

《恩典之約》：聖經神學研究  
COVENANT OF GRACE:  
A BIBLICO-THEOLOGICAL STUDY

慕理

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摘譯

Translated (with abridgement)

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## 慕理，〈恩典之約〉：「聖經神學研究」

JOHN MURRAY,

*THE COVENANT OF GRACE: A BIBLICO-THEOLOGICAL STUDY*

### 引言 INTRODUCTION

研究歷史神學者，包括那些不認同古典改革宗神學的啟示歷史觀者，都會承認「聖約神學」(covenant theology) 在體會與理解上帝啟示的歷史漸進性是劃時代的。William Robertson Smith 作出這樣的評價：「雖然 Coeccius 的聖約神學有很多缺點，可是它在較舊的基督新教神學中，對理解啟示的歷史漸進性來說是最重要的嘗試。」霍志恆 (Geerhardus Vos) 是聖約神學的同情者，他說後者「從頭就明顯地擁有一種歷史意識，了解上帝傳遞真理是有其歷史漸進性的。」

Students of historical theology, even those who entertain a radically different view of the history of divine revelation from that which governs the thought of classic Reformed theology, have recognized that the covenant theology marked an epoch in the appreciation and understanding of the progressiveness of divine revelation. William Robertson Smith, for example, gives the following appraisal: "With all its defects, the Federal theology of Coeccius is the most important attempt, in the older Protestant theology, to do justice to the historical development of revelation." (*The Prophets of Israel*, New York, 1882, p. 375; cf. W. Adams Brown: "Covenant Theology," in *Encyclopedia of Religion and Ethics*, ed. James Hastings, New York, 1928, vol. IV, p. 218.) Geerhardus Vos, steeped in and sympathetic towards the covenant theology, says that it "has from the beginning shown itself possessed of a true historic sense in the apprehension of the progressive character of the deliverance of truth." ("Hebrews, the Epistle of the Diatheke" in *The Princeton Theological Review*, vol. XIV, p. 60.)

我們用「聖約神學」這詞的時候，不可限制它在十七世紀完全發展出來的那套「聖約神學」。早在 16 世紀加爾文就特別強調救贖啟示的歷史漸進性與連貫性。我們翻開《基督教要義》卷二，10 - 11 章，就可看到他怎樣呈現新約與舊約的異同。在這點上加爾文說：「上帝與所有先祖所立的約，和祂與我們所立的約在本質上完全沒有差異，是同一個約。只有在施行方法上不同。」(《基督教要義》，2:10:2。) 後來他說了在這題目上最重要的話之一：「這問題若還不清楚，讓我們來看約的形式，就能滿足我們的無知和需求。因為主多次與祂的僕人立約：「我要作你們的上帝，你們要作我的子民。(利 26:12) 這些話，按照最普通的舊

約解釋，包含生命，救恩，和最高的喜樂。」（《基督教要義》，2:10:8。）...  
（從略。）

When we use the term “covenant theology,” however, we must not restrict this evaluation to the more fully developed covenant theology of the seventeenth century. For in John Calvin there is a distinct emphasis upon the historic progressiveness and continuity of redemptive revelation. We need only to be reminded of the *Institutes*, Book II, Chapters x and xi where he unfolds in detail the similarities and differences of the two Testaments. It is in connection with this discussion that he says, “The covenant of all the fathers is so far from differing substantially from ours, that it is the very same. Only the administration varies.” (II, x. 2.) Later, in one of the most significant statements relevant to this subject, he says: “If the subject still appears involved in any obscurity, let us proceed to the very form of the covenant; which will not only satisfy sober minds, but will abundantly prove the ignorance of those who endeavor to oppose it. For the Lord has always covenanted thus with his servants: “I will be to you a God, and ye shall be to me a people” (Lv. 26:12). These expressions, according to the common explanation of the prophets, comprehend life, and salvation, and consummate felicity.” (II, x. 8.) Nothing could be more pertinent to the perspective which is indispensable to the proper understanding of covenant revelation than the recognition that the central element of the blessing involved in covenant grace is the relationship expressed in the words, “I will be your God, and you shall be my people.”

「聖約神學」不僅強調救贖歷史的有機「統一性」和「漸進性」；也強調上帝「救贖的啟示」是「約的啟示」(covenant revelation)。因此，上帝「救贖啟示」的結果和目標就是約裏的敬虔 (covenant religion, covenant piety)。我們必須作這樣的結論，因為上帝與亞伯拉罕建立的「恩典與應許」的關係是一種「約」的關係。亞伯拉罕之約，即《創世記》15章與17章清楚記載的，是後來所有上帝救贖的應許、話語與作為的基礎。時候滿了，上帝差遣祂的兒子，叫祂救贖那些在律法之下的人，並沒有區別，都成為上帝收養的兒子；這都是因為祂應許亞伯拉罕，藉著祂和他的後裔，世上所有的家族都必蒙福（創 12:3; 22:18; 26:5；加 3:8, 9, 16）。就是因為上帝成就了向亞伯拉罕的應許，所以現在不再分猶太人與外邦人，男或女，為奴或自由的，基督成為我們的一切，也住在眾人中 (Christ is all and in all)，所有信徒都與信心之父亞伯拉罕一同蒙福（羅 4:16 - 18；加 3:7）。上帝救贖之恩典最高度、最極度的實現，就是呈現向亞伯拉罕所應許的，就是顯示亞伯拉罕之約。《聖經》的「救贖論」是『約』的「救贖論」；《聖經》的「末世論」是『約』的「末世論」。

The covenant theology not only recognized the organic unity and progressiveness of redemptive revelation but also the fact that redemptive revelation was covenant revelation and that the religion or piety which was the fruit and goal of this covenant

revelation was covenant religion or piety. The necessity of this conclusion can readily be shown by the fact that the relation of grace and promise established by God with Abraham was a covenant relation. It is this Abrahamic covenant, so explicitly set forth in Gn. xv and xvii, that underlies the whole subsequent development of God's redemptive promise, word, and action. It is in terms of the promise given to Abraham, that in him and in his seed all the families of the earth would be blessed (Gen. 12: 3, 22: 18, 26: 5; Gal. 3: 8, 9, 16), that God sent forth His Son in the fullness of time in order that He might redeem them that were under the law and all without distinction might receive the adoption of sons. It is in fulfillment of this promise to Abraham that there is now no longer Jew nor Gentile, male nor female, bond nor free, that Christ is all and in all, and that all believers are blessed with faithful Abraham. (Rom. 4:16-18; Gal. 3:7.) The redemptive grace of God in the highest and furthest reaches of its realization is the unfolding of the promise given to Abraham and therefore the unfolding of the Abrahamic covenant. Soteriology is covenant soteriology and eschatology is covenant eschatology.

「聖約神學」中，這觀念是最基要的。「聖約神學」是在改革宗神學裏發展的，而「聖約神學」最大的貢獻就是「聖約救贖論」與「聖約末世論」。

The covenant theology was governed by this insight and by this conception. It was in the Reformed theology that the covenant theology developed, and the greatest contribution of covenant theology was its covenant soteriology and eschatology.

可是，改革宗的「聖約神學」需要更正，修改，擴充。... (從略)

It would not be, however, in the interests of theological conservation or theological progress for us to think that the covenant theology is in all respects definitive and that there is no further need for correction, modification, and expansion. Theology must always be undergoing reformation. The human understanding is imperfect. However architectonic may be the systematic constructions of any one generation or group of generations, there always remain the need for correction and reconstruction so that the structure may be brought into closer approximation to the Scripture and the reproduction be a more faithful transcript or reflection of the heavenly exemplar. It appears to me that the covenant theology, notwithstanding the finesse of analysis with which it was worked out and the grandeur of its articulated systematization, needs recasting. We would not presume to claim that we shall be so successful in this task that the reconstruction will displace and supersede the work of the classic covenant theologians. But with their help we may be able to contribute a little towards a more biblically articulated and formulated construction of the covenant concept and of its application to our faith, love, and hope.

## I. 「約」一字的定義 DEFINITION OF THE TERM “COVENANT”

### 早期改革宗的定義

Early Formulations: Bullinger, Ursinus, John Preston, William Perkins

宗教改革以來，神學家對「約」的定義是「協議」，兩人之間的「合同」：其中有應許，有條件。Henry Bullinger: 「διαθηκη (單數) 是兩者之間的合作和協議和應許。」 (*De Testamento seu Foedere Dei Unico et Aeterno.*) ... (從略)。Ursinus 同樣地說：「一般來說『約』是指兩者之間彼此的合作或協議，其中有一些條件來建立兩者之間的盟約和責任，可能要施予或領受一些事物，加上外在的儀表，這樣嚴肅地見證、肯定必不廢除該項合同。」 (*The Summe of Christian Religion* translated by D. Henrie Parry, Oxford, 1601, p. 218.) 因此上帝所立的約是「神人之間雙方的應許與合同，其中上帝向人保證祂必定恩待人，向他們施恩惠 ... 另一方面，人約束自己信靠上帝和悔改。」 (同上書，219 頁；參 H. a Diest: *Mellificium Catecheticum Continens Epitomen Catecheticarum Explicationum Ursino-Pareanarum* (Deventer, 1640), 89 頁。) Ursinus 認為這雙方的約束是同由聖禮作印證，為上帝向我們的旨意和我們對祂的義務作見證。

From early times in the era of the Reformation and throughout the development of the covenant theology the formulation has been deeply affected by the idea that a covenant is a compact or agreement between two parties. As early as Henry Bullinger's *De Testamento seu Foedere Dei* we find such statements as the following. "A διαθηκη in the singular number signifies a pact and agreement and promise." (*De Testamento seu Foedere Dei Unico et Aeterno.*) And Bullinger proceeds to construe the covenant of grace as a uniting together of God and man in terms of certain prescriptions – on God's side promises, on man's side the condition of keeping the covenant by fearing the Lord, walking in His ways, and serving him with the whole heart. Ursinus, in like manner, says: "A covenant in general signifieth a mutual contract or agreement of two parties joined in the covenant, whereby is made a bond or obligation on certain conditions for the performance of giving or taking something, with addition of outward signs and tokens, for solemn testimony and confirmation that the compact and promise shall be kept inviolable." (*The Summe of Christian Religion* translated by D. Henrie Parry, Oxford, 1601, p. 218.) Hence God's covenant is "a mutual promise and agreement between God and men, whereby God giveth men assurance, that he will be gracious and favorable to them ... and on the other side men bind themselves to faith and repentance." (*Ibid.*, p. 219; cf. H. a Diest: *Mellificium Catecheticum Continens Epitomen Catecheticarum Explicationum Ursino-Pareanarum* (Deventer, 1640), p. 89.) This mutual compact,

Ursinus holds, is sealed by the sacraments, testifying God's will toward us and our dutifulness toward Him.

( 從略 )

John Preston, likewise, defines a covenant as a compact, agreement, mutual engagement. The covenant with Abraham comprised four things: (1) the seed promised and fulfilled in Christ; (2) the condition – faith in the promise; (3) the confirmation – promise and oath; (4) the parts which answer to the three offices of Christ. (*The New Covenant or the Saints Portion* (London, 1639), pp. 313, 347ff.) And William Perkins says that the covenant of grace is nothing more than “a compact made between God and man touching reconciliation and life everlasting by Christ.” The parties reconciled are God and man, God being the principal, promising righteousness and life in Christ, and man binding himself to faith. Christ is the mediator in whom all the promises are yea and amen. (*An Exposition of the Symbole or Creed of the Apostles, Works*, Vol. I (London, 1612), pp. 164ff.)

## 改革宗經院神學

Scholasticism: Peter van Mastricht, Cocceius, Turretin, Witsius

經驗主義和較系統的神學家以這定義作出發點。 Peter van Mastricht 說，約是上帝與祂子民之間的協議 (consensus)，其中上帝應許賜福，要求人順服。 Van Mastricht 用不同方法應用不同約裏「同意」、「協議」的觀念；他作了一些區別。 (*Theoretico-Practica* (Utrecht, 1698), Lib. III, Cap. XII, Sec. VII; Lib. V, Cap. I, SS. VI-XV.) 這些區別並不是本文所關注的。 Cocceius 也說「恩典之約」是「上帝與罪人之間的協議 (an agreement)。」 (*Summa Doctrinae de Foedere et Testamento Dei*, Cap. IV, Sec. 76, *Summar Theologiae* (Amsterdam, 1701), Tome VII, 57 頁.)

The more scholastic and systematic theologians took their point of departure from this type of definition. Peter van Mastricht, for example, says that a covenant denotes an agreement (consensus) between God and His people in which God promises beatitude and stipulates obedience. Van Msatricht applies this notion of agreement or consent of parties in different ways to different covenants and thus makes important distinctions. (*Theoretico-Practica* (Utrecht, 1698), Lib. III, Cap. XII, Sec. VII; Lib. V, Cap. I, SS. VI-XV.) But these distinctions are not our concern at present. Cocceius also construes the covenant of grace as “an agreement between God and man a sinner.” (*Summa Doctrinae de Foedere et Testamento Dei*, Cap. IV, Sec. 76, *Summar Theologiae* (Amsterdam, 1701), Tome VII, p. 57.)

Francis Turretin 對「恩典之約」的定義是：「上帝，被得罪的一方，和人，得罪上帝的一方之間恩惠的協議 (pact)，在基督裏設立，其中上帝向人白白應許，因



基督的緣故赦免人的罪，賜人救贖；人依靠恩典的應許信靠，順服上帝。或說約是上帝，被得罪的一方，和人，得罪上帝的一方之間的恩惠的協議，其中上帝賜予罪人在基督裏的恩典與榮耀，以信心為條件。」(*Institutio Theologiae Elencticae*, Loc. XI, Quaest. II, S. V.) 因此約裏有四種要素：(一) 約的設立者；(二) 立約的兩方；(三) 中保；和(四) 上帝方面的條約，和人方面的條約。

Francis Turretin defines the covenant of grace as “a gratuitous pact between God offended and man the offender, entered into in Christ, in which God promises to man freely on account of Christ remission of sins and salvation, and man relying on the same grace promises faith and obedience. Or it is a gratuitous agreement between God the offended one and man the offender concerning grace and glory in Christ to be conferred upon man the sinner on the condition of faith.” (*Institutio Theologiae Elencticae*, Loc. XI, Quaest. II, Sec. V.) Consequently the elements in the covenant consist in (1) the Author, (2) the Parties contracting, (3) the Mediator, and (4) the Clauses *a parte Dei* and *a parte hominis*.

Herman Witsius 說：「恩典之約是上帝與祂所揀選的罪人之間的協議；上帝宣告祂喜悅他們，賜他們永遠的救贖，和有關救贖的一切事；白白賜給約裏的人，都因中保基督的緣故；人以誠懇的信心領受這恩惠。」(*De Oeconomia Foederum Dei cum Hominibus*, Lib. II, Cap. I, Sec. V. 另參 Charles Hodge: *Systematic Theology*, Vol. II, 354 頁 ff.; W.G.T. Shedd, *Dogmatic Theology* (New York, 1888), Vol. II, 358 頁 ff.; R. L. Dabney: *Systematic and Polemic Theology* (Richmond, 1927), 430 頁 ff.)

Herman Witsius, to take another example, says that “the covenant of grace is an agreement between God and the elect sinner; God declaring his free goodwill concerning eternal salvation, and everything relative thereto, freely to be given in those in covenant and for the sake of the Mediator Christ; and man consenting to that goodwill by a sincere faith.” (*De Oeconomia Foederum Dei cum Hominibus*, Lib. II, Cap. I, S. V. Cf. also Charles Hodge: *Systematic Theology*, Vol. II, pp. 354 ff.; W.G.T. Shedd, *Dogmatic Theology* (New York, 1888), Vol. II, pp. 358 ff.; R. L. Dabney: *Systematic and Polemic Theology* (Richmond, 1927), pp. 430 ff.)

近年來學者對 *berith* 或 *diatheke* 的定義提出新的說法：是單方面的保證。(參 Vos, Bavinck, Aalders, Ridderbos 等人的作主，見下；從略。)

There has been, however, a recognition on the part of more recent students of covenant theology that the idea of pact or compact or contract is not adequate or proper as the definition of *berith* and *diatheke* and admirable service has been rendered by such scholars in the analysis and formulation of the biblical concept. Cf. Geerhardus Vos: “Hebrews, the Epistle of the Diatheke” in *The Princeton Theological Review*, October 1915 and January 1916 (Vol. XIII, pp. 587-632 and Vol. XIV, pp. 1-61); Herman Bavinck: *Gereformeerde Dogmatiek* (Kampen, 1918), Vol. III, p. 209 ff.; G. Ch. Aalders: *Het Verbond Gods* (Kampen, 1939). John Kelly in *The Divine Covenants: their Nature*

*and Design* (London, 1861) says quite dogmatically with reference to *diatheke*: “It does not properly signify a compact or agreement; there is another Greek word for this, never used for *convenat*” (p. 8), cf. also David Russell: *A Familiar Survey of the Old and New Covenants* (Edinburgh, 1824), p. 154. Most recently Herman N. Ridderbos: *The Epistle of Paul to the Churches of Galatia* (Grand Rapids, 1953) says: “In LXX διαθηκης regularly used as the translation of the covenant of God (*berith*), rather than the apparently more available word συνθηκη. In this there is already an expression of the fact that the covenant of God does not have the character of a contract between two parties, but rather that of a one-sided grant. This corresponds with the covenant-idea in the Old Testament, in which *berith*, even in human relations, sometimes refers to a one-party guarantee which a more favored person gives a less favored one (cf. Josh. 9:6, 15, 1 Sam. 11:1, Ezek. 17:13). And it is most peculiarly true of the divine covenantal deed that it is a one-party guarantee. It comes not from man at all, but from God alone.” (p. 130 n.)

## II. 《聖經》中「約」的用法 THE USE OF THE TERM IN SCRIPTURE

強調上帝的「恩典」，和「應許」：這兩點完全符合《聖經》。

*Emphasis on grace and promise of God is thoroughly in accord with biblical data.*

當我們研究《聖經》所提供關於上帝的「約」的證據的時候，我們會發現這些（前文提到的）神學家所強調的：上帝的恩典和應許，完全符合有關的經文。我們將會看見約中「應許」的層面是百講不厭的。可是我們現在要面對的問題乃是：「協議」，「合同」，「同意」這些觀念，是否研究「恩典之約」的正確出發點？

As we study the biblical evidence bearing upon the nature of divine covenant we shall discover that the emphasis in these theologians upon God's *grace* and *promise* is one thoroughly in accord with the relevant biblical data. As we shall see, the gracious, promissory character of covenant cannot be over-accented. But the question that confronts us is whether the notion of mutual compact or agreement or convention provides the proper point of departure for our construction of the covenant of grace.

我們現在討論的問題不是：神學家用了這個「合同」的觀念，有沒有完全意識到其涵義？在建構「恩典之約」的觀念的時候有沒有過份作文章，以致建構的結果「恩典之約」的觀念被這「合同」的觀念歪曲了？其次，我們處理的問題也不是：「合同」的觀念是否適用於解釋上帝計劃中的某些層面；就是說，上帝施恩救贖墮落的罪人之計劃中的某些層面？第三，問題也不是：在思想「恩典之約」所展示的關係的時候，是否完全不可以想到相互性 (mutuality)？

The question now is not whether the theologians who made use of this concept were entirely governed by its implications and carried it out so rigidly in their construction of the covenant of grace that the total result was warped and distorted by the importation and application of this idea. Furthermore, the question is not whether the idea of compact may not with propriety be used in the interpretation and construction of certain aspects of those divine provisions which lie behind and come to expression in God's administration of saving grace to fallen men. And, finally, the question is not whether mutuality must be ruled out of our conception of what is involved in the relation which the covenant of grace constitutes.

簡言之，問題乃是：「聖經神學」研究是否發現，按照《聖經》的用詞，「約」（希伯來文 *berith*，希臘文 *diatheke*）可以被解釋為一個雙方協議達成的合同。

The question is simply whether biblico-theological study will disclose that, in the usage of Scripture, covenant (*berith* in Hebrew and *diatheke* in Greek) may properly be interpreted in terms of a mutual pact or agreement.

## [a] 人與人之間的約 Covenants between men

我們讀《聖經》的時候會發現，*berith* 有時指人與人之間的關係。亞伯拉罕與亞比米勒在別士巴立約（創 21:27, 32）。亞比米勒對以撒說：「不如我們兩下彼此起誓，彼此立約。」（創 26:28）拉班對雅各說：「來罷，你我二人可以立約，作你我中間的證據」（創 31:44）。基便人對約書亞說：「求你與我們立約。」（書 9:6, 11；參 15 節）大衛與約拿單立約，約拿單也與大衛立約（撒下 18:3）。大衛與押尼珥立約（撒下 3:12, 13, 21）；他被立為王的時候，也在希伯崙與以色列眾長老立約（王上 5:12）。這樣看來，好像「同意」或「合同」的意思是突出的，立約的意思就是彼此同意結盟。

When we examine the Scripture we do find that *berith* is applied to relationships established between men. Abraham and Abimelech made a covenant at Beer-sheba (Gn. 21: 27, 32). Abimelech said to Isaac, 'Let us make a covenant with you' (Gn. 26: 28). Laban said to Jacob, 'Now therefore come you, and let us make a covenant, I and you; and let it be for a witness between me and you' (Gn. 31: 44). The Gibeonites said to Joshua, 'Make ye a covenant with us' (Jos. 9: 6, 11, R.V., cf. verse 15). David made a covenant with Jonathan, and Jonathan with David (1 Sa. 18:3). David made a covenant with Abner (2 Sa. 3: 12, 13, 21); he also made a covenant with all the elders of Israel in Hebron when he became king over all Israel (1 Ki. 5:12). It might seem that here undoubtedly the notion of agreement or contract prevails and that to make a covenant is simply to enter into a mutual compact or league.

## 創 Gen. 21:27, 32 – 亞伯拉罕與亞比米勒 Abraham and Abimelech

27. 亞伯拉罕把羊和牛給了亞比米勒，二人就彼此立約。

32. 他們在別是巴立了約，亞比米勒就同他軍長非各起身，回非利士地去了。

## 創 Gen. 26:28 – 亞比米勒與以撒 Abimelech to Isaac

28. 他們說：我們明明的看見耶和華與你同在，便說：不如我們兩下彼此起誓，彼此立約，

## 創 Gen. 31:44 – 拉班與雅各 Laban to Jacob

44. 來吧！你我二人可以立約，作你我中間的證據。

## 書 Josh. 9: 6, 11, 15 – 基便人與約書亞 Gibeonites to Joshua

6. 他們到吉甲營中見約書亞，對他和以色列人說：「我們是從遠方來的。現在求你與我們立約。」
11. 我們的長老和我們那地的一切居民對我們說：「你們手裏要帶著路上用的食物，去迎接以色列人，對他們說：我們是你們的僕人。現在求你們與我們立約。」
15. 於是約書亞與他們講和，與他們立約，容他們活著。會眾的首領，也向他們起誓。

#### 撒下 I Sam. 18:3 – 大衛與約拿單 David and Jonathan

3. 約拿單愛大衛如同愛自己的性命，就與他結盟。

#### 撒下 2 Sam. 3:12 – 大衛與押尼珣 David and Abner

12. 押尼珣打發人去見大衛，替他說：「這國歸誰呢？」又說：「你與我立約我必幫助你，使以色列人都歸服你。」
13. 大衛說：「好！我與你立約。但有一件，你來見我面的時候，若不將掃羅的女兒米甲帶來，必不得見我的面。」
21. 押尼珣對大衛說：「我要起身去招聚以色列眾人來見我主我王，與你立約。你就可以照著心願作王。」於是大衛送押尼珣去，押尼珣就平平安安的去。

#### 撒下 2 Sam. 5:3 – 大衛與以色列眾長老，在希伯崙 David with all elders of Israel at Hebron

3. 於是以色列的長老都來到希伯崙見大衛王。大衛在希伯崙耶和華面前與他們立約，他們就膏大衛作以色列的王。

#### 王上 I Kings 5:12 – 所羅門 Solomon and Hiram

12. 耶和華照著所應許的賜智慧給所羅門。希蘭與所羅門和好，彼此立約。

[1] 首先我們必須說明，就算在這些約中「彼此訂合同」的觀念是至要的，這不等於說，上帝與人所立的約中，「合同」觀念是最重要的。我們必須承認，人與人所立的約裏有一種的平等性 (parity)，這因素在上帝與人所立的約裏是不存在的。同時我們必須體會到《聖經》和其它文學用詞是有彈性的。因此我們會發現，人間的關係裏，相互性是必須有的；但這個觀念在上帝與人之間的關係裏，就完全不適當了。

It must be said, first of all, that, even should it be true that in these covenants the idea of mutual compact is central, it does not follow that the idea of compact is central in or essential to the covenant relation which God constitutes with man. We have to recognize a parity existing between men which cannot obtain in the relation

between God and man. And we must also appreciate the flexibility that attaches to the use of terms in Scripture as well as in other literature. Hence we might find that mutual compact is of the essence of covenant when a merely human relationship is in view and that such an idea would be entirely out of place when a divine-human relationship is contemplated.

[2] 七十士譯本將 *berith* 譯為 *διαθηκη*。

*συνθηκη* 是「合同」的更好譯法。我懷疑：七十士本譯者的思想，不完全被「合同」觀念左右。（慕理不同意 Vos。）

LXX renders *berith* *διαθηκη*. *συνθηκη* = better translation for “compact.” We suspect: LXX translators not governed by “mutual agreement.” Murray => Vos.

其次我們必須指出，七十士譯本將 *berith* 譯為 *diatheke*。這是很重要的，因為假如在這些經文中，「約」的核心意義包括了「雙方同意的合同」，我們應會看到，七十士譯本會把 *berith* 譯為 *suntheke*。至少，我們會懷疑：其實，七十士譯本的翻譯員，在處理這些人與人之間的約的關係的時候，是否並沒有受到「雙方同意」的觀念所左右？霍志恆 (Geerhardus Vos) 錯誤的認為：「當人與人立約 (*berith*)，雙方同意的時候，翻譯員不用 *διαθηκη*，而用 *συνθηκη* 來表達；後者乃是完全與「約」相配的。」不是的：*Suntheke* 一詞差不多沒有在七十士譯本中的正典出現過；出現了兩三次，不過只有一次，可能是用作翻譯 *berith* 的。而這一次是指上帝與以色列所立的，主的約。

In the second place, it needs to be noted that the LXX in these cases renders the Hebrew *berith* by the Greek word *diatheke*. This is significant because, if mutual compact belonged to the essence of covenant in these cases, we should have expected the translators to use *suntheke*. To say the least this raises our suspicion that the LXX translators were not governed by the thought of mutual agreement when they came to these instances of covenantal human relationships. Geerhardus Vos is mistaken when he says that ‘where the *berith* is made between man and man and consists in a mutual agreement, the translators do not employ *διαθηκη* but *συνθηκη*, a word exactly corresponding to the word covenant.’ (‘Hebrews, the Epistle of the Diatheke,’ in *The Princeton Theological Review*, Vol. XIII, p. 603.) The term *suntheke* hardly ever appears in the canonical books of the LXX. It appears two or three times but only once *possibly* as the

translation of *berith*. In this one possible case it refers to the Lord's covenant with Israel.

- [3] 第三方面，我們考察有關經文的時候會發現，「協議」、「合同」的觀念並不顯著。當然我們承認，「親自的參與」，和「委身」的觀念，與雙方同意、立約的過程有關。...可是當我們查考所有人與人之間的約的時候，我們會很清楚地看到，雙方彼此「發誓忠誠」的觀念，比「合同」與合同中的條件更顯著。人與人嚴肅地發誓，彼此委身 (engagement)。這個「發誓忠誠」觀念顯著到一個地步，立約的時候，連協議訂下的條件都可以不出現。所強調的是，一方立約，委身於另一方；至於這次委身是基於那些條件，卻不一定說得出。

In the third place, when we examine some of the instances in question we shall discover that the thought of pact or contract is not in foreground. It is not denied that there is engagement or commitment in reference to something upon which the person entering into covenant is agreed. ... But when all the instances of merely human covenants are examined, it would definitely appear that the notion of sworn fidelity is thrust into prominence in these covenants rather than that of contract. It is not the contractual terms that are in prominence so much as the solemn engagement of one person to another. To such an extent is this the case that the stipulated terms of agreement need not be present at all. It is the giving of oneself over in the commitment of truth that is emphasized and the specified conditions as those upon which the engagement or commitment is contingent are not mentioned.

約的本質在於「毫無保留的忠誠」的應許，全人、全心的委身。約裏必有應許，可能以發誓作應許的印證 (seal)；這些儀式的結果，乃是盟約 (bond) 的形成。兩方面接連在一起 (bonded)，進入這個關係裏，就是毫無保留的委身的關係。我們可以從大衛對約拿單所說的話看得清楚：「你在耶和華面前曾與僕人結盟」（撒下 20:8；譯註：原文意思是：「你把僕人帶到耶和華的約裏」。）。大衛視約拿單與他所立的約，為帶有上帝監管 (sanctions) 的盟約；他認為這約有上帝的誓約為印證。



It is the promise of unreserved fidelity, of whole-souled commitment that appears to constitute the essence of the covenant. There is promise, there may be the sealing of that promise by oath, and there is the bond resultant upon these elements. It is a bonded relationship of unreserved commitment in respect of the particular thing involved or the relationship constituted. This is well illustrated by what David says to Jonathan: 'you have brought your servant into a covenant of the Lord with you' (1 Sa. 20: 8). David accords to Jonathan's commitment the bonded character of divine sanction and regards it as sealed by divine oath.

上面對與人之間所立的約的分析若是正確的話，那麼，彼此商討之後所訂下的條件與細節，成為合同的條件，不一定存在，甚至在人與人之間的約也不一定出現。當然，人與人之間立盟約，彼此委身 (bond of commitment) 肯定是有的，可是，這個「委身」的觀念是那樣的深刻，它含蓋了約的全部，以致合同的條件往往被忽視，甚至在經文完全消失。

If this analysis of the nature of these human covenants is correct, then the idea of stipulations and conditions devised by mutual consultation and agreed upon as the terms of engagement need not to be present even in human covenants. There is, of course, the bond of commitment to one another, but so profound and all-embracing is this commitment that the notion of contractual stipulations recedes into the background or disappears entirely. To say the least, the case is such in these instances of human relationship that no evidence can be derived from them to support the idea of mutual contract or compact.

[b] 人與上帝立的約 Covenants made by man with God

下面我們要考慮人主動與上帝所立的約。約書亞時期，以色列民說：「我們必事奉耶和華我們的上帝，聽從祂的話」（書 24:24）。約書亞這樣回應他們的應許：「當日約書亞就與百姓立約，在示劍為他們立定律例典章。」（書 24:25）還有耶何耶大的例子：「耶何耶大使王和民與耶和華立約，作耶和華的民。又使王與民立約。」（王下 11:17）約西亞王這樣與上帝立約：「王站在柱旁，在耶和華面前立約，要盡心盡性地順從耶和華，遵守祂的誡命、法度、律例，成就這書上所記的約言。眾民都服從這約。」（王下 23:3）。最後，以斯拉對眾民這樣說：「現在當與我們的上帝立約，休這一切的妻，離絕她們所生的，照著我主那因上帝命令戰兢之人所議定的，按律法而行。」（拉 10:3）這些都是與上帝立約的個案。

The next type of covenant to be considered is the covenant of human initiative entered into with the Lord. In the days of Joshua the people said, 'The Lord our God will we serve, and unto his voice will we hearken' (Jos. 24: 24, R.V.), and in answer to this promise 'Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem' (24:25). There is the case of Jehoiada who 'made a covenant between the Lord and the king and the people, that they should be the Lord's people' (2 Ki. 11: 17). Josiah 'made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant' (2 Ki. 23:3, R.V.). Finally, Ezra said to the people in his day, 'Now therefore let us make a covenant with our God to put away all the wives' (Ezr. 10: 3). These are instances of covenanting with God.

書 Josh. 24:24, 25

24. 百姓回答約書亞說：「我們必事奉耶和華我們的上帝，聽從祂的話。」

25. 當日，約書亞就與百姓立約，在示劍為他們立定律例典章。

王下 2 Kings 11:17

17. 耶何耶大使王和民與耶和華立約，作耶和華的民。又使王與民立約。

王下 2 Kings 23:3

3. 王站在柱旁，在耶和華面前立約，要盡心盡性地順從耶和華，遵守祂的誠命、法度、律例，成就這書上所記的約言。眾民都服從這約。

拉 Ezra 10:3

3. 現在當與我們的上帝立約，休這一切的妻，離絕她們所生的，照著我主那因上帝命令戰兢之人所議定的，按律法而行。

我們很容易發現，在這些經文中所突出的，並不是合同的觀念。嚴格來說，根本不是協議 (agreement)。雖然，進入約裏的人應許要作某些事，可是，準確來看，這裏表達的觀念並不是人與耶和華的協議 (agreement)。我們必須分辨 (一) 同意以致達成協議 (agreement)，和 (二) 和同意 (consent) 與委身。在這些經文我們看見：立約者嚴肅的委身，應許忠誠。他們藉著結盟「自我束縛」(bind themselves)，要按照上帝啟示的旨意向祂忠誠。立約就是嚴肅的發誓，奉獻自己給上帝，無條件地、毫無保留地委身服事祂。這裏的立約完全沒有意味著說，雙方必須接受一些條件，這些條件的兌現，才導致約的印證。這裏的意思是：沒有保留的，全人的委身。

We cannot fail to note that what is in the forefront in these cases is not a contract or compact. Strictly speaking, it is not an agreement. Though the persons entering into covenant agree to do certain things, the precise thought is not that of agreement between the people and the Lord. We must distinguish between devising terms of agreement or striking an agreement, on the one hand, and the agreement of consent or commitment, on the other. What we find in these instances is solemn, promissory commitment to faith or truth on the part of the people concerned. They bind themselves in bond to be faithful to the Lord in accordance with His revealed will. The covenant is solemn pledging of devotion to God, unreserved and unconditional commitment to His service. We are far away from the idea of a bond as sealed on the acceptance of certain prescribed stipulations and the promise of fulfillment of these stipulations on the condition that other parties to the contract fulfill the conditions imposed upon them. The thought is rather that of unreserved, whole-souled commitment.

[c] 上帝的約。創造，護理。 Divine Covenants. Creation and Providence.

當我們考慮上帝自己立約的例子時候，我們所要討論的問題就特別明顯突出了：「彼此同意」，「合同」的觀念，是否上帝所立的約的核心

意義？至少我們可以問：同意或合同，是否上帝立約的意義的重要部份？

When we pass on to those instances of covenant which are specifically divine it is here that the question becomes particularly pointed and urgent: does the idea of mutual compact or agreement constitute the essence of a divine covenant? Or, if this points the question too sharply, is mutual compact or agreement an integral element in the biblical conception of a covenant which God dispenses to men?

耶 Jer. 33:20 - 25

20. 耶和華如此說：「你們若能廢棄我所立白日黑夜的約，使白日黑夜不按時輪轉，  
21. 就能廢棄我與我僕人大衛所立的約，使他沒有兒子在他的寶座上為王，並能廢棄我  
與事奉我的祭司、利未人所立的約。」  
25. 耶和華如此說：「若是我立白日黑夜的約不能存住，若是我未曾安排天地的定  
例。」

創 Gen. 8:22

22. 地還存留的時候，稼穡、寒暑、冬夏、晝夜就永不停息了。

舊約幾處提到「約」，都指上帝在創造與護理中設定的典章 (ordinances)。... 明顯地，這裏所強調的是：這些典章的「穩固性」 (stability) 和「永恆性」 (perpetuity)，都是因為是上帝設定 (ordination) 的，而因為上帝設定而有的「不變性」 (immutability)。

There are a few instances in the Old Testament where the word covenant is used with reference to God's creative and providential ordinances. ... Obviously what is emphasized is the stability and perpetuity of these ordinances arising from the ordination of God and the immutability arising from such ordination.

這裏可能也提到洪水之後上帝所應許的，就是：地還存留的時候，稼穡、寒暑、冬夏、晝夜就永不停息了 (創 8:22)。這樣說來，上帝不只是對祂的護理典章忠誠，而且對祂所應許的話忠誠；總的來說，這裏所提到的「約」，指向上帝的典章，因為是上帝自己設定的，又因著上帝的全能，和祂的信實，所以是堅固不動搖的。我們這裏看見，約表達了上帝單方面行事的原則 (divine monergism) 和上帝的絕對忠誠 (fidelity)。

There may also be an allusion to the promise given after the flood that while the earth remained seedtime and harvest, cold and heat, summer and winter, day and night would not cease (Gn. 8:22). In that event the faithfulness of God

not only to His providential ordinances but also to His promise would be brought into view, and the total thought would be that covenant in this connection points to the ordinances of God as immovably established by the ordination, power, and faithfulness of God. We are given some indication of the way in which covenant may be used to express divine monergism and fidelity.

### III. 洪水之後上帝與挪亞立的約 POST-DILUVIAN NOAHIC COVENANT

現在我們來考慮上帝施恩給人的立約安排：在這些例子，我們所關心的，是問：究竟約包含什麼意義？立約所指向的上帝與人的關係的本質究竟是什麼？我們可以先考慮洪水之後上帝與挪亞所立的約（創 9:9 - 17）。這是最能幫助我們理解「約」的核心意義的例子。這次的立約有這些明顯的特點。

We come now to those instances of covenant administration which have respect to God's bestowal of grace upon men, instances with which we are directly concerned in our attempt to discover what precisely constitutes a covenant and what precisely is the nature of that relation on the part of God to men which covenant constitution contemplates. We may consider, first of all, that instance which, perhaps more than any other in Scripture, assists us in discovering what the essence of covenant is, namely, the post-diluvian Noahic covenant (Gn. ix. 9-17). In regard to this covenant the following features are patent.

創 Gen. 9:9 - 17

9. 我與你們和你們的後裔立約，
10. 並與你們這裏的一切活物，就是飛鳥，牲畜，走獸凡從方舟裏出來的活物立約。
11. 我與你們立約，凡有血肉的，不再被洪水滅絕，也不再被洪水毀壞地了。
12. 上帝說：「我與你們並你們這裏的各樣活物所立的永約，是有記號的。
13. 我把虹放在雲彩中，這就可作我與地立約的記號了。
14. 我使雲彩蓋地的時候，必有虹現在雲彩中，
15. 我便記念我與你們，和各樣有血肉的活物所立的約，水就再不氾濫毀壞一切有血肉的物了。
16. 虹必現在雲彩中，我看見，就要記念我與地上各樣有血肉的活物所立的永約。」
17. 上帝對挪亞說：「這就是我與地上一切有血肉之物立約的記號了。」

[1] 「由上帝自己構思、設計、決定、成立、確定、安排。」

Conceived, devised, determined, established, confirmed, dispensed by God Himself.

這是上帝所立的約，因為約是由上帝自己構思、設計、決定、成立、確定、與安排的、「我與你們和你們的後裔立約。」（創 9:9；參 9:11，12, 13, 17。）

It is God's covenant in that it is conceived, devised, determined, established, confirmed, and dispensed by God Himself. 'And I, behold I, am establishing my covenant with you' (Gn. ix. 9; cf. verses 11, 12, 13, 17).

創 Gen. 9:9, 11, 12, 13, 17

9. 我與你們和你們的後裔立約，
11. 我與你們立約，凡有血肉的，不再被洪水滅絕，也不再被洪水毀壞地了。
12. 上帝說：「我與你們並你們這裏的各樣活物所立的永約，是有記號的。
13. 我把虹放在雲彩中，這就可作我與地立約的記號了。
17. 上帝對挪亞說，這就是我與地上一切有血肉之物立約的記號了。」

[2] 範圍：涉及人類（9, 10 節）：約運行在不認識約的人身上；  
福份臨到他們。

Universal in scope (vv. 9, 10). Operates on behalf of, and dispenses blessings to those who have no intelligent apprehension of it.

這約的範圍是涉及全人類的，不只是與挪亞，而是與他的後裔和各樣的活物（9,10 節）。因此，那些不明白約的意義的被造物，也受這約所影響，這事實是非常突出的。約是這樣運作的：約的好處並不依靠人理解、體會約或約所施行的好處。

It is universal in its scope, a covenant not only with Noah but with his seed after him and with every living creature (verses 9, 10). This places in obvious relief the fact that it affects for good even those who do not have any intelligent understanding of its meaning. The covenant operates for good to such an extent that its benefits are not contingent upon intelligent appreciation of the covenant or of the benefits which are dispensed in terms of it.

當然，我們也不可忘記，這約所賜給的福份，不是與立約時上帝的啟示完全抽離的，也不是與人對上帝啟示的了解完全抽離。上帝向挪亞和他的兒子們說話。這是啟示，啟示則意味著有人有理性能力了解約的本質與果效。再者，我們不可忘記，上帝已經向挪亞啟示了約的目的與恩典；而上帝也為約的永久性則設立不間斷的見證，好叫能夠了解的人可以有把握，知道約裏的恩典是安穩的，永久的。不過，我們必須同時看到，約也為一些不明白約、沒有意識到約的存在的人而運作，向他們施恩典。這時上帝與所有有血氣的活物所立的約。

We must not forget, of course, that the blessings bestowed in terms of this covenant are not dispensed in complete abstraction from the revelation given at the time of its establishment nor in abstraction from understanding of its significance on the part of men. God spoke to Noah and to his sons. This was

revelation, and revelation implies subjects endowed with the intellectual capacity to understand its character and its effects. Furthermore, we may not forget that the covenant purpose and grace were made known to Noah, and the perpetuity of the covenant is continuously attested in order that those capable of understanding may have confidence in the security and perpetuity of the covenant graces bestowed. But we must also observe that the covenant operates on behalf of, and dispenses its blessings to, those who are wholly unaware of, and dispenses its blessings to, those who are wholly unaware of its existence. It is a covenant with all flesh.



[3] 無條件的。並沒有吩咐。「背約」是不可能的。

Unconditional. No commandment. Breaking covenant is inconceivable.

這約是無條件的約。當然，這個特點與另外一件事實有關：人用理性去明白約，並不是領受約裏好處的必須條件。不過我們現在特別要考慮的是：上帝並沒有加上什麼吩咐，說人要作什麼事作為約裏應許實現的條件。這裏完全沒有任何暗示，說約可能被人的不忠而拆毀，或因為人的不信而失去什麼資格；約是不可能拆毀的。上帝所給的見證，剛好是相反的。簡單地說，上帝的應許是無條件的。

It is an unconditional covenant. This feature is, of course, co-ordinate with the fact that intelligent understanding is not indispensable to the reception of its benefits. But the particular consideration now in view is that no commandment is appended which could be construed as the condition upon which the promise is to be fulfilled. And there is not the slightest suggestion to the effect that the covenant could be annulled by human unfaithfulness or its blessing forfeited by unbelief; the thought of breaking the covenant is inconceivable. The confirmation given is to the opposite effect. In a word, the promise is unconditional.

[4] 強烈的「單方面」性質。人完全沒有參與。(16節)

Intensely, pervasively monergistic. No human agency whatever. Unilateral (v 16).

約是非常單方面的。有一件事把這原則表現清楚：上帝用了一個記號來見證祂的信實，和祂應許的不變性；這個記號完全是靠上帝所控制的條件而稱的。人的合作是完全不可能的。這記號不是由上帝設立，然後由上帝帶領人來作成的。不是的。人完全不參與這記號。上帝講到彩虹的一切話，都指向祂自己。

The covenant is intensely and pervasively monergistic. Nothing exhibits this more clearly than the fact that the sign attached to attest and seal the divine faithfulness and the irrevocability of God's promise is one produced by conditions over which God alone has control and in connection with which there is rigid exclusion of human co-operation. The sign is not an action instituted by God and performed by man at the divine behest. It is one in which there is no human agency whatsoever. Even what is *said* regarding the bow in the cloud has a Godward reference.

上帝自己負責，記得祂所立的永約。當然這裏用上了擬人法。可是，這裏的擬人法，是為了顯出約的單方面性 (unilateral character)。當然我們不可忘記，雲中的虹是為了啟示的目的。可是，重要的是，上帝啟示的目的，是要證明祂的信實。虹不斷的見證，上帝不會背負祂的應許。但是，我們現在要強調的要點是，這持續性完全靠上帝的信實；從擬人法的角度來說，就是唯獨靠上帝記得祂的應許。

God will see it to remember the everlasting covenant. There is, doubtless, anthropomorphism here. But it is anthropomorphism for the purpose of bringing to the forefront the unilateral character of the covenant. It is true that the revelatory purpose of the bow in the cloud is not to be forgotten. But the significant fact is that the revelatory purpose is to bear witness to the divine faithfulness. It is the constant reminder that God will not prove unfaithful to His promise. The main point to be stressed now, however, is that this continuance is dependent upon divine faithfulness alone; in anthropomorphic terms, upon the divine remembrance alone.

我們若不正確地解釋這記號，我們若只視虹是自然現象，沒有什麼約的意義的話，這並不否認上帝記得祂的應許，也並不否認上帝是永遠信實的。「虹必現在雲彩中，我看見，就要記念我與地上各樣有血肉的活物所立的永約」(創 9:16)。

And if we fail to interpret the sign aright, if we regard it simply as a natural phenomenon without any reference to its covenantal meaning, this does not negate or nullify the divine remembrance and the perpetuity of God's faithfulness. 'I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth' (Gn. ix. 16).

[5] 永遠的約 ( 11 節 )。永久性 = 與上帝單方面立約有密切的關係。

Everlasting. (v. 11) Perpetuity = bound up with divinely unilateral, monergistic character.

這約是永遠的約。一切活物不再會被洪水消滅 ( 創 9:11 )。約的永久性，與它的單方面性 (unilateral, monergistic) 有密切的關係。因為上帝是創立、施行、建立、證實約的那一位，因此約的永久性是可能的。我們

可以說：約的永久性源於、和見證約的神聖性（上帝是約的來源）。永久性於神聖性是相輔相成，彼此依靠的。

It is an everlasting covenant. All flesh will not again be cut off by the waters of the flood (Gn. 9:11). The perpetuity is bound up with its divinely unilateral and monergistic character. It is because it is divine in its origin, administration, establishment, and confirmation that it can be perpetual. And we may say that the perpetuity both stems from and witness to its divinity. Perpetuity and divinity are complementary and mutually interdependent.

這些特徵明顯展示：這約是上帝主權施行的；在約的構思、決定、啟示、肯定和成就，都是如此；完全是上帝忍耐，良善的施行 (administration) 與賜予 (dispensation)；沒有靠人的信心和順服為約的條件。恩典的施行完全來自上帝主權的美意；完全因為祂不變的應許和祂的信實。這約永久持續，不被更改，不會收回。

These features of the covenant plainly evince that this covenant is a sovereign, divine administration, that it is such in its conception, determination, disclosure, confirmation, and fulfillment, that it is an administration or dispensation of forbearance and goodness, that it is not conditioned by or dependent upon faith or obedience on the part of men. It is an administration of grace which emanates from the sovereign good pleasure of God and continues without any modification or retraction of its benefits by the immutable promise and faithfulness of God.

明顯地，我們不可從同意，合同等觀念作為理解這約的出發點。約的來源、結構、運作、果效、應驗、和持續，都不靠相互理行任務，或靠受惠者的體會。可是這的確是與人所立的約，與挪亞，他的兒子和人類所立的，世世代代，永無窮盡。

It is quite apparent that in this covenant we must not take our point of departure from the idea of compact, or contract, or agreement in any respect whatsoever. It is not contractual in its origin, or in its constitution, or in its operation, or in its outcome. Its fulfillment or continuance is not in the least degree contingent even upon reciprocal obligation or appreciation on the part of its beneficiaries. Yet it is a covenant made with men, with Noah and his sons and their seed after them to perpetual generations.

這約比《聖經》所有其它的約更有它的神聖特性，可是它與其它的約一樣，包括人在它的運作範圍裏。在這裏我們可以看出約是恩典的施行，約的來源、應驗和證實，都完全來自上帝。

It is a covenant characterized by divinity in a way unsurpassed by any other covenant and yet it draws men within the scope of its operation as surely as any other covenant does. Here we have covenant in the purity of its conception as a dispensation of grace to men, wholly divine in its origin, fulfillment, and confirmation.

因此我們遲早要面對的問題是：我們可否認為上帝在洪水後與挪亞所立的約，提供上帝與人立約的必須要素？這約裏有沒有什麼因素，是不恰當作為上帝與人至高關係的條件的準則？

The question inevitably faces us: may we consider the post-diluvian Noachic covenant as providing us with the essential features of a divine covenant with men? Is there not in this covenant that which makes it inappropriate as the criterion of the terms which could govern the covenant relationship of God with men on the highest level?

在這約裏，整個被造宇宙都放置在上帝施予恩惠的範圍裏。因此可以作這樣的結論：上帝在這約裏與人建立的關係，一定是同樣地賜給人和沒有道德性的被造物的，因此，這約不可能有對待「人有人身為人」的特性。當然，我們在解釋上帝約中的祝福的時候，必須慎重考慮這觀點。

可是，上帝在設立挪亞之約的思路不可忽略，這也是重要的。

In this covenant creation as a whole is brought within the scope of the favor bestowed. Hence it can be argued that the relationship with men involved in this covenant must be on a denominator that is common to man and to the non-moral creation and cannot, therefore, possess any of the differentiating features which would characterize covenant relationship to men as men. Needless to say this consideration must be taken into account in our interpretation of that constitutes divine covenant on the highest level of blessing and relationship. And yet it would be unwarranted to disregard entirely the direction of thought provided by this particular covenant.

如何分辨？我們來看上帝在洪水前與挪亞所立的約。這是舊約《聖經》第一次提到約的經文：「我卻要與你立約，你同你的妻與兒子、兒婦，都要進入方舟」（創 6:18）。上帝吩咐挪亞要作一些事；挪亞作這些事，是實現約中的恩典的必須條件。「挪亞就這樣行。凡上帝所吩咐的，他都照樣行了」（創 6:22）。可是，就算在這件事上 - 遵守上帝的誠命是得到約中恩典的途徑 - 我們也必須注意，這約在其它方面顯出上帝的主動、決定、與證實。這些都是上帝在洪水之後所立的約的明顯因素。無論是洪水之前或之後，是找不到同意或合同的觀念的。

An aspect of this differentiation appears in the pre-diluvian Noahic covenant, the first instance of reference to covenant in the Old Testament (see Gn. 6:18). In this case Noah was commanded to do certain things and the doing of these things on the part of Noah was the indispensable condition of the fulfillment of the grace provided for in the covenant. 'Thus did Noah according to all that God commanded him, so did he' (Gn. 6:22). Yet even in this case, where obedience commandments is the means through which the grace of the covenant is to be realized and enjoyed, we must also take note of the fact that in other respects this covenant exhibits the features of divine initiation, determination, establishment, and confirmation which are so conspicuous in the post-diluvian Noahic covenant. The idea of compact or agreement is just as conspicuously absent as in the post-diluvian.

重要的是，上帝加上的誡命 - 挪亞遵守這些誡命是得到保存生命的福份的必須條件 - 並沒有任何相互同意或合同的意味。上帝加上這些誡命的方法，說明這些誡命完全是主權的，是單方面指定與施行的，正如頒佈約一樣。所加上的誡命是約裏提到的恩典的延伸、應用、和表現。

Significantly enough, the commandments which are appended, compliance with which on the part of Noah is indispensable to the blessing of preservation, do not in the least suggest mutuality of agreement or compact. The commandments are added in such a way that they are just as sovereign and unilateral in prescription or dispensation as is the annunciation of the covenant itself. The appended requirements are simply extensions, applications, expressions of the grace intimated in the covenant.

上帝的指示與祂頒佈約一樣，是主權的，前者出於後者，因此完全沒有妥協上帝主權施行的因素。我們或者會想，挪亞與上帝合作，來實現約裏所提供的事；可是人與上帝合作在立約觀念是找不到的。若要說是合作，乃是對約中的恩典的回應；由約的恩典所激勵和要求。

The directions are as sovereign as the annunciation of the covenant and they flow naturally from it so that there is no deflection from the idea of sovereign dispensation. We may think of Noah as co-operating with God in carrying out the provisions of the covenant but the co-operation is quite foreign to that of pact or convention. It is the co-operation of response which the grace of the covenant constrains and demands.

## IV. 上帝與亞伯拉罕立的約

### THE ABRAHAMIC COVENANT

到了亞伯拉罕之約的時候，我們發現約有些施行的特點是嶄新的。第一個特點出現在首先提到約之處（創 15:8 - 18）。主嚴肅地約束自己，向亞伯拉罕肯定約的真實性：亞伯拉罕必定承受地土。這裏可能是《聖經》裏最不尋常的自我約束：若我們願意以擬人法來解釋上帝怎樣作了自我咒詛的誓約。上帝的誓約的意思是說，祂若不實現對亞伯拉罕所賜的應許，使他承受地土的話，願祂好像肉塊一樣受被砍碎的咒詛。第二個特點乃是提到受約和背約（創 17:9, 10, 14）。

When we come to the Abrahamic covenant we find features which are entirely new in connection with covenant administration. The first distinctive feature appears in connection with the initial reference to the covenant (Gn. xv. 8-18). It is the solemn sanction by which the Lord confirmed to Abraham the certainty of the promise that he would inherit the land of Canaan. It is perhaps the most striking sanction that we have in the whole of Scripture, particularly if we interpret it as a self-maledictory oath in which, anthropomorphically, God calls upon Himself the curse of dismemberment if He does not fulfill to Abraham the promise of possessing the land. The second distinctive feature is the reference to keeping and breaking the covenant (Gn. xvii. 9, 10, 14).

關於第一個特點，我們可以作一些觀察來幫助我們看清楚約的本質。

With reference to the first distinctive feature there are certain observations which are pertinent to the question we are now pursuing.

[1] 應許：自我咒詛的誓約。Promise: self-maledictory oath.

由上帝執行。上帝經過祭物。

Divine administration: God passes through the meat.

雖然這個特點是非常的特殊，它所強調的無非是我們在更早的約中看見的，就是：約是上帝所安排的，約的來源、建立、證實與應驗都是出於上帝。走過肉塊的不是亞伯拉罕，乃是上帝親自的顯現 (theophany)。而上帝的顯現，代表上帝自己。這次的事件完全是單方面的，是上帝向亞伯拉罕肯定、證實，而不是由亞伯拉罕來證實。亞伯拉罕並沒有用自我咒詛的誓約來向上帝起願，而是上帝低就人，向人保證祂必忠於自己的應許：這就清楚說明了上帝自己在約裏啟示的主權與信實，祂的主權與

信實就是約的特徵。「當那日，耶和華與亞伯蘭立約，說：我已賜給你的後裔，從埃及河直到伯大河之地。」（創 15:18）

Though this feature is signally distinctive, it underlines what we have found already respecting the earlier covenants, namely, that a covenant is a divine administration, divine in its origin, establishment, confirmation and fulfillment. It is not Abraham who passes through between the divided pieces of the animals; it is the theophany. And the theophany represents God. The action therefore is divinely unilateral. It is confirmation to Abraham, not confirmation from him. Abraham here does not pledge his truth to God by a self-maledictory oath but God condescends to pledge truth to his promise, a fact which advertises the divine sovereignty and faithfulness as brought to bear upon and as giving character to the covenant constituted. 'In the same day the Lord made a covenant with Abram, saying, 'Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates' (Gn. xv. 18).

創 Gen. 15:8 - 18

8. 亞伯蘭說：「主耶和華阿，我怎能知道必得這地為業呢？」
9. 祂說：「你為我取一隻三年的母牛，一隻三年的母山羊，一隻三年的公綿羊，一隻斑鳩，一隻雛鴿。」
10. 亞伯蘭就取了這些來，每樣劈開分成兩半，一半對著一半的擺列，只有鳥沒有劈開。
11. 有鷲鳥下來，落在那死畜的肉上，亞伯蘭就把牠嚇飛了。
12. 日頭正落的時候，亞伯蘭沉睡了。忽然有驚人的大黑暗落在他身上。
13. 耶和華對亞伯蘭說：「你要的確知道，你的後裔必寄居別人的地，又服事那地的人，那地的人要苦待他們四百年。
14. 並且他們所要服事的那國，我要懲罰，後來他們必帶著許多財物，從那裏出來。
15. 但你要享大壽數，平平安安的歸到你列祖那裏，被人埋葬。
16. 到了第四代，他們必回到此地，因為亞摩利人的罪孽還沒有滿盈。」
17. 日落天黑，不料有冒煙的爐，並燒著的火把，從那些肉塊中經過。
18. 當那日，耶和華與亞伯蘭立約，說：我已賜給你的後裔，從埃及河直到伯大河之地；

[2] 守約與背約。 Keeping / breaking covenant.

不錯：「除非人成就這些條件，不然上帝所施的恩典，和祂所設立的關係是沒有意義的。」人守約，是因為上帝設立了約的關係。約本身的存

在是守約的前提，人守約不是約存在的條件。

Apart from the fulfillment of these conditions the grace bestowed and the relation established are meaningless. Keeping the covenant presupposes the covenant relation is established/rather than the condition upon which its establishment is contingent.

約裏約束的特點和嚴肅性，都與約所賜予的福份的屬靈性與親密性有關。上帝所賜的福之本質乃是：上帝要作亞伯拉罕與他後裔的上帝；這是舊約裏典型的應許。「我要作你們的上帝；你們要作我的子民。」簡單的說：約的意義，就是與上帝連接與相交 (union and communion)。

The distinctiveness of the sanction and the added solemnity which it involves are correlative with the intimacy and spirituality of the blessing which the covenant imparts. The essence of the blessing is that God will be the God of Abraham and of his seed, the characteristic promise of the Old Testament. 'I will be your God, and you shall be my people'. In a word, this consists in union and communion with the Lord.

關於第二個特點，即：守約的必須性，與背約的警告，我們不能不正視一項涵義：守約是補充了約本身的豐富，親密與屬靈性。亞伯拉罕之約，相對於挪亞之約就顯得屬靈，因為前者所關注的是最高層次的屬靈關係：與上帝的接連與交通(union and communion)。凡是上帝與人的（宗教）關係都有相互性的；而最高層次的宗教關係必定有最高層次的相互性。這只不過說出，受惠者必須作出回應，特別是最高層次向上帝敬虔的回應。因此，守約一點都不與約的本質衝突；約的本質就是有上帝創始、證實、應驗的恩典之安排。守約乃是約的神人關係的親密性與屬靈性所導致的必須因素。上帝主權的恩典越是突出，我們越須要強調，受惠者必須以忠誠回報。恩惠越長闊高深，感恩的要求就越強。這要求的具體形式，就是「遵守上帝的誠命」的義務。

With reference to the second distinctive feature, namely, the necessity of keeping the covenant and the warning against breaking it, we cannot suppress the inference that the necessity of keeping is complementary to the added richness, intimacy, and spirituality of the covenant itself. The spirituality of the Abrahamic covenant in contrast with the Noahic consists in the fact that the Abrahamic is concerned with religious relationship on the highest level, union and communion with God. Where there is religious relationship there is mutuality and where we have religious relationship on the highest conceivable level there mutuality on the highest plane of spirituality must obtain. This is just saying that there must be response on the part of the beneficiary and



response on the highest level of religious devotion. The keeping of the covenant, therefore, so far from being incompatible with the nature of the covenant as an administration of grace, divine in its initiation, confirmation, and fulfillment, is a necessity arising from the intimacy and spirituality of the religious relation involved. The more enhanced our conception of the sovereign grace bestowed the more we are required to posit reciprocal faithfulness on the part of the recipient. The demands of appreciation and gratitude increase with the length and breadth and depth and height of the favor bestowed. And such demands take concrete practical form in the obligation to obey the commandments of God.

我們的結論是：亞伯拉罕之約完全沒有偏離「約是上帝主權的施予恩典」的觀念。我們看到，這約裏只有更強，更闊的恩典，恩典越大，約的安排的主權性就越突出。人必須守約；這並沒有妥協上帝單方面施行約的特質。人守約的必須性，只不過表達了所施予的恩典的偉大，和約所設立的神人關係的屬靈性而已。

We are led to the conclusion that in the Abrahamic covenant there is no deviation from the idea of covenant as a sovereign dispensation of grace. We have found that grace is intensified and expanded rather than diminished and the greater the grace the more accentuated becomes the sovereignty of its administration. The necessity of keeping the covenant on the part of men does not interfere with the divine monergism of dispensation. The necessity of keeping is but the expression of the magnitude of the grace bestowed and the spirituality of the relation constituted. Even in this case the notion of compact or agreement is alien to the nature of the covenant constitution.

有人可能會提出異議：背約是否妥協了這約的永久性？背約的可能性，豈不是暗示約的永久性是有條件的？「但是不受割禮的男子，必從民中剪除，因他背了我的約。」（創 17:14）。無疑地，受惠者要享受約的福份和約的關係，必須滿足一些條件。當我們想到約中的核心應許：「我要作你們的上帝，你們要作我的子民」，這裏必須存在著最高層次的相互性。

It may plausibly be objected, however, that the breaking of the covenant envisaged in this case interferes with the perpetuity of the covenant. For does not the possibility of breaking the covenant imply conditional perpetuity? 'The uncircumcised male ... shall be cut off from his people; he has broken my covenant' (Gn. xvii. 14, R.V.). Without question the blessings of the covenant and the relation which the covenant entails cannot be enjoyed or maintained apart from the fulfillment of certain conditions on the part of the beneficiaries. For when we think of the promise which is the central element

of the covenant, 'I will be your God, and you shall be my people', there is necessarily involved, as we have seen, mutuality in the highest sense.

交通從來就是相互的，沒有相互性就沒有交通。因此，由於約所計劃的關係的本質，信心與順服的回應是必須有的。（參創 18:17 - 19, 22:16 - 18。）《聖經》說，亞伯拉罕的信心是上帝實現祂賜他的應許的條件，而亞伯拉罕後裔的順服，就是上帝成就祂向亞伯拉罕所賜的應許的方法。因此，某些條件必須存在，整件事可以這樣歸納：人必須聽從上帝的聲音，守祂的約。

Fellowship is always mutual and when mutuality ceases fellowship ceases. Hence the reciprocal response of faith and obedience arises from the nature of the relationship which the covenant contemplates (cf. Gen. xviii. 17-19; xxii 16-18). The obedience of Abraham is represented as the condition upon which the fulfillment of the promise given to him was contingent and the obedience of Abraham's seed is represented as the means through which the promise given to Abraham would be accomplished. There is undoubtedly the fulfillment of certain conditions and these are summed up in obeying the Lord's voice and keeping His covenant.

可是我們若說，這些條件是（設立）約的條件，則很不適宜。因為這樣說很容易被誤會，好像這些條件若還沒有實現之前，約就還沒有賜予；好像這些條件是設立約的關係的必須條件。這並不是約的真相。約是上帝主權地施行祂的恩典。所賜下的是恩典，所設立的是一個關係。這恩典，這關係，都不需要等待受惠者滿足了某些條件才施予的。恩典的施予與關係的設立，都是單方面的，主權的。

It is not quite congruous, however, to speak of these conditions as conditions of the covenant. For when we speak thus we are distinctly liable to be understood as implying that the covenant is not to be regarded as dispensed until the conditions are fulfilled and that the conditions are integral to the establishment of the covenant relation. And this would not provide a true or accurate account of the covenant. The covenant is a sovereign dispensation of God's grace. It is grace bestowed and a relation established. The grace dispensed and the relation established do not wait for the fulfillment of certain conditions on the part of those to whom the grace is dispensed. Grace is bestowed and the relation established by sovereign divine administration.

那麼，我們怎樣正視這些人的回應的條件？人若要繼續享受約裏的恩典與關係的話，就必須滿足某些條件。如不滿足這些條件，約中的恩典與關係是沒有意義的。上帝施予恩典這事實，就意味著有受者的存在。關

係的設立，暗示有相互性。確實這裏所講到的條件，並不是施予恩典，關係的條件。這條件只不過是信心，愛心，順服的相互條件，若沒有滿足這些條件，要享受約中的福份與關係是很難想像的。換言之，守約預設了約是已經設立，而不是設立約的條件。

How then are we to construe the conditions of which we have spoken? The continued enjoyment of this grace and of the relation established is contingent upon the fulfillment of certain conditions. For apart from the fulfillment of these conditions the grace bestowed and the relation established are meaningless. Grace bestowed implies a subject and reception on the part of that subject. The relation established implies mutuality. But the conditions in view are not really conditions of bestowal. They are simply the reciprocal responses of faith, love and obedience, apart from which the enjoyment of the covenant blessing and of the covenant relation is inconceivable. In a word, keeping the covenant presupposes the covenant relation as established rather than the condition upon which it's established is contingent.

創 Gen. 17:9, 10, 14.

9. 上帝又對亞伯拉罕說：「你和你的後裔，必世代代遵守我的約。
10. 你們所有的男子，都要受割禮這就是我與你，並你的後裔所立的約，是你們所當遵守的。
14. 但不受割禮的男子，必從民中剪除，因他背了我的約。」

創 Gen. 18:17 - 19

17. 耶和華說：「我所要作的事，豈可瞞著亞伯拉罕呢？」
18. 亞伯拉罕必要成為強大的國，地上的萬國都必因他得福。
19. 我眷顧他，為要叫他吩咐他的眾子，和他的眷屬，遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。」

創 Gen. 22:16 - 18

16. 耶和華說：「你既行了這事，不留下你的兒子，就是你獨生的兒子，我便指著自己起誓說：
17. 論福，我必賜大福給你，論子孫，我必叫你的子孫多起來，如同天上的星，海邊的沙，你子孫必得著仇敵的城門。
18. 並且地上萬國都必因你的後裔得福，因為你聽從了我的話。」

從這角度來看，背約的意義就非常不同了。背約不是在盡合同裏某些義務的失責，也不是不回應一些同意過的有利條件。背約的意思，就是在一個已經設立的關係上不忠，對所施予的恩典的不忠。人背約的時候，並不拆毀約的施予，而是破壞了約裏要完成的結果。

It is when viewed in this light that the breaking of the covenant takes on an entirely different complexion. It is not the failure to meet the terms of a compact nor failure to respond to the offer of favorable terms of contractual agreement. It is unfaithfulness to a relation constituted and to grace dispensed. By breaking the covenant what is broken is not the condition of bestowal but the condition of consummated fruition.

我們也必須注意到，人守約的必須性，與約的專一性 (particularism) 有很重要的關係。約並沒有把福份隨便的施予任何人。恩典施予的對象是特選的，這特別說明了上帝在施予恩典和成就應許上的主權。上帝特選恩典與應許的對象，是因為所施予的恩典是屬靈的，所設立的關係也是屬靈的，因此所要求的信心與順服要與約相配。約的恩典與應許若沒有特定的對象，那麼，人則沒有所謂「守約」或「背約」的了。因此我們再一次看見，上帝特定約的對象，其實是要強調，若要享受約裏應許的兌現，則必須守約。

It should be noted also that the necessity of keeping the covenant is bound up with the particularism of this covenant. The covenant does not yield its blessing to all indiscriminately. The discrimination which this covenant exemplifies accentuates the sovereignty of God in the bestowal of its grace and the fulfillment of its promises. This particularization is correlative with the spirituality of the grace bestowed and the relation constituted and it is also consonant with the exactitude of its demands. A covenant which yields its blessing indiscriminately is not one that can be kept or broken. We see again, therefore, that the intensification which particularism illustrates serves to accentuate the keeping which is indispensable to the fruition of the covenant grace.

## V. 上帝與摩西立的約

### THE MOSAIC COVENANT

摩西之約似乎提供更多的證據，支持神人之間合同的觀念。再者，這約的處境比其它的約更加支持約裏所規定的條件的必須性。這種的考慮導致一些人士把摩西之約和亞伯拉罕之約對立起來。

The Mosaic covenant offers more plausible support to the conception of compact than does any other covenant of God with men. Furthermore, the notion of prescribed conditions would appear to receive more support from the circumstances of this covenant than from those of any other. Such considerations as these have been the occasion for constructions which set the Mosaic covenant in sharp contrast both with the Abrahamic covenant and the New Testament.

[1] 有守約，成全約的條件：摩西之約不是唯一，獨特的。

Conditional fulfillment = not peculiar to Mosaic covenant.

首先我們必須記得「守約的條件性」不是摩西之約獨有的。我們在研究亞伯拉罕之約的時候就面對這問題了。守約的條件既然在先前已經存在，我們對摩西之約的理解，應該與亞伯拉罕之約的理解相同。

[2] 上帝拯救：應驗了亞伯拉罕之約。

Deliverance = in fulfillment of Abrahamic covenant.

第二方面的考慮是：《聖經》清楚形容上帝拯救以色列民出埃及，是因為上帝記念與亞伯拉罕所立的約。《聖經》這樣提到在埃及為奴的日子：「上帝聽見他們的哀聲，就記念祂與亞伯拉罕、以撒、雅各所立的約。」（出 2:24）對這段經文唯一的解釋方法乃是，上帝搭救以色列民出埃及，進入應許之地，是因為上帝記念與亞伯拉罕、以撒、雅各所立的約（出 3:16 – 17, 6:4 – 8, 詩 105:8 – 12, 42 – 45, 106:45）。

At the outset we must remember that the idea of conditional fulfillment is not something peculiar to the Mosaic covenant. We have been faced quite poignantly with this very question in connection with the Abrahamic covenant. And since this feature is there patent, it does not of itself provide us with any reason for construing the Mosaic covenant in terms different from those of the Abrahamic. Another preliminary observation is that the deliverance of the

children of Israel from Egypt is stated expressly to be in pursuance of the Abrahamic covenant. With reference to the Egyptian bondage we read: 'And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob' (Ex. 2:24). The only interpretation of this is that the deliverance of Israel from Egypt and the bringing of them into the land of promise is in fulfillment of the covenant promise to Abraham respecting the possession of the land of Canaan (Ex. 3:16, 17, vi. 4-8; Pss. cv. 8-12, 42-45, cvi. 45).

出 Ex. 3:16, 17

16. 你去招聚以色列的長老，對他們說：「耶和華你們祖宗的上帝，就是亞伯拉罕的上帝，以撒的上帝，雅各的上帝，向我顯現，說：我實在眷顧了你們，我也看見埃及人怎樣待你們。」
17. 我也說：要將你們從埃及的困苦中領出來，往迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人的地去，就是到流奶與蜜之地。」

出 Ex. 6:4 - 8

4. 我與他們堅定所立的約，要把他們寄居的迦南地賜給他們。
5. 我也聽見以色列人被埃及人苦待的哀聲，我也記念我的約。
6. 所以你要對以色列人說：「我是耶和華；我要用伸出來的膀臂重重的刑罰埃及人，救贖你們脫離他們的重擔，不做他們的苦工。」
7. 我要以你們為我的百姓，我也要作你們的上帝。你們要知道我是耶和華你們的上帝，是救你們脫離埃及人之重擔的。
8. 我起誓應許給亞伯拉罕、以撒、雅各的那地，我要把你們領進去，將那地賜給你們為業。我是耶和華。」

### [3] 約是屬靈的：中心思想。

Spirituality = central.

第三方面的考慮是：正如亞伯拉罕之約一樣，摩西之約的核心是屬靈的關係。上帝說：「我要以你們為我的百姓，我也要作你們的上帝...。」（出 6:7，參：申 29:13「這樣，祂要照祂向你所應許的話，又向你列祖亞伯拉罕、以撒、雅各、所起的誓，今日立你作祂的子民，祂作你的上帝。」）這件事實使摩西之約和亞伯拉罕之約之間有親密的關係，說明兩約裏都有著最高層的宗教關係：與上帝的接連與交通 (union and communion)。因此，我們不可忽視或壓抑這些考慮：上帝立摩西之約是

祂搭救以色列人出埃及之後，而上帝拯救的大工乃是因為祂曾賜亞伯拉罕恩典的應許，拯救出埃及大工的目的乃是叫應許實現：亞伯拉罕的後裔承受迦南地。上帝拯救以色列人，是要他們作祂領養的特愛選民。

A third observation is that the spirituality of the relationship which is the center of the Abrahamic covenant is also at the center of the Mosaic. 'And I will take you to me for a people, and I will be to you a God' (Ex. vi. 7; cf. Dt. xxix. 13). This fact links the Mosaic very closely with the Abrahamic and shows that religious relationship on the highest level is contemplated in both, namely, union and communion with God. We must not, therefore, suppress or discount these important considerations that the Mosaic covenant was made with Israel as the *sequel* to their deliverance from Egypt, a deliverance wrought in pursuance of the gracious promises given by covenant to Abraham, wrought with the object of bringing to fulfillment the promise given to Abraham that his seed would inherit the land of Canaan, and a deliverance wrought in order to make Israel His own peculiar and adopted people.

出 Ex. 6:7

7. 我要以你們為我的百姓，我也要作你們的上帝，你們要知道我是耶和華你們的上帝，是救你們脫離埃及人之重擔的。

申 Deut. 29:13

13. 這樣，祂要照祂向你所應許的話，又向你列祖亞伯拉罕、以撒、雅各、所起的誓，今日立你作祂的子民，祂作你的上帝。

《聖經》第一次清楚提到上帝在西乃山上與以色列立約時，也提到守約之事。「如今你們若實在聽從我的話，遵守我的約，就要在萬民中作屬我的子民，因為全地都是我的。你們要歸我作祭司的國度，為聖潔的國民。」（出 19:5-6）第二次清楚提到立約，是在以色列民應許守約之後：「又將約書念給百姓聽。他們說：耶和華所吩咐的，我們都必遵行。」（出 24:7）然後：「摩西將血灑在百姓身上，說：你看，這是立約的血，是耶和華按這一切話與你們立約的憑據。」（出 24:8）

The first express reference to the covenant made with Israel at Sinai occurs in connection with keeping the covenant. 'Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation' (Ex. xix. 5, 6). The next explicit reference appears as the sequel to the promise of the people, 'All that the Lord has spoken will we do, and be obedient' (Ex. xxiv. 7, R.V.) and Moses

sprinkled the blood and said, 'Behold, the blood of the covenant, which the Lord has made with you concerning all these words' (Ex. xxiv. 8).

上面提到的經文，加上其它的考慮，可能給人一種印象，就是：立約是要等到人民自願地接受約，和他們應許守約之後。可是，仔細研究這幾段經文，就不會作這種的結論。這種結論是來自經文以外，對理解「約」是離題的。《出埃及記》19:5 沒有說：「你們若遵行我的話，接受我所定的條件的話，我就與你們立約。」那裏所說的是：「如今你們若實在聽從我的話，遵守我的約，就要在萬民中作屬我的子民。」這裏的觀念乃是，約是已經設立了，已經在運作，透過以色列民遵守上帝的話，這個關係被維持。守約預設約的存在。當然，「如今你們若實在聽從我的話，遵守我的約」的確有一種條件的特點。不過我們必須理解，遵守約的誡命乃是享受約裏的福份的條件。

The foregoing references as well as other considerations might create the impression that the making of the covenant had to wait for the voluntary acceptance on the part of the people and their promise to obey and keep it. A close study of these passages will not bear out such an interpretation. It is an importation contrary to the texts themselves and one that has deflected the course of thought on this subject. Ex. xix. 5 does not say, 'If you will obey my voice and accept the terms stipulated, then I will make my covenant with you'. What it said is, 'If you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me'. The covenant is conceived of as dispensed, as in operation, and as constituting a certain relation, in the keeping of it and in obeying God's voice. The covenant is actually presupposed in the keeping of it. Undoubtedly there is a conditional feature to the words, 'If you will obey my voice indeed, and keep my covenant'. But what is conditioned upon obedience and keeping of the covenant is the enjoyment of the blessing which the covenant contemplates.

同樣地，在《出埃及記》24:7 - 8，我們不可以為約的存在是靠以色列民的承諾，好像說約的施行要等到這承諾的兌現。不能這樣解釋第 8 節：在這樣的情況裏，約才被設立，或說：以色列民接納約，這樣完成設立約的過程。約已經被設立，所灑的血只是已經設立的約和已經建立的關係的印證 (seal)。

In like manner in Ex. xxiv. 7, 8, the covenant is not to be regarded as contingent upon the promise of the people, so that the dispensing of the covenant had to wait for this promise. And verse 8 is not to be construed as if then the covenant had been inaugurated or as if acceptance on the part of the people completed the process of constituting the covenant relation. The



covenant had already been established and the blood was simply confirmation or seal of the covenant established and of the relation constituted.

這樣解釋摩西之約顯然很不一樣，我們發現摩西之約也是上帝主權的施行恩典，約是由上帝主動、建立、證實、與應驗。摩西五經後面的經文，都支持這樣解釋主權的施行（出 34:27, 28；利 24:8；民 18:19, 25:13；參：尼 13:29）。

This gives a different perspective to our interpretation of the Mosaic covenant, and we find that the Mosaic covenant also is a sovereign administration of grace, divinely initiated, established, confirmed, and fulfilled. Later references in the Pentateuch confirm this interpretation of sovereign appointment or dispensation (Ex. 34:27, 28; Lv. 24: 8; Nu. 18:19, 25:13; cf. Ne. 13:29).”

利 Lev. 24:8

8. 每安息日要常擺在耶和華面前。這為以色列人作永遠的約。

民 Num. 18:19

19. 凡以色列人所獻給耶和華聖物中的舉祭，我都賜給你和你的兒女，當作永得的分，這是給你和你的後裔，在耶和華面前作為永遠的鹽約。（鹽即不廢壞的意思。）

民 Num. 25:13

13. 這約要給他和他的後裔，作為永遠當祭司職任的約，因他為上帝有忌邪的心，為以色列人贖罪。

尼 Neh. 13:29

29. 我的上帝阿，求你記念他們的罪。因為他們玷污了祭司的職任，違背你與祭司、利未人所立的約。

上面提到的條件，的確需要被考慮。順服的條件，如何與上帝單方面施行恩典相符？回答這問題的方法，須從遵守亞伯拉罕之約的角度來思考。我們需要強調的是，摩西之約裏順服的條件，與亞伯拉罕之約是一樣。太多人以為，摩西之約裏順服的條件，使這約與其它的約完全不同：摩西之約裏的恩典與上帝的要求，都與其它的約不同。

The question of the condition referred to above does call, however, for some consideration. How does the condition of obedience comport with the concept of a monergistic administration of grace? The answer must follow the lines which have been delineated above in connection with the keeping of the

Abrahamic covenant. What needs to be emphasized now is that the Mosaic covenant in respect of the condition of obedience is not in a different category from the Abrahamic. It is too frequently assumed that the conditions prescribed in connection with the Mosaic covenant place the Mosaic dispensation in a totally different category as respects grace, on the one hand, and demand or obligation, on the other.

事實上，摩西之約裏的守約，聽從上帝的話的要求，原則上並沒有與亞伯拉罕之約不同。兩約裏所強調的，是聽從上帝的聲音，遵守約（參：創 18:17 - 19，出 19:5 - 6）。

In reality there is nothing that is principally different in the necessity of keeping the covenant and of obedience to God's voice, which proceeds from the Mosaic covenant, from that which is involved in the keeping required in the Abrahamic. In both cases the keynotes are obeying God's voice and keeping the covenant (cf. Gn. 18:17-19; Ex. 19: 5, 6).

創 Gen. 18:17 - 19

17. 耶和華說：「我所要做的事豈可瞞著亞伯拉罕呢？
18. 亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。
19. 我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。」

## VI. 上帝與大衛立的約

### THE DAVIDIC COVENANT

摩西之約若沒有偏離約的本質（上帝主權的施行恩典：約由上帝主動、設立、證實、應驗），我們可以預料後來的約也具有同樣的觀念。其實亞伯拉罕之約與摩西之約，對整個救贖歷史後來的發展既然是那麼的重要，我們應該預料後來的發展只會肯定和強化約的特質。雖然「約」一字沒有在撒母耳記下 7:12-17 出現，我們必須作這樣的結論：這次向大衛所講的話，在其它經文被稱為與大衛所立的「約」。《詩篇》89:3,4 重覆了撒下 7:12-17 提到的條件。「我要為他存留我的慈愛，直到永遠。我與他立約，必要堅定」（28 節）。「我必不背棄我的約，也不改變我口中所說的」（34 節，參詩 132:11ff.）。細讀這些經文就不難發現，上帝的應許最重要的特色乃是其穩固性、堅決性、與不變性。這幾段經文強調，上帝在大衛之約裏已經賜的應許，已經起的誓，必定應驗；沒有比這事實更能證實較早時期約的觀念。

If the Mosaic covenant does not disclose deviation from the fundamental notion of a covenant, namely, that it is a sovereign dispensation, divine in its origin, establishment, confirmation, and fulfillment, we should not expect that subsequent covenant administrations would evince a radically different conception. Indeed so basic to the whole subsequent process of redemptive history are the Abrahamic and Mosaic covenants that the later developments would be expected to confirm and intensify what we have found to be the specific character of covenant administration. Although the word covenant does not occur in 2 Sa. 7:12-17, we must conclude that this is specifically the announcement to David which is elsewhere spoken of as the covenant made with David. In Ps. 89:3, 4 the terms of 2 Sa. 7:12-17 are clearly reiterated. 'I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations.' And the same is true in later verses of the same Psalm (cf. verses 26ff.). 'My covenant shall stand fast with him' (verse 28). 'My covenant will I not break, nor alter the thing that is gone out of my lips' (verse 34; cf. Ps. 132:11ff.). A study of these passages will show that the most striking feature is the security, the determinateness, and immutability of the divine promise. Nothing could serve to verify the conception of the covenant which has been elicited from earlier instances more than the emphasis in these passages (relating to the Davidic covenant) upon the certainty of fulfillment arising from the promise and oath of God.

沒有比這些平衡的經句更能表明約的穩固性和肯定性：「我與我所揀選的立了約；我向我的僕人大衛起了誓約。」大衛在他晚年再次想到約的肯定性；他以他的上帝所立的約為自己的安慰與確據：「我家在上帝面前並非如此。上帝卻與我立

永遠的約。這約凡事堅穩。關乎我的一切救恩，和我一切所想望的，祂豈不為我成就麼？」（撒下 23:5）這是舊約裏最清楚的證據，支持此論點：約是主權的應許，以嚴肅的誓約應許，它的穩固性是不變的，它必定應驗，這是上帝一再肯定的。

Security and certainty as characterizing the covenant could not be more plainly demonstrated than by the parallelism: 'I have made a covenant with my chosen, I have sworn unto David my servant'. And David reflects this note of certainty when, at the close of his career, his resort for consolation and assurance was nothing else than the covenant of his God: 'Verily my house is not so with God; yet he has made with me an everlasting covenant, ordered in all things, and sure: for it is all my salvation, and all my desire, although he makes it not to grow' (2 Sa. xxiii. 5). No example of covenant in the Old Testament more clearly supports the thesis that *covenant is sovereign promise, promise solemnly by the sanctity of an oath, immutable in its security and divinely confirmed as respects the certainty of its fulfillment.*"

當然，這些應許有指向彌賽亞的性質；大衛的後裔被永遠堅定，他的王位建立到萬代，是在基督裏應驗。關於這點，我們不可忽略《以賽亞書》的一些經文，說到耶和華的僕人是祂賜給選民的約。先知以賽亞這樣介紹這位僕人：「看哪，我的僕人，我所扶持，所揀選，心裏所喜悅的。」（賽 42:1）他馬上接著說：「我耶和華憑公義召你，必攙扶你的手，保守你，使你作眾民的中保（中保：約），作外邦人的光」（6 節）。後來又再次說：「我要保護你，使你作眾民的中保（中保原文作：約），復興遍地，使人承受荒涼之地為業。」（賽 49:8）

These Davidic promises are, of course, messianic; it is in Christ that David's seed is established for ever and his throne built up to all generations. In this connection we cannot overlook the relevance of those passages in Isaiah in which the servant of the Lord is said to be given for a covenant of the people. The prophet introduces this messianic personage with the words, 'Behold, my servant, whom I uphold; mine elect, in whom my soul delights' (Is. xlii. 1). And he quickly adds: "I the Lord have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles" (verse 6). Later he reiterates: 'And I will preserve you, and give you for a covenant of the people'" (Is. xlix. 8).

以賽亞書 55:3,4 之間的連接是同樣的重要：「你們就當近我來。側耳而聽，就必得活。我必與你們立永約，就是應許大衛那可靠的恩典。我已立他作萬民的見證，為萬民的君王和司令。」上帝賜僕人給子民作「約」，完全是因為祂主權的施予和單方面的恩賜。任何「同意」或「合同」的觀念，必然違背恩典的主權性，和上帝作為的單方面 (monergism)。無疑地，用這不尋常的方法來表達上帝的賜恩，

是要強調上帝的應許是肯定的、穩固的、必然成就，最好的方法是在應許上再加上帝立約的約束力。

The co-ordination of Is. lv. 3, 4 is equally significant: ‘Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples’ (R.V.). Nothing less than sovereign dispensation and unilateral bestowment will comport with the donation of the servant as a covenant of the people. Any notion of agreement or compact would ruthlessly violate the sovereignty of the grace involved and the divine monergism of the action entailed. And no doubt this unusual way of expressing the bestowment of grace is dictated by the consideration that nothing accentuates the certainty and security of promise and fulfillment more than to invest the assurance given with the sanction of covenant.

再者，《以賽亞書》這些經文中有必然的推論：耶和華與祂子民所立的永約，與祂賜僕人為「約」給子民有關。與子民所立的約是堅定的，因為上帝賜僕人給子民為約是堅定的。當瑪拉基書稱主的使者作「立約的使者」（瑪 3:1），其中的涵意不僅是：上帝將彌賽亞賜給子民為「約」，而是：當上帝差遣彌賽亞去完成祂的使命的時候，祂的使命是約的使命。祂是約的使者，因為祂來是要成全約裏的應許，而祂自己就是「約」的本身，因為約裏所提供的福份，都與祂的位格和工作有密切的關係；祂就是這些福份的化身，祂就是約裏所保證的，上帝與祂子民的同在。

Furthermore, in these Isaianic passages the inference is inevitable that the everlasting covenant which the Lord makes with the people is correlative with the fact that He has given the servant as a covenant of the people. The security of the covenant with the people is grounded in the security of the donation of the servant as a covenant of the people. And when Malachi calls the messenger ‘the messenger of the covenant’ (Mal. iii. 1), there is the implication that not only is the Messiah given for a covenant of the people but that when He is sent forth to discharge His office it is in terms of the covenant that He does this. He is the angel of the covenant because He comes in pursuance of the covenant promise and purpose, and He is Himself the covenant because the blessings and provisions of the covenant are to such an extent bound up with Him that He is Himself the embodiment of these blessings and of the presence of the Lord with His people which the covenant insures.

不論約怎樣要求子民要側耳而聽，要來（賽 55:3）才得到約中的恩典與關係，很明顯地，這個約本身就是上帝把要降生的嬰孩賜給祂的子民（賽 9:6）。

「我使祢作眾民的中保（中保：約）」和「我必與你們立永約，就是應許大衛那可靠的恩典」這些宣告裏，完全沒有「合同」的觀念。在《以賽亞書》其它地方講到

上帝顯示祂的約的時候，都強調上帝恩典的肯定性和不變性。「這事在我好像挪亞的洪水。我怎樣起誓不再使挪亞的洪水漫過遍地，我也照樣起誓不再向你發怒，也不斥責你。大山可以挪開，小山可以遷移。但我的慈愛必不離開你，我的平安也不遷移。這是憐恤你的耶和華說的。」（賽 54:9, 10；參賽 59:21。）這段經文表明了洪水之後挪亞之約是上帝與祂子民所立的平安之約的模樣，即是：是用起誓來約束的，由誓約保證上帝恩典與應許永不收回。

To whatever extent the response of inclining the ear, of hearing, and of coming (Is. lv. 3) may be requisite in order that the blessings of covenant grace and relationship may be ours, it must be apparent that the covenant itself is a sovereign donation of the child born and the Son given (Is. ix. 6). There is nothing that corresponds to the contractual in the declaration 'I will give you for a covenant of the people' nor in the promise 'I will make an everlasting covenant with you, even the sure mercies of David'. Elsewhere in this prophecy of Isaiah it is the certitude and immutability of God's grace that is thrust into prominence in connection with covenant disclosure. 'This is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with you, nor rebuke you. For the mountains shall depart, and the hills be removed; but my loving kindness shall not depart from you, neither shall the covenant of my peace be removed, said the Lord that has mercy on you' (Is. liv. 9, 10; cf. lix. 21). This passage shows that the post-diluvian Noahic covenant provides the pattern or type of what is involved in God's covenant of peace with His people, namely, that it is an oath-bound and oath-certified assurance of irrevocable grace and promise.

## VII. 新約裏的「約」的觀念 COVENANT IN THE NEW TESTAMENT

我們看新約的時候，發現很多提到 *diatheke* 的地方是指舊約時期的約的；有時直接引用舊約經文（路 1:72；徒 3:35；7:8；羅 9:4, 11:27；林後 3:14；加 3:15, 17, 4:24；弗 2:12；來 8:9, 9:4, 15, 20）。有些其它的經文提到舊約的應許，但沒有直接提到舊約的約。

When we come to the New Testament a goodly number of the instances of *diatheke* are references to Old Testament covenants, sometimes in quotation from the Old Testament (Lk. i.72; Acts 3:35; 7:8; Rom. 9:4, 11:27; 2 Cor. 3:14; Gal. 3:15, 17, 4:24; Eph. 2:12; Heb. 8:9, 9:4, 15, 20). There are others which refer to Old Testament promises, though not specifically to Old Testament covenants.

路 1:72

72. 向我們列祖施憐憫，記念祂的聖約，就是祂對我們祖宗亞伯拉罕所起的誓。

新約如何引用舊約經文，對我們的研究很有幫助。第一處（路 1:72）特別具啟發性。當撒迦利亞說耶和華，以色列的上帝，記念祂的聖約，就是祂向亞伯拉罕所起的誓的時候，很明顯地，這首讚美詩的主題 - 上帝的救贖大工 - 被視為亞伯拉罕之約的應驗。撒迦利亞所用的詞匯，使我們想起上帝預備以色列人從埃及被拯救時所說的話。我們必須面對一個結論：上帝拯救以色列人出埃及，乃是基督降臨的預表。對撒迦利亞來說，不論是上帝藉著摩西與亞倫的手救以色列人出埃及，或是基督成就的救贖，都表明上帝堅守祂約中的應許和誓約。這指出，在這時期敬虔的以色列人的心目中，上帝約中的啟示和作為是一致的，也是漸進的。撒迦利亞在被聖靈默示所作出的讚美（見路 1:67），表明了這個原則。

There are instructive lessons, pertinent to our inquiry, to be derived from these Old Testament allusions. The first (Lk. i. 72) is illumining in this respect. When Zacharias says that the Lord, the God of Israel, had remembered His holy covenant, the oath which He had sworn to Abraham, it is apparent that he construes the redemptive events which form the subject of his doxology as a fulfillment of the Abrahamic covenant. The language of his blessing is unmistakably reminiscent of the language used when God had been preparing His people for the imminent deliverance from the bondage of Egypt. We cannot escape the inference that the redemptive accomplishment signaled by the coming of Christ found its historical prototype in the redemption from Egypt. In Zacharias' esteem it is the same fidelity to covenant promise and oath that is exemplified in the accomplishment of redemption through Christ and in the redemption from Egypt by the hand of Moses and Aaron. This indicates that the undergirding principle of the

thought of pious Israelites at this time was the unity and continuity of God's covenant revelation and action, a principle which came to spontaneous expression in the thanksgiving of Zacharias and bears the imprimatur of the Holy Spirit. It was by inspiration that Zacharias spoke, for we are told that he 'was filled with the Holy Ghost, and prophesied' (Lk. i. 67).

#### 羅 9:4

4. 他們都是以色列人，那兒子的名分，榮耀、諸約、律法、禮儀、應許，都是他們的。

#### 弗 2:12

12. 那時，你們與基督無關，在以色列國民以外，在所應許的諸約上是局外人，並且活在世上沒有指望，沒有上帝。

另外值得注意的是《聖經》提到以色列的福份時所用的「約」（複數，covenants，參：羅 9:4，弗 2:12）。明顯地，新約《聖經》的作者們認為亞伯拉罕之約，對以色列人所享受的特權是很重要的，卻是他們並沒有認為兩者是同一件事。更重要的是，保羅提到這些約的時候說：「應許的約」（covenants of promise, 複數，弗 2:12）。他自然把所有關於救贖以色列人的約放在「應許」的範疇裏，同時也自然地把上帝的立嗣；約裏的榮耀；律法的頒發；服事上帝的禮儀；和上帝的應許都放在「約」的範疇裏（羅 9:4）。我們在這裏看見應如何理解新約對「約」的觀念。

Another observation worthy of note is the occurrence of the plural 'covenants' in reference to the privilege of Israel (Rom. 9:4; Eph. 2:12). Apparently the New Testament writers did not think of the peculiar prerogatives of Israel in terms simply of the Abrahamic covenant even though this covenant is given very distinct prominence in other passages. And of more significance is the fact that Paul speaks of these covenants as 'the covenants of promise' (Eph. 2:12). He does not hesitate to place the various covenants which constituted the distinctiveness of Israel in the category of promise just as he does not hesitate to list the 'covenants' together with the adoption and the glory and the giving of the law and the service of God and the promises (Rom. 9:4). In this we are advised of the direction in which we are to seek for the New Testament conception of the covenant.

在這系列新約經文中，最重要的無疑是加拉太書 3:15,17。保羅在這裏強調的是約的不變性、穩定性、和不可廢棄性。15 節：「我且照著人的常話說，雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。」17 節：「上帝預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許落於虛空。」不論我們怎麼解釋 *diatheke* 的意義，認為是指遺囑或是施予 (dispensation)，我們不能忽視使徒保羅的思想：人所立的約，一但立定就不可廢除。亞伯拉罕之約的本質，就是「不可廢



棄」性；因此約裏所應許的也不會廢棄，不會更改。我們毫無疑問的看見，這裏的「約」是應許，是恩典的施予；都是由上帝建立、肯定、成就。因此約裏所提供的不能廢除，而且永遠有效。

Most significant of all, perhaps, in this classification of New Testament passages is Gal. iii. 15,17 Paul's emphasis here is upon the immutability, security, inviolability of covenant. 'Though it be but a man's covenant, yet when it hath been confirmed, no one makes it void, or adds thereto.' 'A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, does not disannul, so as to make the promise of no effect.' Whatever view we may entertain regarding the precise import of *diatheke* in this passage, whether it is the testamentary or the dispensatory, we cannot escape the governing thought of the apostle, namely, that a human covenant is irrevocable once it has been confirmed and that it is that same inviolability which characterizes the Abrahamic covenant and therefore, also, the promise which the covenant embraced. Here, without question, covenant appears as a promise and dispensation of grace, divinely established, confirmed, and fulfilled, inviolable in its provisions and of permanent validity.

#### [a] 新約與舊約 The New Covenant and the Old

新約《聖經》如何對比「新的約」與「舊的約」？重要的是，新約和舊約秩序之不同，並不是「約」和「非約」的不同。新舊約之間的不同，是「約」範圍內的一些區別。因此我們應該期待，舊約對「約」的基本觀念，在新約也找得到。我們若考慮新約乃是應驗了亞伯拉罕之約（路 1:7，加 3:15ff），便可以證明這一點。新約的秩序與舊約裏約中的應許有密切的關係；因此，新約絕對不可與舊約的本質（約中的恩典與應許）對立。我們可以這樣說明新約乃是亞伯拉罕之約的擴大與應驗：就是因為上帝賜應許給亞伯拉罕，上帝立約用起誓來保證，因此，時候滿了的時候，上帝應許的實現也是同樣地不可廢棄。新約是「約」，與亞伯拉罕是上帝恩典主權的施行，是沒有兩樣的；兩者都是上帝所起始、設立、肯定、應驗。不過，最有力的證據乃是新約如何說到「新的約」的本質。我們將發現，新的約的特色與舊約裏的約是一樣的。

When we come to those passages in the New Testament which deal specifically with the new covenant in contrast with the old it is highly significant that the contrast between the new economy and the old is not expressed in terms of difference between covenant and something else not a covenant. The contrast is within the ambit of covenant. This would lead us to expect that the basic idea of covenant which we find in the Old Testament is

carried over into the New. We are confirmed in this expectation when we take account of the fact that the new covenant is the fulfillment of the covenant made with Abraham (Lk. i. 7; Gal. iii. 15ff.). The new economy as covenant attaches itself to the Old Testament covenant promise and cannot be contrasted with Old Testament covenant in respect of that which constitutes the essence of covenant grace and promise. We can express the fact that the new covenant is the expansion and fulfillment of the Abrahamic by saying that it was just because the promise to Abraham had the bonded and oath-bound character of a covenant that its realization in the fullness of the time was inviolably certain. The new covenant in respect of its being a covenant does not differ from the Abrahamic as a sovereign administration of grace, divine in its inception, establishment, confirmation, and fulfillment. The most conclusive evidence, however, is derived from a study of the New Testament respecting the nature of the new covenant. We shall find that the features of the covenant are the same as those we found in connection with the covenant in the Old Testament.”

太 26:28

28. 因為這是我立約的血，為多人流出來，使罪得赦。

當我們的主說，祂的血乃是新約的血，為多人流出作罪的贖價，而最後晚餐的杯乃是用祂的血所立的新約的時候（太 26:28；可 14:24；路 22:20；參林前 11:25），我們必須視「約」是指基督所表明與買贖的救恩裏所包括的一切恩典、福份、真理、和關係。我們可以這樣比較：耶穌隱喻舊約時期摩西之約，用血作印證（出 24:6-8；參：來 9:18）。還有，新的既然與舊的對照，這對照不可能沖淡或收回舊約裏約的本質裏的恩典。

When our Lord said that His blood was the blood of the covenant that was shed for many for the remission of sins and that the cup of the last supper was the new covenant in his blood (Mt. 26: 28; Mk. 14: 24; Lk. 22: 20; 1 Cor. 11: 25), we cannot but regard the covenant as a designation of the sum-total of grace, blessing, truth, and relationship comprised in that redemption which his blood has secured. Covenant must refer to the bestowment and the relationship secured by the sacrificial blood which He shed. It is the fullness of grace purchased by His blood and conveyed by it. By way of comparison there is an allusion, no doubt, to the blood by which the old covenant, the Mosaic, had been sealed (Ex. 24: 6 - 8; cf. Heb. 9:18). And since the new is contrasted with the old it cannot be that the contrast inheres in any retraction or dilution of the grace which we have found to be the essence of covenant under the Old Testament.

## 林後 3:6

6. 他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意。因為那字句是叫人死，精意是叫人活。

## 林後 3:8

8. 何況那屬靈的職事，豈不更有榮光嗎？

## 林後 3:9

9. 若是定罪的職事有榮光，那稱義的職事，榮光就越發大了。

## 林後 3:17

17. 主就是那靈，主的靈在那裏，那裏就得以自由。

除了《哥林多前書》11:25 提到主設立聖餐以外，保羅書信裏只有另外一處直接提到「新的約」：《哥林多後書》3:6。這段經文特別幫助我們來反省新約的本質。「新約」乃是聖靈的運行，聖靈是賜生命之靈（6，8 節）；聖靈施行公義（9 節）與自由（17 節）。最典型的是，新約施行我們的「變相」，我們被改變，像主耶穌自己的形象。當我們從新約《聖經》整體的教導，特別是保羅的教導來衡量約裏的這些福分的時候，我們可以看見，保羅認為新約施行最高的福分，新約就是上帝與人的關係，是救贖過程的高峰，即是神人關係的高峰。

Apart from the reference to the institution of the Lord's Supper in 1 Cor. 11: 25, the only passage in Paul where he refers expressly to the new covenant is 2 Cor. 3: 6. Here, however, we have the most illumining reflection upon the nature of the new covenant. It is the ministration of the Spirit as the Spirit of life (verses 6, 8). It is the ministration of righteousness (verse 9), and of liberty (verse 17). Most characteristically of all, it is the ministry of that transfiguration by which we are transformed into the image of the Lord himself. When we assess the significance of such blessings in terms of New Testament teaching and specifically of Pauline teaching we see that Paul conceives of the new covenant as that which ministers the highest blessing and constitutes the relationship to God which is the crown and goal of the redemptive process and the apex of the religious relationship.

## 來 8:6

6. 如今耶穌所得的職任是更美的，正如祂作更美之約的中保；這約原是憑更美之應許立的。

來 8:10

10. 主又說：「那些日子之後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的上帝，他們要作我的子民。」

來 8:11

11. 他們不用各人教導自己的鄉鄰和自己的弟兄說：「你該認識主」，因為他們從最小的到至大的，都必認識我。

來 8:12

12. 我要寬恕他們的不義，不再記念他們的罪愆。

當我們來到《希伯來書》，特別那些對照摩西之約與新的、更美之約之超越的經文時候，我們發現，我們已經講過的約的本質，提到最高的水平。無論《希伯來書》的作者對摩西之約的檢討帶來什麼問題，解決問題的方案，並不影響我們怎樣理解作者對新的、更美之約的觀念。這時一個由更美事奉的約（來 8:6），就是說：對於領人來到上帝面前，維持神人之間的交通來說，是更美之約。不論舊約是如何建立耶和華為以色列的專有主宰，建立他們之間的關係，新約使這親密的關係化為影子。因為是新約使這應許實現：「我要作他們的上帝，他們要作我的子民」（來 8:10）。換言之，亞伯拉罕之約和摩西之約啟示的恩典之約的核心，上帝與子民的關係，在新約達到了最成熟的實現。新約是這麼的更美，作者作的比較似乎像絕對的比較。新約是建立在更美的應許上（來 8:6）。我們發現，「約」的觀念的核心，乃是有所約束，與以起誓立約。新約裏的應許是更美的，他們在新約中突出，使新約更美。再說，新約並沒有忽略律法。新約與舊約對照，不是因為舊約有律法，而新約沒有。新約的更美，不是因為律法被廢棄，而是因為律法與我們的關係更為親切，在我們生命中更有效地成全。「我要使律法在他們的心中，寫在他們的心版上」（來 8:10）。新約乃是施予赦罪的約。「我要對他們的不義施憐憫，我不再記念他們的罪。」（來 8:12）最後，新約是使眾人認識上帝。「他們從最小的到最大的都認識我。」（來 8:11）我們從這些經文看見，約是上帝主權地施行恩典與應許，建立與祂交通地關係；這約在新約時期表現得最豐富，最完滿。換言之，新約充滿著

救贖啟示的歷史，和救贖成就裏約的本質。可是，新約時期的約，在每一方面都到了最高的實現。約的特點若是上帝的主動、施行、肯定與應驗的話，那麼在新約中，上帝的啟示與作為達就到了高峰。

When we turn to the Epistle to the Hebrews and particularly to those passages in which the contrast is drawn between the inferiority of the Mosaic covenant and the transcendent excellence of the new and better covenant we find that the conception of covenant which we have already found is applied to the highest degree. However accentuated may be the problem connected with the writer's evaluation of the Mosaic covenant, which he contrasts with the new, the resolution of the question will not interfere with our understanding of the conception he entertains respecting the new and better covenant. It is a covenant with a more excellent ministry (Heb. viii. 6), that is to say, more excellent in respect of the access to God secured and the fellowship maintained. To whatever extent the old covenant was the means of establishing the peculiar relation of the Lord to Israel as their God and their relation to Him as His people, the new covenant places this older intimacy of relation in the shadow. For it is the new covenant *par excellence* which brings to realization the promise 'I will be to them a God, and they shall be to me a people' (Heb. viii. 10). In other words, the spiritual relationship which lay at the center of the covenant of grace disclosed in both the Abrahamic and Mosaic covenants reaches its ripest fruition in the new covenant. So great is the enhancement that a comparative contrast can be stated as if it were absolute. The new covenant is enacted upon better promises (Heb. viii. 6). We found that bonded and oath-bound promise constitutes the essence of the covenant conception. In the new covenant the promises are better and they are placed in the forefront as defining its superiority. Again, the new covenant is not indifferent to law. It is not contrasted with the old because the old had law and the new has not. The superiority of the new does not consist in the abrogation of that law but in its being brought into more intimate relation to us and more effective fulfillment in us. 'I will put my laws into their mind, and upon their hearts will I write them' (Heb. viii. 10). The new covenant is the dispenser of the forgiveness of sins: 'I will be merciful to their unrighteousness, and their sins will I remember no more' (Heb. viii. 12). Finally, the new covenant is one that universalizes the diffusion of knowledge: 'They shall all know me from the least unto the greatest of them' (Heb. viii. 11). In all of this we have the covenant as a sovereign administration of grace and promise, constituting the relation of communion with God, coming to its richest and fullest expression. In a word, the new covenant is covenant as we have found it to be all along the line of redemptive revelation and accomplishment. But it is covenant in all these respects on the highest level of achievement. If the mark of covenant is divinity in initiation, administration, confirmation, and fulfillment, here we have divinity at the apex of its disclosure and activity.

## [b] 「約」 ( 遺囑 ) 的觀念

The concept of 'testament'

來 9:16 - 17

16. 凡有遺命，必須等到留遺命的人死了。

17. 因為人死了，遺命才有效力；若留遺命的尚在，那遺命還有用處嗎？

διαθηκη 在《希伯來書》9:16-17 對我們的研究是最為適切。有些解經家曾經認為，就算在這段經文中，這個字也不應譯成「遺囑」，而應譯為「約」。我認為霍志恆 (Geerhardus Vos) 已證明這種看法的錯誤。因此我們可以假設，作者在這兩節經文中介紹了「遺囑」的觀念。我們承認，這是 διαθηκη 一字在新約《聖經》例外的用法，而這種用法是為了說明基督的死有效地保證了恩典之約裏的福份。正如一個遺囑在立遺囑者死的時候對受益者有效，同樣地，基督既藉著永生的靈毫無瑕疵地獻上自己給上帝，我們就因此獲得新約裏的福份。特別從這段的上下文來看，我們的良心被潔淨，脫離取死的行為，以致我們來服事永活的上帝；我們也領受永恆產業的應許。第 16,17 節提到關於遺囑的安排，為了強調耶穌的死有效的帶來新約中的福份。約裏的福份有效的施行，不可能有什麼攔阻，正如一個立遺囑者死後，沒有攔阻處理財產的可能。這種使用羅馬法律來說明基督犧牲的死所帶來的不變保證，強調了新約的單方面性。毫無疑問地，遺囑是單方面處理擁有物的安排。從遺囑來說明約的有效施行，與「合同」的觀念是多麼的不同！這裏 διαθηκη 一字例外地指遺囑，並不等於說約就是雙方同意達成的「合同」的意思。

No instance of διαθηκη in the New Testament is more relevant to the thesis now being developed than Heb. 9:16, 17. There have been interpreters who have taken the position that even in this passage the word should not be rendered or construed as testament but as covenant. It seems to me that Geerhardus Vos has effectively dealt with the fallacy of this interpretation. We may assume, therefore, that in these two verses the writer does introduce the testamentary notion of a last will. It is admittedly an exceptional use of the term as far as the New Testament is concerned, and it is introduced for the specific purpose of illustrating the transcendent efficacy or effectiveness of the death of Christ in securing the benefits of covenant grace. Just as the disponent made in a last will goes into effect with the death of the testator and is thereupon of full force and validity for the benefit of the legatee, so, since Christ through the eternal Spirit offered Himself without spot to God,

the blessing of the new covenant becomes ours. Specifically in terms of the context, our consciences are purged from dead works to serve the living God and we receive the promise of an eternal inheritance. The testamentary provisions referred to in verses 16 and 17 are introduced simply for the purpose of enforcing the efficacy of Jesus' death in bringing into effect the blessings of the new covenant. There is no more possibility or feasibility of interference with the effective application of the blessings of the covenant than there is of interfering with a testamentary disponent once the testator has died. This use of the testamentary provision of Roman law to illustrate the inviolable security accruing from the sacrificial death of Christ serves to underline the unilateral character of the new covenant. One thing is apparent that a testament is a unilateral disposition of possession. How totally foreign to the notion of compact, contract, or agreement is the disposition or dispensation which can be illustrated in respect of its effective operation by a last will! This occasional use of διαθηκη as testament cannot comport with a concept of covenant which in any way derives its definition from the idea of mutual agreement.

## 結論

### CONCLUSION

從上帝起初向人啟示祂所立的約的時候，我們就發現一個貫徹的觀念，就是：上帝的約，乃是祂主權的施行和祂的恩典與應許。「約」不是「合同」，合同並不是約裏最重要的觀念；最重要的乃是立約者的心意 (disposition)，和立約者施行/執行 (dispense) 祂的心意。不過這個最基本和核心的觀念，在不同情況中的應用會不一樣的：在每一次約的施行 (covenant administration) 中，所賜下恩典和應許的準確定義都稍微不同。其中的差異並沒有從基本的觀念偏離，而是：恩典和應許的豐富以及完備性在不同之情況下有所不一樣。《聖經》絕大多數地方的意思是：「約」就是救贖性的恩典與應許。不同時代的約，相對於上帝啟示與成就祂救贖旨意的不同階段。這些約與不同的救贖時代完全相配。不只是相配，「約」本身賦予每一時代的意義：救贖的啟示與成就，和約的啟示與成就，完全是同一回事。

From the beginning of God's disclosures to men in terms of covenant we find a unity of conception which is to the effect that a divine covenant is a sovereign administration of grace and of promise. It is not compact or contract agreement that provides the constitutive or governing idea but that of dispensation in the sense of disposition. This central and basic concept is applied, however, to a variety of situations and the precise character of the grace bestowed and of the promise given differs in the differing covenant administrations. The differentiation does not reside in any deviation from this basic conception but simply consists in the differing degrees of richness and fullness of the grace bestowed and of the promise given. Preponderantly in the usage of Scripture covenant refers to grace and promise specifically redemptive. The successive covenants are coeval with the successive epochs in the unfolding and accomplishment of God's redemptive will. Not only are they coeval, they are correlative with these epochs. And not only are they correlative, they are themselves constitutive of these epochs so that redemptive revelation and accomplishment become identical with covenant revelation and accomplishment.

當我們體會這件事就會發現：救贖啟示在歷史中的前進，同時就是「恩典之約」的豐盛被啟示在歷史中的前進。每一時代啟示的「恩典之約」比先前的更豐富：這並沒有偏離或削減從起初的基本觀念；反之我們必須期待，後來的增充了，深化了先前的。因此到了新約時期，約的施行達到高峰的時候，我們看見上帝主權的恩典與應許也達到了最高的境界，因為所賜的恩典，所賦予的應許，乃是與人類



最高的好處有關的（譯註：即人的得救，上帝的榮耀）。難怪，新約也稱為永遠之約。

When we appreciate this fact we come to perceive that the epochal strides in the unfolding of redemptive revelation are at the same time epochal advances in the disclosure of the riches of covenant grace. This progressive enrichment of the covenant grace bestowed is not, however, a retraction of or deviation from the concept which is constitutive from the beginning but, as we should expect, an expansion and intensification of it. Hence, when we come to the climax and apex of covenant administration in the New Testament epoch, we have sovereign grace and promise dispensed on the highest level because it is grace bestowed and promise given in regard to the attainment of the highest end conceivable for men. It is no wonder then that the new covenant is called the everlasting covenant.

約的啟示走過歷史不同的時代，到了新約就達到完結 (consummation) 階段。而新約與先前的眾約在原則和本質上並沒有不同；其實新約本身就是所有約裏的必須原則 (constitutive principle) - 上帝主權的恩典 - 乃是至終、最完全的顯示和實現。當我們記得，約不是只在於與恩典的賜予，不只是藉著發誓作出應許，而是與上帝的關係：人類宗教過程的最高目標，就是與上帝連接，交通 (union and communion) 的時候，我們就重新發現，新約把這關係帶到最高的層面。

As covenant revelation has progressed throughout the ages it has reached its consummation in the new covenant and the new covenant is not wholly diverse in principle and character from the covenants which have preceded it and prepared for it but it is itself the complete realization and embodiment of that sovereign grace which was the constitutive principle of all the covenants. And when we remember that covenant is not only bestowment of grace, not only oath-bound promise, but also relationship with God in that which is the crown and goal of the whole process of religion, namely, union and communion with God, we discover again that the new covenant brings this relationship also to the highest level of achievement. ...

上帝啟示的約，其核心就是不斷的對人提醒、確定：「我要作你們的上帝，你們要作我的子民」。新約與先前的眾約並沒有不同，因為新約展開了這特殊的親密關係。新約的不同在於：它使那藉著應許帶到高峰的（上帝與子民的）關係，完全成熟與豐富。從這層意義上來看，新約是永遠之約，因為再沒有增加，再沒有更豐富的了。約的中保就是上帝的獨生子，父上帝榮耀的光輝，祂本性的形象，承受萬物的後嗣。祂也是約的保證人。再者，因為再沒有比榮耀之主更高的中保，更高

的保證人，沒有更卓越的獻祭，沒有更有效、更至終的：只有耶穌所獻的，就是毫無瑕疵，藉著永生的靈獻上祂自己給上帝：所以：沒有任何的約會超過新約。

At the center of covenant revelation as its constant refrain is the assurance 'I will be your God, and you shall be my people'. The new covenant does not differ from the earlier covenants because it inaugurates this peculiar intimacy. It differs simply because it brings to the ripest and richest fruition the relationship epitomized in that promise. In this respect also the new covenant is an everlasting covenant – there is no further expansion or enrichment. The mediator of the new covenant is none other than God's own Son, the effulgence of the Father's glory and the express image of His substance, the heir of all things. He is its surety also. And because there can be no higher mediator or surety than the Lord of glory, since there can be no sacrifice more transcendent in its efficacy and finality than the sacrifice of Him who through the eternal Spirit offered Himself without spot unto God, this covenant cannot give place to another.

恩典與真理，應許與應驗，都在新約中達到它們的「豐滿」（完全，*pleroma*），而啟示錄 21:3 就是指著新約說的：「看哪，上帝的帳幕在人間。祂要與人同住，他們要作祂的子民，上帝要親自與他們同在，作他們的上帝」。

Grace and truth, promise and fulfillment, have in this covenant received their *pleroma*, and it is in terms of the new covenant that it will be said, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them' (Rev. 21:3.)