

The Lord's Coming, Israel,
and the Church
Part 1

by Thomas Blackburn Baines

主的再来、以色列

和教会(卷一)

多马·百克宾·班尼斯著

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Part First. - The Hope of the Church

The Old Testament Scriptures are full of the coming of the Messiah in glory and power. Indeed the Jews were so occupied with these prophecies that they overlooked those which foretold His coming in weakness and humiliation. His coming in power is often spoken of by Jesus Himself and by His disciples in their converse with one another. They ask, "What shall be the sign of Thy coming" (Matt. 24:3); are told to watch, "for ye know not what hour your Lord doth come" (ver. 42); and admonished by the question—"When the Son of man cometh, shall He find faith on the earth" (Luke 18:8)? Christ's second coming was, therefore, expected by the disciples, and held a considerable place in His own teaching.

The prophets only foretell the coming of the Messiah Himself. But the New Testament shows that in this glorious advent He will be accompanied by His saints. In order for this, however, it is necessary that before Jesus comes to reign over the

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第一章 教会的盼望

旧约圣经多有说到弥赛亚在荣耀和能力中的再来。犹太人实在满脑子常有这些，却忽略预告祂在软弱和谦卑下来到的预言。祂在大能大力下的来到常是耶稣本人和祂的门徒跟祂对话上才说到的。他们问：「祢降临和世界的末了有甚么预兆呢？」（太 24:3）答复是他们要警醒，「因为不知道你们的主是哪一天来到。」（太 24:42）祂且以这问题「人子来的时候，遇得见世上有信德么？」（路 18:8）来忠告他们。因此基督的第二次来到乃门徒所期望的，也在祂一己的教训上占有相当的地位。

先知预告只有弥赛亚本人的来到，但新约显示在这荣耀的降临时，祂必会有着祂圣徒的陪同。那么为着这个，在耶稣来作地上管治之先，祂的圣徒就必须被提接上天了。因

earth, His saints should have been taken up to heaven. Accordingly the epistles make known that the first act in the Lord's coming will be to take believers to be with Himself, and the second His return with them to the world. When our Lord was on earth the time for revealing this mystery had not arrived, so that He usually speaks of His coming in general terms, without distinguishing its two different parts. Hence it is only from the epistles that we can fully understand His teaching on this subject, though when seen in their light, its Divine perfection becomes obvious.

On the night of His betrayal, Jesus says, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3). These words were spoken to comfort His disciples on His departure. He tells them that while absent He will prepare a place for them; and will presently return to take them to be with Himself.

This passage is often applied to

此之故书信公布了主再来的第一个举动，必然是提接信徒来与祂相遇，而第二个举动就是祂与他们重临世上。当我们的主从前在地上时，揭示这奥秘的时间还未来到，因此祂常笼统地说到祂的再来，没有区分这两个不同的部分。所以我们惟有在书信中才能全面明白祂在这题目上的教训，虽则在他们的亮光中来看时，其神圣完美便变得明显了。

在祂被卖的那一夜，耶稣说：「你们心里不要忧愁；你们信神，也当信我。在我父的家里有许多住处；若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在那里，叫你们也在那里。」(约 14:1-3) 这话是祂安慰门徒的临别赠言。祂告诉他们因着祂的离去，祂必会为他们预备地方，也必然会再来接他们与祂一起。

这段经文常被用来说

the death of believers. Such an interpretation, however, is unwarranted by other scriptures, and is open to serious objection. The disciples knew, not only of a resurrection, but of the separate existence of the spirit, whether in happiness, like Lazarus, or in torment, like the rich man. If, therefore, Jesus was only telling them that after death their spirits would be with Him in paradise, He merely told them what they knew. Concerning death, moreover, it is said that the believer goes to be with Jesus, never that Jesus comes for the believer. Nor would the hope given to the disciples, at such a crisis, be that of entering into any imperfect state, such as the existence of the spirit even in paradise. The passage implies completeness, that perfect reunion which only takes place "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Death is not the believer's hope, but the redemption of the body. "If our earthly house of this tabernacle be dissolved," still the hope is the "house not made with hands, eternal in the heavens." Paul is willing, no doubt, "to be absent from the body and to be present with the Lord," but his desire

到信徒的死。可是这样的诠释是与别的经文相违背的，因而招致严重的反对。门徒们都知道，无论在像拉撒路的快乐或像财主的受苦上，不单止关乎到复活，且也有着灵的分隔。因此，若耶稣只单单告诉他们他们死后灵魂与祂在乐园里，祂就只是告知他们所知道的。再者，关乎到死亡一事上，所说到的是信徒会去与耶稣同在，而不是耶稣来到信徒处。也不是在这样的危急关头所给与门徒的一个得进入例如灵魂得以在乐园里存在等任何不完美状态的盼望。「这必朽坏的既穿上不朽坏的，这必死的既穿上不死的。」(林前 15:54) 这经文既有完美的含义，那么唯一会发生的就只有完美合一了。信徒的盼望不是死亡，而是身体的得赎。「我们这地上的帐棚若拆毁了」，依然盼望得着「不是人手所造，在天上永存的房屋。」毫无疑问保罗愿意「离开身体与主同住」，他所渴望的「并非愿意脱下这个，乃是愿意穿上那个，好叫这必死

is, “not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. 5:1-9). This, the perfect state, is the true Christian hope, and surely in the parting words of comfort to His disciples, when promising to come again and take them to Himself, nothing short of the fulfillment of this hope can have been in the Lord's mind.

There our Lord first foretells Peter's death; then, being asked what should become of John, replies—“If I will that he tarry till I come, what is that to thee?” (John 21:22). Now this could not mean that John might live till the end of the world. But neither could it mean that John might go to be with Jesus at his death. In this case, how would he have differed from Peter or any of the other disciples? Moreover, this interpretation would rob the words of all meaning, making them equivalent to this—“If I will that he lives till he dies, what is that to thee?” The coming referred to, therefore, is neither the departure to be with Jesus at death, nor His appearing at the end of the world.

On a solemn occasion Jesus tells His disciples that He will come to take them to Himself. Shortly afterward He

的被生命吞灭了。」(林后 5:1-9) 这完美的状况才是基督徒的真正盼望，也肯定是主跟祂门徒离别时所说到安慰的话。当祂应许再来，和接他们到祂那里去时，在主心意中能够有的就是这盼望的得以应验。

我们的主在那里预告彼得的死亡，就在彼得问到约翰将会如何之后，主回答说：「我若要他等到我来的时候，与你何干？」(约 21:22) 这不可能是说到约翰会生存到世界的末了，决也不能说到约翰可以在他死时去与耶稣一起。若是这样，约翰跟彼得和任何别的门徒有何分别？再者，这样的诠释会失掉经文的所有意义，使之等同于说「我若要他活到他死的时候，与你何干？」因此，主的再来说到的既不是在死时离去与主一起，也不是说到祂在世界末日时的显现。

在这严肃的处境上，耶稣告诉祂的门徒说祂必会来接他们到祂那里去。

bids them not to be surprised if one of them tarries till He comes. However little the disciples might yet be able to distinguish between the two parts of His coming, there can surely be no doubt that these utterances were meant to bring before their minds the same blessed hope.

These two passages, then, teach us: First, the return of Jesus for His saints, not at death or the end of the world, but at some definite though unrevealed period, when all shall be brought together to the place He has gone to prepare for them; and secondly, that this coming again, though uncertain as to time, might occur before the death of one, at least, of the apostles. So the disciples understood it, for there "went this saying abroad among the brethren, that that disciple should not die" (John 21:23), and though the Holy Ghost corrects this error, we are never told that it consisted in believing that Jesus might come in John's lifetime; still less in believing that if He did come, John would not die. Christ's own words expressly authorized the former belief; and other parts of Scripture make it clear that Christians living at the Lord's coming will be translated without seeing death. The

不久之后祂嘱咐他们不要因着他们其中一个要留到祂来而感到惊奇。祂再来这两部分的分别无论如何小，门徒总能分别，毫无疑问地，这些说话肯定是说到将那相同蒙福的盼望带到他们心思之前。

那么这两段经文教导我们的便是：一、耶稣的再来是为着祂的圣徒，不在他们死亡时，也不在世界末日，而是在一确定但仍未得揭示的时间，那时所有圣徒必会一起被领来到祂为他们预备的地方；二、这再来虽在时间上不确定，可能会在最少其中一个使徒死前发生的。因此门徒们是明白的，「于是这话传在弟兄中间，说那门徒不死。」(约 21:23) 虽然圣灵更正了这错误，我们从来不是被告之来相信耶稣会在约翰有生之年来的，更不会来相信祂若来，约翰便不会死。基督一己的话特意地正式承认前者的信念，而其它圣经经文也弄清了在主再来时仍活着的基督徒必会在不见死地下来被接去的。因此门徒们的错误不在于

disciples' error, therefore, did not consist in this understanding of the words of Jesus; but in adding to those words, and converting a statement that John might tarry into a prediction that he would tarry.

He left its full significance to be brought to the hearts of His disciples by that Spirit of truth, who was to "teach them all things, and bring all things to their remembrance whatsoever He had said unto them." What, then, does this Holy Spirit teach us concerning the wondrous theme we are here considering?

The question is not treated at length in the Acts, which, however, contains a passage clearly announcing the Lord's return, in some form or other, before the end of the world. Immediately after His ascension, while the disciples still "looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:10-11). Now no time is here mentioned, and if the passage stood by itself, it might be supposed to refer

他们对耶稣说话的理解，而是在主这些话语上有所添加，将主说到约翰会存留的一句话改动为预言约翰得存留。

祂交付真理的圣灵来将其丰富的重要性放进祂门徒的心中。「祂要将一切的事指教你们，并且要叫你们想起我对你们所说的一切话。」(约 14:26) 那么圣灵在关乎到我们这里所思想的奇妙题目上有甚么教导？

在使徒行传中没有详尽地处理这问题，但其中也有一段经文清晰地宣告在世界结束之先主某种形式的再来。在祂升天那一刻，当门徒仍「定睛望天的时候，忽然有两个人身穿白衣，站在旁边，说：加利利人哪，你们为甚么站着望天呢？这离开你们被接升天的耶稣，你们见祂怎样往天上去，祂还要怎样来。」(徒 1:10-11) 这里没有提及时间，若单独来看这经文的话，它会被认为是说到世界末日的。但将这与其它经文作比较时，这诠释便变得没

to the end of the world. But, comparing it with other passages, this interpretation becomes impossible. For, in the first place, His coming again was to be “in like manner” with His ascension, and nothing can be conceived more unlike to this event than the appearance of the Judge upon the great white throne. Secondly, when the Judge then appears, He does not come to the world, for “the earth and the heaven flee away.” It is the dead who are summoned before the Judge, not the Judge who comes to them. (Rev. 20:11-15.) But, thirdly, our Lord had Himself constantly spoken of His coming, and had only recently named its effect upon the disciples as a special ground of consolation and hope, as the one precious comfort to stay their hearts during His absence.

But it is in the epistles, where the Spirit has fully unfolded “all that Jesus began both to do and teach” while here on earth, that this “mystery” of the separate coming for the saints, hitherto hid in the counsels of God, is first distinctly revealed. The earliest of these epistles, as nearly all competent critics are agreed, is the first of those addressed to the Thessalonians. Paul had spent at the outside three or four

有可能。一、祂的再来是与祂的升天情况相似的，那么没有甚么可想象的东西比主再来这件事跟白色大宝座的审判更不相似了；二、当那审判者显现时，祂不是临到世上，因为「天地都逃避」了；是死人被召来到审判者前面，而不是审判者临到他们(启 20:11-25)。三、一直说到祂再来的是我们的主，但只是最近才向门徒说到这再来乃是作为他们安慰和盼望的特别根据，就是当祂不在时存留在他们心中的一大宝贵安慰。

在圣灵全面揭示在地上的「耶稣开头一切所行所教训的」(徒 1:1)书信中，叫一直隐藏在神旨意中为着圣徒而分开回来这「奥秘」就在祂来到世上时初次得着明显的揭示。几乎所有胜任的评论者都同意，第一封书信就是帖撒罗尼迦前书。保罗曾在帖撒罗尼迦城外停留三至

weeks in Thessalonica (Acts 17:2), and the whole of the instruction possessed by the believers was derived from him during this brief visit, which was followed shortly by his first epistle. It is interesting, therefore, to observe the truth they had received, and to note its practical effect. On both these points the Holy Ghost has given full information. The apostle rejoices in their “work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.” They “were ensamples to all that believe.” Not only in Macedonia and Achaia, but also in every place, people were relating how these Thessalonian converts had “turned to God from idols, to serve the living and true God, and to wait for His Son from heaven” (1 Thess. 1:9-10). These, then, were the two characteristics of the Thessalonian Church.

In the fourth chapter, to which we shall presently have occasion more fully to refer, the apostle alludes to the Lord's coming in these remarkable terms—“For this we say unto you by the word of the Lord, that WE which are alive and remain unto the coming of the Lord shall not prevent them which are asleep”; and later, “then WE, which are alive and remain, shall be caught up together with them in

四星期 (徒 17:2) , 信徒得着的整套教训都是随着他这短暂的停留中而有第一封书信之后而来的。因此察看他们得着的真理和留心其实际的果效是有趣的。圣灵在这两方面都给与丰足的数据。使徒因着他们「信心所作的工夫, 因爱心所受的劳苦, 因盼望我们主耶稣基督所存的忍耐」(帖前 1:3) 而欢欣。他们「作了.....所有信主之人的榜样」(帖前 1:7) , 不单止马其顿和亚该亚, 并且各处的信徒都知道这些帖撒罗尼迦信徒「怎样离弃偶像, 归向神, 要服事那又真又活的神, 等候祂儿子从天降临。」(帖前 1:9-10) 那么这就是帖撒罗尼迦教会的两大特征。

我们在帖前 4 章有着可详细参照的事情, 使徒说到主再来时用上「我们现在照主的话告诉你们一件事: 我们这活着还存留到主降临的人, 断不能在那已经睡了的人之先。」这值得注意的用语。之后有「我们这活着还存留的人必和他们一同被提到云里, 在空中与主相遇。这

the clouds” (1 Thess. 4:15-17). Jesus had told His disciples, that one of them might tarry till His return. Here the Holy Ghost intimates that believers then living might also remain to that time. He contrasts the “we which are alive” with “them which are asleep.” What is the significance of the word “we” used in this manner? A speaker might say to his audience—“We who live to the end of this century.” It would not mean that any of them must live till then, merely that they might. But it would be senseless to say—“We who live to the end of the next century.” So, here, the Holy Ghost is not revealing the time of Christ's return, but, while leaving this indefinite, is urging the hope which God would have believers cherish. If He did not mean them to be looking for the Lord's coming during their own lifetime, the use of the first person would be not only meaningless but erroneous.

Compare this language with our Lord's own words. Jesus says—“I will come again”; Paul says—“The Lord Himself shall descend from heaven.” Jesus says—“I will receive you unto Myself”; Paul says that “the believer still living shall be caught up to meet the Lord in the air.” Jesus gives as His

样，我们就要和主永远同在。」（帖前 4:15-17）耶稣曾告诉祂的门徒，他们中间有人会存留到祂回来。圣灵在这里宣告说那时活着的信徒也可能存留到那时。祂以「我们这活着还存留的人」跟「那已睡了的人」作比对。在这情况下所用「我们」一词有何重要性？也许有讲者对会众说「我们活到本世纪末的人」。这不是说到他们任何人必然活到那时，只说他们可以；若说「我们要活到下一个世纪末了。」便是无知。所以圣灵在这里不是要启示基督回来的时间，而是任让这不确定来促使神想信徒抱有的盼望。若祂不是说到在他们有生之年来仰望主的再来，那么用上「我们」这第一身就不单止无意思，且是错误了。

比对这经文与主所说的话。耶稣说：「我必再来」（约 14:3）；保罗说：「主必亲自从天降临。」（帖前 4:16）耶稣说：「我必接你到我那里去」（约 14:3）；保罗说：「这活着存留的人必.....被提到云

motive, “That where I am there ye may be also”; Paul declares—“So shall we ever be with the Lord.” Jesus gives His promise that the hearts of the disciples might not be troubled; Paul exhorts sorrowing believers to “comfort one another with these words.” There can surely be no question that these passages, running so closely parallel, relate to the same event. And what is the event? Not the end of the world, for it might happen in the lifetime of the generation then on the earth. Not death, for the living were to be caught up without seeing death. It can be nothing else, then, but the coming of the Lord for His own, according to the gracious promise He had, before His departure, given the disciples.

“Behold,” he says, “I show you a mystery. We shall NOT all sleep, but we SHALL all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and WE shall be changed” (1 Cor. 15:51,52). Here, then, we are expressly told, what in the other passage we might confidently infer, that those living at the Lord's coming for His saints shall not die, but shall be changed. But is

里，在空中与主相遇。」
(帖前 4:17) 耶稣以「我在那里，叫你们也在那里」
(约 14:3) 作为祂的动机；
保罗宣告「我们就要和主永远同在。」
(帖前 4:17) 耶稣给这应许好叫门徒的心不至忧愁；
保罗劝告忧伤的信徒「当用这些话彼此劝慰。」
(帖前 4:18) 毫无疑问这两处那样紧接并排的经文说到相同的事情。不是世界末日，因这可在那一代地上的人有生之年发生；不是死亡，因有活着还存留的在不见死地下被提。这不是别的，只会是主的再来，是按祂离开前所给与门徒的荣耀应许。

「看哪！我如今把一件奥秘的事告诉你们：我们不是都要睡觉，乃是都要改变，就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变。」
(林前 15:51-52) 那么在这里特特告诉我们的，就是我们确信在别些经文所说到的，就是那些存活到主为祂的圣徒再来时的人是必不会

not this coming at the end of the world? Let us look closely at the text. There is no mention here made of the resurrection of unbelievers. The two classes put in contrast are, therefore, believers who will be living at this advent, and believers who are dead. Now, in which of these classes does the apostle range himself and those to whom he was writing? Not with the dead, but with the living. Had he meant that both he and they would be in their graves, he would have said "The trumpet shall sound, and we shall be raised incorruptible, and the living shall be changed." So modern theology puts it. The Holy Ghost inverts it, classing the present generation as those who might live to the Lord's coming. If it be said that the Spirit, who searcheth "the deep things of God," must have known that the Thessalonians would die before the Lord's return, and cannot, therefore, have meant them to look out for it as a present hope, the answer is, that Christ himself did so place it before John, though, of course, He knew that it would not happen till after John's death. "The foolishness of God is wiser than men." These words were chosen that the hope of the Lord's coming might be ever present to the believer's

死的，但他们必定改变。这不就是世界末日了么？让我们紧贴地来看这经文。在这里没有提到叫不信的人复活。因此那些存留至这降临的信徒和那些睡了的信徒成为对照的类别。那么使徒将自己和那些收信人归作那个类别呢？不归作睡了的，而是活着的。要是他要说他和受信人都要进到坟墓，那么他就会说「号筒要响，死人要复活成为不朽坏的，我们也要改变」了。因此今时的神学是作这结论的。但圣灵将它倒转，将当代的人归入那些会存留至主再来的那一类别。若说圣灵是那参透「神深奥的事」(林前 2:10)的，那么祂必然知道帖撒罗尼迦人必会在主再来之先死去的，因此不能够说到他们仰望这个作为他们当下的盼望，就是基督本人真的将这盼望放在约翰面前，虽则祂当然知道这只会发生在约翰死后才发生，这就是答案所在。「神的愚拙总比人智慧。」(林前 1:25)所选上的这些经文乃是作为常在信徒心中对主

heart.

But does not scripture expressly say that “it is appointed unto men once to die?” Let us examine the passage in which these words occur. Speaking of Christ's one offering, it says—“Now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself: and AS it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, apart from sin, unto salvation” (Heb. 9:26-28).

This doubtless shows that, since sin entered, it is the order of nature that man should die. But why is this stated here? Simply to bring out the fact that Jesus has taken man's place, and endured the death and judgment which were his due. The argument is that AS these were appointed to man in consequence of sin, so, in like manner—Christ suffered the same lot; and now, having on His first appearing borne death and judgment as the believer's substitute, He can appear to him a second time, having nothing more to do with sin, for his salvation. This is in harmony with the whole argument of the chapter, which

再来的盼望。

但圣经不也特特说到「按着定命，人人都有死」（来 9:27）么？让我们来检视出现这字句的经文。当说到基督的一次献上时，所写的是：「但如今在这末世显现一次，把自己献为祭，好除掉罪。按着定命，人人都有一死，死后且有审判。像这样，基督既然一次被献，担当了多人的罪，将来要向那等候祂的人第二次显现，并与罪无关，乃是为拯救他们。」（来 9:26-28）

这无疑是在说到因着罪的进来，按着自然律人就是必会死亡的。但为甚么这里是这样说的？不过是要带出一个事实，就是耶稣曾取上人的地位，进入死和审判这人当得的分。论据就在于因为死和审判都是因着罪而派定给人的，同样地，基督就要有着相同的遭遇，就在祂第一次显现时，作为信徒代表来背负死亡和审判。祂会第二次向信徒显现，是与罪无关的，乃是为拯救他们。这与整章的论点是和谐一致的，就是将部分

contrasts the partial and temporary result of the Levitical sacrifices with the perfect work of Christ, who “now once, in the end of the world, hath appeared to put away sin by the sacrifice of Himself.”

Instead of proving, therefore, that death and judgment must necessarily come upon man, the text shows that neither death nor judgment, as the penalty for sin, remain to the believer.

And this is obvious from another consideration. The text declares that “it is appointed unto men once to die, but after this the judgment.” If it proves, then, that the believer must die, it proves that he must be judged; and if it does not prove that he must be judged, it does not prove that he must die. But our Lord Himself says—“He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment” (John 5:24). The word in the original is the same as in the Hebrews, though our translation renders it “condemnation.” The believer, then, has passed out of the condition described in this text, and having escaped the judgment, which is one penalty of sin, he cannot be liable to the death, which is the other.

和短暂果效的利未献祭跟基督的完美工作作比对，基督「如今在这末世显现一次，把自己献为祭，好除掉罪。」(来 9:26)

因此不是要证明死亡和审判必须临到人，这经文显示留给信徒的不是作为罪之刑罚的死亡和审判。

从另一方面来看，这也是明显的。经文宣告说：「按着定命，人人都有一死，死后且有审判。」(来 9:27) 那么若这证明信徒是必须死的，那么这也证明他是必须被审判的；若这没有证明他必须被审判，那么这也没有证明他必须死。但我们的主亲口说：「那听我话，又信差我来者的，就有永生；不至于定罪。」(约 5:24) 「定罪」的原文跟希伯来书是相同的，虽然我们的译本将它译作「定罪」。那么信徒已出离在这经文中所描述的光景，已逃离审判罪这一大刑罚，他也不能服应于死这另一刑罚。

But, if so, why do believers die? Not as the penalty for sin, for if the believer has to bear any part of the penalty of sin, the atonement of Christ is not a perfect work. But though the penalty for sin has gone, the consequences of sin have not yet been thoroughly effaced, nor will be until “the redemption of the body.” As connected with the old creation, the body is “of the earth, earthy,” and as such liable to natural decay. It is no longer judicially subject to death, and therefore, should the Lord come before its powers are exhausted, it will be changed at once, without tasting death, from “the image of the earthly into the image of the heavenly.” But it is naturally subject to decay, and should the Lord tarry till its strength fails, it falls asleep and awaits its own redemption and the Lord's coming in the grave, instead of upon the earth. Hence the death of the believer is spoken of in figures pointing to its transitory nature and blessed termination—“falling asleep in Jesus,” pulling down a tabernacle, or “sowing in weakness” what is “raised in power.”

若是这样，那为甚么信徒要死？并非是罪的刑罚，若信徒要背负任何部分的罪之刑罚，那么基督的救赎就不是一完美的工作。虽然罪的刑罚已除，但罪的后果要一直到「身体的得赎」才可完全抹去。身体因着出于泥土而与旧造的有所联系来属乎土，因此服应于天然的衰败。在法理上不再服应于死，因此当主在身体的能力耗尽之先来到时，身体便会立时改变，不用尝受死味，从属土的形状变成为属天的形状（林前 15:49）。但身体天然地服应于衰败，主若迟延，身体力量衰败了，身体就进入睡觉，不是在地上，而是在坟墓中等候其得赎和主的再来。因此信徒的死在形像上是指着其暂时的性质和蒙福的终结来说的：「在耶稣里睡了的人」（帖前 4:14）乃是帐棚的拉倒；也可说「所种的是软弱的」，而「复活的是强壮的。」（林前 15:43）

Chapter 2 - Indirect References to the Lord's Coming for Living Believers

I. The expectation of the Lord's speedy return is constantly used as an incentive to sobriety, moderation, and godliness of walk. Thus the apostle, after various practical exhortations, writes "And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light" (Rom. 13:11,12). Now "salvation" is here held out as a near prospect, and the question is, what the salvation referred to means? It is not conversion or forgiveness of sins, for these are not a hope, but a present portion; the believer being "in Christ," and subject neither to condemnation nor separation. It is not death, at least death is never elsewhere thus described. It is not the end of the world, for that, as the Romans knew, was a distant event, to the near approach of which any appeal would have been both fruitless and false.

What, then, is the "salvation" here spoken of? We have seen that in the Hebrews "salvation" is connected with the Lord's coming "the second

第二章 主为活着信徒再来的旁证

一、期望主快快的再来常被用来作为严谨、节制和敬虔行止的动机。因此使徒作完不同实在的劝勉之后，便说：「再者，你们晓得现今就是该趁早睡醒的时候；因为我们得救，现今比初信的时候更近了。黑夜已深，白昼将近；我们就当脱去暗昧的行为，带上光明的兵器。」（罗 13:11-12）这里说的「得救」是被看作一个快要临到的光景，但要问的是：这得救是指着甚么来说的？这不是说到悔罪和罪的赦免，因为这些并不是盼望，而是一个当下的分；信徒既在基督里，就不会服应于定罪或与主分离了。这不是死亡，最小没有一处经文是这样说到死亡的。这不是说到世界末日，正如罗马书所说，死亡乃是一遥远的事情，当死亡临近时，任何诉说都只会是无益和虚假的。

那么这里所说的「得救」是甚么？从希伯来书得知「得救」关乎主的「第二次」再来。祂在第一次

time.” Having put away sin at His first coming, He will “appear the second time,”—not to the world, but—“unto them that look for Him,” “apart from sin unto salvation.” All believers look for Jesus, and I doubt not that all are here included. Their salvation, then, takes place at His second advent.

If, therefore, “salvation” is used in the same sense in the Romans as in the Hebrews, the “salvation” which is said to be drawing near is that which is wrought by the coming of Jesus for His saints. But as the character and object of the epistles are different, it may be well to inquire whether any light as to the meaning of the word can be gathered from the Romans itself. Let us take this passage—“We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope” (Rom. 8:23,24). The salvation here spoken of, then, is not security, or freedom from condemnation, which the believer already enjoys; but a hope for which, though having “the first fruits of the Spirit,” he waits and even groans. Nor is it the death of the body or the spirit going to be with Jesus. Just the opposite; it is “the adoption, to wit, the redemption of our body.” Believers are

来时除罪，必会「第二次显现」，不为世人，而为「那等候祂的人」，「并与罪无关，乃是为拯救他们」(来 9:28)。毫无疑问等候耶稣的所有信徒全都被包括，那么他们就在祂第二次降临时得救了。

因此，若罗马书与希伯来书在「得救」上有相同用法的话，那么「得救」就是说到因着耶稣为着祂的圣徒而来时所作成的得以亲近。可是书信的性质和目的是不相同的，最好要来求问究竟单从罗马书本身在这用字的意思上有否亮光。让我们看看这经文：「我们.....也是自己心里叹息，等候得着儿子的名分，乃是我们的身体得赎。我们得救是在乎盼望。」(罗 8:23-24)这里所说的得救可不是平安，或信徒早已得享的免于定罪；而是一个得救的盼望，虽则已有「圣灵的初果子」，却仍等候，甚至叹息。这也不是身体的死亡，或灵魂与耶稣在一起。恰恰相反，这是「等候得着儿子的名分，乃是我们的身体得赎。」信徒

“predestinated to be conformed to the image of God's Son” (Rom. 8:29). They have already “received the Spirit of adoption, whereby we cry, Abba, Father.” But the body is not yet conformed to Christ's image, and the work of adoption is not completed until this also is redeemed. It is, then, for this we wait. This is the salvation for which we hope. But this “redemption of the body” is what Christ effects at His coming for His saints, when living believers “shall all be changed in a moment, in the twinkling of an eye”; or, as stated in Thessalonians, “we which are alive and remain, shall be caught up in the clouds to meet the Lord in the air.” Salvation, then, in the Romans, as in the Hebrews, is the change wrought in believers when Jesus returns to take them to the place He has gone to prepare for them.

And how is this salvation spoken of? As a distant hope, to be realized at some remote period? No, but as a living hope, which might be realized at any moment, and in the near prospect of which vigilance and sobriety are urged as befitting the Christian. It is regarded, indeed, as already at hand, for in God's thoughts one day is as a thousand years, and a thousand years

是「预先定下效法祂儿子的模样」(罗 8:29)的人，已得圣灵，「因此我们呼叫：阿爸！父！」但身体还未曾模成基督的形像，除非身体也得赎，否则承受的工夫作不成。我们为此来等候，这就是我们所等候的得救。但这「身体的得赎」是在主为祂的圣徒来时所生效的，那时活着的信徒「都要改变，就在一霎时，眨眼之间」(林前 15:51-52)，或如在帖撒罗尼迦前书所说「我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。」(帖前 4:17)那么在罗马书中的得救就如同在希伯来书中的一样，是当主回来领信徒来到祂为他们预备的地方时所作成的改变。

是如何说到这得救的？既是一遥远的盼望，得以实现是否遥遥无期？不，这是一活泼的盼望，是随时可以实现的，因着期望快来，便会促使信徒以警醒和节制为合适的。这事实是被看为近在眼前的，因为于神来看，一日如千年，千年如一日。时

as one day. Times and seasons are in His power, and the believer's place is not to be calculating dates, but to be looking for the Lord's return. God in wisdom and grace may postpone the day; but to the Church the hope should be ever present.

The Lord's coming is applied in the same practical way in the Epistle to the Philippians. They are warned not to “mind earthly things,” and exhorted to follow the apostle: “For our conversation is in heaven, from whence also we look for the Savior, the Lord. Jesus Christ, who shall change our body of humiliation, that it may be fashioned. like unto His body of glory” (Phil. 3:20, 21). Here, again, the apostle is waiting, not for death, but for the coming of Jesus, whom he expects as a Savior, that is, One who brings salvation; and the salvation He brings is that same “redemption of the body” named in Romans as the Christian's hope; that same transformation described in Corinthians as the expectation of the living believer; that same rapture referred to in Thessalonians as awaiting us “who are alive and remain”; that same salvation spoken of in Hebrews as the object of Christ's second appearing to His own

间和时机都在祂权柄之下，而信徒的位分不是要来数算日子，而是要来仰望主的再来。智慧和恩典的神也许会延迟那日子，但对教会来说，那盼望总该常是当下的。

主的再来在腓立比书中也有着相同的实际应用。使徒要求他们不要「专以地上的事为念」（腓 3:19），且劝告他们来跟随他。「我们却是天上的国民，并且等候救主，就是主耶稣基督从天上降临。祂要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似。」（腓 3:20-21）使徒在这里有再一次的等候，不是等候死亡，而是等候耶稣的再来，耶稣是他所期待带来救恩的救主，而祂所带来的救恩是相同于罗马书中作为基督徒盼望的「身体得赎」；在哥林多书信中说到的相同改变乃是活着还存留信徒的期望；在帖撒罗尼迦书信中所说活着还存留的人在等候着相同的被提；在希伯来书说到的相同救恩乃是基督向

redeemed ones. And here, again, it is a present hope; the apostle says—"We are looking for the Savior," that is, are now in the attitude of expectation. Nor is it merely the present tense which shows this. The immediate character of the hope is urged as a reason against their being engrossed with earthly things, just as, in the next chapter, they are exhorted—"Let your moderation (or yieldingness) be known unto all men. The Lord is at hand." The anticipation of the Lord's speedy return was to check self-assertion and self-seeking. It is no general exhortation to yieldingness, but an exhortation founded on the truth that the Lord is at hand. So real and practical was this hope to the Philippian believers!

It is used with a similar object in the Epistle to Titus. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the appearing of the glory of our great God and Savior Jesus Christ" (Titus 2:11-13). Here are two things looked for, "the appearing of the glory," and "that blessed hope." What is meant by

祂一己救赎的人第二次显现的目的。在这里有的也是一当下的盼望，使徒说：「我们.....等候救主。」(腓 3:20) 就是说我们现正持有期望的态度。显示这个的不单止是现在式。所要求的是当下的盼望，免得他们被世事缠绕，就如同在腓 4 章中给他们的劝告：「当叫众人知道你们谦让(或降服)的心。主已经近了。」(腓 4:5) 预期主快来是阻止一意孤行和求取一己私利。不是一个一般降服的劝告，而是一建基主近了这真理上的劝告。这盼望于腓立比信徒是真实和实际的。

在提多书中，所说的救恩有着一相似的目的。「因为神救众人的恩典已经显明出来，教训我们除去不敬虔的心和世俗的情欲，在今世自守、公义、敬虔度日，等候所盼望的福，并等候至大的神和我们救主耶稣基督的荣耀显现。」(多 2:11-13) 这里有两样要着眼的东西，「恩典的显明」和「盼望的福」。后者作何解？

these last words? Not conversion, for that is a fact; nor death, for that is never spoken of as a hope. In Romans the hope is “the redemption of the body,” in Philippians the changing of the body into Christ's likeness, which would take place at His coming, and might be in the believer's lifetime. This hope, then, was familiar to Titus, and surely it can be to none other that the apostle alludes, in these terms. This will be still more evident when we see how closely the other part of Christ's coming, here called “the appearing of the glory,” is associated with the first act of His return for His saints. But apart from this inference, the nature of the hope held out in the other epistles, makes it morally certain that the “blessed hope” thus mentioned, is the same to which such frequent reference is elsewhere made.

As a prospect exercising a sanctifying power over the soul, it is further used by Paul in writing to the Thessalonians. He desires that their “whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23). Now if the Lord's advent might be expected in their lifetime, this language is quite natural. But how could it be used, if the Holy

不是已成事实的悔改归主；也不是死亡，因这永不会说成一个盼望。罗马书中所盼望的是「身体的得赎」；腓立比书是盼望身体改变成基督的模样，这会在祂再来时发生，也可能在信徒的有生之年。据此看来，这盼望就是提多所熟悉的，并且肯定的是这盼望是给与使徒所想给与的人。当我们看见联于祂为祂的圣徒回来这第一个举动，这里称为「恩典的显明」这基督再来的其它部分是何等接近时，这就更加得以证实。除了这推论之外，在其它书信中所持定盼望的性质，道德上更确定这里所提及的「盼望的福」乃是相同于别处那么经常说到的。

作为一个向生命施行洁净大能的期望，保罗在帖撒罗尼迦前书中进一步用上它。他渴望他们的「灵与魂与身子得蒙保守，在我主耶稣基督降临的时候，完全无可指摘！」（帖前 5:23）如今既期望主的再来在他们有生之年来到，这说法便十分当然了。但若圣灵是想信徒来认为

Ghost meant believers to regard this coming as long after their own deaths? Where death is looked for, the words are—"I am ready to be offered up," or, "Be thou faithful unto death." Such language is used by most Christians as of universal application. Why, then, does the Spirit here speak so differently? Why does He bid them look for the Lord's coming instead of death? Surely because the Lord's coming, and not death, is that for which He would have the believers waiting. This attitude of longing expectation is what Jesus and the Holy Ghost alike enjoin. And so, in writing at a later period to the same Church, the apostle prays that the Lord would direct their hearts "into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5), or rather, "the patience of Christ," He waiting in heaven, and we, in fellowship with Him, here on earth.

Nor is this truth confined to Paul. Its doctrinal exposition is not, indeed, found elsewhere, but it is often alluded to as a familiar truth, forming the basis of practical exhortations. Thus Peter says, "The end of all things is at hand; be ye, therefore, sober and watch unto prayer" (1 Peter 4:7). "The end of all things" is not death; and it

这再来是在他们死后很久才来到的话，如何会这样写的呢？当谈到死亡时，用语是「我离世的时候到了」（提后 4:6），或「你务要至死忠心」（启 2:10）。这样的说法是大部分基督徒用到的，是普遍地应用的。那么为甚么圣灵在这里说得那样不相同？为甚么祂嘱咐他们着眼于主的再来而不是死亡呢？肯定是因为祂想信徒等候的不是死亡而是主的再来。期望的态度是耶稣和圣灵同样吩咐的。因此在后来写信给同一所教会时，使徒祈求主引导他们的心来「爱神，并忍耐等候基督。」（帖后 3:5）又或者是「基督的忍耐」叫祂在天上等候，而我们则在地上与祂相交。

这真理不是保罗独有的，在别处实在找不到其教义性的阐述，却常有说到相似的真理，成为实在告诫的根据。因此彼得说：「万物的结局近了。所以，你们要谨慎自守，警醒祷告。」（彼前 4:7）「万物的结局」不是死亡；这

cannot mean the end of the world, for the end of the world was not at hand. It was an event of the utmost magnitude, as the words import, and at the same time one which might be speedily anticipated. Only one such event is elsewhere spoken of. The Lord's coming is held out as a present expectation, as an incentive to sobriety and watchfulness, and as a transaction of tremendous importance, closing God's present dealings, and bringing in an entirely new order of things. The coming, indeed, is here viewed in its widest sense, including both its parts, but that it is the coming there can be no doubt. And this event is said to be "at hand," and is used as a ground of exhortation to sobriety and prayerfulness.

II. In the above quotations we have seen how this "blessed hope" is constantly employed to enforce holiness and godliness in individual walk. In the same spirit it is further used to enjoin faithfulness in the midst of ecclesiastical corruption. It is the fence God has provided against the evils within the Church, as well as against the evils of the surrounding world. Fearful corruption and wickedness had shown themselves at

也不能是世界末日，因为世界末日还未临近。这是一极之重大的事件，因着圣经是这样，同时任何人都立时有这预期。其它地方只有一处说到这事件，主的再来是被看为一个当下的期望，作为一个警醒和守望的动机，也作为一个完成神如今的作为，和引进一个完美崭新事物秩序，极之重要的过程。在这里实在是最宏观地看包括那两方面的再来，但这再来是毫无悬念的。这事情被说为「近在眼前」，也被用作劝勉警醒和恒切祷告的根据。

二、我们在以上引述的经文中看见这「盼望的福」如何经常地在个人的行止上促使人圣洁和敬虔；这也以同一态度来进一步在教会败坏中被责成来忠心。这是神一直为防止在教会内的罪恶和世界周围的罪恶所设置的围栏。在推雅推喇已显出厉害的败坏和罪恶，陷在审判的危机中。

Thyatira, and judgment was threatened.

But in the midst of the failure were some faithful ones, whom the Lord thus addressed—“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have, hold fast till I come” (Rev. 2:24,25). The Church at Philadelphia was weak, but was maintaining the truth amidst opposition. To it the Lord writes—“Behold, I come quickly; hold fast that which thou hast, that no man take thy crown” (Rev. 3:11). All around were weakness and wickedness, and the faithful are enjoined to “hold fast” what they have. But till what time? In one case it is said,—“till I come”; in the other—it is implied, and the hope is given—“Behold, I come quickly.” Now why name the Lord's coming, if the believers were to look for death, and not the Lord's coming? Where death is meant, it is mentioned. In these very epistles, the Lord writes—“Be thou faithful unto death”; just as when on earth He had told His disciples—“Whosoever killeth you will think that he doeth God service.”

主对在失败中的一些忠信人说：「至于你们推雅推喇其余的人，就是一切不从那教训、不晓得他们素常说撒但深奥之理的人，我告诉你们，我不将别的担子放在你们身上。但你们已经有的，总要持守，直等到我来。」（启 2:24-25）非拉铁非的教会是软弱的，却能在反对中持守真理。为此主说：「看哪！我必快来，你要持守你所有的，免得人夺去你的冠冕。」（启 3:11）四围都是软弱和罪恶，而忠信的人被嘱咐来「持守」他们所有的。直到何时？一方面可以说「直到我来」；另一方面，其意味和所给与的盼望是：「看哪！我必快来。」如今要问的问题，若要信徒着眼的是死亡而不是主的再来，那为甚么要提到这再来？在那里说到死，只是提及吧了。在这些书信中，主说「至死忠心」，正如祂在世上时曾对祂的门徒说：「凡杀你们的就以为是事奉神。」（约 16:2）那

Death, then, was not what the faithful brethren in Thyatira and Philadelphia were to look for, but another event. And this other event might happen in their lifetime, for how else could they be exhorted to hold fast what they had until it occurred? Or why should they be told that the Lord would come quickly, if it were not meant to cheer their hearts as a present anticipation?

So, too, in the Epistle to the Hebrews. Some of those addressed were in danger of being shaken in the faith. Persecution was at hand, and they had “not yet resisted unto blood.” The apostle trembled for the reality of the work in some of their hearts, and warns them most solemnly against apostasy after receiving so much truth and being made partakers of such outward privileges. He earnestly beseeches them—“Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry” (Heb. 10:35-37). A modern preacher would say—“Yet a little while and this scene will close; death will put an end

么在推雅推喇和非拉铁非教会中忠心的弟兄姊妹所着眼的并不是死亡，而是别样事情了。这别样的事情既会在他们有生之年发生，还会劝告他们来持守所有的，直至这事情发生么？若这不是一个能畅快他们心灵的当下预期，那为甚么要告诉他们主要快来呢？

希伯来书也一样。其中一些收信人有着信心动摇的危险。逼害近在眉睫，他们可「还没有抵挡到流血的地步。」（来 12:4）使徒为着其中一些人心中所作工作的实况来颤抖，并以最严厉的话来警告他们在得着那么多真理和有分于这样明显的殊荣下来背弃信仰。他恳切地乞求他们，「所以，你们不可丢弃勇敢的心；存这样的心必得大赏赐。你们必须忍耐，使你们行完了神的旨意，就可以得着所应许的。因为还有一点时候，那要来的就来，并不迟延。」（来 10:35-37）一个新派的传道者会说：「还有少少时候这情景便会结束，死亡必会叫你的麻烦

to your troubles, and you will depart to be with Jesus, which is far better.” But this is not the language of the Holy Ghost. Why? Because the Holy Ghost, knowing the mind of God, always puts the Lord's coming, and not death, as the expectation of the Christian. This blessed hope was before the Hebrews, and in its cheering light, let them have patience, do the will of God, and look for the certain promise. We are told, too, to “consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching” (Heb. 10:24,25). Here “the day” is not exactly held out as a hope, but rather as an incentive to faithfulness. It is the Lord's coming viewed in its whole scope, more than the special prospect of His advent to take the believer to the Father's house. Still, this, as the first part of the coming, was, of course, included, and we again find that this event is spoken of as approaching, as near enough to give point to exhortations urging a line of behavior suited to the believer under such circumstances.

III. In these last cases the idea of trial and persecution was before the

来到终结，你必会离去与耶稣相会，那是远胜一切的。」但这不是圣灵所说的。为甚么？因为圣灵知道神的心意，常将主的再来而不是死亡作为基督徒的期望。这蒙福的盼望就摆在希伯来书的收信人面前，在这欢欣亮光之下的他们好应有忍耐，作成神的旨意，仰望那确实的应许。所告诉我们的是要「彼此相顾，激发爱心，勉励行善。你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉，既看见那日子临近，就更当如此。」（来 10:24-25）这里的「那日子」不是作为一个要持定的盼望，而是作为忠心的动机。是这样宏观来看主的再来，比起祂来接信徒往天父家去的特别期望更多。当然这也包括作为主再来的首个部分，我们也再次发现这事件是说到一个步近，其相近足以激发起劝告，来促使一系列切合信徒在这样处境下的行为。

三、在这些最后的情况中，使徒心中存有的是

apostle's mind, and the Lord's coming is named in order to strengthen the tried ones against the evil around. But the same hope is also presented to stay the heart against suffering arising from quite different causes. In such a practical epistle as James, no matter of mere curious speculation would enter. Yet here the hope of the Lord's return is brought in to comfort the poor brethren, who were groaning under oppression. "Be patient, therefore, brethren, unto the coming of the Lord" (James 5:7). If James had meant "unto death," he would have said so. It is manifest that he could not mean the end of the world. He intended, therefore, to point to the Lord's coming as an event that might happen before death, and in the prospect of which they were to find their comfort. This is obvious, also, from the way in which he continues—"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh" (ver. 7, 8). Mark how accurate and tender the words of comfort here spoken. The blessed hope is presented, not once, but twice, for the healing of

试炼和逼迫的意念，而提到主的再来是为了叫在试炼中的人有力来胜过四围的环境。但所展示的相同盼望也能安定那些来自极不相同成因之苦难的心灵。在如雅各布书那处实际的书信中，只是出于好奇的推论是不会讨论的。然而这书信所带来主再来的盼望是要安慰在压制底下呻吟的可怜弟兄姊妹。「弟兄们哪，你们要忍耐，直到主来。」(雅 5:7)若雅各布是要说到「至于死」，他就会这样说。明显地他不是说到世界末日。因此他是想指出主的再来乃是一项在死亡之前发生的事件，他们是有见及此来找到他们的安慰的。他继而说到「看哪，农夫忍耐等候地里宝贵的出产，直到得了秋雨春雨。你们也当忍耐，坚固你们的心；因为主来的日子近了。」(雅 5:7-8)在所用的方法上也是明显的。当留心这里所说安慰之话是何等的准确和温柔。所展示的蒙福盼望并非一次，而是两次来医治他们受伤的灵，然而他们被警告不

their wounded spirits, and yet they are warned against impatience. Long waiting may be needed, but they are not to lose the hope because of its delay; for, though in man's estimate it might tarry, according to God's Word, "it draweth nigh."

IV. But this hope of Christ's return, however it may be used for warning, for exhortation, or for comfort, derives its chief power from the fact that it is the expression of the true heart's affectionate longing for an absent Lord. The One, "whom, having not seen, we love," is the One for whose return and presence our hearts should long. And it is, therefore, in this aspect that we have the Lord's coming once more placed before us. In the closing chapter of the Apocalypse, "the Spirit and the Bride," that is, the Church—say, "Come"; and our Lord's last words in this book are, "Surely I come quickly," to which the response arises—"Amen, even so, come, Lord Jesus" (Rev. 22:17-20). To what coming, then, is it that the Lord here alludes? Surely to that which He left behind Him as a legacy of hope to His disciples, when He told them that He went to prepare a place for them, and would come again and take them to Himself; to that with which He linked

要没有忍耐。长久等候也许是需要，但他们不可因着主再来的迟延而失掉盼望，因为在人看来这也许是迟延，但按神的话来说，「主来的日子近了。」

四、但是基督再来的盼望可能会被用作警告，用作劝诫，用作安慰，其主要动力是来自真心表述对一位不在之主的爱慕渴望这事实。这「我们虽然没有见过祂，却是爱祂」（彼前 1:8）的那一位，其回来和同在是我们的心所渴望的。我们是因此而将主再来再一次摆放在我们面前的。在启示录结尾的 22 章中，圣灵和新妇（即是教会）说：「来。」而我们的主在这书卷中最后的话是：「我必快来。」而回应是：「阿们！主耶稣啊，我愿祢来！」（启 22:17-20）那么主在这里所说是甚么的再来？当祂告诉他们祂去原是为他们预备地方，就必再来接他们到祂那里去（约 14:3）时，这再来肯定是祂以自己作为给祂门徒在盼望上的遗赠；这再来将这书卷的作

the writer of this book in those memorable words—"If I will that he tarry till I come, what is that to thee?" And here I would point out that the language is not that of individual believers, but that of the Church, the Bride, and also of the Spirit. In an individual Christian, it might be urged that it meant a longing for death and to be with Jesus. But such an interpretation is manifestly inadmissible if used by the Spirit and the Bride. Still more forced and unmeaning would such language be in the mouth of the Church, if the coming which it invites were the coming at the end of the world. In this very book the most tremendous catastrophes are foretold, which had certainly not taken place when the book was closed. Yet even then Jesus says, "Behold, I come quickly," and even then the response goes up—"Amen, even so, come, Lord Jesus." What can we infer but that the coming of the Lord might legitimately be anticipated before these events occurred? No one, knowing the predictions of Scripture, could have said, "Come, Lord Jesus," if this coming were not to be till after these predictions were fulfilled. The words imply that the event prayed for was

者联上「我若要他等到我来的时候，与你何干？」（约 21:22）这可纪念的说话。我在这里所要指出的是所说的不是个别信徒的话，而是教会这新妇的话，也是圣灵的话。若是个别信徒的话，也许叫人想到这是渴望死去与耶稣一起。但若是圣灵和新妇的话，这样的诠释明显地便格格不入。若所说到的主再来就是在世界末日时来到的话，那么这出于教会之口的说话便更牵强和没有意义。同一卷书所预言的是那最可怕的灾难，肯定不是在书卷结束处来发生的。然而那时耶稣说：「看哪！我必快来。」就在那时所作出的回应是：「阿们！主耶稣啊，我愿祢来！」我们所能推论的是，合理地预期的主再来不就在这些事情发生之先么？若主的再来不在这些预言都得以实现之后，那么在认识圣经预言的人中，便没有一个能说「主耶稣啊，我愿祢来！」了。这经文说到所祈求的事件是一个随时会发生的事件，而不是一个只在长长

one which might happen at any moment, not one which could only take place at the close of a long series of unaccomplished prophecy.

V. "Out of the abundance of the heart the mouth speaketh," and if the heart be really full of this prospect, its expectation will make itself known in various unforeseen and casual ways. This is another form in which the hope appears. Thus it is used as a general basis for appeal. "Now, we beseech you, brethren," says Paul to the Thessalonians, "by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind" (2 Thess. 2:1,2). Again, in the celebration of the Lord's Supper, which might seem simply a retrospective act, the same thought of the Lord's coming is presented: "For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). These passages do not, indeed, like others, define the character of the coming, or its speedy occurrence. But they show how constantly it was before the mind of the apostles and the early believers, how it entered into and colored all their thoughts, words, and actions. No dim general expectation of His advent at the end of the world would account

一系列未完成预言的结尾处来发生的。

五、「心里所充满的，口里就说出来。(太 12:34) 若心里真的充满这展望，那么所期望的必会以各式各样不可预知和偶然的方式来自我显明。这是盼望的另一种展现形式，因此它也是普遍用作呼吁的基础。保罗对帖撒罗尼迦人说：「弟兄们，论到我们主耶稣基督降临和我们到祂那里聚集，我劝你们.....不要轻易动心。」(帖后 2:1-2) 再者，在主餐的仪式中，看来也不过是看为一个回顾之举，所呈现的是主再来的相同思想：「你们每逢吃这饼，喝这杯，是表明主的死，直等到祂来。」(林前 11:26) 这些经文实在不像其它经文一般说明主再来的性质，或是其快快的出现。他们却是显示摆在使徒们和早期信徒心思前的，常时是它怎样进入他们的一切思想、说话、行动，并且赋予色彩。在这里所引进主再来的方法没有丝毫

for its introduction in the way in which it is brought in here.

VI. But this coming of the Lord has yet another aspect, which we solemnly urge on those believers who are disposed to treat it as a curious and even frivolous speculation. It is by the contempt and ridicule of this doctrine that the decline of the last days will be especially marked. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering

叫人模糊笼统地想到世界末日。

六、主再来还有另一个层面，是我们想向那些有意以一好奇甚或轻佻的思想来看待它的信徒作的严肃劝告。末时堕落的格外标记就是对这教义的蔑视和讥诮。「在末世必有好讥诮的人随从自己的私欲出来讥诮说主要降临的应许在那里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样他们故意忘记，从太古，凭神的命有了天，并从水而出、藉水而成的地故此，当时的世界被水淹没就消灭了但现在的天地还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。亲爱的弟兄啊，有一件事你们不可忘记，就是主看一日如千年，千年如一日。主所应许的尚未成就，有人以为祂是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。但主的日子要像贼来到一样。」（彼后 3:3-10）

to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night" (2 Peter 3:3-10).

If the Lord's coming is to believers a blessed hope, to professing Christendom it is the end of hope. It shuts the door of grace, reserving those left behind for the terrible ushering in of the day of the Lord, when He comes to take "vengeance on them that know not God," and for the still darker hour when that day shall close in the conflagration of the world and the judgment of the great white throne. The apostle, speaking of professing Christendom, there foretells that in the last days the Lord's coming will be a subject of derision. Men will point to the world around, declare everything to be prosperous, and discern no sign of change. Alas! they are "willingly ignorant" that so it was before the flood. Did the mockery excited by the long warning prevent the deluge coming and sweeping the scoffers away? Nor will it stay the execution of judgment on the world in whose stability men are trusting. The delay may seem long, for God's measure of time is not like man's; but the Lord has not forgotten His

若主再来于信徒乃是一蒙福盼望，那么于认信的基督教界就是这盼望的结束了。当祂来到时，恩典的门关闭了，留下给那些退后之人的是主日子的可怖宣告：「要报应那不认识神的人」(帖后 1:8)，结束之日有的是更黑暗的时刻，世界被烈火焚烧，和白色大宝座的审判。在论到认信的基督教界时，使徒在那里作出预言，在末时主再来必然成为被嘲笑的主题。人们必会指着四围的世界说，宣称万事都欣欣向荣，看不出改变的迹象，唉呀！他们「故意忘记」因世界跟洪水之前一样(彼后 3:5)。那长时间的警告所激起的嘲笑有否阻止洪水的来临和冲去那些嘲笑者？会否仍执行对坚定不移之人所信靠之世界的审判？迟延看来是长久的，因为神对时间的量度是不同于人的量度，但主未曾忘记祂的应

promise. If He has delayed its fulfillment, it is that the despisers of His grace might be gathered in, not being willing that any should perish, but that all should come to repentance. When the time is arrived, the promise will be fulfilled, and then the terrible day of the Lord will come like a thief in the night for the destruction of those who are left behind.

Chapter 3 - The Coming of the Lord With His Saints

In the second psalm the return of Jesus is described. The Gentiles are raging, the people imagining a vain thing, the kings and rulers of the earth conspiring against Jehovah and against His Christ. Then it is that the Lord vexes them in His sore displeasure, and declares that in spite of their rage, He has set His king upon Zion, the hill of His holiness. Christ then publishes the decree—"Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee. Ask of Me, and I shall give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:7-9). No

许。祂若要延迟其应验，为的是要召聚轻视祂恩典的人，不想有任何人沉沦，而是要所有人来悔改。当时日来到，那应许必然会应验，那时主可怖的大日必然会像贼一般在夜间临到，毁灭那些退后的人。

第三章 主与祂的圣徒再来

诗 2 篇描述到耶稣的再来。外邦争闹，万民谋算虚妄的事；世上的君王和臣宰一同商议要敌挡耶和華并祂的基督（受膏者）。之后耶和華在怒中责备他们，宣告说在不理会他们的愤怒下，祂已经立祂的君在锡安祂的圣山上了。那时基督便发表公告：「耶和華曾对我说：祢是我的儿子，我今日生祢。祢求我，我就将列国赐祢为基业，将地极赐祢为田产。祢必用铁杖打破他们；祢必将他们如同窑匠的瓦器摔碎。」（诗 2:7-9）没有表面上有着比这更强烈证明神以权能和审判来建

passage could on its face bear stronger evidence of God's purpose to establish Christ's dominion on earth by power and judgments. Language less descriptive of the spread of Christian truth, or language more descriptive of the forcible and violent establishment of dominion, could hardly be devised.

But we are not left to conjecture as to how the prediction of this psalm receives its accomplishment. On the contrary, its fulfillment is thus graphically narrated. "And I saw heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:11-15). The passage then

立在地上管治的经文，也难以设计这较少说到基督教真理传扬的用语，或较多说到有力地和强暴地建立管治的用语。

这篇诗篇的预言如何得应验不由得我们来猜测。相反地，其应验是形像化地说明的：「我观看，见天开了。有一匹白马，骑在上面的称为诚信真实，祂审判，争战，都按着公义。祂的眼睛如火焰，祂头上戴着许多冠冕；又有写着的名字，除了祂自己没有人知道。祂穿着溅了血的衣服；祂的名称为神之道。在天上的众军骑着白马，穿着细麻衣，又白又洁，跟随祂。有利剑从祂口中出来，可以击杀列国。祂必用铁杖辖管他们，并要踹全能神烈怒的酒醅。」(启 19:11-15) 这经文继而描述兽和假先知军旅的聚集，这两个领袖被捉拿和厉害地被摧毁，他们的追随者都被毁灭，撒但的被捆绑和拘禁，基督与祂的圣徒一同作王一千

goes on to describe the gathering of the armies of the beast and the false prophet, the capture and fearful doom of the two leaders and the destruction of their followers, the binding and imprisonment of Satan, and the reign of Christ together with His saints for a thousand years. That the One here described is Christ cannot be questioned, and that the work He accomplishes is the same work as that foretold in the second psalm the identity of the language clearly proves. The forcible establishment of Christ's dominion, therefore, and the destructive judgment of His enemies, takes place at least a thousand years before the end of the world. He then comes to the earth in manifested glory and resistless strength to execute the judgments of God and to reign in righteousness over the world.

In the Revelation, we find that He is followed by the armies of heaven, we discover something which casts light on this subject. We there find mighty rejoicings going on in heaven—"the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth" (Rev. 19:6). But the song of joy and

年。这里所说到的那一位毫无疑问就是基督，并且祂所成就的工作就与诗 2 章中预言的工作相同，相同的用语是清楚的证明。因此，基督强而有力地建立的管治，和祂仇敌的摧毁性审判是在世界末日最少一千年前发生的。之后祂以彰显的荣耀和无可抗拒的能力回到地上，执行神的审判，和以公义来管治整个世界。

我们在启示录中发现了有着天军随着祂来到的。我们在那里发现在天上有着大大的欢乐：「我听见好像群众的声音，众水的声音，大雷的声音，说：阿利路亚！因为主我们的神、全能者作王了。」(启 19:6)但那欢乐和感谢的歌声不是停在那儿。这壮丽的合唱队继续欢喜快乐，

thanksgiving does not stop here. This magnificent chorus goes on to praise God, that “the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousnesses of saints” (ver. 7, 8). Now the Lamb's wife is, we need hardly say, the Church, which, therefore, is beheld in heaven previous to the sudden and terrible appearance of Christ to execute judgment on the earth. But not only is the Church in heaven; it is also clothed in fine linen, which is the same dress in which the armies of heaven, who follow Jesus, make their appearance shortly afterward. Nor is this mere coincidence. The fine linen has a peculiar meaning; it is the righteousnesses of saints. Those, therefore, who issue from heaven with Jesus are attired in raiment which has just before been said to be emblematic of the saints' righteousnesses, and surely none could be clothed in such ventures except the saints themselves. The armies of heaven, then, which follow Jesus, are none others than the saints, who must, therefore, have been previously caught up to be with Him in

将荣耀归给祂，说：「羔羊婚娶的时候到了；新妇也自己预备好了，就蒙恩得穿光明洁白的细麻衣。这细麻衣就是圣徒所行的义。」(启 19:7-8) 因此不消说，如今教会这羔羊的新妇得见在天上，先于基督忽然和可怖地出现在地上来施行审判。教会不单止在天上，且也穿上细麻衣，与跟随耶稣的天军所穿着的相同，在不久后出现。这并不是纯然的巧合。因此那些与耶稣一同显在天上的得披上的衣服正是刚才所说到象征圣徒之义的衣饰，肯定的是除了圣徒本身之外，没有人能有这殊荣的穿戴。因此那时跟随耶稣的天军不是别的，乃是先前曾被提与祂在天上一同的圣徒了。

heaven.

In addressing the Church at Thyatira, Christ had thus spoken—“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father” (Rev. 2:26,27). Thus those who overcome, that is, real believers, as distinguished from false professors, are here joined with Christ Himself in that judgment of the nations foretold in the second psalm. The armies of heaven, then, clothed in a dress emblematic of the righteousnesses of saints, are no other than these overcomers, that is, the true saints, who were before seen to be in heaven. So that believers are taken to heaven before Christ comes to reign, and when He does come, they come with Him, and in His glory.

The Epistle of Jude contains a very ancient prophecy uttered by the patriarch Enoch, the seventh from Adam, in which he foretold, “saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all” (Jude 14, 15). Now there are but two scenes named in Scripture to which this can refer. In

在给推雅推喇教会的信中，基督曾说：「那得胜又遵守我命令到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，像我从我父领受的权柄一样。」(启 2:26-27) 因此那些得胜的，即是有别于假教师的真实信徒，在诗 2 篇预言的审判列国这里是联上基督本人的。那时穿戴象征圣徒之义的天军，不是别的，而是这些得胜者，就是之前得见在天上的真信徒。因此信徒是在基督来作王之先被提接上天的，当祂来时，他们也与祂一起在荣耀中同来。

犹大书记载一十分古旧的预言，是由亚当的七世孙以诺说的，他曾预言「说：看哪，主带着祂的千万圣者降临，要在众人身上行审判。」(犹 14-15) 启示录有着两个圣经中命名的情景。其中一个是在世界末日时白色大宝座的

one of these, the judgment of the great white throne at the end of the world, there is nothing said about the saints being present. In the other, the coming of Christ to take His earthly dominion, we have already seen that the saints, as the armies of heaven, issue forth with Him, clothed in His likeness, and His companions in executing judgment on His foes. There can, therefore, be no doubt that it is to this event that Enoch's prophecy relates.

In writing to the Thessalonians, Paul says—"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1:7-10). Here, again, the scene is not at the end of the world, for then Jesus is seated as a judge, instead of coming forth as a minister of vengeance. And though "His mighty angels" are here named as His

审判，没有说到有着圣徒在那里；而另一个就是基督来实行祂地上的管辖，我们曾想到作为天军的圣徒，与祂一同出来，披戴着祂的形像，与祂的同伴一起来执行对祂仇敌的审判。因此，这毫无疑问就是以诺预言说到的事件。

在写给帖撒罗尼迦人的信中，保罗说：「主耶稣同祂有能力的天使从天上在火焰中显现，要报应那不认识神和那不听从我主耶稣福音的人。他们要受刑罚，就是永远沉沦，离开主的面和祂权能的荣光。这正是主降临，要在祂圣徒的身上得荣耀，又在一切信的人身上显为希奇的那日子。(我们对你们作的见证，你们也信了。)」(帖后 1:7-10)在这里的场景再一次不是世界末日，因为那时耶稣是坐在审判官的位上，而不是作为一个执行复仇的人来到。虽然在与祂一同来执行审判的同伴中有着称为「有能

companions in executing judgment, the saints are also revealed with Him; for He is glorified in His saints, and admired in those who believe—the Thessalonians being thus recompensed for their sufferings and persecutions. In the former letter Paul had spoken of Christ coming “with all His saints” (1 Thess. 3:13). He now adds that when He comes to take vengeance on the wicked, His saints will be manifested with Him. The manifestation is referred to as a known event, and could only be what he had named in his first letter. The testimony of Thessalonians, therefore, exactly agrees with that of Jude and Revelation.

Rom. 8:18-23, shows that while the believer is “waiting for the adoption, to wit, the redemption of the body,” he has another hope; “for I reckon,” says the apostle, “that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us.” And when is this glory revealed? We are told in the next verse, “For the earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God,” by which it will “be delivered from the bondage of corruption into the liberty

力的天使」，也得见圣徒与祂在一起；祂是因着祂的圣徒而得荣耀的，也是那些受苦和逼迫下得补偿而相信祂的帖撒罗尼迦人所爱慕的。在前书中保罗曾说到基督「同祂众圣徒」（帖前 3:13）的再来。如今在后书加上说，当祂来时，要报应那些恶人。祂的圣徒必会与祂一同显现。这显现是说为一个已知的事件，唯一可能就是在前书中曾说到的那件事。因此帖撒罗尼迦书信的见证正正与犹大书和启示录的见证相符。

罗 8:18-23 显示信徒是「等候得着儿子的名分，乃是我们的身体得赎。」他还有另一个盼望，使徒说：「我想，现在的苦楚若比起将来要显于我们的荣耀就不足介意了。」这荣耀在何时彰显？我们在下一节得知：「受造之物切望等候神的众子显出来。」受造之物藉此来「脱离败坏的辖制，得进入神儿女自由的荣耀。」在启示录中我们看到的正是这样。我们在那里看见受造之物服

of the glory of the children of God.” Now this is just the very thing we see in the Apocalypse. There we behold creation groaning under fearful woes, till Jesus and all the other sons of God are manifested in their glory, coming from heaven for its deliverance, destroying “them which destroy the earth,” and reigning in peace and happiness for a thousand years. In the Romans, as in the Revelation, the manifestation of the sons of God is in glory, that is, it is not while the believer is groaning in himself, but after the redemption of the body. The first thing to be anticipated, therefore, is the coming of Jesus for His saints, when the redemption of the body will be accomplished; and the next His appearing with His saints to destroy His enemies, to deliver creation from its bondage, and to establish His dominion over the uttermost parts of the earth.

Again, in another epistle, Paul says, “Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Col. 3:3, 4). And John writes in the same strain, “It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like

在可怕敌人之下来叹息劳苦，直至耶稣和所有神的众子在荣耀中显现，自天而来拯救他们，「败坏那些败坏世界之人」（启 11:18），且在平安和快乐中作王一千年。在罗马书中神的众子像在启示录中一样，在荣耀中显现，即不是说不是在信徒本身叹息当中，而是在身体得赎之后。因此所预计的第一件事就是当身体的得赎成就后，耶稣为着祂的圣徒而来；而下一件事就是祂与祂的圣徒显现来毁灭祂的仇敌，来拯救被造物脱离仇敌的捆绑，并在世上无远弗届的各部分来设立祂的管治。

再者，在另一卷书信中，保罗说：「因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。」（西 3:3-4）而约翰也以相同的笔调来写着说：「将来如

Him” (1 John 3:2). This is not in heaven, for how could Christ's appearing in heaven be spoken of as a future thing? Is it, then, at the end of the world? There is no scripture to show that the believer will appear with Christ at that time. But there is scripture for saying that Christ will be manifested for the deliverance of creation at least a thousand years before the end of the world. And there is scripture for saying that when He is thus manifested believers will be manifested in the same glory. Why not, then, bow to the authority of God's Word, and accept the interpretation which lets Scripture speak for itself, and in consistency with itself, instead of forcing it to suit our own preconceived notions? Nothing is simpler to follow than the truth of God, if allowed to flow in its own natural bed; nothing more difficult, if diverted into the artificial channels of human theology and tradition.

We now see, then, that Jesus will come to reign before the end of the world, and that when He does come, His saints, including the Church, will come with Him. Thus, while the believer's immediate hope—for which he should be constantly waiting—is

何，还未显明；但我们知道，主若显现，我们必要像祂，因为必得见祂的真体。」(约壹 3:2)这不是在天上，因为基督在天上的显现怎可能说成为一件将来的事件？那么这是否世界末日？没有圣经显示信徒会在那时与基督一同显现；却是有圣经说到基督会在世界末日之前最少一千年来为着拯救被造物来显现。也有圣经说到当祂显现时，信徒必会在相同的荣耀中显现。那么何不向神话语的权威来俯伏，接受让圣灵为一己说话和与一己一致下所作的诠释，而不去强逼切合我们一己先入为主的想法？若容许随着本身自然河床来流动的话，没有比跟从神的真理更简单；没有比转入人类神学和传统的人工渠道更困难。

那么如今我们得知耶稣必会在世界末日之先来作王，并且当祂真的来到时，包括教会的祂的圣徒必会与祂同来。因此，信徒时常等候的立时盼望就是耶稣为着祂的圣徒而

the coming of Jesus for His saints, another hope is also often mentioned, namely, the coming of Jesus with His saints. The first event is generally called the Lord's "coming;" the second His "revelation," "manifestation," or "appearing." But these names are not invariable. Thus Christ "appears" to those who look for Him when He "comes" to take them to Himself; while He "comes" at the time when He "appears" to the world. In most cases, indeed, the nature and object of His coming or appearing are seen by a glance at the context, and do not depend for their proper interpretation on the use of any particular word.

As the period when the fruits of faithful service will be gathered, it is often spoken of by the apostle Paul. Thus, looking forward to the results of his labors among the Corinthians, he gives thanks that they are "waiting for the revelation (see margin) of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:7, 8); and he is glad that they have acknowledged him in part, "that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1:14). Writing to the Philippians, he is confident "that

来，而另一个常提及的盼望就是耶稣与祂的圣徒同来。第一件事常被称为主的「来到」，而第二件事被为祂的「显示」、「显现」或「出现」。但这些叫法不是不变的，因此基督是向那些寻找祂的人显现的，那时祂来接他们往祂那里去；而祂是在祂向世人「显现」时「来到」的。在大部分的情况下，祂来或出现的本质和目的实在被看为在内容上的一瞥，是与他们用上任何特别字眼所作合适的诠释无关的。

使徒保罗常说到的时刻，就是诚信事奉果子被收集之时。因此当他期待他在哥林多人身上劳苦作工的果子时，他因着他们「等候我们的主耶稣基督显现（参看注释）。祂也必坚固你们到底，叫你们在我们主耶稣基督的日子无可责备。」（林前 1:7-8）来感谢神。他因着他们某程度上承认他而欢喜。「你们.....以我们夸口，好像我们在我们主耶稣的日子以你们夸口一样。」（林后 1:14）当写信给腓立比人

He which hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. 1:6); he prays that they "may be sincere and without offense till the day of Christ" (ver. 10); and trusts "that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (2:16). So Timothy is charged to keep the commandments laid on him by the apostle, "without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14); and in the second epistle, the writer, looking forward to his own approaching martyrdom, says—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing" (2 Tim. 4:8).

It is not urged, however, only as the reward of faithfulness in service, but as an incentive to holiness and purity of walk. In this case, the object is so closely analogous to the practical exhortations founded on the expectation of the Lord's coming for His saints, that the two are sometimes united together. The Colossians being dead with Christ, and having a life "hid with Christ in God," are exhorted to

时，他确信「那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。」(腓 1:6) 他祈求他们「能分别是非，作诚实无过的人，直到基督的日子。」(腓 1:10) 并深信「我在基督的日子好夸我没有空跑，也没有徒劳。」(腓 2:16) 因此使徒要求提摩太要遵守加在他身上的命令，「毫不玷污，无可指责，直到我们的主耶稣基督显现。」(提前 6:14) 在得见他一己步向殉道的提摩太后书中，保罗说：「从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的；不但赐给我，也赐给凡爱慕祂显现的人。」(提后 4:8)

可是所主张的不单止作为忠心事奉的报酬，也是作为行止圣洁和纯全的动机。这样看来，目标是那样紧紧近似建基于主为祂圣徒再来之期望的实在劝告，因此这两样有时是合而为一的。歌罗西信徒因着与基督同死，生命与基督一同藏在神里面。保罗以属天的情感来勉励他

heavenly affections by the assurance that “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Col. 3:4); and the apostle prays that the Thessalonians may have their hearts stablished, “unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints” (1 Thess. 3:13). In these cases only the coming of Jesus with His saints is named, but in others, where the same object is in view, the two parts of the coming are used together. Thus, in the letter to Titus (2:13), besides the “blessed hope,” the believer has set before him “the appearing of the glory of our great God and Savior Jesus Christ,” as an incentive to the denial of ungodliness and worldly lusts, and to a sober, righteous, and godly life. So, too, in the writings of another apostle, the exhortation to “abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming” (1 John 2:28), is closely associated with the assurance “that when He shall appear, we shall be like Him, for we shall see Him as He is,” followed by the practical moral effect which this truth has on the walk, “every man that path this hope in him purifieth

们，「基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。」（西 3:4）使徒祈求帖撒罗尼迦信徒心里坚固，「当我们主耶稣同祂众圣徒来的时候，在我们父神面前……成为圣洁，无可责备。」（帖前 3:13）在这些情况中只提到主与祂的圣徒同来，但在别些得见相同目的的情况中，这两部分的再来是连在一起的。因此在提多书中，除了「所盼望的福」之外，摆在信徒面前的还有「至大的神和我们救主耶稣基督的荣耀显现」（多 2:13），作为否定不信神和属世情欲，并活出公义和敬虔生命的动机。因此，在另一个使徒的书卷中，也有与「你们要住在主里面。这样，祂若显现，我们就可以坦然无惧；当祂来的时候，在祂面前也不至于惭愧。」（约壹 2:28）的劝告。紧密相连的是「主若显现，我们必要像祂，因为必得见祂的真体。」随之而来的便是实行这真理而来的实际道德果效：「凡向祂有这指望的，就

himself, even as He is pure” (1 John 3:2,3).

Another use to which this second act in the Lord's coming is applied, is to encourage the believer in the midst of suffering and persecution, by the contrast of the glory in which he will then be manifested. Thus in writing to the Romans, Paul tells them that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us” (8:18), and in another epistle he says—“If we suffer, we shall also reign with Him” (2 Tim. 2:12). Peter also encourages those to whom he writes by showing them “how the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ”; and urges them to “gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Peter 1:7,13).

Chapter 4 - The Teaching of Our Lord's Parables Concerning His Coming

In Matthew, we read of a “servant whom his Lord made ruler over his household to give them meat

洁净自己，像祂洁净一样。」(约壹 3:2-3)

主再来第二个举动在应用上另一个用途，就是比对因那时所得显现的荣耀而叫在受苦和逼迫中的信徒得激励。因此在罗马书中，保罗告诉收信人：「现在的苦楚若比起将来要显于我们的荣耀就不足介意了。」(罗 8:18) 在另一卷书信中，保罗说：「我们若能忍耐，也必和祂一同作王。」(提后 2:12) 彼得也鼓励那些收信人，给他们看见「你们的信心既被试验，就比那被火试验仍然能坏的金子更显宝贵，可以在耶稣基督显现的时候得着称赞、荣耀、尊贵。」且鼓励他们「要束上你们心中的腰，谨慎自守，专心盼望耶稣基督显现的时候所带来给你们的恩。」(彼前 1:7, 13)

第四章 我们的主关乎到祂再来之比喻的教训

在马太福音中我们读到一个为主人所派，管理

in due season.” It is said, “Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Matt. 24:45-51).

This is followed by the parable of the wise and foolish virgins, the wise virgins who “took oil in their vessels with their lamps” going in with the bridegroom to the marriage, while the foolish virgins, who “took no oil with them,” when they come, after the door is shut, and entreat, “Lord, Lord, open to us,” are told in answer, “Verily I say unto you, I know you not” (Matt. 25:1-12). This leads to the practical exhortation—“Watch, therefore, for ye know neither the day nor the hour.”

In Luke, the following exhortation is given—“Let your loins be girded about, and your lights burning, and ye

家里的人，按时分粮给他们的仆人。所说的是：「主人来到，看见他这样行，那仆人就有福了。我实在告诉你们，主人要派他管理一切所有的。倘若那恶仆心里说：我的主人必来得迟，就动手打他的同伴，又和酒醉的人一同吃喝。在想不到的日子，不知道的时辰，那仆人的主人要来，把他隔绝了，定他和假冒为善的人同罪；在那里必要哀哭切齿了。」（太 24:45-51）

随后是聪明和愚拙童女的比喻，聪明的童女「预备油在器皿里」，得进入新郎的婚筵中；愚拙的童女「却不预备油」，当她们回来时，门已关上，便恳求：「主啊，主啊，给我们开门！」而回答是：「我实在告诉你们，我不认识你们。」这带来一个实际的告诫：「所以，你们要警醒；因为那日子，那时辰，你们不知道。」（太 25:1-13）

路加福音给与以下的忠告：「你们腰里要束上带，灯也要点着，自己好

yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants” (Luke 12:35-38). This is followed by the parable of the steward, the same in all essential particulars as in the Gospel of Matthew. In Mark, the exhortations to watch are most solemnly given, but the teaching on this subject does not add to that of the two other synoptical gospels.

But what is the time of the coming looked forward to? It cannot be the end of the world, for all modes of prophetic interpretation insert a period of a thousand years following our Lord's ministry before that time, and no exhortation could be given to watch for an event known to be a thousand years off. A more usual and probable explanation is that our Lord speaks of the hour of death. But death

像仆人等候主人从婚姻的筵席上回来。祂来到，叩门，就立刻给祂开门。主人来了，看见仆人警醒，那仆人就有福了。我实在告诉你们，主人必叫他们坐席，自己束上带，进前伺候他们。或是二更天来，或是三更天来，看见仆人这样，那仆人就有福了。」
(路 12:35-38) 随后的是管家的比喻，所有主要内容都类似于马太福音。而在马可福音中，所给与要警醒的劝告是最严肃的，但在这题目的教训上，其它两卷符类福音是没有的。

所期待要来的在甚么时候？不会是世界末日，因为各样预言的演绎都在我们主职事之后插入一千年的时期，不会有劝告叫人为着一个明知是相隔一千年的事情来警醒的。一个较有用和可能的解释就是我们的主是说到死亡的一刻。但没有一处是以这样的术语来描述死亡的。

is not elsewhere described in any such terms. The good man goes to be with Jesus, or is seen in Abraham's bosom. The bad man's soul is required of him, or he is found in Hades. Each goes to his own place; or if either is taken, he is "carried by angels," not by Christ coming for him. But besides this, in these parables, the Lord always comes "in a day when he looketh not for Him, and at an hour when he is not aware." Now this is not usually the case with death, which, more frequently than not, advances with full warning of its approach.

While the steward watches he is vigilant and sober; when he says in his heart, "My Lord delayeth his coming," he begins to beat his fellow-servants, and to eat and drink and be drunken. How like Paul's teaching,—“The night is far spent, the day is at hand; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof” (Rom. 13:12-14). In both cases, watching for the Lord is the incentive to faithfulness, while unwatchfulness leads to carelessness of walk, indulgence of lust, and worldliness of heart.

义人要与耶稣在一起，或得见在亚伯拉罕的怀中；坏人的灵魂却被取去，或者说他在阴间。每一个都要去他一己的地方，若是被接去的话，那么他是「被天使带去」（路 16:22），而不是基督往他那里去。除此以外，在这些比喻中，主的来到总是「在想不到的日子，不知道的时辰。」（太 24:50）这不常是死亡的情况，步近死亡是满有死亡临近之警告的，步近的多于不步近的。

当管家守望时，他是警醒和认真的，当他心中说「我的主人必来得迟」（太 24:48）时，他就动手打他的同伴，又和酒醉的人一同吃喝。这就如同保罗所教训的「黑夜已深，白昼将近；我们就当脱去暗昧的行为，带上光明的兵器。行事为人要端正，好像行在白昼。不可荒宴醉酒，不可好色邪荡，不可争竞嫉妒；总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。」在这两个例子中，为主守望的动机是忠诚，而不守望带来轻率行止、放纵情欲和

In the parable of the virgins, we have the same point, but the condition of welcoming the bridegroom is also shown. Watching virgins should be awake and should have oil in their lamps. All fail in the first; as the Church did for ages lose sight of the hope of the Lord's coming. But there is a difference in the other matter, the possession of oil; some having the Spirit, that is, being real believers, others only false professors. Before the cry is raised, these classes mingle together; but when it is heard, they divide. This shows that the expectation of the Lord's return is not only the spring of individual purity of walk, but the source of holy separateness, and care for the honor of Christ, in the assembly. In all ages there have been Christians with oil in their vessels, but till the cry of the bridegroom's coming was raised, they slept carelessly in company with mere empty professors, and it is the expectation of the bridegroom's arrival which causes them to part fellowship.

In the parable of the servants waiting for their Lord's return from the wedding, the same general lesson of watchfulness is inculcated, but

心的追逐世俗。

在童女的比喻中我们有相同的论点，但也显明迎接新郎的情况。警醒的童女必须醒着和灯里有油。所有失败都是从开始便有，就如教会世纪以来都看不见主再来的盼望。但在拥有油这特别的事上有着分别，有些得着圣灵的人是真信徒，而别些只是假信徒。在喊声响起之先，这两等人是混在一起的；但当喊声得听时，他们便被分开。这显示对主再来的期待不单止是个别的人纯全行为的原动力，且也是在会中分别为圣和顾念基督尊荣的源头。历世历代中一直有基督徒在他们的器皿中有油，但直到「新郎来了」的呼喊声响起时，他们都一直与只有空器皿的认信者一同漫不经心地睡觉，是对新郎来到的期望叫他们离开那群组。

在仆人等候他们的主从婚筵回来的比喻中，所反复灌输的是那相同的和一般的警醒教训，但添加

another element of great importance is added, in the caution given as to the uncertainty and possible distance of the time; and "if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." What is this but an intimation that, while the watch ought to be constant, it might be protracted? As the intimation to John, and the language addressed to the Thessalonians, required watchfulness from the first, this parable warns us against relaxing our watchfulness, or growing careless because the expected advent has not yet taken place. In the Epistle of James, though the sufferers are exhorted to look for the Lord's coming, they are told that the watch may require "long patience." So here; but the blessing of faithfulness is all the greater. Carelessness in watching is as earnestly deprecated, and the reward of diligence as emphatically stated, in the third watch as in the first, in the nineteenth century as in the apostolic days.

The object of the parables, then, is just the same as that of the teaching concerning the Lord's coming contained in the epistles. We shall see the same thing if we look at the

了另一个极重要的元素，就是当心不确定和有可能的遥遥无期；「或是二更天来，或是三更天来，看见仆人这样，那仆人就有福了。」(路 12:38) 这里所说的不过是相告，这该是恒常的警醒也许要延长。正如向约翰的相告，和向帖撒罗尼迦人所说的，从开初就要警醒。这比喻警告我们不要放松我们的警醒，或因着所期望的降临还未发生而变得漫不经心。虽然雅各布书劝告受苦的人要仰望主的再来，然而也告诉他们警醒是需要「长久忍耐」(彼后 3:15) 的。因此在这里惟有忠诚的恩福是比一切更重要的。如何殷勤地乞求不要在守望上怠慢，也如何强调殷勤得赏赐；第三更如同第一更一样，十九世纪如同在使徒的日子一样。

那么众比喻的目的不过与在书信中关乎到主再来教训相同。我们若注目奖赏时，就必会看见相同的事情。在忠信的管家的

rewards. In the case of the steward who acts faithfully, he is made ruler over all that his lord hath. Here the joint-heirship is shadowed forth, "if we suffer, we shall also reign with Him." In the parable of the virgins, the blessing is different, the wise virgins entering in with the bridegroom to the marriage feast; while in the case of the servants found watching for their master after he returns from the wedding, they sit down to meat, and the Lord comes forth and serves them. The figure in the two parables differs, and the reward differs to suit it. But the principle is the same, and agrees with the "blessed hope" of the epistles, to be forever with the Lord, in His presence, and partakers of His joys, the objects of His watchful love and unfailing delight.

Looking at the punishment, the same is seen. The unfaithful steward is cut off. At the time of the Lord's coming for His saints he is left behind, no longer as a steward, but as one under judgment, which is executed when Christ comes with His saints and the angels of His power, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." In the case of the virgins, all that is said is that they

事件中，主人要派他管理一切所有的（太 24:47），在这里有着一同作后嗣的预示。「我们若能忍耐，也必和祂一同作王。」（提后 2:12）在童女比喻中的蒙福是不同的，聪明的童女得与新郎一同进婚筵去，而在仆人的比喻中得知为他们从婚筵回来的主人警醒的仆人得坐席，主进前伺候他们（路 12:37）。两个比喻中的人物有所不同，赏赐也因而有所不同。但原则却一样，与书信中所说的「所盼望的福」（多 2:13）一致，永远与主一起，有祂同在，有分于祂的喜乐，成为祂看望之爱和无尽喜悦的对象。

当注目刑罚时，有着相同的看见。不忠心的管家被隔绝。当主为祂的圣徒再来时，他被撇弃，不再是管家，却服在审判之下，在主耶稣与祂的圣徒和有能力的天使同来时被处决，「要报应那不认识神和那不听从我主耶稣福音的人。」（帖后 1:8）在童女的比喻中，愚拙的童女被关在门外，就是说当

are shut out, that is, they are not taken up to be with Christ when He comes for His own. In both the rewards and the punishments, no note is made of the difference of time between the two acts of the Lord's coming, merely the results being stated, in exact accordance with what the epistles teach, but without reference to the period of their realization.

Chapter 5 - The Return of Jesus for Believers Who Have "Fallen Asleep."

We have now examined the testimony of Scripture with respect to the Lord's return, and have seen that it is held out as a present hope before the living believer, who will, when it occurs, "be changed in a moment, in the twinkling of an eye," and be caught up "to meet the Lord in the air." But it may be objected that already nearly sixty generations of Christians are in their graves, and that a hope which could only disappoint so vast a majority of believers, could never really have been held out by the Holy Ghost. To this objection, there are, however, two simple answers.

First, The delay, long as it is, has not mocked the hopes of believers. The first generation of Christians

祂一己来到时没有提接他们与祂同在。无论是赏是罚，都没有提及主再来这两方面在时间上的差别，只提及结果，完全与书信所教训的一致，但没有说到他们得应验的时间。

第五章 耶稣为已睡的信徒再来

我们如今已检视过关于到主再来的圣经见证，亦一直知道主再来乃是在活着信徒面前所特定的当下盼望，当这出现时，他们必会「在一霎时，眨眼之间」(林前 15:52) 被提，「在空中与主相遇」(帖前 4:17) 也许有反对的人说，几乎有六代的基督徒已被埋在他们的坟墓中，这盼望只能叫那么大部分的信徒失望，这永不能真的是圣灵所坚持的。可是对这反对有着两个简单的响应。

一，那迟延虽长，却未曾使信徒的盼望无效。第一代的基督徒毫无疑问

doubtless cherished it, but were never authorized by the language of the Holy Ghost to build upon its happening in their time. They were to be waiting for it as a thing that might take place, not counting on it as a thing that must take place. They were to be so living in hope of it, that they would not be surprised if it occurred; not to be so confidently dating it that they would be disappointed if it did not occur. This was the attitude in which believers stood in apostolic days. After apostolic days, the decline in all truth was fearfully rapid, and among other things, the present expectation of the Lord's return was altogether lost. The Church became like the unfaithful steward, and then the grace of God was shown in putting off this day, which, from declining affection to the person of Christ, was no longer the object of its hopes. When the hope was once lost, the deferring of its fulfillment was not a disappointment. It would be treading on too sacred ground to speculate how far the unfaithfulness of the Church contributed to the delay which has taken place. But we can at all events see that, when such unfaithfulness has been shown, the Church is not entitled to plead the delay as a reason for

是怀有这盼望的，但从未得圣灵所授权的用语来在他们的时日来建构其如何发生。他们要以之为会发生的一件事来等候这盼望，而并非以之为必定发生的事情。他们要这样活在这盼望中，因此到这发生时他们不至于惊奇；他们不会断定实在的日期，好叫他们不会在它不出现时失望。这是在使徒日子中信徒所持定的态度。在使徒日子之后，所有真理有着惊人急速的衰退，当前对主再来的期待和其它的事情都全然丢失了。教会变得像一个不忠信的管家，从此因着今时不再喜爱基督的位格，不再是盼望的目标而得见今天神施恩的迟延。盼望一旦消失，其应验的拖延就不叫人失望了。思想教会的不忠诚如何深远地造成延迟的出现乃是踏在十分神圣的地上。但从所有的事情上得见，当得见这样的不忠信时，教会不再有资格来以延迟不过是怀疑应许的原因，反而是必然承认教会有着太长时间来忽略这盼望，也必然因她

discrediting the promise, but is rather bound to take the place of confession that she has so long neglected it, and of thanksgiving that the Lord did not come while she was slumbering in forgetfulness or unbelief.

Secondly, The objection above stated proceeds on the assumption that believers who have fallen asleep have no part in this hope. But this is not the case. For though the immediate character of the hope is most strikingly illustrated by the fact that it is constantly presented to the living, yet the Lord has not left us in ignorance of the blessed lot reserved for the believing dead. We shall find that they have just as much interest and participation in this glorious event as believers “who are alive and remain”; and surely this is another proof of the Lord's goodness, in having so long delayed His return. Being now absent from the body and present with the Lord, the believing dead are doubtless sharers of His hopes, and in the waiting condition which, from the loss of this precious truth, they failed to assume here on earth. Thus, the wisdom of God has brought it about that, though the vast majority of believers have been unfaithful in this matter, yet the Lord's return, instead

在善忘或不信中打盹而感谢主。

二、以上说到的反对进而成为一个假设，就是一直沉睡的信徒在这盼望上无分。但这不是实况。虽然这盼望的直接性质藉着它常向活着的信徒展现这事实来有着最明显的陈述，然而主一直没有任让我们来忽略为已睡信徒所存留的恩福。我们必然会发现，他们在这荣耀的事情上跟那些「活着还存留的」（帖前 4:17）信徒有着同样多的喜爱和得享，这也必然是主在祂再来上延迟那么久上显出美善的另一个明证。如今既没有主亲身的同在，无疑在祂这盼望上有分的已睡信徒，丢失这宝贵真理下来处于等候状态的他们是不能在地上得回真理的了。因此，神的智慧叫人想到，虽然绝大部分信徒在这事上一直不忠信，然而不是一个不受欢迎叫人惊奇的来到，而是主的再来必然

of coming as an unwelcome surprise, will be in fulfillment of the cherished hopes, and in answer to the expectant attitude of most, if not all, of those who have an interest in it. The most careless observer must be aware how widely this "blessed hope" has revived among the Lord's people of late years. And so, whenever the shout is raised, the myriads of believers whose spirits are already with the Lord, and many, perhaps all, of those still on earth, will be longingly expecting His advent.

The love of Jesus beautifully shows itself in His desire to make His chosen ones participators in His own hopes and delights. He loves to have our hearts. He would have us behold the glories which we cannot share, for He counts upon and values our fellowship. "Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me" (John 17:24). So at the Lord's Supper, He desires believers, not to recall the blessings derived from Him-but to "do this in remembrance of ME." In like manner as to His coming, He has given it as a hope for their hearts, which He would have them cherish in fellowship with Himself, and in grace and love He has

是所怀盼望的得以应验，也是对大部分（若不是全部）对此有关人士所持期望态度的响应。就是最粗心大意的观察者也必然察觉到这「蒙福的盼望」近年来在主的子民中一直有着何等大的苏醒。因此每当得听那呼声时，极多灵魂早已与主同在的信徒，和众多（也许全部）仍活在世上的信徒必会渴望地期待祂的降临。

耶稣的爱奇妙地自我显明在祂渴望来使祂所拣选的人有分于祂一己的盼望和喜悦。祂爱得着我们的心。祂会要我们得见我们不能得享的荣耀，因为祂指望和珍贵我们的相交。「父啊，我在那里，愿祢所赐给我的人也同我在那里，叫他们看见祢所赐给我的荣耀。(约 17:24) 因此，在主的晚餐时，祂渴望信徒们不是要记起出于祂的恩福，而是「如此行，为的是记念我。」(林前 11:24) 在祂的再来上也一样，祂曾使之成为他们心中的盼望，就是祂想他们想望与祂有的契合。因着恩典和爱，祂延迟了这

delayed this event, until not only the generations which lost it on earth, have regained it in heaven, but also the hope has been revived in living power among the members of His body still dwelling in the world.

“I would not have you ignorant, brethren,” says the apostle Paul, “concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. 4:13-18). There is a peculiar significance in the expression, “This we say unto you by the word of the Lord.” The apostle Paul had received special revelations

事情，直至在地上失掉这盼望的世代在天上重获这盼望，并且这盼望在仍活在世上祂身体的肢体中在活泼的大能下得着复苏。

使徒保罗说：「论到睡了的人，我们不愿意弟兄们不知道，恐怕你们忧伤，像那些没有指望的人一样。我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将他与耶稣一同带来。我们现在照主的话告诉你们一件事：我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。所以，你们当用这些话彼此劝慰。」（帖前 4:13-18）在「我们现在照主的话告诉你们一件事」这句话中有着特别的重要性。使徒保罗所得着的特别启示不是给与别人

given to no other man. Thus he says, in writing to the Corinthian Church about the Lord's Supper, not that he had learned the mode of its observance from those present at its institution, but "I have received of the Lord, that which also I delivered unto you" (1 Cor. 11:23). Again, he writes to the Ephesians, speaking of the mystery which God had entrusted to him—"By revelation He made known unto me the mystery which in other ages was not made known unto the sons of men" (Eph. 3:3-5). It is only on subjects of great importance, subjects worthy of a special revelation of God's mind, that such language is adopted. A passage, therefore, thus prefaced, like the one we are now considering, is, so to speak, emphasized by the Holy Ghost, as demanding more than usual consideration.

What, then, is the truth thus peculiarly commended to our notice? Our Lord's own words had already taught the disciples that He might return at any moment, and that when He did so, living believers would be taken to be with Him. But they were as yet ignorant of what would happen to those who had "fallen asleep in Christ." They looked for a resurrection, and doubted not that believers dying

的。因此他在向哥林多教会写到关于主的晚餐时，他说到他没有从当时制度上学习教规模式，而是「我当日传给你们的，原是从主领受的。」(林前 11:23) 再者，在以弗所书中，他也说到神托付给他的奥秘：「用启示使我知道福音的奥秘.....这奥秘在以前的世代没有叫人知道。」(弗 3:3-5) 他所记写的，惟有是那些重要的议题，有着神心思中特别启示的有价值议题。因此像我们如今所思想作为序言的经文，如是说是圣灵所着重的，所要求的是多于常有的考虑。

那么特特要我们注意的是甚么真理？我们的主早已亲口对门徒说到，祂会随时回来的，当祂这样作时，活着的信徒会被提接与祂一起。但他们在那些「在基督里睡了的人」(林前 15:18) 会发生何事上是无知的。他们寻找一个复活，毫不怀疑在主里睡了信徒的得救。就像马

in the Lord would be saved. Like Martha, they thought that the believing dead would “rise again in the resurrection at the last day,” and, like her, failed to apprehend the deep meaning hid in those words— “I am the resurrection and the life.” The key to these words was now to be furnished by the apostle Paul, speaking in a special manner “by the word of the Lord.” He found the Thessalonians sorrowing over the dead as those “not having hope.” This does not mean that they had any doubt as to the ultimate salvation of their deceased friends. But having no revelation as to what would become of dead believers at the Lord's return, they feared that by death they had lost the special hope of being taken up by the Lord to be with Himself, and to share the glories of His appearing. This apprehension it was that filled the survivors with grief. The yet unrevealed truth of what should happen to the dead saints at Christ's coming was, therefore, the important communication given “by the word of the Lord” to the apostle Paul to make known to these mourners. It is the completion of the hope held out by the Lord Himself while here on earth.

Its tenor was simple. The

大一样，他们以为死了的信徒「在末日复活的时候必复活」（约 11:24），像她一样不能领悟藏在「我就是复活，我就是生命」（约 11:25）这经文中的深层意义。开启这经文的钥匙如今乃由使徒保罗所配备，以「藉着神的话」（来 11:3）这特别的方式来说话。他发现帖撒罗尼迦信徒在圣徒的死亡上忧愁，「像那些没有指望的人一样」（帖前 4:13）。这不是说他们在他们已死朋友的终极得救上存有任何疑虑。但他们因着未得主回来时已睡圣徒去向上的启示而害怕，因着死亡，他们会失掉被主提接与祂一起和得享祂显现之荣耀的特别盼望。这理解叫仍活的人心中充满忧伤。在基督回来时已睡圣徒会如何还未启示的真理，是「藉着神的话」给与使徒保罗的重要信息来叫这些哀伤者得知的。这是主还在世上时亲口所说之盼望的圆满应验。

其大意是简单的。帖

Thessalonians had supposed that while they would be taken to be with Jesus at His coming, their deceased relatives would be left in the grave till “the resurrection at the last day.” The apostle declares to them “by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall NOT prevent” (the old word for anticipate) “them which are asleep.” On the contrary, these dead should be raised first. “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise FIRST: then we which are alive and remain shall be caught up TOGETHER WITH THEM in the clouds, to meet the Lord in the air” (1 Thess. 4:16,17). The whole scene is momentary, but its order is, first the raising of the sleeping believers, and next the catching up of the living and the raised saints together to meet the Lord.

There is a very close correspondence between the truth here announced and the mystery made known to the Corinthians. “Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;

撒罗尼迦信徒以为他们会在耶稣再来时被提接与祂同在，而他们已死的亲友则会留在坟墓里，直至「末日复活的时候」。使徒向他们宣告：「照主的话.....我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。」恰恰相反，已睡的人是先复活的，「因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。」(帖前 4:15-17) 整件事是刹那间的，但次序是已睡信徒先复活，随后是活着信徒的被提接，与已复活的圣徒一起来与主相遇。

在这里所宣告的真理跟给哥林多人认识的奥秘有着非常坚密的一致性。「看哪！我如今把一件奥秘的事告诉你们：我们不是都要睡觉，乃是都要改变，就在一霎时，眨眼之间，号筒末次吹响的时候。」

for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51,52). This is manifestly “the redemption of the body,” and the transformation “into the likeness of Christ's glorious body” of which we have already spoken as the hope of living believers. It is also the same event as that described in the Epistle to the Thessalonians. In both the trumpet sounds; in both the dead saints are raised; in both, at the same moment, God's power is manifested towards the living saints—in the Corinthians fashioning them into the likeness of Christ, in the Thessalonians catching them up to be with Christ. But these two actions are simultaneous—as John says, “We shall be like Him, for we shall see Him as He is” (1 John 3:2).

These passages are usually understood as referring to a general resurrection at the end of the world. Against this view there are, however, several conclusive objections.

FIRST, The resurrection here spoken of is at the same time as the coming of the Lord for believers. The text in Thessalonians proves that the living saints are to be caught up together with those who are raised;

因号筒要响，死人要复活成为不朽坏的，我们也要改变。」(林前 15:51-52) 明显这是「身体得赎」(罗 8:23) 与「和祂自己荣耀的身体相似」(腓 3:21) 的改变，就是我们曾说到活着信徒的盼望。这也是在帖撒罗尼迦前书中所说的相同事件。两处都有号筒的吹响；两处都有死去圣徒的复活；两处都有神的大能同时向活着圣徒的彰显，在哥林多前书说到将他们改变成基督的形像，而在帖撒罗尼迦前书则说到他们被提与基督同在。但这两个举动是同时发生的，正如约翰所说：「我们必要像祂，因为必得见祂的真体。」(约壹 3:2)

这些经文通常都是指着世界末日的的一个普及复活来理解的。可是在这观点上有着几个无争议余地的反对理由。

一、这里所说到的复活同时也是主为信徒的再来。在给帖撒罗尼迦人的经文证明活着的圣徒是与那些复活的圣徒一起被提的；而给哥林多人的经文

and the passage in Corinthians shows that the changing of the living saints and the raising of the dead will all be “in a moment, in the twinkling of an eye.” But the Scriptures set forth the return of the Lord for His living saints as a present hope, for which they are bidden to be continually waiting. And here we see that the hope is exactly the same for the dead. In order, then, that its present character might not be lost sight of, even with respect to the dead, the Holy Ghost, with the accuracy always marking Scripture language, has taken care that in both passages where the resurrection of the dead and the rapture of the living saints are named together, the living saints should be spoken of in the first person, so as to show that the event was one which might be looked for in their own day.

SECONDLY, The account given of this resurrection is quite different from the resurrection at the end of the world, which is thus depicted by the apostle John—“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were

则显示活着圣徒的改变和死人的复活全都「在一霎时，眨眼之间」（林前15:52）。但圣经所陈说主为祂活着圣徒回来乃是一个当下的盼望，为此我们被嘱咐来持续等候。我们在这里得见的盼望与死人的盼望是完全相同的。那么为了不至看不见盼望的当下性质，甚至是关乎死去之人的，圣灵谨慎地同时在说到死人复活和活着圣徒被提的两处经文中，常用上显眼和准确的圣经用语，而活着圣徒总是以第一身来说的，好显明这事件是在他们有生之年得看见的。

二、这复活的记录跟世界末日的复活是截然不同的，使徒约翰在后者有这描述：「我又看见一个白色的大宝座与坐在上面的；从祂面前天地都逃避，再无可见之处了。我又看见死了的人，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的人都

opened, and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged, every man according to his works. And death and Hades were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:11-15). This solemn scene is at the end of the world, but it is entirely different in every point from the resurrection previously spoken of. In the one, the living are caught up; in the other, only the dead are mentioned, and no living person could be there, for the earth has fled away. Paul names no judgment whatever; John says that “they were judged, every man according to their works.” The dead described in the epistles go to be “forever with the Lord”; the only doom spoken of with respect to the dead named in the Apocalypse is that they were “cast into the lake of fire.” The two accounts, then, are evidently not two different descriptions of the same scene, but descriptions of two

凭着这些案卷所记载的，照他们所行的受审判。于是海交出其中的死人；死亡和阴间也交出其中的死人；他们都照各人所行的受审判。死亡和阴间也被扔在火湖里；这火湖就是第二次的死。若有人名字没记在生命册上，他就被扔在火湖里。」（启 20:11-15）这严肃的场景发生在世界末日，但与先前说到之复活的每一点都是完全不相同的。前者是活着的圣徒被提，而后者只提到死人，没有一个活着的人能在那里，因为世界已消失。保罗也没有提到审判，约翰则说到「他们都照各人所行的受审判。」（启 20:13）在书信中所描述的死人则是「和主永远同在」（帖前 4:17），而关乎到在启示录所记的死人，乃是唯一说到的死亡，他们「被扔在硫磺的火湖里」（启 20:10）。那么这两个记录明显不是一个相同情景的两个不同描述，而是说到两个不同的情景，在性质或内容上都不相同。

different scenes, bearing no resemblance either in character or detail.

THIRDLY, The Word of God never speaks of one general resurrection at the end of the world, but expressly declares that there are two distinct resurrections, one at the end of the world, and one a thousand years before it.

Chapter 6 - The First Resurrection

We have seen that the saints will return with Jesus when He comes forth to destroy His enemies. After judgment has been executed, and Satan cast into the bottomless pit, the reign of Christ, and of certain others begins. "And I saw thrones," says the apostle, "and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and [of those] which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. THIS IS THE FIRST RESURRECTION. Blessed

三、神的话语从没说到世界末日的普及复活，却清楚地说到有两个截然不同的复活，一个在世界末日，一个在一千年之前。

第六章 第一次复活

我们已知道圣徒会与耶稣一同回来消灭祂的仇敌。在执行审判，将撒但扔在无底坑之后，基督作王和另外一些事情便开始。使徒说：「我又看见几个宝座，也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过他印记之人的灵魂，他们都复活了，与基督一同作王一千年。这是头一次的复活。（其余的死人还没有复活，直等到那一千年完了。）在头一次复活有分的有福了，圣洁了！第二次的死在他们身上没有权

and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. 20:4-6).

It seems incredible that the zeal for traditional belief, should have led men so far to pervert Scripture as to maintain, that this “first resurrection” is not a resurrection of persons at all, but of principles—principles “beheaded for the witness of Jesus!”—principles which refuse to worship the beast!—principles, with foreheads and hands on which they decline to receive a mark!—principles, on which “the second death hath no power,” but which “shall be priests of God and of Christ.” According to the same system, “the rest of the dead” must be principles too; so that we have no resurrection of persons at all

What, then, does this passage, intelligently looked at, teach us? First, it shows a resurrection which takes place before the thousand years of Christ's reign; and next, it enables us to learn who are the persons then raised. Three classes are named; the first are called “they”—(I saw thrones and they sat on them). With the others we are not at present

柄。他们必作神和基督的祭司，并要与基督一同作王一千年。」(启 20:4-6)

不可思议的是，对传统信念的热衷叫人大大误解圣经，来坚持这「第一次复活」完全不是人的复活，而是原则的复活，就是「为神之道被斩者的灵魂」(启 20:4) 拒绝敬拜兽的原则，拒绝在额和手上受印记的原则，因此「第二次的死在他们身上没有权柄」(启 20:6)，并且「他们必作神和基督的祭司。」按照这相同的说法，「其余的死人」也必然是原则，因此我们是完全没有人的复活了。

那么这样理智地看的经文于我们有甚么教导？一、它所显示的复活是在基督作王一千年之前发生的；二、这叫我晓得那时复活的有三等人，第一等被称为「他们」，「我又看见几个宝座，并且他们坐在上面」(启 20:4)，而其它人我们如今不会关

concerned. Who, then, are those in this first class? They are “blessed and holy,” so they must be saints. But what saints? The persons last named are the armies of heaven, who came forth with Jesus to make war. They are the partners of His triumph, and as victors we should expect to see them sharing His dominion. They are the only persons mentioned in the context, moreover, to whom the description could refer. But these armies of heaven are, as we saw, the saints who have before been taken to be with Jesus. The Scriptures, before examined, have shown us, that the saints living when the Lord comes, will be changed into His likeness and caught up into His presence, after which they will issue forth with Him to judge the world. This scripture shows us that the dead saints also, who are raised when the living are translated, will come in Christ's train and rule in His company.

The passages quoted in our former chapters fully bear out this conclusion. None of these make the glory of the believer to depend on his living till the Lord's return. The apostles were to sit on twelve thrones judging the twelve tribes of Israel; yet Peter, whose question drew forth this

注。那这第一等人是谁？他们「有福了！圣洁了！」（启 20:6），因此他们必然是圣徒。但甚么是圣徒？最后说到的乃是天军，来与耶稣一同争战的。他们有分于祂的胜利，既是得胜者，我们必然期望看见他有分于祂的管治。再者，他们是文中唯一提及的人，描述说到的就是他们。据我们所看，这些天军乃是先前被提接与耶稣同在的圣徒。我们从前所检视的圣经一直给我们看见，当主再来时，活着的圣徒必会改变成为祂的形像，被提到祂那里去，之后他们必会与祂一同来审判世界。这经文给我们看见，当活着的圣徒改变时，复活的已睡圣徒必然在基督的火车火马中来到，与祂一同作王。

在先前章节中引述的经文全面地证实这结论。这些经文没有一处以信徒的荣耀取决于他在主回来时的仍然活着。使徒要坐在十二个宝座上来审判以色列的十二支派，然而在这宣告后彼得因着所发的

announcement, was warned that he himself should suffer death. Believers are made joint-heirs with Christ; saints are told that they shall judge the world; sufferers with Christ are promised that they shall reign with Him, irrespective of their being alive or in the tomb at His return. The promise to the saints at Thyatira—"He that overcometh, and keepeth My words unto the end, to him will I give power over the nations"—could not be fulfilled to them, unless the dead shared this hope with the living. Indeed the passage so often referred to, seems written to prove the absolute identity between the lot of believers, whether quick or dead, when Christ comes for His saints. "Them also which sleep in Jesus will God bring with Him" (1 Thess. 4:14). Bring where, and for what? Bring forth as the sharers of His glory; for which purpose He will first raise them from their sleep, and take them, with the living believers, to be with Him in heaven.

Our Lord names two kinds of resurrection, though He says nothing of their being separate in time. "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done

问题而被警告他是必然经过死地的。信徒与基督一同承受产业，圣徒得知他们必会审判世界，与基督同受苦难的人得着他们必与祂一同作王的应许，无论在主再来时他仍活还是已在坟墓中。给与推雅推喇圣徒的应许是：「那得胜又遵守我命令到底的，我要赐给他权柄制伏列国。」（启 2:26）这不会在他们身上应验，除非已死的人有分于活着之人的盼望。其实这常引用的经文，似乎写来是要证实，当基督为祂的圣徒再来时，众多无论生死之信徒之间的绝对身分。「那已经在耶稣里睡了的人，神也必将他与耶稣一同带来。」（帖前 4:14）带往那里？有何目的？带去同享祂的荣耀，为的是祂先来叫他们从死里复活，并领他们与活着的信徒与祂一同到天上去。

我们的主说到有两类的复活，虽然祂没有说到他们在时间上的分别。「时候要到，凡在坟墓里的，都要听见祂的声音，就出来。行善的，复活得生；

good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment” (John 5:28, 29). Does not the resurrection of life correspond exactly with the resurrection in which they lived and reigned with Christ a thousand years? And is not the resurrection of judgment the same as that in which the dead are “judged out of those things which were written in the books?” If so—and surely it would be impossible to call it in question—they are not only distinct in character, but in time; the one being the resurrection of the “dead in Christ” when He comes for His saints, the other the resurrection of “the rest of the dead” which takes place at the end of the world.

Though it seems unnecessary to accumulate evidence upon a point so clear, we would call in aid an expression of Scripture often heedlessly uttered. That a “resurrection from the dead” differs from a “resurrection of the dead” is, owing to our constant confusion of the phrases, little understood. Everybody would see the difference between speaking of “the departure of a company” and the “departure from a company.” The first implies the

作恶的，复活定罪。」(约 5:28-29) 生命的复活是否跟他们与基督同活和一同作王一千年完全符合一致？复活受审判跟死人「都凭着这些案卷所记载的.....受审判」(启 20:12) 不是相同的么？若是，那么肯定没可能存疑的是，他们不单止在性质上，且在时间上不相同；一个是当基督为祂的圣徒再来时「在基督里死了的人」的复活；另一个则是在世界末日时发生，「其余的死人」的复活。

虽然看来在这样清晰的一点上没有添加证据的需要，我们且求助于一常无心说到的圣经用语，就是说「从死里复活」跟「死人复活」是不同的，全因不明白的我们时常将这两个混淆了。人人都知道「一群人的离开」和「离开一群人」之间的分别。前者说到整群人的离去，而后者中有一个或多个的人从这群人中出来；这正是「死

departure of the whole assembly; the second of one or more persons out of the assembly. This is just the difference between a “resurrection of the dead,” and a “resurrection from the dead.” “The dead” is the whole company of dead persons. A “resurrection of the dead” simply means that dead persons are raised. But a “resurrection from the dead” means that one or more persons are raised from amongst this company of “the dead.” So the phrase is invariably used in Scripture. Most frequently it is applied to the resurrection of Jesus. It is used also, however, of the resurrection of Lazarus (John 12:1,9); the suspected resurrection of John the Baptist (Mark 6:16); the resurrection of the poor beggar, which the rich man entreated for (Luke 16:31); and the resurrection of Isaac, which Abraham believed that God was able to accomplish (Heb. 11:19),—all resurrections of a single person from among the mass of the dead. The phrase can grammatically mean nothing but an exclusive resurrection. In nearly all cases where it is used, an exclusive resurrection is evidently intended. Surely, then, we may infer that in the one or two passages where this exclusiveness is not obvious from

人复活」和「从死里复活」之间的分别。「死人」是整群死人，而「死人复活」不过是说到死人的复生。但「从死里复活」是说到一个或多过一个的人从这群「死人」中复生。因此这词组在圣经中的用法是不变的。这最常用在耶稣的复活上。可是这也用来说到拉撒路的复活（约 12:1, 9）、所以以为的施洗约翰复活（可 6:16）、财主有求于贫穷乞丐（路 16:31）的复活、和亚伯拉罕所相信神能作成的艾萨克复活（来 11:19），全都是说到一个人从众多死人中的复活。此词组文法上不过说到一个专有的复活。那么我们可确实来推论，在这一两处经文中的专有性明显不是在于其关联上，所说的仍有着相同的力度。

the connection, the expression still has the same force.

One of these passages is Christ's answer to the Sadducees when they sought to perplex Him about the resurrection. He replies (the answer in Mark is similar), "They which shall be accounted worthy to obtain that age (not world), and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20:35, 36). Here the expression used is resurrection from the dead, and does the passage imply a general or an exclusive resurrection? It cannot be a general resurrection, for all those who have part in it are like the angels, are the children of God, are counted worthy to obtain it, and die no more. It must be an exclusive resurrection, then, and observe how it corresponds morally with the "first resurrection," about which it is said that those who have part in it are "blessed and holy," beyond the power of "the second death," and priests of God and of Christ. What, then, is the 「世代」 which these "children of the resurrection" are counted worthy to obtain? Here, again, we see the

其中一处经文是基督对试图在复活一事上混淆祂之撒都该人的回应。祂回答说（在马可福音的回答也相仿）：「惟有算为配得那世代（不是世界），与从死里复活的人也不娶也不嫁；因为他们不能再死，和天使一样；既是复活的人，就为神的儿子。」（路20:35-36）在这里的用语是「从死里复活」，这经文说到一个普及还是一个专有的复活呢？这不能是一个普及的复活，因为所有有分这个的人都是像天使的，都是神的儿女，是配得着的，是不会再死的。这必然是一个专有的复活。之后，来看看这如何确实地符合「第一次的复活」，这复活是说到那些有分于这复活的人是「蒙福和圣洁」的，是超越「第二次死亡」权势的，且也是神和基督的祭司。那么这些配得着的「复活儿女」所在的是甚么「世代」？我们在这再次得见圣经的准确性，肯定这世代只能是那千禧年代，就是他们

accuracy of Scripture, for surely this age can only be the period of a thousand years during which they live and reign with Christ.

Again, we read that the Sadducees were grieved that the apostles “preached through Jesus, the resurrection from the dead” (Acts 4:2). The expression is “in Jesus,” and no doubt the resurrection of Jesus Himself was the great subject of the apostles' testimony. But the expression implies something more than the resurrection of Jesus Himself. The apostles preached “through (or in) Jesus the resurrection from among the dead.” A few weeks before, the Sadducees had asked Jesus a question meant to turn the resurrection into ridicule, and had been silenced by the answer we looked at in our last paragraph, an answer revealing not only the fact of a resurrection, but also an exclusive resurrection of those who should be counted worthy to obtain it. This is the doctrine which the apostles were now proclaiming, with the further truth that this resurrection was through, or in, that same Jesus whom these Sadducees had rejected. They might have been grieved at their preaching “the resurrection of the dead,” but could hardly have laid

与基督同活和一同作王的年代。

我们也读到撒都该人因着使徒们「本着耶稣来传说死人复活」(徒 4:2)而忧愁。「本着耶稣」一语无疑是说到耶稣本人的复活乃是使徒见证的重大主题。但此语说到的比起耶稣本人的复活更多。使徒们「藉(或本着)耶稣来传说死人复活(徒 4:2)」。在几星期之前,撒都该人曾问耶稣一个问题,意思是要以复活作为一个笑柄,却因着我们在最后一段经文看见的答案而哑口无言。这答案揭示的不单止复活这事实,且也揭示那些配得着的人有的是一个专有的复活。这是使徒们如今宣告的教义,有藉着或来自撒都该人所弃绝同一位耶稣而来这复活的进一步真理。他们也许曾因着他们所传讲「死人复活」而忧愁,但他们不能加害于他们,如同有着相同信仰,数目上比他们更多的法利赛人一样。宣告专有复活的是耶稣,如今

hands on them, inasmuch as the Pharisees, a far more numerous sect than themselves, held the same faith. It was the exclusive resurrection, announced by Jesus, and now proclaimed through Him, that aroused their fury and persecution. In like manner Paul speaks of Jesus as "the first-born from the dead" (Col. 1:18), that is, as the first of those who were taken from amongst the dead. If the resurrection of all the other dead was to be simultaneous, he would not be the first, but the only one, "born from among the dead," the rest having no part in a resurrection "from the dead," but merely in a resurrection "of the dead."

There is, however, another expression used by the apostle Paul still more remarkable. He desires to be made conformable to Christ's death, "If by any means I might attain unto the resurrection from among the dead" (Phil. 3:11). Our translators have merely given "of the dead," because, not knowing anything of the first resurrection, they could not understand the word invented by the apostle to express his meaning. This word, however, is not the word ordinarily used for resurrection, but a word coined for this passage, never

是奉祂的名来宣扬，是这激起他们的愤怒和逼害。同样地保罗说到耶稣乃「是从死里首先复生的」（西 1:18），就是说，祂是首个自死人中复活的人。若所有其它死人的复活都是同时发生的，那么祂的复活就不会是首个，而是唯一一个「从死人中活过来」的人，其余的便无分于「从死人」中复活，而只是「死人的」复活。

可是有另一个保罗的说法是更触目的。他渴想来模成基督的死，「或者我也得以从死里复活。」（腓 3:11）翻译圣经的人只译作「死人的」复活，因为从来不知道甚么是第一次复活，他们不明白使徒所创制表述他意思的一个词语。可是这词语不常用作复活，而是为这段经文来独创的，任何别处也找不到的，其字义就是「从一群中复活过来」。若这只是一个普通的复活，那

elsewhere found, and literally meaning “resurrection from the midst of.” If it merely implied a general resurrection, why should the apostle be at any pains to attain to that to which good and bad alike must come? Or why should he coin a special word to imply exclusiveness when no exclusiveness was meant? But if he meant an exclusive resurrection of persons counted worthy to obtain it, both the force of the expression and the object of the apostle become obvious.

It may be said—if this is the meaning of the phrase “resurrection from the dead,” why is it not used with reference to the dead spoken about in the long argument on the resurrection contained in 1 Cor. 15? The reason is very plain. A “resurrection from among the dead” is also a “resurrection of the dead,” so that the latter expression may be employed with as much propriety of the first resurrection as of the second. How, then, should we expect to have the two phrases used? Why, surely we should expect that when the object in view was to bring out the exclusive character of the resurrection, the first expression— “resurrection from among the dead” would be employed.

为何使徒要费尽心机来达至一个善人恶人都同样来到的复活？他又为何要创制一个特别的词语来在没有专有可言下来说到专有？若他是说到一个配得着之人的专有复活，那么这表述的力度和使徒的目的就变得显而易见了。

也许有人会说，若这就是「从死人中复活」此语的意思，那么为甚么在长长争论复活的林前 15 章所说到的死人时不用上这词语？原因是十分明白不过的。一个「从死人中的复活」也时也是「死人的复活」，因此后者同时适用于第一个和第二个复活。那么我们该如何用这两句？既然呈现在眼前的目的是要带出复活的专有特质，那为甚么我们必然要期待所用上的是「在死人中的复活」这首个说法？当要带出的目的不是复活的专有性质，而只是事实时，「死人的复活」

But when the object was to bring out, not the exclusive character of the resurrection, but merely the fact, the latter expression “resurrection of the dead”—would be more natural. Now the whole argument in the chapter referred to is to show that believers will rise again. This some of the Corinthians were denying. The apostle replies by stating God's plan, partly executed already, about the first resurrection. His teaching has no reference whatever to the resurrection of unbelievers, and the question of exclusive or general resurrection with respect to believers is not, therefore, touched upon. Nothing save the order and character of God's designs concerning the first resurrection is treated of; while these are very fully set forth. Christ is the first-fruits; then, “they that are Christ's, at His coming” (ver. 23), and at the same time even those believers who have not slept will be changed, and death will be swallowed up in victory (ver. 51-54).

Looked at in this light, the accuracy of the language is very striking. The only dead named or contemplated in the chapter are Jesus Himself and believers in Him. The raising of Jesus, then, being before the

这后者的表述就更自然而然而了。本章说到的整个议论就是要显明信徒是必然会复活的。这是一些哥林多人所否定的。使徒以第一次复活这部分早已执行的神的计划来作回应。他的教训一点也没有说到不信之人的复活，因此在关乎到信徒上，没有触及专有或普通复活的问题。关乎到第一次的复活，除了十分详尽说明的神设计的次序和性质之外，就别无触及了。基督乃是初熟的果子，那么「在祂来的时候，是那些属基督的」（林前 15:23），并且同一时间那些还未睡的信徒必然改变，死就被得胜吞灭了。（林前 15:51-54）

在这亮光中来看，这文字的准确性是十分惊人的。在这章中指名或预期的死人惟有耶稣本人和相信祂的人。那么先于其它人复活的耶稣复活，是被

others, is described as a “resurrection from among the dead” (ver. 12, 20). The raising of the believers, who comprise the whole of the remaining dead under consideration, is not described as a “resurrection from among the dead,” but simply as a “resurrection of the dead” (ver. 21, 42). For in this last case the use of the expression “resurrection of the dead” was quite sufficient to bring out the truth which the Holy Ghost is teaching; while the other expression, “resurrection from among the dead,” would not only have added nothing to the doctrine unfolded, but would have confused it by the introduction of a foreign and incongruous element.

Chapter 7 - A General Resurrection and Judgment at the End of the World, Not Taught in Scripture

I. One of these cited as proving a general resurrection is in the prophecies of Daniel. “At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the

称为「从死里复活」；而所说到包括整个余下死人的信徒复活则不是被称为「从死里复活」，却单单是「死人复活」（林前 15::21, 42）。在后者来说，用上「死人复活」一语足够来带出圣灵所教导的真理；而另一个「从死里复活」一语不单止在揭示的教义上无所添加，反而因引入一个外来和不适切的元素而带来混乱。

第七章 圣经中没有说到世界末中的普及复活和审判

一、其中一处所引述有着普及复活的经文是来自但以理的预言：「那时，保佑你本国之民的大君米迦勒必站起来，并且有大艰难，从有国以来直到此时，没有这样的。你本国的民中，凡名录在册上的，必得拯救。睡在尘埃中的，必有多人复醒。其中有得永生的，有受羞辱永远被

book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever” (Dan. 12:1-3). We need not here discuss the meaning of this passage. It is sufficient to point out that, if it refers to a resurrection of the dead at all, it cannot be a general resurrection. The verses quoted are the conclusion of a communication made to Daniel, explaining the events which must happen before the restoration and glory of Daniel's people, that is, the Jews (Dan. 10:19-12:4). It relates simply to the Jews, and the time named is not the end of the world, but the deliverance of the nation. The resurrection spoken of, therefore, whether literal or figurative, is not at the end of the world, but long before it; is not general, but confined to Daniel's people; and is not applied even to the whole of Daniel's people, but only to many of them. Anything more unlike a general resurrection at the end of the world, it would be impossible to conceive. Indeed, if accepted as meaning a literal

憎恶的。智慧人必发光如同天上的光；那使多人归义的，必发光如星，直到永永远远。」（但 12:1-3）我们在这里不需要讨论这经文的意思。若这是说到死人复活的话，足以指出的是，这不能是一个普及的复活。所引述的经节是给但以理的信息总结，阐明在但以理的人民，就是犹太人得复兴和荣耀之先必会发生的事情（但 10:19-12:4）。这单单说到犹太人，并且所说到的时间不是世界末日，而是以色列国的得拯救。因此所说到的复活，无论是字面上还是寓意上，都不是指着世界末日，而是久在这事之前的；不是普及的，而是局限于但以理的人民；不适用于整体的但以理人民，只是他们当中的众人。不可能有任何事情叫人想到这是在世界末日的的一个普及复活。事实上，若接受这解作字面上死人复活的话，那么这必然是其中一个最无争议余地的证明，证明这是部分和先于世界末日的复活，而不是在世界末中时的普世性

resurrection of the dead at all, it would be one of the most conclusive proofs that the resurrection was partial and previous to the end of the world, instead of universal and at the end of the world.

II. Another passage thought to teach a general resurrection and judgment is the parable of the wheat and the tares. The text supposed to contain this doctrine is as follows:—“Let both (wheat and tares) grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn” (Matt. 13:30). The explanation follows. “He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age (not world), and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of man shall send, forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast

复活。

二、另一处说到一个普及复活和审判的经文就是麦子和稗子的比喻。可推测其教义的经文如下：「容这两样一齐长，等着收割。当收割的时候，我要对收割的人说：先将稗子薅出来，捆成捆，留着烧；惟有麦子要收在仓里。」（太 13:30）随后便是解释：「那撒好种的就是人子；田地就是世界；好种就是天国之子；稗子就是那恶者之子；撒稗子的仇敌就是魔鬼；收割的时候就是世界的末了；收割的人就是天使。将稗子薅出来用火焚烧，世界的末了也要如此。人子要差遣使者，把一切叫人跌倒的和作恶的，从祂国里挑出来，丢在火炉里；在那里必要哀哭切齿了。那时，义人在他们父的国里，要发出光来，像太阳一样。」（太 13:37-43）

them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father” (ver. 37-43).

That this passage has been supposed to describe a general judgment at the end of the world, is partly the cause and partly the consequence of the unfortunate mistranslation of the word signifying ‘the age’ as if it meant ‘the world.’ The completion of the age is, however, a totally different event from the end of the world, and nothing but error can arise from confounding things so entirely opposed in character. It was a phrase well understood by the Jews, as describing the termination of their own subjection to the Gentiles and disowning of God—the time concerning which Daniel's inquiries had been made and his prophecies uttered. It is always so used by the disciples, as when they inquire, “What shall be the sign of Thy coming and of the end of the age?” Nor is there a single instance where it can be properly understood as referring to the end of the world. On the contrary, it is the beginning of another epoch, by far the most blessed and glorious in the world's history.

这经文被推测为描述在世界末日的一个普及的复活，部分原因和部分后果是因着将意味「世代」的词语误会为「世界」所致。世代的完结和世界末日是完全不相同的，完全混乱性质相反的事情导致的不是甚么，而是错误。「世代」一词是广为犹太人所明白的，是说到他们在降服于外邦人和否认神上的终结，就是关乎到但以理所作出的查问和他所说预言的时期。这是门徒常用到的时期，正如他们问及的「你降临和世界的末了有甚么预兆呢？」(太 24:3)。也没有一个事例能适当地理解为世界末日的。相反地，这是世界历史中迄今最蒙福和最荣耀的事件，是一个新纪元的开始。

The question here is one of outward display to the world, not of dwelling with Christ in the Father's house. Looked at in this light what have we learned about the Lord's coming? That as far as the wicked are concerned, Christ will come in flaming fire, taking vengeance, and accompanied by the angels of His power; that, as far as believers are concerned, they will be publicly manifested with Him in glory, that He may be "glorified in His saints" and "admired in all them that believe." In the parable, the angels are the ministers of judgment, the righteous shine forth as the sun, and the wicked are cast into a furnace of fire. Can any one fail to perceive the resemblance between the parable and the doctrinal statement?

III. Another passage supposed to contain a description of a general resurrection and judgment at the end of the world, is the last two sections of our Lord's discourse with His disciples in Matt. 24 and 25. The former (25:14-30), shows Jesus as the master who returns after being absent, and demands an account from his servants of certain talents entrusted to them. The second (ver. 31-46) represents Him seated on the throne of His glory,

在这里有的争论点是延展及世界的，而不单是在天父家中有否与基督同住。在这光中来看主的再来时，我们有何学习？只要是关乎到那恶者的，基督必会同祂有能力的天使从天上在火焰中带着报应而来；只要是关乎信徒的，他们必会在荣耀中与祂公然地显现，叫祂得以「在祂圣徒的身上得荣耀，又在一切信的人身上显为希奇。」（帖后 1:10）在这比喻中，执行审判的是天使，义人要发出光来，像太阳一样；作恶的被丢在火炉里。（太 13:42-43）有谁人不能看得出这比喻和教义条文的相似性？

三、有人认为还有一处经文是说到一个在世界末日的普及复活和审判的，就是我们的主与祂的门徒在太 24 和 25 章最后的讲论中的后两部分。前一部分（太 25:14-30）显示耶稣是去而复返的主，要跟交托他们才干的仆人来算账。第二部分（太 25:31-46）则说到祂坐在祂荣耀的宝座上，审判列国。

and judging the nations. The question is whether either or both of these scenes are figures of a general judgment on those raised from their graves at the end of the world.

The first remark that occurs is, that the two scenes are so different in their character that it is not easy to regard them as representations of the same event. In the first parable, the persons spoken of are dealt with individually; in the second, in two great masses. In the first, the question tried is faithfulness to a certain trust; in the second, it is the conduct pursued towards a set of persons called "these my brethren."

But another remark speedily suggests itself. Why should these events be supposed to happen at a general resurrection and at the end of the world, when not so much as a passing allusion is made either to the dead, or to a resurrection, or to the world having come to its closing hour? The only answer that can be given to this question is, that the ordinary interpretation of Scripture left the interpreters no choice. Assuming that Christ only comes at the end of the world, and that all will then be raised and judged, these scenes must happen at that period, for there is no other

问题是究竟这两段经文是否在世界末日对那些从他们坟墓中复活之人的普及审判。

首要关注的是，这两个情境在性质上是那样不相同，因此难以以他们为相同的描述事件。在首个比喻中，所说到的人是个别来处理的；而在第二个比喻中，是以两大群人来处理的。首个比喻中要考验的是有否值得信赖的忠诚度，而第二个比喻则要看对一群称为「我这弟兄」的对待。

而另一个关注则是不解自明的。若这些事情都是说到在世界末日时出现的一个普及复活，为甚么甚至对死人、复活或要来到结束时刻的世界不顺带提及？能够给与这问题的唯一答案就是，这对圣经的寻常诠释叫诠释者毫无选择。既假定基督只会在世界末日而来，从而所有人必会在那时复活和受审，那么这些情景必会在那时发生，因为他们不能在其它时间来发生。但对于那些早已认识基督必会

time at which they could happen. But those who have already learned that Christ will come before the end of the world, will hesitate to add so enormous a fact as a general resurrection to a narrative in which Scripture has remained wholly silent about it, and will seek some other explanation demanding no such outrage on the Word of God.

The parable of the talents follows those of the steward and of the virgins. The parable of the steward shows the results of carefulness or carelessness in watching for the Lord's return; that of the virgins the necessity of having oil in the lamp, that is, true spiritual life. The parable of the talents shows the responsibility of those called by the name of Christ to be diligent in His service. As the unwatchful steward is cut off, and the careless virgins are shut out, so here the unprofitable servant is cast into outer darkness, while the diligent ones enter into the joy of their lord. All three parables are fulfilled at the coming of Christ, looked at in both its aspects. The watchful steward, the virgins with oil, and the diligent servants, all receive their reward, while false professors are detected and left behind, or consigned to the

在世界末日之先来到的人，在是否要在圣经依然全然缄默处添加如普及复活等如此罪大恶极的事实上必然犹豫，和为了不违背神话语而必会寻求其它的解释。

接续管家和童女比喻的是才干的比喻。管家的比喻显示在守望主再来上警醒和粗心的后果；而童女的比喻显示灯里有油，就是真实属灵生命的必须。才干的比喻显示那些奉基督之名被召之人在事奉祂上勤奋的责任。不警醒的管家被隔绝，粗心的童女被关在门外，同样地在这里没进益的仆人被扔在外头的黑暗里；而勤奋的则得进来得享他们主人的快乐。细看每方面时，这三个比喻都是在基督再来时得应验的。警醒的管家、有备油的童女和勤奋的仆人全都得着他们的赏赐，而被识破的假信徒则在基督在荣耀中显现时被交付淹没世界的可怖审判。那么这比喻就全然不

dreadful judgments that overtake the world when Christ appears in His glory. While, then, this parable entirely fails as a description of a general resurrection, it perfectly agrees with the rest of Scripture as a picture of what takes place at Christ's second coming.

There is another point of agreement that deserves notice. In Luke the same parable is related, but a difference is shown in the rewards. The servant who has made ten talents becomes ruler over ten cities; he who has made five, over five (Luke 19:12-26). Do we ever hear of saints being made rulers over cities in heaven? No, but we do hear of saints reigning with Christ over the earth, and to such a state of things the reward in the parable is exactly suited. The picture, then, agrees with other portions of the Word in describing what will happen at the Lord's second coming, believers being first caught up, and afterward manifested with Christ in power, each rewarded according to the measure of his faithfulness, and unbelievers being cast out and brought to judgment.

It may be asked whether, if this is the case, such a dialog could occur as that related in the parable? But a

是说到一个普及的复活，这全然与其它经文说到基督第二次来到时所发生的情景一致。

还有另一个一致的一点是值得留意的。在路加福音中说到那相同的比喻，但有不同的赏赐。赚了十锭银子的得权柄管十座城，赚了五锭的管五座城（路 19:12-26）。我们曾否听说过圣徒在天上成为管城的统治者？没有，我们只听到圣徒与基督在地上一同作王，而在比喻中所说到的赏赐等事都是绝对合适的。那么这情景与其它部分的圣经所描述到在主第二次来到时必会发生的情景是相一致的，就是信徒首先被提，之后与基督一同显在荣耀里，每一个都会按照他的忠诚度来得赏赐，不信的则被抛弃，和被领进审判。

也许有人会问，会否可能这只会是在比喻中出现的对话？但一个比喻并

parable is not a history-only a fictitious narrative meant to illustrate a principle. The dialog is part of the figure, bringing out man's natural reasoning on one side and God's thoughts on the other. Who would understand literally the entreaty of the foolish virgins, or the reply of the bridegroom? Who supposes it to be a real conversation between the Judge and those on His right hand or those on His left, in the parable immediately following? Who ever imagined that the words put into the mouth of the rich man in torment or of Abraham, were actually spoken? In the parable before us, as in those to which we have just alluded, the thoughts and desires of the heart are clothed in words, and the scene is not a description of anything that really takes place, but a story illustrating the principles on which God and man are respectively acting.

The last section of the twenty-fifth chapter relates the judgment which Christ will execute on the nations of the earth, when He comes in His kingdom glory, to "break them with a rod of iron, and dash them in pieces, like a potter's vessel." It represents Jesus coming as the minister of judgment. But this

不是一个说明历史原则的叙事。对话是述事的一部分，带出一方面人的天然理性和另一方面神的思想。谁会按字面来理解愚拙童女的恳求和新郎的回应？谁会以为在随后的比喻中这是审判官和那些在右边或在左边的人之间的真正对话？谁会以为放进财主口中的痛苦说话和放进亚伯拉罕口中的是实在的说话？在摆在我们面前的比喻中，正如我们刚看到的，心中的思想和渴想都是披上说话的，所描述的情景都不是真实发生的，不过是一个故事，用来说明神和人分别行事的

原则。

太 25 章最后一段说到基督在地上对列国的审判，那时祂以祂国度的荣耀来到，「用铁杖打破他们，将他们如同窑匠的瓦器摔碎。」（诗 2:9）这是说到耶稣以审判的执行人身分而来。但这审判分作不同的举动。我们在启示

judgment is divided into various acts. In the Revelation, we have nothing described but the judgment executed on the beast and false prophet and the armies that followed them. Other acts of judgment are, however, related elsewhere. We read in the prophecies of Joel that the Lord will “bring again the captivity of Judah and Jerusalem,” and that He will then “gather all nations, and will bring them down unto the valley of Jehoshaphat, and will plead with them there for My people and for My heritage, Israel, whom they have scattered among the nations” (Joel 3:1, 2). Without discussing how far this is to be literally or figuratively understood, let us compare it with the scene described in Matthew. “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all THE nations” (Matt. 25:31, 32).

The word “nations” means “Gentiles,” and is ordinarily used to describe them as distinguished from the Jews. Now in this scene there are not two classes as generally supposed, but three,—the sheep, the goats, and “these my brethren.” These persons called Christ's brethren are neither

录中看不到甚么，只有对兽、假先知和跟随他们之军队执行的审判。其它审判的举动却是在别处说到的。我们在约珥的预言中读到，耶和华必「使犹大和耶路撒冷被掳之人归回」，之后祂「要聚集万民，带他们下到约沙法谷，在那里施行审判；因为他们将我的百姓，就是我的产业以色列，分散在列国中。」（珥 3:1-2）在没有讨论到这是按字面还是寓意来深入理解下，让我们来将这与马太福音所记的情景作比对。「当人子在祂荣耀里，同着众天使降临的时候，要坐在祂荣耀的宝座上。万民（the nations）都要聚集在祂面前。」（太 25:31-32）

「万民」一词解作「外邦人」，常用来描述有别于犹太人的人。如今在这情景中没有常说到的两类人，而是三类：绵羊、山羊和「我这弟兄」。这些被称为基督的弟兄的人既不是绵羊或山羊，也不是

sheep nor goats, nor are they themselves brought into the judgment. It is for their conduct to these "brethren," who have been hungry, thirsty, strangers, naked, sick, and in prison — a persecuted, despised, forsaken people, that the Gentiles are judged. How exactly this agrees, then, with the prediction of Joel, and indeed, with the general current of Old Testament prophecy. All Scripture concurs in representing the Jews as forsaken of God for an indefinite period. When this period has elapsed, the Lord "will bring again the captivity of Judah and Jerusalem," and will judge the nations for the cruel oppression with which they have, especially towards the close of this epoch, treated His people. It is true that in this scene described in Matthew, the saints are not mentioned as accompanying Jesus, but, as I have already shown, our Lord purposely left this subject obscure throughout His whole teaching. On the other hand, the angels are named, thus bringing the account into close accordance with the description of Christ's return in judgment given in 2 Thess. 1:7, 8. This judgment of the nations, then, foretold in Old Testament Scriptures, is the very

被审判的。外邦人被审判的是他们对饥饿、口渴、作客旅、赤身露体、病了、在监里这些被逼害、轻视和被撇弃「弟兄」的行为。那么这与约珥的预言和与旧约先知的主思潮是何等的吻合。所有圣经一致地呈示犹太人有不定时段的离弃神。当这时段已届满时，耶和華要使以色列和犹大被掳的人归回（耶 30:3），必会因着列国残酷压逼祂的子民来审判他们，尤其是在这世代的结束之时。这在马太福音描述的情景是真的，不再说到圣徒是陪伴着耶稣的，却如我所曾说到的，我们的主故意任让这题目在祂整个教训中不清晰。另一方面，天使被提及名字，叫这与在帖后 1:7-8 所说基督回来审判的描述有着紧密的相联。那么在旧约圣经中预言对列国的审判是那非常的审判，无疑是寓表性的，在我们面前的经文却是惊人的逼真。「我这弟兄」就是以色列剩下在他们所有罪上从主手中得着双重得救的人，如今得脱离他们的仇敌，并成

judgment, represented figuratively, no doubt, but with striking vividness, in the passage before us. "These my brethren" are the saved remnant of Israel, who, having received at the Lord's hands double for all their sins, are now delivered from their enemies, and owned by Christ as His people. "All the nations" are the Gentiles, who are now dealt with according to the favor or hostility they have shown to God's chosen race.

IV. But there is another passage which will occur to the minds of some readers. "We must all appear" (or be manifested), says Paul, "before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). And again, "We shall all stand before the judgment seat of Christ" (Rom. 14:10). These are deeply solemn words, which our hearts would do well to ponder. The same Savior who makes Himself known as the loving friend gone to prepare a place for us, and waiting to come again and receive us unto Himself, also reveals Himself as the Judge walking among the candlesticks, with "His eyes as a flame of fire, and His feet like unto fine brass." "Every one of us shall give

为基督的子民来为祂所
属。「列国」就是外邦人，
那时他们是按着他们向神的
选民所显出的善恶来被
处理。

四、在一些读者心中
还有另一处经文。保罗说：
「因为我们众人必要在
基督台前显露出来，叫各
人按着本身所行的，或善
或恶受报。」(林后 5:10)
并且「我们都要站在神的
台前。」(罗 14:10)这些
是沉重严肃的话，是我们
心思要好好思考的。那叫
人得知祂自己乃是为我们
预备地方去一个充满爱的
朋友，这等候再来接我们
与祂一起的同一位救主，
也揭示祂自己是在灯台中
行走的审判者，祂「眼目
如火焰、脚像光明铜的。」
(启 2:18)「我们各人必
要将自己的事在神面前说
明。」(罗 14:12)对于那
些失丧的，祂要按在书上

account of himself to God” (Rom. 14:12)—the lost, when He comes to judge the dead out of the things written in the books—and the saved also, when He reckons with His servants, and dispenses rewards.

But there is not a word about the two classes standing together, or for the same purpose. In the parable of the talents, recorded in Luke, besides the difference between the diligent and slothful servants, there is also a difference between the diligent servants proportioned to their merit. This shows that the saved are variously rewarded according to the measure of their faithfulness. The same principle, of the manifestation of the saved according to their works, is taught by Paul. “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire” (1 Cor. 3:12-15). This is the manifestation of believers

所记的来审判；祂也审判那些得救的，以他们为祂的仆人，发放奖赏。

可没有一处经文说到这两群人是站在一起的，或存有这目的。记录在路加福音的才干比喻中，除了勤力和懒惰仆人的分别之外，也有勤奋仆人中功劳轻重的分别。这显示到得救的人是按着他们忠诚的程度来得奖赏的。保罗也教导这相同的原则，得救的人是照他们的工程来被显露的。「若有人用金、银、宝石；草木、禾秸在这根基上建造，各人的工程必然显露，因为那日子要将他表明出来，有火发现；这火要试验各人的工程怎样。人在那根基上所建造的工程若存得住，他就要得赏赐。人的工程若被烧了，他就要受亏损，自己却要得救；虽然得救，乃像从火里经过的一样。」（林前 3:12-15）这是按工程来显露信徒，是最确切的严肃事情，也是一重大的事实，跟丧失的人受审

according to their works, a solemn thing most assuredly, and a deep reality, as true as the judgment of the lost, but at the same time altogether distinct from it, both as to the time and the circumstances of its occurrence.

The word translated “judgment seat” means only a step or raised platform, such as a person exercising any authority, or pronouncing a speech, might occupy. It will include “the great white throne,” before which the dead are summoned for their final sentence, but it is a word of much wider import, and by no means necessarily, or indeed primarily, signifies the seat occupied by a judge on a criminal trial. It is used of the dais on which Herod sat, when he received the embassy from Tire and Sidon (Acts 12:21), and is there rendered by our translators, “throne.” The word would be just as applicable to the seat occupied by a judge in a civil suit, or by an assessor awarding compensation, as to the seat of a judge trying a case of life and death. And these are really the two different actions described. The lost will appear before the tribunal to be tried on the question of life and death, “out of those things which were written in the books”

判同样真实，但同时也在发生的时间和环境上完全有别于这个。

所翻译「审判台」一词不过是说到一个台阶或一个高台，就是人来施行任何权柄，或作出宣言所必须站上的。这必然包括「白色的大宝座」，死人是被召到这宝座前作他们最终判决的，但这词有着广阔得多的意义，一点也不必然和原意上真的意味着一个审判罪犯之审判官的座位。当推罗和西顿托人来求和时，所说到希律王所坐的座位（徒 12:21），翻译圣经的人在那里是说到「宝座」的。这词用来说到在民事诉讼上审判官，或是一个在赔偿上作出裁决的财产估价人所坐的座位，与审判一桩生死的案件的审判官所坐的座位同样适用。所说的实在是两个完全不同的举动。失丧的人必会显露在审判席前，「凭着这些案卷所记载的」（启

(Rev. 20:12). How is this possible with the believer? Can the penitent thief be taken out of paradise to be put on his trial as to whether he shall be saved or lost? Can Paul, after being with Jesus more than eighteen centuries, be summoned before His bar to be tried for his life? Impossible! No, the appearance before the judgment seat in the case of believers is of a different kind, for a different purpose, and at a different season. It is before the reign of Christ, instead of at the end of the world; and it is for the purpose of determining, not whether they shall be saved or lost—a question which can never be raised again for those whom God has justified, but to what reward they are entitled by the measure of their faithfulness here below, whether they have built the “gold, silver, and precious stones,” which can endure the searching fire of the Divine scrutiny, or the “wood, hay, and stubble,” which shall perish before the judicial test, and leave them to be saved “so as by fire,”—or again, whether in the apportionment of dominion among the “fellow-heirs,” they should be made ruler over ten cities or over five.

And here we would note, in confirmation of what has been already

20:12) 来定夺其生死。这如何可能与信徒相关？那个悔罪的强盗会否自乐园中领出来放在决定他得救还是失丧的审讯中？与耶稣一起超过十八世纪的保罗能否被传召来到耶稣的审判台前审理他的一生？没有可能！信徒的来到审判台前是不相同的，是为着不同目的的，时间也不相同。这先于基督作王，而不是在世界末日；所判决的不是他们的得救或失丧，这问题永不会在神已称他们为义的人身上再次提起，而是按他们在地上的忠诚度来论功行赏，看他们所建造的是否耐得住严格圣洁检查之火的「金、银、宝石」，还是会在审讯的测试中被销毁，只是仅仅得救的「像从火里经过的一样」；又或者在同作后嗣的人中管治权的分派上，他们获分管治十座还是五座城。

我们在这里可留意到，神圣灵所用完全和神

said, the perfect and Divine accuracy of the language used by the Spirit of God. It is said that all shall “appear” before the judgment seat [or throne] of Christ, the real meaning being that all shall be manifested. In this all are included, saved and lost. The word used, therefore, is merely that they shall “stand” or “be manifested”—not that they shall be “judged.” On the other hand, where it speaks only of the unbelieving dead, raised before the great white throne, the expression employed is that they shall be “judged.” This is no fanciful or refined distinction. Our Lord Himself, while here on earth, says—“He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment” (John 5:24). Almost immediately afterward He speaks of two resurrections, a “resurrection of life” and a “resurrection of judgment” (ver. 29). Surely two passages standing in such close juxtaposition show that judgment, so far as the question of salvation is concerned, is a thing from which the believer has already escaped. Being justified, it is impossible that he shall be judged. Hence the very fact that all those raised in the last scene, after the end

圣准确的用语都证实我们所曾说到的。所说的是所有人必会在基督的审判台（或宝座）前「显现」，真正的意思是所有人必会被显露。「显现」是说到得救的和失丧的全都包括在内。因此所用的词语不过是他们必然会「站立」或「被显露」，而不是他们必被「审判」。另一方面，这里只说到不相信的死人，复活来到白色大宝座之前，所用的用语就是他们必然受审判，毫无想象上或咬文嚼字上的区别。我们的主还在世上时亲口说到：「那听我话，又信差我来者的，就有永生；不至于定罪。」（约 5:24）祂差不多随即说到两个复活，一个是「复活得生」，而另一个是「复活定罪」（约 5:29）。肯定的是这样紧密并列的两处经文都显示，凡关乎到得救的问题，审判就是信徒早已逃脱的事情。既已得称义，他必然没有可能被审判的了。因此在世界末日时最后的情景中所有复活之人被判的事实，都是相信耶稣基督的人不在那

of the world, are judged, is conclusive evidence, that the believers in Jesus Christ are not there. When their deeds are inquired into, it is not for the purpose of judging them, but that they may be manifested, and rewarded according to the measure of their faithfulness on earth.

V. It is possible that some persons may be disposed to found an argument in favor of a general resurrection at the end of the world upon the expression, "I will raise him up at the last day" (John 6:40, 44, 54), and from the phrase, "at the last trump" (1 Cor. 15:52). But "the last" need not mean the very last thing in the world's history, merely the last event in the process under consideration. In John 6 Jesus is speaking of His care of those given Him by the Father, and says that He will lose nothing, but will raise it up at the last day. The work of guarding the charge committed to Him will then be at an end, the task entrusted to Him by the Father will be fully performed, the last day of this class of responsibility will have arrived, and the believer whom He has tended will be perfected. So "the last trump" is the last event of the kind in the scene described. This chapter, as already

里的确定性证据。当要查问他们的行为时，目的不是要审判他们，而是叫他们得显露，好按照他们在地上的忠诚度来论功行赏。

五、有可能有一些人倾向于建基于「在末日我要叫他复活」(约 6:40, 44, 54) 和「号筒末次吹响的时候」(林前 15:52) 等用语来作出支持世界末日是有普世性复活的论据。但「末」不是必然解作世界历史上最终的事物的，不过是在思想过程中的最后事物吧了。在约 6 章中，耶稣说到祂会看顾天父所赐给祂的人，一个也不失落，在末日却叫他复活(约 6:29)。守护所委托祂责任的工作那时必然来到终结，天父所交付祂的工作必然会完全的作成，这责任的至终日子必然会来到，祂一直所看管的信徒必得以完全。因此「末次的号筒」是所描述情景中同类事项中的最后一项。一直所指出的是，本章与失丧之人的复活无关。这

pointed out, has nothing to do with the resurrection of the lost. It simply relates what will become of the saved. For a time some of them are in the grave, but this ends, and “the last trump” calls them forth to life and glory. The expressions used, as above understood, are familiar in daily talk. A barrister speaks of the last day, meaning the last day of term or assizes—a soldier of the last bugle, meaning the last call in the exercise he is going through. Nobody imagines they mean the last day that will ever dawn or the last bugle that will ever sound.

We have now examined the passages commonly cited to prove a general resurrection and judgment at the end of the world, and have found that none of them sustain this theological dogma. Most of them have nothing to do with a resurrection at all. None of them describe events happening to believers at the end of the world. On the other hand, Scripture speaks of two resurrections. One of these is when Christ comes for His saints, and is an event for which believers, whether in the first or third watch, are bidden diligently to wait. The other is at the end of the world. In “the first resurrection” all “those who

单单说到得救的人会怎样。他们当中有人曾在坟墓里，但这完结了，「末次的号筒」召唤他们来得生命和荣耀。正如以上所说到的，这用语在日常交谈中是熟悉的。当一个律师说到最后的日子时，是说到刑期或审讯的最后一日；而一个士兵的最后军号，就是说到在一直进行的训练中的最后一个召集。没有人会以为他们是说到必然会来到的末日或必然会响起的末次号声。

我们已检视过常被引述来证明在世界末日的普及复活和审判的众多经文，也已发现他们没有一个能证实这神学教义。他们大部分都与复活完全没有关系。他们没有一个是说到在世界末日时发生在信徒身上的事情。另一方面，圣经说到两个复活。其中一个是在基督无论是一更或是三更为按祂嘱咐来等候的圣徒而来时发生的，而另一个则是在世界末日的复活。在「第一次复活」中所有无论活着或死去「属基督」的人，都

are Christ's," whether living or dead, will be changed into His likeness, and caught up to be "forever with the Lord." They will come forth with Him when He appears to break the nations with a rod of iron, and as His fellow-heirs will "reign with Him a thousand years."

But now a very important question arises—a question already often alluded to—How is it that a hope, for which believers have from the first been instructed to wait, should have been so long delayed? Is not a promise which has been withheld for so many generations either altogether delusive, or at least so unlikely to receive its fulfillment in our time, that it would be idle still to cherish it as a present hope?

We have already said much on this subject which need not now be repeated. But in addition to what has been previously urged, we would reply,—First, that since the Word of God has set the Lord's return before us as a present hope, it is not for us to question His truth because we cannot understand the principle of His acting; secondly, that the hope is given to the heart, not to the head, and where the heart is really true to Jesus and longs for His return, it will not cease from its

必会改变成为的形像，被提接上天，永远与主同在。他们必会与祂一同再来，那时祂显现来用鐵杖管辖列国，而与祂同作后嗣的人必会与祂一同作王一千年。

但如今一个十分重要的问题来到，一个经常被问到的问题：信徒们一直被教导来等候这样的一个盼望，为何要延迟那么久？那么多代的抑压不放，不是完全不可靠，就最少是不可能在我们的年日中得实现的一个应许，以这作为一个当下的盼望不仍是空想么？

我们已多多说到这议题，如今无须再重复了。但在先前一直所主张的上面，我们还有所响应。一、神的话语既已将主的再来作为一个当下的盼望摆在我们面前，祂的真理是不容我们来质疑的，因为我们不能明白祂行事的原则；二、这盼望是给与心灵而不是给与头脑的，只要心灵对耶稣真诚，并渴望祂的再来，那么不会因

waiting attitude because of the delay which comes between it and the object of its desire; thirdly, that Jesus expressly warns His disciples, a warning which extends to all ages, against saying in their hearts, "My lord delayeth his coming," and while intimating that several watches might pass before the hour arrived, still declares that "blessed are those servants, whom the lord, when he cometh, shall find so waiting;" fourthly, that the Holy Ghost solemnly predicts and warns us against the spirit which asks, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" and reminds us that the word which man disregarded when it foretold the deluge, has spoken of the more fearful judgments yet to come (2 Peter 3:4-7); and fifthly, that "one day is with the Lord as a thousand years and a thousand years as one day," so that, notwithstanding the apparently long tarrying, "the Lord is not slack concerning His promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (ver. 8, 9). Is it not a deeply solemn thought

着临到主再来和渴慕主再来这目的之间的主的迟延而停止这等候的态度；三、耶稣清楚地警告祂的门徒，这警告是延至所有世代的，是对那些在他们心中说「我的主人必来得迟」（太 24:48）和宣称主再来的时候还要几更之后才来到的人说的，所宣告的仍然是：「主人来了，看见仆人警醒，那仆人就有福了。」（路 12:37）；四、圣灵严肃地预言和警告我们不要有「主要降临的应许在那里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。」（彼后 3:4）的存心；祂也提醒我们人故意忘记洪水的预言，且也说到要来更可怖的审判（彼前 3:4-7）；五、「主看一日如千年，千年如一日。」因此，无论迟延看来是多么长久，「主所应许的尚未成就，有人以为祂是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。」（彼后 3:8-9）如今的人如往昔一样藐视神丰富的恩慈、宽容、忍耐，（罗 2:4），以祂所作的

that men are found, now as ever, to
contemn the riches of God's goodness,
and forbearance, and long-suffering,
and to make the very grace in which
He is acting, the ground for mocking at
His promises and despising His
commandments? Yet how many even
of the Lord's own children can look
into their hearts, and say—I am
guiltless in this matter?

恩典作为嘲笑祂的应许和
蔑视祂命令的基础，这不
是一个极严肃的思想么？
然而有多少属主的儿女会
探视他们的心，并说「我
在这事上是无罪的」呢？

The Lord's Coming, Israel and the Church

主的再来、以色列和教会（卷一）

Author: Thomas Blackburn Baines

作者：多马·百克宾·班尼斯

Translator: Chow Woon Kuen

译者：邹焕权

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非拉铁非书简 (Books of Philadelphia) 54 《主的再来、以色列和教会 (卷一) 》

这是一本论主再来一针见血的书。

作者主张一直流传久远说主在世界末日再来这看法违背圣经真理。

作者引述新旧约多处圣经，用以经解经和比对的方法来证明，与主再来相关顺时序的事件，首先有已睡信徒的复活（第一次复活）、他们与还活着信徒的身体都改变后一同被提在空中与主相遇、以色列家在主（灾难）的日子中得救、主与圣徒一同降临地上（主再来）、绵羊和山羊受审判、敌基督与假先知被扔在火湖和魔鬼被拘禁在无底坑一千年、合乎条件的信徒与主一同作王一千年（千禧年）、抵抗的列国被消灭、死人复活（第二次复活）接受白色大宝座的审判、天地废去（世界末日）。

作者也强调神应许差来「真理的圣灵」，就是保惠师，给信徒显明「将来的事」（约16:13）。圣灵「要将一切的事指教你们，并且要叫你们想起我对你们所说的一切话。」（约14:26）

作者有大量从主而来的亮光，论述详尽，论点合情合理。不过，还差一点，就是没甚说到仅仅得救信徒的情况，也没有交代他们能否在千禧中与主一同作王；对信徒论功行赏的审判是在何时发生，也没说得清楚。可知这些人是信徒中的绝大部分，对这方面有清晰的认知必会叫多人能悔改和急起直追！