

神與人所立的約

WCF 7. God's Covenant with Man

1. 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 hath been pleased to express by way of covenant.(1)

【一】 神與受造者之間的差別是如此的巨大，雖然具理性的受造者都應該順服神為他們的創造者，然而除非神自動的俯就，否則他們就得不著神，成為他們的祝福與賞賜，因此神就用立約的方式來表明此意。(1)

(1) 賽40:13-17; 伯 9:32,33; 撒下2:25; 詩113:5,6; 詩100:2,3; 伯 22:2,3; 伯35:7,8; 路17:10; 徒17:24,25.

2. The first covenant made with man was a covenant of works,(1) wherein life was promised to Adam, and in him to his posterity,(2) upon condition of perfect and personal obedience.(3)

【二】 神與人所立的第一個約乃是行為(工作)之約⁽¹⁾，在這個約中，神應許了亞當和在亞當裡面的後裔生命⁽²⁾，其條件在於完全的和個人的順服⁽³⁾。

(1) 加3:12. (2) 羅10:5; 羅5:12-20. (3) 創2:17; 加3:10.

WCF 7.3 Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,(1) commonly called the Covenant of Grace, whereby He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;(2) and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.(3)

【三】 人因墮落之故，使自己無能力藉著此約得生命，主就樂意立訂第二個約⁽¹⁾，通常稱為恩典之約。藉此，祂把生命和救恩經由耶穌基督賜給罪人，要他們信耶穌基督而得救⁽²⁾；並應許將聖靈賜給一切預定得永生的人，使他們願意並且有能力相信⁽³⁾。

(1) 加. 3:21; 羅 8:3; 羅 3:20,21; 創 3:15; 賽42:6.

(2) 可 16:15,16; 約3:16; 羅10:6,9; 加3:11.

(3) 結 36:26,27; 約 6:44,45.

WCF 7.4 This covenant of grace is frequently set forth in the 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.(1)

【四】 此恩典之約在聖經中往往稱為遺命 (Testament)，是指受命者耶穌基督之死，以及其所遺留下來的永恆遺產和其所屬的一切事⁽¹⁾。

(1) 來 9:15,16,17; 來 7:22; 路 22:20; 林前 11:25.

WCF 7.5 This covenant was differently administered in the time of the law, and in the time of the gospel;(1) 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 fore-signifying Christ to come,(2) 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,(3) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.(4)

【五】 此約在律法時代和福音時代的以不同的方式實施⁽¹⁾；在律法之下，恩典之約是藉著應許，預言，獻祭，割禮，逾越節的羔羊，以及傳給猶太人的其他預表和禮儀，所有的都是預指那要來的基督⁽²⁾，這些在當時是足夠的，而且有效的，藉著聖靈的運作，它們教導和

建立了選民在所應許的彌賽亞裡的信心⁽³⁾，藉著所應許的彌賽亞他們得著了完全的赦罪，永原的救恩；此約稱為舊約。⁽⁴⁾

(1) 林後 3:6,7,8,9. (2) 來8,9 & 10; 羅4:11; 西 2:11,12; 林前 5:7. (3) 林前10:1,2,3,4; 來11:13; 約 8:56.
(4) 加3:7,8,9,14.

WCF 7.6 Under the gospel, when Christ the substance⁽¹⁾ 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,⁽²⁾ 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,⁽³⁾ to all nations, both Jews and Gentiles;⁽⁴⁾ and is called the New Testament.⁽⁵⁾ There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.⁽⁶⁾

【六】 在福音時代，當基督實體顯明的時候，此約實施的條例乃是傳講神的話，洗（浸）禮和主餐的聖禮⁽²⁾，這些條例為數雖少，而且在實施上較為簡單，並少有外在的光輝，然而在其中卻對萬國，不論猶太人或外邦人⁽⁴⁾，都以更完全的實證和聖靈的實效施行出來⁽³⁾；此乃稱為新約⁽⁵⁾。因此，並沒有兩個本質不同的恩典之約，而是同一個恩典之約處於不同的時期。⁽⁶⁾

(1) 西2:17. (2) 太. 28:19,20; 林前11:23,24,25. (3) 來12:22-27; 耶31:33,34. (4) 太28:19; 弗2:15-19. (5) 路 22:20.
(6) 加3:14,16; 徒 15:11; 羅 3:21,22,23,30; 詩 32:1; 羅 4:3,6,16,17,23,24; 來13:8.