

慕理, 《恩典之约》: 圣经神学研究  
**JOHN MURRAY,**  
***THE COVENANT OF GRACE: A BIBLICO-THEOLOGICAL STUDY***

**引言 INTRODUCTION**

研究历史神学者, 包括那些不认同古典改革宗神学的启示历史观者, 都会承认「圣约神学」(covenant theology) 在体会与理解上帝启示的历史渐进性是划时代的。William Robertson Smith 作出这样的评价: 「虽然 Coeccius 的圣约神学有很多缺点, 可是它在较旧的基督新教神学中, 对理解启示的历史渐进性来说是最重要的尝试。」霍志恒 (Geerhardus Vos) 是圣约神学的同情者, 他说后者「从头就明显地拥有一种历史意识, 了解上帝传递真理是有其历史渐进性的。」

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 *Encyclopaedia 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.)

我们用「圣约神学」这词的时候, 不可限制它在十七世纪完全发展出来的那套圣约神学。早在 16 世纪加尔文就特别强调救赎启示的历史渐进性与连贯性。我们翻开《基督教要义》卷二, 10-11 章, 就可看到他怎样呈现新约与旧约的异同。在这点上加尔文说: 「上帝与所有先祖所立的约, 和祂与我们所立的约在本质上完全没有差异, 是同一个约。只有在施行方法上不同。」(《基督教要义》, 2: 10: 2。) 后来他说了在这题目上最重要的话之一: 「这问题若还不清楚, 让我们来看约的形式, 就能满足我们的无知和需求。因为主多次与祂的仆人立约: 「我要作你们的上帝, 你们要作我的子民。(利 26: 12) 这些话, 按照最普通的旧约解释, 包含生命, 救恩, 和最高的喜乐。」(《基督教要义》, 2: 10: 8。) .... (从略。)

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 endeavour 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. xxvi. 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 ye shall be my people."

圣约神学不仅强调救赎历史的有机统一性和渐进性；也强调上帝救赎的启示是约的启示 (covenant revelation)。因此，上帝救赎启示的结果和目标就是约里的敬虔 (covenant religion, covenant piety)。我们必须作这样的结论，因为上帝与亚伯拉罕建立的「恩典与应许」的关系是一种约的关系。亚伯拉罕之约，即创世记 15 章与 17 章清楚记载的，是后来所有上帝救赎的应许、话语与作为的基础。时候满了，上帝差遣祂的儿子，叫祂救赎那些在律法之下的人，并没有区别，都成为上帝收养的儿子；这都是因为祂应许亚伯拉罕，藉着祂和祂的后裔，世上所有的家族都必蒙福（创 12 : 3; 22 : 18; 26 : 5; 加 3 : 8, 9, 16）。就是因为上帝成就了向亚伯拉罕的应许，所以现在不再分犹太人与外邦人，男或女，为奴或自由的，基督成为我们的一切，也住在众人中 (Christ is all and in all)，所有信徒都与信心之父亚伯拉罕蒙福（罗 4 : 16-18; 加 3 : 7）。上帝救赎之恩典最高度、最极度的实现，就是呈现向亚伯拉罕所应许的，就是显示亚伯拉罕之约。《圣经》的救赎论是约的救赎论；《圣经》的末世论是约的末世论。

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. xii. 3, xxii. 18, xxvi. 4; Gal. iii. 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. iv. 16-18; Gal. iii. 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.

圣约神学中，这观念是最基要的。圣约神学是在改革宗神学里发展的，而圣约神学最大的贡献就是圣约救赎论与圣约末世论。

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，改革宗的圣约神学需要更正，修改，扩充。...（从略）

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. 「约」一字的定义 DEFINITION OF THE TERM “COVENANT”

### 早期改革宗的定义

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

宗教改革以来，神学家对「约」的定义是「协议」，两人之间的「合同」：其中有应许，有条件。Henry Bullinger：「διαθηκη（单数）是两者之间的合同和协议和应许。」（*De Testamento seu Foedere Dei Unico et Aeterno.*）...（从略）。Ursinus 同样地说：「一般来说「约」是指两者之间彼此的合同或协议，其中有一些条件来建立两者之间的盟约和责任，可能要施予或领受一些事物，加上外在的仪表，这样严肃地见证、肯定必不废除该项合同。」（*The Summe of Christian Religion* translated by D. Henrie Parry, Oxford, 1601, p. 218.）因此上帝所立的约是「神人之间双方的应许与合同，其中上帝向人保证祂必定恩待人，向他们施恩惠... 另一方面，人约束自己信靠上帝和悔改。」（同上书，页. 219；参 H. a Diest: *Mellificium Catecheticum Continens Epitomen Catecheticarum Explicationum Ursino-Pareanarum* (Deventer, 1640), 页 89.）Ursinus 认为这双方的合是同由圣礼作印证，为上帝向我们的旨意和我们对祂的义务作见证。

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.

（从略）

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.)

## 改革宗经院神学

### Scholasticism: Peter van Mastricht, Cocceius, Turretin, Witsius

经院主义和较系统的神学家以这定义作出发点。Peter van Mastricht 说，约是上帝与祂子民之间的协议 (consensus)，其中上帝应许赐福，要求人顺服。Van Mastricht 用不同方法应用不同约里「同意」、「协议」的观念；他作了一些区别。(*Theoretico-Practica* (Utrecht, 1698), Lib. III, Cap. XII, Sec. VII; Lib. V, Cap. I, SS. VI-XV.) 这些区别并不是本文所关注的。Cocceius 也说恩典之约是「上帝与罪人之间的协议 (an agreement)。」(*Summa Doctrinae de Foedere et Testamento Dei*, Cap. IV, Sec. 76, *Summar Theologiae* (Amsterdam, 1701), Tome VII, 页 57.)

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 Msatrict 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 对恩典之约的定义是：「上帝，被得罪的一方，和人，得罪上帝的一方之间恩惠的协议 (pact)，在基督里设立，其中上帝向人白白应许，因基督的缘故赦免人的罪，赐人救赎；人依靠恩典的应许信靠，顺服上帝。或说约是上帝，被得罪的一方，和人，得罪上帝的一方之间的恩惠的协议，其中上帝赐予罪人基督里的恩典与荣耀，以信心为条件。」(*Institutio Theologiae Elencticae*, Loc. XI, Quaest. II, S. V.) 因此约里有四种要素：(一) 约的设立者；(二) 立约的两方；(三) 中保；和(四) 上帝方面的条约，和人方面的条约。

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 说：「恩典之约是上帝与祂所拣选的罪人之间的同意；上帝宣告祂喜悦他们，赐他们永远的救赎，和有关救赎的一切事；白白赐给约里的人，都因中保基督的缘故；人以诚恳的信心领受这恩惠。」(De Oeconomia Foederum Dei cum Hominibus, Lib. II, Cap.I, Sec. V. 另参 Charles Hodge: *Systematic Theology*, Vol. II, 页 354 ff.; W.G.T. Shedd, *Dogmatic Theology* (New York, 1888), Vol. II, 页 358 ff.; R. L. Dabney: *Systematic and Polemic Theology* (Richmond, 1927), 页 430 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.)

近年来学者对 berith 或 diatheke 的定义提出新的说法：是单方面的保证。（参 Vos, Bavinck, Aalders, Ridderbos 等人的作主，见下；从略。）

[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. 《圣经》中「约」的用法： THE USE OF THE TERM IN SCRIPTURE

强调「上帝的恩典」，和「上帝的应许」：这两点完全符合《圣经》。

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

当我们研究《圣经》所提供关于上帝的「约」的证据的时候，我们会发现这些（前文提到的）神学家所强调的：上帝的**恩典**和**应许**，完全符合有关的经文。我们将会看见约中「应许」的层面是百讲不厌的。可是我们现在要面对的问题乃是：「协议」，「合同」，「同意」这些观念，是否研究「恩典之约」的正确出发点？

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.

我们现在讨论的问题不是：神学家用了这个「合同」的观念，有没有完全意识到其涵义？在建构「恩典之约」的观念的时候有没有过份作文章，以致建构的结果（恩典之约的观念）被这（合同的）观念歪曲了？其次，我们处理的问题也不是：「合同」的观念是否适用于解释上帝计划中的某些层面；就是说，上帝施恩救赎堕落的罪人之计划中的某些层面？第三，问题也不是：在思想「恩典之约」所展示的关系的时候，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.

简言之，问题乃是：圣经神学研究是否发现，按照圣经的用词，「约」（希伯来文 *berith*，希腊文 *diatheke*）可以被解释为一个双方协议达成的合同。

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] 人与人之间的约 **Covenants between men**

我们读《圣经》的时候会发现，*berith* 有时指人与人之间的关系。亚伯拉罕与亚比

米勒在别士巴立约（创 21：27， 32）。亚比米勒对以撒说：「不如我们两下彼此起誓彼此立约」。（创 26：28）拉班对雅各说：「来罢，你我二人可以立约，作你我中间的证据」（创 31：44）。基便人对约书亚说：「求你与我们立约。」

（书 9：6， 11；参 15 节）大卫与约拿单立约，约拿单也与大卫立约（撒上 18：3）。大卫与押尼珥立约（撒下 3：12， 13， 21）；他被立为王的时候，也在希伯仑与以色列众长老立约（王上 5：12）。这样看来，好像「同意」或「合同」的意思是突出的，立约的意思就是彼此同意结盟。

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. xxi. 27, 32). Abimelech said to Isaac, 'Let us make a covenant with thee' (Gn. xxvi. 28). Laban said to Jacob, 'Now therefore come thou, and let us make a covenant, I and thou; and let it be for a witness between me and thee' (Gn. xxxi.44). The Gibeonites said to Joshua, 'Make ye a covenant with us' (Jos. ix. 6, 11, R.V., cf. verse 15). David made a covenant with Jonathan, and Jonathan with David (1 Sa. xviii. 3). David made a covenant with Abner (2 Sa. iii. 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. v. 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.

创 Gen. 21:27, 32 – 亚伯拉罕与亚比米勒 Abraham and Abimelech

27 亚伯拉罕把羊和牛给了亚比米勒，二人就彼此立约。

32 他们在别是巴立了约，亚比米勒就同他军长非各起身，回非利士地去了。

创 Gen. 26:28 – 亚比米勒与以撒 Abimelech to Isaac

28 他们说：我们明明的看见耶和华与你同在，便说：不如我们两下彼此起誓彼此立约。

创 Gen. 31:44 – 拉班与雅各 Laban to Jacob

44 来罢，你我二人可以立约，作你我中间的证据。

书 Josh. 9:6, 11, 15 – 基便人与约书亚 Gibeonites to Joshua

6 他们到吉甲营中见约书亚，对他和以色列人说：我们是从远方来的。现在求你与我们立约。

11 我们的长老和我们那地的一切居民对我们说：你们手里要带着路上用的食物，去迎接以色列人，对他们说：我们是你们的仆人。现在求你们与我们立约。

15 于是约书亚于他们讲和，与他们立约，容他们活着。会众的首领，也向他们起誓。

撒上 I Sam. 18:3– 大卫与约拿单 David and Jonathan

3 约拿单爱大卫如同爱自己的性命，就与他结盟。

撒下 2 Sam. 3:12 – 大卫与押尼珥 David and Abner

12 押尼珥打发人去见大卫，替他说，这国归谁呢？又说，你与我立约我必帮助



你，使以色列人都归服你。

- 13 大卫说，好。我与你立约。但有一件，你来见我面的时候，若不将扫罗的女儿米甲带来，必不得见我的面。
- 21 押尼珥对大卫说：我要起身去招聚以色列众人来见我主我王，与你立约。你就可以照着心愿作王。于是大卫送押尼珥去，押尼珥就平平安安的去。

撒下 2 Sam. 5:3 – 大卫与以色列众长老，在希伯仑 David with all elders of Israel at Hebron

- 3 于是以色列的长老都来到希伯仑见大卫王。大卫在希伯仑耶和华面前与他们立约，他们就膏大卫作以色列的王。

王上 I Kings 5:12 – 所罗门 Solomon and Hiram

- 12 耶和华照着所应许的赐智慧给所罗门。希兰与所罗门和好，彼此立约。

[1]首先我们必须说明，就算在这些约中「彼此订合同」的观念是至要的，这不等于说，上帝与人所立的约中，「合同」观念是最重要的。我们必须承认，人与人所立的约里有一种的平等性 (parity)，这因素在上帝与人所立的约里是不存在的。同时我们必须体会到圣经和其它文学用词是有弹性的。因此我们会发现，人间的关系里，相互性是必须有的；但这个观念在上帝与人之间的关系里，就完全不适当了。

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]七十士译本将 *berith* 译为 *διαθηκη*。

*συνθηκη* 是「合同」的更好译法。我怀疑：七十士本译者的思想，不完全被「合同」观念左右。（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.

其次我们必须指出，七十士译本将 *berith* 译为 *diatheke*。这是很重要的，因为假如在这些经文中，「约」的核心意义包括了「双方同意的合同」，我们应会看到，七十士译本会把 *berith* 译为 *suntheke*。至少，我们会怀疑：其实，七十士译本的翻译员，在处理这些人与人之间的约的关系的时候，是否并没有受到「双方同意」的观念所左右？霍志恒 (Geerhardus Vos) 错误的认为：「当人与人立约 (*berith*)，双方同意的时候，翻译员不用 *διαθηκη*，而用 *συνθηκη* 来表达；后者乃是完全与「约」相配的。」不是的：*Suntheke* 一词差不多没有在七十士译本中的正典出现过；出现了两三次，不过只有一次，可能是用作翻译 *berith* 的。而这一次是指上帝与以色列所立的，主的约。

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，我们考察有关经文的时候会发现，「协议」、「合同」的观念并不显着。当然我们承认，「亲自的参与」，和「委身」的观念，与双方同意、立约的过程有关。...可是当我们查考所有人与人之间的约的时候，我们会很清楚地看到，双方彼此「发誓忠诚」的观念，比「合同」与合同中的条件更显着。人与人严肃地发誓，彼此委身 (*engagement*)。这个「发誓忠诚」观念显着到一个地步，立约的时候，连协议订下的条件都可以不出现。所强调的是，一方立约，委身于另一方；至于这次委身是基于那些条件，却不一定说得出来。

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 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.

约的本质在于「毫无保留的忠诚」的应许，全人、全心的委身。约里必有应许，可能以发誓作应许的印证 (*seal*)；这些仪式的结果，乃是盟约 (*bond*) 的形成。两方面接连在一起 (*bonded*)，进入这个关系里，就是毫无保留的委身的关系。我们可以从大卫对约拿单所说的话看得清楚：「你在耶和华面前曾与仆人结盟」（撒上 20 : 8；译注：原文意思是：「你把仆人带到耶和华的约里」）。大卫视约拿单与他所立的约，为带有上帝监管 (*sanctions*) 的盟约；他认为这约有上帝的誓约为印证。

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: ‘thou has brought thy servant into a covenant of the Lord with thee’ (1 Sa. Xxx. 8). David

accords to Jonathan's commitment the bonded character of divine sanction and regards it as sealed by divine oath.

上面对与人之间所立的约的分析若是正确的话，那么，彼此商讨之后所订下的条件与细节，成为合同的条件，不一定存在，甚至在人与人之间的约也不一定出现。当然，人与人之间立盟约，彼此委身 (bond of commitment) 肯定是有，可是，这个「委身」的观念是那么的深刻，它含盖了约的全部，以致合同的条件往往被忽视，甚至在经文完全消失。

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] 人与上帝立的约 Covenants made by man with God**

下面我们要考虑人主动与上帝所立的约。约书亚时期，以色列民说：「我们必事奉耶和华我们的上帝，听从祂的话」（书 24：24）。约书亚这样回应他们的应许：「当日约书亚就与百姓立约，在示剑为他们立定律例典章。」（书 24：25）还有耶何耶大的例子：「耶何耶大和王和民与耶和华立约，作耶和华的民。又使王与民立约。」（王下 11：17）约西亚王这样与上帝立约：「王站在柱旁，在耶和华面前立约，要尽心尽性地顺从耶和华，遵守祂的诫命、法度、律例，成就这书上所记的约言。众民都服从这约。」（王下 23：3）。最后，以斯拉对众民这样说：「现在当与我们的上帝立约，休这一切的妻，离绝她们所生的，照着我主那因上帝命令战兢之人所议定的，按律法而行。」（拉 10：3）这些都是与上帝立约的个案。

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. xxiv. 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' (xxiv. 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. xi. 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. xxiii. 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. x. 3). These are instances of covenanting with God.

书 Josh. 24:24, 25

24 百姓回答约书亚说：「我们必事奉耶和华我们的上帝，听从祂的话。」

25 当日，约书亚就与百姓立约，在示剑为他们立定律例典章。

王下 2 Kings 11:17

耶何耶大使王和民与耶和华立约，作耶和华的民。又使王与民立约。

王下 2 Kings 23:3

王站在柱旁，在耶和华面前立约，要尽心尽性地顺从耶和华，遵守祂的诫命、法度、律例，成就这书上所记的约言。众民都服从这约。

拉 Ezra 10:3

3 现在当与我们的上帝立约，休这一切的妻，离绝她们所生的，照着我主那因上帝命令战兢之人所议定的，按律法而行。

我们很容易发现，在这些经文中所突出的，并不是合同的观念。严格来说，根本不是协议 (agreement)。虽然，进入约里的人应许要作某些事，可是，准确来看，这里表达的观念并不是人与耶和话的协议 (agreement)。我们必须分辨（一）同意以致达成协议 (agreement)，和（二）和同意 (consent) 与委身。在这些经文我们看见：立约者严肃的委身，应许忠诚。他们藉着结盟「自我束缚」 (bind themselves)，要按照上帝启示的旨意向祂忠诚。立约就是严肃的发誓，奉献自己给上帝，无条件地、毫无保留地委身服事祂。这里的立约完全没有意味着说，双方必须接受一些条件，这些条件的兑现，才导致约的印证。这里的意思是：没有保留的，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 fulfil the conditions imposed upon them. The thought is rather that of unreserved, whole-souled commitment.

**[c] 上帝的约。创造，护理。**

**Divine covenants. Creation and providence.**

当我们考虑上帝自己立约的例子的时候，我们所要讨论的问题就特别明显突出了：「彼此同意」，「合同」的观念，是否上帝所立的约的核心意义？至少我们可以问：同意或合同，是否上帝立约的意义的部份？

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 耶和华如此说：你们若能废弃我所立白日黑夜的约，使白日黑夜不按时轮转，  
21 就能废弃我与我仆人大卫所立的约，使他没有儿子在他的宝座上为王，并能废弃我与事奉我的祭司、利未人所立的约。  
25 耶和华如此说：若是我立白日黑夜的约不能存住，若是我未曾安排天地的定例。

创 Gen. 8:22

地还存留的时候，稼穡、寒暑、冬夏、昼夜就永不停息了。

旧约几处提到「约」，都指上帝在创造与护理中设定的的典章 (ordinances)。... 明显地，这里所强调的是：这些典章的稳固性 (stability) 和永恒性 (perpetuity)，都是因为上帝设定 (ordination) 的，而因为上帝设定而有的不变性 (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.

这里可能也提到洪水之后上帝所应许的，就是：地还存留的时候，稼穡、寒暑、冬夏、昼夜就永不停息了（创 8：22）。这样说来，上帝不只是对祂的护理典章忠诚，而且对祂所应许的话忠诚；总的来说，这里所提到的「约」，指向上帝的典章，因为是上帝自己设定的，又因着上帝的全能，和祂的信实，所以是坚固不动摇的。我们这里看见，约表达了上帝单方面行事的原则 (divine monergism) 和上帝的绝对忠诚 (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. viii.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. 洪水之后上帝与挪亚立的约 POST-DILUVIAN NOAHIC COVENANT

现在我们来考虑上帝施恩给人的立约安排：在这些例子，我们所关心的，是问：究竟约包含什么意义？立约所指向的上帝与人的关系的本质究竟是什么？我们可以先考虑洪水之后上帝与挪亚所立的约（创 9：9-17）。这是最能帮助我们理解约的核心意义的例子。这次的立约有这些明显的特点。

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.

创 Gen. 9:9-17

- 9 我与你们和你们的后裔立约，  
 10 并与你们这里的一切活物，就是飞鸟，牲畜，走兽凡从方舟里出来的活物立约。  
 11 我与你们立约，凡有血肉的，不再被洪水灭绝，也不再有洪水毁坏地了。  
 12 上帝说，我与你们并你们这里的各样活物所立的永约，是有记号的。  
 13 我把虹放在云彩中，这就可作我与地立约的记号了。  
 14 我使云彩盖地的时候，必有虹现在云彩中，  
 15 我便记念我与你们，和各样有血肉的活物所立的约，水就再不泛滥毁坏一切有血肉的物了。  
 16 虹必现在云彩中，我看见，就要记念我与地上各样有血肉的活物所立的永约。  
 17 上帝对挪亚说，这就是我与地上一切有血肉之物立约的记号了。

[1] 「由上帝自己构思、设计、决定、成立、确定、安排。」

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

这是上帝所立的约，因为约是由上帝自己构思、设计、决定、成立、确定、与安排的、「我与你们和你们的后裔立约。」（创 9：9；参 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).

创 Gen. 9:9, 11, 12, 13, 17

- 9 我与你们和你们的后裔立约，  
 11 我与你们立约，凡有血肉的，不再被洪水灭绝，也不再有洪水毁坏地了。  
 12 上帝说，我与你们并你们这里的各样活物所立的永约，是有记号的。

13 我把虹放在云彩中,这就可作我与地立约的记号了.

17 上帝对挪亚说, 这就是我与地上一切有血肉之物立约的记号了.

[2] 范围：涉及人类（9, 10 节）：约运行在不认识约的人身上；福份临到他们。

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

这约的范围是涉及全人类的，不只是与挪亚，而是与他的后裔和各样的活物（9, 10 节）。因此，那些不明白约的意义的被造物，也受这约所影响，这事实是非常突出的。约是这样运作的：约的好处并不依靠人理解、体会约或约所施行的好处。

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.

当然，我们也不可忘记，这约所赐给的福份，不是与立约时上帝的启示完全抽离的，也不是与人对上帝启示的了解完全抽离。上帝向挪亚和他的儿子们说话。这是启示，启示则意味着有人有理性能力了解约的本质与果效。再者，我们不可忘记，上帝已经向挪亚启示了约的目的与恩典；而上帝也为约的永久性则设立不间断的见证，好叫能够了解的人可以有把握，知道约里的恩典是安稳的，永久的。不过，我们必须同时看到，约也为一些不明白约、没有意识到约的存在的人而运作，向他们施恩典。这时上帝与所有有血气的活物所立的约。

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] 无条件的。并没有吩咐。「背约」是不可能的。

Unconditional. No commandment. Breaking covenant is inconceivable.

这约是无条件的约。当然，这个特点与另外一事实有关：人用理性去明白约，并不是领受约里好处的必须条件。不过我们现在特别要考虑的是：上帝并没有加上什么吩咐，说人要作什么事作为约里应许实现的条件。这里完全没有任何暗示，说约

可能被人的不忠而拆毁，或因为人的不信而失去什么资格；约是不可能拆毁的。上帝所给的见证，刚好是相反的。简单地说，上帝的应许是无条件的。

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] 强烈的「单方面」性质。人完全没有参与。（16 节）

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

约是非常单方面的。有一件事把这原则表现清楚：上帝用了一个记号来见证祂的信实，和祂应许的不变性；这个记号完全是靠上帝所控制的条件而称的。人的合作是完全不可能的。这记号不是由上帝设立，然后由上帝带领人来作成的。不是的。人完全不参与这记号。上帝讲到天虹的一切话，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.

上帝自己负责，记得祂所立的永约。当然这里用上了拟人法。可是，这里的拟人法，是为了显出约的单方面性 (unilateral character)。当然我们不可忘记，云中的虹是为了启示的目的。可是，重要的是，上帝启示的目的，是要证明祂的信实。虹不断的见证，上帝不会背负祂的应许。但是，我们现在要强调的要点是，这持续性完全靠上帝的信实；从拟人法的角度来说，就是唯独靠上帝记得祂的应许。

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.

我们若不正确地解释这记号，我们若只视虹是自然现象，没有什么约的意义的話，这并不否认上帝记得祂的应许，并不否认上帝是永远信实的。「虹必现在云彩中，我看见，就要记念我与地上各样有血肉的活物所立的永约」（创 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] 永远的约（11 节）。永久性 = 与上帝单方面立约有密切的关系。

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

这约是永远的约。一切活物不再会被洪水消灭（创 9：11）。约的永久性，与它的单方面性 (unilateral, monergistic) 有密切的关系。因为上帝是创立、施行、建立、证实约的那一位，因此约的永久性是可能的。我们可以说：约的永久性源于、和见证约的神圣性（上帝是约的来源）。永久性于神圣性是相辅相成，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. ix. 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.

这些特征明显展示：这约是上帝主权施行的；在约的构思、决定、启示、肯定和成就，都是如此；完全是上帝忍耐，良善的施行 (administration) 与赐予 (dispensation)；没有靠人的信心和顺服为约的条件。恩典的施行完全来自上帝主权的美意；完全因为祂不变的应许和祂的信实。这约永久持续，不被更改，不会收回。

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.

明显地，我们不可从同意，合同等观念作为理解这约的出发点。约的来源、结构、运作、果效、应验、和持续，都不靠相互理行任务，或靠受惠者的体会。可是这的确是与人所立的约，与挪亚，他的儿子和人类所立的，世世代代，永无穷尽。

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.

这约比《圣经》所有其它的约更有它的神圣特性，可是它与其它的约一样，包括人在它的运作范围里。在这里我们可以看出约是恩典的施行，约的来源、应验和证实，都完全来自上帝。

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.

因此我们迟早要面对的问题是：我们可否认为上帝在洪水后与挪亚所立的约，提供上帝与人立约的必须要素？这约里有没有什么因素，是不恰当作为上帝与人至高关系的条件的准则？

The question inevitably faces us: may we consider the post-diluvian Noahic 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?

在这约里，整个被造宇宙都放置在上帝施予恩惠的范围里。因此可以作这样的结论：上帝在这约里与人建立的关系，一定是同样地赐给人和没有道德性的被造物的，因此，这约不可能有对待「人有人身为人」的特性。当然，我们在解释上帝约中的祝福的时候，必须慎重考虑这观点。可是，上帝在设立挪亚之约的思路不可忽略，这也是重要的。

In this covenant creation as a whole is brought within the scope of the favour 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？我们来看上帝在洪水前与挪亚所立的约。这是旧约《圣经》第一次提到约的经文：「我却要与你立约，你同你的妻与儿子、儿妇，都要进入方舟」（创6：18）。上帝吩咐挪亚要作一些事；挪亚作这些事，是实现约中的恩典的必须条件。「挪亚就这样行。凡上帝所吩咐的，他都照样行了」（创6：22）。可是，就算在这件事上－遵守上帝的诫命是得到约中恩典的途径－我们也必须注意，这约在其它方面显出上帝的主动、决定、与证实。这些都是上帝在洪水之后所立的约的明显因素。无论是洪水之前或之后，是找不到同意或合同的观念的。

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. vi. 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. vi. 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，上帝加上的诫命－挪亚遵守这些诫命是得到保存生命的福份的必须条

件 – 并没有任何相互同意或合同的意味。上帝加上这些诫命的方法，说明这些诫命完全是主权的，是单方面指定与施行的，正如颁布约一样。所加上的诫命是约里提到的恩典的延伸、应用、和表现。

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.

上帝的指示与祂颁布约一样，是主权的，前者出于后者，因此完全没有妥协上帝主权施行的因素。我们或者会想，挪亚与上帝合作，来实现约里所提供的事；可是人与上帝合作在立约观念是找不到的。若要说是合作，乃是对约中的恩典的回应；由约的恩典所激励和要求。

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. 上帝与亚伯拉罕立的约 THE ABRAHAMIC COVENANT

到了亚伯拉罕之约的时候，我们发现约有些施行的特点是崭新的。第一个特点出现在首先提到约之处（创 15：8-18）。上主严肃地约束自己，向亚伯拉罕肯定约的真实性：亚伯拉罕必定承受地土。这里可能是《圣经》里最不寻常的自我约束：若我们愿意以拟人法来解释上帝怎样作了自我咒诅的誓约。上帝的誓约的意思是说，祂若不实现对亚伯拉罕所赐的应许，使他承受地土的话，愿祂好像肉块一样受被破碎的咒诅。第二个特点乃是提到受约和背约（创 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 fulfil 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).

关于第一个特点，我们可以作一些观察来帮助我们看清楚约的本质。

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

[1] 应许：自我咒诅的誓约。

Promise: self-maledictory oath.

由上帝执行。上帝经过祭物。

Divine administration: God passes through the meat.

虽然这个特点是非常的特殊，它所强调的无非是我们在更早的约中看见的，就是：约是上帝所安排的，约的来源、建立、证实与应验都是出于上帝。走过肉块的不是亚伯拉罕，乃是上帝亲自的显现 (theophany)。而上帝的显现，代表上帝自己。这次的事件完全是单方面的，是上帝向亚伯拉罕肯定、证实，而不是由亚伯拉罕来证实。亚伯拉罕并没有用自我咒诅的誓约来向上帝起愿，而是上帝低就人，向人保证祂必忠于自己的应许：这就清楚说明了上帝自己在约里启示的主权与信实，祂的主权与信实就是约的特征。「当那日，耶和华与亚伯兰立约，说：我已赐给你的后裔，从埃及河直到伯大河之地。」（创 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 thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates' (Gn. xv. 18).

创 Gen. 15:8-18

8 亚伯兰说, 主耶和华阿, 我怎能知道必得这地为业呢?

9 祂说, 你为我取一只三年的母牛, 一只三年的母山羊, 一只三年的公绵羊, 一只斑鸠, 一只雏鸽.

10 亚伯兰就取了这些来, 每样劈开分成两半, 一半对着一半的摆列, 只有鸟没有劈开。

11 有鸚鸟下来, 落在那死畜的肉上, 亚伯兰就把牠吓飞了.

12 日头正落的时候, 亚伯兰沉睡了。忽然有惊人的大黑暗落在他身上。

13 耶和华对亚伯兰说, 你要的确知道, 你的后裔必寄居别人的地, 又服事那地的人, 那地的人要苦待他们四百年.

14 并且他们所要服事的那国, 我要惩罚, 后来他们必带着许多财物, 从那里出来.

15 但你要享大寿数, 平平安安的归到你列祖那里, 被人埋葬。

16 到了第四代, 他们必回到此地, 因为亚摩利人的罪孽还没有满盈.

17 日落天黑, 不料有冒烟的炉, 并烧着的火把, 从那些肉块中经过.

18 当那日, 耶和华与亚伯兰立约, 说, 我已赐给你的后裔, 从埃及河直到伯大河之地,

[2] 守约与背约。Keeping / breaking covenant.

不错：「除非人成就这些条件，不然上帝所施的恩典，和祂所设立的关系是没有意义的。」人守约，是因为上帝设立了约的关系。约本身的存在是守约的前提，人守约不是约存在的条件。

***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.***

约里约束的特点和严肃性，都与约所赐予的福份的属灵性与亲密性有关。上帝所赐的福之本质乃是：上帝要作亚伯拉罕予他后裔的上帝；这是旧约里典型的应许。「我要作你们的上帝；你们要作我的子民。」简单的说：约的意义，就是与上帝连接与相交 (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 you God, and ye shall be my people'. In a word, this consists in union and communion with the Lord.

关于第二个特点，即：守约的必须性，与背约的警告，我们不能不正视一项涵义：守约是补充了约本身的丰富，亲密与属灵性。亚伯拉罕之约，相对于挪亚之约就显得属灵，因为前者所关注的是最高层次的属灵关系：与上帝的接连与交通 (union and communion)。凡是上帝与人的（宗教）关系都有相互性的；而最高层次的宗教关系必定有最高层次的相互性。这只不过说出，受惠者必须作出回应，特别是最高层次向上帝敬虔的回应。因此，守约一点都不与约的本质冲突；约的本质就是有上帝创始、证实、应验的恩典之安排。守约乃是约的神人关系的亲密性予属灵性所导致的必须因素。上帝主权的恩典越是突出，我们越须要强调，受惠者必须以忠诚回报。恩惠越长阔高深，感恩的要求就越强。这要求的具体形式，就是「遵守上帝的诫命」的义务。

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 favour bestowed. And such demands take concrete practical form in the obligation to obey the commandments of God.

我们的结论是：亚伯拉罕之约完全没有偏离「约是上帝主权的施予恩典」的观念。我们看到，这约里只有更强，更阔的恩典，恩典越大，约的安排的主权性就越突出。人必须守约；这并没有妥协上帝单方面施行约的特质。人守约的必须性，只不过表达了所施予的恩典的伟大，和约所设立的神人关系的属灵性而已。

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.

有人可能会提出异议：背约是否妥协了这约的永久性？背约的可能性，岂不是暗示约的永久性是有条件的？「但是不受割礼的男子，必从民中剪除，因他背了我的约。」（创 17：14）。无疑地，受惠者要享受约的福份和约的关系，必须满足一

些条件。当我们想到约中的核心应许：「我要作你们的上帝，你们要作我的子民」，这里必须存在着最高层次的相互性。

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 hath 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 fulfilment 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 ye shall be my people', there is necessarily involved, as we have seen, mutuality in the highest sense.

交通从来就是相互的，没有相互性就没有交通。因此，由于约所计划的关系的本质，信心与顺服的回应是必须有的。（参创 18：17-19，22：16-18。）《圣经》说，亚伯拉罕的信心是上帝实现祂赐他的应许的条件，而亚伯拉罕后裔的顺服，就是上帝成就祂向亚伯拉罕所赐的应许的方法。因此，某些条件必须存在，整件事可以这样归纳：人必须听从上帝的声音，守祂的约。

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 fulfilment 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 fulfilment of certain conditions and these are summed up in obeying the Lord's voice and keeping His covenant.

可是我们若说，这些条件是（设立）约的条件，则很不适宜。因为这样说很容易被误会，好像这些条件若还没有实现之前约就还没有赐予；好像这些条件是设立约的关系的必须条件。这并不是约的真相。**约是上帝主权地施行祂的恩典。所赐下的是恩典，所设立的是一个关系。这恩典，这关系，都不需要等待受惠者满足了某些条件才施予的。恩典的施予与关系的设立，都是单方面的，主权的。**

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.***

那么，我们怎样正视这些人的回应的条件？人若要继续享受约里的恩典予关系的话，就必须满足某些条件。如不满足这些条件，约中的恩典与关系是没有意义的。上帝施予恩典这事实，就意味着有受者的存在。关系的设立，暗示有相互性。确实这里所讲到的条件，并不是施予恩典，关系的条件。这条件只不过是信心，爱心，顺服的相互条件，若没有满足这些条件，要享受约中的福份与关系是很难想像的。

换言之，守约预设了约是已经设立，而不是设立约的条件。

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 its established is contingent.

创 Gen. 17:9, 10, 14.

9 上帝又对亚伯拉罕说, 你和你的后裔, 必世代代遵守我的约.

10 你们所有的男子, 都要受割礼这就是我与你, 并你的后裔所立的约, 是你们所当遵守的.

14 但不受割礼的男子, 必从民中剪除, 因他背了我的约.

创 Gen. 18:17-19

17 耶和华说: 我所要作的事, 岂可瞒着亚伯拉罕呢?

18 亚伯拉罕必要成为强大的国, 地上的万国都必因他得福。

19 我眷顾他, 为要叫他吩咐他的众子, 和他的眷属, 遵守我的道, 秉公行义, 使我所应许亚伯拉罕的话都成就了。

创 Gen. 22:16-18

16 耶和华说: 你既行了这事, 不留下你的儿子, 就是你独生的儿子, 我便指着自己起誓说:

17 论福, 我必赐大福给你, 论子孙, 我必叫你的子孙多起来, 如同天上的星, 海边的沙, 你子孙必得着仇敌的城门。

18 并且地上万国都必因你的后裔得福, 因为你听从了我的话。

从这角度来看, 背约的意义就非常不同了。背约不是在尽合同里某些义务的失责, 也不是不回应一些同意过的有利条件。背约的意思, 就是在一个已经设立的关系上不忠, 对所施予的恩典的不忠。人背约的时候, 并不拆毁约的施予, 而是破坏了约里要完成的结果。

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 pact nor failure to respond to the offer of favourable 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.

我们也必须注意到, 人守约的必须性, 与约的专一性 (particularism) 有很重要的关系。约并没有把福份随便的施予任何人。恩典施予的对象是特选的, 这特别说明了



上帝在施予恩典和成就应许上的主权。上帝特选恩典与应许的对象，是因为所施予的恩典是属灵的，所设立的关系也是属灵的，因此所要求的信心与顺服要与约相配。约的恩典与应许若没有特定的对象，那么，人则没有所谓「守约」或「背约」的了。因此我们再一次看见，上帝特定约的对象，其实是要强调，若要享受约里应许的兑现，则必须守约。

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. 上帝与摩西立的约 THE MOSAIC COVENANT

摩西之约似乎提供更多的证据，支持神人之间合同的观念。再者，这约的处境比其它的约更加支持约里所规定的条件的必须性。这种的考虑导致一些人士把摩西之约和亚伯拉罕之约对立起来。

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] 有守约，成全约的条件：摩西之约不是唯一，独特的。  
Conditional fulfillment = not peculiar to Mosaic covenant.

首先我们必须记得「守约的条件性」不是摩西之约独有的。我们在研究亚伯拉罕之约的时候就面对这问题了。守约的条件既然在先前已经存在，我们对摩西之约的理解，应该与亚伯拉罕之约的理解相同。

[2] 上帝拯救：应验了亚伯拉罕之约。  
Deliverance = in fulfillment of Abrahamic covenant.

第二方面的考虑是：《圣经》清楚形容上帝拯救以色列民出埃及，是因为上帝记念与亚伯拉罕所立的约。《圣经》这样提到在埃及为奴的日子：「上帝听见他们的哀声，就记念祂与亚伯拉罕、以撒、雅各所立的约。」（出 2：24）对这段经文唯一的解释方法乃是，上帝搭救以色列民出埃及，进入应许之地，是因为上帝记念与亚伯拉罕、以撒、雅各所立的约（出 3：16-17，6：4-8，诗 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. ii. 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. iii. 16, 17, vi. 4-8; Pss. cv. 8-12, 42-45, cvi. 45).

出 Ex. 3:16, 17

- 16 你去招聚以色列的长老，对他们说：『耶和华你们祖宗的上帝，就是亚伯拉罕的上帝，以撒的上帝，雅各的上帝，向我显现，说：我实在眷顾了你们，我也看见埃及人怎样待你们。
- 17 我也说：要将你们从埃及的困苦中领出来，往迦南人、赫人、亚摩利人、比利洗人、希未人、耶布斯人的地去，就是到流奶与蜜之地。』

出 Ex. 6:4-8

- 4 我与他们坚定所立的约，要把他们寄居的迦南地赐给他们。
- 5 我也听见以色列人被埃及人苦待的哀声，我也记念我的约。
- 6 所以你要对以色列人说：『我是耶和华；我要用伸出来的膀臂重重的刑罚埃及人，救赎你们脱离他们的重担，不做他们的苦工。
- 7 我要以你们为我的百姓，我也要作你们的上帝。你们要知道我是耶和华你们的上帝，是救你们脱离埃及人之重担的。
- 8 我起誓应许给亚伯拉罕、以撒、雅各的那地，我要把你们领进去，将那地赐给你们为业。我是耶和华。』」

[3] 约是属灵的：中心思想。

Spirituality = central.

第三方面的考虑是：正如亚伯拉罕之约一样，摩西之约的核心是属灵的关系。上帝说：「我要以你们为我的百姓，我也要作你们的上帝...。」（出 6：7，参：申 29：13：「这样，祂要照祂向你所应许的话，又向你列祖亚伯拉罕、以撒、雅各、所起的誓，今日立你作祂的子民，祂作你的上帝。」）这件事使摩西之约和亚伯拉罕之约之间有亲密的关系，说明两约里都有着最高层的宗教关系：与上帝的接连与交通(union and communion)。因此，我们不可忽视或压抑这些考虑：上帝立摩西之约是祂搭救以色列人出埃及之后，而上帝拯救的大工乃是因为祂曾赐亚伯拉罕恩典的应许，拯救出埃及大工的目的乃是叫应许实现：亚伯拉罕的后裔承受迦南地。上帝拯救以色列人，是要他们作祂领养的特爱选民。

A third observation is that the spirituality of the relationship which is the centre of the Abrahamic covenant is also at the centre 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 我要以你们为我的百姓，我也要作你们的上帝，你们要知道我是耶和华你们的上帝，是救你们脱离埃及人之重担的。

申 Deut. 29:13

13 这样，祂要照祂向你所应许的话，又向你列祖亚伯拉罕、以撒、雅各、所起的誓，今日立你作祂的子民，祂作你的上帝。

《圣经》第一次清楚提到上帝在西乃山上与以色列立约时，也提到守约之事。「如今你们若实在听从我的话，遵守我的约，就要在万民中作属我的子民，因为全地都是我的。你们要归我作祭司的国度，为圣洁的国民。」（出 19：5-6）第二次清楚提到立约，是在以色列民应许守约之后：「又将约书念给百姓听。他们说：耶和华所吩咐的，我们都必遵行。」（出 24：7）然后：「摩西将血洒在百姓身上，说：你看，这是立约的血，是耶和华按这一切话与你们立约的凭据。」（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 ye will obey my voice indeed, and keep my covenant, then ye 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 an holy nation' (Ex. xix. 5, 6). The next explicit reference appears as the sequel to the promise of the people, 'All that the Lord hath 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 hath made with you concerning all these words' (Ex. xxiv. 8).

上面提到的经文，加上其它的考虑，可能给人一种印象，就是：立约是要等到人民自愿地接受约，和他们应许守约之后。可是，仔细研究这几段经文，就不会作这种的结论。这种结论是来自经文以外，对理解「约」是离题的。出埃及记 19：5 没有说：「你们若遵行我的话，接受我所定的条件的的话，我就与你们立约。」那里所说的是：「如今你们若实在听从我的话，遵守我的约，就要在万民中作属我的子民。」这里的观念乃是，约是已经设立了，已经在运作，透过以色列民遵守上帝的话，这个关系被维持。守约预设约的存在。当然，「如今你们若实在听从我的话，遵守我的约」的确有一种条件的特点。不过我们必须理解，遵守约的诫命乃是享受约里的福份的条件。

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 ye will obey my voice and accept the terms stipulated, then I will make my covenant with you'. What it said is, 'If ye will obey my voice indeed, and keep my covenant, then ye 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 ye 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.

同样地，在出埃及记 24 : 7-8，我们不可以为约的存在是靠以色列民的承诺，好像说约的施行要等到这承诺的兑现。不能这样解释第 8 节：在这样的情况里，约才被设立，或说：以色列民接纳约，这样完成设立约的过程。约已经被设立，所洒的血只是已经设立的约和已经建立的关系的印证 (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.

这样解释摩西之约显然很不一样，我们发现摩西之约也是上帝主权的施行恩典，约是由上帝主动、建立、证实、与应验。摩西五经后面的经文，都支持这样解释主权的施行（出 34 : 27, 28；利 24 : 8；民 18 : 19, 25 : 13；参：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. xxxiv. 27, 28; Lv. xxiv. 8; Nu. xviii. 19, xxv. 13; cf. Ne. xiii. 29).”

利 Lev. 24:8

每安息日要常摆在耶和华面前。这为以色列人作永远的约。

民 Num. 18:19

凡以色列人所献给耶和华圣物中的举祭，我都赐给你和你的儿女，当作永得的分，这是给你和你的后裔，在耶和华面前作为永远的盐约。（盐即不废坏的意思。）

民 Num. 25:13

这约要给他和他的后裔，作为永远当祭司职任的约，因他为上帝有忌邪的心，为以色列人赎罪。

尼 Neh. 13:29

我的上帝阿，求你记念他们的罪。因为他们玷污了祭司的职任，违背你与祭司、利未人所立的约。

上面提到的条件，的确需要被考虑。顺服的条件，如何与上帝单方面施行恩典相符？回答这问题的方法，须从遵守亚伯拉罕之约的角度来思考。我们需要强调的是，摩西之约里顺服的条件，与亚伯拉罕之约是一样。太多人以为，摩西之约里顺服的条件，使这约与其它约完全不同：摩西之约里的恩典与上帝的要求，都与其它约不同。

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.

事实上，摩西之约里的守约，听从上帝的话的要求，原则上并没有与亚伯拉罕之约不同。两约里所强调的，是听从上帝的声音，遵守约（参：创 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. xviii. 17-19; Ex. xix. 5, 6).

创 Gen. 18:17-19

17 耶和华说：「我所要做的事岂可瞒着亚伯拉罕呢？」

18 亚伯拉罕必要成为强大的国；地上的万国都必因他得福。

19 我眷顾他，为要叫他吩咐他的众子和他的眷属遵守我的道，秉公行义，使我所应许亚伯拉罕的话都成就了。」

## V. 上帝与大卫立的约 THE DAVIDIC COVENANT

摩西之约若没有偏离约的本质（上帝主权的施行恩典：约由上帝主动、设立、证实、应验），我们可以预料后来的约也具有同样的观念。其实亚伯拉罕之约与摩西之约，对整个救赎历史后来的发展既然是那么的重要，我们应该预料后来的发展只会肯定和强化约的特质。虽然「约」一字没有在撒母耳记下 7：12-17 出现，我们必须作这样的结论：这次向大卫所讲的话，在其它经文被称为与大卫所立的「约」。《诗篇》89：3，4 重覆了撒下 7：12-17 提到的条件。「我要为他存留我的慈爱，直到永远。我与他立约，必要坚定」（28 节）。「我必不背弃我的约，也不改变我口中所说的」（34 节，参诗 132：11ff.）。细读这些经文就不难发现，上帝的应许最重要的特色乃是其稳固性、坚决性、与不变性。这几段经文强调，上帝在大卫之约里已经赐的应许，已经起的誓，必定应验；没有比这事实更能证实较早时期约的观念。

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. vii. 12-17, we must conclude that this is specifically the annunciation to David which is elsewhere spoken of as the covenant made with David. In Ps. lxxxix. 3, 4 the terms of 2 Sa. vii. 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. cxxxii. 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.

没有比这些平衡的经句更能表明约的稳固性和肯定性：「我与我所拣选的立了约；我向我的仆人大卫起了誓约。」大卫在他晚年再次想到约的肯定性；他以他的上帝所立的约为自己的安慰与确据：「我家在上帝面前并非如此。上帝却与我立永远的约。这约凡事坚稳。关乎我的一切救恩，和我一切所盼望的，祂岂不为我成就么？」（撒下 23：5）这是旧约里最清楚的证据，支持此论点：约是主权的应许，以严肃的誓约应许，它的稳固性是不变的，它必定应验，这是上帝一再肯定的。

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 hath made with me an everlasting covenant, ordered in all things, and sure: for it is all my salvation, and all my desire, although he maketh 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.***"

当然，这些应许有指向弥赛亚的性质；大卫的后裔被永远坚定，他的王位建立到万代，是在基督里应验。关于这点，我们不可忽略《以赛亚书》的一些经文，说到耶和华的仆人是祂赐给选民的约。先知以赛亚这样介绍这位仆人：「看哪，我的仆人，我所扶持，所拣选，心里所喜悦的。」（赛 42：1）他马上接着说：「我耶和華凭公义召你，必搀扶你的手，保守你，使你作众民的中保（中保：约），作外邦人的光」（6节）。后来又再次说：「我要保护你，使你作众民的中保（中保原文作：约），复兴遍地，使人承受荒凉之地为业。」（赛 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 delighteth' (Is. xlii. 1). And he quickly adds: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (verse 6). Later he reiterates: 'And I will preserve thee, and give thee for a covenant of the people' (Is. xlix. 8).

以赛亚书 55：3，4 之间的连接是同样的重要：「你们就当近我来。侧耳而听，就必得活。我必与你们立永约，就是应许大卫那可靠的恩典。我已立他作万民的见证，为万民的君王和司令。」上帝赐仆人给子民作「约」，完全是因为祂主权的施予和单方面的恩赐。任何「同意」或「合同」的观念，必然违背恩典的主权性，和上帝作为的单方面 (monergism)。无疑地，用这不寻常的方法来表达上帝的赐恩，是要强调上帝的应许是肯定的、稳固的、必然成就，最好的方法是在应许上再加上上帝立约的约束力。

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，《以赛亚书》这些经文中有必然的推论：耶和華与祂子民所立的永约，与祂赐仆人为「约」给子民有关。与子民所立的约是坚定的，因为上帝赐仆人给子民为



约是坚定的。当玛拉基书称主的使者作「立约的使者」（玛 3：1），其中的涵意不仅是：上帝将弥赛亚赐给子民为「约」，而是：当上帝差遣弥赛亚去完成祂的使命的时候，祂的使命是约的使命。祂是约的使者，因为祂来是要成全约里的应许，而祂自己就是「约」的本身，因为约里所提供的福份，都与祂的位格和工作有密切的关系；祂就是这些福份的化身，祂就是约里所保证的，上帝予祂子民的同在。

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.

不论约怎样要求子民要侧耳而听，要来（赛 55：3）才得到约中的恩典与关系，很明显地，这个约本身就是上帝把要降生的婴孩赐给祂的子民（赛 9：6）。「我使你作众民的中保（中保：约）」和「我必与你们立永约，就是应许大卫那可靠的恩典」这些宣告里，完全没有「合同」的观念。在《以赛亚书》其它地方讲到上帝显示祂的约的时候，都强调上帝恩典的肯定性和不变性。「这事在我好像挪亚的洪水。我怎样起誓不再使挪亚的洪水漫过遍地，我也照样起誓不再向你发怒，也不斥责你。大山可以挪开，小山可以迁移。但我的慈爱必不离开你，我的平安也不迁移。这是怜恤你的耶和華说的。」（赛 54：9，10；参赛 59：21。）这段经文表明了洪水之后挪亚之约是上帝与祂子民所立的平安之约的模样，即是：是用起誓来约束的，由誓约保证上帝恩典与应许永不收回。

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 thee 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 thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee' (Is. liv. 9, 10; cf. lix. 21). This passage shows that the post-diluvian Noachic 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.

## VI. 新约里的「约」的观念 COVENANT IN THE NEW TESTAMENT

我们看新约的时候，发现很多提到 *diatheke* 的地方是指旧约时期的约的；有时直接引用旧约经文（路 1 : 72；徒 3 : 35；7 : 8；罗 9 : 4，11 : 27；林后 : 14；加 3 : 15，17，4 : 24；弗 2 : 12；来 8 : 9，9 : 4，15，20）。有些其它的经文提到旧约的应许，但没有直接提到旧约的约。

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 iii.35; vii. 8; Rom. ix.4, xi.27; 2 Cor. iii. 14; Gal. iii. 15, 17, iv. 24; Eph. ii. 12; Heb. viii. 9, ix. 4, 15, 20). There are others which refer to Old Testament promises, though not specifically to Old Testament covenants.

路 1 : 72

向我们列祖施怜悯，记念祂的圣约，就是祂对我们祖宗亚伯拉罕所起的誓。

新约如何引用旧约经文，对我们的研究很有帮助。第一处（路 1 : 72）特别具启发性。当撒迦利亚说耶和華，以色列的上帝，记念祂的圣约，就是祂向亚伯拉罕所起的誓的时候，很明显地，这首赞美诗的主题 – 上帝的救赎大工 – 被视为亚伯拉罕之约的应验。撒迦利亚所用的词汇，使我们想起上帝预备以色列人从埃及被拯救时所说的话。我们必须面对一个结论：上帝拯救以色列人出埃及，乃是基督降临的预表。对撒迦利亚来说，不论是上帝藉着摩西与亚伦的手救以色列人出埃及，或是基督成就的救赎，都表明上帝坚守祂约中的应许和誓约。这指出，在这时期敬虔的以色列人的心目中，上帝约中的启示和作为是一致的，也是渐进的。撒迦利亚在被圣灵默示所作出的赞美（见路 1 : 67），表明了这个原则。

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).

罗 9 : 4

他们都是以色列人，那儿子的名分，荣耀、诸约、律法、礼仪、应许，都是他们的。

弗 2 : 12

那时，你们与基督无关，在以色列国民以外，在所应许的诸约上是局外人，并且活在世上没有指望，没有上帝。

另外值得注意的是《圣经》提到以色列的福份时所用的「约」（复数，covenants，参罗 9 : 4，弗 2 : 12）。明显地，新约圣经的作者们认为亚伯拉罕之约，对以色列人所享受的特权是很重要的，却是他们并没有认为两者是同一件事。更重要的是，保罗提到这些约的时候说：「应许的约」（covenants of promise，复数，弗 2 : 12）。他自然把所有关于救赎以色列人的约放在「应许」的范畴里，同时也自然地把上帝的立嗣；约里的荣耀；律法的颁发；服事上帝的礼仪；和上帝的应许都放在「约」的范畴里（罗 9 : 4）。我们在这里看见应如何理解新约对「约」的观念。

Another observation worthy of note is the occurrence of the plural 'covenants' in reference to the privilege of Israel (Rom. ix. 4; Eph. ii. 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. ii. 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. ix. 4). In this we are advised of the direction in which we are to seek for the New Testament conception of the covenant.

在这系列新约经文中，最重要的无疑是加拉太书 3 : 15, 17。保罗在这里强调的是约的不变性、稳定性、和不可废弃性。15 节：「我且照着人的常话说，虽然是人的文约，若已经立定了，就没有能废弃或加增的。」17 节：「上帝预先所立的约，不能被那四百三十年以后的律法废掉，叫应许落于虚空。」不论我们怎么解释 *diatheke* 的意义，认为是指遗嘱或是施予 (dispensation)，我们不能忽视使徒保罗的思想：人所立的约，一但立定就不可废除。亚伯拉罕之约的本质，就是「不可废弃」性；因此约里所应许的也不会废弃，不会更改。我们毫无疑问的看见，这里的「约」是应许，是恩典的施予；都是由上帝建立、肯定、成就。因此约里所提供的不能废除，而且永远有效。

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] 新约与旧约

### The New Covenant and the Old

新约《圣经》如何对比「新的约」与「旧的约」？重要的是，新约和旧约秩序之不同，并不是「约」和「非约」的不同。新旧约之间的不同，是「约」范围内的一些区别。因此我们应该期待，旧约对「约」的基本观念，在新约也找得到。我们若考虑新约乃是应验了亚伯拉罕之约（路 1：7，加 3：15ff.），便可以证明这一点。新约的秩序与旧约里约中的应许有密切的关系；因此，新约绝对不可与旧约的本质（约中的恩典与应许）对立。我们可以这样说明新约乃是亚伯拉罕之约的扩大与应验：就是因为上帝赐应许给亚伯拉罕，上帝立约用起誓来保证，因此，时候满了的时候，上帝应许的实现也是同样地不可废弃。新约是「约」，与亚伯拉罕是上帝恩典主权的施行，是没有两样的；两者都是上帝所起始、设立、肯定、应验。不过，最有力的证据乃是新约如何说到「新的约」的本质。我们将发现，新的约的特色与旧约里的约是一样的。

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

因为这是我立约的血，为多人流出来，使罪得赦。

当我们的主说，祂的血乃是新约的血，为多人流出作罪的赎价，而最后晚餐的杯乃是用祂的血所立的新约的时候（太 26：28；可 14：24；路 22：20；参林前 11：25），我们必须视「约」是指基督所表明与买赎的救恩里所包括的一切恩典、福份、真理、和关系。我们可以这样比较：耶稣隐喻旧约时期摩西之约，用血作印证（出 24：6-8；参：来 9：18）。还有，新的既然与旧的对照，这对照不可能冲淡或收回旧约里约的本质里的恩典。

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. xxvi. 28; Mk. xiv. 24; Lk. xxii. 20; 1 Cor. xi. 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. xxiv. 6-8; cf. Heb. ix. 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.

林后 3：6

他叫我们能承当这新约的执事，不是凭着字句，乃是凭着精意。因为那字句是叫人死，精意是叫人活。

林后 3：8

何况那属灵的职事，岂不更有荣光吗？

林后 3：9

若是定罪的职事有荣光，那称义的职事，荣光就越发大了。

林后 3：17

主就是那灵，主的灵在那里，那里就得以自由。

除了哥林多前书 11：25 提到主设立圣餐以外，保罗书信里只有另外一处直接提到「新的约」：哥林多后书 3：6。这段经文特别帮助我们反省新约的本质。「新的约」乃是圣灵的运行，圣灵是赐生命之灵（6，8 节）；圣灵施行公义（9 节）与自由（17 节）。最典型的是，新约施行我们的「变相」，我们被改变，像主耶稣自己的形象。当我们从新约圣经整体的教导，特别是保罗的教导来衡量约里的这些福分的时候，我们可以看见，保罗认为新约施行最高的福分，新约就是上帝与人的关系，是救赎高过程的高峰，即是神人关系的高峰。

Apart from the reference to the institution of the Lord's Supper in 1 Cor. xi. 25, the only passage in Paul where he refers expressly to the new covenant is 2 Cor. iii. 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.

来 8 : 6

如今耶稣所得的职任是更美的，正如祂作更美之约的中保；这约原是凭更美之应许立的。

来 8 : 10

主又说：「那些日子之后，我与以色列家所立的约乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的上帝，他们要作我的子民。」

来 8 : 11

他们不用各人教导自己的乡邻和自己的弟兄说：「你该认识主」，因为他们从最小的到至大的，都必认识我。

来 8 : 12

我要宽恕他们的不义，不再记念他们的罪愆。

当我们来到《希伯来书》，特别那些对照摩西之约与新的、更美之约之超越的经文时候，我们发现，我们已经讲过的约的本质，提到最高的水平。无论希伯来书的作者对摩西之约的检讨带来什么问题，解决问题的方案，并不影响我们怎样理解作者对新的、更美之约的观念。这时一个由更美事奉的约（来 8 : 6），就是说：对于领人来到上帝面前，维持神人之间的交通来说，是更美之约。不论旧约是如何建立耶和華為以色列的专有主宰，建立他们之间的关系，新约使这亲密的关系化为影子。因为是新约使这应许实现：「我要作他们的上帝，他们要作我的子民」（来 8 : 10）。换言之，亚伯拉罕之约和摩西之约启示的恩典之约的核心，上帝与子民的关系，在新约达到了最成熟的实现。新约是这么的更美，作者作的比较似乎像绝对的比较。新约是建立在更美的应许上（来 8 : 6）。我们发现，「约」的观念的核心，乃是有所约束，与以起誓立约。新约里的应许是更美的，他们在新约中突出，使新约更美。再说，新约并没有忽略律法。新约与旧约对照，不是因为旧约有律法，而新约没有。新约的更美，不是因为律法被废弃，而是因为律法与我们的关系更为亲切，在我们生命中更有效地成全。「我要使律法在他们的心中，写在他们的心版上」（来 8 : 10）。新约乃是施予赦罪的约。「我要对他们的不义施怜悯，我不再记念他们的罪。」（来 8 : 12）最后，新约是使众人认识上帝。「他们从最小的到最大的都认识我。」（来 8 : 11）我们从这些经文看见，约是上帝主权地施行恩典与应许，建立与祂交通地关系；这约在新约时期表现得最丰富，最完满。换言之，新约充满着救赎启示的历史，和救赎成就里约的本质。可是，新约时期的

约，在没一方面都到了最高的实现。约的特点若是上帝的主动、施行、肯定与应验的话，那么在新约中，上帝的启示与作为达就到了高峰。

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 centre 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 unrighteousnesses, 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] 「约」（遗嘱）的观念**

### **The concept of 'testament'**

来 9 : 16-17

16 凡有遗命，必须等到留遗命的任死了。

17 因为人死了，遗命才有效力；若留遗命的尚在，那遗命还有用处吗？

διαθηκη在《希伯来书》9：16–17对我们的研究是最为適切。有些解经家曾经认为，就算在这段经文中，这个字也不应译成「遗嘱」，而应译为「约」。我认为霍志恒 (Geerhardus Vos) 已证明这种看法的错误。因此我们可以假设，作者在这两节经文中介绍了「遗嘱」的观念。我们承认，这是διαθηκη一字在《新约圣经》例外的用法，而这种用法是为了说明基督的死有效地保证了恩典之约里的福份。正如一个遗嘱在立遗嘱者死的时候对受益者有效，同样地，基督既藉着永生的灵毫无瑕疵地献上自己给上帝，我们就因此获得新约里的福份。特别从这段的上下文来看，我们的良心被洁净，脱离取死的行为，以致我们来服事永活的上帝；我们也领受永恒产业的应许。第16，17节提到关于遗嘱的安排，为了强调耶稣的死有效的带来新约中的福份。约里的福份有效的施行，不可能有什么拦阻，正如一个立遗嘱者死后，没有拦阻处理财产的可能。这种使用罗马法律来说明基督牺牲的死所带来的不变保证，强调了新约的单方面性。毫无疑问地，遗嘱是单方面处理拥有物的安排。从遗嘱来说明约的有效施行，与「合同」的观念是多么的不同！这里διαθηκη一字例外地指遗嘱，并不等于说约就是双方同意达成的「合同」的意思。

No instance of διαθηκη in the New Testament is more relevant to the thesis now being developed than Heb. ix. 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.



## 结论 CONCLUSION

从上帝起初向人启示祂所立的约的时候，我们就发现一个贯彻的观念，就是：上帝的约，乃是祂主权的施行和祂的恩典与应许。「约」不是「合同」，合同并不是约里最重要的观念；最重要的乃是立约者的心意 (disposition)，和立约者施行/执行(dispende) 祂的心意。不过这个最基本和核心的观念，在不同情况中的应用会不一样的：在每一次约的施行 (covenant administration) 中，所赐下恩典和应许的准确定义都稍微不同。其中的差异并没有从基本的观念偏离，而是：恩典和应许的丰富以及完备性在不同之情况下有所不同。《圣经》绝大多数地方的意思是：「约」就是救赎性的恩典与应许。不同时代的约，相对于上帝启示与成就祂救赎旨意的不同阶段。这些约与不同的救赎时代完全相配。不只是相配，「约」本身赋予每一时代的意义：救赎的启示与成就，和约的启示与成就，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.

当我们体会这件事就会发现：救赎启示在历史中的前进，同时就是「恩典之约」的丰盛被启示在历史中的前进。每一时代启示的「恩典之约」比先前的更丰富：这并没有偏离或削减从起初的基本观念；反之我们必须期待，后来的增充了，深化了先前的。因此到了新约时期，约的施行达到高峰的时候，我们看见上帝主权的恩典与应许也达到了最高的境界，因为所赐的恩典，所赋予的应许，乃是与人类最高的好处有关的（译注：即人的得救，上帝的荣耀）。难怪，新约也称为永远之约。

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.

约的启示走过历史不同的时代，到了新约就达到完结 (consummation) 阶段。而新约与先前的众约在原则和本质上并没有不同；其实新约本身就是所有约里的必须原则 (constitutive principle) – 上帝主权的恩典 – 乃至终、最完全的显示和实现。当我们记得，约不是只在于与恩典的赐予，不只是藉着发誓作出应许，而是与上帝的关系：人类宗教过程的最高目标，就是与上帝连接，交通 (union and communion) 的时候，我们就重新发现，新约把这关系带到最高的层面。

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. ...

上帝启示的约，其核心就是不断的对人提醒、确定：「我要作你们的上帝，你们要作我的子民」。新约与先前的众约并没有不同，因为新约展开了这特殊的亲密关系。新约的不同在于：它使那藉着应许带到高峰的（上帝与子民的）关系，完全成熟与丰富。从这层意义上来看，新约是永远之约，因为再没有增加，再没有更丰富的了。约的中保就是上帝的独生子，父上帝荣耀的光辉，祂本性的形象，承受万物的后嗣。祂也是约的保证人。再者，因为再没有比荣耀之主更高的中保，更高的保证人，没有更卓越的献祭，没有更有效、更至终的：只有耶稣所献的，就是毫无瑕疵，藉着永生的灵献上祂自己给上帝：所以：没有任何的约会超过新约。

At the centre of covenant revelation as its constant refrain is the assurance 'I will be your God, and ye 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.

恩典与真理，应许与应验，都在新约中达到它们的「丰满」（完全, *pleroma*），而启示录 21：3 就是指着新约说的：「看哪，上帝的帐幕在人间。祂要与人同住，他们要作祂的子民，上帝要亲自与他们同在，作他们的上帝」。

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. xxi. 3.)