

人論(神學選修)-課程要求

溥偉恩博士, 1/5-1/18, 2023

[課程內容部分取自 Robert B Strimple 博士以及 Carlton Wynne 兩人的課程，並經許可使用。本課程責任教師為溥偉恩博士 Dr. Vern Poythress。]

I. 課程介紹

A. 目的(取自西敏神學院手冊)

在救贖歷史和改革宗的背景下加深對聖經人類學的理解。

涵蓋的主題包括人的本質，尤其是作為按上帝形象所造身心合一的受造物(*particularly as a psycho-somatic unity created in the image of God*)。；創造之約；改革宗人類學的認識論含義(*epistemological implications*)；墮落及其影響；亞當罪的歸算；居間狀態；自由道德主體的本質；和完全墮落和無能(全然敗壞)。將從解經的角度去特別關注改革宗人類學的救贖歷史特徵和系統神學含義。我相信這門課將有助於你在神的國度裡的成長，無論是在屬靈上還是在知識上。

B. 課程訊息

1. 日期：2023 年 1 月 5 日~18 日
2. 時間：台灣時間上午 9:00 到 12:00
3. 地點：老師將透過 Zoom 連線台北教室上課
4. 導師：溥偉恩 (Vern S. Poythress) 美國賓州費城西敏神學院新約、解經學、系統神學傑出教授。
5. 與導師聯繫：可透過電郵—英文 (vpoythress@wts.edu) 比透過 moodle 更直接方便。

C. 課程安排

指定閱讀—「伯克富系統神學」和「古德恩系統神學」以古典格式為人論這教義提供了極優的解釋。因為這內容本身就夠優秀，所以課堂中將不重複同一格式。老師將與學生們互動中以補充此基礎為目標，透過以下三種方式：(1)關注其方式 (method) 包含解經方法、預設、術語及聖經神學主題；(2)補充閱讀其他的觀點；(3)當我們根據聖經討論有挑戰和問題的領域時的現場互動。我的角色是幫助各位去消化閱讀中的經典論述，運用批判性的洞察力，然後將它們連接到聖經為本的溝通類型，這也是我們大多數人與大眾、包含基督徒和非基督徒交流時會發展的方式。

D. 課程要求

1. 課堂出勤與專心參與
 - a. 所有註冊的學生都應參加所有課程。
 - b. 在課程中，電腦只能使用於參與 zoom 課程和作筆記之用。請堅決對抗上網、查看電郵等外務的誘惑。在課堂中，老師希望同學們全神貫注！（請拒絕一切非關課程的活動同時進行）
 - c. 上課期間將有機會參與問問題和討論。
2. 閱讀作業
 - a. 上課內容與閱讀材料將相互補充，如果有重疊，上課資料通常會提供不同於指定閱讀材料的方式處理主題和觀點。

b. 由於同學具備不同背景、興趣與能力，因此每個同學都必須相應地計畫個人的閱讀時間表。

c. 以下也附上推薦閱讀清單（非指定閱讀）

d. 課程閱讀材料清單

- 一、Berkhof, Louis. 基督教教義史 (伯克富/柏路易). Taipei, Taiwan: RTF Publishing, 1984. From *The History of Christian Doctrines*. Grand Rapids: Baker, 1937. The section on the doctrine of sin and grace and related doctrines. 38 pages in the English edition. (中文版為改革宗出版社出版)
- 二、Berkhof, Louis. 伯克富系統神學 (伯克富/柏路易). South Pasadena, CA: Kernel of Wheat Christian Ministries, 2019. From *Systematic Theology*. Grand Rapids: Eerdmans, 1939. Part Two: The Doctrine of Man in Relation to God. 124 pages in the English edition. (中文版為美國麥種出版)
- 三、Grudem, Wayne. 系統神學 (古德恩/顧韋恩/韋恩 格魯登). Christian Renewal Ministries, 2011. From *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan, 1994. Part 3: The Doctrine of Man. 90 pages in the English edition. (中文版為更新傳道會出版)
- 四、溥偉恩老師著作《聖經對人性的教導》(Biblical Teaching on Humanity)，將會上傳到 moodle，凡註冊本課程者可以閱讀。必讀部分：第六章。Poythress, Vern S. "Biblical Teaching on Humanity," prepublication manuscript, downloadable from moodle. 400 pages. If you read nothing else, make sure that you read chap. 6.

e. 當你閱讀時，你該關注什麼？溥偉恩博士的《聖經對人性的教導》，涵蓋了本課的核心。但它只有英文版。在此提供乃是使具備英文能力的學生受益。但課程主要目的也是讓只閱讀中文書籍的學生，能夠以中文閱讀完成課程。因此其中最重要的是《古德恩系統神學》的第三部分。建議同學在回應課程主題和在討論時同時閱讀古德恩博士書中與課程主題相對應的部分。在課程大綱中，老師會指出古德恩書中的對應處。此外，老師也強調伯克富《基督教教義史》的重要性，關於罪和恩典的整個部分。因為它包含了其他地方沒有涵蓋的資料。

3. 推薦閱讀清單（此部分不翻譯）

These recommended books are for people who want to explore further. Note especially Wilhelmus à Brakel, because it is available in Chinese.

Bavinck, Herman. *Reformed Dogmatics: God and Creation*. Vol. 2. Grand Rapids, MI: Baker Academic, 2004. [pp. 511–588]

Bavinck, Herman. *Reformed Dogmatics: Sin and Salvation in Christ*. Vol. 3. Grand Rapids, MI: Baker Academic, 2006. [Chap. 3, pp. 126–157]

Berkouwer, G. C. *Man: The Image of God*. Grand Rapids, MI: Eerdmans, 1962. [pp. 67–147, 279–309]

Brakel, Wilhelmus à. *The Christian's Reasonable Service*. Vol. 1. Chaps. 10-15. <https://prts.edu/wp-content/uploads/2019/04/reasonableservicevol1-indexed.pdf>. [the section on man] Available online in Chinese.

Calvin, John. *Institutes of the Christian Religion*. [Book 1, chap. 15; Book 2, chaps. 1-6]. In Chinese: 加爾文基督教要義(全二冊)(約翰·加爾文).

Cooper, John. *Body, Soul, & Life Everlasting*. Grand Rapids: Eerdmans 1989. [Chs. 1–3, 6–7]

Frame, John M. "A Primer on Perspectivalism (Revised 2008)," <https://frame-poythress.org/a-primer-on-perspectivalism-revised-2008/>.

Kline, Meredith. *Images of the Spirit*. Eugene, Oregon: Wipf & Stock, 2001. [pp. 13–56]

Murray, John. *The Imputation of Adam's Sin*. Phillipsburg, NJ: P&R, 1987. [Entire book]

- Murray, John. *The Collected Writings of John Murray*, Vol. 2. Carlisle, PA: Banner of Truth Trust, 1977. [pp. 1–88]
- Poythress, Vern S. *Interpreting Eden: A Guide to Faithfully Reading and Understanding Genesis 1-3*. Wheaton, IL: Crossway, 2019. [Part I]
- Poythress, Vern S. *Redeeming Science: A God-Centered Approach*. Wheaton: Crossway, 2006. [Chs. 1-3, pp. 13–67; Chs. 8-10, 107–147; 249-251; Appendix 1, 341-345]
- Poythress, Vern S. *Symphonic Theology: The Validity of Multiple Perspectives in Theology*. Reprint. Phillipsburg, NJ: P & R, 2001. [Entire book]
- Versteeg, J. P. *Adam in the New Testament: Mere Teaching Model or First Historical Man?* Revised Edition. Translated and foreword by Richard B. Gaffin, Jr. Phillipsburg, NJ: P&R, 2012. [Entire book, including the foreword by Gaffin]

Note that Poythress's books are available for free download at frame-poythress.org/ebooks/. (溥偉恩博士本人著作可從網站下載：<https://frame-poythress.org/ebooks/>)

4. 期末考

- a. 一個小時的期末考試，內容涵蓋每堂課上課內容和指定閱讀。
- b. 可以使用無標記的聖經（非研讀本、非註釋聖經、沒有筆記或標記）任何語言版本皆可。考試時也不可以使用課堂筆記或其他學習資源。

5. 神學報告

- a. 碩士生（MA/MDiv）需要寫一份神學報告，3500 字。（可以超過字數，雙倍行距）
- b. 主題可選自以下題目：The topic may be from any of the following:
 - (1) 著重解經的主題：Exegetically focused topics
 「關於人論中的主題，我們可以從詩篇第八篇中學到什麼」？
 或者用以下經文代替詩篇第八章：
 羅馬書 1:18-32 或
 羅馬書 3:9-20 或
 羅馬書 5:12-21 或
 以弗所書 4:17-20.
 - (2) 從基督律法（lex Christi）的觀點，來做為人論的視角：
 選擇十誡中的一條以及基督律法（lex Christi）與該誡命相關的上帝屬性：超越（1C）、最聖（2C）、有福的（3C）、主動護理（4C）、和諧（5C）、永活（6C）、親密（7C）、給予（8C）、誠實（9C）或最知足（10C）。將此屬性作為一個視角。從選出的這個視角去討論人論的所有主要範圍：人的起源、人的本質、身體和靈魂、創造之約、自由主體、墮落、罪的本質、完全的墮落和完全的無能。
 - (3) 從創造的觀點，來做為人論的視角：A perspective from creation, used
 選擇以下觀點：光（提示：與聖潔和真實有關）、收養眾多（提示：與生命有關）、榮美（提示：與親密跟和諧有關）、充足與充實（提示：與滿足和給予有關）、先知（提示：與真實有關）、君王（提示：與至高無上、主動護理有關，與主權主題有關）、祭司（提示：與聖潔有關）。從選出的這個視角去討論人論的所有主要範圍：人的起源、人的本質、身體和靈魂、創造之約、自由主體、墮落、罪的本質、完全的墮落和完全的無能。
- c. 建議。在以上的題目(1)、(2) 和 (3)當中擇一進行，並留意您在報告中所期望的和創意的技巧。題目(2) 可能需要較少的創意，因為葉提多牧師的課程和書籍裡有包含從基督律法（lex Christi）所有的十個視角對大多數主題的評論。你的任務主要是收集這些評論，消化

它們，並在它們的基礎上將你自己的想法編織整合成一個連貫的、有說服力的內容。（但請注意，使用葉牧師書中的資源需要會英文。）（編按：葉牧師的書也有中文版。）題目(3) 需要最多的創意，因為我們不會在課堂上提及它們。但它們原則上非常像主題（2）。主題(1)只需一般創意。對於你所選的經文參考聖經註釋，對你會有益處。可是，你在作出有關人課的推論時，必要超越聖經註釋。對於評分，會給予有創意的高分（在聖經合理性的範圍內）。也就是說，如果你要做一份好的報告，那麼在一個更有創意的範圍中會更容易獲得高分。

d. 避免抄襲：整份報告應該主要是你自己的話和想法。任何直接引用他人來源的部分都應該用引號括起來，並帶有腳註或內嵌引文，以表明來源（帶有頁碼）。當您使用某個來源的想法，但不是其確切的措辭時，您應該註明引用來源但不需在文章中使用引號。這個原則也適用於您使用聖經（適當時包括經文編號）。

e. 神學報告繳交期限為：2023 年 3 月 2 日

6. 課程評分比重

本課程期末成績將以下列比重計算：

小部分評比（10%）出勤紀錄與上課參與度（請見要求 D-1）

學士程度學生（BACS）：期末考佔 90%

碩士程度學生（MA/MDiv）：期末考佔 40%，神學報告佔 50%。

II. The importance of the doctrine of man

Read: Berkhof, *Systematic Theology*. Part Two, I.A.

Suggesting Reading: Berkhof, *The History of Christian Doctrines*. "Sin and Grace," I.1.

- [A. "Man" as generic--"mankind"
- B. Theological importance
- C. Philosophical importance
- D. Cultural importance

III. Interpreting Genesis 1-3

Suggested Readings:

Poythress, Vern S. *Redeeming Science*. 13–67, 107–147.

Poythress, Vern S. *Interpreting Eden*. Part I.

- A. Methodology:
 - Relation of Bible to science
 - Is Genesis historical?
- B. Doctrine of creation
- C. The six days

IV. The origin of man

Read:

Grudem, *Systematic Theology*. chap. 21.

Berkhof, *Systematic Theology*. Part Two, I. The Origin of Man.

Suggested Readings:

Bavinck, Herman. *Reformed Dogmatics*. Vol. 2. 511-529.

Berkouwer, G. C. *Man: The Image of God*. Grand Rapids, MI: Eerdmans, 1962. 279–309.

Murray, John. *Collected Writings*. vol. 2, chap. 1.

Poythress, Vern S. *Redeeming Science*. 249-251.

Versteeg, J. P. *Adam in the New Testament*.

- A. The distinctive features of man's origin
- B. Further biblical support
 - 1. Gen. 2:18. Versteeg and 1 Cor 15:22; Rom 5
 - 2. Acts 17:26
- C. Science on anthropology
 - 1. Remains
 - a. Gaps
 - b. what counts as human?
 - 2. Genetics: see Ann Gauger, and latest at discovery.org
- [D. *Creationism and traducianism

V. Image of God

Reading:

Grudem, *Systematic Theology*. chap. 21.

Berkhof, *Systematic Theology*. Part Two, III. Man as the Image of God.

Suggested Readings:

Bavinck, Herman. *Reformed Dogmatics*. Vol. 2. 530-588.

Berkouwer, G. C. *Man: The Image of God*. 67-147.

Kline, M. G. *Images of the Spirit*. 13-56.

Murray, John. *Collected Writings*. vol. 2, ch. 4.

A. Introduction: what is man?

B. The biblical data and the problems of interpretation that they pose

1. Texts which indicate that fallen man is still God's image
2. Texts which indicate that man has lost the divine image and must be restored in it.
3. No texts which directly define the content of the image
4. Determinative character of our understanding of human nature

C. Proposed solutions to the apparent contradiction

1. Pelagian, Arminian, Socinian, Roman Catholic
2. Lutheran
3. Reformed
 - a. Moral agency
 - b. Moral excellence
4. G. C. Berkouwer
5. Karl Barth
6. *Robert B. Strimple
7. *Meredith G. Kline
8. *D. J. A. Clines

D. Exegesis of Gen 1:26-28

VI. *Method in the study of man

Suggested Readings:

Frame, John M. "A Primer on Perspectivalism (Revised 2008)," <https://frame-poythress.org/a-primer-on-perspectivalism-revised-2008/>.

Poythress, Vern S. *Symphonic Theology*.

A. Hermeneutical questions

1. Theology as application

- a. According to John Frame, theology is the application of the message of the Bible to ourselves. Systematic theology is the application to ourselves

of what the Bible as a whole says on a particular topic. For extended discussion, see Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed, 1987), pp. 76-90.

- b. This project contrasts with the conception of theology as a finished systematic setting forth of the truth for all time.
- c. With respect to doctrine of man, it implies:
 - (1) Do we need to keep our list of topics or our methods the same?
 - (2) Do we need to search for an ultimate analysis?

2. **Symphonic approach to questions: multiple perspectives.**

- a. Justified by a hermeneutics of love, applied to a situation of diversity in unity in the body of Christ.
- b. Justified by the simplicity of God.
- c. What are the implications for doctrine of man, where traditionally a single perspective has been used for most questions?
- d. Appropriate positively the insights of biblical theology
- e. Appropriate negatively insights from language theory, to the effect that many times key technical terms or widely used concepts are not precisely or clearly defined. Hence argument based on them is often argument on analogy rather than rigorous deduction, as older theology hoped it would be.

3. **Symphonic metaphysics.**

- a. The use of technical terms uncritically may, many times, be grounded indirectly in the assumption that there is a secure metaphysics whose terms are transparent to the world or a direct match for the deep structure of the world. In the Western world, such metaphysics has typically been either Aristotelian or Kantian in derivation. But Van Til has shown this reliance on autonomous metaphysics to be untenable. Language is irreducibly analogical.
- b. For example, questions of immanent cause (with respect to origin of man); questions of nature of man bound up with “image of God.”
- c. The above conviction may be held even by those who are not confident that they have arrived at such an ultimate metaphysical level. Thus the response may be, “maybe our analysis can be criticized, but only because it has not arrived at the goal which will some day be reached.”
- d. Acts 17:28; Heb 1:3; Col 1:17; Ps 104; and other passages about providence spell the end, I think, of the idea of substance as the self-existent self-defining attributes of brute things.
- e. Our human understanding is always analogically related to divine understanding, not a one-to-one transcript of propositions in the mind of God, but an analogical communion with the personal knowledge of God: the Father knows the Son, Matt 11:27. Hence our penetration is always real but nonexhaustive, with the edges of a metaphor.

4. **Results**

All of the loci of theology are to be done over again.

Hence you will sense a distance between what I am saying in class and everything that you read.

But especially this is true concerning topics whose discussion goes back earlier than the 19th or 20th century.

5. Current needs

- a. Many new types of questions are being posed out of our culture, which is interested in humanity.
- b. Some questions are perennial.
- c. We need to be stimulated to deal with needs scripturally. We need to appropriate more fully the riches of Scripture. ST is mining old veins.
- d. People are more comfortable with an “inverse” system in the doctrine of God. Miracles, providence, decrees, divine attributes. Similarly, there is a need to develop an “inverse” system in the doctrine of man. Salvation, sin, fall, original nature.
- e. Scripture itself is often organized more “concretely.” There is not much information *directly* on the original state of man and the fall. Controversies on other areas are read back into this.

B. Sonship in pauline theology**VII. The metaphysical composition of the human individual**Reading:

Grudem, *Systematic Theology*. chap. 23.

Berkhof, *Systematic Theology*. Part Two, II. The Constitutional Nature of Man.

Suggested Readings:

Cooper, John. *Body, Soul, & Life Everlasting*. Grand Rapids: Eerdmans 1989. chaps. 1–3, 6–7.

Murray, John. *Collected Writings, Vol. 2*. chaps. 2-3.

VIII. God’s covenant with AdamReading:

Grudem, *Systematic Theology*. chap. 25.

Berkhof, *Systematic Theology*. Part Two, IV. Man in the Covenant of Works.

Berkhof, *Systematic Theology*. Part Two, Man in the State of Sin, III. The Transmission of Sin, and IV.

Suggested Readings:

Murray, John. *Collected Writings, Vol. 2*. chap. 5, 47-59.

Murray, John. *The Imputation of Adam's Sin*. Whole book.

IX. Man as male and female

Reading: Grudem, *Systematic Theology*. chap. 22.

Suggested Reading: Piper, John, and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood*. Wheaton, IL: Crossway, 1991.

X. Free agencySuggested Readings:

Frame, John M. *The Doctrine of God*. Phillipsburg, NJ: P & R, 2002. chap. 8.

Murray, John. *Collected Writings, Vol. 2.* chap. 6, 60-66. Free agency.

Poythress, Vern S. *Chance and the Sovereignty of God.* Wheaton, IL Crossway, 2013. chap. 5.

XI. The fall of man

Reading:

Grudem, *Systematic Theology.* chap. 24.

Berkhof, *Systematic Theology.* Part Two, Man in the State of Sin, I. The Origin of Sin.

Suggested Reading: Murray, John. *Collected Writings, Vol. 2.* chap.7, 67-76.

XII. The doctrine of sin

Reading:

Grudem, *Systematic Theology.* chap. 24.

Berkhof, *Systematic Theology.* Part Two, Man in the State of Sin, II. The Essential Character of Sin.

Suggested Readings:

Bavinck, Herman. *Reformed Dogmatics: Sin and Salvation in Christ.* Vol. 3. chap. 3, pp. 126–157.

Murray, John. *Collected Writings, Vol. 2.* chap. 8, 77-82. Nature of sin.

Murray, John. *Collected Writings, Vol. 2.* chap. 9, 83-89. Inability.

- A. The fall
- B. The nature of sin
- C. Total depravity
- D. Total inability