

人與恩典之約 Man in the Covenant of Grace

I. 約的名字與概念 Name and Concept of the Covenant

A. 約的名字。The Name.

1. 《舊約聖經》。In the Old Testament.

The Hebrew word for covenant is always berith, a word of uncertain derivation. The most general opinion is that it is derived from the Hebrew verb barah, to cut, and therefore contains a reminder of the ceremony mentioned in Gen. 15:17. Some, however, prefer to think that it is derived from the Assyrian word beritu, meaning "to bind." This would at once point to the covenant as a bond. The question of the derivation is of no great importance for the construction of the doctrine. The word berith may denote a mutual voluntary agreement (dipleuric), but also a disposition or arrangement imposed by one party on another (monopleuric). Its exact meaning does not depend on the etymology of the word, nor on the historical development of the concept, but simply on the parties concerned. In the measure in which one of the parties is subordinate and has less to say, the covenant acquires the character of a disposition or arrangement imposed by one party on the other. Berith then becomes synonymous with choq (appointed statute or ordinance), Ex. 34:10; Isa. 59:21; Jer. 31:36; 33:20; 34:13. Hence we also find that karath berith (to cut a covenant) is construed not only with the prepositions 'am and ben (with), but also with lamedh (to), Jos. 9:6; Isa. 55:3; 61:8; Jer. 32:40. Naturally, when God establishes a covenant with man, this monopleuric character is very much in evidence, for God and man are not equal parties. God is the Sovereign who imposes His ordinances upon His creatures.

創 Gen. 15:17

日落天黑，不料有冒煙的爐並燒著的火把從那些肉塊中經過。

When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.

出 Ex. 34:10

耶和華說：我要立約，要在百姓面前行奇妙的事，是在遍地萬國中所未曾行的。在你四圍的外邦人就要看見耶和華的作為，因我向你所行的是可畏懼的事。

Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you.

賽 Isa. 59:21

耶和華說：至於我與他們所立的約乃是這樣：我加給你的靈，傳給你的話，必不離你的口，也不離你後裔與你後裔之後裔的口，從今直到永遠；這是耶和華說的。

"As for me, this is my covenant with them," says the LORD. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever," says the LORD.

耶 Jer. 31:36

這些定例若能在我面前廢掉，以色列的後裔也就在我面前斷絕，永遠不再成國。這是耶和華說的。

"Only if these decrees vanish from my sight," declares the LORD, "will the descendants of Israel ever cease to be a nation before me."

耶 Jer. 33:20

耶和華如此說：你們若能廢棄我所立白日黑夜的約，使白日黑夜不按時輪轉，

"This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

耶 Jer. 34:13

耶和華—以色列的神如此說：我將你們的列祖從埃及地為奴之家領出來的時候，與他們立約說：

"This is what the LORD, the God of Israel, says: I made a covenant with your forefathers when I brought them out of Egypt, out of the land of slavery. I said,

書 Jos. 9:6

們到吉甲營中見約書亞，對他和以色列人說：我們是從遠方來的，現在求你與我們立約。

Then they went to Joshua in the camp at Gilgal and said to him and the men of Israel, "We have come from a distant country; make a treaty with us."

賽 Isa. 55:3

你們當就近我來；側耳而聽，就必得活。我必與你們立永約，就是應許大衛那可靠的恩典。

Give ear and come to me; hear me, that your soul may live. I will make an everlasting covenant with you, my faithful love promised to David.

賽 Isa. 61:8

因為我—耶和華喜愛公平，恨惡搶奪和罪孽；我要憑誠實施行報應，並要與我的百姓立永約。

"For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them.

耶 Jer. 32:40

又要與他們立永遠的約，必隨著他們施恩，並不離開他們，且使他們有敬畏我的心，不離開我。

I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me.

2. 《新約聖經》。In the New Testament.

In the Septuagint the word *berith* is rendered *diatheke* in every passage where it occurs with the exception of Deut. 9:15 (*marturion*) and I Kings 11:11 (*entole*). The word *diatheke* is confined to this usage, except in four passages. This use of the word seems rather peculiar in view of the fact that it is not the usual Greek word for covenant, but really denotes a disposition, and consequently also a testament. The ordinary word for covenant is

suntheke. Did the translators intend to substitute another idea for the covenant idea? Evidently not, for in Isa. 28:15 they use the two words synonymously, and there diatheke evidently means a pact or an agreement. Hence there is no doubt about it that they ascribe this meaning to diatheke. But the question remains, Why did they so generally avoid the use of suntheke and substitute for it a word which denotes a disposition rather than an agreement? In all probability the reason lies in the fact that in the Greek world the covenant idea expressed by suntheke was based to such an extent on the legal equality of the parties, that it could not, without considerable modification, be incorporated in the Scriptural system of thought. The idea that the priority belongs to God in the establishment of the covenant, and that He sovereignly imposes His covenant on man was absent from the usual Greek word. Hence the substitution of the word in which this was very prominent. The word diatheke thus, like many other words, received a new meaning, when it became the vehicle of divine thought. This change is important in connection with the New Testament use of the word. There has been considerable difference of opinion respecting the proper translation of the word. In about half of the passages in which it occurs the Holland and the Authorized Versions render the word "covenant," while in the other half they render it "testament." The American Revised Version, however, renders it "covenant" throughout, except in Heb. 9:16,17. It is but natural, therefore, that the question should be raised, What is the New Testament meaning of the word? Some claim that it has its classical meaning of disposition or testament, wherever it is found in the New Testament, while others maintain that it means testament in some places, but that in the great majority of passages the covenant idea is prominently in the foreground. This is undoubtedly the correct view. We would expect a priority that the New Testament usage would be in general agreement with that of the LXX; and a careful study of the relevant passages shows that the American Revised Version is undoubtedly on the right track, when it translates diatheke by "testament" only in Heb. 9:16,17. In all probability there is not a single other passage where this rendering would be correct, not even II Cor. 3:6,14. The fact that several translations of the New Testament substituted "testament" for "covenant" in so many places is probably due to three causes: (a) the desire to emphasize the priority of God in the transaction; (b) the assumption that the word had to be rendered as much as possible in harmony with Heb. 9:16,17; and (c) the influence of the Latin translation, which uniformly rendered diatheke by "testamentum."

申 Deut. 9:15

於是我轉身下山，山被火燒著，兩塊約版在我兩手之中。

So I turned and went down from the mountain while it was ablaze with fire. And the two tablets of the covenant were in my hands.

王上 I Kings 11:11

所以耶和華對他說：你既行了這事，不遵守我所吩咐你守的約和律例，我必將你的國奪回，賜給你的臣子。

So the LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates.

賽 Isa. 28:15

你們曾說：我們與死亡立約，與陰間結盟；敵軍（原文是鞭子）如水漲漫經過的時候，必不臨到我們；因我們以謊言為避所，在虛假以下藏身。

You boast, "We have entered into a covenant with death, with the grave we have made an agreement. When an overwhelming scourge sweeps by, it cannot touch us, for we have made a lie our refuge and falsehood our hiding place."

來 Heb. 9:16, 17

凡有遺命必須等到留遺命（遺命：原文與約字同）的人死了；
為人死了，遺命才有效力，若留遺命的尚在，那遺命還有用處麼？

16 In the case of a will, it is necessary to prove the death of the one who made it, 17 because a will is in force only when somebody has died; it never takes effect while the one who made it is living.

林後 II Cor. 3:6,14

他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意；因為那字句是叫人死，精意（或作：聖靈）是叫人活。

但他們的心地剛硬，直到今日誦讀舊約的時候，這帕子還沒有揭去。這帕子在基督裡已經廢去了。

6 He has made us competent as ministers of a new covenant--not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.

B. 約的概念。The Concept.

The covenant idea developed in history before God made any formal use of the concept in the revelation of redemption. Covenants among men had been made long before God established His covenant with Noah and with Abraham, and this prepared men to understand the significance of a covenant in a world divided by sin, and helped them to understand the divine revelation, when it presented man's relation to God as a covenant relation. This does not mean, however, that the covenant idea originated with man and was then borrowed by God as an appropriate form for the description of the mutual relationship between Himself and man. Quite the opposite is true; the archetype of all covenant life is found in the trinitarian being of God, and what is seen among men is but a faint copy (ectype) of this. God so ordered the life of man that the covenant idea should develop there as one of the pillars of social life, and after it had so developed, He formally introduced it as an expression of the existing relation between Himself and man. The covenant relationship between God and man existed from the very beginning, and therefore long before the formal establishment of the covenant with Abraham.

While the word berith is often used of covenants among men, yet it always includes a religious idea. A covenant is a pact or agreement between two or more parties. It may be, and among men most generally is, an agreement to which parties, which can meet on a footing of equality, voluntarily come after a careful stipulation of their mutual duties and privileges; but it may also be of the nature of a disposition or arrangement imposed by a superior party on one that is inferior and accepted by the latter. It is generally confirmed by a solemn ceremony as in the presence of God, and thereby obtains an inviolable character. Each one of the parties binds himself to the fulfilment of certain promises on the basis of stipulated conditions. Now we should not say that we cannot properly speak of a covenant between God and man, because the parties are too unequal, and therefore proceed on the assumption that the covenant of grace is nothing but the promise of salvation in the form of a covenant. By doing that we would fail to do justice to the covenant idea as it is revealed in

Scripture. It is perfectly true that both the covenant of works and (as the sequel will show) the covenant of grace are monopoleuric in origin, that they are of the nature of arrangements ordained and instituted by God, and that God has the priority in both; but they are nevertheless covenants. God graciously condescended to come down to the level of man, and to honor him by dealing with him more or less on the footing of equality. He stipulates His demands and vouchsafes His promises, and man assumes the duties thus imposed upon him voluntarily and thus inherits the blessings. In the covenant of works man could meet the requirements of the covenant in virtue of his natural endowments, but in the covenant of grace he is enabled to meet them only by the regenerating and sanctifying influence of the Holy Spirit. God works in man both to will and to do, graciously bestowing upon him all that He requires of Him. It is called the covenant of grace, because it is an unparalleled revelation of the grace of God, and because man receives all its blessings as gifts of divine grace.

II. 救贖之約。The Covenant of Redemption

A. 這題目分開討論。Separate Discussion of this Desirable.

There are different representations respecting the parties in the covenant of grace. Some consider them to be the triune God and man, either without qualification, or qualified in some way, as "the sinner," "the elect," or "man in Christ"; others, God the Father, as representing the Trinity, and Christ as representing the elect; and still others, since the days of Coccejus, distinguish two covenants, namely, the covenant of redemption (*pactum salutis*) between the Father and the Son, and, as based on this, the covenant of grace between the triune God and the elect, or the elect sinner. The second of these representations has a certain advantage from a systematic point of view. It may claim the support of such passages as Rom. 5:12-21 and I Cor. 15:21,22,47-49, and stresses the inseparable connection between the *pactum salutis* and the covenant of grace. It brings out the unity of the covenant in Christ, and is advocated among others by Boston, Gib, Dick, A. Kuyper Sr., H. Kuyper, and A. Kuyper, Jr. The third representation is more perspicuous, however, is easier to understand, and is therefore more serviceable in a practical discussion of the doctrine of the covenant. It escapes a great deal of confusion that is incidental to the other view, and is followed by the majority of Reformed theologians, such as Mastricht, à Marck, Turretin, Witsius, Heppé, the Hodges, Shedd, Vos, Bavinck, and Honig. There is no essential difference between these two representations. Says Dr. Hodge: "There is no doctrinal difference between those who prefer the one statement and those who prefer the other; between those who comprise all the facts of Scripture relating to the subject under one covenant between God and Christ as the representative of His people, and those who distribute them under two." This being the case, the third mode of representing the whole matter undoubtedly deserves the preference. But in following it, we should bear in mind what Shedd says: "Though this distinction (between the covenant of redemption and the covenant of grace) is favored by Scripture statements, it does not follow that there are two separate and independent covenants antithetic to the covenant of works. The covenant of grace and redemption are two modes or phases of the one evangelical covenant of mercy."

羅 Rom. 5:12-21

這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。

沒有律法之先，罪已經在世上；但沒有律法，罪也不算罪。

然而從亞當到摩西，死就作了王，連那些不與亞當犯一樣罪過的，也在他的權下。亞當乃是那以後要來之人的豫像。

只是過犯不如恩賜，若因一人的過犯，眾人都死了，何況神的恩典，與那因耶穌基督一人恩典中的賞賜，豈不更加倍的臨到眾人麼？因一人犯罪就定罪，也不如恩賜，原來審判是由一人而定罪，恩賜乃是由許多過犯而稱義。

若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王麼？

如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。

因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也就成為義了。

律法本是外添的，叫過犯顯多；只是罪在那裡顯多，恩典就更顯多了。就如罪作王叫人死；照樣，恩典也藉著義作王，叫人因我們的主耶穌基督得永生。

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned-- 13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. 15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. 18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. 20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

林前 I Cor. 15:21, 22

死既是因一人而來，死人復活也是因一人而來。

在亞當裡眾人都死了；照樣，在基督裡眾人都都要復活。

21 For since death came through a man, the resurrection of the dead comes also through a man.

22 For as in Adam all die, so in Christ all will be made alive.

林前 I Cor. 15:47-49

一個人是出於地，乃屬土；第二個人是出於天。

那屬土的怎樣，凡屬土的也就怎樣；屬天的怎樣，凡屬天的也就怎樣。我們既有屬土的形狀，將來也必有屬天的形狀。

47 The first man was of the dust of the earth, the second man from heaven.

48 As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven.

49 And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

B. 救贖之約：《聖經》根據。

Scriptural Data for the Covenant of Redemption.

The name "counsel of peace" is derived from Zech. 6:13. Coceejus and others found in this passage a reference to an agreement between the Father and the Son. This was clearly a mistake, for the words refer to the union of the kingly and priestly offices in the Messiah. The Scriptural character of the name cannot be maintained, but this, of course, does not detract from the reality of the counsel of peace. The doctrine of this eternal counsel rests on the following Scriptural basis.

亞 Zech. 6:13

他要建造耶和華的殿，並擔負尊榮，坐在位上掌王權；又必在位上作祭司，使兩職之間籌定和平。

It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'

1. Scripture clearly points to the fact that the plan of redemption was included in the eternal decree or counsel of God, Eph. 1:4 ff.; 3:11; II Thess. 2:13; II Tim. 1:9; Jas. 2:5; I Pet. 1:2, etc. Now we find that in the economy of redemption there is, in a sense, a division of labor: the Father is the originator, the Son the executor, and the Holy Spirit the applier. This can only be the result of a voluntary agreement among the persons of the Trinity, so that their internal relations assume the form of a covenant life. In fact, it is exactly in the trinitarian life that we find the archetype of the historical covenants, a covenant in the proper and fullest sense of the word, the parties meeting on a footing of equality, a true suntheke.

弗 Eph. 1:4

如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

弗 Eph. 3:11

這是照神從萬世以前，在我們主基督耶穌裡所定的旨意。

according to his eternal purpose which he accomplished in Christ Jesus our Lord.

帖後 II Thess. 2:13

主所愛的弟兄們哪，我們本該常為你們感謝神；因為他從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

提後 II Tim. 1:9

他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

雅 Jas. 2:5

我親愛的弟兄們，請聽，神豈不是揀選了世上的貧窮人，叫他們在信上富足，並承受他所應許給那些愛他之人的國麼？

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

2. There are passages of Scripture which not only point to the fact that the plan of God for the salvation of sinners was eternal, Eph. 1:4; 3:9,11, but also indicate that it was of the nature of a covenant. Christ speaks of promises made to Him before his advent, and repeatedly refers to a commission which He had received from the Father, John 5:30,43; 6:38-40; 17:4-12. And in Rom. 5:12-21 and I Cor. 15:22 He is clearly regarded as a representative head, that is, as the head of a covenant.

弗 Eph. 1:4

如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

弗 Eph. 3:9, 11

又使眾人都明白，這歷代以來隱藏在創造萬物之神裡的奧秘是如何安排的，

這是照神從萬世以前，在我們主耶穌基督裡所定的旨意。

9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

3. Wherever we have the essential elements of a covenant, namely, contracting parties, a promise or promises, and a condition, there we have a covenant. In Ps. 2:7-9 the parties are mentioned and a promise is indicated. The Messianic character of this passage is guaranteed by Acts 13:33; Heb. 1:5; 5:5. Again, in Ps. 40:7-9, also attested as Messianic by the New Testament (Heb. 10:5-7), the Messiah expresses His readiness to do the Father's will in becoming a sacrifice for sin. Christ repeatedly speaks of a task which the Father has entrusted to Him, John 6:38,39; 10:18; 17:4. The statement in Luke 22:29 is particularly significant: "I appoint unto you a kingdom, even as my Father appointed unto me." The verb used here is diatithemi, the word from which diatheke is derived, which means to appoint by will, testament or covenant. Moreover, in John 17:5 Christ claims a reward, and in John 17:6,9,24 (cf. also Phil. 2:9-11) He refers to His people and His future glory as a reward given Him by the Father.

詩 Ps. 2:7-9

7 受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。**8** 你求我，我就將列國賜你為基業，將地極賜你為田產。**9** 你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father. 8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

徒 Acts 13:33

神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。

he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: " 'You are my Son; today I have become your Father. ' "

來 Heb. 1:5

所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

For to which of the angels did God ever say, "You are my Son; today I have become your Father " ? Or again, "I will be his Father, and he will be my Son" ?

來 Heb. 5:5

如此，基督也不是自取榮耀作大祭司，乃是在乎向他說你是我的兒子，我今日生你的那一位；

So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father. "

詩 Ps. 40:7-9

7 那時我說：看哪，我來了！我的事在經卷上已經記載了。**8** 我的神啊，我樂意照你的旨意行；你的律法在我心裡。**9** 我在大會中宣傳公義的佳音；我必不止住我的嘴唇。耶和華啊，這是你所知道的。

7 Then I said, "Here I am, I have come-- it is written about me in the scroll. 8 I desire to do your will, O my God; your law is within my heart." 9 I proclaim righteousness in the great assembly; I do not seal my lips, as you know, O LORD.

來 Heb. 10:5-7

5 所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。**6** 燔祭和贖罪祭是你不喜歡的。**7** 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; 6 with burnt offerings and sin offerings you were not pleased. 7 Then I said, 'Here I am--it is written about me in the scroll-- I have come to do your will, O God.' "

約 John 6:38,39

因為我從天上降下來，不是要按自己的意思行，乃是要按那差我來者的意思行。

差我來者的意思就是：他所賜給我的，叫我一個也不失落，在末日卻叫他復活。

38 For I have come down from heaven not to do my will but to do the will of him who sent me. 39 And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

約 John 10:18

沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

約 John 17:4

我在地上已經榮耀你，你所託付我的事，我已成全了。

I have brought you glory on earth by completing the work you gave me to do.

路 Luke 22:29

我將國賜給你們，正如我父賜給我一樣，

And I confer on you a kingdom, just as my Father conferred one on me,

約 John 17:5

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

And now, Father, glorify me in your presence with the glory I had with you before the world began.

約 John 17:6, 9, 24

你從世上賜給我的人，我已將你的名顯明與他們。他們本是你的，你將他們賜給我，他們也遵守了你的道。

我為他們祈求，不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。

父阿，我在那裡，願你所賜給我的人也同我在那裡，叫他們看見你所賜給我的榮耀；因為創立世界以前，你已經愛我了。

6 "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours. 24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

腓 Phil. 2:9-11

9 所以，神將他升為至高，又賜給他那超乎萬名之上的名，**10** 叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，**11** 無不口稱耶穌基督為主，使榮耀歸與父神。

9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

4. There are two Old Testament passages which connect up the idea of the covenant immediately with the Messiah, namely, Ps. 89:3, which is based on II Sam. 7:12-14, and is proved to be a Messianic passage by Heb. 1:5; and Isa. 42:6, where the person referred to is the Servant of the Lord. The connection clearly shows that this Servant is not merely Israel. Moreover, there are passages in which the Messiah speaks of God as His God, thus using covenant language, namely, Ps. 22:1, 2, and Ps. 40:8.

詩 Ps. 89:3

我與我所揀選的人立了約，向我的僕人大衛起了誓：

You said, "I have made a covenant with my chosen one, I have sworn to David my servant,

撒下 II Sam. 7:12-14

12 你壽數滿足、與你列祖同睡的時候，我必使你的後裔接續你的位；我也必堅定他的國。**13** 他必為我的名建造殿宇；我必堅定他的國位，直到永遠。**14** 我要作他的父，他要作我的子；他若犯了罪，我必用人的杖責打他，用人的鞭責罰他。

12 When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. 13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. 14 I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

來 Heb. 1:5

所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

For to which of the angels did God ever say, "You are my Son; today I have become your Father" ? Or again, "I will be his Father, and he will be my Son" ?

賽 Isa. 42:6

我－耶和華憑公義召你，必攙扶你的手，保守你，使你作眾民的中保（中保：原文是約），作外邦人的光，

"I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles,

詩 Ps. 22:1, 2

（大衛的詩，交與伶長。調用朝鹿。）我的神，我的神！為甚麼離棄我？為甚麼遠離不救我？不聽我唉哼的言語？

1 My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? 2 O my God, I cry out by day, but you do not answer, by night, and am not silent.

詩 Ps. 40:8

我的神啊，我樂意照你的旨意行；你的律法在我心裡。

I desire to do your will, O my God; your law is within my heart."

C. 聖子與救贖之約。 The Son in the Covenant of Redemption.

1. 在此約中基督的職份。

The Official Position of Christ in this Covenant.

The position of Christ in the covenant of redemption is twofold. In the first place He is Surety (Gr. *egguos*), a word that is used only in Heb. 7:22. The derivation of this word is uncertain, and therefore cannot aid us in establishing its meaning. But the meaning is not doubtful. A surety is one who engages to become responsible for it that the legal obligations of another will be met. In the covenant of redemption Christ undertook to atone for the sins of His people by bearing the necessary punishment, and to meet the demands of the law for them. And by taking the place of delinquent man He became the last Adam, and is as such also the Head of the covenant, the Representative of all those whom the Father has given

Him. In the covenant of redemption, then, Christ is both Surety and Head. He took upon Himself the responsibilities of His people. He is also their Surety in the covenant of grace, which develops out of the covenant of redemption. The question has been raised, whether the suretyship of Christ in the counsel of peace was conditional or unconditional. Roman jurisprudence recognizes two kinds of suretyship, the one designated fidejussor, and the other expromissor. The former is conditional, and the latter unconditional. The former is a surety who undertakes to pay for another, provided this person does not himself render satisfaction. The burden of guilt remains on the guilty party until the time of payment. The latter, however, is a surety who takes upon himself unconditionally to pay for another, thus relieving the guilty party of his responsibility at once. Coccejus and his school maintained that in the counsel of peace Christ became a fidejussor, and that consequently Old Testament believers enjoyed no complete forgiveness of sins. From Rom. 3:25 they inferred that for those saints there was only a pænesis, an overlooking of sin, and no aphasis or complete forgiveness, until Christ really made atonement for sin. Their opponents asserted, however, that Christ took upon Himself unconditionally to render satisfaction for His people, and therefore became a surety in the specific sense of an expromissor. This is the only tenable position, for: (a) Old Testament believers received full justification or forgiveness, though the knowledge of it was not as full and clear as it is in the New Testament dispensation. There was no essential difference between the status of the Old, and that of the New Testament believers, Ps. 32:1,2,5; 51:1-3, 9-11; 103:3,12; Isa. 43:25; Rom. 3:3,6-16; Gal. 3:6-9. The position of Coccejus reminds one of that of the Roman Catholics with their Limbus Patrum. (b) Coccejus' theory makes the work of God in making provision for the redemption of sinners dependent on the uncertain obedience of man in an entirely unwarranted way. There is no sense in saying that Christ became a conditional surety, as if it were still possible that the sinner should pay for himself. God's provision for the redemption of sinners is absolute. This is not the same as saying that He does not treat and address the sinner as personally guilty until he is justified by faith, for this is exactly what God does do. (c) In Rom. 3:25, the passage to which Coccejus appeals, the apostle uses the word pænesis (overlooking or passing over), not because the individual believers in the Old Testament did not receive full pardon of sin, but because during the old dispensation the forgiveness of sin assumed the form of a pænesis, as long as sin had not been adequately punished in Christ, and the absolute righteousness of Christ had not been revealed in the cross.

來 Heb. 7:22

是起誓立的，耶穌就作了更美之約的中保。

Because of this oath, Jesus has become the guarantee of a better covenant.

羅 Rom. 3:25

神設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信，要顯明神的義；因為他用忍耐的心寬容人先時所犯的罪，

God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished--

詩 Ps. 32:1, 2, 5

1（大衛的訓誨詩。）得赦免其過、遮蓋其罪的，這人是有福的！**2**凡心裡沒有詭詐、耶和華不算為有罪的，這人是有福的**5**！我向你陳明我的罪，不隱瞞我的惡。我說：我要向耶和華承認我的過犯，你就赦免我的罪惡。（細拉）

1 Blessed is he whose transgressions are forgiven, whose sins are covered. 2 Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. 5 Then

I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"-- and you forgave the guilt of my sin. "Selah"

詩 Ps. 51:1-3, 9-11

1（大衛與拔示巴同室以後，先知拿單來見他；他作這詩，交與伶長。）神啊，求你按你的慈愛憐恤我！按你豐盛的慈悲塗抹我的過犯！**2**求你將我的罪孽洗除淨盡，並潔除我的罪！**3**因為，我知道我的過犯；我的罪常在我面前。**9**求你掩面不看我的罪，塗抹我一切的罪孽。**10**神啊，求你為我造清潔的心，使我裡面重新有正直（或譯：堅定）的靈。**11**不要丟棄我，使我離開你的面；不要從我收回你的聖靈。
1 Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. 2 Wash away all my iniquity and cleanse me from my sin. 3 For I know my transgressions, and my sin is always before me. 9 Hide your face from my sins and blot out all my iniquity. 10 Create in me a pure heart, O God, and renew a steadfast spirit within me. 11 Do not cast me from your presence or take your Holy Spirit from me.

詩 Ps. 103:3, 12

他赦免你的一切罪孽，醫治你的一切疾病。
東離西有多遠，他叫我們的過犯離我們也有多遠！
3 who forgives all your sins and heals all your diseases, 12 as far as the east is from the west, so far has he removed our transgressions from us.

賽 Isa. 43:25

惟有我為自己的緣故塗抹你的過犯；我也不記念你的罪惡。
I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.

羅 Rom. 3:3, 6-16

3即便有不信的，這有何妨呢？難道他們的不信就廢掉神的信麼？**6**斷乎不是！若是這樣，神怎能審判世界呢？**7**若神的真實，因我的虛謊越發顯出他的榮耀，為甚麼我還受審判，好像罪人呢？**8**為甚麼不說，我們可以作惡以成善呢？這是毀謗我們的人說我們有這話。這等人定罪是該當的。**9**這卻怎麼樣呢？我們比他們強麼？決不是的！因我們已經證明，猶太人和希利尼人都在罪惡之下。**10**就如經上所記：沒有義人，連一個也沒有。**11**沒有明白的；沒有尋求神的；**12**都是偏離正路，一同變為無用。沒有行善的，連一個也沒有。**13**他們的喉嚨是敞開的墳墓；他們用舌頭弄詭詐，嘴唇裡有虺蛇的毒氣，**14**滿口是咒罵苦毒。**15**殺人流血，他們的腳飛跑，**16**所經過的路便行殘害暴虐的事。
3 What if some did not have faith? Will their lack of faith nullify God's faithfulness? 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say--as we are being slanderously reported as saying and as some claim that we say--"Let us do evil that good may result"? Their condemnation is deserved. 9 What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. 10 As it is written: "There is no one righteous, not even one; 11 there is no one who understands, no one who seeks God. 12 All have turned away, they have together become worthless; there is no one who does good, not even one." 13 "Their throats are open graves; their tongues practice deceit." "The

poison of vipers is on their lips." 14 "Their mouths are full of cursing and bitterness." 15 "Their feet are swift to shed blood; 16 ruin and misery mark their ways,

加 Gal. 3:6-9

6 正如亞伯拉罕信神，這就算為他的義。**7** 所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。**8** 並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。**9** 可見那以信為本的人和有信心的人一同得福。

6 Consider Abraham: "He believed God, and it was credited to him as righteousness." 7 Understand, then, that those who believe are children of Abraham. 8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." 9 So those who have faith are blessed along with Abraham, the man of faith.

2. 此約對基督的意義。

The Character this Covenant Assumed for Christ.

Though the covenant of redemption is the eternal basis of the covenant of grace, and, as far as sinners are concerned, also its eternal prototype, it was for Christ a covenant of works rather than a covenant of grace. For Him the law of the original covenant applied, namely, that eternal life could only be obtained by meeting the demands of the law. As the last Adam Christ obtains eternal life for sinners in reward for faithful obedience, and not at all as an unmerited gift of grace. And what He has done as the Representative and Surety of all His people, they are no more in duty bound to do. The work has been done, the reward is merited, and believers are made partakers of the fruits of Christ's accomplished work through grace.

3. 基督在救贖之約的工作，由上帝揀選的預旨限制。

Christ's Work in the Covenant Limited by the Decree of Election.

Some have identified the covenant of redemption and election; but this is clearly a mistake. Election has reference to the selection of the persons destined to be the heirs of everlasting glory in Christ. The counsel of redemption, on the other hand, refers to the way in which and the means by which grace and glory are prepared for sinners. Election, indeed, also has reference to Christ and reckons with Christ, for believers are said to be elected in Him. Christ Himself is, in a sense, the object of election, but in the counsel of redemption He is one of the contracting parties. The Father deals with Christ as the Surety of His people. Logically, election precedes the counsel of redemption, because the suretyship of Christ, like His atonement, is particular. If there were no preceding election, it would necessarily be universal. Moreover, to turn this around would be equivalent to making the suretyship of Christ the ground of election, while Scripture bases election entirely on the good pleasure of God.

4. 基督使用的聖禮與此約的關係。

Connection of the Sacraments Used by Christ with the Covenant.

Christ used the sacraments of both the Old and the New Testament. It is evident, however, that they could not mean for Him what they do for believers. In His case they could be neither symbols nor seals of saving grace; nor could they be instrumental in strengthening saving faith. If we distinguish, as we are doing, between the covenant of

redemption and the covenant of grace, then the sacraments were for Christ in all probability sacraments of the former rather than of the latter. Christ took upon Himself in the covenant of redemption to meet the demands of the law. These had assumed a definite form when Christ was on earth and also included positive religious regulations. The sacraments formed a part of this law, and therefore Christ had to subject Himself to them, Matt. 3:15. At the same time they could serve as seals of the promises which the Father had given to the Son. The objection may be raised to this representation that the sacraments were indeed fit symbols and seals of the removal of sin and of the nourishment of spiritual life, but from the nature of the case could not have this meaning for Christ, who had no sin and needed no spiritual nourishment. The objection may be met, at least to a certain extent, by calling attention to the fact that Christ appeared on earth in a public and official capacity. Though He had no personal sin, and no sacrament could therefore signify and seal to Him its removal, yet He was made to be sin for His people, II Cor. 5:21, by being burdened with their guilt; and consequently the sacraments could signify the removal of this burden, according to the promise of the Father, after He had completed His atoning work. Again, though we cannot speak of Christ as exercising saving faith in the sense in which this is required of us, yet as Mediator He had to exercise faith in a wider sense by accepting the promises of the Father believingly, and by trusting the Father for their fulfilment. And the sacraments could serve as signs and seals to strengthen this faith as far as His human nature was concerned.

太 Matt. 3:15

耶穌回答說：你暫且許我，因為我們理當這樣盡諸般的義（或作：禮）。於是約翰許了他。

Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

林後 II Cor. 5:21

使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

D. 救贖之約的要求與應許。

Requirements and Promises in the Covenant of Redemption.

1. 要求。Requirements.

The Father required of the Son, who appeared in this covenant as the Surety and Head of His people, and as the last Adam, that He should make amends for the sin of Adam and of those whom the Father had given Him, and should do what Adam failed to do by keeping the law and thus securing eternal life for all His spiritual progeny. This requirement included the following particulars:

a. That He should assume human nature by being born of a woman, and thus enter into temporal relations; and that He should assume this nature with its present infirmities, though without sin, Gal. 4:4,5; Heb. 2:10,11,14,15; 4:15. It was absolutely essential that He should become one of the human race.

加 Gal. 4:4, 5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

要把律法以下的人贖出來，叫我們得著兒子的名分。

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons.

來 Heb. 2:10, 11, 14, 15

10 原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。**11** 因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，**14** 兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，**15** 並要釋放那些一生因怕死而為奴僕的人。
10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. 11 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. 14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil-- 15 and free those who all their lives were held in slavery by their fear of death.

來 Heb. 4:15

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

b. That He, who as the Son of God was superior to the law, should place Himself under the law; that He should enter, not merely into the natural, but also into the penal and federal relation to the law, in order to pay the penalty for sin and to merit everlasting life for the elect, Ps. 40:8; Matt. 5:17,18; John 8:28,29; Gal. 4:4,5; Phil. 2:6-8.

詩 Ps. 40:8

我的 神啊，我樂意照你的旨意行；你的律法在我心裡。

I desire to do your will, O my God; your law is within my heart."

太 Matt. 5:17, 18

莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

約 John 8:28, 29

所以耶穌說：你們舉起人子以後，必知道我是基督，並且知道我沒有一件事是憑著自己作的。我說這些話乃是照著父所教訓我的。

那差我來的是與我同在；他沒有撇下我獨自在這裡，因為我常做他所喜悅的事。

28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that I do nothing on my own but speak just what the Father has taught

me. 29 The one who sent me is with me; he has not left me alone, for I always do what pleases him."

加 Gal. 4:4, 5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，要把律法以下的人贖出來，叫我們得著兒子的名分。

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons.

腓 Phil. 2:6-8

6他本有神的形像，不自己與神同等為強奪的；**7**反倒虛己，取了奴僕的形像，成為人的樣式；**8**既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

c. That He, after having merited forgiveness of sins and eternal life for His own, should apply to them the fruits of His merits: complete pardon, and the renewal of their lives through the powerful operation of the Holy Spirit. By doing this He would render it absolutely certain that believers would consecrate their lives to God. John 10:16; John 16:14,15; 17:12,19-22; Heb. 2:10-13; 7:25.

約 John 10:16

他本有神的形像，不自己與神同等為強奪的；

I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

約 John 16:14, 15

他要榮耀我，因為他要將受於我的告訴你們。

凡父所有的，都是我的；所以我說，他要將受於我的告訴你們。

14 He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

約 John 17:12, 19-22

12我與他們同在的時候，因你所賜給我的名保守了他們，我也護衛了他們；其中除了那滅亡之子，沒有一個滅亡的，好叫經上的話得應驗。

19我為他們的緣故，自己分別為聖，叫他們也因真理成聖。**20**我不但為這些人祈求，也為那些因他們的話信我的人祈求，**21**使他們都合而為一。正如你父在我裡面，我在你裡面，使他們也在我們裡面，叫世人可以信你差了我來。**22**你所賜給我的榮耀，我已賜給他們，使他們合而為一，像我們合而為一。

12 While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. 19 For them I sanctify myself, that they too may be truly sanctified. 20 "My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be

in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one:

來 Heb. 2:10-13

10原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。**11**因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，**12**說：我要將你的名傳與我的弟兄，在會中我要頌揚你；**13**又說：我要倚賴他；又說：看哪，我與神所給我的兒女。

10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. 11 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. 12 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises." 13 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."

來 Heb. 7:25

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

3. 應許。Promises.

The promises of the Father were in keeping with His requirements. He promised the Son all that was required for the performance of His great and comprehensive task, thereby excluding all uncertainty in the operation of this covenant. These promises included the following:

a. That He would prepare the Son a body, which would be a fit tabernacle for him; a body in part prepared by the immediate agency of God and uncontaminated by sin, Luke 1:35; Heb. 10:5.

路 Luke 1:35

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

來 Heb. 10:5

所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。

Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

b. That He would endow Him with the necessary gifts and graces for the performance of His task, and particularly would anoint Him for the Messianic offices by giving Him the Spirit without measure, a promise that was fulfilled especially at the time of His baptism, Isa. 42:1,2; 61:1; John 3:31.

賽 Isa. 42:1, 2

看哪，我的僕人—我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。

他不喧嚷，不揚聲，也不使街上聽見他的聲音。

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

He will not shout or cry out, or raise his voice in the streets.

賽 Isa. 61:1

主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人（或譯：傳福音給貧窮的人），差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

約 John 3:31

「從天上來的是在萬有之上；從地上來的是屬乎地，他所說的也是屬乎地。從天上來的是在萬有之上。

"The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.

c. That He would support Him in the performance of His work, would deliver Him from the power of death, and would thus enable Him to destroy the dominion of Satan and to establish the Kingdom of God, Isa. 42:1-7; 49:8; Ps. 16:8-11; Acts 2:25-28.

賽 Isa. 42:1-7

1看哪，我的僕人—我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。**2**他不喧嚷，不揚聲，也不使街上聽見他的聲音。**3**壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅。他憑真實將公理傳開。**4**他不灰心，也不喪膽，直到他在地上設立公理；海島都等候他的訓誨。**5**創造諸天，鋪張穹蒼，將地和地所出的一併鋪開，賜氣息給地上的眾人，又賜靈性給行在其上之人的神耶和華，他如此說：**6**我—耶和華憑公義召你，必攙扶你的手，保守你，使你作眾民的中保（中保：原文是約），作外邦人的光，**7**開瞎子的眼，領被囚的出牢獄，領坐黑暗的出監牢。

1 "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. 2 He will not shout or cry out, or raise his voice in the streets. 3 A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; 4 he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope." 5 This is what God the LORD says-- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: 6 "I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, 7 to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.

賽 Isa. 49:8

耶和華如此說：在悅納的時候，我應允了你；在拯救的日子，我濟助了你。我要保護你，使你作眾民的中保（中保：原文是約）；復興遍地，使人承受荒涼之地為業。

This is what the LORD says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,

詩 Ps. 16:8-11

8 我將耶和華常擺在我面前，因他在我右邊，我便不致搖動。

9 因此，我的心歡喜，我的靈（原文是榮耀）快樂；我的肉身也要安然居住。

10 因為你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。

11 你必將生命的道路指示我。在你面前有滿足的喜樂；在你右手中永遠的福樂。

8 I have set the LORD always before me. Because he is at my right hand, I will not be shaken.

9 Therefore my heart is glad and my tongue rejoices; my body also will rest secure, 10 because you will not abandon me to the grave, nor will you let your Holy One see decay.

11 You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

徒 Acts 2:25-28

25 大衛指著他說：我看見主常在我眼前；他在我右邊，叫我不至於搖動。**26** 所以，我心裡歡喜，我的靈（原文是舌）快樂；並且我的肉身要安居在指望中。**27** 因你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。**28** 你已將生命的道路指示我，必叫我因見你的面（或作：叫我在你面前）得著滿足的快樂。

25 David said about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken. 26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope, 27 because you will not abandon me to the grave, nor will you let your Holy One see decay. 28 You have made known to me the paths of life; you will fill me with joy in your presence."

d. That He would enable Him, as a reward for His accomplished work, to send out the Holy Spirit for the formation of His spiritual body, and for the instruction, guidance, and protection of the Church, John 14:26; 15:26; 16:13, 14; Acts 2:33.

約 John 14:26

約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

約 John 16:13,14

只等真理的聖靈來了，他要引導你們明白（原文作進入）一切的真理；因為他不是憑自己說的，乃是把他所聽見的都說出來，並要把將來的事告訴你們。

他要榮耀我，因為他要將受於我的告訴你們。

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you.

徒 Acts 2:33

他既被神的右手高舉（或作：他既高舉在神的右邊），又從父受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

e. That He would give unto Him a numerous seed in reward for His accomplished work, a seed so numerous that it would be a multitude which no man could number, so that ultimately the Kingdom of the Messiah would embrace the people of all nations and tongues, Ps. 22:27; 72:17.

詩 Ps. 22:27

地的四極都要想念耶和華，並且歸順他；列國的萬族都要在你面前敬拜。

All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him,

詩 Ps. 72:17

他的名要存到永遠，要留傳如日之久。人要因他蒙福；萬國要稱他有福。

May his name endure forever; may it continue as long as the sun. All nations will be blessed through him, and they will call him blessed.

f. That He would commit to Him all power in heaven and on earth for the government of the world and of His Church, Matt. 28:18; Eph. 1:20-22; Phil. 2:9-11; Heb. 2:5-9; and would finally reward Him as Mediator with the glory which He as the Son of God had with the Father before the world was, John 17:5.

太 Matt. 28:18

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

弗 Eph. 1:20-22

20 就是照他在基督身上所運行的大能大力，使他從死裡復活，叫他在天上坐在自己的右邊，**21** 遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。**22** 又將萬有服在他的腳下，使他為教會作萬有之首。

20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under his feet and appointed him to be head over everything for the church,

腓 Phil. 2:9-11

9 所以，神將他升為至高，又賜給他那超乎萬名之上的名，**10** 叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，**11** 無不口稱耶穌基督為主，使榮耀歸與父神。

9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

來 Heb. 2:5-9

5 我們所說將來的世界，神原沒有交給天使管轄。**6** 但有人在經上某處證明說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？**7** 你叫他比天使微小一點（或作：你叫他暫時比天使小），賜他榮耀尊貴為冠冕，並將你手所造的都派他管理，**8** 叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。**9** 惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

5 It is not to angels that he has subjected the world to come, about which we are speaking. 6 But there is a place where someone has testified: "What is man that you are mindful of him, the son of man that you care for him? 7 You made him a little lower than the angels; you crowned him with glory and honor 8 and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. 9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

約 John 17:5

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

And now, Father, glorify me in your presence with the glory I had with you before the world began.

E. 救贖之約與恩典之約的關係。

The Relation of this Covenant to the Covenant of Grace.

The following points indicate the relation in which this covenant stands to the covenant of grace:

1. The counsel of redemption is the eternal prototype of the historical covenant of grace. This accounts for the fact that many combine the two into a single covenant. The former is eternal, that is, from eternity, and the latter, temporal in the sense that it is realized in time. The former is a compact between the Father and the Son as the Surety and Head of the elect, while the latter is a compact between the triune God and the elect sinner in the Surety.

2. The counsel of redemption is the firm and eternal foundation of the covenant of grace. If there had been no eternal counsel of peace between the Father and the Son, there could have been no agreement between the triune God and sinful men. The counsel of redemption makes the covenant of grace possible.

3. The counsel of redemption consequently also gives efficacy to the covenant of grace, for in it the means are provided for the establishment and execution of the latter. It is only by faith that the sinner can obtain the blessings of the covenant, and in the counsel of redemption the way of faith is opened. The Holy Spirit, which produces faith in the sinner, was promised to Christ by the Father, and the acceptance of the way of life through faith was guaranteed by Christ.

The covenant of redemption may be defined as the agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given Him.

—Systematic Theology?L. Berkhof

III. 恩典之約的性質。 Nature of the Covenant of Grace

In a discussion of the nature of the covenant of grace several points come up for consideration, such as the distinction between it and the covenant of works, the contracting parties, the contents, the characteristics of the covenant, and the place of Christ in the covenant.

A. 恩典之約與救贖之約的比較。

Comparison of the Covenant of Grace and the Covenant of Works.

1. 相似點。 Points of Similarity.

The points of agreement are of a rather general nature. The two covenants agree as to

- (a) the author: God is the author of both; He only could establish such covenants;
- (b) the contracting parties, which are in both cases God and man;
- (c) the external form, namely, condition and promise;
- (d) the contents of the promise which is in both cases eternal life; and
- (e) the general aim, which is the glory of God.

2. 不同之處。 Points of Difference.

- (a) In the covenant of works God appears as Creator and Lord; in the covenant of grace, as Redeemer and Father. The establishment of the former was prompted by God's love and benevolence; that of the latter, by His mercy and special grace.
- (b) In the covenant of works man appears simply as God's creature, rightly related to his God; in the covenant of grace he appears as a sinner who has perverted his ways, and can only appear as a party in Christ, the Surety. Consequently, there is no mediator in the former, while there is in the latter.
- (c) The covenant of works was contingent on the uncertain obedience of a changeable man, while the covenant of grace rests on the obedience of Christ as Mediator, which is absolute and certain.
- (d) In the covenant of works the keeping of the law is the way of life; in the covenant of grace, it is faith in Jesus Christ. Whatever faith was required in the covenant of works was a part of the righteousness of the law; in the covenant of grace, however, it is merely the organ by which we take possession of the grace of God in Jesus Christ.

(e) The covenant of works was partly known by nature, since the law of God was written in the heart of man; but the covenant of grace is known exclusively through a special positive revelation.

B. 約的兩方。The Contracting Parties.

Just as in the covenant of works, so in the covenant of grace God is the first of the contracting parties, the party that takes the initiative, and graciously determines the relation in which the second party will stand to Him. He appears in this covenant, however, not merely as a sovereign and a benevolent God, but also, and especially, as a gracious and forgiving Father, willing to pardon sin and to restore sinners to His blessed communion.

It is not easy to determine precisely who the second party is. In general it may be said that God naturally established the covenant of grace with fallen man. Historically, there is no definite indication of any limitation until we come to the time of Abraham. In course of time it became perfectly evident, however, that this new covenant relation was not meant to include all men. When God formally established the covenant with Abraham, He limited it to the patriarch and his seed. Consequently, the question arises as to the exact limits of the covenant.

Reformed theologians are not unanimous in answering this question. Some simply say that God made the covenant with the sinner, but this suggests no limitation whatsoever, and therefore does not satisfy. Others assert that He established it with Abraham and his seed, that is, his natural, but especially his spiritual, descendants; or, put in a more general form, with believers and their seed. The great majority of them, however, maintain that He entered into covenant relationship with the elect or the elect sinner in Christ. This position was taken by earlier as well as by later representatives of federal theology. Even Bullinger says the "covenant of God includes the entire seed of Abraham, that is, the believers." He finds this to be in harmony with Paul's interpretation of "the seed" in Gal. 3. At the same time he also holds that the children of believers are in a certain sense included in the covenant. And Olevianus, co-author with Ursinus of the Heidelberg Catechism, says that God established the covenant with "all those whom God, out of the mass of lost men, has decreed to adopt as children by grace, and to endow them with faith." This is also the position of Mastricht, Turretin, Owen, Gib, Boston, Witsius, a Marck, Francken, Brakel, Comrie, Kuyper, Bavinck, Hodge, Vos, and others. But now the question arises, What induced these theologians to speak of the covenant as made with the elect in spite of all the practical difficulties involved? Were they not aware of these difficulties? It appears from their writings that they were fully conscious of them. But they felt that it was necessary to contemplate the covenant first of all in its most profound sense, as it is realized in the lives of believers. While they understood that others had a place in the covenant in some sense of the word, they nevertheless felt that it was a subordinate place, and that their relation to it was calculated to be subservient to the full realization of it in a life of friendship with God. And this is no wonder in view of the following considerations:

1. They who identified the covenant of redemption and the covenant of grace, and considered it unscriptural to distinguish the two, naturally thought of it first of all as a covenant established with Christ as the representative Head of all those whom the Father had given Him; a covenant in which He became the Surety of the elect and thus guaranteed their complete redemption. In fact, in the covenant of redemption only the elect come into consideration. The situation is practically the same in the case of those who distinguish two

covenants, but insist on their close relationship and represent the covenant of redemption as the eternal basis of the covenant of grace, for in the former only the grace of God, as it is glorified and perfected in the elect, comes into consideration.

2. Even in the history of the establishment of the covenant with Abraham, interpreted in the light of the rest of Scripture, Reformed theologians found abundant evidence that fundamentally the covenant of grace is a covenant established with those who are in Christ. The Bible distinguishes a twofold seed of Abraham. The beginning of this is distinctly found in Gen. 21:12, where we find God saying to Abraham, "In Isaac shall thy seed be called," thus ruling out Ishmael. Paul, in interpreting these words speaks of Isaac as a child of promise, and by "a child of promise" he does not simply mean a promised child, but a child that was not born in the ordinary way, but, in virtue of a promise, by a supernatural operation of God. He also connects with it the idea of a child to whom the promise belongs. According to him the expression, in Isaac shall thy seed be called, indicates that it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." Rom. 9:8. The same idea is expressed in Gal. 4:28, "Now we, brethren, as Isaac was, are children of promise," and as such also heirs of the promised blessings, cf. vs. 30. This is entirely in harmony with what the apostle says in Gal. 3:16: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." But the seed is not limited to Christ, but includes all believers. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:29. W. Strong in his Discourse of the Two Covenants calls attention to the following subordination in the establishment of the covenant. He says that it was made "(1) first and immediately with Christ the second Adam: (2) in Him with all the faithful: (3) in them with their seed."

創 Gen. 21:12

神對亞伯拉罕說：你不必為這童子和你的使女憂愁。凡撒拉對你說的話，你都該聽從；因為從以撒生的，才要稱為你的後裔。

But God said to him, "Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned."

羅 Rom. 9:8

這就是說，肉身所生的兒女不是神的兒女，惟獨那應許的兒女才算是後裔。

In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

加 Gal. 4:28

弟兄們，我們是憑著應許作兒女，如同以撒一樣。

Now you, brothers, like Isaac, are children of promise.

加 Gal. 3:16

應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一子孫，指著一個人，就是基督。

The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

加 Gal. 3:29

你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

3. Still another factor should be taken into consideration. Reformed theologians were deeply conscious of the contrast between the covenant of works and the covenant of grace. They felt that in the former the reward of the covenant was dependent on the uncertain obedience of man and as a result failed to materialize, while in the covenant of grace the full realization of the promises is absolutely sure in virtue of the perfect obedience of Jesus Christ. Its realization is sure through the operation of the grace of God, but, of course, sure only for those who are partakers of that grace. They felt constrained to stress this aspect of the covenant especially over against the Arminians and Neonomians, who virtually changed it into a new covenant of works, and made salvation once more dependent on the work of man, that is, on faith and evangelical obedience. For this reason they stressed the close connection between the covenant of redemption and the covenant of grace, and even hesitated to speak of faith as the condition of the covenant of grace. Walker tells us that some of the Scottish divines were opposed to the distinction of two covenants, because they saw in it a "tendency . . . to Neonomianism, or, as the covenant of reconciliation (i.e., the covenant of grace as distinguished from that of redemption) was external in the visible Church, even a sort of bar to immediate dealing with the Saviour, and entrance by an appropriating faith into living union with Him."

4. All in all it would seem safe to say that Reformed theology contemplated the covenant, not primarily as a means ministering to an end, but as an end in itself, a relation of friendship; not first of all as representing and including a number of external privileges, a set of promises, conditionally held out to man, a good merely offered unto him; but primarily as the expression of blessings freely given, of privileges improved by the grace of God for spiritual ends, of promises accepted by a faith which is the gift of God, and of a good realized, at least in principle, through the operation of the Holy Spirit in the heart. And because in its estimation all this was included in the covenant idea, and the blessings of the covenant are realized only in those that are actually saved, it stressed the fact that the covenant of grace was established between God and the elect. But in doing this it did not intend to deny that the covenant also has a broader aspect.

Dr. Vos says with reference to this view: "Het behoeft nauwelijks herinnerd to worden, hoe met dit alles geenszins bedoeld is, dat de verbondsbediening van de verkiezing uitgaat, noch ook dat alle niet-uitverkorenen buiten iedere relatie tot deze verbondsbediening staan. Het is veelmeer zoo bedoeld, dat uit 't gesterkt verbonds-bewustzijn de zekerheid aangaande de verkiezing zich ontwikkelen moet; dat door heel de verbondsbediening heen, ook de volstreckte, alomvattende beloften Gods, zooals zij uit de verkiezing voortvloeien moeten worden in het oog gehouden, bij Woord en Sacrament beide; dat eindelijk het wezen des verbonds, deszelfs voile realiseering slechts bij de ware kinderen Gods wordt aangetroffen, en dus niet wijder is dan de uitverkiezing. Vooral op het tweede punt dient gelet te worden. Behalve dat er overal, waar Gods verbond bediend wordt, eene verzegeling is van dezen inhoud: In de vooronderstelling der aanwezigheid van geloof, wordt u het recht op alle verbondsgoederen verzekerd — behalve dat, zeggen wij, is er steeds een plechtige betuiging en verzegeling, dat God in alle uitverkorenen den geheelen omvang des verbonds will verwerkelijken."

The idea that the covenant is fully realized only in the elect is a perfectly Scriptural idea, as appears, for instance, from Jer. 31:31-34; Heb. 8:8-12. Moreover, it is also entirely in line with the relation in which the covenant of grace stands to the covenant of redemption. If in the latter Christ becomes Surety only for the elect, then the real substance of the former must be limited to them also. Scripture strongly emphasizes the fact that the covenant of grace, in distinction from the covenant of works, is an inviolable covenant, in

which the promises of God are always realized, Isa. 54:10. This cannot be intended conditionally, for then it would be no special characteristic of the covenant of grace, but would apply to the covenant of works as well. And yet, this is exactly one of the important points in which the former differs from the latter, that it is no more dependent on the uncertain obedience of man, but only on the absolute faithfulness of God. The covenant promises will surely be realized, but — only in the lives of the elect.

耶 Jer. 31:31-34

31 耶和華說：日子將到，我要與以色列家和猶大家另立新約，**32** 不像我拉著他們祖宗的手，領他們出埃及地的時候，與他們所立的約。我雖作他們的丈夫，他們卻背了我的約。這是耶和華說的。**33** 耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。**34** 他們各人不再教導自己的鄰舍和自己的弟兄說：你該認識耶和華，因為他們從最小的到至大的都必認識我。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。

31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. 32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD. 33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

來 Heb. 8:8-12

8 所以主指責他的百姓說（或作：所以主指前約的缺欠說）：日子將到，我要與以色列家和猶大家另立新約，**9** 不像我拉著他們祖宗的手，領他們出埃及的時候，與他們所立的約。因為他們不恆心守我的約，我也不理他們。這是主說的。**10** 主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。**11** 他們不用各人教導自己的鄉鄰和自己的弟兄，說：你該認識主；因為他們從最小的到至大的，都必認識我。**12** 我要寬恕他們的不義，不再記念他們的罪愆。

賽 Isa. 54:10

大山可以挪開，小山可以遷移；但我的慈愛必不離開你；我平安的約也不遷移。這是憐恤你的耶和華說的。

Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the LORD, who has compassion on you.

But now the question arises, whether in the estimation of these Reformed theologians all the non-elect are outside of the covenant of grace in every sense of the word. Brakel virtually takes this position, but he is not in line with the majority. They realized very well that a covenant of grace, which in no sense of the word included others than the elect, would be purely individual, while the covenant of grace is represented in Scripture as an organic idea. They were fully aware of the fact that, according to God's special revelation in both the Old and the New Testament, the covenant as a historical phenomenon is

perpetuated in successive generations and includes many in whom the covenant life is never realized. And whenever they desired to include this aspect of the covenant in their definition, they would say that it was established with believers and their seed. It should be borne in mind, however, that this description of the second party in the covenant does not imply that the covenant is established with men in the quality of believers, for faith itself is a fruit of the covenant. Dr. Bavinck correctly says: "Maar het verbond der genade gaat aan het geloof vooraf. Het geloof is geen voorwaarde tot het verbond, maar in het verbond; de weg, om al de andere goederen van dat verbond deelachtig te worden en te genieten." The description "believers and their seed" merely serves as a convenient practical designation of the limits of the covenant. The question of harmonizing these two aspects of the covenant will come up later on. The covenant of grace may be defined as that gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly, promising a life of faith and obedience.

B. 恩典之約的內容。The Contents of the Covenant of Grace.

1. 上帝的應許。The Promises of God.

The main promise of God, which includes all other promises, is contained in the oft-repeated words, "I will be a God unto thee, and to thy seed after thee." Gen. 17:7. This promise is found in several Old and New Testament passages which speak of the introduction of a new phase of the covenant life, or refer to a renewal of the covenant, Jer. 31:33; 32:38-40; Ezek. 34:23-25,30,31; 36:25-28; 37:26,27; II Cor. 6:16-18; Heb. 8:10. The promise is fully realized when at last the new Jerusalem descends out of heaven from God, and the tabernacle of God is pitched among men. Consequently we hear the last echo of it in Rev. 21:3. This grand promise is re-echoed time and again in the jubilant exaltation of those who stand in covenant relationship to God, "Jehovah is my God." This one promise really includes all other promises, such as

- (a) the promise of various temporal blessings, which often serve to symbolize those of a spiritual kind;
- (b) the promise of justification, including the adoption of children, and a claim to life eternal;
- (c) the promise of the Spirit of God for the application, full and free, of the work of redemption and of all the blessings of salvation; and
- (d) the promise of final glorification in a life that never ends.

Cf. Job 19:25-27; Ps. 16:11; 73:24-26; Isa. 43:25; Jer. 31:33,34; Ezek. 36:27; Dan. 12:2,3; Gal. 4:5,6; Tit. 3:7; Heb. 11:7; Jas. 2:5.

創 Gen. 17:7

我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

耶 Jer. 31:33

耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。

"This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

耶 Jer. 32:38-40

38 他們要作我的子民，我要作他們的神。**39** 我要使他們彼此同心同道，好叫他們永遠敬畏我，使他們和他們後世的子孫得福樂，**40** 又要與他們立永遠的約，必隨著他們施恩，並不離開他們，且使他們有敬畏我的心，不離開我。

They will be my people, and I will be their God. 39 I will give them singleness of heart and action, so that they will always fear me for their own good and the good of their children after them. 40 I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me.

結 Ezek. 34:23-25,30,31

23 我必立一牧人照管他們，牧養他們，就是我的僕人大衛。他必牧養他們，作他們的牧人。**24** 我—耶和華必作他們的神，我的僕人大衛必在他們中間作王。這是耶和華說的。**25** 我必與他們立平安的約，使惡獸從境內斷絕，他們就必安居在曠野，躺臥在林中。**30** 必知道我、耶和華—他們的神是與他們同在的，並知道他們—以色列家是我的民。這是主耶和華說的。**31** 你們作我的羊，我草場上的羊，乃是以色列人，我也是你們的神。這是主耶和華說的。

23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. 24 I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken. 25 " I will make a covenant of peace with them and rid the land of wild beasts so that they may live in the desert and sleep in the forests in safety. 30 Then they will know that I, the LORD their God, am with them and that they, the house of Israel, are my people, declares the Sovereign LORD. 31 You my sheep, the sheep of my pasture, are people, and I am your God, declares the Sovereign LORD.' "

結 Ezek. 36:25-28

25 我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。**26** 我也要賜給你們一個新心，將新靈放在你們裡面，又從你們的肉體中除掉石心，賜給你們肉心。**27** 我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的典章。**28** 你們必住在我所賜給你們列祖之地。你們要作我的子民，我要作你們的神。

25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. 28 You will live in the land I gave your forefathers; you will be my people, and I will be your God.

結 Ezek. 37:26,27

並且我要與他們立平安的約，作為永約。我也要將他們安置在本地，使他們的人數增多，又在他們中間設立我的聖所，直到永遠。我的居所必在他們中間；我要作他們的神，他們要作我的子民。

26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people.

林後 II Cor. 6:16-18

16 神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。**17** 又說：你們務要從他們中間出來，與他們分別；不要沾不潔淨的物，我就收納你們。**18** 我要作你們的父；你們要作我的兒女。這是全能的主說的。

16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." 17 "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." 18 "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty."

來 Heb. 8:10

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

啟 Rev. 21:3

我聽見有大聲音從寶座出來說：看哪，神的帳幕在人間。他要與人同住，他們要作他的子民。神要親自與他們同在，作他們的神。

And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

伯 Job 19:25-27

25 我知道我的救贖主活著，末了必站立在地上。**26** 我這皮肉滅絕之後，我必在肉體之外得見神。**27** 我自己要見他，親眼要看他，並不像外人。我的心腸在我裡面消滅了！

I know that my Redeemer lives, and that in the end he will stand upon the earth. 26 And after my skin has been destroyed, yet in my flesh I will see God; 27 I myself will see him with my own eyes--I, and not another. How my heart yearns within me!

詩 Ps. 16:11

你必將生命的道路指示我。在你面前有滿足的喜樂；在你右手中永遠的福樂。

You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

詩 Ps. 73:24-26

24 你要以你的訓言引導我，以後必接我到榮耀裡。**25** 除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。**26** 我的肉體和我的心腸衰殘；但神是我心裡的力量，又是我的福分，直到永遠。

24 You guide me with your counsel, and afterward you will take me into glory. 25 Whom have I in heaven but you? And earth has nothing I desire besides you. 26 My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

賽 Isa. 43:25

惟有我為自己的緣故塗抹你的過犯；我也不記念你的罪惡。

"I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.

耶 Jer. 31:33, 34

耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。

他們各人不再教導自己的鄰舍和自己的弟兄說：你該認識耶和華，因為他們從最小的到至大的都必認識我。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。

33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

結 Ezek. 36:27

我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的典章。

And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

但 Dan. 12:2, 3

睡在塵埃中的，必有多人復醒。其中有得永生的，有受羞辱永遠被憎惡的。

智慧人必發光，如同天上的光；那使多人歸義的，必發光如星，直到永永遠遠。

2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

加 Gal. 4:5, 6

要把律法以下的人贖出來，叫我們得著兒子的名分。

to redeem those under law, that we might receive the full rights of sons. 6 Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "'Abba", Father."

多 Tit. 3:7

好叫我們因他的恩得稱為義，可以憑著永生的盼望成為後嗣。（或作：可以憑著盼望承受永生）。

so that, having been justified by his grace, we might become heirs having the hope of eternal life.

來 Heb. 11:7

亞因著信，既蒙神指示他未見的事，動了敬畏的心，預備了一隻方舟，使他全家得救。因此就定了那世代的罪，自己也承受了那從信而來的義。

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

雅 Jas. 2:5

我親愛的弟兄們，請聽，神豈不是揀選了世上的貧窮人，叫他們在信上富足，並承受他所應許給那些愛他之人的國麼？

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

2. 人的回應。The Response of Man.

The assent or response of man to these promises of God naturally appears in various forms, the nature of the response being determined by the promises.

(a) In general the relation between the covenant God and the single believer or believers collectively is represented as the close relationship between man and wife, bridegroom and bride, a father and his children. This implies that the response of those who share the covenant blessings will be one of true, faithful, trustful, consecrated, and devoted love.

(b) To the general promise, "I will be thy God," man responds by saying, "I will belong to thy people," and by casting his lot with the people of God.

(c) And to the promise of justification unto the forgiveness of sins, the adoption of children, and eternal life, he responds by saving faith in Jesus Christ, by trust in Him for time and eternity, and by a life of obedience and consecration to God.

C. 恩典之約的特徵。The Characteristics of the Covenant of Grace.

1. 充滿恩典之約。It is a Gracious Covenant.

This covenant may be called a gracious covenant,

(a) because in it God allows a Surety to meet our obligations;

(b) because He Himself provides the Surety in the person of His Son, who meets the demands of justice; and

(c) because by His grace, revealed in the operation of the Holy Spirit, He enables man to live up to His covenant responsibilities. The covenant originates in the grace of God, is executed in virtue of the grace of God, and is realized in the lives of sinners by the grace of God. It is grace from the beginning to the end for the sinner.

2. 是三位一體上帝所設立之約。

It is a Trinitarian Covenant.

The triune God is operative in the covenant of grace. It has its origin in the elective love and grace of the Father, finds its judicial foundation in the suretyship of the Son, and is fully realized in the lives of sinners only by the effective application of the Holy Spirit, John 1:16; Eph. 1:1-14; 2:8; I Pet. 1:2.

約 John 1:16

從他豐滿的恩典裡，我們都領受了，而且恩上加恩。

From the fullness of his grace we have all received one blessing after another.

弗 Eph. 1:1-14

1 奉神旨意，作基督耶穌使徒的保羅，寫信給在以弗所的聖徒，就是在基督耶穌裡有忠心的人。**2** 願恩惠、平安從神我們的父和主耶穌基督歸與你們！

3 願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：**4** 就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；**5** 又因愛我們，就按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，**6** 使他榮耀的恩典得著稱讚；這恩典是他在愛子裡所賜給我們的。**7** 我們藉這愛子的血得蒙救贖，過犯得以赦免，乃是照他豐富的恩典。**8** 這恩典是神用諸般智慧聰明，充充足足賞給我們的；**9** 都是照他自己所預定的美意，叫我們知道他旨意的奧祕，**10** 要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。**11** 我們也在他裡面得（或作：成）了基業；這原是那位隨己意行、做萬事的，照著他旨意所預定的，**12** 叫他的榮耀從我們這首先在基督裡有盼望的人可以得著稱讚。**13** 你們既聽見真理的道，就是那叫你們得救的福音，也信了基督，既然信他，就受了所應許的聖靈為印記。**14** 這聖靈是我們得基業的憑據（原文作：質），直等到神之民（原文作：產業）被贖，使他的榮耀得著稱讚。

1 Paul, an apostle of Christ Jesus by the will of God, To the saints in Ephesus, the faithful in Christ Jesus: 2 Grace and peace to you from God our Father and the Lord Jesus Christ. 3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- 6 to the praise of his glorious grace, which he has freely given us in the One he loves. 7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace 8 that he lavished on us with all wisdom and understanding. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ. 11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, 12 in order that we, who were the first to hope in Christ, might be for the praise of his glory. 13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

3. 永恒的，因此是不變的約。

It is an Eternal and therefore Unbreakable Covenant.

When we speak of it as an eternal covenant, we have reference to a future rather than to a past eternity, Gen. 17:19; II Sam. 23:5; Heb. 13:20. Past eternity can be ascribed to it only, if we do not distinguish between it and the covenant of redemption. The fact that the covenant is eternal also implies that it is inviolable; and this is one of the reasons why it can be called a testament, Heb. 9:17. God remains forever true to His covenant and will invariably bring it to full realization in the elect. This does not mean, however, that man cannot and never will break the covenant relationship in which he stands.

創 Gen. 17:19

神說：不然，你妻子撒拉要給你生一個兒子，你要給他起名叫以撒。我要與他堅定所立的約，作他後裔永遠的約。

Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.

撒下 II Sam. 23:5

我家在神面前並非如此；神卻與我立永遠的約。這約凡事堅穩，關乎我的一切救恩和我一切所想要的，他豈不為我成就麼？

"Is not my house right with God? Has he not made with me an everlasting covenant, arranged and secured in every part? Will he not bring to fruition my salvation and grant me my every desire?"

來 Heb. 13:20

但願賜平安的神，就是那憑永約之血、使群羊的大牧人—我主耶穌從死裡復活的神，

May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

來 Heb. 9:17

因為人死了，遺命才有效力，若留遺命的尚在，那遺命還有用處麼？

because a will is in force only when somebody has died; it never takes effect while the one who made it is living.

4. 對象是特殊的，不是普世性的約。

It is a Particular and Not a Universal Covenant.

This means

(a) that it will not be realized in all men, as some Universalists claim, and also that God did not intend that it should be realized in the lives of all, as Pelagians, Arminians, and Lutherans teach;

(b) that even as an external covenant relation it does not extend to all those to whom the gospel is preached, for many of them are not willing to be incorporated in the covenant; and

(c) that the offer of the covenant does not come to all, since there have been many individuals and even nations who were never made acquainted with the way of salvation. Some of the older Lutherans claim that the covenant may be called universal, because there have been periods in history when it was offered to the human race as a whole, as for instance, in Adam, in Noah and his family, and even in the days of the apostles. But there is

no ground for making Adam and Noah representative recipients of the offer of the covenant; and the apostles certainly did not evangelize the whole world. Some Reformed theologians, as Musculus, Polanus, and Wollebius, and others, spoke of a foedus generale, in distinction from the foedus speciale ac sempiternum, but in doing this they had in mind the general covenant of God with all creatures, men and beasts, established by Noah. The New Testament dispensation of the covenant may be called universal in the sense that in it the covenant is extended to all nations, and is no more limited to the Jews, as it was in the old dispensation.

5. 每一時代都一樣，除了執行方式不同。

It is Essentially the Same in All Dispensations, Though its Form of Administration Changes.

This is contradicted by all those who claim that Old Testament saints were saved in another manner than New Testament believers, as for instance, Pelagians and Socinians, who hold that God gave additional help in the example and teachings of Christ; the Roman Catholics, who maintain that the Old Testament saints were in the Limbus Patrum until Christ's descent into hades; the followers of Cocceus, who assert that Old Testament believers enjoyed only a pasesis (a passing over) and no aphasis (full forgiveness of sins); and present day dispensationalists, who distinguish several different covenants (Scofield mentions 7; Milligan 9), and insist on the necessity of keeping them distinct. The unity of the covenant in all dispensations is proved by the following:

a. The summary expression of the covenant is the same throughout, both in the Old and New Testament: "I will be thy God." It is the expression of the essential content of the covenant with Abraham, Gen. 17:7, of the Sinaitic covenant, Ex. 19:5; 20:1, of the covenant of the Plains of Moab, Deut. 29:13, of the Davidic covenant, II Sam. 7:14, and of the new covenant, Jer. 31:33; Heb. 8:10. This promise is really an all-comprehensive summary and contains a guarantee of the most perfect covenant blessings. Christ infers from the fact that God is called the God of Abraham, Isaac, and Jacob, that those patriarchs are in possession of eternal life, Matt. 22:32.

創 Gen. 17:7

我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

出 Ex. 19:5

如今你們若實在聽從我的話，遵守我的約，就要在萬民中作屬我的子民，因為全地都是我的。

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,

出 Ex. 20:1

神吩咐這一切的話說：

And God spoke all these words

申 Deut. 29:13

這樣，他要照他向你所應許的話，又向你列祖亞伯拉罕、以撒、雅各所起的誓，今日立你作他的子民，他作你的神。這樣，他要照他向你所應許的話，又向你列祖亞伯拉罕、以撒、雅各所起的誓，今日立你作他的子民，他作你的神。

to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob.

撒下 II Sam. 7:14

我要作他的父，他要作我的子；他若犯了罪，我必用人的杖責打他，用人的鞭責罰他。I

I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

耶 Jer. 31:33

耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。

"This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

來 Heb. 8:10

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

太 Matt. 22:32

他說：我是亞伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。

'I am the God of Abraham, the God of Isaac, and the God of Jacob' ? He is not the God of the dead but of the living."

b. The Bible teaches that there is but a single gospel by which men can be saved. And because the gospel is nothing but the revelation of the covenant of grace, it follows that there is also but one covenant. This gospel was already heard in the maternal promise, Gen. 3:15, was preached unto Abraham, Gal. 3:8, and may not be supplanted by any Judaistic gospel, Gal. 1:8,9.

創 Gen. 3:15

我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

加 Gal. 3:8

並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。

The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

加 Gal. 1:8,9

但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛。

我們已經說了，現在又說，若有人傳福音給你們，與你們所領受的不同，他就應當被咒詛。

8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! 9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

c. Paul argues at length over against the Judaists that the way in which Abraham obtained salvation is typical for New Testament believers, no matter whether they be Jews or Gentiles, Rom. 4:9-25; Gal. 3:7-9,17,18. He speaks of Abraham as the father of believers, and clearly proves that the covenant with Abraham is still in force. It is perfectly clear from the argument of the apostle in Rom. 4 and Gal. 3 that the law has not annulled nor altered the covenant. Cf. also Heb. 6:13-18.

羅 Rom. 4:9-25

9 如此看來，這福是單加給那受割禮的人麼？不也是加給那未受割禮的人麼？因我們所說，亞伯拉罕的信，就算為他的義，**10** 是怎麼算的呢？是在他受割禮的時候呢？是在他未受割禮的時候呢？不是在受割禮的時候，乃是在未受割禮的時候。**11** 並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；**12** 又作受割禮之人的父，就是那些不但受割禮，並且按我們的祖宗亞伯拉罕未受割禮而信之蹤跡去行的人。**13** 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。**14** 若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。**15** 因為律法是惹動忿怒的（或作：叫人受刑的）；那裡沒有律法，那裡就沒有過犯。**16** 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。**17** 亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。**18** 他在無可指望的時候，因信仍有指望，就得以作多國的父，正如先前所說，你的後裔將要如此。**19** 他將近百歲的時候，雖然想到自己的身體如同已死，撒拉的生育已經斷絕，他的信心還是不軟弱；**20** 並且仰望神的應許，總沒有因不信心裡起疑惑，反倒因信心裡得堅固，將榮耀歸給神，**21** 且滿心相信神所應許的必能做成。**22** 所以，這就算為他的義。**23** 算為他義的這句話不是單為他寫的，**24** 也是為我們將來得算為義之人寫的，就是我們這信神使我們的主耶穌從死裡復活的人。**25** 耶穌被交給人，是為我們的過犯；復活，是為叫我們稱義（或作：耶穌是為我們的過犯交付了，是為我們稱義復活了）。

9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. 10 Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! 11 And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but

have not been circumcised, in order that righteousness might be credited to them. 12 And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. 13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who live by law are heirs, faith has no value and the promise is worthless, 15 because law brings wrath. And where there is no law there is no transgression. 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were. 18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." 19 Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead. 20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised. 22 This is why "it was credited to him as righteousness." 23 The words "it was credited to him" were written not for him alone, 24 but also for us, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.

加 Gal. 3:7-9,17,18

7 所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。**8** 並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。**9** 可見那以信為本的人和有信心的人一同得福。**17** 我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。**18** 因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。

7 Understand, then, that those who believe are children of Abraham. 8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." 9 So those who have faith are blessed along with Abraham, the man of faith. 17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. 18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

來 Heb. 6:13-18

13 當初神應許亞伯拉罕的時候，因為沒有比自己更大可以指著起誓的，就指著自己起誓，說：**14** 論福，我必賜大福給你；論子孫，我必叫你的子孫多起來。**15** 這樣，亞伯拉罕既恆久忍耐，就得了所應許的。**16** 人都是指著比自己大的起誓，並且以起誓為實據，了結各樣的爭論。**17** 照樣，神願意為那承受應許的人格格外顯明他的旨意是不更改的，就起誓為證。**18** 藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所、持定擺在我們前頭指望的人可以大得勉勵。

13 When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, 14 saying, "I will surely bless you and give you many descendants." 15 And so after waiting patiently, Abraham received what was promised. 16 Men swear by someone greater than themselves, and the oath confirms what is said and

puts an end to all argument. 17 Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. 18 God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

d. The Mediator of the covenant is the same yesterday, today, and forever, Heb. 13:8. In none other is there salvation, John 14:6; for neither is there any other name under heaven, that is given among men, whereby we must be saved, Acts 4:12. The seed promised to Abraham is Christ, Gal. 3:16, and those that are identified with Christ are the real heirs of the covenant, Gal. 3:16-29.

來 Heb. 13:8

耶穌基督，昨日、今日、一直到永遠、是一樣的。

Jesus Christ is the same yesterday and today and forever.

約 John 14:6

耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

加 Gal. 3:16

應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。

The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.

徒 Acts 4:12

除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。

Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

加 Gal. 3:16-29

16 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。**17** 我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。**18** 因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。**19** 這樣說來，律法是為甚麼有的呢？原是為過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。**20** 但中保本不是為一面作的；神卻是一位。**21** 這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。**22** 但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。**23** 但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。**24** 這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。**25** 但這因信得救的理既然來到，我們從此就不在師傅的手下了。**26** 所以，你們因信基督耶穌都是神的兒子。**27** 你們受洗歸入基督的都是披戴基督了。**28** 並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們

在基督耶穌裡都成為一了。29 你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

16 The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. 17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. 18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise. 19 What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. 20 A mediator, however, does not represent just one party; but God is one. 21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. 22 But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. 23 Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. 24 So the law was put in charge to lead us to Christ that we might be justified by faith. 25 Now that faith has come, we are no longer under the supervision of the law. 26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

e. The way of salvation revealed in the covenant is the same. Scripture insists on the identical conditions all along, Gen. 15:6, compared with Rom. 4:11; Heb. 2:4; Acts 15:11; Gal. 3:6,7; Heb. 11:9. The promises, for the realization of which the believers hoped, were also the same, Gen. 15:6; Ps. 51:12; Matt. 13:17; John 8:56. And the sacraments, though differing in form have essentially the same signification in both dispensations, Rom. 4:11; I Cor. 5:7; Col. 2:11,12.

創 Gen. 15:6

亞伯蘭信耶和華，耶和華就以此為他的義。

Abram believed the LORD, and he credited it to him as righteousness.

羅 Rom. 4:11

並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；

And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

來 Heb. 2:4

神又按自己的旨意，用神蹟、奇事和百般的異能，並聖靈的恩賜，同他們作見證。

God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

徒 Acts 15:11

我們得救乃是因主耶穌的恩，和他們一樣，這是我們所信的。

No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

加 Gal. 3:6,7

6 正如亞伯拉罕信神，這就算為他的義。**7** 所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。

6 Consider Abraham: "He believed God, and it was credited to him as righteousness." 7 Understand, then, that those who believe are children of Abraham.

來 Heb. 11:9

他因著信，就在所應許之地作客，好像在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。

By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

詩 Ps. 51:12

求你使我仍得救恩之樂，賜我樂意的靈扶持我，

Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.

太 Matt. 13:17

我實在告訴你們，從前有許多先知和義人要看你們所看的，卻沒有看見，要聽你們所聽的，卻沒有聽見。

For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.

約 John 8:56

你們的祖宗亞伯拉罕歡歡喜喜的仰望我的日子，既看見了就快樂。

Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

林前 I Cor. 5:7

你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。

Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.

西 Col. 2:11, 12

你們在他裡面也受了不是人手所行的割禮，乃是基督使你們脫去肉體情慾的割禮。

你們既受洗與他一同埋葬，也就在此與他一同復活，都因信那叫他從死裡復活神的功用。

11 In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, 12 having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

f. It is both conditional and unconditional. The question is repeatedly asked, whether the covenant is conditional or unconditional. This is a question that cannot be answered without careful discrimination, for the answer will depend on the point of view from which the covenant is considered.

On the one hand the covenant is unconditional. There is in the covenant of grace no condition that can be considered as meritorious. The sinner is exhorted to repent and believe, but his faith and repentance do not in any way merit the blessings of the covenant. This must be maintained in opposition to both the Roman Catholic and the Arminian position. Neither is it conditional in the sense that man is expected to perform in his own strength what the covenant requires of him. In placing him before the demands of the covenant, we must always remind him of the fact that he can obtain the necessary strength for the performance of his duty only from God. In a sense it may be said that God Himself fulfills the condition in the elect. That which may be regarded as a condition in the covenant, is for those who are chosen unto everlasting life also a promise, and therefore a gift of God. Finally, the covenant is not conditional in the sense that the reception of every separate blessing of the covenant is dependent on a condition. We may say that faith is the *conditio sine qua non* of justification, but the reception of faith itself in regeneration is not dependent on any condition, but only on the operation of the grace of God in Christ.

On the other hand the covenant may be called conditional. There is a sense in which the covenant is conditional. If we consider the basis of the covenant, it is clearly conditional on the suretyship of Jesus Christ. In order to introduce the covenant of grace, Christ had to, and actually did, meet the conditions originally laid down in the covenant of works, by His active and passive obedience. Again, it may be said that the covenant is conditional as far as the first conscious entrance into the covenant as a real communion of life is concerned. This entrance is contingent on faith, a faith, however, which is itself a gift of God. When we speak of faith as a condition here, we naturally refer to faith as a spiritual activity of the mind. It is only through faith that we can obtain a conscious enjoyment of the blessings of the covenant. Our experimental knowledge of the covenant life is entirely dependent on the exercise of faith. He who does not live a life of faith is, as far as his consciousness is concerned, practically outside of the covenant. If in our purview we include not only the beginning, but also the gradual unfolding and completion of the covenant life, we may regard sanctification as a condition in addition to faith. Both are conditions, however, within the covenant.

Reformed Churches have often objected to the use of the word "condition" in connection with the covenant of grace. This was largely due to a reaction against Arminianism, which employed the word "condition" in an unscriptural sense, and therefore to a failure to discriminate properly. Bearing in mind what was said in the preceding, it would seem to be perfectly proper to speak of a condition in connection with the covenant of grace, for

- (1) the Bible clearly indicates that the entrance upon the covenant life is conditioned on faith, John 3:16,36; Acts 8:37 (not found in some MSS.); Rom. 10:9;
- (2) Scripture often threatens covenant children, but these threatenings apply exactly to those who ignore the condition, that is, who refuse to walk in the way of the covenant: and
- (3) if there were no condition, God only would be bound by the covenant, and there would be no "bond of the covenant" for man (but cf. Ezek. 20:37); and thus the covenant of grace would lose its character as a covenant, for there are two parts in all covenants.

約 John 3:16,36

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」

16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

徒 Acts 8:37

腓利說：你若是一心相信，就可以。他回答說：我信耶穌基督是神的兒子。）

And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

Rom 羅. 10:9

你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。

That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

結 Ezek. 20:37

我必使你們從杖下經過，使你們被約拘束。

I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

g. The covenant may in a sense be called a testament. In view of the fact that a testament is an absolute declaration and knows of no conditions, the question is raised whether it is proper at all to apply the term "testament" to the covenant. There is but one passage in the New Testament where it seems to be justifiable to render the word *diatheke* by "testament," namely, Heb. 9:16,17. There Christ is represented as the testator, in whose death the covenant of grace, considered as a testament, becomes effective. There was a testamentary disposal of the blessings of the covenant, and this came into force through the death of Christ. This is the only passage in which the covenant is explicitly referred to as a testament. But the idea that believers receive the spiritual blessings of the covenant in a testamentary way is implied in several passages of Scripture, though the implied representation is slightly different from that in Heb. 9:16,17. It is God rather than Christ who is testator. In both the Old and the New Testament, but especially in the latter, believers are represented as children of God, legally by adoption, and ethically by the new birth. John 1:12; Rom. 8:15,16; Gal. 4:4-6; I John 3:1-3,9. Now the ideas of heirship and inheritance are naturally associated with that of sonship, and therefore it is no wonder that they are frequently found in Scripture. Paul says: "And if children, then heirs," Rom. 8:17; cf. also Rom. 4:14; Gal. 3:29; 4:1,7; Tit. 3:7; Heb. 6:17; 11:7; Jas. 2:5. In view of these passages there is no doubt that the covenant and the covenant blessings are represented in Scripture as an inheritance. But this representation is again based on the idea of a testament, with this difference, however, that the confirmation of the covenant does not imply the death of the testator. Believers are heirs of God (who cannot die) and joint-heirs with Christ, Rom. 8:17. It is perfectly evident that for the sinner the covenant has a testamentary side and can be regarded as an inheritance; but now the question arises, whether it can also assume this character for Christ. An affirmative answer would seem to be required in view of the fact that we are called co-heirs with Christ. Is He then also an heir? This question may be answered in the affirmative in view of the statement found in Luke 22:29. The inheritance referred to here is the mediatorial glory of Christ, which He received as an inheritance from the Father, and which He, in turn, communicates as an inheritance to all those that are His. But though there is undoubtedly a testamentary side to the covenant, this is but one side of

the matter, and does not preclude the idea that the covenant is really a covenant. It can be called a testament, because

- (1) it is as a whole a gift from God;
- (2) the New Testament dispensation of it was ushered in by the death of Christ;
- (3) it is firm and inviolable; and
- (4) in it God Himself gives what He demands of man.

Yet this should not be interpreted to mean that there are no two sides to the covenant, and that it is therefore absolutely monopoleuric. However unequal the parties in themselves may be, God condescends to come down to the level of man and by His grace enables him to act as the second party in the covenant. A monopoleuric covenant in the absolute sense of the word is really a contradictio in adjecto. At the same time those theologians who stress the monopoleuric character of the covenant did this to emphasize an important truth, namely, that God and man do not meet each other half way in the covenant, but that God comes down to man and graciously establishes His covenant with him, freely giving all that He demands, and that man is really the only one that profits by the covenant. It is essential, however, that the dipoleuric character of the covenant be maintained, because man really appears in it as meeting the demands of the covenant in faith and conversion, though it be only as God works in him both to will and to do, according to His good pleasure.

來 Heb. 9:16,17

凡有遺命必須等到留遺命（遺命：原文與約字同）的人死了；
為人死了，遺命才有效力，若留遺命的尚在，那遺命還有用處麼？

16 In the case of a will, it is necessary to prove the death of the one who made it, 17 because a will is in force only when somebody has died; it never takes effect while the one who made it is living.

約 John 1:12

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。

Yet to all who received him, to those who believed in his name, he gave the right to become children of God—

羅 Rom. 8:15,16

你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！

聖靈與我們的心同證我們是神的兒女；

15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "'Abba," Father." 16 The Spirit himself testifies with our spirit that we are God's children.

加 Gal. 4:4-6

4 及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，
5 要把律法以下的人贖出來，叫我們得著兒子的名分。**6** 你們既為兒子，
神就差他兒子的靈進入你們（原文作我們）的心，呼叫：阿爸！父！

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons. 6 Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "'Abba", Father."

約壹 I John 3:1-3,9

1 作長老的寫信給親愛的該猶，就是我誠心所愛的。**2** 親愛的兄弟阿，我願你凡事興盛，身體健壯，正如你的靈魂興盛一樣。**3** 有弟兄來證明

你心裡存的真理，正如你按真理而行，我就甚喜樂。9 我曾略略的寫信給教會，但那在教會中好為首的丟特腓不接待我們。

1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. 2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. 3 Everyone who has this hope in him purifies himself, just as he is pure. 9 No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God.

羅 Rom. 8:17

既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。

Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

羅 Rom. 4:14

若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。

For if those who live by law are heirs, faith has no value and the promise is worthless,

加 Gal. 3:29

你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

加 Gal. 4:1,7

我說那承受產業的，雖然是全業的主人，但為孩童的時候卻與奴僕毫無分別，

可見，從此以後，你不是奴僕，乃是兒子了；既是兒子，就靠著神為後嗣。

1 What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate.

7 So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

多 Tit. 3:7

好叫我們因他的恩得稱為義，可以憑著永生的盼望成為後嗣。（或作：可以憑著盼望承受永生）。

so that, having been justified by his grace, we might become heirs having the hope of eternal life.

來 Heb. 6:17

照樣，神願意為那承受應許的人格外顯明他的旨意是不更改的，就起誓為證。

Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

來 Heb. 11:7

亞因著信，既蒙神指示他未見的事，動了敬畏的心，預備了一隻方舟，使他全家得救。因此就定了那世代的罪，自己也承受了那從信而來的義。

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

雅 Jas. 2:5

我親愛的弟兄們，請聽，神豈不是揀選了世上的貧窮人，叫他們在信上富足，並承受他所應許給那些愛他之人的國麼？

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

羅 Rom. 8:17

既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。

Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

路 Luke 22:29

我將國賜給你們，正如我父賜給我一樣，

And I confer on you a kingdom, just as my Father conferred one on me,

D. 基督與恩典之約的關係。

The Relation of Christ to the Covenant of Grace.

Christ is represented in Scripture as the Mediator of the covenant. The Greek word *mesites* is not found in classical Greek, but does occur in Philo and in later Greek authors. In the Septuagint it is found but once, Job 9:33. The English word "Mediator," as well as the Holland "Middelaar" and the German "Mittler," might lead us to think that it (*mesites*) simply designates one who arbitrates between two parties, an intermediary in the general sense of the word. It should be borne in mind, however, that the Scriptural idea is far more profound. Christ is Mediator in more than one sense. He intervenes between God and man, not merely to sue for peace and to persuade to it, but as armed with plenipotentiary power, to do all that is necessary to establish peace. The use of the word *mesites* in the New Testament justifies our speaking of a twofold Mediatorship of Christ, namely, that of surety and that of access (Gr. *prosagoge*, Rom. 5:2). In most of the passages in which the word is found in the New Testament, it is equal to *egguos*, and therefore points to Christ as one who, by taking upon Himself the guilt of sinners, terminated their penal relation to the law and restored them to the right legal relationship to God.

約 Job 9:33

我們中間沒有聽訟的人可以向我們兩造接手。

If only there were someone to arbitrate between us, to lay his hand upon us both,

羅 Rom. 5:2

我們又藉著他，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。

through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

This is the meaning of the word in Heb. 8:6; 9:15, and 12:24. In Heb. 7:22 the term *egguos* itself is applied to Christ. There is one passage, however, in which the word *mesites*

has a meaning that is more in accord with the ordinary sense of the word "mediator," as one who is called in to arbitrate between two parties and to reconcile them, namely, I Tim. 2:5. Here Christ is represented as Mediator in the sense that, on the basis of His sacrifice, He brings God and man together. The work of Christ, as indicated by the word *mesites*, is twofold. He labors in things pertaining to God and in things pertaining to man, in the objective legal sphere, and in the subjective moral sphere. In the former He propitiates the just displeasure of God by expiating the guilt of sin, makes intercession for those whom the Father has given Him, and actually makes their persons and services acceptable to God. And in the latter He reveals to men the truth concerning God and their relation to Him with the conditions of acceptable service, persuades and enables them to receive the truth, and directs and sustains them in all circumstances of life, so as to perfect their deliverance. In doing this work He employs the ministry of men, II Cor. 5:20.

來 Heb. 8:6

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

But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.

來 Heb. 9:15

為此，他作了新約的中保，既然受死贖了人在前約之時所犯的罪過，便叫蒙召之人得著所應許永遠的產業。

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.

來 Heb. 12:24

並新約的中保耶穌，以及所灑的血；這血所說的比亞伯的血所說的更美。

to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

來 Heb. 7:22

是起誓立的，耶穌就作了更美之約的中保。

Because of this oath, Jesus has become the guarantee of a better covenant.

提前 I Tim. 2:5

因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌；

For there is one God and one mediator between God and men, the man Christ Jesus,

林後 II Cor. 5:20

所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。

We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.

IV. 約的雙面性。The Dual Aspect of the Covenant

In speaking of the contracting parties in the covenant of grace it was already intimated that the covenant may be considered from two different points of view. There are two different aspects of the covenant, and now the question arises, In what relation do these two stand to each other? This question has been answered in different ways.

A. 外在的，內在的約。

An External and an Internal Covenant.

Some have distinguished between an external and an internal covenant. The external covenant was conceived as one in which a person's status depends entirely on the performance of certain external religious duties. His position is entirely correct, if he does what is required of him, somewhat in the Roman Catholic sense. Among Israel this covenant assumed a national form. Perhaps no one worked out the doctrine of an external covenant with greater consistency than Thomas Blake. The dividing line between the external and the internal covenant was not always represented in the same way. Some connected baptism with the external, and confession of faith and the Lord's Supper, with the internal covenant; others thought of baptism and confession as belonging to the external covenant, and of the Lord's Supper as the sacrament of the internal covenant. But the trouble is that this whole representation results in a dualism in the conception of the covenant that is not warranted by Scripture; it yields an external covenant that is not interpenetrated by the internal. The impression is created that there is a covenant in which man can assume an entirely correct position without saving faith; but the Bible knows of no such covenant. There are, indeed, external privileges and blessings of the covenant, and there are persons who enjoy these only; but such cases are abnormalities that cannot be systematized. The distinction between an external and an internal covenant does not hold.

This view must not be confused with another and related view, namely, that there is an external and an internal aspect of the covenant of grace (Mastricht and others). According to this some accept their covenant responsibilities in a truly spiritual way, from the heart, while others accept them only by an external profession with the mouth, and therefore are only apparently in the covenant. Mastricht refers to Judas Iscariot, Simon the sorcerer, those who have temporal faith, and others. But the trouble is that, according to this view, the non-elect and non-regenerate are merely external appendages to the covenant, and are simply regarded as children of the covenant by us because of our short-sightedness, but are no covenant children at all in the sight of God. They are not really in the covenant, and therefore cannot really become covenant breakers either! It offers no solution of the problem in what sense the non-elect and non-regenerate, who are members of the visible Church, are children of the covenant also in the sight of God, and can therefore become covenant breakers.

B. 約的本質與約的執行。

The Essence and the Administration of the Covenant.

Others, as for instance, Olevianus and Turretin, distinguish between the essence and the administration of the covenant. According to Turretin the former corresponds to the internal calling and the invisible Church formed by means of this calling; and the latter, to the external calling and the visible Church, as consisting of those who are called externally by the Word. The administration of the covenant consists only in the offer of salvation in the

preaching of the Word, and in the other external privileges in which all share who have a place in the Church, including many non-elect. The essence of the covenant, however, also includes the spiritual reception of all the blessings of the covenant, the life in union with Christ, and therefore extends to the elect only. This distinction certainly contains an element of truth, but is not altogether logical and clear. While essence and form would constitute an antithesis, essence and administration do not. They may refer to the invisible and the visible Church, as Turretin seems to intend, or to the final end or realization and the announcement of the covenant, as Olevianus understands the distinction. But if the former is meant, it would be better to speak of essence and revelation; and if the latter is intended, it would be preferable to speak of the aim and the means of its realization. Here, too, the question remains unanswered, whether and in how far the non-elect are covenant children also in the sight of God.

C. 有條件的，和絕對的約。

A Conditional and an Absolute Covenant.

Still others, as for instance, Koelman, speak of a conditional and an absolute covenant. Koelman emphasizes the fact that, when an external and an internal covenant are distinguished, only a single covenant is meant, and the terms "external" and "internal" simply serve to stress the fact that all are not in the covenant in exactly the same way. Some are in it merely by an external confession, to the enjoyment of external privileges, and others by a hearty acceptance of it, to the enjoyment of the blessings of salvation. Likewise, he wishes it to be clearly understood that, when he says that some are in the covenant externally and conditionally, he does not mean to assert that they are not really in the covenant, but only that they cannot obtain the promised blessings of the covenant, except by complying with the condition of the covenant. This representation, too, undoubtedly contains an element of truth, but in Koelman it is linked up in such a way with the notion of an external and an internal covenant, that he comes dangerously near to the error of accepting two covenants, especially when he claims that during the New Testament dispensation God incorporates whole nations and kingdoms in the covenant.

D. 約：法律上的關係，與生命的相交。

The Covenant as a Purely Legal Relationship and as a Communion of Life.

Reformed theologians, such as Kuyper, Bavinck, and Honig, speak of two sides of the covenant, the one external and the other internal. Dr. Vos uses terms that are more specific, when he distinguishes between the covenant as a purely legal relationship and the covenant as a communion of life. There is clearly a legal and a moral side to the covenant. The covenant may be regarded as an agreement between two parties, with mutual conditions and stipulations, and therefore as something in the legal sphere. The covenant in that sense may exist even when nothing is done to realize its purpose, namely the condition to which it points and for which it calls as the real ideal. The parties that live under this agreement are in the covenant, since they are subject to the mutual stipulations agreed upon. In the legal sphere everything is considered and regulated in a purely objective way. The determining factor in that sphere is simply the relation which has been established, and not the attitude which one assumes to that relation. The relation exists independently of one's inclination or disinclination, one's likes and dislikes, in connection with it. It would seem to be in the light of this distinction that the question should be answered, Who are in the covenant of grace? If the question is asked with the legal relationship, and that only, in mind, and really

amounts to the query, Who are in duty bound to live in the covenant, and of whom may it be expected that they will do this? —the answer is, believers and their children. But if the question is asked with a view to the covenant as a communion of life, and assumes the quite different form, In whom does this legal relationship issue in a living communion with Christ? — the answer can only be, only in the regenerate, who are endowed with the principle of faith, that is, in the elect.

This distinction is warranted by Scripture. It is hardly necessary to cite passages proving that the covenant is an objective compact in the legal sphere, for it is perfectly evident that we have such a compact wherever two parties agree as in the presence of God to perform certain things affecting their mutual relation, or one party promises to bestow certain benefits on the other, provided the latter fulfills the conditions that are laid down. That the covenant of grace is such a compact is abundantly evident from Scripture. There is the condition of faith, Gen. 15:6, compared with Rom. 4:3 ff., 4:20 ff.; Hab. 2:4; Gal. 3:14-28; Heb. 11; and there is also the promise of spiritual and eternal blessings, Gen. 17:7; 12:3; Isa. 43:25; Ezek. 36:27; Rom. 4:5 ff.; Gal. 3:14,18. But it is also clear that the covenant in its full realization is something more than that, namely, a communion of life. This may be already symbolically expressed in the act of passing between the parts of the animals slain at the establishment of the covenant with Abraham, Gen. 15:9-17. Moreover, it is indicated in such passages as Ps. 25:14; Ps. 89:33,34; 103:17,18; Jer. 31:33,34 (Heb. 8:10-12); Ezek. 36:25-28; II Cor. 6:16; Rev. 21:2,3.

創 Gen. 15:6

亞伯蘭信耶和華，耶和華就以此為他的義。

Abram believed the LORD, and he credited it to him as righteousness.

羅 Rom. 4:3

經上說甚麼呢？說：亞伯拉罕信神，這就算為他的義。

What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

羅 Rom. 4:20

並且仰望神的應許，總沒有因不信心裡起疑惑，反倒因信心裡得堅固，將榮耀歸給神，

Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

來 Hab. 2:4

迦勒底人自高自大，心不正直；惟義人因信得生。

"See, he is puffed up; his desires are not upright-- but the righteous will live by his faith--

加 Gal. 3:14-28

14這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

15弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。**16**所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。**17**我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。**18**因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。**19**這樣說來，律

法是為甚麼有的呢？原是為過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。**20**但中保本不是為一面作的；神卻是一位。**21**這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。**22**但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。**23**但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。**24**這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。**25**但這因信得救的理既然來到，我們從此就不在師傅的手下了。**26**所以，你們因信基督耶穌都是神的兒子。**27**你們受洗歸入基督的都是披戴基督了。**28**並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。

14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. 15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. 16 The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. 17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. 18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise. 19 What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. 20 A mediator, however, does not represent just one party; but God is one. 21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. 22 But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. 23 Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. 24 So the law was put in charge to lead us to Christ that we might be justified by faith. 25 Now that faith has come, we are no longer under the supervision of the law. 26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

來 **Heb. 11**

創 **Gen. 17:7**

我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

創 **Gen. 12:3**

摩西為人極其謙和，勝過世上的眾人。

I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

賽 **Isa. 43:25**

惟有我為自己的緣故塗抹你的過犯；我也不記念你的罪惡。

"I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.

結 Ezek. 36:27

我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的典章。

And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

羅 Rom. 4:5

惟有不做工的，只信稱罪人為義的神，他的信就算為義。

However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

加 Gal. 3:14,18

這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。

14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. 18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

Gen 創. 15:9-17

9他說：你為我取一隻三年的母牛，一隻三年的母山羊，一隻三年的公綿羊，一隻斑鳩，一隻雛鴿。**10**亞伯蘭就取了這些來，每樣劈開，分成兩半，一半對著一半地擺列，只有鳥沒有劈開。**11**有鷲鳥下來，落在那死畜的肉上，亞伯蘭就把他嚇飛了。**12**日頭正落的時候，亞伯蘭沉沉地睡了；忽然有驚人的大黑暗落在他身上。**13**耶和華對亞伯蘭說：你要的確知道，你的後裔必寄居別人的地，又服事那地的人；那地的人要苦待他們四百年。**14**並且他們所要服事的那國，我要懲罰，後來他們必帶著許多財物從那裡出來。**15**但你要享大壽數，平平安安地歸到你列祖那裡，被人埋葬。**16**到了第四代，他們必回到此地，因為亞摩利人的罪孽還沒有滿盈。**17**日落天黑，不料有冒煙的爐並燒著的火把從那些肉塊中經過。

9 So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." 10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. 11 Then birds of prey came down on the carcasses, but Abram drove them away. 12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. 13 Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. 14 But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. 15 You, however, will go to your fathers in peace and be buried at a good old age. 16 In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure." 17 When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.

詩 Ps. 25:14

耶和華與敬畏他的人親密；他必將自己的約指示他們。

The LORD confides in those who fear him; he makes his covenant known to them.

詩 Ps. 89:33,34

只是我必不將我的慈愛全然收回，也必不叫我的信實廢棄。

我必不背棄我的約，也不改變我口中所出的。

33 but I will not take my love from him, nor will I ever betray my faithfulness. 34 I will not violate my covenant or alter what my lips have uttered.

詩 Ps. 103:17,18

但耶和華的慈愛歸於敬畏他的人，從亙古到永遠；他的公義也歸於子子孫孫

17 But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children-- 18 with those who keep his covenant and remember to obey his precepts.

耶 Jer. 31:33,34

耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。

他們各人不再教導自己的鄰舍和自己的弟兄說：你該認識耶和華，因為他們從最小的到至大的都必認識我。我要赦免他們的罪孽，不再記念他們的罪惡。這是耶和華說的。

33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

來 Heb. 8:10-12

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

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

我要寬恕他們的不義，不再記念他們的罪愆。

10 This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. 11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. 12 For I will forgive their wickedness and will remember their sins no more."

結 Ezek. 36:25-28

25 我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切的污穢，棄掉一切的偶像。**26** 我也要賜給你們一個新心，將新靈放在你們裡面，又從你們的肉體中除掉石心，賜給你們肉心。

27 我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的

典章。28 你們必住在我所賜給你們列祖之地。你們要作我的子民，我要作你們的神。

25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. 28 You will live in the land I gave your forefathers; you will be my people, and I will be your God.

林後 II Cor. 6:16

神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."

啟 Rev. 21:2,3

我又看見聖城新耶路撒冷由神那裡從天而降，預備好了，就如新婦妝飾整齊，等候丈夫。

我聽見有大聲音從寶座出來說：看哪，神的帳幕在人間。他要與人同住，他們要作他的子民。神要親自與他們同在，作他們的神。

Now the question arises as to the relation between the sinner's being under the "bond of the covenant" as a legal relationship and his living in the communion of the covenant. The two cannot be conceived of as existing alongside of each other without some inner connection, but must be regarded as being most intimately related to each other, in order to avoid all dualism. When one takes the covenant relation upon himself voluntarily, the two must naturally go together; if they do not, a false relation ensues. But in the case of those who are born in the covenant the question is more difficult. Is the one then possible without the other? Is the covenant in that case a bare legal relationship, in which that which ought to be — but is not — takes the place of the glorious realities for which the covenant stands? Is there any reasonable ground to expect that the covenant relation will issue in a living communion; that for the sinner, who is of himself unable to believe, the covenant will actually become a living reality? In answer to this question it may be said that God undoubtedly desires that the covenant relationship shall issue in a covenant life. And He Himself guarantees by His promises pertaining to the seed of believers that this will take place, not in the case of every individual, but in the seed of the covenant collectively. On the basis of the promise of God we may believe that, under a faithful administration of the covenant, the covenant relation will, as a rule, be fully realized in a covenant life.

E. 約的子民；約為法律上的關係。

Membership in the Covenant as a Legal Relationship.

In discussing membership in the covenant as a legal relationship, it should be borne in mind that the covenant in this sense is not merely a system of demands and promises, demands that ought to be met, and promises that ought to be realized; but that it also includes a reasonable expectation that the external legal relationship will carry with it the glorious reality of a life in intimate communion with the covenant God. This is the only way in which the idea of the covenant is fully realized.

1. 約中的成人。

Adults in the Covenant.

Adults can only enter this covenant voluntarily by faith and confession. From this it follows that in their case, unless their confession be false, entrance into the covenant as a legal relationship and into the covenant as a communion of life coincide. They not merely take upon themselves the performance of certain external duties; nor do they merely promise in addition to this, that they will exercise saving faith in the future; but they confess that they accept the covenant with a living faith, and that it is their desire and intention to continue in this faith. They enter upon the full covenant life at once therefore, and this is the only way in which they can enter the covenant. This truth is implicitly or explicitly denied by all those who connect the confession of faith with a merely external covenant.

2. 約中信徒的兒女。

Children of Believers in the Covenant.

With respect to the children of believers, who enter the covenant by birth, the situation is, of course, somewhat different. Experience teaches that, though by birth they enter the covenant as a legal relationship, this does not necessarily mean that they are also at once in the covenant as a communion of life. It does not even mean that the covenant relation will ever come to its full realization in their lives. Yet even in their case there must be a reasonable assurance that the covenant is not or will not remain a mere legal relationship, with external duties and privileges, pointing to that which ought to be, but is also or will in time become a living reality. This assurance is based on the promise of God, which is absolutely reliable, that He will work in the hearts of the covenant youth with His saving grace and transform them into living members of the covenant. The covenant is more than the mere offer of salvation, more even than the offer of salvation plus the promise to believe the gospel. It also carries with it the assurance, based on the promises of God, who works in the children of the covenant "when, where, and how He pleaseth," that saving faith will be wrought in their hearts. As long as the children of the covenant do not reveal the contrary, we shall have to proceed on the assumption that they are in possession of the covenant life. Naturally, the course of events may prove that this life is not yet present; it may even prove that it is never realized in their lives. The promises of God are given to the seed of believers collectively, and not individually. God's promise to continue His covenant and to bring it to full realization in the children of believers, does not mean that He will endow every last one of them with saving faith. And if some of them continue in unbelief, we shall have to bear in mind what Paul says in Rom. 9:6-8. They are not all Israel who are of Israel; the children of believers are not all children of promise. Hence it is necessary to remind even children of the covenant constantly of the necessity of regeneration and conversion. The mere fact that one is in the covenant does not carry with it the assurance of salvation. When the children of believers grow up and come to years of discretion, it is, of course, incumbent on them to accept their covenant responsibilities voluntarily by a true confession of faith. Failure to do this is, strictly speaking, a denial of their covenant relationship. It may be said therefore that the legal relationship in which the children of believers stand, precedes the covenant as a communion of life and is a means to its realization. But in emphasizing the significance of the covenant as a means to an end, we should not stress exclusively, nor even primarily, the demands of God and the resulting duty of man, but especially the promise of the effectual operation of the grace of God in the hearts of covenant children. If we stress the covenant responsibilities only or excessively, and fail to give due prominence to the fact that in the covenant God gives whatsoever He

demands of us, in other words, that His promises cover all His requirements, we are in danger of falling into the snare of Arminianism.

羅 Rom. 9:6-8

2. 約中不重生的人。

Unregenerate in the Covenant.

From the preceding it follows that even unregenerate and unconverted persons may be in the covenant. Ishmael and Esau were originally in the covenant, the wicked sons of Eli were covenant children, and the great majority of the Jews in the days of Jesus and the apostles belonged to the covenant people and shared in the covenant promises, though they did not follow the faith of their father Abraham. Hence the question arises, in what sense such persons may be regarded as being in the covenant. Dr. Kuyper says that they are not essential participants of the covenant, though they are really in it; and Dr. Bavinck says that they are in foedere (in the covenant), but not de foedere (of the covenant). The following may be said regarding their position in the covenant:

a. They are in the covenant as far as their responsibility is concerned. Because they stand in the legal covenant relationship to God, they are in duty bound to repent and believe. If they do not turn to God and accept Christ by faith, when they come to years of discretion, they will be judged as breakers of the covenant. The special relationship in which they are placed to God, therefore, means added responsibility.

b. They are in the covenant in the sense that they may lay claim to the promises which God gave when He established His covenant with believers and their seed. Paul even says of his wicked kinsmen, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," Rom. 9:4. As a rule God gathers the number of His elect out of those who stand in this covenant relationship.

羅 Rom. 9:4

他們是以色列人；那兒子的名分、榮耀、諸約、律法、禮儀、應許都是他們的。

the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.

c. They are in the covenant in the sense that they are subject to the ministrations of the covenant. They are constantly admonished and exhorted to live according to the requirements of the covenant. The Church treats them as covenant children, offers them the seals of the covenant, and exhorts them to a proper use of these. They are the guests who are first called to the supper, the children of the kingdom, to whom the Word must be preached first of all, Matt. 8:12; Luke 14:16-24; Acts 13:46.

太 Matt. 8:12

惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。

But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

路 Luke 14:16-24

16 耶穌對他說：有一人擺設大筵席，請了許多客。**17** 到了坐席的時候，打發僕人去對所請的人說：請來罷！樣樣都齊備了。**18** 眾人一口同音的推辭。頭一個說：我買了一塊地，必須去看看。請你准我辭了。**19** 又有一個說：我買了五對牛，要去試一試。請你准我辭了。**20** 又有一個說：我才娶了妻，所以不能去。**21** 那僕人回來，把這事都告訴了主人。家主就動怒，對僕人說：快出去，到城裡大街小巷，領那貧窮的、殘廢的、瞎眼的、癱腿的來。**22** 僕人說：主阿，你所吩咐的已經辦了，還有空座。**23** 主人對僕人說，你出去到路上和籬笆那裡，勉強人進來，坐滿我的屋子。**24** 我告訴你們，先前所請的人，沒有一個得嘗我的筵席。

16 Jesus replied: "A certain man was preparing a great banquet and invited many guests. 17 At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.' 18 "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.' 19 "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.' 20 "Still another said, 'I just got married, so I can't come.' 21 "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' 22 " 'Sir,' the servant said, 'what you ordered has been done, but there is still room.' 23 "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. 24 I tell you, not one of those men who were invited will get a taste of my banquet.' "

徒 Acts 13:46

保羅和巴拿巴放膽說：神的道先講給你們原是應當的；只因你們棄絕這道，斷定自己不配得永生，我們就轉向外邦人去。

46 Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

d. They are in the covenant also as far as the common covenant blessings are concerned. Though they do not experience the regenerating influence of the Holy Spirit, yet they are subject to certain special operations and influences of the Holy Spirit. The Spirit strives with them in a special manner, convicts them of sin, enlightens them in a measure, and enriches them with the blessings of common grace, Gen. 6:3; Matt. 13:18-22; Heb. 6:4-6. It should be noted that, while the covenant is an eternal and inviolable covenant, which God never nullifies, it is possible for those who are in the covenant to break it. If one who stands in the legal covenant relationship does not enter upon the covenant life, he is nevertheless regarded as a member of the covenant. His failure to meet the requirements of the covenant involves guilt and constitutes him a covenant breaker, Jer. 31:32; Ezek. 44:7. This explains how there may be, not merely a temporary, but a final breaking of the covenant, though there is no falling away of the saints.

創 Gen. 6:3

耶和華說：人既屬乎血氣，我的靈就不永遠住在他裡面；然而他的日子還可到一百二十年。

Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."

太 Matt. 13:18-22

18 所以，你們當聽這撒種的比喻。**19** 凡聽見天國道理不明白的，那惡者就來，把所撒在他心裡的奪了去；這就是撒在路旁的了。**20** 撒在石頭地上的，就是人聽了道，當下歡喜領受，**21** 只因心裡沒有根，不過是暫時的，及至為道遭了患難，或是受了逼迫，立刻就跌倒了。**22** 撒在荊棘裡的，就是人聽了道，後來有世上的思慮、錢財的迷惑把道擠住了，不能結實。

18 "Listen then to what the parable of the sower means: 19 When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. 20 The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. 21 But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. 22 The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.

來 Heb. 6:4-6

4 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，**5** 並嘗過神善道的滋味、覺悟來世權能的人，**6** 若是離棄道理，就不能叫他們從新懊悔了。因為他們把神的兒子重釘十字架，明明的羞辱他。

4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, 5 who have tasted the goodness of the word of God and the powers of the coming age, 6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

耶 Jer. 31:32

不像我拉著他們祖宗的手，領他們出埃及地的時候，與他們所立的約。我雖作他們的丈夫，他們卻背了我的約。這是耶和華說的。

It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD.

結 Ezek. 44:7

你們把我的食物，就是脂油和血獻上的時候，將身心未受割禮的外邦人領進我的聖地，玷污了我的殿；又背了我的約，在你們一切可憎的事上，加上這一層。

In addition to all your other detestable practices, you brought foreigners uncircumcised in heart and flesh into my sanctuary, desecrating my temple while you offered me food, fat and blood, and you broke my covenant.

V. 約在不同時代的執行。

The Different Dispensations of the Covenant

A. 不同“時代”的概念。

The Proper Conception of the Different Dispensations.

The question arises, whether we ought to distinguish two or three, or with the modern Dispensationalists, seven or even more dispensations.

1. 時代論的觀點。The Dispensational View.

According to Scofield "a dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." In further explanation of this he says on page 20 of his pamphlet on Rightly Dividing the Word of Truth: "Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment, — marking his failure." Every dispensation has a character of its own, and is so distinct that it cannot be commingled with any of the others. Seven such dispensations are usually distinguished, namely, the dispensation of innocency, of conscience, of human government, of promise, of the law, of grace, and of the kingdom. In answer to the question, whether God is then so fickle-minded that He must change His will as regards man seven times, Frank E. Gaebelin replies: "It is not God who has vacillated. Though there are seven dispensations, they are all one in principle, being throughout based upon the single test of obedience. And had man been found able to keep the conditions laid down by the first dispensation, the other six would have been unnecessary. But man failed. Yet, instead of casting off His guilty creature, God was moved with compassion, and gave him a fresh trial under new conditions. Thus each dispensation ends with failure, and each dispensation shows forth God's mercy."

There are serious objections to this view,

(a) The word "dispensation" (oikonomia), which is a Scriptural term (cf. Luke 16:2-4; I Cor. 9:17; Eph. 1:10; 3:2,9; Col. 1:25; I Tim. 1:4) is here used in an unscriptural sense. It denotes a stewardship, an arrangement, or an administration, but never a testing time or a time of probation.

路 Luke 16:2-4

2 主人叫他來，對他說：我聽見你這事怎麼樣呢？把你所經管的交代明白，因你不能再作我的管家。**3** 那管家心裡說：主人辭我，不用我再作管家，我將來作甚麼？鋤地呢？無力；討飯呢？怕羞。**4** 我知道怎麼行，好叫人在我不作管家之後，接我到他們家裡去。

2 So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.' 3 "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg-- 4 I know what I'll do so that, when I lose my job here, people will welcome me into their houses.'

林前 I Cor. 9:17

我若甘心做這事，就有賞賜；若不甘心，責任卻已經託付我了。

If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.

弗 Eph. 1:10

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

弗 Eph. 3:2,9

諒必你們曾聽見神賜恩給我，將關切你們的職分託付我，

又使眾人都明白，這歷代以來隱藏在創造萬物之神裡的奧秘是如何安排的，

2 Surely you have heard about the administration of God's grace that was given to me for you, 9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

西 Col. 1:25

我照神為你們所賜我的職分作了教會的執事，要把神的道理傳得全備，I have become its servant by the commission God gave me to present to you the word of God in its fullness--

提前 I Tim. 1:4

也不可聽從荒渺無憑的話語和無窮的家譜；這等事只生辯論，並不發明神在信上所立的章程。

nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work--which is by faith.

(b) The distinctions are clearly quite arbitrary. This is evident already from the fact that dispensationalists themselves sometimes speak of them as overlapping. The second dispensation is called the dispensation of conscience, but according to Paul conscience was still the monitor of the Gentiles in his day, Rom. 2:14,15. The third is known as the dispensation of human government, but the specific command in it which was disobeyed and therefore rendered man liable to judgment, was not the command to rule the world for God — of which there is no trace, but the command to replenish the earth. The fourth is designated the dispensation of promise and is supposed to terminate with the giving of the law, but Paul says that the law did not disannul the promise, and that this was still in effect in his own day, Rom. 4:13-17; Gal. 3:15-29. The so-called dispensation of the law is replete with glorious promises, and the so-called dispensation of grace did not abrogate the law as a rule of life. Grace offers escape from the law only as a condition of salvation — as it is in the covenant of works —, from the curse of the law, and from the law as an extraneous power.

羅 Rom. 2:14,15

沒有律法的外邦人若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法。

這是顯出律法的功用刻在他們心裡，他們是非之心同作見證，並且他們的思念互相較量，或以為是，或以為非。）

(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)

羅 Rom. 4:13-17

13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。**14** 若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。**15** 因為律法是惹動忿怒的（或作：叫人受刑的）；那裡沒有律法，那裡就沒有過犯。**16** 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。**17** 亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。

13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if

those who live by law are heirs, faith has no value and the promise is worthless, 15 because law brings wrath. And where there is no law there is no transgression. 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

加 Gal. 3:15-29

15弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。**16**所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。**17**我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。**18**因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。**19**這樣說來，律法是為甚麼有的呢？原是為了過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。**20**但中保本不是為一面作的；神卻是一位。**21**這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。**22**但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。**23**但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。**24**這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。**25**但這因信得救的理既然來到，我們從此就不在師傅的手下了。**26**所以，你們因信基督耶穌都是神的兒子。**27**你們受洗歸入基督的都是披戴基督了。**28**並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。**29**你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. 16 The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. 17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. 18 For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise. 19 What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. 20 A mediator, however, does not represent just one party; but God is one. 21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. 22 But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. 23 Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. 24 So the law was put in charge to lead us to Christ that we might be justified by faith. 25 Now that faith has come, we are no longer under the supervision of the law. 26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

(c) According to the usual representation of this theory man is on probation right along. He failed in the first test and thus missed the reward of eternal life, but God was compassionate and in mercy gave him a new trial. Repeated failures led to repeated manifestations of the mercy of God in the introduction of new trials, which, however, kept man on probation all the time. This is not equivalent to saying that God in justice holds the natural man to the condition of the covenant of works — which is perfectly true — but that God in mercy and compassion — and therefore seemingly to save — gives man one chance after another to meet the ever varying conditions, and thus to obtain eternal life by rendering obedience to God. This representation is contrary to Scripture, which does not represent fallen man as still on probation, but as an utter failure, totally unable to render obedience to God, and absolutely dependent on the grace of God for salvation. Bullinger, himself a dispensationalist, though of a somewhat different type, is right when he says: "Man was then (in the first dispensation) what is called 'under probation.' This marks off that Administration sharply and absolutely; for man is not now under probation. To suppose that he is so, is a popular fallacy which strikes at the root of the doctrines of grace. Man has been tried and tested, and has proved to be a ruin."

(d) This theory is also divisive in tendency, dismembering the organism of Scripture with disastrous results. Those parts of Scripture that belong to any one of the dispensations are addressed to, and have normative significance for, the people of that dispensation, and for no one else. This means in the words of Charles C. Cook "that in the Old Testament there is not one sentence that applies to the Christian as a Rule of Faith and Practice — not a single command that is binding on him, as there is not a single promise there given him at first hand, except what is included in the broad flow of the Plan of Redemption as there taught in symbol and prophecy." This does not mean that we can derive no lessons from the Old Testament. The Bible is divided into two books, the Book of the Kingdom, comprising the Old Testament and part of the New, addressed to Israel; and the Book of the Church, consisting of the remainder of the New Testament, and addressed to us. Since the dispensations do not intermingle, it follows that in the dispensation of the law there is no revelation of the grace of God, and in the dispensation of grace there is no revelation of the law as binding on the New Testament people of God. If space permitted, it would not be difficult to prove that this is an entirely untenable position.

3. “三個時代”論。

The Theory of Three Dispensations.

Irenæus spoke of three covenants, the first characterized by the law written in the heart, the second, by the law as an external commandment given at Sinai, and the third, by the law restored to the heart through the operation of the Holy Spirit; and thus suggests the idea of three dispensations. Coccejus distinguished three dispensations of the covenant of grace, the first ante legem, the second sub lege, and the third post legem. He made a sharp distinction, therefore, between the administration of the covenant before and after Moses. Now it is undoubtedly true that there is considerable difference between the administration of the covenant before and after the giving of the law, but the similarity is greater than the difference, so that we are not justified in coordinating the work of Moses with that of Christ as a dividing line in the administration of the covenant. The following points of difference may be noted:

a. In the manifestation of the gracious character of the covenant. In the patriarchal period the gracious character of the covenant stood out more prominently than in the later period. The promise was more in the foreground, Rom. 4:13; Gal. 3:18. Yet even this should not be

stressed unduly, as if there were no legal burdens, both moral and ceremonial, before the time of Moses, and no gracious promises during the period of the law. The substance of the law was in force before Moses, and sacrifices were already required. And gracious promises are found in great abundance in the post-Mosaic writings. The only real point of difference is this: because the law constituted for Israel an explicit reminder of the demands of the covenant of works, there was a greater danger of mistaking the way of the law for the way of salvation. And the history of Israel teaches us that it did not escape the danger.

羅 Rom. 4:13

13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。

It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

加 Gal. 3:18

因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。

For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

b. In the emphasis on the spiritual character of the blessings. The spiritual character of the blessings of the covenant stands out more clearly in the patriarchal period. Abraham, Isaac, and Jacob were mere sojourners in the land of promise, dwelling there as strangers and pilgrims. The temporal promise of the covenant was not yet fulfilled. Hence there was less danger of fixing the mind too exclusively on the material blessings, as the Jews did later on. The early patriarchs had a clearer understanding of the symbolical significance of those temporal possessions, and looked for a heavenly city, Gal. 4:25,26; Heb. 11:9,10.

加 Gal. 4:25,26

這夏甲二字是指著亞拉伯的西乃山，與現在的耶路撒冷同類，因耶路撒冷和他的兒女都是為奴的。

但那在上的耶路撒冷是自主的，他是我們的母。

25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. 26 But the Jerusalem that is above is free, and she is our mother.

來 Heb. 11:9,10

他因著信，就在所應許之地作客，好像在異地居住帳棚，與那同蒙一個應許的以撒、雅各一樣。

因為他等候那座有根基的城，就是神所經營所建造的。

By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. 10 For he was looking forward to the city with foundations, whose architect and builder is God.

c. In the understanding of the universal destination of the covenant. The universal destination of the covenant was more clearly evident in the patriarchal period. Abraham was told that in his seed all the nations of the world would be blessed, Gen. 22:18; Rom. 4:13-17; Gal. 3:8. The Jews gradually lost sight of this important fact, and proceeded on the assumption that the blessings of the covenant were to be restricted to the Jewish nation. The later prophets, however, stressed the universality of the promises, and thus revived the consciousness of the worldwide significance of the covenant.

加 Gen. 22:18

並且地上萬國都必因你的後裔得福，因為你聽從了我的話。

and through your offspring all nations on earth will be blessed, because you have obeyed me."

羅 Rom. 4:13-17

13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。**14** 若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。**15** 因為律法是惹動忿怒的（或作：叫人受刑的）；那裡沒有律法，那裡就沒有過犯。**16** 所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。**17** 亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。

13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who live by law are heirs, faith has no value and the promise is worthless, 15 because law brings wrath. And where there is no law there is no transgression. 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

加 Gal. 3:8

並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。

The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

But while these differences existed, there were several important points in which the pre- and post-Mosaic periods agreed, and in which they together differed from the Christian dispensation. While their difference from each other is simply one of degree, their common difference from the New Testament dispensation is one of contrast. As over against the Christian dispensation, the two Old Testament periods agree:

a. In the representation of the Mediator as a seed that was still future. The whole Old Testament points forward to the coming Messiah. This forward look characterizes the protevangel, the promise given to the patriarchs, the whole Mosaic ritual, and the central messages of the prophets.

b. In prefiguring the coming Redeemer in ceremonies and types. It is perfectly true that these increased after the giving of the law, but they were present long before that time. Sacrifices were offered as early as the days of Cain and Abel, and also had a peculiar character, pointing forward to the great sacrifice of Jesus Christ. Those who served as priests foreshadowed the coming of the great High Priest. In distinction from the Old Testament, the New is commemorative rather than prefigurative.

c. In prefiguring the vicissitudes of those who were destined to share in the spiritual realities of the covenant in the earthly career of those groups which stood in covenant relationship

with God. The pilgrimage of the patriarchs in the Holy Land, the servitude in Egypt, the entrance into Canaan, all pointed forward to higher spiritual things. In the New Testament all these types reach their fulfilment and therefore cease. On the basis of all that has been said it is preferable to follow the traditional lines by distinguishing just two dispensations or administrations, namely, that of the Old, and that of the New Testament; and to subdivide the former into several periods or stages in the revelation of the covenant of grace.

B. 舊約時代。The Old Testament Dispensation.

1. 恩典之約最早期的顯示。

The First Revelation of the Covenant.

The first revelation of the covenant is found in the protevangel, Gen. 3:15. Some deny that this has any reference to the covenant; and it certainly does not refer to any formal establishment of a covenant. The revelation of such an establishment could only follow after the covenant idea had been developed in history. At the same time Gen. 3:15 certainly contains a revelation of the essence of the covenant. The following points should be noted:

創 Gen. 3:15

我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

a. By putting enmity between the serpent and the woman God establishes a relation, as He always does in making a covenant. The fall brought man in league with Satan, but God breaks that newly formed alliance by turning man's friendship with Satan into enmity and re-establishing man in friendship with Himself; and this is the covenant idea. This rehabilitation of man included the promise of sanctifying grace, for it was only by such grace that man's friendship with Satan could be turned into enmity. God Himself had to reverse the condition by regenerating grace. In all probability He at once wrought the grace of the covenant in the hearts of our first parents. And when God by His saving power generates enmity to Satan in the heart of man, this implies that He chooses the side of man, that He becomes man's confederate in the struggle with Satan, and thus virtually establishes an offensive and defensive covenant.

b. This relationship between God and man on the one side and Satan on the other side, is not limited to the individuals, but extends to their seed. The covenant is organic in its operation and includes the generations. This is an essential element in the covenant idea. There will not only be a seed of man but also a seed of the serpent, that is, of the devil, and there will be a prolonged struggle between the two, in which the seed of man will be victorious.

c. The struggle, then, will not be indecisive. Though the heel of the woman's seed will be bruised, the head of the serpent will be crushed. It can only bite the heel, and by doing this endangers its very head. There will be suffering on the part of the seed of the woman, but the deadly sting of the serpent will terminate in its own death. The death of Christ, who is in a preeminent sense the seed of the woman, will mean the defeat of Satan. The prophecy of redemption is still impersonal in the protevangel, but it is nevertheless a Messianic prophecy.

In the last analysis the seed of the woman is Christ, who assumes human nature, and, being put to death on the cross, gains the decisive victory over Satan. It goes without saying that our first parents did not understand all this.

2. 與挪亞立之約。

The Covenant with Noah.

The covenant with Noah is evidently of a very general nature: God promises that He will not again destroy all flesh by the waters of a flood, and that the regular succession of seed time and harvest, cold and heat, winter and summer, day and night will continue. The forces of nature are bridled, the powers of evil are put under greater restraint, and man is protected against the violence of both man and beast. It is a covenant conferring only natural blessings, and is therefore often called the covenant of nature or of common grace. There is no objection to this terminology, provided it does not convey the impression that this covenant is dissociated altogether from the covenant of grace. Though the two differ, they are also most intimately connected.

a. Points of difference. The following points of difference should be noted:

(1) While the covenant of grace pertains primarily, though not exclusively, to spiritual blessings, the covenant of nature assures man only of earthly and temporal blessings.

(2) While the covenant of grace in the broadest sense of the word includes only believers and their seed, and is fully realized only in the lives of the elect, the covenant with Noah was not only universal in its inception, but was destined to remain all-inclusive. Up to the days of the covenant transaction with Abraham there was no seal of the covenant of grace, but the covenant with Noah was confirmed by the token of the rainbow, a seal quite different from those that were later on connected with the covenant of grace.

b. Points of connection. Notwithstanding the differences just mentioned, there is a most intimate connection between the two covenants.

(1) The covenant of nature also originated in the grace of God. In this covenant, just as in the covenant of grace, God bestows on man not only unmerited favors, but blessings that were forfeited by sin. By nature man has no claim whatsoever on the natural blessings promised in this covenant.

(2) This covenant also rests on the covenant of grace. It was established more particularly with Noah and his seed, because there were clear evidences of the realization of the covenant of grace in this family, Gen. 6:9; 7:1; 9:9,26,27.

(3) It is also a necessary appendage (Witsius: "aanhangel") of the covenant of grace. The revelation of the covenant of grace in Gen. 3:16-19 already pointed to earthly and temporal blessings. These were absolutely necessary for the realization of the covenant of grace. In the covenant with Noah the general character of these blessings is clearly brought out, and their continuance is confirmed.

創 Gen. 6:9

挪亞的後代記在下面。挪亞是個義人，在當時的世代是個完全人。挪亞與神同行。

This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God.

創 Gen. 7:1

耶和華對挪亞說：你和你的全家都要進入方舟；因為在這世代中，我見你在我面前是義人。

The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation.

創 Gen. 9:9,26,27

9 因為所應許的話是這樣說：到明年這時候我要來，撒拉必生一個兒子。

26 從前在甚麼地方對他們說：你們不是我的子民，將來就在那裡稱他們為永生神的兒子。

27 以賽亞指著以色列人喊著說：以色列人雖多如海沙，得救的不過是剩下的餘數；

9 "I now establish my covenant with you and with your descendants after you. 26 He also said, "Blessed be the LORD, the God of Shem! May Canaan be the slave of Shem. 27 May God extend the territory of Japheth; may Japheth live in the tents of Shem, and may Canaan be his slave."

創 Gen. 3:16-19

16 又對女人說：我必多多加增你懷胎的苦楚；你生產兒女必多受苦楚。你必戀慕你丈夫；你丈夫必管轄你。**17** 又對亞當說：你既聽從妻子的話，吃了我所吩咐你不可吃的那樹上的果子，地必為你的緣故受咒詛；你必終身勞苦才能從地裡得吃的。**18** 地必給你長出荊棘和蒺藜來；你也要吃田間的菜蔬。**19** 你必汗流滿面才得糊口，直到你歸了土，因為你是從土而出的。你本是塵土，仍要歸於塵土。

16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you." 17 To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field. 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

3. 與亞伯拉罕立之約。

The Covenant with Abraham.

With Abraham we enter upon a new epoch in the Old Testament revelation of the covenant of grace. There are several points that deserve attention here:

a. Up to the time of Abraham there was no formal establishment of the covenant of grace. While Gen. 3:15 already contains the elements of this covenant, it does not record a formal transaction by which the covenant was established. It does not even speak explicitly of a covenant. The establishment of the covenant with Abraham marked the beginning of an institutional Church. In pre-Abrahamic times there was what may be called "the church in the house." There were families in which the true religion found expression, and undoubtedly also gatherings of believers, but there was no definitely marked body of believers, separated from the world, that might be called the Church. There were "sons of God" and "sons of men," but these were not yet separated by a visible line of demarcation. At the time of Abraham, however, circumcision was instituted as a sealing ordinance, a badge of membership, and a seal of the righteousness of faith.

創 Gen. 3:15

我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

b. In the transaction with Abraham the particularistic Old Testament administration of the covenant had its beginning, and it becomes perfectly evident that man is a party in the covenant and must respond to the promises of God by faith. The great central fact emphasized in Scripture, is that Abraham believed God and it was reckoned unto him for righteousness. God appears unto Abraham again and again, repeating His promises, in order to engender faith in his heart and to prompt its activity. The greatness of his faith was apparent in his believing against hope, in his trusting in the promise even when its fulfilment seemed to be a physical impossibility.

c. The spiritual blessings of the covenant of grace become far more apparent in the covenant with Abraham than they were before. The best Scriptural exposition of the Abrahamic covenant is contained in Rom. 3, 4, and Gal. 3. In connection with the narrative found in Genesis these chapters teach that Abraham received in the covenant justification, including the forgiveness of sins and adoption into the very family of God, and also the gifts of the Spirit unto sanctification and eternal glory.

d. The covenant with Abraham already included a symbolical element. On the one hand it had reference to temporal blessings, such as the land of Canaan, a numerous offspring, protection against and victory over the enemies; and on the other, it referred to spiritual blessings. It should be borne in mind, however, that the former were not coordinate with, but subordinate to, the latter. These temporal blessings did not constitute an end in themselves, but served to symbolize and typify spiritual and heavenly things. The spiritual promises were not realized in the natural descendants of Abraham as such, but only in those who followed in the footsteps of Abraham.

e. In view of this establishment of the covenant of grace with Abraham, he is sometimes considered as the head of the covenant of grace. But the word "head" is rather ambiguous, and therefore liable to misunderstanding. Abraham cannot be called the representative head of the covenant of grace, just as Adam was of the covenant of works, for (1) the Abrahamic covenant did not include the believers that preceded him and who were yet in the covenant of grace, and (2) he could not accept the promises for us nor believe in our stead, thereby exempting us from these duties. If there is a representative head in the covenant of grace, it can only be Christ (cf. Bavinck, Geref. Dogm. III, pp. 239,241) ; but, strictly speaking, we can consider Him as the Head only on the assumption that the covenant of redemption and the covenant of grace are one. Abraham can be called the head of the covenant only in the sense that it was formally established with him, and that he received the promise of its continuance in the line of his natural, but above all, of his spiritual, descendants. Paul speaks of him as "the father of all them that believe," Rom. 4:11. It is clear that the word "father" can only be understood figuratively here, for believers do not owe their spiritual life to Abraham. Says Dr. Hodge in his Commentary on Romans (4:11): "The word father expresses community of character, and is often applied to the head or founder of any school or class of men, whose character is determined by the relation to the person so designated; as Gen. 4:20,21. . . . Believers are called the children of Abraham, because of this identity of religious nature or character, as he stands out in Scripture as the believer; and because it was with him that the covenant of grace, embracing all the children of God,

whether Jews or Gentiles, was re-enacted; and because they are his heirs, inheriting the blessings promised to him."

羅 Rom. 4:11

並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；

And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

創 Gen. 4:20,21

亞大生雅八；雅八就是住帳棚、牧養牲畜之人的祖師。

雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的祖師。

20 Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock.

21 His brother's name was Jubal; he was the father of all who play the harp and flute.

f. Finally, we must not lose sight of the fact that the stage of the Old Testament covenant revelation which is most normative for us in the New Testament dispensation, is not that of the Sinaitic covenant, but that of the covenant established with Abraham. The Sinaitic covenant is an interlude, covering a period in which the real character of the covenant of grace, that is, its free and gracious character, is somewhat eclipsed by all kinds of external ceremonies and forms which, in connection with the theocratic life of Israel, placed the demands of the law prominently in the foreground, cf. Gal. 3. In the covenant with Abraham, on the other hand, the promise and the faith that responds to the promise are made emphatic.

4. 西乃山上的約。

The Sinaitic Covenant.

The covenant of Sinai was essentially the same as that established with Abraham, though the form differed somewhat. This is not always recognized, and is not recognized by present day dispensationalists. They insist that it was a different covenant, not only in form but in essence. Scofield speaks of it as a legal covenant, a "conditional Mosaic covenant of works," under which the point of testing was legal obedience as the condition of salvation. If that covenant was a covenant of works, it certainly was not the covenant of grace. The reason why it is sometimes regarded as an entirely new covenant is that Paul repeatedly refers to the law and the promise as forming an antithesis, Rom. 4:13 ff.; Gal. 3:17. But it should be noted that the apostle does not contrast with the covenant of Abraham the Sinaitic covenant as a whole, but only the law as it functioned in this covenant, and this function only as it was misunderstood by the Jews. The only apparent exception to that rule is Gal. 4:21 ff., where two covenants are indeed compared. But these are not the Abrahamic and the Sinaitic covenants. The covenant that proceeds from Sinai and centers in the earthly Jerusalem, is placed over against the covenant that proceeds from heaven and centers in the Jerusalem that is above, that is, — the natural and the spiritual. There are clear indications in Scripture that the covenant with Abraham was not supplanted by the Sinaitic covenant, but remained in force. Even at Horeb the Lord reminded the people of the covenant with Abraham, Deut. 1:8; and when the Lord threatened to destroy the people after they had made the golden calf, Moses based his plea for them on that covenant, Ex. 32:13. He also assured them repeatedly that, whenever they repented of their sins and returned unto Him, He would be mindful of His covenant with Abraham, Lev. 26:42; Deut. 4:31. The two covenants are clearly represented in their unity in Ps. 105:8-10: "He hath remembered His

covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant." This unity also follows from the argument of Paul in Gal. 3, where he stresses the fact that an unchangeable God does not arbitrarily alter the essential nature of a covenant once confirmed; and that the law was not intended to supplant but to serve the gracious ends of the promise, Gal. 3:15-22. If the Sinaitic covenant was indeed a covenant of works, in which legal obedience was the way of salvation, then it certainly was a curse for Israel, for it was imposed on a people that could not possibly obtain salvation by works. But this covenant is represented in Scripture as a blessing bestowed upon Israel by a loving Father, Ex. 19:5; Lev. 26:44,45; Deut. 4:8; Ps. 148:14. But though the covenant with Abraham and the Sinaitic covenant were essentially the same, yet the covenant of Sinai had certain characteristic features.

羅 Rom. 4:13

13 因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。

It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

加 Gal. 3:17

我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。

What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

加 Gal. 4:21

你們這願意在律法以下的人，請告訴我，你們豈沒有聽見律法麼？

Tell me, you who want to be under the law, are you not aware of what the law says?

申 Deut. 1:8

如今我將這地擺在你們面前；你們要進去得這地，就是耶和華向你們列祖亞伯拉罕、以撒、雅各起誓應許賜給他們和他們後裔為業之地。

See, I have given you this land. Go in and take possession of the land that the LORD swore he would give to your fathers--to Abraham, Isaac and Jacob--and to their descendants after them."

出 Ex. 32:13

求你記念你的僕人亞伯拉罕、以撒、以色列。你曾指著自己起誓說：我必使你們的後裔像天上的星那樣多，並且我所應許的這全地，必給你們的後裔，他們要永遠承受為業。

Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.' "

利 Lev. 26:42

我就要記念我與雅各所立的約，與以撒所立的約，與亞伯拉罕所立的約，並要記念這地。

I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.

申 Deut. 4:31

耶和華—你 神原是有憐憫的 神；他總不撇下你，不滅絕你，也不忘記他起誓與你列祖所立的約。

For the LORD your God is a merciful God; he will not abandon or destroy you or forget the covenant with your forefathers, which he confirmed to them by oath.

詩 Ps. 105:8-10

8 他記念他的約，直到永遠；他所吩咐的話，直到千代—**9** 就是與亞伯拉罕所立的約，向以撒所起的誓。**10** 他又將這約向雅各定為律例，向以色列定為永遠的約，

8 He remembers his covenant forever, the word he commanded, for a thousand generations, **9** the covenant he made with Abraham, the oath he swore to Isaac. **10** He confirmed it to Jacob as a decree, to Israel as an everlasting covenant:

加 Gal. 3:15-22

15 弟兄們，我且照著人的常話說：雖然是人的文約，若已經立定了，就沒有能廢棄或加增的。**16** 所應許的原是向亞伯拉罕和他子孫說的。神並不是說眾子孫，指著許多人，乃是說你那一個子孫，指著一個人，就是基督。**17** 我是這麼說，神預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。**18** 因為承受產業，若本乎律法，就不本乎應許；但神是憑著應許把產業賜給亞伯拉罕。**19** 這樣說來，律法是為甚麼有的呢？原是为過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。**20** 但中保本不是為一面作的；神卻是一位。**21** 這樣，律法是與神的應許反對麼？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。**22** 但聖經把眾人都圈在罪裡，使所應許的福因信耶穌基督，歸給那信的人。

15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. **16** The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. **17** What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. **18** For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise. **19** What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. **20** A mediator, however, does not represent just one party; but God is one. **21** Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. **22** But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

a. At Sinai the covenant became a truly national covenant. The civil life of Israel was linked up with the covenant in such a way that the two could not be separated. In a large measure Church and State became one. To be in the Church was to be in the nation, and vice versa; and to leave the Church was to leave the nation. There was no spiritual excommunication; the ban meant cutting off by death.

b. The Sinaitic covenant included a service that contained a positive reminder of the strict demands of the covenant of works. The law was placed very much in the foreground, giving prominence once more to the earlier legal element. But the covenant of Sinai was not a renewal of the covenant of works; in it the law was made subservient to the covenant of grace. This is indicated already in the introduction to the ten commandments, Ex. 20:2; Deut. 5:6, and further in Rom. 3:20; Gal. 3:24. It is true that at Sinai a conditional element was added to the covenant, but it was not the salvation of the Israelite but his theocratic standing in the nation, and the enjoyment of external blessings that was made dependent on the keeping of the law, Deut. 28:1-14. The law served a twofold purpose in connection with the covenant of grace: (1) to increase the consciousness of sin, Rom. 3:20; 4:15; Gal. 3:19; and (2) to be a tutor unto Christ, Gal. 3:24.

出 Ex. 20:2

我是耶和華—你的 神，曾將你從埃及地為奴之家領出來。

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

申 Deut. 5:6

我是耶和華—你的 神，曾將你從埃及地為奴之家領出來。

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

羅 Rom. 3:20

所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

加 Gal. 3:24

這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。So the law was put in charge to lead us to Christ that we might be justified by faith.

申 Deut. 28:1-14

1 你若留意聽從耶和華—你 神的話，謹守遵行他的一切誡命，就是我今日所吩咐你的，他必使你超乎天下萬民之上。**2** 你若聽從耶和華—你 神的話，這以下的福必追隨你，臨到你身上：**3** 你在城裡必蒙福，在田間也必蒙福。**4** 你身所生的，地所產的，牲畜所下的，以及牛犢、羊羔，都必蒙福。**5** 你的筐子和你的擣麵盆都必蒙福。**6** 你出也蒙福，入也蒙福。**7** 仇敵起來攻擊你，耶和華必使他們在你面前被你殺敗；他們從一條路來攻擊你，必從七條路逃跑。**8** 在你倉房裡，並你手所辦的一切事上，耶和華所命的福必臨到你。耶和華—你 神也要在所給你的地上賜福與你。**9** 你若謹守耶和華—你 神的誡命，遵行他的道，他必照著向你所起的誓立你作為自己的聖民。**10** 天下萬民見你歸在耶和華的名下，就要懼怕你。**11** 你在耶和華向你列祖起誓應許賜你的地上，他必使你身所生的，牲畜所下的，地所產的，都綽綽有餘。**12** 耶和華必為你開天上的府庫，按時降雨在你的地上。在你手裡所辦的一切事上賜福與你。你必借給許多國民，卻不至向他們借貸。**13** 你若聽從耶和華—你 神的誡命，就是我今日所吩咐你的，謹守遵行，不偏左右，也不隨從事奉別神，耶和華就必使你作首不作尾，但居上不居下。

1 If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. 2 All these blessings will

come upon you and accompany you if you obey the LORD your God: 3 You will be blessed in the city and blessed in the country. 4 The fruit of your womb will be blessed, and the crops of your land and the young of your livestock--the calves of your herds and the lambs of your flocks. 5 Your basket and your kneading trough will be blessed. 6 You will be blessed when you come in and blessed when you go out. 7 The LORD will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven. 8 The LORD will send a blessing on your barns and on everything you put your hand to. The LORD your God will bless you in the land he is giving you. 9 The LORD will establish you as his holy people, as he promised you on oath, if you keep the commands of the LORD your God and walk in his ways. 10 Then all the peoples on earth will see that you are called by the name of the LORD, and they will fear you. 11 The LORD will grant you abundant prosperity--in the fruit of your womb, the young of your livestock and the crops of your ground--in the land he swore to your forefathers to give you. 12 The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none. 13 The LORD will make you the head, not the tail. If you pay attention to the commands of the LORD your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. 14 Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them.

羅 Rom. 4:15

因為律法是惹動忿怒的（或作：叫人受刑的）；那裡沒有律法，那裡就沒有過犯。

because law brings wrath. And where there is no law there is no transgression.

加 Gal. 3:19

這樣說來，律法是為甚麼有的呢？原是為了過犯添上的，等候那蒙應許的子孫來到，並且是藉天使經中保之手設立的。

What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.

c. The covenant with the nation of Israel included a detailed ceremonial and typical service. To some extent this was also present in the earlier period, but in the measure in which it was introduced at Sinai it was something new. A separate priesthood was instituted, and a continuous preaching of the gospel in symbols and types was introduced. These symbols and types appear under two different aspects: as the demands of God imposed on the people; and as a divine message of salvation to the people. The Jews lost sight of the latter aspect, and fixed their attention exclusively on the former. They regarded the covenant ever increasingly, but mistakenly, as a covenant of works, and saw in the symbols and types a mere appendage to this.

d. The law in the Sinaitic covenant also served Israel as a rule of life, so that the one law of God assumed three different aspects, designated as the moral, the civil, and the ceremonial or religious law. The civil law is simply the application of the principles of the moral law to the social and civic life of the people in all its ramifications. Even the social and civil relations in which the people stood to each other had to reflect the covenant relation in which they stood.

There have been several deviating opinions respecting the Sinaitic covenant which deserve attention.

a. Coccejus saw in the decalogue a summary expression of the covenant of grace, particularly applicable to Israel. When the people, after the establishment of this national covenant of grace, became unfaithful and made a golden calf, the legal covenant of the ceremonial service was instituted as a stricter and harsher dispensation of the covenant of grace. Thus the revelation of grace is found particularly in the decalogue, and that of servitude in the ceremonial law. Before the covenant of Sinai the fathers lived under the promise. There were sacrifices, but these were not obligatory.

b. Others regarded the law as the formula of a new covenant of works established with Israel. God did not really intend that Israel should merit life by keeping the law, since this had become utterly impossible. He simply wanted them to try their strength and to bring them to a consciousness of their own inability. When they left Egypt, they stood strong in the conviction that they could do all that the Lord commanded; but at Sinai they soon discovered that they could not. In view of their consciousness of guilt the Lord now reestablished the Abrahamic covenant of grace, to which also the ceremonial law belonged. This reverses the position of Coccejus. The element of grace is found in the ceremonial law. This is somewhat in line with the view of present day dispensationalists, who regard the Sinaitic covenant as a "conditional Mosaic covenant of works" (Scofield), containing in the ceremonial law, however, some adumbrations of the coming redemption in Christ.

c. Still others are of the opinion that God established three covenants at Sinai, a national covenant, a covenant of nature or of works, and a covenant of grace. The first was made with all the Israelites, and was the continuation of the particularistic line which began with Abraham. In it God demands external obedience, and promises temporal blessings. The second was a repetition of the covenant of works by the giving of a decalogue. And the last a renewal of the covenant of grace, as it was established with Abraham, in the giving of the ceremonial law.

These views are all objectionable for more than one reason:

(1) They are contrary to Scripture in their multiplication of the covenants. It is unscriptural to assume that more than one covenant was established at Sinai, though it was a covenant with various aspects.

(2) They are mistaken in that they seek to impose undue limitations on the decalogue and on the ceremonial law. It is very evident that the ceremonial law has a double aspect; and it is clear also that the decalogue, though placing the demands of the law clearly in the foreground, is made subservient to the covenant of grace.

C. 新約時期。

The New Testament Dispensation.

Little need be said respecting the New Testament dispensation of the covenant. The following points should be noted:

1. The covenant of grace, as it is revealed in the New Testament, is essentially the same as that which governed the relation of Old Testament believers to God. It is entirely unwarranted to represent the two as forming an essential contrast, as is done by present day dispensationalism. This is abundantly evident from Rom. 4 and Gal. 3. If it is sometimes

spoken of as a new covenant, this is sufficiently explained by the fact that its administration differs in several particulars from that of the Old Testament. The following points will indicate what is meant.

2. The New Testament dispensation differs from that of the Old in that it is universal, that is, extends to all nations. The covenant of grace was originally universal; its particularism began with Abraham, and was continued and intensified in the Sinaitic covenant. This particularism, however, was not intended to be permanent, but to disappear after it had served its purpose. Even during the period of the law it was possible for Gentiles to join the people of Israel and thus to share in the blessings of the covenant. And when Christ brought His sacrifice, the blessing of Abraham flowed out to the nations; — those that were afar off were brought nigh.

3. The New Testament dispensation places greater emphasis on the gracious character of the covenant. The promise is very much in the foreground. In fact, it is clearly brought out that in the covenant of grace God freely gives what He demands. In this respect the new dispensation connects up with the Abrahamic rather than with the Sinaitic covenant, as Paul clearly brings out in Rom. 4 and Gal. 3. This does not mean, however, that there were no gracious promises during the period of the law. When Paul in II Cor. 3 contrasts the ministry of the law with that of the gospel, he has in mind particularly the ministry of the law as it was understood by the later Jews, who turned the Sinaitic covenant into a covenant of works.

4. Finally, the New Testament dispensation brings richer blessings than the Old Testament dispensation. The revelation of God's grace reached its climax, when the Word became flesh and dwelt among men "full of grace and truth." The Holy Spirit is poured out upon the Church, and out of the fulness of the grace of God in Christ enriches believers with spiritual and eternal blessings. The present dispensation of the covenant of grace will continue until the return of Christ, when the covenant relation will be realized in the fullest sense of the word in a life of intimate communion with God.

QUESTIONS FOR FURTHER STUDY

1. How did the introduction of the doctrine of the covenant affect the presentation of the truth in Reformed theology?
2. Why did this doctrine meet with little favor outside of Reformed circles?
3. Who were the first to introduce this doctrine?
4. What characterized the federal theology of Coccejus?
5. Why did some insist on treating the covenant of redemption and the covenant of grace as a single covenant?
6. Why do others prefer to treat them separately?
7. What can be said in answer to the flippant rejection of the covenant idea as a legal fiction?
8. How can Christ be both party and surety in the same covenant?
9. What can be said against the idea of Blake that the covenant of grace is a purely external relationship?
10. What objections are there to the idea of two covenants, the one external, and the other internal?
11. Why does Kuyper maintain that Christ, and Christ only, is the second party in the covenant of grace?
12. In what sense does he regard the covenant of grace as an eternal covenant?

13. What must we think of the tendency of modern Premillennialism to multiply the covenants and the dispensations?
14. How did modern dispensationalism originate?
15. How does it conceive of the relation between the Old and the New Testament?

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