



改革宗神學院碩士/學士課程 課程表

課程資訊

課程名稱： 瑞士宗教改革運動	英文名稱： Swiss Reformation
學季： 2026 夏學季 Summer intensive	課程時段： (一至五) 6/8-6/19 14:00-17:00
學分： 2.00 credits	譯者： Finsen Wong, translator
教師： 溥老師 Dr. Diane Poythress	電郵： diane.poythress@gmail.com

本院宗旨與道碩/碩士課程目標 Seminary Mission & Master's Program Objectives

本學院旨在奠定華人教會紮實的聖經和神學基礎，並培育新一代具有改革宗信仰的牧師，傳道人和教會領袖。學士課程目的主力培育學生成為有紮實的學術根基和靈命成熟的基督徒。

本學院道碩 / 碩士課程共有四個目標 ❖ 目標一：靈命成長 (藉由研究聖經和改革宗信仰建造靈命) ❖ 目標二：思辨能力 (提升閱讀、寫作和思辨能力) ❖ 目標三：學識根基 (學習基督教的内容) ① 培養解經的能力和正確的聖經知識 ② 正確的理解基督教神學與改革宗信條 ③ 概括的認識教會歷史與西方思想 ❖ 目標四：實踐神學 ① 培養講道和教導的技能 ② 培養帶領崇拜和治理教會的技能 ③ 培養輔導和門徒訓練的技能

課程目的 Course Purpose

本課程的目的是 (一) 看到神的手、(二) 研究上帝所使用的人的生平和思想、(三) 認識改革宗神學，特別是瑞士的改革宗神學。The purpose of this course is 1. to see God's hand 2. to study the lives and ideas of men God used 3. to understand Reformed theology, especially in Switzerland.

課程簡介 Course Summary (Short)

課程內容涵蓋上帝在瑞士宗教改革運動中所使用的幾位人物的生平及其神學思想，包括慈運理、重洗派、法惹勒、加爾文、埃科蘭巴狄烏斯、布靈格和伯撒。課程將著重於釋經學、文化以及至今仍適用的意義，例如聖餐和福音。課程要求包含一小時的課堂考試、一篇至少五頁的研究報告以及約六百頁的指定閱讀。This course will cover the lives and theology of the men God used for the Reformation in Switzerland. This includes Zwingli, the Anabaptists, Farel, Calvin, Oecolampadius, Bullinger, and Beza. Attention will be given to hermeneutics, culture, and meanings that continue to present day, as in the Lord's Supper and the Gospel. The course requires a one hour exam taken in class, a minimum 5 page research paper, and the reading of about 600 pages.

課程介紹 Course Description (Long)

出於神的智慧，祂選擇藉著人來推進祂的國度。因此，這門關於瑞士宗教改革運動的課程將探討祂如何藉著瑞士改革家，如慈運理、重洗派、布靈格、埃科蘭巴狄、法惹勒、加爾文和伯撒，來實現祂的國度。我們將考察他們的生平和教導。我們今天在教會中所看到的，正是他們工作的直接成果。歷史必須考慮 16 世紀初的社會、政治、經濟、地理、宗教、學術和醫學背景。當時，世界在所有這些領域都發生了顯著的變化。敬拜神的方式也在改變。宗教改革家們帶來了敬拜方式的變革，其依據是新發現的原文聖經。與以往人們所理解的迷信截然相反，福音的真理被釋放出來。與中世紀人與神共同成就救贖的觀念不同，聖經顯示救贖唯獨出於神的恩典 (唯獨恩典 *sola gratia*)，唯獨藉著信心 (唯獨信心 *sola fide*)，唯獨藉著基督 (唯獨基督 *solus Christus*)，使榮耀唯獨歸於神 (唯獨榮耀歸於神 *sola Deo gloria*)。除基督以外，無人是我們的中保。除神的話語以外，沒有任何權威可以支配基督徒的生活 (唯獨聖經 *sola Scriptura*)。基督只被獻上了一次，義人代替不義的人。我們將探討這些改教家如何形成他們各自的神學觀點，以及這些觀點對歐洲的學校、大學、教會、政府、國家和主要強權的建立，以及對他們個人跟隨神的生、活和死的影響。我們也將改教家的釋經方法論，並討論其對當今的



意義。最後，我們將探討瑞士宗教改革對我們當今的影響，尤其關於聖餐。課程要求包含一小時的課堂考試、一篇至少五頁的研究報告以及約六百頁的指定閱讀。In God's wisdom, He has chosen to move His Kingdom forward through men. So this course on the Swiss Reformation will study how He did that through Swiss Reformers such as Zwingli, the Anabaptists, Bullinger, Oecolampadius, Farel, Calvin, and Beza. We will look at both their lives and their teaching. What we see in the Church today is a direct result of their work. History must consider the social, political, economic, geographic, religious, academic, and medical context of those years in the early 1500's. The world was changing significantly in each one of those areas. Worship of God was also changing. The Reformers brought changes in worship, based on the Word of God which had been newly discovered in its original languages. As opposed to previously understood superstitions, the truth of the Gospel was unleashed. Instead of the medieval conception in which man was working alongside God to accomplish salvation, Scripture showed salvation came through God's grace alone (*sola gratia*), by faith alone (*sola fide*), through Christ alone (*solus Christus*), to the glory of God alone (*solus Deo gloria*). No one except Christ was our Mediator. No authority except God's Word ruled the Christian's life (*sola Scriptura*). Christ was only sacrificed once, the Righteous for the unrighteous. We will look at how each to these men came to their theological view on these matters and the repercussions of those views for the schools, universities, churches, governments, establishment of countries and major powers in Europe, and for the birth, life and death of these individuals as they followed God. We will also compare the hermeneutical methods of Reformers, discussing present day implications. Finally, we will look at present day results of the Swiss Reformation for us, especially as regards the Lord's Supper. The course requires a one hour exam taken in class, a minimum 5 page research paper, and the reading of about 600 pages.

課程指定閱讀 Required Reading

- Berkhof, Louis 伯克富。《基督教教義史》。譯：趙中輝。台北：改革宗，2007。翻譯：The History of Christian Doctrines. Carlisle, PA: Banner of Truth, 1937。第 94-100 頁（三部 2 章）、118-21 頁（四 2）、158-67 頁（五 4）、185-207 頁（六 2-六 3）、227-79 頁（七 2-八 2）。BT21.2/B4 /B167 (English pp. 94-102, 114-17, 147-55, 171-92, 211-59.)
- Bratt, John H. 「第壹部：加爾文生平與教訓簡介」。《改教家加爾文——加爾文 500 週年紀念 (1509-2009) John Calvin—Commemorating Calvin's 500th Anniversary》第 13-47 頁（第一章）。譯：趙中輝。台北：改革宗，2008。BX9418/Z63
- Calvin, John 約翰·加爾文。《約翰加爾文書信選集》。譯：思慕、榮懌真。臺中：迦南翻譯出版社，2023。第 15-44 頁（第 6-15 章）、116-122 頁（40-42 章）、127-144 頁（45-48 章）。BX9418/C51 (English Bonnet ed. pp. 44-76, 156-63, 168-87.)
- Calvin, John 約翰·加爾文 (and Charles Edwards, 編 ed.)。《加爾文的靈秀與祈禱 Devotions and Prayers of John Calvin：中英對照本》。譯：梁德慧。台北：改革宗，2009。正本 the entire book。BX260/J61
- Chao, Jonathan 趙天恩，編。《歷代教會信條精選 Ecumenical Creeds and Reformed Confessions and Catechisms》。修訂版。譯：趙中輝。台北：改革宗，2002。第 1-121 頁（第 1-7 章）。BT990/Z63 (OR Jean Cadier's *The Man God Mastered*, pp. 58-76)
- Kuiper, B. K. 祁伯爾。《歷史的軌跡：二千年教會史 The Church in History》。譯：李林靜芝。台北：校園書房，1986。第 254-265 頁（第 26-27 章 Chs 26-27）。BR145.2/Q999 (BR151/K8)
- McGrath, Alister E. 麥格夫。《宗教改革運動思潮 Reformation Thought: An Introduction, 3rd ed.》。譯：蔡錦圖、陳佐人。香港：基道出版社，2006。正本 the entire book。BT26/M218 (BT26/M37 英文) 老師註釋：要對錯誤的評估保持警惕。我想立即聲明，我選擇的都是已被翻譯成中文的文獻。麥格夫名聲在外，但他在許多方面都存在錯誤。他的觀點大致上是巴特式的，即聖經包含上帝的思想，但並非字字句句都受聖靈啟示且絕對無誤。這一點在他的某些解讀中有所體現。此外，他看待歷史時總是帶有政治、實用主義、世俗和二因的鏡片。他常以這種方式誤解慈運理。Teacher's note: be discerning about wrong assessments here. I want to state immediately that I had to choose readings that had been translated into Chinese. McGrath is well-known, but he is incorrect in a multitude of places. His general outlook is Barthian, that is that the Bible contains the ideas of God, but not necessarily has every word inspired and inerrant. This comes across in some of his interpretations. He also views history through a political, pragmatic, worldly, and secondary causes lens. He misinterprets Zwingli in this way constantly.
- Poythress, Diane. *Reformer of Basel: The Life, Thought, and Influence of Johannes Oecolampadius*. Grand Rapids: Reformation Heritage Books, 2011, 第 171-201 頁 pp. 171-201。註釋：若無頁碼，則該部分為厄科蘭帕迪烏斯本人對以賽亞書 36-37 章的註釋。此網站 www.frame-poythress.org 有提供電子書，每頁英文算 / 同等於五頁的中文。Note: Where no page number is available, the section is Oecolampadius' own commentary on Isaiah 36-37). The ebook is available on www.frame-poythress.org. Each (English) page is credited at/is considered equivalent to 5 (Chinese) pages.



課程作業與要求 Course requirements

1. 閱讀要求 (50 分 pts) : 共 (約) 600 頁。Required reading: approx. 600 pages. (成績比重 Grade weight 17%)
 - 閱讀完成後，請在報告後面備註以下 (並簽名) : 我在上帝面前鄭重承諾，我已經完成了 2026 年在改革宗神學院開設的瑞士宗教改革運動課程的指定閱讀材料。若沒法按照以上承諾，請寫出你能簽名的或留解釋。註釋：如有特殊情況需要延期，請向 CRTS 教務處諮詢。英文書籍可使用恰當翻譯工具 (包含 AI) 。Upon completion of the readings, please write the following at the end of your paper and sign: "I pledge my honor before God that I have completed the assigned readings for the Swiss Reformation class, given in 2026, at CRTS." Note: if there are extenuating circumstances involving extensions, please refer them to crtacademics@crt.edu. Additionally, appropriate use of translation tools, including AI, is permitted for the English reading.
2. 期末考試 Final exam (碩士 150 分，成績比重 Grade weight 50% | 學士/延伸制 250 分，成績比重：83%)
 - 最後一堂課將進行一小時的考試，共 30 題。每題都圍繞著一個字、一個日期或一個人。你有兩分鐘時間寫下與每個字、日期或人物相關的 (至少) 五個要點。由於總共有 30 小時的課程，這意味著每小時的課程內容大約會有一個被選為考試重點。閱卷者會尋找最少五個要點，每題最高 5 分。考試總分為 150 分。以下是我在第一堂課中可能會用到的一些例子：伊拉斯謨——「他是宗教改革時期最偉大的人文主義者。1516 年，他出版了權威的希臘文新約聖經，糾正了天主教的翻譯錯誤和神學觀點。這大大推動了教會的改革。他與厄科蘭帕迪烏斯合作完成了這項工作。他也著有《愚人頌 Praise of Folly》，抨擊了當時的種種不道德行為。」The last hour of class will be a one hour exam with 30 questions. Each question will be one word, or one date, or one person. You will have 2 minutes to write at least five significant points about each term, date, or person. Since there are 30 hours of lecture, that means approximately one item per hour of lecture will be singled out as significant for the exam. The grader will look for all the possible important facts which could be included with 5 points possible for each question. The test will equal 150 points. I have given you the following example of what I might use from our first hour of lecture: Erasmus—"He was the greatest humanist of the Reformation time. He published the definitive Greek New Testament in 1516 which corrected catholic translation mistakes and theology. This was an impetus to the reforming of the church. He collaborated with Oecolampadius on this. He wrote Praise of Folly which scorned immoral practices of the day."
3. 碩士：至少五頁的報告 (碩士 100 分)，繳交日期：(六) 2026/7/18 下午 4:30。(At least) five-page paper, due Saturday, July 18, 2026 at 4:30pm. (碩士成績比重 Grade weight 33% | 學士/延伸制 0 分，學士/延伸制成績比重：0%)
 - 題目：比較課堂上討論過的任兩位瑞士改教家，盡可能探討他們的生平、釋經學和神學。Topic: Compare any two Swiss Reformers discussed in class, noticing lives, hermeneutics, and theology when possible.
 - 助教強烈禁止使用 AI (翻譯以外)。若發現學生沒有得到許可而使用了 AI，助教保留扣除最多 60 分的權力！學士/延伸制學生不必繳交報告，助教也不打算批改延伸制學生的報告。The TA strongly prohibits the use of AI (translation excepted). Should it be discovered that the student used AI without prior approval in the paper, the TA reserves the right to deduct up to 60 points. Bachelors/Extension students do not need to submit a paper, nor will the TA plan to grade such submissions.

其他課程陳述 Further course information

(一) 學術申訴和解決爭議的方法，請參閱神學院的《學生手冊》。For procedures on academic appeals and dispute resolution, please refer to the seminary's *Student Handbook*.

(二) 更改本課程的權利。本課程大綱只是一個教學原則。這不是一份合同，在合理需要的情況下，教師可以作出更改。This syllabus is a pedagogical guideline, not a contract, and the instructors reserves the right to make changes as reasonably necessary.

課程守則 Course rules

(一) 出席規定 Attendance Requirements：除合理原因外，每個學生都應準時出席參加他或她註冊的每個課程。學生的出席率若未達標準，將無法獲得課程的學分。請參閱神學院的出席規定。Except for valid reasons, each student



should attend every class they are registered for on time. Students who do not meet the attendance requirements will not receive course credits. Please refer to the seminary's attendance requirements.

(二) **評分標準 Grading Criteria**：教師給每項作業的分數從 100 到 0，或者從 A+到 F。我們將等級 A+到 F 轉換為數值，請看下圖。我們根據上面給出的數值和百分比計算最終成績（以及對遲交作業或其他事項作出懲罰）。Instructors will grade each assignment from 100 to 0, or from A+ to F. We will convert grades A+ to F into numerical values, as shown in the diagram below. We will calculate the final grade based on the numerical values and percentages given above (and apply penalties for late submissions or other issues).

成績：	A+	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	F
分數：	97	93	90	87	83	80	77	73	70	67	63	60	0

所有未被上交的作業的分數會獲得 F 的成績和 0 分。因此，上交只完成了部分的作業，總比什麼都不上交要好。All unsubmitted assignments will receive a grade of F and a 0 score. Therefore, submitting a partially completed assignment is better than submitting nothing at all.

(三) **退課, 延後和遲交 Withdrawal, Extension, and Late Submission**：學生可以在上課的第三週之前退課（需繳納變更費）。學生可以在課程的第 8 週之前要求不完整 (I)。無論出於何種原因，老師只能為任何課程提供最多兩週的延期。除此之外，所有擴展請求都必須到教務會議上做出決定。允許的延期僅適用於醫療緊急情況，孩子的出生，家庭死亡或意外的改變生活的困難。教會事工的忙碌不是擴展的允許原因。未能提交要求的作業的學生將根據提交的作業進行評分，並將成績記錄在成績單上，直到支付學費罰款並完成補習作業為止。Students may withdraw from a course before the third week of classes (a course change fee applies). Students may request an incomplete (I) extension before the eighth week of classes. For any reason, the instructor may only grant a maximum of two weeks' extension for any course. Beyond this, all extension requests come before the Academic Affairs faculty meeting. Permitted extensions are only permitted for medical emergencies, the birth of a child, a family death, or unexpected life-changing difficulties. Being busy with church ministry is not a valid reason for extensions. Students who fail to submit required assignments will be graded based on the submitted assignments, and the grade will be recorded on their transcript until a tuition penalty is paid and the remedial assignment is completed.

(四) **關於抄襲 Regarding Plagiarism**：從法律和道德的角度，侵犯版權和剽竊，都是嚴重的罪行。剽竊他人的作品或論點，成績會被取消，課程被評為不合格或被神學院開除。請參閱神學院的剽竊規定。From both a legal and ethical perspective, copyright infringement and plagiarism are serious crimes. Plagiarizing another's work or arguments will result in disqualification, a failing grade, or expulsion from the seminary. Please refer to the seminary's plagiarism regulations.