



清教徒的 聖約神學

台北信友堂

簡介

- 行為之約 Covenant of Works（亞當之約）
- 恩典之約 Covenant of Grace（舊約、新約）
- 救贖之約 Covenant of Redemption（*pactum salutis*）
又稱平安之約 Covenant of Peace

盟約神學 Summary：西敏信條

Chapter VII: Of God's Covenant with Man

- I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He has been pleased to express by way of covenant.
- II. The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.
- III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.

盟約神學 Summary：西敏信條

IV. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This covenant was differently administered in the time of the law, and in the time of the Gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

盟約神學 Summary：西敏信條

VI. Under the Gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.

背景：亞伯拉罕之約（創十七）

○ 路德：

1. 僅對猶太人所立的約
2. 歷史時間當中所立的約，僅象徵物質的事物
3. 隨基督降臨而終結
4. 乃律法之約，與基督的約相對立
5. 創十七當中有兩個約：（一）與以撒及以實馬利所立的割禮之約；（二）應許救主從以撒的後裔生出

（以下關於加爾文盟約神學的資料出自 Peter Lilback, *Binding of God*）

背景：亞伯拉罕之約（創十七）

○ 布靈爾：

1. 與歷世歷代教會所立的約
2. 乃上帝永恆的約，要拯救墮落的人
3. 由基督降臨所延續；基督滿足割禮的要求，即約的條件——聖潔
4. 乃恩典之約，與基督的約一致
5. 創十七當中僅有一個約：割禮是恩典之約的真聖禮，與聖餐及洗禮意義相同

（ See Peter Lilback, *Binding of God* ）

加爾文的盟約神學：專有名詞

- *Pactum*：帶有條件的應許，立約雙方在立約的行動上皆為主動，乃雙向行動
 - *Foedus*：強調立約雙方的雙向性，經常用在人與人身上（例：拉班與雅各），引申至神與人之間所立之約的雙向行動
 - *Testamentum*：有時按字義指「遺囑」，但通常與 *pactum* 同義
- 約的條件性（conditionality）

加爾文盟約神學：*conjunctionis*

- “Forgiveness of sins, then, is for us the first entry into the church and kingdom of God. Without it, there is for us no covenant (*foederis*) or bond (*conjunctionis*) with God.”
- 上帝的 self-binding： “For I have no need, nor am I indigent in anything. And what could you do for me anyway? But I procure your self-being and your salvation. Therefore, on my part, I am prepared to enter into covenant, article by article, and to pledge myself to you.”

加爾文盟約神學：應許

- “The covenant contains God’s promise.”
- “The Lord call His promises covenants.”
- “The promises contain God’s covenant.”
- “The sacraments seal God’s covenant or promise.”
- “When God adopted Abraham, He declared His covenant and Abraham had faith in the promise that was in the covenant.”

加爾文盟約神學：聖經歷史

- 「盟約」涵蓋整個救恩歷史
- 盟約的一體性與永恆性（與布靈爾一致）
- 每個約之間的不同：以「漸進啟示」的範疇解釋之
- 恩典之約於亞伯拉罕之約開始正式生效
 1. 分別信與不信
 2. 建立盟約的群體
 3. 至今在基督徒身上仍有效力
 4. 此盟約的核心乃是基督
 5. 涵蓋救恩兩大功效：稱義與成聖

加爾文盟約神學：舊約與新約

- 舊約用可見事物表明屬靈的實體；新約直接默想屬靈的實體
- 舊約以祭祀作為基督的預表；新約當中基督以道成肉身直接顯現
- 舊約律法使人死（使人無可推諉，定人的罪）；新約當中，聖靈賜下使人活
- 舊約律法指向基督；新約當中，基督滿足律法
- 舊約以綑綁與恐懼為特徵；新約以自由及信靠為特徵
- 舊約侷限於以色列；新約賜給萬國萬民

加爾文盟約神學：以基督為中心

- “Let us then set forth the covenant he once established as eternal and never perishing. Its fulfillment, by which it is finally confirmed and ratified, is Christ.

Who, then, dares to separate the Jews from Christ, since with them we hear, was made the covenant of the gospel, the sole foundation of which is Christ?

The apostle contends that it ought to be terminated and abrogated, to give place to Christ, the Sponsor and Mediator of a better covenant.

This is the new covenant that God in Christ has made with us, that he will remember our sins no more.”

→ 與基督聯合：「盟約」與「雙重恩典」

加爾文盟約神學：以基督為中心

- 與基督聯合：「盟約」與「雙重恩典」
- 行為被稱義（justification of works，非 justification by works）
- *imitatio Christi*
- Conditionality、*imitatio*、sanctification、justification of works：加爾文與改革宗對「行為」的重視

後期改革宗正統：盟約與揀選

- Caspar Olevian (1536-87) 及 Zacharias Ursinus (1534-83)：基督作為盟約代表，滿足了恩典之約的條件，即律法，活出完滿的積極與消極之義。作為所有選民的盟約之首，祂替我們、代表得著了永生的應許。
- 見 Ursinus, *Larger Catechism* (1561) 及 Olevian, *On the Substance of the Covenant*
- Olevian：盟約的對象分廣義及狹義（與『有形』及『無形教會』相呼應）
 - 狹義：神的選民
 - 廣義：所有領受盟約的印證與記號（受洗）的人，甚至在恩典之約當中嚐到天恩滋味（來六4-6），但並非所有恩典之約中的人都得著「約的本質」，即稱義與成聖

後期改革宗正統：盟約與揀選

- Olevian & Ursinus：約的本質 → 約的永恆性與歷史性
→ 永恆的 *pactum salutis*
- 盟約神學於歐陸及英倫的發展於早期並無非常直接的相互影響，但海峽兩岸的發展卻非常一致（參 Geerhardus Vos）
- Coccejus：歐陸重要盟約神學家，對於 *pactum salutis* 以及整體盟約神學大量著墨。由於非常強調新舊約的對比，甚至不重視守安息日，許多論點遭到 Gisbertus Voetius 駁斥。（Coccejus 甚至支持笛卡兒）。Coccejus 對新舊約對比以及 *pactum salutis* 的論述得到 Francis Turretin 及許多歐陸改革宗神學家支持。

後期改革宗正統：盟約神學

- Turretin 及 J. H. Heidegger：*Formula consensus ecclesiarum Helveticarum*（主要針對 Saumur 學派作出的信仰告白）

Canons xxiii-xxv：兩個約，兩種稱義

- 人的責任、神的主權：區分盟約的永恆性及歷史性
- 恩典之約的聖潔可靠：*pactum salutis*

永恆的救贖之約

- *Pactum salutis*、Covenant of Peace、Covenant of Redemption：上帝位格間彼此立約
- 「我與我所揀選的人立了約，向我的僕人大衛起了誓：我要建立你的後裔，直到永遠；要建立你的寶座，直到萬代。」（詩八十九3-4）
- 選民乃父賜給子的：「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。凡是我的，都是你的；你的也是我的，並且我因他們得了榮耀。從今以後，我不在世上，他們卻在世上；我往你那裡去。聖父啊，求你因你所賜給我的名保守他們，叫他們合而為一像我們一樣。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」（約十七9-12）

永恆的救贖之約

- 「耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做什麼，惟有看見父所做的，子才能做；父所做的事，子也照樣做。」（約五19）
- 「我要求父，父就另外賜給你們一位保惠師，叫他永遠與你們同在.... 保惠師，就是父因我的名所要差來的聖靈... 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...我若不去，保惠師就不到你們這裡來；我若去，就差他來。」（約十四-十六）
→但聖靈並非被動受差：「這一切都是這位聖靈所運行、隨己意分給各人的。」（林前十二11）
- 「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」（彼前一2）

永恆的救贖之約

- “I will chuse him to Life, saith the Father, but he will fall, and so fall short of what my Love designed to him: but I will redeem him, says the Son, out of that lost Estate: but yet being fallen he will refuse that grace, and the offers of it, and despise it, therefore I will Sanctify him, said the Holy Ghost, and overcome his unrighteousness, and cause him to accept it.”
(Thomas Goodwin, quoted in Mark Jones, *Why Heaven Kissed Earth*)