

伯克富，《系統神學導論》  
 Louis Berkhof, *INTRODUCTORY VOLUME TO SYSTEMATIC THEOLOGY*  
 詳細大綱 DETAILED OUTLINE

PART I. 教義神學的觀念與歷史  
 THE IDEA AND HISTORY OF DOGMATIC THEOLOGY

I. 神學的系統表達：不同的名稱

NAMES APPLIED TO THE SYSTEMATIC PRESENTATION OF THEOLOGY

II. 經訓 (Dogma) 與教義 (Dogmas) 的本質 THE NATURE OF DOGMA

A. 教義：“Dogma”一詞。 The Name “Dogma.”

1. 此名稱的來源與意義。 Derivation and Meaning of the Term.
2. 《聖經》中 Dogma 的用法。 The Biblical Use of the Word.
3. 神學上 Dogma 的用法。 Various Uses of the Term in Theology.
  - a. 早期教父 Church Fathers
  - b. 中古時期 Middle Ages
  - c. 宗教改革領袖們 Reformers
  - d. 現代神學：士萊馬赫，黎敕爾 Modern Theology: Schleiermacher, Ritschl.
  - e. Forsyth.
  - f. 巴特 Karl Barth.
  - g. Mickelm.

B. 教義(Dogma)的形式：三個特點。 The Formal Characteristics of Dogma.

1. 教義的內容來自《聖經》。 Their Subject-Matter is Derived from Scripture.
  - a. 《聖經》：上帝的偉大作為 + 祂對祂作為的正確解釋。  
The Bible: God's mighty acts + reliable interpretation.
  - b. 對巴特與布特曼的批判。 Critique against Barth and Bultmann.
  - c. 天主教的觀念。 Roman Catholic concept.
  - d. 基督新教的立場。 Protestant position.
  - e. 士萊馬赫。 Schleiermacher.
  - f. 黎敕爾。 Ritschl.
  - g. 荷蘭倫理派。 Ethicals of Netherlands.
2. 教義是『教義反省』的結果。 They are the Fruit of Dogmatic Reflection.
3. 教義是由某教會團體正式鑒定的。 They are Officially Defined by Some Competent Ecclesiastical Body.
  - a. 天主教與基督新教的立場。 Catholic and Protestant position.
  - b. 士萊馬赫。 Schleiermacher.
  - c. 黎敕爾。 Ritschl.
  - d. 哪個教會？哈納克。 Which church? Harnack.
  - e. 教會權威的性質：天主教的立場。 Nature of Church authority: Roman Catholicism.
  - f. 改革宗立場。 Reformed view.
  - g. 巴特。 Barth.
  - h. 士萊馬赫，黎敕爾。 Schleiermacher, Ritschl.

C. 教義的必須性。 The Necessity of Dogma.

1. 近年來反對教義的緣由。 Causes of Present Day Opposition to Dogmas.
  - a. 康德。 Kant.
  - b. 黑格爾。 Hegel.
  - c. 黎敕爾。 Neo-Kantianism: Ritschl.
  - d. 去教義的基督教。 Dreyer: Non-Dogmatic Christianity.
  - e. 自由思想。 Religious free-thinkers.
  - f. 敬虔主義。 Pietism.
  - g. 活動主義。 Activism.

2. 教義對基督教信仰是必須的。Dogmas Essential to Christianity.
  - a. 《聖經》認為教義對基督教是必須的。  
Scripture represents the truth as essential to Christianity.
  - b. 教義對教會的合一必須的。The unity of the Church demands doctrinal agreement.
  - c. 教義上的合一，對教會完成她的任務是必須的。  
The duty of the Church requires unity in doctrine.
  - d. 教會在世界的地位，必須有合一的見證。  
The position of the Church in the world calls for a united testimony.
  - e. 經驗告訴我們，教義是必須的。Experience teaches that dogmas are indispensable.
- D. 教義的要素。The Elements Involved in Dogma.
  1. 集體（社會）的要素。The Social Element.
  2. 傳統的要素。The Traditional Element.
  3. 權威的要素。The Element of Authority.

### III. 教義神學的觀念。THE IDEA OF DOGMATIC THEOLOGY

- A. 教義（Dogma）與教義學（Dogmatics）的關係。The Relation of Dogma to Dogmatics.
  1. 各種教義（Dogmas）是因信仰群體（教會）的需要而形成的。  
Dogmas Arise out of the Necessity of the Believing Community.
  2. 在教義（Dogmas）形成的過程中，神學往往扮演輔助的角色。  
Theology May and Has Frequently Served as an Auxiliary in the Formation of Dogmas.
  3. 教義神學內容的核心，就是教會的教義（Dogmas）。  
Dogmatic Theology Finds the Nucleus of its Subject-Matter in the Dogmas of the Church.
- B. 教義神學的目的。The Object of Dogmatic Theology.
  1. 早期基督新教對教義神學的觀念。  
The Conception of the Object of Dogmatic Theology in the Early Protestant Theology.
  2. 現代主觀神學對教義神學的新觀念。  
The Development of a New Conception in Modern Subjective Theology.
  3. 近年來對教義神學的客觀性的體認。  
Recognition of the Objective Character of Dogmatic Theology in Recent Times.
- C. 神學為『科學』（一門專門知識）。Theology as a Science.
  1. 神學的科學性：其定義。The Scientific Character of Theology Denied.
  2. 維持神學的科學性的可能性。  
The Possibility of Maintaining the Scientific Character of Theology.
- D. 教義學在神學百科中的地位。The Encyclopaedic Place of Dogmatics.
  1. 教義學屬於那一類神學。The Group of Studies in Which It Belongs.
  2. 教義學與護教學的關係。The Relation of Dogmatics to Apologetics.
  3. 教義學與倫理學的關係。The Relation of Dogmatics to Ethics.

### IV. 教義學的任務，方法與分題。THE TASK, METHOD, AND DISTRIBUTION OF DOGMATICS

- A. 教義學的任務。The Task of Dogmatics.
  1. 現代神學對教義學任務的觀念。Modern Conceptions of the Task of Dogmatics.
    - a. 士萊馬赫。Schleiermacher's Conception.
    - b. 黎敕爾。The Ritschlian Conception.
    - c. The View of Troeltsch.
    - d. The Position of Schaefer.
    - e. 巴特。The Barthian View.
  2. 改革宗對教義學任務的觀念。The Reformed Conception of the Task of Dogmatics.
    - a. 建設性的任務。A constructive task.
    - b. 維護性的任務。A demonstrative and defensive task.
    - c. 批判性的任務。A critical task.
- B. 教義學的方法。The Method of Dogmatics.
  1. 教義學內容的來源：不同觀點。  
Various Views as to the Source from Which the Content of Dogmatics is Derived.
    - a. 《聖經》。Holy Scripture.

- b. 教會的教導。The Teaching of the Church.
- c. 基督徒的意識。The Christian Consciousness.  
士萊馬赫。Schleiermacher.  
黎敕爾。Ritschl.  
Erlangen School, Troeltsch, Wobbermin, Schaeder, Lemme, Ethicals, W.A. Brown, Beckwith, D.C. MacIntosh, G.B. Foster.  
批判。Objections.
- 2. 此內容如何鑒定，如何處理。  
The Manner in Which the Material is Secured and Treated.
  - a. 臆測法。Speculative Method.
  - b. 實驗法。The Empirical Method.
  - c. 分類，歸納法。The Genetico-Synthetic Method.
- C. 教義學的分題法與材料。Distribution of the Material of Dogmatics.
  - 1. 三位一體的分法。The Trinitarian Method.
  - 2. 分析法。The Analytical Method.
  - 3. 聖約法。The Covenantal Method.
  - 4. 基督論法。The Christological Method.
  - 5. 國度法。The Method Based on the Kingdom-Idea.
  - 6. 歸納法。The Synthetic Method.

#### V. 教義學的歷史 HISTORY OF DOGMATICS

- A. 早期普世教會時期。The Period of the Old Catholic Church.
  - 1. 俄利根，《原道》。Origen's *Peri Archon*.
  - 2. 奧古斯丁，《信望愛》。Augustine's *Enchiridion ad Lurentium de Fide, Spe, et Caritate*.
  - 3. 大馬色的約翰。John of Damascus' *Ekdosis Akribes tes Orthodoxus Pisteos*.
- B. 中古時期。The Period of the Middle Ages.
  - 1. 安瑟論的著作。Works of Anselm.
  - 2. 倫巴德的彼得。The Sentences of Peter the Lombard.
  - 3. Hales 的亞歷山大。The *Summa* of Alexander of Hales.
  - 4. 阿奎拿。The *Summa* of Thomas Aquinas.
- C. 改教時期。The Period of the Reformation.
  - 1. 墨藍頓。Melancthon's *Loci Communes*.
  - 2. 慈運理。Zwingli's *Commentarius de Vera et False Religione*.
  - 3. 加爾文，《基督教要義》。Calvin's *Institutio Christianae Religionis*.
- D. 基督新教經院主義時期。The Period of Protestant Scholasticism.
  - 1. 路德宗的教義神學研究。Dogmatical Study among the Lutherans.
  - 2. 改革宗的教義神學研究。Dogmatical Study among the Reformed.
    - a. 原本的教義。The Original Type of Doctrine.
    - b. 『盟約神學』修正了改革宗神學。The Federal Modification of Reformed Doctrine.
    - c. 更激進的修正。The More Radical Modifications.
  - 3. 天主教的教義神學研究。Dogmatical Study among the Roman Catholics.
- E. 理性主義與超自然主義時期。The Period of Rationalism and Supra-naturalism.
  - 1. 敬虔主義的教義學。Pietistic Dogmatics.
  - 2. 理性主義的教義學。Rationalistic Dogmatics.
  - 3. 超自然主義的教義學。Supra-naturalistic Dogmatics.
- F. 現代神學時期。The Period of Modern Theology.
  - 1. 士萊馬赫與其學派。Schleiermacher and His School.
  - 2. 哲學臆測派。The Speculative Method.
  - 3. 新路德派。The Neo-Lutheran School.
  - 4. 中間派。The Mediating School.
  - 5. 黎敕爾學派。The School of Ritschl.
  - 6. 改革宗。Reformed Theology.

## PART II. 神學的基本原理 THE *PRINCIPIA* OF DOGMATICS

### I. 『基本原理』的觀念 *PRINCIPIA* IN GENERAL

- A. 神學以外不同學科的『基本原理』 *Principia* in Non-Theological Sciences.
  1. 基本原理 (*principium*) 的定義。Definition of "Principium."
  2. 神學以外學科的基本原理。 *Principia* of the Non-Theological Sciences.
- B. 宗教、神學的基本原理。 *Principia* in Religion or Theology.
  1. 上帝是教義的『本質原理』。God is the *Principium Essendi*.
  2. 上帝的啟示是外在的『知識論原理』。The *Principium Cognoscendi Externum* is God's Special Revelation.
  3. 信心是內在的『知識論原理』。The *Principium Cognoscendi Internum* is Faith.

### II. 宗教 RELIGION

- A. 宗教的本質。The Essence of Religion.
  1. 『宗教』一詞的來源。The Derivation of the Word "Religion."
  2. 《聖經》中的名詞。Scriptural Terms for Religion.
  3. 歷史上對宗教本質的觀念。Historical Conception of the Essence of Religion.
- B. 宗教出自何方？The Seat of Religion.
  1. 宗教出自理性。It Has Its Seat in the Intellect.
  2. 宗教出自意志。It Has Its Seat in the Will.
  3. 宗教出自感情。It Has Its Seat in the Feelings.
  4. 宗教出自人的內心。It Has Its Seat in the Heart.
- C. 宗教的源起 The Origin of Religion.
  1. 歷史學的方法。The Historical Method.
  2. 心理學的方法。The Psychological Method.
  3. 神學（以上帝為中心）的方法。The Theological Method.

### III. 啟示：教義的『外在知識論原理』 THE *PRINCIPIUM COGNOSCENDI EXTERNUM* (REVELATION)

- A. 啟示的名稱與觀念。Name and Concept of Revelation.
  1. 宗教與啟示的關聯。Connection Between Religion and Revelation.
  2. 啟示的一般觀念。The General Idea of Revelation.
  3. 歷史上的啟示觀。Historical Conceptions of Revelation.
    - a. 古代的啟示觀。In the earliest times.
    - b. 希臘哲學。In the philosophy of the Greeks.
    - c. 主後到十七世紀末。In the Christian era up to the latter half of the seventeenth century.
    - d. 十七世紀末與十八世紀。In the latter of the seventeenth century and the eighteenth century.
    - e. 十九世紀初以降。Since the beginning of the nineteenth century.
  4. 現代神學的啟示觀。The Idea of Revelation in Modern Theology.
    - a. 自然神論的啟示觀。The Deistic Conception.
    - b. 現代理想主義的其實觀。The modern Idealistic conception.
    - c. 危機神學（新正統神學）的啟示觀。The conception of the Theology of Crisis.
  5. 啟示的本質：正確觀念。The Proper Conception of the Nature of Revelation.
    - a. 歷史法。The historical method.
    - b. 神學法。The theological method.
  6. 啟示的辨別。Distinctions Applied to the Idea of Revelation.
    - a. 自然啟示與超自然啟示。Natural and Supernatural Revelation.
    - b. 普遍啟示與特殊啟示。General and Special Revelation.
- B. 普遍啟示。General Revelation.
  1. 普遍啟示的價值與重要性。The Value and Significance of General Revelation.
    - a. 與外邦世界的關係。In connection with the Gentile world.
    - b. 與基督教信仰（宗教）的關係。In connection with the Christian religion.
  2. 普遍啟示的不足性。The Insufficiency of General Revelation.
    - a. 它並不向人顯示唯一得救之路。It does not acquaint man with the only way of salvation.

- b. 它并不向人顯示絕對可靠的，關於上帝和屬靈事物的知識。It does not convey to man any absolutely reliable knowledge of God and spiritual things.
  - c. 它并不提供宗教的基礎。It does not furnish an adequate basis for religion.
- C. 特殊啟示。Special Revelation.
- 1. 《聖經》的啟示觀。The Scriptural Idea of Revelation.
  - 2. 特殊啟示的途徑。The Means of Special Revelation.
    - a. 上帝的自我顯示。Theophanies.
    - b. 上帝向人傳遞信息。Communications.
    - c. 神跡。Miracles.
  - 3. 特殊啟示的內容。The Contents of Special Revelation.
    - a. 它是歷史性的啟示。It is a historical revelation.
    - b. 它是話語的啟示，也是事實的啟示。It is both word-revelation and fact-revelation.
    - c. 它是救贖性的啟示。It is a soteriological revelation.
  - 4. 特殊啟示的目的。The Purpose of Special Revelation.
- D. 特殊啟示與《聖經》。Special Revelation and Scripture.
- 1. 歷史上對『特殊啟示與《聖經》的關係』的觀念。  
Historical Views of the Relation Between the Two.
    - a. 教父時期。In the Patristic Period.
    - b. 中古時期。During the Middle Ages.
    - c. 宗教改革時期。At the Time of the Reformation.
    - d. 現代神學。In Modern Theology.
  - 2. 改革宗對『特殊啟示與《聖經》的關係』的觀念。  
The Reformed Conception of the Relation Between the Two.

#### IV. 《聖經》的默示 THE INSPIRATION OF SCRIPTURE

- A. 《聖經》啟示論的發展史。The Doctrine of Inspiration in History.
- 1. 宗教改革前。Before the Reformation.
  - 2. 宗教改革後。After the Reformation.
- B. 《聖經》的默示：《聖經》根據。Scriptural Proof for the Inspiration of the Bible.
- 1. 《聖經》的（次要）作者受默示的《聖經》根據，（一）：從他們的著作以外的角度考慮。Proofs for the Inspiration of the Secondary Authors of Scripture Considered Apart from Their Writing.
    - a. 先知受默示。Prophet Inspiration.
    - b. 使徒受默示。Apostolic Inspiration.
  - 2. 《聖經》的（次要）作者受默示的《聖經》根據，（二）：從他們的著作（即《聖經》書卷）考慮。  
Proofs for the Inspiration of the Secondary Authors in Writing the Books of the Bible.
    - a. 一般性的現象。Certain general phenomena.
    - b. 直接的斷言。Direct assertions.
- C. 默示的本質與範圍。Nature and Extent of Inspiration.
- 1. 默示的本質。The Nature of Inspiration.
    - a. 機械性的默示。Mechanical Inspiration.
    - b. 動力的默示。Dynamic Inspiration.
    - c. 有機的默示。Organic Inspiration.
  - 2. 默示的範圍。The Extent of Inspiration.
    - a. 部分受默示。Partial Inspiration.
    - b. 思想受默示。Thought Inspiration.
    - c. 逐字受默示。Verbal Inspiration.
      - (1) 《聖經》提到話語的傳遞。References to verbal communications.
      - (2) 先知們知道他們傳遞上帝自己的話。Prophets are conscious of bringing the very words of the Lord.
      - (3) 使徒們說到舊約的話，和他們自己的話，是上帝的話。The apostles speak of the words of the Old Testament and of their own words as the words of God.
      - (4) 從一個字的論點。Arguments based on a single word.
- D. 推翻《聖經》默示論的視圖。Attempts to Discredit the Doctrine of Inspiration.
- 1. 維護《聖經》默示者從事圓周性思維（循環論證）。  
They Who Defend It Are Reasoning in a Circle.

2. 耶穌並沒有教導《聖經》默示的教義。  
Jesus Did Not Teach the Doctrine of Inspiration.
  3. 《聖經》的現象，與默示論衝突。The Phenomena of Scripture Contradict the Doctrine of Inspiration.
  4. 默示論只指《聖經》的原本，因此沒有真正的實際價值。  
The Doctrine of Inspiration Applies Only to the Autograph, and Therefore Has No Real Practical Value.
- E. 對《聖經》默示的異議。Objections to the Doctrine of Inspiration.
1. 這些異議的一般性質。General Nature of the Objections.
  2. 對這些異議的一般性回應。General Remarks on the Objections Raised.
- F. 《聖經》的屬性。The Perfections of Scripture.
1. 《聖經》的（屬上帝的）權威。The Divine Authority of Scripture.
  2. 《聖經》的必須性。The Necessity of Scripture.
  3. 《聖經》的清晰性。The Perspicuity of Scripture.
  4. 《聖經》的充分（足夠，完備）性。The Sufficiency of Scripture.

#### V. 教義的【內在知識論原理】THE *PRINCIPIUM COGNOSCENDI INTERNUM*

- A. 人的理性。The Human Understanding.
1. 這立場在歷史上的論述。Historical Statement of This Position.
  2. 檢討此立場。Evaluation of This Position.
- B. 理性的臆測。Speculative Reason.
1. 這立場在歷史上的論述。Historical Statement of This Position.
  2. 檢討此立場。Evaluation of This Position.
- C. 敬虔的情操，宗教直覺。Devout Feeling or Religious Intuition.
1. 這立場在歷史上的論述。Historical Statement of This Position.
  2. 檢討此立場。Evaluation of This Position.
- D. 道德意識。The Moral Consciousness.
1. 這立場在歷史上的論述。Historical Statement of This Position.
  2. 檢討此立場。Evaluation of This Position.
- E. 信心乃是正確的【內在知識論原理】。Faith the Proper *Principium Internum*.
1. 【內在知識論原理】的本質。The Nature of the *Principium Cognoscendi Internum*.
  2. 【信心的認知】：其獨特本質。Distinctive Nature of the Knowledge of Faith.
- F. 信心的基礎。The Ground of Faith.
1. 教會關於【聖靈的見證】的教義。The Doctrine of the *Testimonium Spiritus Sancti* in the Church.
  2. 對【聖靈的見證】的誤解。Mistaken Notions of the *Testimonium Spiritus Sancti*.
  3. 對【聖靈的見證】的正確觀念。Correct View of the *Testimonium Spiritus Sancti*.