

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

*by Thomas Blackburn Baines*

主的再來、以色列  
和教會（卷一）

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

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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

# 主的再來、以色列和教會（卷一）

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## 第一章 教會的盼望

舊約聖經多有說到彌賽亞在榮耀和能力中的再來。猶太人實在滿腦子常有這些，卻忽略預告祂在軟弱和謙卑下來到的預言。祂在大能大力下的來到常是耶穌本人和祂的門徒跟祂對話上才說到的。他們問：「祢降臨和世界的末了有甚麼預兆呢？」（太 24:3）答覆是他們要警醒，「因為不知道你們的主是哪一天來到。」（太 24:42）祂且以這問題「人子來的時候，遇得見世上有信德麼？」（路 18:8）來忠告他們。因此基督的第二次來到乃門徒所期望的，也在祂一己的教訓上佔有相當的地位。

先知預告只有彌賽亞本人的來到，但新約顯示在這榮耀的降臨時，祂必會有着祂聖徒的陪同。那麼為着這個，在耶穌來作地上管治之先，祂的聖徒就必須被提接上天了。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

此之故書信公佈了主再來的第一個舉動，必然是提接信徒來與祂相遇，而第二個舉動就是祂與他們重臨世上。當我們的主從前在地上時，揭示這奧秘的時間還未來到，因此祂常籠統地說到祂的再來，沒有區分這兩個不同的部分。所以我們惟有在書信中才能全面明白祂在這題目上的教訓，雖則在他們的亮光中來看時，其神聖完美便變得明顯了。

在祂被賣的那一夜，耶穌說：「你們心裏不要憂愁；你們信神，也當信我。在我父的家裏有許多住處；若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏去，我在那裏，叫你們也在那裏。」(約 14:1-3) 這話是祂安慰門徒的臨別贈言。祂告訴他們因着祂的離去，祂必會為他們預備地方，也必然會再來接他們與祂一起。

這段經文常被用來說

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。可是這樣的詮釋是與別的經文相違背的，因而招致嚴重的反對。門徒們都知道，無論在像拉撒路的快樂或像財主的受苦上，不單止關乎到復活，且也有着靈的分隔。因此，若耶穌只單單告訴他們他們死後靈魂與祂在樂園裏，祂就只是告知他們所知道的。再者，關乎到死亡一事上，所說到的是信徒會去與耶穌同在，而不是耶穌來到信徒處。也不是在這樣的危急關頭所給與門徒的一個得進入例如靈魂得以在樂園裏存在等任何不完美狀態的盼望。「這必朽壞的既穿上不朽壞的，這必死的既穿上不死的。」（林前 15:54）這經文既有完美的含義，那麼唯一會發生的就只有完美合一了。信徒的盼望不是死亡，而是身體的得贖。「我們這地上的帳棚若拆毀了」，依然盼望得着「不是人手所造，在天上永存的房屋。」毫無疑問保羅願意「離開身體與主同住」，他所渴望的「並非願意脫下這個，乃是願意穿上那個，好叫

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

這必死的被生命吞滅了。」  
(林後 5:1-9) 這完美的狀況才是基督徒的真正盼望，也肯定是主跟祂門徒離別時所說到安慰的話。當祂應許再來，和接他們到祂那裏去時，在主心意中能夠有的就是這盼望的得以應驗。

我們的主在那裏預告彼得的死亡，就在彼得問到約翰將會如何之後，主回答說：「我若要他等到我來的時候，與你何干？」(約 21:22) 這不可能是說到約翰會生存到世界的末了，決也不能說到約翰可以在他死時去與耶穌一起。若是這樣，約翰跟彼得和任何別的門徒有何分別？再者，這樣的詮釋會失掉經文的所有意義，使之等同於說「我若要他活到他死的時候，與你何干？」因此，主的再來說到的既不是在死時離去與主一起，也不是說到祂在世界末日時的顯現。

在這嚴肅的處境上，耶穌告訴祂的門徒說祂必會來接他們到祂那裏去。

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

不久之後祂囑咐他們不要因着他們其中一個要留到祂來而感到驚奇。祂再來這兩部分的分別無論如何小，門徒總能分別，毫無疑問地，這些說話肯定是說到將那相同蒙福的盼望帶到他們心思之前。

那麼這兩段經文教導我們的便是：一、耶穌的再來是為着祂的聖徒，不在他們死亡時，也不在世界末日，而是在一確定但仍未得揭示的時間，那時所有聖徒必會一起被領來到祂為他們預備的地方；二、這再來雖在時間上不確定，可能會在最少其中一個使徒死前發生的。因此門徒們是明白的，「於是這話傳在弟兄中間，說那門徒不死。」(約 21:23) 雖然聖靈更正了這錯誤，我們從來不是被告之來相信耶穌會在約翰有生之年來到的，更不會來相信祂若來，約翰便不會死。基督一己的話特意地正式承認前者的信念，而其他聖經經文也弄清了在主再來時仍活着的基督徒必會在不見死地下來被接去的。因此門徒們的錯誤不在於

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

他們對耶穌說話的理解，而是在主這些話語上有所添加，將主說到約翰會存留的一句話改動為預言約翰得存留。

祂交付真理的聖靈來將其豐富的重要性放進祂門徒的心中。「祂要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。」(約 14:26) 那麼聖靈在關乎到我們這裏所思想的奇妙題目上有甚麼教導？

在使徒行傳中沒有詳盡地處理這問題，但其中也有一段經文清晰地宣告在世界結束之先主某種形式的再來。在祂升天那一刻，當門徒仍「定睛望天的時候，忽然有兩個人身穿白衣，站在旁邊，說：加利利人哪，你們為甚麼站着望天呢？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。」(徒 1:10-11) 這裏沒有提及時間，若單獨來看這經文的話，它會被認為是說到世界末日的。但將這與其他經文作比較時，這詮釋便變得沒

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、祂的再來是與祂的升天情況相似的，那麼沒有甚麼可想像的東西比主再來這件事跟白色大寶座的審判更不相似了；二、當那審判者顯現時，祂不是臨到世上，因為「天地都逃避」了；是死人被召來到審判者前面，而不是審判者臨到他們（啟 20:11-25）。三、一直說到祂再來的是我們的主，但只是最近才向門徒說到這再來乃是作為他們安慰和盼望的特別根據，就是當祂不在時存留在他們心中的一大寶貴安慰。

在聖靈全面揭示在地上的「耶穌開頭一切所行所教訓的」（徒 1:1）書信中，叫一直隱藏在神旨意中為着聖徒而分開回來這「奧秘」就在祂來到世上時初次得着明顯的揭示。幾乎所有勝任的評論者都同意，第一封書信就是帖撒羅尼迦前書。保羅曾在帖撒羅尼迦城外停留三至

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），信徒得着的整套教訓都是隨着他這短暫的停留中而有第一封書信之後而來的。因此察看他們得着的真理和留心其實際的果效是有趣的。聖靈在這兩方面都給與豐足的資料。使徒因着他們「信心所作的工夫，因愛心所受的勞苦，因盼望我們主耶穌基督所存的忍耐」（帖前 1:3）而歡欣。他們「作了.....所有信主之人的榜樣」（帖前 1:7），不單止馬其頓和亞該亞，並且各處的信徒都知道這些帖撒羅尼迦信徒「怎樣離棄偶像，歸向神，要服事那又真又活的神，等候祂兒子從天降臨。」（帖前 1:9-10）那麼這就是帖撒羅尼迦教會的兩大特徵。

我們在帖前 4 章有着可詳細參照的事情，使徒說到主再來時用上「我們現在照主的話告訴你們一件事：我們這活着還存留到主降臨的人，斷不能在那已經睡了的人之先。」這值得注意的用語。之後有「我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。這

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

樣，我們就要和主永遠同在。」(帖前 4:15-17)耶穌曾告訴祂的門徒，他們中間有人會存留到祂回來。聖靈在這裏宣告說那時活着的信徒也可能存留到那時。祂以「我們這活着還存留的人」跟「那已睡了的人」作比對。在這情況下所用「我們」一詞有何重要性？也許有講者對會眾說「我們活到本世紀末的人」。這不是說到他們任何人必然活到那時，只說他們可以；若說「我們要活到下一個世紀末了。」便是無知。所以聖靈在這裏不是要啟示基督回來的時間，而是任讓這不確定來促使神想信徒抱有的盼望。若祂不是說到在他們有生之年來仰望主的再來，那麼用上「我們」這第一身就不單止無意思，且是錯誤了。

比對這經文與主所說的話。耶穌說：「我必再來」(約 14:3)；保羅說：「主必親自從天降臨。」(帖前 4:16)耶穌說：「我必接你到我那裏去」(約 14:3)；保羅說：「這活着存留的人必.....被提到雲

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

裏，在空中與主相遇。」  
(帖前 4:17) 耶穌以「我在那裏，叫你們也在那裏」  
(約 14:3) 作為祂的動機；保羅宣告「我們就要和主永遠同在。」(帖前 4:17) 耶穌給這應許好叫門徒的心不至憂愁；保羅勸告憂傷的信徒「當用這些話彼此勸慰。」(帖前 4:18) 毫無疑問這兩處那樣緊接並排的經文說到相同的事情。不是世界末日，因這可在那一代地上的人有生之年發生；不是死亡，因有活着還存留的在不見死地下被提。這不是別的，只會是主的再來，是按祂離開前所給與門徒的榮耀應許。

「看哪！我如今把一件奧秘的事告訴你們：我們不是都要睡覺，乃是都要改變，就在一霎時，眨眼之間，號筒末次吹響的時候。因號筒要響，死人要復活成為不朽壞的，我們也要改變。」(林前 15:51-52) 那麼在這裏特特告訴我們的，就是我們確信在別些經文所說到的，就是那些存活到主為祂的聖徒再來時的人是必不會

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，但他們必定改變。這不就是世界末日了麼？讓我們緊貼地來看這經文。在這裏沒有提到叫不信的人復活。因此那些存留至這降臨的信徒和那些睡了的信徒成為對照的類別。那麼使徒將自己和那些收信人歸作那個類別呢？不歸作睡了的，而是活着的。要是他要說他和受信人都要進到墳墓，那麼他就會說「號筒要響，死人要復活成為不朽壞的，我們也要改變」了。因此今時的神學是作這結論的。但聖靈將它倒轉，將當代的人歸入那些會存留至主再來的那一類別。若說聖靈是那參透「神深奧的事」(林前 2:10)的，那麼祂必然知道帖撒羅尼迦人必會在主再來之先死去的，因此不能夠說到他們仰望這個作為他們當下的盼望，就是基督本人真的將這盼望放在約翰面前，雖則祂當然知道這只會在約翰死後才發生，這就是答案所在。「神的愚拙總比人智慧。」(林前 1:25)所選上的這些經文乃是作為常在信徒心中對主

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

再來的盼望。

但聖經不也特特說到「按着定命，人人都有死」（來 9:27）麼？讓我們來檢視出現這字句的經文。當說到基督的一次獻上時，所寫的是：「但如今在這末世顯現一次，把自己獻為祭，好除掉罪。按着定命，人人都有一死，死後且有審判。像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候祂的人第二次顯現，並與罪無關，乃是為拯救他們。」（來 9:26-28）

這無疑是說到因着罪的進來，按着自然律人就是必會死亡的。但為甚麼這裏是這樣說的？不過是要帶出一個事實，就是耶穌曾取上人的地位，進入死和審判這人當得的分。論據就在於因為死和審判都是因着罪而派定給人的，同樣地，基督就要有着相同的遭遇，就在祂第一次顯現時，作為信徒代表來背負死亡和審判。祂會第二次向信徒顯現，是與罪無關的，乃是為拯救他們。這與整章的論點是和諧一致的，就是將部分

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.

和短暫果效的利未獻祭跟基督的完美工作作比對，基督「如今在這末世顯現一次，把自己獻為祭，好除掉罪。」(來 9:26)

因此不是要證明死亡和審判必須臨到人，這經文顯示留給信徒的不是作為罪之刑罰的死亡和審判。

從另一方面來看，這也是明顯的。經文宣告說：「按着定命，人人都有一死，死後且有審判。」(來 9:27) 那麼若這證明信徒是必須死的，那麼這也證明他是必須被審判的；若這沒有證明他必須被審判，那麼這也沒有證明他必須死。但我們的主親口說：「那聽我話，又信差我來者的，就有永生；不至於定罪。」(約 5:24) 「定罪」的原文跟希伯來書是相同的，雖然我們的譯本將它譯作「定罪」。那麼信徒已出離在這經文中所描述的光景，已逃離審判罪這一大刑罰，他也不能服應於死這另一刑罰。

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.”

若是這樣，那為甚麼信徒要死？並非是罪的刑罰，若信徒要背負任何部分的罪之刑罰，那麼基督的救贖就不是一完美的工作。雖然罪的刑罰已除，但罪的後果要一直到「身體的得贖」才可完全抹去。身體因着出於泥土而與舊造的有所聯繫來屬乎土，因此服應於天然的衰敗。在法理上不再服應於死，因此當主在身體的能力耗盡之先來到時，身體便會立時改變，不用嘗受死味，從屬土的形狀變成為屬天的形狀（林前 15:49）。但身體天然地服應於衰敗，主若遲延，身體力量衰敗了，身體就進入睡覺，不是在地上，而是在墳墓中等候其得贖和主的再來。因此信徒的死在形像上是指着其暫時的性質和蒙福的終結來說的：「在耶穌裏睡了的人」（帖前 4:14）乃是帳棚的拉倒；也可說「所種的是軟弱的」，而「復活的是強壯的。」（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 主為活着信徒再來的旁證

一、期望主快快的再來常被用來作為嚴謹、節制和敬虔行止的動機。因此使徒作完不同實在的勸勉之後，便說：「再者，你們曉得現今就是該趁早睡醒的時候；因為我們得救，現今比初信的時候更近了。黑夜已深，白晝將近；我們就當脫去暗昧的行為，帶上光明的兵器。」（羅 13:11-12）這裏說的「得救」是被看作一個快要臨到的光景，但要問的是：這得救是指着甚麼來說的？這不是說到悔罪和罪的赦免，因為這些並不是盼望，而是一個當下的分；信徒既在基督裏，就不會服應於定罪或與主分離了。這不是死亡，最小沒有一處經文是這樣說到死亡的。這不是說到世界末日，正如羅馬書所說，死亡乃是一遙遠的事情，當死亡臨近時，任何訴說都只會是無益和虛假的。

那麼這裏所說的「得救」是甚麼？從希伯來書得知「得救」關乎主的「第二次」再來。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

來時除罪，必會「第二次顯現」，不為世人，而為「那等候祂的人」，「並與罪無關，乃是為拯救他們」(來 9:28)。毫無疑問等候耶穌的所有信徒全都被包括，那麼他們就在祂第二次降臨時得救了。

因此，若羅馬書與希伯來書在「得救」上有相同用法的話，那麼「得救」就是說到因着耶穌為着祂的聖徒而來時所作成的得以親近。可是書信的性質和目的是不相同的，最好要來求問究竟單從羅馬書本身在這用字的意思上有否亮光。讓我們看看這經文：「我們.....也是自己心裏歎息，等候得着兒子的名分，乃是我們的身體得贖。我們得救是在乎盼望。」(羅 8:23-24)這裏所說到的得救可不是平安，或信徒早已得享的免於定罪；而是一個得救的盼望，雖則已有「聖靈的初結果子」，卻仍等候，甚至歎息。這也不是身體的死亡，或靈魂與耶穌在一起。恰恰相反，這是「等候得着兒子的名分，乃是我們的身體得贖。」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「預先定下效法祂兒子的模樣」(羅 8:29)的人，已得聖靈，「因此我們呼叫：阿爸！父！」但身體還未曾模成基督的形像，除非身體也得贖，否則承受的工夫作不成。我們為此來等候，這就是我們所等候的得救。但這「身體的得贖」是在主為祂的聖徒來時所生效的，那時活着的信徒「都要改變，就在一霎時，眨眼之間」(林前 15:51-52)，或如在帖撒羅尼迦前書所說「我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。」(帖前 4:17)那麼在羅馬書中的得救就如同在希伯來書中的一樣，是當主回來領信徒來到祂為他們預備的地方時所作成的改變。

是如何說到這得救的？既是一遙遠的盼望，得以實現是否遙遙無期？不，這是一活潑的盼望，是隨時可以實現的，因着期望快來，便會促使信徒以警醒和節制為合適的。這事實是被看為近在眼前的，因為於神來看，一日如千年，千年如一日。時

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

間和時機都在祂權柄之下，而信徒的位分不是要來數算日子，而是要來仰望主的再來。智慧和恩典的神也許會延遲那日子，但對教會來說，那盼望總該常是當下的。

主的再來在腓立比書中也有着相同的實際應用。使徒要求他們不要「專以地上的事為念」（腓 3:19），且勸告他們來跟隨他。「我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。祂要按着那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和祂自己榮耀的身體相似。」（腓 3:20-21）使徒在這裏有再一次的等候，不是等候死亡，而是等候耶穌的再來，耶穌是他所期待帶來救恩的救主，而祂所帶來的救恩是相同於羅馬書中作為基督徒盼望的「身體得贖」；在哥林多書信中說到的相同改變乃是活着還存留信徒的期望；在帖撒羅尼迦書信中所說活着還存留的人在等候着相同的被提；在希伯來書說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

祂一己救贖的人第二次顯現的目的。在這裏有的也是一當下的盼望，使徒說：「我們.....等候救主。」(腓 3:20) 就是說我們現正持有期望的態度。顯示這個的不單止是現在式。所要求的是當下的盼望，免得他們被世事纏繞，就如同在腓 4 章中給他們的勸告：「當叫眾人知道你們謙讓(或降服)的心。主已經近了。」(腓 4:5) 預期主快來是阻止一意孤行和求取一己私利。不是一個一般降服的勸告，而是一建基主近了這真理上的勸告。這盼望於腓立比信徒是真實和實際的。

在提多書中，所說到的救恩有着一相似的目的。「因為神救眾人的恩典已經顯明出來，教訓我們除去不敬虔的心和世俗的情慾，在今世自守、公義、敬虔度日，等候所盼望的福，並等候至大的神和我們救主耶穌基督的榮耀顯現。」(多 2:11-13) 這裏有兩樣要着眼的東西，「恩典的顯明」和「盼望的福」。後者作何解？

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

不是已成事實的悔改歸主；也不是死亡，因這永不會說成一個盼望。羅馬書中所盼望的是「身體的得贖」；腓立比書是盼望身體改變成基督的模樣，這會在祂再來時發生，也可能在信徒的有生之年。據此看來，這盼望就是提多所熟悉的，並且肯定的是這盼望是給與使徒所想給與的人。當我們看見聯於祂為祂的聖徒回來這第一個舉動，這裏稱為「恩典的顯明」這基督再來的其他部分是何等接近時，這就更加得以證實。除了這推論之外，在其他書信中所持定盼望的性質，道德上更確定這裏所提及的「盼望的福」乃是相同於別處那麼經常說到的。

作為一個向生命施行潔淨大能的期望，保羅在帖撒羅尼迦前書中進一步用上它。他渴望他們的「靈與魂與身子得蒙保守，在我主耶穌基督降臨的時候，完全無可指摘！」（帖前 5:23）如今既期望主的再來在他們有生之年來到，這說法便十分當然了。但若聖靈是想信徒來

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

認為這再來是在他們死後很久才來到的話，如何會這樣寫的呢？當談到死亡時，用語是「我離世的時候到了」（提後 4:6），或「你務要至死忠心」（啟 2:10）。這樣的說法是大部分基督徒用到的，是普遍地應用的。那麼為甚麼聖靈在這裏說得那樣不相同？為甚麼祂囑咐他們着眼於主的再來而不是死亡呢？肯定是因為祂想信徒等候的不是死亡而是主的再來。期望的態度是耶穌和聖靈同樣吩咐的。因此在後來寫信給同一所教會時，使徒祈求主引導他們的心來「愛神，並忍耐等候基督。」（帖後 3:5）又或者是「基督的忍耐」叫祂在天上等候，而我們則在地上與祂相交。

這真理不是保羅獨有的，在別處實在找不到其教義性的闡述，卻常有說到相似的真理，成為實在告誡的根據。因此彼得說：「萬物的結局近了。所以，你們要謹慎自守，警醒禱告。」（彼前 4:7）「萬物的結局」不是死

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

亡；這也不能是世界末日，因為世界末日還未臨近。這是一極之重大的事件，因着聖經是這樣，同時任何人都立時有這預期。其他地方只有一處說到這事件，主的再來是被看為一個當下的期望，作為一個警醒和守望的動機，也作為一個完成神如今的作為，和引進一個完美嶄新事物秩序，極之重要的過程。在這裏實在是最宏觀地看包括那兩方面的再來，但這再來是毫無懸念的。這事情被說為「近在眼前」，也被用作勸勉警醒和恆切禱告的根據。

二、我們在以上引述的經文中看見這「盼望的福」如何經常地在個人的行止上促使人聖潔和敬虔；這也以同一態度來進一步在教會敗壞中被責成來忠心。這是神一直為防止在教會內的罪惡和世界周圍的罪惡所設置的圍欄。在推雅推喇已顯出厲害的敗壞和罪惡，陷在審判的危機中。

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.”

主對在失敗中的一些忠信人說：「至於你們推雅推喇其餘的人，就是一切不從那教訓、不曉得他們素常所說撒但深奧之理的人，我告訴你們，我不將別的擔子放在你們身上。但你們已經有的，總要持守，直等到我來。」（啟 2:24-25）非拉鐵非的教會是軟弱的，卻能在反對中持守真理。為此主說：「看哪！我必快來，你要持守你所有的，免得人奪去你的冠冕。」（啟 3:11）四圍都是軟弱和罪惡，而忠信的人被囑咐來「持守」他們所有的。直到何時？一方面可以說「直到我來」；另一方面，其意味和所給與的盼望是：「看哪！我必快來。」如今要問的問題，若要信徒着眼的是死亡而不是主的再來，那為甚麼要提到這再來？在那裏說到死，只是提及吧了。在這些書信中，主說「至死忠心」，正如祂在世上時曾對祂的門徒說：「凡殺你們的就以為是事奉神。」（約 16:2）

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

那麼在推雅推喇和非拉鐵非教會中忠心的弟兄姊妹所着眼的並不是死亡，而是別樣事情了。這別樣的事情既會在他們有生之年發生，還會勸告他們來持守所有的，直至這事情發生麼？若這不是一個能暢快他們心靈的當下預期，那為甚麼要告訴他們主要快來呢？

希伯來書也一樣。其中一些收信人有着信心動搖的危險。逼害近在眉睫，他們可「還沒有抵擋到流血的地步。」(來 12:4)使徒為着其中一些人心中所作工作的實況來顫抖，並以最嚴厲的話來警告他們在得着那麼多真理和有分於這樣明顯的殊榮下來背棄信仰。他懇切地乞求他們，「所以，你們不可丟棄勇敢的心；存這樣的心必得大賞賜。你們必須忍耐，使你們行完了神的旨意，就可以得着所應許的。因為還有一點點時候，那要來的就來，並不遲延。」(來 10:35-37)一個新派的傳道者會說：「還有少少時候這情景便會結束，死亡必會叫你的

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

麻煩來到終結，你必會離去與耶穌相會，那是遠勝一切的。」但這不是聖靈所說的。為甚麼？因為聖靈知道神的心意，常將主的再來而不是死亡作為基督徒的期望。這蒙福的盼望就擺在希伯來書的收信人面前，在這歡欣亮光之下的他們好應有忍耐，作成神的旨意，仰望那確實的應許。所告訴我們的是要「彼此相顧，激發愛心，勉勵行善。你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既看見那日子臨近，就更當如此。」(來 10:24-25)這裏的「那日子」不是作為一個要持定的盼望，而是作為忠心的動機。是這樣宏觀來看主的再來，比起祂來提接信徒往天父家去的特別期望更多。當然這也包括作為主再來的首個部分，我們也再次發現這事件是說到一個步近，其相近足以激發起勸告，來促使一系列切合信徒在這樣處境下的行為。

三、在這些最後的情況中，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

試煉和逼迫的意念，而提到主的再來是為了叫在試煉中的人有力來勝過四圍的環境。但所展示的相同盼望也能安定那些來自極不相同成因之苦難的心靈。在如雅各書那處實際的書信中，只是出於好奇的推論是不會討論的。然而這書信所帶來主再來的盼望是要安慰在壓制底下呻吟的可憐弟兄姊妹。「弟兄們哪，你們要忍耐，直到主來。」(雅 5:7) 若雅各是要說到「至於死」，他就會這樣說。明顯地他不是說到世界末日。因此他是想指出主的再來乃是一項在死亡之前發生的事件，他們是有見及此來找到他們的安慰的。他繼而說到「看哪，農夫忍耐等候地裏寶貴的出產，直到得了秋雨春雨。你們也當忍耐，堅固你們的心；因為主來的日子近了。」(雅 5:7-8) 在所用的方法上也是明顯的。當留心這裏所說安慰之話是何等的準確和溫柔。所展示的蒙福盼望並非一次，而是兩次來醫治他們受傷的靈，然而他們被警告不要沒有忍

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

耐。長久等候也許是需要的，但他們不可因着主再來的遲延而失掉盼望，因為在人看來這也許是遲延，但按神的話來說，「主來的日子近了。」

四、但是基督再來的盼望可能會被用作警告，用作勸誡，用作安慰，其主要動力是來自真心表述對一位不在之主的愛慕渴望這事實。這「我們雖然沒有見過祂，卻是愛祂」（彼前 1:8）的那一位，其回來和同在是我們的心所渴望的。我們是因此而將主再來再一次擺放在我們面前的。在啟示錄結尾的 22 章中，聖靈和新婦（即是教會）說：「來。」而我們的主在這書卷中最後的話是：「我必快來。」而回應是：「阿們！主耶穌啊，我願祢來！」（啟 22:17-20）那麼主在這裏所說是甚麼的再來？當祂告訴他們祂去原是為他們預備地方，就必再來接他們到祂那裏去（約 14:3）時，這再來肯定是祂以自己作為給祂門徒在盼望上的遺贈；這再來將這書卷的作

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

者聯上「我若要他等到我來的時候，與你何干？」（約 21:22）這可記念的說話。我在這裏所要指出的是所說的不是個別信徒的話，而是教會這新婦的話，也是聖靈的話。若是個別信徒的話，也許叫人想到這是渴望死去與耶穌一起。但若是聖靈和新婦的話，這樣的詮釋明顯地便格格不入。若所說到的主再來就是在世界末日時來到的話，那麼這出於教會之口的說話便更牽強和沒有意義。同一卷書所預言的是那最可怕的災難，肯定不是在書卷結束處來發生的。然而那時耶穌說：「看哪！我必快來。」就在那時所作出的回應是：「阿們！主耶穌啊，我願祢來！」我們所能推論的是，合理地預期的主再來不就在這些事情發生之先麼？若主的再來不在這些預言都得以實現之後，那麼在認識聖經預言的人中，便沒有一個能說「主耶穌啊，我願祢來！」了。這經文說到所祈求的事件是一個隨時會發生的事件，而不是一個只在長

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

長一系列未完成預言的結尾處來發生的。

五、「心裏所充滿的，口裏就說出來。(太 12:34) 若心裏真的充滿這展望，那麼所期望的必會以各式各樣不可預知和偶然的方式來自我顯明。這是盼望的另一種展現形式，因此它也是普遍用作呼籲的基礎。保羅對帖撒羅尼迦人說：「弟兄們，論到我們主耶穌基督降臨和我們到祂那裏聚集，我勸你們.....不要輕易動心。」(帖後 2:1-2) 再者，在主餐的儀式中，看來也不過是看為一個回顧之舉，所呈現的是主再來的相同思想：「你們每逢吃這餅，喝這杯，是表明主的死，直等到祂來。」(林前 11:26) 這些經文實在不像其他經文一般說明主再來的性質，或是其快快的出現。他們卻是顯示擺在使徒們和早期信徒心思前的，常時是它怎樣進入他們的一切思想、說話、行動，並且賦與色彩。在這裏所引進主再來的的方法沒有絲毫

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

叫人模糊籠統地想到世界末日。

六、主再來還有另一個層面，是我們想向那些有意以一好奇甚或輕佻的思想來看待它的信徒作的嚴肅勸告。末時墮落的格外標記就是對這教義的蔑視和譏諷。「在末世必有好譏諷的人隨從自己的私慾出來譏諷說主要降臨的應許在那裏呢？因為從列祖睡了以來，萬物與起初創造的時候仍是一樣他們故意忘記，從太古，憑神的命有了天，並從水而出、藉水而成的地故此，當時的世界被水淹沒就消滅了但現在的天地還是憑着那命存留，直留到不敬虔之人受審判遭沉淪的日子，用火焚燒。親愛的弟兄啊，有一件事你們不可忘記，就是主看一日如千年，千年如一日。主所應許的尚未成就，有人以為祂是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。但主的日子要像賊來到一樣。」(彼後 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

若主再來於信徒乃是一蒙福盼望，那麼於認信的基督教界就是這盼望的結束了。當祂來到時，恩典的門關閉了，留下給那些退後之人的是主日子的可怖宣告：「要報應那不認識神的人」(帖後 1:8)，結束之日有的是更黑暗的時刻，世界被烈火焚燒，和白色大寶座的審判。在論到認信的基督教界時，使徒在那裏作出預言，在末時主再來必然成為被嘲笑的題目。人們必會指着四圍的世界說，宣稱萬事都欣欣向榮，看不出改變的跡象，唉呀！他們「故意忘記」因世界跟洪水之前一樣(彼後 3:5)。那長時間的警告所激起的嘲笑有否阻止洪水的來臨和沖去那些嘲笑者？會否仍執行對堅定不移之人所信靠之世界的審判？遲延看來是長久的，因為神對時間的量度是不同於人的量度，但主未曾忘記祂的應

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

許。祂若要延遲其應驗，為的是要召聚輕視祂恩典的人，不想有任何人沉淪，而是要所有人來悔改。當時日來到，那應許必然會應驗，那時主可怖的大日必然會像賊一般在夜間臨到，毀滅那些退後的人。

### **第三章 主與祂的聖徒再來**

詩 2 篇描述到耶穌的再來。外邦爭鬧，萬民謀算虛妄的事；世上的君王和臣宰一同商議要敵擋耶和華並祂的基督（受膏者）。之後耶和華在怒中責備他們，宣告說在不理會他們的憤怒下，祂已經立祂的君在錫安祂的聖山上。那時基督便發表公告：「耶和華曾對我說：祢是我的兒子，我今日生祢。祢求我，我就將列國賜祢為基業，將地極賜祢為田產。祢必用鐵杖打破他們；祢必將他們如同窯匠的瓦器摔碎。」（詩 2:7-9）沒有表面上有着比這更強烈證明神以權能和審判來

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

建立在地上管治的經文，也難以設計這較少說到基督教真理傳揚的用語，或較多說到有力地和強暴地建立管治的用語。

這詩篇的預言如何得應驗不由得我們來猜測。相反地，其應驗是形像化地說明的：「我觀看，見天開了。有一匹白馬，騎在馬上的稱為誠信真實，祂審判，爭戰，都按着公義。祂的眼睛如火焰，祂頭上戴着許多冠冕；又有寫着的名字，除了祂自己沒有人知道。祂穿着濺了血的衣服；祂的名稱為神之道。在天上的眾軍騎着白馬，穿着細麻衣，又白又潔，跟隨祂。有利劍從祂口中出來，可以擊殺列國。祂必用鐵杖轄管他們，並要踹全能神烈怒的酒醪。」(啟 19:11-15) 這經文繼而描述獸和假先知軍旅的聚集，這兩個領袖被捉拿和厲害地被摧毀，他們的追隨者都被毀滅，撒但的被捆綁和拘禁，基督與祂的聖徒一同作王一

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 thunders, saying, Alleluia; for the Lord God omnipotent reigneth" (Rev. 19:6). But the song of joy and

千年。這裏所說到的那一位毫無疑問就是基督，並且祂所成就的工作就與詩2章中預言的工作相同，相同的用語是清楚的證明。因此，基督強而有力地建立的管治，和祂仇敵的摧毀性審判是在世界末日最少一千年前發生的。之後祂以彰顯的榮耀和無可抗拒的能力回到地上，執行神的審判，和以公義來管治整個世界。

我們在啟示錄中發現有着天軍隨着祂來到的。我們在那裏發現在天上有着大大的歡樂：「我聽見好像群眾的聲音，眾水的聲音，大雷的聲音，說：阿利路亞！因為主我們的神、全能者作王了。」(啟19:6)但那歡樂和感謝的歌聲不是停在那兒。這壯麗的合唱隊繼續歡喜快樂，

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

將榮耀歸給祂，說：「羔羊婚娶的時候到了；新婦也自己預備好了，就蒙恩得穿光明潔白的細麻衣。這細麻衣就是聖徒所行的義。」(啟 19:7-8) 因此不消說，如今教會這羔羊的新婦得見在天上，先於基督忽然和可怖地出現在地上來施行審判。教會不單止在天上，且也穿上細麻衣，與跟隨耶穌的天軍所穿著的相同，在不久後出現。這並不是純然的巧合。因此那些與耶穌一同顯在天上的得披上的衣服正是剛才所說到象徵聖徒之義的衣飾，肯定的是除了聖徒本身之外，沒有人能有這殊榮的穿戴。因此那時跟隨耶穌的天軍不是別的，乃是先前曾被提與祂在天上一體的聖徒了。

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

在給推雅推喇教會的信中，基督曾說：「那得勝又遵守我命令到底的，我要賜給他權柄制伏列國；他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣。」（啟 2:26-27）因此那些得勝的，即是有別於假教師的真實信徒，在詩 2 篇預言的審判列國這裏是聯上基督本人的。那時穿戴象徵聖徒之義的天軍，不是別的，而是這些得勝者，就是之前得見在天上的真信徒。因此信徒是在基督來作王之先被提接上天的，當祂來時，他們也與祂一起在榮耀中同來。

猶大書記載一十分古舊的預言，是由亞當的七世孫以諾說的，他曾預言「說：看哪，主帶着祂的千萬聖者降臨，要在眾人身上行審判。」（猶 14-15）啟示錄有着兩個聖經中命名的情景。其中一個是在世界末日時白色大寶座的

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

審判，沒有說到有着聖徒在那裏；而另一個就是基督來實行祂地上的管轄，我們曾想到作為天軍的聖徒，與祂一同出來，披戴着祂的形像，與祂的同伴一起來執行對祂仇敵的審判。因此，這毫無疑問就是以諾預言說到的事件。

在寫給帖撒羅尼迦人的信中，保羅說：「主耶穌同祂有能力的天使從天上在火焰中顯現，要報應那不認識神和那不聽從我主耶穌福音的人。他們要受刑罰，就是永遠沉淪，離開主的面和祂權能的榮光。這正是主降臨，要在祂聖徒的身上得榮耀，又在一切信的人身上顯為希奇的那日子。(我們對你們作的見證，你們也信了。)」(帖後 1:7-10)在這裏的場景再一次不是世界末日，因為那時耶穌是坐在審判官的位上，而不是作為一個執行復仇的人來到。雖然在與祂一同來執行審判的同伴中有着稱為「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」，也得見聖徒與祂在一起；祂是因着祂的聖徒而得榮耀的，也是那些受苦和逼迫下得補償而相信祂的帖撒羅尼迦人所愛慕的。在前書中保羅曾說到基督「同祂眾聖徒」（帖前 3:13）的再來。如今在後書加上說，當祂來時，要報應那些惡人。祂的聖徒必會與祂一同顯現。這顯現是說為一個已知的事件，唯一可能就是在前書中曾說到的那件事。因此帖撒羅尼迦書信的見證正正與猶大書和啟示錄的見證相符。

羅 8:18-23 顯示信徒是「等候得着兒子的名分，乃是我們的身體得贖。」他還有另一個盼望，使徒說：「我想，現在的苦楚若比起將來要顯於我們的榮耀就不足介意了。」這榮耀在何時彰顯？我們在下一節得知：「受造之物切望等候神的眾子顯出來。」受造之物藉此來「脫離敗壞的轄制，得進入神兒女自由的榮耀。」在啟示錄中我們看到的正是這樣。我們在那裏看見受造

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

之物服在可怕敵人之下來歎息勞苦，直至耶穌和所有神的眾子在榮耀中顯現，自天而來拯救他們，「敗壞那些敗壞世界之人」（啟 11:18），且在平安和快樂中作王一千年。在羅馬書中神的眾子像在啟示錄中一樣，在榮耀中顯現，即是說不是在信徒本身歎息當中，而是在身體得贖之後。因此所預計的第一件事就是當身體的得贖成就後，耶穌為着祂的聖徒而來；而下一件事就是祂與祂的聖徒顯現來毀滅祂的仇敵，來拯救被造物脫離仇敵的捆綁，並在世上無遠弗屆的各部分來設立祂的管治。

再者，在另一卷書信中，保羅說：「因為你們已經死了，你們的生命與基督一同藏在神裏面。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」（西 3:3-4）而約翰也以相同的筆調來寫着說：「將來如

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，還未顯明；但我們知道，主若顯現，我們必要像祂，因為必得見祂的真體。」(約壹 3:2)這不是在天上，因為基督在天上的顯現怎可能說成為一件將來的事件？那麼這是否世界末日？沒有聖經顯示信徒會在那時與基督一同顯現；卻是有聖經說到基督會在世界末日之前最少一千年來為着拯救被造物來顯現。也有聖經說到當祂顯現時，信徒必會在相同的榮耀中顯現。那麼何不向神話語的權威來俯伏，接受讓聖靈為一己說話和與一己一致下所作的詮釋，而不去強逼切合我們一己先入為主的看法？若容許隨着本身自然河床來流動的話，沒有比跟從神的真理更簡單；沒有比轉入人類神學和傳統的人工渠道更困難。

那麼如今我們得知耶穌必會在世界末日之先來作王，並且當祂真的來到時，包括教會的祂的聖徒必會與祂同來。因此，信徒時常等候的立時盼望就是耶穌為着祂的聖徒而

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

來，而另一個常提及的盼望就是耶穌與祂的聖徒同來。第一件事常被稱為主的「來到」，而第二件事被為祂的「顯示」、「顯現」或「出現」。但這些叫法不是不變的，因此基督是向那些尋找祂的人顯現的，那時祂來提接他們往祂那裏去；而祂是在祂向世人「顯現」時「來到」的。在大部分的情況下，祂來或出現的本質和目的實在被看為在內容上的一瞥，是與他們用上任何特別字眼所作合適的詮釋無關的。

使徒保羅常說到的時刻，就是誠信事奉果子被收集之時。因此當他期待他在哥林多人身上勞苦作工的果子時，他因着他們「等候我們的主耶穌基督顯現（參看註釋）。祂也必堅固你們到底，叫你們在我們主耶穌基督的日子無可責備。」（林前 1:7-8）來感謝神。他因着他們某程度上承認他而歡喜。「你們.....以我們誇口，好像我們在我們主耶穌的日子以你們誇口一樣。」（林後 1:14）當寫信給腓立比人

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

時，他確信「那在你們心裏動了善工的，必成全這工，直到耶穌基督的日子。」(腓 1:6) 他祈求他們「能分別是非，作誠實無過的人，直到基督的日子。」(腓 1:10) 並深信「我在基督的日子好誇我沒有空跑，也沒有徒勞。」(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，無可指責，直到我們的主耶穌基督顯現。」(提前 6:14) 在得見他一己步向殉道的提摩太後書中，保羅說：「從此以後，有公義的冠冕為我存留，就是按着公義審判的主到了那日要賜給我的；不但賜給我，也賜給凡愛慕祂顯現的人。」(提後 4:8)

可是所主張的不單止作為忠心事奉的報酬，也是作為行止聖潔和純全的動機。這樣看來，目標是那樣緊緊近似建基於主為祂聖徒再來之期望的實在勸告，因此這兩樣有時是合而為一的。歌羅西信徒因着與基督同死，生命與基督一同藏在神裏面。保羅以屬天的情感來勉勵他

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

們，「基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」（西 3:4）使徒祈求帖撒羅尼迦信徒心裏堅固，「當我們主耶穌同祂眾聖徒來的時候，在我們父神面前……成為聖潔，無可責備。」（帖前 3:13）在這些情況中只提到主與祂的聖徒同來，但在別些得見相同目的的情況中，這兩部分的再來是連在一起的。因此在提多書中，除了「所盼望的福」之外，擺在信徒面前的還有「至大的神和我們救主耶穌基督的榮耀顯現」（多 2:13），作為否定不信神和屬世情慾，並活出公義和敬虔生命的動機。因此，在另一個使徒的書卷中，也有與「你們要住在主裏面。這樣，祂若顯現，我們就可以坦然無懼；當祂來的時候，在祂面前也不至於慚愧。」（約壹 2:28）的勸告。緊密相連的是「主若顯現，我們必要像祂，因為必得見祂的真體。」隨之而有的便是實行這真理而來的實際道德果效：「凡向祂有這指望的，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

潔淨自己，像祂潔淨一樣。」(約壹 3:2-3)

主再來第二個舉動在應用上另一個用途，就是比對因那時所得顯現的榮耀而叫在受苦和逼迫中的信徒得激勵。因此在羅馬書中，保羅告訴收信人：「現在的苦楚若比起將來要顯於我們的榮耀就不足介意了。」(羅 8:18) 在另一卷書信中，保羅說：「我們若能忍耐，也必和祂一同作王。」(提後 2:12) 彼得也鼓勵那些收信人，給他們看見「你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得着稱讚、榮耀、尊貴。」且鼓勵他們「要束上你們心中的腰，謹慎自守，專心盼望耶穌基督顯現的時候所帶來給你們的恩。」(彼前 1:7, 13)

#### **第四章 我們的主關乎到祂再來之比喻的教訓**

在馬太福音中我們讀到一個為主人所派，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

家裏的人，按時分糧給他們的僕人。所說的是：「主人來到，看見他這樣行，那僕人就有福了。我實在告訴你們，主人要派他管理一切所有的。倘若那惡僕心裏說：我的主人必來得遲，就動手打他的同伴，又和酒醉的人一同吃喝。在想不到的日子，不知道的時辰，那僕人的主人要來，把他隔絕了，定他和假冒為善的人同罪；在那裏必要哀哭切齒了。」  
(太 24:45-51)

隨後是聰明和愚拙童女的比喻，聰明的童女「預備油在器皿裏」，得進入新郎的婚筵中；愚拙的童女「卻不預備油」，當她們回來時，門已關上，便懇求：「主啊，主啊，給我們開門！」而回答是：「我實在告訴你們，我不認識你們。」這帶來一個實際的告誡：「所以，你們要警醒；因為那日子，那時辰，你們不知道。」  
(太 25:1-13)

路加福音給與以下的忠告：「你們腰裏要束上帶，燈也要點着，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

像僕人等候主人從婚姻的筵席上回來。祂來到，叩門，就立刻給祂開門。主人來了，看見僕人警醒，那僕人就有福了。我實在告訴你們，主人必叫他們坐席，自己束上帶，進前伺候他們。或是二更天來，或是三更天來，看見僕人這樣，那僕人就有福了。」(路 12:35-38) 隨後的是管家的比喻，所有主要內容都類似於馬太福音。而在馬可福音中，所給與要警醒的勸告是最嚴肅的，但在這題目的教訓上，其他兩卷符類福音是沒有的。

所期待要來的在甚麼時候？不會是世界末日，因為各樣預言的演繹都在我們主職事之後插入一千年的時期，不會有勸告叫人為着一個明知是相隔一千年的事情來警醒的。一個較有用和可能的解釋就是我們的主是說到死亡的一刻。但沒有一處是以這樣的術語來描述死亡的。

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.

義人要與耶穌在一起，或得見在亞伯拉罕的懷中；壞人的靈魂卻被取去，或者說他在陰間。每一個都要去他一己的地方，若是被接去的話，那麼他是「被天使帶去」（路 16:22），而不是基督往他那裏去。除此以外，在這些比喻中，主的來到總是「在想不到的日子，不知道的時辰。」（太 24:50）這不常是死亡的情況，步近死亡是滿有死亡臨近之警告的，步近的多於不步近的。

當管家守望時，他是警醒和認真的，當他心中說「我的主人必來得遲」（太 24:48）時，他就動手打他的同伴，又和酒醉的人一同吃喝。這就如同保羅所教訓的「黑夜已深，白晝將近；我們就當脫去暗昧的行為，帶上光明的兵器。行事為人要端正，好像行在白晝。不可荒宴醉酒，不可好色邪蕩，不可爭競嫉妒；總要披戴主耶穌基督，不要為肉體安排，去放縱私慾。」在這兩個例子中，為主守望的動機是忠誠，而不守望帶來輕率行止、放縱情慾和

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。

在童女的比喻中我們有相同的論點，但也顯明迎接新郎的情況。警醒的童女必須醒着和燈裏有油。所有失敗都是從開始便有，就如教會世紀以來都看不見主再來的盼望。但在擁有油這特別的事上有着分別，有些得着聖靈的人是真信徒，而別些只是假信徒。在喊聲響起之先，這兩等人是混在一起的；但當喊聲得聽時，他們便被分開。這顯示對主再來的期待不單止是個別的人純全行為的原動力，且也是在會中分別為聖和顧念基督尊榮的源頭。歷世歷代中一直有基督徒在他們的器皿中有油，但直到「新郎來了」的呼喊聲響起時，他們都一直與只有空器皿的認信者一同漫不經心地睡覺，是對新郎來到的期望叫他們離開那群組。

在僕人等候他們的主從婚筵回來的比喻中，所反覆灌輸的是那相同的和一般的警醒教訓，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

了另一個極重要的元素，就是當心不確定和有可能的遙遙無期；「或是二更天來，或是三更天來，看見僕人這樣，那僕人就有福了。」(路 12:38)這裏所說的不過是相告，這該是恆常的警醒也許要延長。正如向約翰的相告，和向帖撒羅尼迦人所說的，從開初就要警醒。這比喻警告我們不要放鬆我們的警醒，或因着所期望的降臨還未發生而變得漫不經心。雖然雅各書勸告受苦的人要仰望主的再來，然而也告訴他們警醒是需要「長久忍耐」(彼後 3:15)的。因此在這裏惟有忠誠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，也如何強調殷勤得賞賜；三更如同第一更一樣，十九世紀如同在使徒的日子一樣。

那麼眾比喻的目的不過與在書信中關乎到主再來教訓相同。我們若注目獎賞時，就必會看見相同的事情。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），在這裏有着一同作後嗣的預示。「我們若能忍耐，也必和祂一同作王。」（提後 2:12）在童女比喻中的蒙福是不同的，聰明的童女得與新郎一同進婚筵去，而在僕人的比喻中得知為他們從婚筵回來的主人警醒的僕人得坐席，主進前伺候他們（路 12:37）。兩個比喻中的人物有所不同，賞賜也因而有所不同。但原則卻一樣，與書信中所說的「所盼望的福」（多 2:13）一致，永遠與主一起，有祂同在，有分於祂的喜樂，成為祂看望之愛和無盡喜悅的對象。

當注目刑罰時，有着相同的看見。不忠心的管家被隔絕。當主為祂的聖徒再來時，他被撇棄，不再是管家，卻服在審判之下，在主耶穌與祂的聖徒和有能力的天使同來時被處決，「要報應那不認識神和那不聽從我主耶穌福音的人。」（帖後 1:8）在童女的比喻中，愚拙的童女被關在門外，就是說當

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

祂一己來到時沒有提接他們與祂同在。無論是賞是罰，都沒有提及主再來這兩方面在時間上的差別，只提及結果，完全與書信所教訓的一致，但沒有說到他們得應驗的時間。

## 第五章 耶穌為已睡的信徒再來

我們如今已檢視過關乎到主再來的聖經見證，亦一直知道主再來乃是在活着信徒面前所特定的當下盼望，當這出現時，他們必會「在一霎時，眨眼之間」(林前 15:52)被提，「在空中與主相遇」(帖前 4:17)也許有反對的人說，幾乎有六代的基督徒已被埋在他們的墳墓中，這盼望只能叫那麼大部分的信徒失望，這永不能真的是聖靈所堅持的。可是對這反對有着兩個簡單的回應。

一，那遲延雖長，卻未曾使信徒的盼望無效。第一代的基督徒毫無疑問

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

是懷有這盼望的，但從未得聖靈所授權的用語來在他們的時日來建構其如何發生。他們要以之為會發生的一件事來等候這盼望，而並非以之為一必定發生的事情。他們要這樣活在這盼望中，因此到這發生時他們不至於驚奇；他們不會斷定實在的日期，好叫他們不會在它不出現時失望。這是在使徒日子中信徒所持定的態度。在使徒日子之後，所有真理有着驚人急速的衰退，當前對主再來的期待和其他的事情都全然丟失了。教會變得像一個不忠信的管家，從此因着今時不再喜愛基督的位格，不再是盼望的目標而得見今天神施恩的遲延。盼望一旦消失，其應驗的拖延就不叫人失望了。思想教會的不忠誠如何深遠地造成延遲的出現乃是踏在十分神聖的地上。但從所有的事情上得見，當得見這樣的不忠信時，教會不再有資格來以延遲不過是懷疑應許的原因，反而是必然承認教會有着太長時間來忽略這盼望，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謝主。

二、以上說到的反對進而成為一個假設，就是一直沉睡的信徒在這盼望上無分。但這不是實況。雖然這盼望的直接性質藉着它常向活着的信徒展現這事實來有着最明顯的陳述，然而主一直沒有任讓我們來忽略為已睡信徒所存留的恩福。我們必然會發現，他們在這榮耀的事情上跟那些「活着還存留的」（帖前 4:17）信徒有着同樣多的喜愛和得享，這也必然是主在祂再來上延遲那麼久上顯出美善的另一個明證。如今既沒有主親身的同在，無疑在祂這盼望上有分的已睡信徒，丟失這寶貴真理下來處於等候狀態的他們是不能在地上得回真理的了。因此，神的智慧叫人想到，雖然絕大部分信徒在這事上一直不忠信，然而不是一個不受歡迎叫人驚奇的來到，而是主的再來

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

必然是所懷盼望的得以應驗，也是對大部分（若不是全部）對此有關注人士所持期望態度的回應。就是最粗心大意的觀察者也必然察覺到這「蒙福的盼望」近年來在主的子民中一直有着何等大的甦醒。因此每當得聽那呼聲時，極多靈魂早已與主同在的信徒，和眾多（也許全部）仍活在世上的信徒必會渴望地期待祂的降臨。

耶穌的愛奇妙地自我顯明在祂渴望來使祂所揀選的人有分於祂一己的盼望和喜悅。祂愛得着我們的心。祂會要我們得見我們不能得享的榮耀，因為祂指望和珍貴我們的相交。「父啊，我在那裏，願祢所賜給我的人也同我在那裏，叫他們看見祢所賜給我的榮耀。（約 17:24）因此，在主的晚餐時，祂渴望信徒們不是要記起出於祂的恩福，而是「如此行，為的是記念我。」（林前 11:24）在祂的再來上也一樣，祂曾使之成為他們心中的盼望，就是祂想他們想望與祂有的契合。因着恩典和愛，祂延遲了這

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，直至在地上失掉這盼望的世代在天上重獲這盼望，並且這盼望在仍活在世上祂身體的肢體中在活潑的大能下得着復甦。

使徒保羅說：「論到睡了的人，我們不願意弟兄們不知道，恐怕你們憂傷，像那些沒有指望的人一樣。我們若信耶穌死而復活了，那已經在耶穌裏睡了的人，神也必將他與耶穌一同帶來。我們現在照主的話告訴你們一件事：我們這活着還存留到主降臨的人，斷不能在那已經睡了的人之先。因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。這樣，我們就要和主永遠同在。所以，你們當用這些話彼此勸慰。」(帖前 4:13-18) 在「我們現在照主的話告訴你們一件事」這句子中有着一特別的重要性。使徒保羅所得着的特別啟示不是給與別

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

人的。因此他在向哥林多教會寫到關於主的晚餐時，他說到他沒有從當時制度上學習教規模式，而是「我當日傳給你們的，原是從主領受的。」（林前 11:23）再者，在以弗所書中，他也說到神託付給他的奧秘：「用啟示使我知道福音的奧秘.....這奧秘在以前的世代沒有叫人知道。」（弗 3:3-5）他所記寫的，惟有是那些重要的議題，有着神心思中特別啟示的有價值議題。因此像我們如今所思想作為序言的經文，如是說是聖靈所着重的，所要求的是多於常有的考量。

那麼特特要我們注意的是甚麼真理？我們的主早已親口對門徒說到，祂會隨時回來的，當祂這樣作時，活着的信徒會被提接與祂一起。但他們在那些「在基督裏睡了的人」（林前 15:18）會發生何事上是無知的。他們尋找一個復活，毫不懷疑在主裏睡了信徒的得救。就像馬

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

大一樣，他們以為死了的信徒「在末日復活的時候必復活」（約 11:24），像她一樣不能領悟藏在「我就是復活，我就是生命」（約 11:25）這經文中的深層意義。開啟這經文的鑰匙如今乃由使徒保羅所配備，以「藉着神的話」（來 11:3）這特別的方式來說話。他發現帖撒羅尼迦信徒在聖徒的死亡上憂愁，「像那些沒有指望的人一樣」（帖前 4:13）。這不是說他們在他們已死朋友的終極得救上存有任何疑慮。但他們因着未得主回來時已睡聖徒去向上的啟示而害怕，因着死亡，他們會失掉被主提接與祂一起和得享祂顯現之榮耀的特別盼望。這理解叫仍活的人心中充滿憂傷。在基督回來時已睡聖徒會如何還未啟示的真理，是「藉着神的話」給與使徒保羅的重要信息來叫這些哀傷者得知的。這是主還在世上時親口所說之盼望的圓滿應驗。

其大意是簡單的。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;

撒羅尼迦信徒以為他們會在耶穌再來時被提接與祂同在，而他們已死的親友則會留在墳墓裏，直至「末日復活的時候」。使徒向他們宣告：「照主的話.....我們這活着還存留到主降臨的人，斷不能在那已經睡了的人之先。」恰恰相反，已睡的人是先復活的，「因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。(帖前 4:15-17) 整件事是剎那間的，但次序是已睡信徒先復活，隨後是活着信徒的被提接，與已復活的聖徒一起來與主相遇。

在這裏所宣告的真理跟給哥林多人認識的奧秘有着非常堅密的一致性。「看哪！我如今把一件奧秘的事告訴你們：我們不是都要睡覺，乃是都要改變，就在一霎時，眨眼之間，號筒末次吹響的時

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;

候。因號筒要響，死人要復活成為不朽壞的，我們也要改變。」(林前 15:51-52) 明顯這是「身體得贖」(羅 8:23) 與「和祂自己榮耀的身體相似」(腓 3:21) 的改變，就是我們曾說到活着信徒的盼望。這也是在帖撒羅尼迦前書中所說的相同事件。兩處都有號筒的吹響；兩處都有死去聖徒的復活；兩處都有神的大能同時向活着聖徒的彰顯，在哥林多前書說到將他們改變成基督的形像，而在帖撒羅尼迦前書則說到他們被提與基督同在。但這兩個舉動是同時發生的，正如約翰所說：「我們必要像祂，因為必得見祂的真體。」(約壹 3:2)

這些經文通常都是指着世界末日的一個普及復活來理解的。可是在這觀點上有着幾個無爭議餘地的反對理由。

一、這裏所說到的復活同時也是主為信徒的再來。在給帖撒羅尼迦人的經文證明活着的聖徒是與那些復活的聖徒一起被提的；而給哥林多人的經文

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

則顯示活着聖徒的改變和死人的復活全都「在一霎時，眨眼之間」（林前 15:52）。但聖經所陳說主為祂活着聖徒回來乃是一個當下的盼望，為此我們被囑咐來持續等候。我們在這裏得見的盼望與死人的盼望是完全相同的。那麼為了不至看不見盼望的當下性質，甚至是關乎死去之人的，聖靈謹慎地同時在說到死人復活和活着聖徒被提的兩處經文中，常用上顯眼和準確的聖經用語，而活着聖徒總是以第一身來說的，好顯明這事件是在他們有生之年得看見的。

二、這復活的記錄跟世界末日的復活是截然不同的，使徒約翰在後者有這描述：「我又看見一個白色的大寶座與坐在上面的；從祂面前天地都逃避，再無可見之處了。我又看見死了的人，無論大小，都站在寶座前。案卷展開了，並且另有一卷展開，就是生命冊。死了的

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

人都憑着這些案卷所記載的，照他們所行的受審判。於是海交出其中的死人；死亡和陰間也交出其中的死人；他們都照各人所行的受審判。死亡和陰間也被扔在火湖裏；這火湖就是第二次的死。若有人名字沒記在生命冊上，他就被扔在火湖裏。」(啟 20:11-15) 這嚴肅的場景發生在世界末日，但與先前說到之復活的每一點都是完全不相同的。前者是活着的聖徒被提，而後者只提到死人，沒有一個活着的人能在那裏，因為世界已消失。保羅也沒有提到審判，約翰則說到「他們都照各人所行的受審判。」(啟 20:13) 在書信中所描述的死人則是「和主永遠同在」(帖前 4:17)，而關乎到在啟示錄所記的死人，乃是唯一說到的死亡，他們「被扔在硫磺的火湖裏」(啟 20:10)。那麼這兩個記錄明顯不是一個相同情景的兩個不同描述，而是說到兩個不同的情景，在性質或內容上都不相同。

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、神的話語從沒說到世界末日的一個普及復活，卻清楚地說到有兩個截然不同的復活，一個在世界末日，一個在一千年之前。

## 第六章 第一次復活

我們已知道聖徒會與耶穌一同回來消滅祂的仇敵。在執行審判，將撒但扔在無底坑之後，基督作王和另外一些事情便開始。使徒說：「我又看見幾個寶座，也有坐在上面的，並有審判的權柄賜給他們。我又看見那些因為給耶穌作見證，並為神之道被斬者的靈魂，和那沒有拜過獸與獸像，也沒有在額上和手上受過他印記之人的靈魂，他們都復活了，與基督一同作王一千年。這是頭一次的復活。（其餘的死人還沒有復活，直等到那一千年完了。）在頭一次復活有分的有福了，聖潔了！第二次的死在他們身上沒有權

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。他們必作神和基督的祭司，並要與基督一同作王一千年。」(啟 20:4-6)

不可思議的是，對傳統信念的熱衷叫人大大誤解聖經，來堅持這「第一次復活」完全不是人的復活，而是原則的復活，就是「為神之道被斬者的靈魂」(啟 20:4) 拒絕敬拜獸的原則，拒絕在額和手上受印記的原則，因此「第二次的死在他們身上沒有權柄」(啟 20:6)，並且「他們必作神和基督的祭司。」按照這相同的說法，「其餘的死人」也必然是原則，因此我們是完全沒有人的復活了。

那麼這樣理智地看的經文於我們有甚麼教導？一、它所顯示的復活是在基督作王一千年之前發生的；二、這叫我們曉得那時復活的有三等人，第一等被稱為「他們」，「我又看見幾個寶座，並且他們們坐在上面」(啟 20:4)，而其他人我們如今不會關

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。那這第一等人是誰？他們「有福了！聖潔了！」（啟 20:6），因此他們必然是聖徒。但甚麼是聖徒？最後說到的乃是天軍，來與耶穌一同爭戰的。他們有分於祂的勝利，既是得勝者，我們必然期望看見他有分於祂的管治。再者，他們是文中唯一提及的人，描述說到的就是他們。據我們所看，這些天軍乃是先前被提接與耶穌同在的聖徒。我們從前所檢視的聖經一直給我們看見，當主再來時，活着的聖徒必會改變成為祂的形像，被提到祂那裏去，之後他們必會與祂一同來審判世界。這經文給我們看見，當活着的聖徒改變時，復活的已睡聖徒必然在基督的火車火馬中來到，與祂一同作王。

在先前章節中引述的經文全面地證實這結論。這些經文沒有一處以信徒的榮耀取決於他在主回來時的仍然活着。使徒要坐在十二個寶座上來審判以色列的十二支派，然而在這宣告後彼得因着所發的

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

問題而被警告他是必然經過死地的。信徒與基督一同承受產業，聖徒得知他們必會審判世界，與基督同受苦難的人得着他們必與祂一同作王的應許，無論在主再來時他仍活還是已在墳墓中。給與推雅推喇聖徒的應許是：「那得勝又遵守我命令到底的，我要賜給他權柄制伏列國。」（啟 2:26）這不會在他們身上應驗，除非已死的人有分於活着之人的盼望。其實這常引用的經文，似乎寫來是要證實，當基督為祂的聖徒再來時，眾多無論生死之信徒之間的絕對身分。「那已經在耶穌裏睡了的人，神也必將他與耶穌一同帶來。」（帖前 4:14）帶往那裏？有何目的？帶去同享祂的榮耀，為的是祂先來叫他們從死裏復活，並領他們與活着的信徒與祂一同到天上去。

我們的主說到有兩類的復活，雖然祂沒有說到他們在時間上的分別。「時候要到，凡在墳墓裏的，都要聽見祂的聲音，就出來。行善的，復活得生；

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

作惡的，復活定罪。」(約 5:28-29) 生命的復活是否跟他們與基督同活和一同作王一千年完全符合一致？復活受審判跟死人「都憑着這些案卷所記載的.....受審判」(啟 20:12) 不是相同的麼？若是，那麼肯定沒可能存疑的是，他們不單止在性質上，且在時間上不相同；一個是當基督為祂的聖徒再來時「在基督裏死了的人」的復活；另一個則是在世界末日時發生，「其餘的死人」的復活。

雖然看來在這樣清晰的一點上沒有添加證據的需要，我們且求助於一常無心說到的聖經用語，就是說「從死裏復活」跟「死人復活」是不同的，全因不明白的我們時常將這兩個混淆了。人人都知道「一群人的離開」和「離開一群人」之間的分別。前者說到整群人的離去，而後者中有一個或多個的人從這群人中出來；這正是「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

人復活」和「從死裏復活」之間的分別。「死人」是整群死人，而「死人復活」不過是說到死人的復生。但「從死裏復活」是說到一個或多過一個的人從這群「死人」中復生。因此這片語在聖經中的用法是不變的。這最常用在耶穌的復活上。可是這也用來說到拉撒路的復活（約 12:1, 9）、所以以為的施洗約翰復活（可 6:16）、財主有求於貧窮乞丐（路 16:31）的復活、和亞伯拉罕所相信神能作成的以撒復活（來 11:19），全都是說到一個人從眾多死人中的復活。此片語文法上不過說到一個專有的復活。那麼我們可確實來推論，在這一兩處經文中的專有性明顯不是在於其關聯上，所說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

其中一處經文是基督對試圖在復活一事上混淆祂之撒都該人的回應。祂答說（在馬可福音的回答也相仿）：「惟有算為配得那世代（不是世界），與從死裏復活的人也不娶也不嫁；因為他們不能再死，和天使一樣；既是復活的人，就為神的兒子。」（路 20:35-36）在這裏的用語是「從死裏復活」，這經文說到一個普及還是一個專有的復活呢？這不能是一個普及的復活，因為所有有分這個的人都是像天使的，都是神的兒女，是配得着的，是不會再死的。這必然是一個專有的復活。之後，來看看這如何確實地符合「第一次的復活」，這復活是說到那些有分於這復活的人是「蒙福和聖潔」的，是超越「第二次死亡」權勢的，且也是神和基督的祭司。那麼這些配得着的「復活兒女」所在的是甚麼「世代」？我們在這再次得見聖經的準確性，肯定這世代只能是那千禧年代，就

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

是他們與基督同活和一同作王的年代。

我們也讀到撒都該人因着使徒們「本着耶穌來傳說死人復活」（徒 4:2）而憂愁。「本着耶穌」一語無疑是說到耶穌本人的復活乃是使徒見證的重大主題。但此語說到的比起耶穌本人的復活更多。使徒們「藉（或本着）耶穌來傳說死人復活」（徒 4:2）。在幾星期之前，撒都該人曾問耶穌一個問題，意思是要以復活作為一個笑柄，卻因着我們在最後一段經文看見的答案而啞口無言。這答案揭示的不單止復活這事實，且也揭示那些配得着的人有的是一個專有的復活。這是使徒們如今宣告的教義，有藉着或來自撒都該人所棄絕同一位耶穌而來這復活的進一步真理。他們也許曾因着他們所傳講「死人復活」而憂愁，但他們不能加害於他們，如同有着相同信仰，數目上比他們更多的法利賽人一樣。宣告專有復活的是耶

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

穌，如今是奉祂的名來宣揚，是這激起他們的憤怒和逼害。同樣地保羅說到耶穌乃「是從死裏首先復生的」（西 1:18），就是說，祂是首個自死人中復活的人。若所有其他死人的復活都是同時發生的，那麼祂的復活就不會是首個，而是唯一一個「從死人中活過來」的人，其餘的便無分於「從死人」中復活，而只是「死人的」復活。

可是有另一個保羅的說法是更觸目的。他渴想來模成基督的死，「或者我也得以從死裏復活。」（腓 3:11）翻譯聖經的人只譯作「死人的」復活，因為從來不知道甚麼是第一次復活，他們不明白使徒所創制表述他意思的一個詞語。可是這詞語不常用作復活，而是為這段經文來獨創的，任何別處也找不到的，其字義就是「從一群中復活過來」。若這只是一個普通的復活，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.

為何使徒要費盡心機來達至一個善人惡人都同樣來到的復活？他又為何要創制一個特別的詞語來在沒有專有可言下來說到專有？若他是說到一個配得着之人的專有復活，那麼這表述的力度和使徒的目的就變得顯而易見了。

也許有人會說，若這就是「從死人中復活」此語的意思，那麼為甚麼在長長爭論復活的林前 15 章所說到的死人時不用上這詞語？原因是十分明白不過的。一個「從死人中的復活」也時也是「死人的復活」，因此後者同時適用於第一個和第二個復活。那麼我們該如何用這兩句？既然呈現在眼前的目的是要帶出復活的專有特質，那為甚麼我們必然要期待所用上的是「在死人中的復活」這首個說法？當要帶出的目的不是復活的專有性質，而只是事實時，「死人的復活」

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

這後者的表述就更自然而然而了。本章說到的整個議論就是要顯明信徒是必然會復活的。這是一些哥林多人所否定的。使徒以第一次復活這部分早已執行的神的計劃來作回應。他的教訓一點也沒有說到不信之人的復活，因此在關乎到信徒上，沒有觸及專有或普通復活的問題。關乎到第一次的復活，除了十分詳盡說明的神設計的次序和性質之外，就別無觸及了。基督乃是初熟的果子，那麼「在祂來的時候，是那些屬基督的」（林前 15:23），並且同一時間那些還未睡的信徒必然改變，死就被得勝吞滅了。（林前 15:51-54）

在這亮光中來看，這文字的準確性是十分驚人的。在這章中指名或預期的死人惟有耶穌本人和相信祂的人。那麼先於其他人復活的耶穌復活，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

稱為「從死裏復活」；而所說到包括整個餘下死人的信徒復活則不是被稱為「從死裏復活」，卻單單是「死人復活」（林前 15::21, 42）。在後者來說，用上「死人復活」一語足夠來帶出聖靈所教導的真理；而另一個「從死裏復活」一語不單止在揭示的教義上無所添加，反而因引入一個外來和不適切的元素而帶來混亂。

## **第七章 聖經中沒有說到世界末中的普及復活和審判**

一、其中一處所引述有着普及復活的經文是來自但以理的預言：「那時，保佑你本國之民的大君米迦勒必站起來，並且有大艱難，從有國以來直到此時，沒有這樣的。你本國的民中，凡名錄在冊上的，必得拯救。睡在塵埃中的，必有多人復醒。其中有得永生的，有受羞

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

辱永遠被憎惡的。智慧人必發光如同天上的光；那使多人歸義的，必發光如星，直到永永遠遠。」(但 12:1-3) 我們在這裏不需要討論這經文的意思。若這是說到死人復活的話，足以指出的是，這不能是一個普及的復活。所引述的經節是給但以理的信息總結，闡明在但以理的人民，就是猶太人得復興和榮耀之先必會發生的事情(但 10:19-12:4)。這單單說到猶太人，並且所說到的時間不是世界末日，而是以色列國的得拯救。因此所說到的復活，無論是字面上還是寓意上，都不是指着世界末日，而是久在這事之前的；不是普及的，而是局限於但以理的人民；不適用於整體的但以理人民，只是他們當中的眾人。不可能有任何事情叫人想到這是在世界末日的一個普及復活。事實上，若接受這解作字面上死人復活的話，那麼這必然是其中一個最無爭議餘地的證明，證明這是部分和先於世界末日的復活，而不是在世界末中時的普

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

世性復活。

二、另一處說到一個普及復活和審判的經文就是麥子和稗子的比喻。可推測其教義的經文如下：「容這兩樣一齊長，等着收割。當收割的時候，我要對收割的人說：先將稗子薅出來，捆成捆，留着燒；惟有麥子要收在倉裏。」（太 13:30）隨後便是解釋：「那撒好種的就是人子；田地就是世界；好種就是天國之子；稗子就是那惡者之子；撒稗子的仇敵就是魔鬼；收割的時候就是世界的末了；收割的人就是天使。將稗子薅出來用火焚燒，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惡的，從祂國裏挑出來，丟在火爐裏；在那裏必要哀哭切齒了。那時，義人在他們父的國裏，要發出光來，像太陽一樣。」（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.

這經文被推測為描述在世界末日的一個普及的復活，部分原因和部分後果是因着將意味「世代」的詞語誤會為「世界」所致。世代的完結和世界末日是完全不相同的，完全混亂性質相反的事情導至的不是甚麼，而是錯誤。「世代」一詞是廣為猶太人所明白的，是說到他們在降服於外邦人和否認神上的終結，就是關乎到但以理所作出的查問和他所說預言的時期。這是門徒常用到的時期，正如他們問及的「你降臨和世界的末了有甚麼預兆呢？」(太 24:3)。也沒有一個事例能適當地理解為世界末日的。相反地，這是世界歷史中迄今最蒙福和最榮耀的事件，是一個新紀元的開始。

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,

在這裏有的爭論點是延展及世界的，而不單是在天父家中有否與基督同住。在這光中來看主的再來時，我們有何學習？只要是關乎到那惡者的，基督必會同祂有能力的天使從天上在火焰中帶着報應而來；只要是關乎信徒的，他們必會在榮耀中與祂公然地顯現，叫祂得以「在祂聖徒的身上得榮耀，又在一切信的人身上顯為希奇。」(帖後 1:10) 在這比喻中，執行審判的是天使，義人要發出光來，像太陽一樣；作惡的被丟在火爐裏。(太 13:42-43) 有誰人不能看得出這比喻和教義條文的相似性？

三、有人認為還有一處經文是說到一個在世界末日的普及復活和審判的，就是我們的主與祂的門徒在太 24 和 25 章最後的講論中的後兩部分。前一部分(太 25:14-30)顯示耶穌是去而復返的主，要跟交託他們才幹的僕人來算賬。第二部分(太 25:31-46)則說到祂坐在祂榮耀的寶座上，審判列

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

國。問題是究竟這兩段經文是否在世界末日對那些從他們墳墓中復活之人的普及審判。

首項要關注的是，這兩個情境在性質上是那樣不相同，因此難以以他們為相同的描述事件。在首個比喻中，所說到的人是個別來處理的；而在第二個比喻中，是以兩大群人來處理的。首個比喻中要考驗的是有否值得信賴的忠誠度，而第二個比喻則要看對一群稱為「我這弟兄」的對待。

而另一個關注則是不解自明的。若這些事情都是說到在世界末日時出現的一個普及復活，為甚麼甚至對死人、復活或要來到結束時刻的世界不順帶提及？能夠給與這問題的唯一答案就是，這對聖經的尋常詮釋叫詮釋者毫無選擇。既假定基督只會在世界末日而來，從而所有人必會在那時復活和受審，那麼這些情景必會在那時發生，因為他們不能在其他時間來發生。但對於那些早已認識基督必會

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

在世界末日之先來到的人，在是否要在聖經依然全然緘默處添加如普及復活等如此罪大惡極的事實上必然猶豫，和為了不違背神話語而必會尋求其他的解釋。

接續管家和童女比喻的是才幹的比喻。管家的比喻顯示在守望主再來上警醒和粗心的後果；而童女的比喻顯示燈裏有油，就是真實屬靈生命的必須。才幹的比喻顯示那些奉基督之名被召之人在事奉祂上勤奮的責任。不警醒的管家被隔絕，粗心的童女被關在門外，同樣地在這裏沒進益的僕人被扔在外頭的黑暗裏；而勤奮的則得進來得享他們主人的快樂。細看每方面時，這三個比喻都是在基督再來時得應驗的。警醒的管家、有備油的童女和勤奮的僕人全都得着他們的賞賜，而被識破的假信徒則在基督在榮耀中顯現時被交付淹沒世界的可怖審判。那麼這比喻就全然不

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

是說到一個普及的復活，這全然與其他經文說到基督第二次來到時所發生的情景一致。

還有另一個一致的一點是值得留意的。在路加福音中說到那相同的比喻，但有不同的賞賜。賺了十錠銀子的得權柄管十座城，賺了五錠的管五座城（路 19:12-26）。我們曾否聽說到聖徒在天上成為管城的統治者？沒有，我們只聽到聖徒與基督在地上一同作王，而在比喻中所說到的賞賜等事都是絕對合適的。那麼這情景與其他部分的聖經所描述到在主第二次來到時必會發生的情景是相一致的，就是信徒首先被提，之後與基督一同顯在榮耀裏，每一個都會按照他的忠誠度來得賞賜，不信的則被拋棄，和被領進審判。

也許有人會問，會否可能這只會是在比喻中出現的對話？但一個比喻並

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

不是一個說明歷史原則的敘事。對話是述事的一部分，帶出一方面人的天然理性和另一方面神的思想。誰會按字面來理解愚拙童女的懇求和新郎的回應？誰會以為在隨後的比喻中這是審判官和那些在右邊或在左邊的人之間的真正對話？誰會以為放進財主口中的痛苦說話和放進亞伯拉罕口中的是實在的說話？在擺在我們面前的比喻中，正如我們剛看到的，心中的思想和渴想都是披上說話的，所描述的情景都不是真實發生的，不過是一個故事，用來說明神和人分別行事的原則。

太 25 章最後一段說到基督在地上對列國的審判，那時祂以祂國度的榮耀來到，「用鐵杖打破他們，將他們如同窯匠的瓦器摔碎。」（詩 2:9）這是說到耶穌以審判的執行者身分而來。但這審判分作不同的舉動。我們在啟示

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

錄中看不到甚麼，只有對獸、假先知和跟隨他們之軍隊執行的審判。其他審判的舉動卻是在別處說到的。我們在約珥的預言中讀到，耶和華必「使猶大和耶路撒冷被擄之人歸回」，之後祂「要聚集萬民，帶他們下到約沙法谷，在那裏施行審判；因為他們將我的百姓，就是我的產業以色列，分散在列國中。」（珥 3:1-2）在沒有討論到這是按字面還是寓意來深入理解下，讓我們來將這與馬太福音所記的情景作比對。「當人子在祂榮耀裏，同着眾天使降臨的時候，要坐在祂榮耀的寶座上。萬民（the nations）都要聚集在祂面前。」（太 25:31-32）

「萬民」一詞解作「外邦人」，常用來描述有別於猶太人的人。如今在這情景中沒有常說到的兩類人，而是三類：綿羊、山羊和「我這弟兄」。這些被稱為基督的弟兄的人既不是綿羊或山羊，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

被審判的。外邦人被審判的是他們對飢餓、口渴、作客旅、赤身露體、病了、在監裏這些被逼害、輕視和被撇棄「弟兄」的行為。那麼這與約珥的預言和與舊約先知的主思潮是何等的吻合。所有聖經一致地呈示猶太人有不確定時段的離棄神。當這時段已屆滿時，耶和華要使以色列和猶大被擄的人歸回（耶30:3），必會因着列國殘酷壓逼祂的子民來審判他們，尤其是在這世代的結束之時。這在馬太福音描述的情景是真的，不再說到聖徒是陪伴着耶穌的，卻如我所曾說到的，我們的主故意任讓這題目在祂整個教訓中不清晰。另一方面，天使被提及名字，叫這與在帖後1:7-8所說基督回來審判的描述有着緊密的相聯。那麼在舊約聖經中預言對列國的審判是那非常的審判，無疑是寓表性的，在我們面前的經文卻是驚人的逼真。「我這弟兄」就是以色列剩下在他們所有罪上從主手中得着雙重得救的人，如今得脫離他們的仇敵，並成

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

為基督的子民來為祂所屬。「列國」就是外邦人，那時他們是按着他們向神的選民所顯出的善惡來被處理。

四、在一些讀者心中還有另一處經文。保羅說：「因為我們眾人必要在基督台前顯露出來，叫各人按着本身所行的，或善或惡受報。」(林後 5:10) 並且「我們都要站在神的台前。」(羅 14:10) 這些是沉重嚴肅的話，是我們心思要好好思考的。那叫人得知祂自己乃是為我們預備地方去一個充滿愛的朋友，這等候再來接我們與祂一起的同一位救主，也揭示祂自己是在燈台中行走的審判者，祂「眼目如火焰、腳像光明銅的。」(啟 2:18) 「我們各人必要將自己的事在神面前說明。」(羅 14:12) 對於那些失喪的，祂要按在書上

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

所記的來審判；祂也審判那些得救的，以他們為祂的僕人，發放獎賞。

可沒有一處經文說到這兩群人是站在一起的，或存有這目的。記錄在路加福音的才幹比喻中，除了勤力和懶惰僕人的分別之外，也有勤奮僕人中功勞輕重的分別。這顯示到得救的人是按着他們忠誠的程度來得獎賞的。保羅也教導這相同的原則，得救的人是照他們的工程來被顯露的。「若有人用金、銀、寶石；草木、禾稈在這根基上建造，各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。人在那根基上所建造的工程若存得住，他就要得賞賜。人的工程若被燒了，他就要受虧損，自己卻要得救；雖然得救，乃像從火裏經過的一樣。」（林前 3:12-15）這是按工程來顯露信徒，是最確切的嚴肅事情，也是一重大的事實，跟失喪的

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”

人受審判同樣真實，但同時也在發生的時間和環境上完全有別於這個。

所翻譯「審判台」一詞不過是說到一個台階或一個高台，就是人來施行任何權柄，或作出宣言所必須站上的。這必然包括「白色的大寶座」，死人是被召到這寶座前作他們最終判決的，但這詞有着廣濶得多的意義，一點也不是必然和原意上真的意味着一個審判罪犯之審判官的座位。當推羅和西頓託人來求和時，所說到希律王所坐的座位（徒 12:21），翻譯聖經的人在那裏是說到「寶座」的。這詞用來說到在民事訴訟上審判官，或是一個在賠償上作出裁決的財產估價人所坐的座位，與審判一樁生死的案件的審判官所坐的座位同樣適用。所說到的實在是兩個完全不同的舉動。失喪的人必會顯露在審判席前，「憑着這些案卷所記載的」（啟

(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 ) 來定奪其生死。這如何可能與信徒相關？那個悔罪的強盜會否自樂園中領出來放在決定他得救還是失喪的審訊中？與耶穌一起超過十八世紀的保羅能否被傳召來到耶穌的審判台前來審理他的一生？沒有可能！信徒的來到審判台前是不相同的，是為着不同目的的，時間也不相同。這先於基督作王，而不是在世界末日；所判決的不是他們的得救或失喪，這問題永不會在神已稱他們為義的人身上再次提起，而是按他們在地上的忠誠度來論功行賞，看他們所建造的是否耐得住嚴格聖潔檢查之火的「金、銀、寶石」，還是會在審訊的測試中被銷毀，只是僅僅得救的「像從火裏經過的一樣」；又或者在同作後嗣的人中管治權的分派上，他們獲分管治十座還是五座城。

我們在這裏可留意到，神聖靈所用完全和神

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

聖準確的用語都證實我們所曾說到的。所說的是所有人必會在基督的審判台（或寶座）前「顯現」，真正的意思是所有人必會被顯露。「顯現」是說到得救的和失喪的全都包括在內。因此所用的詞語不過是他們必然會「站立」或「被顯露」，而不是他們必被「審判」。另一方面，這裏只說到不相信的死人，復活來到白色大寶座之前，所用的用語就是他們必然受審判，毫無想像上或咬文嚼字上的區別。我們的主還在世上時親口說到：「那聽我話，又信差我來者的，就有永生；不至於定罪。」（約 5:24）祂差不多隨即說到兩個復活，一個是「復活得生」，而另一個是「復活定罪」（約 5:29）。肯定的是這樣緊密並列的兩處經文都顯示，凡關乎到得救的問題，審判就是信徒早已逃脫的事情。既已得稱義，他必然沒有可能被審判的了。因此在世界末日時最後的情景中所有復活之人被判的事實，都是相信耶穌基督的人不在那

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

裏的確定性證據。當要查問他們的行為時，目的不是要審判他們，而是叫他們得顯露，好按照他們在地上的忠誠度來論功行賞。

五、有可能有一些人傾向於建基於「在末日我要叫他復活」(約 6:40, 44, 54) 和「號筒末次吹響的時候」(林前 15:52) 等用語來作出支持世界末日是有普世性復活的論據。但「末」不是必然解作世界歷史上最終的事物的，不過是在思想過程中的最後事物吧了。在約 6 章中，耶穌說到祂會看顧天父所賜給祂的人，一個也不失落，在末日卻叫他復活(約 6:29)。守護所委託祂責任的工作那時必然來到終結，天父所交付祂的工作必然會完全的作成，這等責任的至終日子必然會來到，祂一直所看管的信徒必得以完全。因此「末次的號筒」是所描述情景中同類事項中的最後一項。一直所指出的是，本章與失喪之人的復活無關。這

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

單單說到得救的人會怎樣。他們當中有人曾在墳墓裏，但這完結了，「末次的號筒」召喚他們來得生命和榮耀。正如以上所說到的，這用語在日常交談中是熟悉的。當一個律師說到最後的日子時，是說到刑期或審訊的最後一日；而一個士兵的最後軍號，就是說到在一直進行的訓練中的最後一個召集。沒有人會以為他們是說到必然會來到的末日或必然會響起的末次號聲。

我們已檢示過常被引述來證明在世界末日的普及復活和審判的眾多經文，也已發現他們沒有一個能證實這神學教義。他們大部分都與復活完全沒有關係。他們沒有一個是說到在世界末日時發生在信徒身上的事情。另一方面，聖經說到兩個復活。其中一個是在基督無論是一更或是三更為按祂囑咐來等候的聖徒而來時發生的，而另一個則是在世界末日的復活。在「第一次復活」中所有無論活着或死去「屬基督」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

必會改變成為的形像，被提接上天，永遠與主同在。他們必會與祂一同再來，那時祂顯現來用鐵杖管轄列國，而與祂同作後嗣的人必會與祂一同作王一千年。

但如今一個十分重要的問題來到，一個經常被問到的問題：信徒們一直被教導來等候這樣的一個盼望，為何要延遲那麼久？那麼多代的抑壓不放，不是完全不可靠，就最少是不可能我們的年日中得實現的一個應許，以這作為一個當下的盼望不仍是空想麼？

我們已多多說到這議題，如今無須再重覆了。但在先前一直所主張的上面，我們還有所回應。一、神的話語既已將主的再來作為一個當下的盼望擺在我們面前，祂的真理是不容我們來質疑的，因為我們不能明白祂行事的原則；二、這盼望是給與心靈而不是給與頭腦的，只要心靈對耶穌真誠，並渴望祂的再來，那麼不會因

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

着臨到主再來和渴慕主再來這目的之間的主的遲延而停止這等候的態度；三、耶穌清楚地警告祂的門徒，這警告是延至所有世代的，是對那些在他們心中說「我的主人必來得遲」（太 24:48）和宣稱主再來的時候還要幾更之後才來到的人說的，所宣告的仍然是：「主人來了，看見僕人警醒，那僕人就有福了。」（路 12:37）；四、聖靈嚴肅地預言和警告我們不要有「主要降臨的應許在那裏呢？因為從列祖睡了以來，萬物與起初創造的時候仍是一樣。」（彼後 3:4）的存心；祂也提醒我們人故意忘記洪水的預言，且也說到要來更可怖的審判（彼前 3:4-7）；五、「主看一日如千年，千年如一日。」因此，無論遲延看來是多麼長久，「主所應許的尚未成就，有人以為祂是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。」（彼後 3:8-9）如今的人如往昔一樣藐視神豐富的恩慈、寬容、忍耐，（羅 2:4），以祂

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?

所作的恩典作為嘲笑祂的  
應許和蔑視祂命令的基  
礎，這不是一個極嚴肅的  
思想麼？然而有多少屬主  
的兒女會探視他們的心，  
並說「我在這事上是無罪  
的」呢？

# The Lord's Coming, Israel and the Church

## 主的再來、以色列和教會（卷一）

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## 非拉鐵非書簡 ( Books of Philadelphia ) 54 《主的再來、以色列和教會 ( 卷一 ) 》

這是一本論主再來一針見血的書。

作者主張一直流傳久遠說主在世界末日再來這看法違背聖經真理。

作者引述新舊約多處聖經，用以經解經和比對的方法來證明，與主再來相關順時序的事件，首先有已睡信徒的復活 ( 第一次復活 )、他們與還活着信徒的身體都改變後一同被提在空中與主相遇、以色列家在主 ( 災難 ) 的日子中得救、主與聖徒一同降臨地上 ( 主再來 )、綿羊和山羊受審判、敵基督與假先知被扔在火湖和魔鬼被拘禁在無底坑一千年、合乎條件的信徒與主一同作王一千年 ( 千禧年 )、抵抗的列國被消滅、死人復活 ( 第二次復活 ) 接受白色大寶座的審判、天地廢去 ( 世界末日 )。

作者也強調神應許差來「真理的聖靈」，就是保惠師，給信徒顯明「將來的事」 ( 約16:13 )。聖靈「要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。」 ( 約 14:26 )

作者有大量從主而來的亮光，論述詳盡，論點合情合理。不過，還差一點，就是沒甚說到僅僅得救信徒的情況，也沒有交代他們能否在千禧中與主一同作王；對信徒論功行賞的審判是在何時發生，也沒說得清楚。可知這些人是信徒中的絕大部分，對這方面有清晰的認知必會叫多人能悔改和急起直追！