THOMAS P. NASS

End Times

Jesus Is Coming Soon

People's BIBLE Teachings

试读本

The People's Bible Teachings
大众圣经教导

END TIMES
末世

Jesus Is Coming Soon
耶稣必快来

作者：Thomas P. Nass　　译者：邱良杰

NORTHWESTERN PUBLISHING HOUSE
Milwaukee, Wisconsin

试读本

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Northwestern Publishing House
1250 N. 113th St., Milwaukee, WI 53226-3284
© 2011 by Northwestern Publishing House
Published 2011
Printed in the United States of America
ISBN 978-0-8100-2371-0

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Editor's Preface
编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theological terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most important, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to several people who have read the manuscript for this book and offered valuable suggestions: John Brug, Leroy Dobberstein, Joel Fredrich, Brian Keller, Nathan Nass, Timothy Nass, and Michael Otterstatter.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊•多贝尔施泰因教授和马丁路德大学的托马斯•纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

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We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是他在圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn
柯蒂斯•A•姜

Series Editor
丛书主编

试读本

Introduction

简介

Have you ever been curious about the future? Have you wondered if things are going to get better or worse on earth? Have you wondered how the world is going to end? Have you wondered how much time is left for this world?

你是否曾对未来感到好奇呢？你是否曾想知道这个世上的事到底是会变得更好还是变得更坏呢？你是否曾想知道这个世界会怎样结束呢？你是否曾想知道这个世界还剩多少时间呢？

Then this book is for you!

如果是的话，那么这本书就是为你预备的！

This book is different in one way from the other books in The People's Bible Teachings series. The other books generally deal with the here and now. This book looks ahead to consider what we as Christians can and cannot know about the future.

本书在一个方面与大众圣经教导系列丛书的其它书籍是有所不同的。其它的书籍一般针对的都是此时此地的事，而本书却是在展望未来，思想作为基督徒的我们，能知道关于未来的什么，以及不能知道关于未来的什么。

The technical term for this area of study is eschatology. This word comes from the Greek word eschata, which means "the last things." Eschatology is the study of the last things or the end times.

对于该领域研究的专业术语，我们称之为末世论（eschatology）。这个词是从希腊语 eschata——意为"那些末后之事"——一词而来的。末世论是那对于那些末后之事及末世（或称末时、末期）的研究。

Among many Christians, eschatology has been a hot topic recently. The 20th century saw more attention given to eschatology than did any other Christian century. It has been said that eschatology is the "battleground of today's theology."

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在许多基督徒中间，最近，末世论已经是一个非常热门的话题了。末世论在 20 世纪所受到的关注，比在其它任何一个基督教的世纪所受到的关注都要更多。曾有人说过，末世论是“当今神学的战场”。

Many Christians seem to have an unhealthy preoccupation with the topic. Christian tracts for unbelievers may focus on the number 144,000 and what the beasts of Revelation are. A Christian pastor may have his first visit with some prospective members and feel compelled to lay out a complicated schedule of events for the end of the world for them. For some, eschatology seems to be their starting point and the center of their theology.

许多基督徒们似乎对这一话题都持有一种不健康的、先入为主的观点。基督徒给非信徒们所发的小册子也许会聚焦在 144,000 这个数字以及启示录的那些兽是什么这些问题之上。一位基督徒牧师可能在给一些未来的教会成员做了第一次的拜访的时候感到有必要为了他们列出一张复杂的关于世界末期各事件的列表。对一些人来说，末世论似乎是他们的起点以及他们神学的中心。

Lutherans do not make eschatology the center of their theology. For Lutherans the chief teaching of the Bible is justification by faith. If a Lutheran pastor has his first visit with prospective members, he will tell them about their sin and the sin of all people. He will tell them that God declares the world innocent for the sake of Jesus Christ, who died innocently in our place and rose gloriously for our justification. He will tell them that this gift of justification is received by faith in Jesus Christ. Lutheran outreach tracts will present the law and the gospel. Justification by faith is the starting point and center of Lutheran theology, because this is the one doctrine by which we are saved. The other doctrines do no eternal good if we don’t know justification by faith.

路德宗并不会把末世论作为他们神学的中心。对于路德宗而言，圣经首要的教导是因信称义。如果一个路德宗的牧师第一次拜访一些未来的教会成员，他会告诉他们关于他们的罪以及所有人的罪的事。他会告诉他们，因耶稣基督——那位代替我们无辜受死并为了我们的称义而荣耀复活的——的缘故，上帝宣告了整个世界为无罪。他会告诉他们这一称义的礼物是因对耶稣基督的信心而被领受的。路德宗的

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福音小册子会呈现律法与福音。因信称义是起点，也是路德宗神学的中心，因为这是那一项我们藉此而被拯救的教义。如果我们不知道因信称义，那么其它的教义对我们是没有任何永恒的益处的。

But Lutherans in the past have perhaps been too quiet about eschatology. In contrast to the veritable flood of publications on the end times in some Christian circles, there is little current Lutheran writing on the topic. One Lutheran has lamented, “The relative neglect of eschatological teaching constitutes one of the great ironies of the Lutheran Church.”1 This book intends to make a modest contribution to improve this situation.

但是过去的路德宗们对于末世论这个话题可能有些过于安静了。与一些基督教圈子里实为大量的出版物形成对比的是，路德宗关于这个话题的文章却很罕见。有一位路德宗的信徒曾经悲叹到，“对末世论教导的相对忽视构成了那对于路德宗教会的最大讽刺之一。”1 本书旨在为了改善这一状况而做出些许微薄的贡献。

The fact is that eschatology does hold an important place in Christian teaching and life. In some ways, eschatology can properly be called the crown or the capstone of Christian theology. It shows us the end result of God’s plan of salvation. It lifts our eyes to the ultimate goal to which we are heading. As such, eschatology is very practical for daily Christian living. The Bible’s doctrine of the end times gives us hope for the future. It also influences our fundamental attitudes about life on earth and can have a profound impact on our daily behavior.

事实是，末世论在基督徒的教导和生活中确实占有一项重要的地位。在某些方面，末世论可以被恰当地称为基督教神学的冠冕或顶石。它向我们展示了上帝救恩计划的那最终结果。它把我们的眼目抬向那我们正在向其方向前进的最终目标。照此看来，末世论对于基督徒的日常生活而言是非常具有其实践意义的。圣经关于末世的教义给了我们对未来的盼望。它还会影响我们对地上的生活的基本态度，并且它对我们的日常行为也会有着一种深远的影响。

Throughout the history of the church, the devotional life of Christians has been permeated with thoughts of the end times. In this volume each chapter ends with a hymn from Christian Worship: A

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Lutheran Hymnal. With these hymn stanzas, from a wide variety of time periods and backgrounds, we are reminded of the practical nature of eschatology. We are encouraged to study this topic with a devotional spirit. Let's begin with this:

贯穿教会历史，基督徒们的敬拜生活充满了那些对于末世的想法。在本书中，每一章都会以一首摘自*《基督徒敬拜：一本路德宗的赞美诗歌集》（Christian Worship: A Lutheran Hymnal）*的赞美诗作为结尾。藉着这些摘自在一些各不相同的时期及背景下被写下的赞美诗节，我们会被提醒那末世论的、具有实践意义的本质。我们被鼓励以一颗敬拜的灵来学习这一主题。让我们以这首赞美诗而开始吧：

Blessed Jesus, at your Word
We are gathered all to hear you.
Let our hearts and souls be stirred
Now to seek and love and fear you,
By your teachings, sweet and holy,
Drawn from earth to love you solely.
亲爱耶稣，我们众人
环绕于你，听你圣言。
让我们的心与灵被搅动，
现来寻求你，爱你，敬畏你，
你甜蜜圣洁的教导，
吸引我们从全地来单单爱你。
Father, Son, and Holy Ghost,
Praise to you and adoration!
Grant that we your Word may trust,
Confident of our salvation,
While we here below must wander,
Till we sing your praises yonder.
父，子，与圣灵
赞美与尊荣归于你！
赐下你的圣言，它是我们所信，
它使我们笃定救恩，
少时我们必要在这地徘徊，
直到我们在那里赞美你之日。

试读本

Text: Tobias Clausnitzer (1619–1684, German Lutheran pastor) (CW 221:1,4)
文本：托拜厄斯•克劳斯尼策（1619–1684，德国路德宗牧师）（基督徒敬拜 221：1，4）

试读本

Part I
第一部分

THE BIBLE

ON THE END TIMES

圣经

之于末世

试读本

1

How Can We Know About the Future?

我们如何知道关于未来的事呢？

In ancient Rome, if a decision needed to be made about Rome going to war, you could expect the Roman Senate to debate the issue vigorously. Some might have argued in favor; others, against. But at some point in the discussion, you could count on something else happening. Men called *augurs* would be consulted to find out what the omens were. The augurs would do something to determine whether or not the gods were in favor of the action. Often they studied the flight of birds.

在古罗马，如果一项关于罗马征伐的决定需要被作出的话，你会预期当时的罗马元老院会激烈地讨论这一问题。有一些可能会提出支持的理由；另外一些，则有可能会反对。但是在这场讨论的某个时刻，你会期待其它的一些事情发生。那些被称为*占卜师（augurs）*的人们会受到咨询以便能让大家得知那些征兆之事。占卜师们会做一些事来判定他们的那些“神”是否赞成这一行动。通常他们会研究鸟类的飞行。

Throughout human history, people have loved to try to know the future, and they have been incredibly creative in devising methods. The ancient Greeks looked at the inner parts of animals. During the Renaissance, people studied the movements of the heavenly bodies with astrology. Some found messages in tea leaves. Even in our own age,people look into crystal balls and at the palms of peoples' hands. They use Ouija boards and tarot cards.

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纵观人类历史，人们向来着迷于试图了解未来，并且他们在设计方法方面，实在是相当富有创造力的。古希腊人会查看动物们的内脏。文艺复兴期间，人们用占星术研究了各类天体的运动情况。有一些人在茶叶中发现了一些信息。甚至在我们自己这个时代，也有人盯着水晶球看，或者是查看人们的手相。他们会使用通灵板以及塔罗牌。

The big question is, How can we know anything about the future?

最大的问题是，我们如何才能知道一些关于未来的事呢？

Only God knows the future

唯独上帝知道未来

The simple truth is that only God knows the future. According to the Bible, God has "plans" for the future (Psalm 33:11), and these plans will certainly take place (Isaiah 14:24). God determines where the nations of the world will live (Acts 17:26). God has our days as individuals recorded in his book (Psalm 139:16). God determines when sparrows will fall to the ground (Matthew 10:29). This doesn't mean that God foreordains evil and sin. But God does direct history, and he knows everything that will happen. In his omniscience, God even knows the potential future. He knows what will happen if a different decision is made by humans on earth in their human freedom (1 Samuel 23:9-13).

那一简单的真理就是：唯独上帝知道未来。根据圣经，上帝有着对于"未来"的计划（诗篇 33：11），并且这些计划肯定会得以实现（以赛亚 14：24）。上帝定准了世上万民所住的疆界（使徒行传 17：26）。上帝把我们各人的寿数都记在了祂的册上（诗篇 139：16）。上帝定准麻雀何时掉落在地上（马太福音 10：29）。这并不意味着上帝预定了邪恶与罪。但是上帝确实引导着历史，并且祂知道那将要发生的任何事。在上帝的全知之中，祂甚至知道那潜在的未来。祂知道那些——如果因地上的人们以他们作为人的自由而作出了一项不同的决定之后——将会发生的事情（撒母耳记上 23：9-13）。

This ability to know and predict the future makes the true God unique. No other spirit or supposed "god" can do it. Isaiah 41 through 48 especially stress this point. There the Lord issues a challenge, knowing

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that no one can meet it: “Bring in your idols to tell us what is going to happen. . . . Declare to us the things to come, tell us what the future holds, so we may know that you are gods” (Isaiah 41:22,23). The Lord says, “I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come” (Isaiah 46:9,10; see Isaiah 45:21). Certainly, “the ability to know and control the future is what separates the Lord, the true God, from all the false gods.”2

这种知道及预测未来的能力正是这位真神独一无二的一项标志。没有其它的灵或者被假想出来的“神”能够做这样的事。以赛亚书第 41 章到第 48 章尤其强调了这一点。在那里，耶和华提出了一项挑战，祂也知道没有人可以完成这项挑战：“（让那些假神们）指示我们将来必遇的事……把将来的事指示我们，要说明后来的事，好叫我们知道你们是神”（以赛亚书 41：22，23）。耶和华说，“我是神，并无别神，我是神，再没有能比我的。我从起初指明末日的事，从古时言明未成的事”（以赛亚书 46：9，10，NIV 将末期翻译成末日，见以赛亚书 45：21）。当然，“（上帝的）那知道并掌管未来的能力，是那将耶和华，那位真神，和所有其它假神区分开来之所是。” 2

A human psychic can attempt educated guesses about the future. The devil and evil spirits can make reasonable predictions based on their observation of human history and their evil intentions for the future. Mediums may tap into the special knowledge of the evil spirit world. But none of these know the future. Only God does. “In spite of claims by fortune-tellers and those who say they speak with the dead, Satan and the departed know nothing about the future except the certainty of their damnation.”3

一位人类的巫师可以对未来尝试一些基于一定知识的猜测。魔鬼和邪灵可以基于他们对人类历史的观察以及他们对于未来的邪恶企图而做出一些他们认为合理的预测。灵媒们也许会涉足那邪灵世界的特殊知识。但是他们中没有人知道未来。只有上帝知道。“尽管那些算命先生和那些声称他们与死人交谈的人宣称他们知道未来，但是事实上，撒旦和那些死人对未来一无所知，除了他们受咒诅的必然性之外。” 3

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So where can we find reliable information about the future? Only from God, because he is the only one who knows the future.

因此，我们可以在哪里找到关于未来的可靠信息呢？只有从上帝那里，因为祂是那位唯一知道未来的。

God has revealed some aspects of the future

上帝已经启示了关于未来的一些方面

Remarkably, God in his grace has chosen to reveal many future events to his people through the years. He hasn’t kept the future totally hidden. He actually delights in showing himself as the true God by predicting things before they happen. He says, “See, the former things have taken place, and new things I declare; before they spring into being I announce them to you” (Isaiah 42:9). Amos boasted, “Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets” (Amos 3:7). Daniel referred to the Lord as the “revealer of mysteries”(Daniel 2:29,47).

值得注意的是，长久以来，上帝在祂的恩典中已经选择向祂的百姓们启示了许多关于未来的事件。祂并没有把未来完全隐藏起来。事实上，祂喜欢藉着在事发之前就作出预言，来彰显自己是那位真神。祂说，“看哪，先前的事已经成就，现在我将新事说明，这事未发以先，我就说给你们听”（以赛亚书 42：9）。阿摩司夸口说：“主耶和华若不将奥秘指示祂的仆人众先知，就一无所行”（阿摩司书 3：7）。但以理称耶和华为“那显明奥秘事的”（但以理书 2：29，47）。

Jesus himself was quick to predict future events while he was on earth (Matthew 24:25). Jesus also promised that the Holy Spirit would continue to reveal future things to the apostles after he left. He said, “When he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come”(John 16:13).

当耶稣在地上的时候，祂自己就是很快能预测各种关于未来的事件（马太福音 24：25）。耶稣也曾应许过，在祂离开之后，圣灵会继续向使徒们启示各种关于未来的事件。祂说，“真理的圣灵来了，

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祂要引导你们明白一切的真理……祂不是凭自己说的，乃是把祂所听见的都说出来，并要把将来的事告诉你们”（约翰福音 16：13）。

The Lord has used many methods to reveal the future. In Old Testament times, he sometimes used the Urim and Thummim (1 Samuel 28:6; Ezra 2:63) and the ephod (1 Samuel 30:7,8). No one knows exactly what these items were. They undoubtedly were items carried or worn by priests. Perhaps they were special stones that were used by God to reveal his will. In both testaments God used dreams and visions (Daniel 2:1-47; Revelation 4:1). In both testaments he raised up prophets who spoke and wrote under divine inspiration (1 Kings 20:13,14; Acts 11:27,28).

主已经使用了许多方法来启示未来。在旧约时期，祂有时候会使用乌陵、土明（撒母耳记上 28：6；以斯拉记 2：63）以及以弗得（撒母耳记上 30：7，8）。没有人知道这些东西到底是什么。毫无疑问，它们是一些由祭司携带或穿戴的东西。可能它们是一些被上帝用来启示祂旨意的东西。在两约之中，上帝都使用了异梦与异象（但以理书 2：1-47；启示录 4：1）。在两约之中，祂都兴起了那些在神圣的启示下说话并著书的先知们（列王记上 20：13，14；使徒行传 11：27，28）。

Our sure source of information today is the Bible
我们今天可靠的信息来源是圣经

Preeminently, however, for people of all generations God has revealed future events by having them written in the Bible. The Bible is a book inspired by God. According to 2 Timothy 3:16, all Scripture of the Old Testament is “God-breathed.” God guided the authors so that they wrote exactly what he wanted. Peter added, “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:20,21). Similar statements can be made about the New Testament (1 Corinthians 2:13; 2 Peter 3:15,16).

然而，在很大程度上，对于所有时代的人而言，上帝已经藉着把那些关于未来的事件写在圣经上而启示了它们。圣经是一本由上帝所

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启示的书。根据提摩太后书 3：16，旧约所有的经文都是“神所默示的”。上帝引导了那些作者们以至于他们精确地写下了祂所想要写下的。彼得还说到，“第一要紧的，该知道经上所有的预言，没有可随私意解说的。因为预言从来没有出于人意的，乃是人被圣灵感动说出神的话来”（彼得后书 1：20，21）。而对于新约，圣经也有类似的声明（哥林多前书 2：13；彼得后书 3：15，16）。

The main purpose of the Bible is not to reveal the future. Its main purpose is to lead people to faith in Jesus Christ as the world’s Savior from sin. The apostle John said, “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31).

圣经的主要目的并不是要启示未来。它的主要目的是要引导人们相信耶稣基督是那位将整个世界从罪中拯救出来的救主。使徒约翰说，“记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了祂，就可以因祂的名得生命”（约翰福音 20：31）。

However, God did put a large amount of predictiv prophecy in the Bible. One scholar has calculated that out of the 31,124 total verses in the Bible, 8,352 verses (or 27 percent) have prophecies that predict or foretell something in the future.4Some of these verses are Old Testament prophecies fulfilled in the life, death, and resurrection of Jesus. Some are short-range prophecies that have already been fulfilled in human history. Others are yet to be fulfilled. Some sections of the Bible are especially thick with prophecy. The express purpose of the book of Revelation, for example, is to show “what must soon take place” (Revelation 1:1,19; 4:1; 22:6).

然而，上帝确实在圣经里面放置了大量的对于未来的预言。一位学者曾计算过，在圣经中的总共 31，124 节经文之中，8，352 节（或说 27%）经文里面含有预测或预告未来之事的预言。4 这些经文中的一些经文是旧约中的一些对于耶稣的生、死与复活的应验的经文。其它的一些则仍在被应验的路上。圣经中的一些部分尤其弥漫着预言。比如，启示录被写的目的，就是要表明那“将必要快成的事”（启示录 1：1，19；4：1；22：6）。

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All of the predictive prophecy in the Bible is 100 percent true and accurate because the Bible comes from God, the only one who knows the future. God will do whatever he promised (Numbers 23:19; Isaiah 44:26; 46:11; Jeremiah 1:12). “The word of the Lord stands forever” (1 Peter 1:25). The words of Jesus “will never pass away” (Matthew 24:35; Mark 13:31; Luke 21:33). The predictions in the book of Revelation are “trustworthy and true” (Revelation 21:5; 22:6).

圣经中的所有对于未来的预言是百分之一百正确并精确的，因为圣经是从上帝——那唯一一位知道未来的——而来的。上帝会行任何祂所应许过的事（民数记 23：19；以赛亚书 44：26；46：11；耶利米书 1：12）。“主的话语是永存的”（彼得前书 1：25，NIV）。耶稣的话“将决不会废去”（马太福音 24：35；马可福音 13：31；路加福音 21：33，根据原文，新译本的“将决不会”是较好的翻译）。启示录当中的那些预言是“可信及真实的”（启示录 21：5；22：6）

Even if the fulfillment of a prophecy in the Bible seems slow in coming, it will happen as written. Habakkuk said, “The revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay” (Habakkuk 2:3).

即便圣经中预言的应验看起来总显得姗姗来迟，但是它还是会像圣经所写的那样发生。哈巴谷说到，“这默示有一定的日期，快要应验，并不虚谎。虽然迟延，还要等候。因为必然临到，不再迟延”（哈巴谷书 2：3）

The Bible is our only sure source of information about the future. As a fetus receives all its nourishment through an umbilical cord, so we receive all of our information about the future through the wonderful conduit of the Bible. Wisconsin Lutheran Seminary professor Siegbert Becker (1914 – 1984) said, “The future is a closed book to men, and any attempt to discover the secrets of the future apart from God’s revelation is an illegitimate quest.” 5 Moses said, “The secret things belong to the LORD our God, but the things revealed belong to us and to our children

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forever, that we may follow all the words of this law”(Deuteronomy 29:29).

圣经是我们唯一可靠的关于未来的信息来源。正如胎儿藉着一条脐带来接收它所有的营养，我们也同样藉着圣经这条美妙的管道来接受我们所有的信息。威斯康星路德神学院教授赛伯格•贝克（Siegbert Becker ，1914－1984）曾说过，“未来对于人类而言是一本封闭的书，而任何一项从上帝的启示以外去发掘那些关于未来的奥秘的尝试都是一种不正确的探索。” 5 摩西曾说过，“隐秘的事是属耶和华我们神的。惟有明显的事是永远属我们和我们子孙的，好叫我们遵行这律法上的一切话”（申命记 29：29）。

The Bible is filled with prophecies that have come true
圣经充满了许多已经成真了的预言

A skeptic may question the assertions in the previous section:“How can a person be so sure that the Bible is God’s Word and its prophecies will come true?” You may well have such uncertainties yourself.

一位怀疑论者也许会质疑前面那部分内容中的一些断言：“一个人如何才能确信圣经就是神的话语以及其中的预言必定会成真呢？”你很可能自己也会有这样的不确定。

The case for the Bible becomes strong, however, when we see that many prophecies in the Bible have already come true. In addition, there are absolutely no prophecies in the Bible that have been proven false. This gives us confidence that the other prophecies will also come true in their allotted times.

然而，当我们看到圣经中的许多预言已经成真了的时候，支持圣经的理由就变得很充分了。另外，圣经中也绝对没有什么预言已被证明为虚假。这就给了我们对于——其它的那些预言也终将在它们被指定的时间成真——的把握。

A person could write an entire book on this topic. First, we could look at the many Old Testament prophecies about the coming Messiah

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that were fulfilled in Jesus Christ. Here are just a few, showing remarkable detail. The Messiah would:

对于这个话题，一个人可以写一整本书。首先，我们可以查看旧约中许多那些——在耶稣基督里面已被应验的、关于那位要来的弥赛亚的——预言。以下只是一些例子，它们都展现了非凡的细节。那位弥赛亚将会：

- come during the fourth world empire—Rome (Daniel 2:39-45);
- 在第四个世界帝国——罗马——期间降临（但以理书 2：39-45）；
- come from the tribe of Judah (Genesis 49:10);
- 从犹大的支派而出（创世记 49：10）；
- be born of a virgin (Isaiah 7:14; Matthew 1:22,23);
- 由童贞女玛利亚所生（以赛亚书 7：14；马太福音 1：22，23）；
- be born in Bethlehem (Micah 5:2);
- 在伯利恒出生（弥迦书 5：2）；
- minister by the Sea of Galilee (Isaiah 9:1,2);
- 在加利利海边附近开展事工（以赛亚书 9：1，2）；
- be killed as a payment for human sin (Isaiah 53:5);
- 作为人类罪恶的工价而被杀（以赛亚 53：5）；
- have his clothes divided up by lot (Psalm 22:18);
- 被他人以拈阄的方式分祂的衣裳（诗篇 22：18）；
- be buried in the grave of a wealthy person (Isaiah 53:9); and
- 被埋在财主的坟墓里 （以赛亚书 53：9）；并且
- be raised from the dead (Psalm 16:10).
- 从死亡中被复活过来（诗篇 16：10）。

Then, a person could bring to light other prophecies that have also been fulfilled in human history. Here are some remarkable prophecies that are not so well-known:

然后，一个人可以把其它那些在人类历史上已经被应验了的预言也展现出来。以下是一些并不出名但同样非凡的预言：

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• Isaiah predicted the name of the man (Cyrus) who would conquer Babylon and send the Israelites home (Isaiah 44:28; 45:1,13).

• 以赛亚预言了那个征服巴比伦并安排以色列人回家的人的名字（居鲁士）（以赛亚书 44：28；45：1，13）。

• Ezekiel predicted that the city of Tyre would be destroyed and never inhabited again (Ezekiel 26:7-14). This has happened. Curiously, the Bible gives no such prophecy about Tyre’s sister city, Sidon, and Sidon still exists to this day.

• 以西结预言了推罗城将会被毁灭并永远不会再有人居住（以西结书 26：7-14）。这已经发生了。让人感到好奇的是，圣经并没有对推罗的姐妹城——西顿——作出这样的预言，并且西顿直到今日依然存在。

• The book of Nahum predicted the fall of Nineveh in detail.6 This happened when Nineveh was destroyed by the Babylonians in 612 B.C.

• 那鸿书详细地预言了尼尼微的沦陷。6 这发生在主前 612 年尼尼微被巴比伦毁灭的时候。

• Daniel 11 gives a detailed prophecy of the intertestamental period from 530 to 165 B.C.

• 但以理书第 11 章对于从主前 530 年到主前 165 年之间两约之间的时期做了详细的预言。

• Jesus predicted the destruction of Jerusalem in the lifetime of his generation (Matthew 24:2,34). This happened when the Romans destroyed Jerusalem in A.D. 70.

• 当耶稣活在祂那一代人的时候，祂预言了耶路撒冷的被毁（马太福音 24：2，34），这发生在主后 70 年罗马毁灭耶稣撒冷的时候。

This is a feature of the Bible that is not seen in the holy books of other religions. The Qur`an of Muhammad and the sacred writings of Buddha do not have such predictive prophecy. The fulfillment of predictive prophecy in the Bible is a strong proof that the Bible is a book inspired by God and different from all other religious books. It is a strong

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testimony to the fact that the religion of the Bible must be the true religion. If the Bible is able to predict the future, it must be a book from God and its religion must be true.

这是一项在其它宗教的各种“圣书”中所不能被看到的、圣经所独有的特征。穆罕默德的古兰经以及佛陀的诸“圣书”并没有这种预测性的预言。圣经中预测性预言的被应验是一项关于——圣经是一本由上帝默示且与其它所有宗教书籍不同的书的——强而有力的证据。它是一个对于——那圣经的宗教一定是那真正的宗教——这一事实强有力的见证。如果圣经能够预言未来，那么它就一定是一本由上帝而来的书籍，并且它的宗教就一定是真正的宗教。

Wrong places to look for the future
去探知未来的那些错误的“处所”

One wrong place to look for information about the future is in the world of the occult. The devil and the evil spirits do not know the future, since only God knows the future. God also has expressly forbidden believers to dabble in the evil spirit world. Deuteronomy 18:10-12 says, “Let no one be found among you who . . . practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD.” Similar prohibitions are mentioned frequently in the Law of Moses (Exodus 22:18; Leviticus 19:26,31; 20:6). About the wicked king Manasseh it is said, “He sacrificed his sons in the fire in the Valley of Ben Hinnom, practiced sorcery, divination and witchcraft, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, provoking him to anger” (2 Chronicles 33:6).

一个去探知那关于未来信息的错误的“处所”是在那魔法的世界之中。魔鬼和邪灵们不知道未来，因为只有上帝知道未来。上帝也已经清楚地禁止了信徒们去涉足于那邪灵的世界之中。申命记 18：10-12 说到，“你们中间……不可有占卜的，观兆的，用法术的，行邪术的，用迷术的，交鬼的，行巫术的，过阴的。凡行这些事的都为耶和华所憎恶。”摩西的律法书中也频繁地提到了类似的禁令（出埃及记 22：

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18；利未记 19：26，31；20：6）。关于那位邪恶的国王玛拿西，有话说到，“（他）在欣嫩子谷使他的儿女经火，又观兆，用法术，行邪术，立交鬼的和行巫术的，多行耶和华眼中看为恶的事，惹动祂的怒气”（历代志下 33：6）。

Another wrong source of information about the future is astrology and horoscopes. Astrology assumes that the future can be ascertained by studying the position and astrological aspect of the heavenly bodies, with the thought that the heavenly bodies influence events on earth. There is no support for this in God’s Word. It was a superstition prevalent already in ancient Babylonia and condemned by the prophet Isaiah: “Let your astrologers come forward, those stargazers who make predictions month by month, let them save you from what is coming upon you. Surely they are like stubble; the fire will burn them up” (Isaiah 47:13,14).

另一个关于未来的错误信息来源是占星术和星座。占星术认为未来可以通过研究诸天体的位置及其占星术层面来被确定，其想法是诸天体会影响地上的事件。神的话语中并没有对于这一论点的支持。这是在一种早在古巴比伦时期就已经盛行的迷信，并且这种迷信曾被先知以赛亚谴责到：“让那些观天象的，看星宿的，在月朔说预言的，都站起来，救你脱离所要临到你的事。他们要像碎秸被火焚烧”（以赛亚书 47：13，14）。

There also is no support for astrology in responsible scholarship. Consider this quotation:

在可靠的学问之中，也没有对于占星术的支持。请思想以下这段引言：

Astrology is based on the erroneous belief that Earth is the center of the universe and is circled by the zodiac, the imaginary belt in the heavens that encompasses the apparent paths of the principal planets except Pluto. The astrological system was established in ancient times. Since then Earth’s actual position has shifted slightly relative to the constellations. That means the twelve signs of the zodiac viewed now are not the same as those viewed by the ancients. Most modern astrologers ignore this fact, and their predictions are based on the star treks as they existed two thousand years ago.7

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占星术是被建立在那错误的信仰——地球是宇宙的中心并且被黄道带（即某条由人想象出来的、在天空中环绕于除冥王星之外的主要行星的明显路径的带子）所围绕——之上的。占星术的系统是在古代的时候被建立起来的。自那时以来，现在地球的确实位置相对于那些星座已经有了轻微的移位。那意味着现在我们所看到的黄道带十二宫和那些古人们所看到的并不一样。大多数的现代占星家无视了这一事实，并且他们的预言是被建立在那些两千年前曾存在着的星球位置之上的。7

It is ironic that our current age, which prides itself in being so scientific, still goes gaga over the occult and astrology. Siegbert Becker said, “It is amazing what people are willing to believe just as long as it is not taught in the Bible.”8

具有讽刺意味的是，我们这个以科学为傲的时代，仍然对魔法和占星术万分着迷。赛伯格•贝克曾说过，“令人惊奇的是，对于那只要在圣经里面没有被教导的事，人们都愿意相信。” 8

What about the gift of prophecy today?
那么今天关于说预言的这一恩赐又如何呢？

Are there people with the gift of prophecy today? When I was a child, I remember reading the predictions of a lady named Jeane Dixon. She was a devout Catholic who claimed to have the gift of prophecy. At the end of every year, her predictions for the coming year would be published in the tabloids. What are we to make of someone like this?

今天还有人有说预言的恩赐吗？当我还是个孩子的时候，我记得读过一些由一位名叫珍妮·狄克逊的女士所作出的一些预言。她是一位声称拥有预言恩赐的虔诚的天主教徒。每年年底，她对来年的预测都会被刊登在八卦小报上。我们应该如何看待像这样的一个人呢？

The Bible gives us two tests that we should apply to anyone who claims to bring new revelation from God. The two tests are (1) Does the new revelation agree with the previously inspired revelation of the Bible? (2) Do the prophecies of the supposed prophet come true?

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圣经给了我们两项我们应当用在任何一个声称从上帝那里带来新的启示的人身上的试验。这两项试验是（1）这新的启示是否与先前圣经被默示的启示相一致呢？（2）这位所谓的先知所说的那些预言有没有被应验呢？

The first test is found in Isaiah 8:19,20: “When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.” A person needs to compare the messages of supposed prophets with the “law and . . . the testimony,” that is, with the Bible. God cannot contradict himself. If the new messages conflict with anything in the Bible, the new messages must not be from God.

第一项试验我们可以在以赛亚书 8：19，20 中找到，“有人对你们说，当求问那些交鬼的，和行巫术的，就是声音绵蛮，言语微细的。你们便回答说，百姓不当求问自己的神吗？岂可为活人求问死人呢？ 人当以训诲和法度为标准。他们所说的，若不与此相符，必不得见晨光。”一个人需要把那些所谓的先知的信息与“训诲和法度”作比较，也就是，和圣经做比较。上帝不能自相矛盾。如果某些新的信息与圣经所说的任何事相矛盾的话，那么这些新的信息就肯定不是从上帝而来的。

The second test is found in Deuteronomy 18:21,22: “You may say to yourselves, ‘How can we know when a message has not been spoken by the LORD?’ If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken.” A person needs to see if the prophet’s predictions come true. If someone is truly a prophet of God, then his predictions for the future must come true.

第二项试验我们可以在申命记 18：21，22 中找到，“你心里若说，‘耶和华所未曾吩咐的话，我们怎能知道呢？’先知托耶和华的名说话，所说的若不成就，也无效验，这就是耶和华所未曾吩咐的，是那先知擅自说的，你不要怕他。”一个人需要查验某先知的预言是

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否会成真。如果某人真是一位上帝的先知的话，那么他所说的那些对于未来的预言就一定会成真。

Both of these tests can be found in Jeremiah's interaction with the false prophet Hananiah. Jeremiah recognized that Hananiah's prophecies of peace were different from those of the prophets who preceded him (Jeremiah 28:8). In addition, Jeremiah asserted, "The prophet who prophesies peace will be recognized as one truly sent by the LORD only if his prediction comes true" (verse 9).

这两项试验都可以在耶利米与假先知哈拿尼亚的互动中被找到。耶利米意识到哈拿尼亚对于平安的那些预言与那些在他之前的先知们的预言是不同的（耶利米书 28：8）。另外，耶利米又坚称到，"先知预言的平安，到话语成就的时候，人便知道他真是耶和华所差来的"（耶利米书 28：9）。

What about Jeane Dixon? On a regular basis, many of her predictions proved false. I still have a clipping from September 1976 in which she predicted that Gerald Ford would defeat Jimmy Carter in the November election. Carter won. Even with presidential elections in which a person has a 50/50 chance to be right, Jeane Dixon missed on several occasions. She also predicted that a religious and political ruler was born in the Middle East in 1962. This ruler was to be famous by the 1980s and fully recognized by 1999. He would bring the entire world together in one universal religious faith. By these false predictions, Jeane Dixon showed that she was not a prophetess of the true God.

那么，珍妮·狄克逊呢？往往，她的许多预测都显示为虚假的。我到现在还留着一份 1976 年九月份的剪报，在这份剪报中，她曾预测杰拉尔德·福特将会在 11 月的大选中击败吉米·卡特。而结果是卡特赢了大选。即便是对于总统选举这种某人拥有 50/50 的概率可以说中结果的事件，珍妮·狄克逊也有好几次没能说中。她也曾预测 1962 年会有一位宗教和政治的领袖出生在中东。这位领袖会在 80 年代出名，且在 1999 年的时候被完全地认可。他将会把全世界共同团结在一个普世的宗教信仰之中。藉着这些虚假的预言，珍妮·狄克逊向人们表明了她并不是一个来自那位真正的上帝的女先知。

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It has been the same with the other supposed prophets of recent decades and centuries. There are not any whose prophecies have always come true. This makes us skeptical about new claims of divine revelation. The gift of direct divine revelation seems to have ended in the church with the completion of the Bible and the death of the 1st-century apostles and prophets. We also remember the words of Jesus, that in the end times "many false prophets will appear and deceive many people" (Matthew 24:11).

而关于其他的那些所谓的先知，近几十年及近几百年来的情况也同样如此。没有任何一个人所发出的预言总是成真的。这让我们怀疑那些新的对于神圣启示的宣称。直接的神圣启示的恩赐似乎在教会之中随着圣经的完成以及 1 世纪的使徒们和先知们的去世而告终了。我们也记得耶稣所说过的那些话，在末世，“好些假先知（要）起来，迷惑多人”（马太福音 24：11）

Still, if someone claims to be a prophet of God, we have God's twofold test. We ask: Does his message agree with the Bible? Do his prophecies come true?

但是，如果有人声称自己是上帝的先知，那么我们拥有上帝的双重试验。我们会问：他的信息是否与圣经一致呢？他的预言成真了吗？

What about Nostradamus?

那么诺斯特拉德马斯（法国占星家）呢？

I was asked to write something specifically about Nostradamus. I find it amazing that his popularity continues to this day. The real name of Nostradamus was Michel de Nostredame. He was a French physician and astrologer who lived from 1503 – 1566. Nostradamus composed hundreds of cryptic, enigmatic poems with four lines each, called quatrains. These quatrains were collected in groups of a hundred called the Centuries of Nostradamus. Some people have claimed that Nostradamus was able to foretell the future in these poems.

我曾被要求专门写一些关于诺斯特拉德马斯的东西。我发现很不可思议的是，他的人气持续到了今天。诺斯特拉德马斯的真名叫做米

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歇尔·德·诺斯特德马斯。他是一位法国的物理学家以及占星学家（1503-1566）。诺斯特拉德马斯创作了几百首神秘莫测的诗，每首诗都由四行组成，被称之为四行诗。这些四行诗以每一百首为一组，被称为“诺斯特拉德马斯的那些世纪”。有一些人曾声称过，诺斯特拉德马斯能够用这些诗来预言未来。

Here is one example (Century I, Quatrain 26):
以下是一个例子（世纪一，四行诗 26）

The great man will be struck down in the day
by a thunderbolt.
An evil deed, foretold by the bearer of a petition.
According to the prediction another falls at night time.
Conflict at Reims, London, and pestilence
in Tuscany. 9

那位伟人会在白日被雷电击倒。
一项邪恶的行动，由那位请愿者所预言。
按这预言，另一人会在夜晚的时候倒下。
兰斯，伦敦的冲突，并托斯卡纳的瘟疫。9

My edition says that these words were fulfilled in the assassinations of John F. Kennedy in 1963 and Robert F. Kennedy in 1968. Of course, one wonders how much turmoil there was in Reims, London, and Tuscany when these assassinations took place. And it is obvious that a person of another place and time could take these same words and apply them to something totally different. The quatrains of Nostradamus are like most horoscopes or the predictions in fortune cookies. The words are so vague and ambiguous that they could mean most anything to anyone.
我的版本声称这句话在 1963 年约翰·肯尼迪和 1968 年罗伯特·肯尼迪的遇刺事件中得到了应验。当然，人们想知道，当这些暗杀发生的时候，在兰斯、伦敦和托斯卡纳到底有多少骚乱。很明显，另一地点和时间的一个人可以把这些相同的词应用到一些完全不同的事之上。诺斯特拉德马斯的四行诗就像大多数星座或签语饼中的预言。这些字眼是如此地模糊和模棱两可，以至于它们对任何人都可以意味着几乎任何事。

Here is one more example (Century X, Quatrain 72):

以下是另外一个例子（世纪十，四行诗 72）

In the year 1999, and seven months,
From the sky will come the great King of Terror.
He will bring back to life the great king of the Mongols.
Before and after War reigns happily.10

在 1999 年，并七个月之中，
那位恐怖之王将临到。
他将会让那位伟大的蒙古国王复活。
在战争之前，在战争之后，他都会快乐地统治着。10

This quatrain received attention for obvious reasons at the end of the 20th century. Now that we can look back at the year 1999, we can see if Nostradamus was correct. Do history books have record of a great king coming from the sky and raising to life the king of the Mongols? Was there a great war raging? Of course not. This shows that Nostradamus was not a prophet of the true God. His prophecies do not come true.
这首四行诗在 20 世纪末的时候受到了关注，原因很明显。现在我们可以回头看看 1999 年，我们可以看看诺斯特拉德马斯是否正确。历史书中是否记载了一位伟大的国王从天而降，使那位蒙古的国王复活呢？是否有一场大战爆发呢？当然没有。这表明诺斯特拉德马斯不是一位来自那位真神的先知。他的预言没有成真。

The goal of this book
本书的目的

Since the Bible is the one and only sure source of knowledge about the future, the simple goal of this book is to present the teachings of the Bible on this topic. No more and no less. You can expect this book to be saturated with passages from the Bible.

既然圣经是关于未来的唯一知识来源，那么这本书简单的目的就是呈现圣经对于该话题的诸教导。不多也不少。你可以预期本书将会到处弥漫着来自圣经的经文段落。

Some of the closing words of the book of Revelation rest upon our hearts as we begin: “I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away

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from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book” (Revelation 22:18,19). A similar warning was spoken by Moses: “Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you” (Deuteronomy 4:2).

当我们开始的时候，启示录这卷书中的一些结语停留在我们的心头之上：“我向一切听见这书上预言的作见证，若有人在这预言上加添什么，神必将写在这书上的灾祸加在他身上。这书上的预言，若有人删去什么，神必从这书上所写的生命树，和圣城，删去他的份”（启示录 22：18，19）。一个与之相似的警告由摩西所说出：“所吩咐你们的话，你们不可加添，也不可删减，好叫你们遵守我所吩咐的，就是耶和华你们神的命令”（申命记 4：2）。

Certainly, there is a danger that we might subtract from the Bible’s message. It is possible to say less than what the Bible does. Later in the book we will see, for example, that some people deny that Christ is coming in the clouds with great glory on a final Last Day.

当然，当我们可能删减圣经信息的时候，是有危险的。说得比圣经少是有可能的。在本书的后面部分我们将会看到，有一些人否认基督会在最后末日的那一天、在荣耀中驾云降临。

However, the greater danger in this area is to say more than what the Bible does. It is very easy to go beyond what is revealed clearly in Scripture. We will see, for example, that some people say there will be two or three resurrections and an extra thousand-year reign of Christ on earth. In regard to this danger, the American Lutheran church father C. F. W. Walther (1811－1887) said, “Oh, what horrible sin we could commit were we to inject our own thinking into the thoughts of God, yea, even pass off our own thoughts as the thoughts of God.”11

然而，在这个领域里，更大的危险是说得比圣经更多。人们很容易会“超过”圣经所清晰启示的。我们将会看到，比如，有些人说将会有两次或者三次的复活，并且地上会有另外一个一千年的、基督的统治。关于这一危险，美国的路德宗教父卡尔·费迪南德·威廉·沃尔特（C. F. W. Walther1811-1887）曾说过，“啊，如果我们把我们

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自己的想法注入到上帝的想法之中的话，而且，甚至是把我们自己的想法冒充当作上帝的想法，那么我们所犯的是多么可怕的罪啊。” 11

In this endeavor we are like a person walking into a pitch black cave with only one source of light—a small flashlight. With this light, there is much that we can’t see. Our minds could easily start imagining all sorts of things about our damp, foreboding surroundings. However, all we know for sure is what we can clearly see with the light from the flashlight, and it does no good to imagine things beyond what is clearly seen. In the same way, we must stick to what we can clearly see with the “flashlight” of the Bible. There is much that we don’t know. However, what God has revealed is adequate for our needs.

带着这样的“努力”，我们就像是一个人在仅仅一束光源——一个小手电筒的情况下——走进一个漆黑的洞穴。单凭这一束光，还是有许多东西是我们所无法看到的。我们的大脑很容易地开始想像各种关于我们那潮湿与不详的周围环境的事情。然而，我们所能确信的所有就是凭这手电筒所发出的那束光我们所看到的那些事物，而去想象那些超出那些清晰可被看见之事物范畴的事物，并没有什么益处。同样，我们必须紧紧依附于我们用圣经的“手电筒”所能清晰看到的。有许多事是我们所不知道的。然而，上帝已经启示了的，对我们的所需而言是足够的。

So the humble goal of this book, as God gives grace, is to present what is in the Bible on the end times. We pray for God’s grace not to add or subtract from his message.

因此，因着上帝赐下恩典，本书的一个卑微的目的，是要呈现圣经对于末世这一话题说了些什么。我们祈求上帝赐下恩典，好叫这本书既不增添也不删减祂的信息。

Blessings promised
被应许的各样祝福

We can also be encouraged in our task when we realize that God has promised good things for us in the future. For the believer in Christ Jesus, the teachings of the end times are happy and uplifting. Paul relished the

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thought of what lay ahead for believers: “ ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’—but God has revealed it to us by his Spirit” (1 Corinthians 2:9,10).

当我们意识到上帝已经向我们应许了那些未来美好的事情之时，我们也能在我们的任务之中受到鼓励。对于在基督耶稣里的信徒来说，那些关于末世的教导是让人喜乐并振奋人心的。保罗喜爱那摆在信徒们前面的事，他说到，“‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’只有神借着圣灵向我们显明了”（哥林多前书 2：9，10）。

God also promises blessings to us as we hear and keep the words of his prophecies. The book of Revelation, in its opening and closing chapters, gives us good reason to go on with our study: “Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near” (Revelation 1:3). “Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book” (Revelation 22:7).

上帝也向我们应许，当我们听从并持守祂预言中的话语的时候，祂会祝福我们。启示录这卷书，在它的开头与结尾的章节之中，给了我们继续我们的学习的美好的理由：“念这书上预言的，和那些听见又遵守其中所记载的，都是有福的。因为日期近了”（启示录 1：3）。“看哪，我必快来。凡遵守这书上预言的有福了”（启示录 22：7）。

We have a sure prophetic Word
By inspiration of the Lord,
And, though assailed on ev’ry hand,
Jehovah’s Word shall ever stand.
Whate’er the Word in times of old
Of future days and deeds foretold
Is all fulfilled while ages roll,
As traced on the prophetic scroll.
我等持确信预言之话语，
此话语乃藉主之感动而成，

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尽管它四面受敌，
然耶和华的话仍将站立，
无论旧时之言
对将来的日子与作为所预言为何，
它们必将随着时日的推进全然被应验，
正如我们在那预言的书卷中所找到的。

Text: Emanuel Cronenwett (1841 – 1931, American Lutheran pastor) (CW 291:1,3)
文本：以马内利·克罗内维特（1841 – 1931，美国路德宗牧师）（基督徒敬拜 291：1，3）

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2

Jesus Is Coming Back
耶稣将要再来

“World War III” is the title of chapter 12 in Hal Lindsey’s 1970 blockbuster book, *The Late Great Planet Earth*.12 In that chapter Lindsey lays out the course of World War III as supposedly prophesied in the Bible. Lindsey even provides maps of troop movements. First Russia will attack the Near East and Egypt. Then the Roman Confederacy will surprise and destroy Russia. Then the two hundred million-member army of China will attack the Roman Confederacy. Finally, there will be a great battle in the valley of Armageddon in Palestine with a nuclear exchange.

“第三次世界大战”是哈尔·林赛（Hal Lindsey）1970 所著的畅销书*《后期的伟大地球》*（*The Late Great Planet Earth*）第十二章的标题。12 在那一章内容中，林赛把第三次世界大战的进程作为一项他认为的圣经中的预言罗列了出来。林赛甚至还给出了关于部队行进的各种地图。首先俄罗斯会攻击近东与埃及，接着罗马联盟会让俄罗斯大吃一惊并且将之摧毁。随后中国的两亿人军队将会进攻罗马联盟。最后，在巴勒斯坦的哈米吉多顿山谷将会有一场大战，一场核战争。

Is this what the Bible predicts about the future?

这是圣经关于未来的预言吗？

What the Bible doesn’t predict
圣经所没有预言的

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No! The Bible does not have prophecies about current political nations or events. We can’t look into the Bible tofind out the future of the United States of America or any other nation.

不！圣经中并没有关于当今的政治意义上的各国家与各事件的预言。我们无法通过查看圣经而得知关于美利坚合众国或其它任何一个国家的未来。

Unfortunately, it has been popular among many Christians in the past century to find predictions in the Bible about current political events. In 1954, Herbert W. Armstrong authored a pamphlet entitled The United States and Britain in Prophecy.13In 1974, Moody Press published a book entitled The Coming Russian Invasion of Israel.14 One problem with such publications is that they need to be rewritten every ten years or so because the world’s political landscape is regularly changing in unexpected ways. Cynically, one could say this is advantageous for the book-sellers, because there always need to be new books for the changing world scene!

不幸的是，在过去的一个世纪之中，在基督徒们中间，在圣经中查找有关当下的政治事件的各种预言已经成了一件流行的事。1954 年，赫伯特 W.阿姆斯特朗（Herbert W. Armstrong）写了一本名叫《预言中的美国和英国》的小册子。13　1974 年，慕迪出版社出版了一本名叫《那即将到来的、俄罗斯对于以色列的侵略》的书。14　关于这类出版物的问题之一，就是，它们需要每十年左右一次被重写，因为整个世界的政治形式常常以各种不可被预期的方式在改变着。讽刺的是，有人会说这对书商们是有利的，因为人们总是会需要各种新书来适应这个不断变化着的世界舞台！

One Lutheran treatment of the end times that is still valuable is War in the Light of Prophecy by Theodore Graebner (1876-1950).15 Graebner originally wrote this volume in 1918 when many were saying that the Great War was predicted in the Bible. Interestingly, he reissued the book in 1941 when the same thing was said in regard to World War II. In the 1941 edition, he pointed out that no one predicted the course of the events of World War I as they actually happened. No one predicted World War

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II as a sequel. The Bible does not intend to give us prophecies about current political events.

路德宗的一项对末世的论述仍然很有价值，那就是西奥多•格雷布纳（Theodore Graebner ，1876－1950）的《鉴于预言的战争》。15 格雷布纳最初是在 1918 年写了这册书的，当时很多人都在说世界大战是在圣经当中被预言了的。有趣的是，当同样的、关于第二次世界大战的事被提及的时候，他在 1941 年的时候重新出版了这本书。在 1941 年的版本中，他指出，当第一次世界大战的那些事件确实发生了的时候，没有人对它们的进程作出了准确的预测。没有人预测第二次世界大战会是“一部续集”。圣经并没有试图要去对当前的各样政治事件作出预言。

Similarly, God does not reveal the future of our individual personal lives. For example, we can’t look into the Bible to find out if our cancer is going to stay in remission. God certainly knows what is coming for each of us, and he could reveal it if he wanted. He sometimes did reveal future events for individual people in Bible times through his inspired prophets (2 Kings 2:3; Acts 21:10,11). But he knows that it is generally not good for us to know what is coming. It is better to push unknowingly into the future, simply trusting God to provide and protect. All we need to know about the future is that we have a loving God at our side, holding our hand and guiding us. He rules the world, and in all things he “works for the good of those who love him” (Romans 8:28).

类似地，上帝也没有启示那关于我们个体的私人生活的未来。比如，我们不能通过查考圣经来弄明白我们的癌症是否会得到缓解。上帝当然知道那些在我们每个人身上将要发生的事，并且如果祂想要的话就可以启示出来。在圣经中的时代，有时候祂确实会藉着祂那些受感动的先知们为个人启示一些未来的事件（列王记下 2：3；使徒行传 21：10，11）。但是祂知道，通常来说，对我们而言，知道那些将要发生的事，并不是什么好事。在不知情的情况下进入未来，单单地相信上帝会供应与保护，这样更好。我们所需要知道的关于未来的所有，就是我们拥有一位慈爱的上帝在我们的身边，牵着我们的手并

引导着我们。祂统治着整个世界，并且祂叫“万事互相效力，叫爱神的人得益处”（罗马书 8：28）。

Imagine, for example, if a couple were told that their child would die suddenly and tragically. Think of the cloud of discouragement and grief that might accompany their lives, as they worried about the impending tragedy. Imagine that you were told in advance that your son’s football team would win the state championship and that your son would be the hero of the game. Would that do you any good? No. Then the exhilarating surprise of the moment would be gone. God realizes that it is not good for us to know what is coming in the future in our individual lives, so he doesn’t reveal it to us.

想象一下，比如，如果一对夫妇被告知他们的孩子将会突然悲惨地死去。想像一下那片在他们担忧着那即将到来的悲剧的时候笼罩着他们的沮丧和忧伤的阴云。想象一下你被提前告知你儿子的橄榄球队将会赢得州冠军，并且你的儿子会是那场比赛的英雄。那会对你有什么好处吗？不。这样的话，那瞬间激动人心的惊喜就会失去了。上帝知道，对我们而言，知道在我们个人生活中的那些未来所要发生的事，并没有什么好处，因此祂并没有将那些事情启示给我们。

One big event—the return of Christ
一桩大事件——基督的再来

The predictive prophecies of the Bible that have not yet been fulfilled focus instead on one, big, future event. Jesus Christ is coming back visibly in power and great glory on the Last Day to usher in heaven and hell for all eternity. Obviously this is what God wants us to know about the future. It is not important to know the future of political nations or our private lives. It is important to know about the second coming of Christ.

圣经中那些尚未被应验的预言，却都集中在未来的一件大事之上。耶稣基督将会在末日以可见的样式带着能力和大荣耀再来，引领天堂和地狱进入永恒之中。显然，这是上帝想要我们知道的关于未来

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的事。知道各政治意义上的国家的未来或我们的私人生活，并不是什么重要的事。了解基督的再来是重要的事。

Think about the moment when Jesus visibly left this world at his ascension. The disciples may have wondered, “Now what?” Already at that moment, the angels focused the attention of the disciples on the return of Christ. They said, “Men of Galilee, . . . why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven” (Acts 1:11).

想一想在耶稣升天的时候祂以可见的形式离开这个世界的那一刻吧。那些门徒们也许会想知道，“现在该咋整呢？”早在那时，那些天使们就让门徒们的注意力专注在基督的再来之上了。他们说，“加利利人哪，你们为什么站着望天呢？这离开你们被接升天的耶稣，你们见祂怎样往天上去，祂还要怎样来”（使徒行传 1：11）。

Significantly, Christ’s return is the one future event confessed in the ecumenical creeds of the early church. The Apostles’ Creed says, “He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.” He will come! The Nicene Creed confesses, “He will come again in glory to judge the living and the dead.”

值得注意的是，基督的再来是在早期教会的大公信经中被承认的那一件未来的事。使徒信经说到，“（耶稣）升天，坐在全能父上帝的右边；将来必从那里降临，审判活人死人。”祂会再来！尼西亚信经承认到，“（耶稣）将来必在荣耀中再临，审判活人、死人。”

When a lead singer comes on the scene to sing a solo, all eyes are to be on him or her. That person is the focal point. No one’s attention should be distracted by the movements or activities of other performers. So it is with the Bible’s prophecies about the future. There is one focal point, and it is the visible return of our Lord Jesus Christ on the Last Day. This is the one big event. All eyes are to be on his great second coming.

当一个主唱登场独唱的时候，所有的目光都会聚焦在他或她的身上。那个人就是那个焦点。没有人的注意力应当因其他表演者们的动

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作或活动而被转移。而关于圣经对于未来的预言，也是同样的。只有一个焦点，并且那就是我们的主耶稣基督在末日以可见样式的再来。这是那桩大事件。所有的目光都会注目在祂那伟大的二次再来。

Special terms for Christ’s return
表示基督再来的特殊术语

As the New Testament focuses on the second coming of Christ, it uses three special terms. The terms are coming (Greek = *parousia*), revealing (Greek =*apokalypsis*), and appearing (Greek = *epiphaneia*).

当新约聚焦在基督的二次再来的时候，它使用了三个特殊的术语。这些术语分别是*来（大多数时候和合本称为降临）*（希腊语= *parousia*），*启示（和合本作显或显现）*（希腊语= *apokalypsis*），以及*显现*（希腊语= *epiphaneia*）。

The first word, *parousia*, or *coming*, is used 16 times in the New Testament for the second coming of Christ. This word was used in the Greek world to refer to the coming of a king or emperor to his subjects. When it is used of Christ’s return, it implies that Christ will come in his return as the ruler of the world.

第一个词，*parousia，或者来（或降临）*，在新约中被使用了 16 次来指代基督的二次再来。这个词在那时的希腊世界之中是被用来指代一位国王或者皇帝对于祂的国民们的驾到的。当它被用来表示基督的再来的时候，它意指基督再来时将会作为这个世界的统治者而降临。

The second word, apokalypsis, or revealing, is used five times in the New Testament for Christ’s return. In this Greek word you can see the English derivative apocalypse. This word refers to a “revealing” or “unveiling,” such as when a curtain is pulled back so you can see what was previously hidden. Christ is always with us, his followers on earth. But when Christ returns, the curtain will be pulled back so we can see him visibly.

第二个词，*apokalypsis，或者启示*，在新约中有五次被用来表示基督的再来。在这个希腊语之中，你可以看到那个英文的衍生词

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apocalypse。这个词指代的是某种“启示”或者“揭开”，比如帘子被拉开的时候你就可以看见之前被隐藏的事物了。基督总是与我们，与那些地上的、祂的跟随者们同在。但是当基督再来的时候，那副帘子将会被拉开，以至于我们将能看到祂可见的样式。

The third word, epiphaneia, or appearing, occurs six times in the New Testament for the coming of Christ. In this Greek word you can see the English derivative epiphany. The related Greek verb means “to shine forth” or “to manifest oneself.” In the Epiphany season of the church year, we think about how Jesus showed himself or manifested himself in his public ministry. When Christ comes, he will show himself publicly again. He will manifest himself.

第三个词，*epiphaneia*，*或者说显现*，在新约中出现了六次被用来表示基督的降临。在这个希腊语单词中，你可以看到那个英语的衍生词 epiphany。与这个词相关的希腊语动词的意思是“发出光来”或者“将某人自己显露出来”。在教会年的显现期，我们思想耶稣是如何在祂的公开事工中显明祂自己或显露祂自己的。当基督降临的时候，祂将再次公开地显明祂自己。祂将显露祂自己。

With these words we see how New Testament eschatology is focused on the one big event of Christ’s return. Based on these words, we can speak of Christ “coming” or “being revealed” or “appearing.” It is also useful to notice that the return of Christ as predicted with these words is a single or unitary event. These words are not used in the plural. There is only one “coming” or “revealing” or “appearing.” We will come back to this observation later in the book.

从这几个词语之中，我们看到了新约的末世论是如何被聚焦于基督的再来这一大事件之上的。基于这些词语，我们可以谈论基督的“降临”或者“被启示”或者“显现”。另外，注意到那以这些词语被预言的基督的再来是一件单独的或者单一的事件，也是有益的。这些词语并没有以其复数的形式被使用。仅仅只有一次的“降临”或者“启示”或者“显现”。我们将会在本书的后面部分再回来讨论这一话题。

The day

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那日

In addition, the Bible regularly uses the word day in a wide variety of expressions to refer to the return of Christ. Some New Testament phrases referring to the second coming of Christ are:

另外，圣经常常会使用单词以各种各样“日”的表达方式来指代基督的再来。一些新约的短语如此指代基督的二次再来：

- “the great and glorious day of the Lord”(Acts 2:20);
- “主大而明显的日子”（使徒行传 2：20）；
- “the day of Christ” (Philippians 1:10; 2:16);
- “基督的日子”（腓立比书 1：10；2：16）；
- “the day of Christ Jesus” (Philippians 1:6);
- “耶稣基督的日子”（腓立比书 1：6）；
- “the day of our Lord Jesus Christ” (1 Corinthians 1:8);
- “我们主耶稣基督的日子” (哥林多前书 1：8)；
- “the day of the Lord” (1 Corinthians 5:5);
- “主的日子”（哥林多前书 5：5，新译本）；
- “the day of the Lord Jesus”(2 Corinthians1:14) ;
- “主耶稣的日子”（哥林多后书 1：14）；
- “the day of judgment”(Matthew 10:15; Matthew11:22,24; 1 John 4:17);
- “审判的日子”（马太福音 10：15；马太福音 11：22，24；约翰一书 4：17）；
- “the day of redemption”(Ephesians 4:30);
- “得赎的日子”（以弗所书 4：30）；
- “the Great Day” (Jude 6);
- “大日”（犹大书 6）；
- “the last day”(John 6:40; 11:24; 12:48);
- “末日”（约翰福音 6：40；11：24；12：48）；
- “that day” (Matthew 7:22; 2 Timothy 4:8); and “the Day” (1 Corinthians 3:13; Hebrews 10:25).

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- “那日”（马太福音 7：22；提摩太后书 4：8）；以及“那日子”（哥林多前书 3：13；希伯来书 10：25）。

This use of the word day is based on the Old Testament prophets who regularly wrote by inspiration about the “day of the Lord.” For the prophets, the “day of the Lord” was any time “when God will come as Savior and Judge.”16 When Egypt was to be destroyed by the Babylonians, for example, it was “the day of the LORD” (Ezekiel 30:3,4). But the prophets also predicted a day of universal judgment in language similar to New Testament descriptions of Christ’s second coming. Joel, for example, referred to “the great and dreadful day of the LORD” before which “the sun will be turned to darkness and the moon to blood” (Joel 2:31).

“日”这个词的使用是基于那些旧约的先知们定期地受圣灵感动而对“耶和华的日子”所写的内容的（注：英文版圣经将耶和华翻译为“主”）。对于那些先知们来说，那“耶和华的日子”就是——“上帝将以救主与审判官降临”——的任何一个时刻。16 例如，当埃及要被巴比伦人毁灭的时候，那就是“耶和华的日子”（以西结书 30：3，4）。但是那些先知们使用了类似于新约对于基督的二次再来的描述的语言也预言了一个普世受审判的日子。例如，约珥提到了“耶和华大而可畏的日子 ”，且在这日以先“日头要变为黑暗，月亮要变为血 ”（约珥书 2：31）。

Again, this constant reference to “the day” in the New Testament shows that there is one big event coming. The predictive prophecy of the New Testament has one focal point, the return of Jesus. And it is a unitary, single event.

再一次地，在新约中这一对于“那日”的经常性的提及表明了一桩大事件的将要发生。新约的那些预测性的预言有一个焦点，那就是耶稣的再来。并且这是一件单一的、单独的事件。

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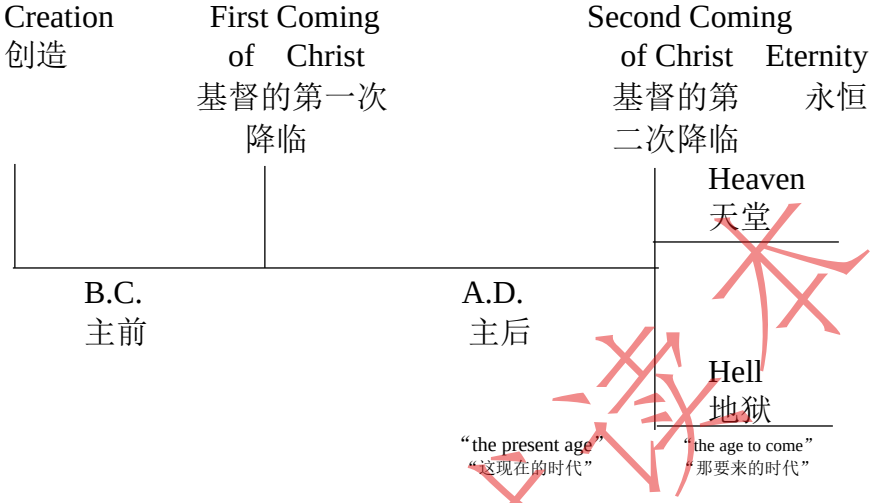
The present age and the coming age
这现在的时代与那要来的时代

The biblical timetable of events, then, is very simple. The first coming of Christ was the watershed event separating Old Testament history from New Testament history. Our traditional calendar system highlights this fact by referring to the Old Testament years as B.C., that is, “before Christ.” New Testament years are referred to as A.D., that is, *anno Domini*, “in the year of the Lord.”

因此，圣经上诸事件的时间表是非常简单的。基督的第一次降临是将旧约历史与新约历史分开的分水岭事件。我们传统的日历系统强调了这一事实，将旧约时代称为主前也就是，在基督以前。新约年代则被称为主后，即，*anno Domini*，也就是，“在主的年代”。

The second coming of Christ will be the watershed event separating “the present age” from “the age to come.” We see that all of human history is oriented around the two comings of Jesus. Our Savior properly is at the center of human history.

基督的第二次降临（二次再来）将会是把“这现在的时代”和“那要来的时代”分开的分水岭事件。我们看到，所有的人类历史都围绕着耶稣的这两次降临。我们的救世主实在是处在人类历史的中心。



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In the New Testament, it is common to talk about the two ages. Now we are living in “the present age.” When Jesus returns, he will usher in “the age to come.” Jesus promises, “No one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age . . . and in the age to come, eternal life” (Mark 10:29,30). Paul said that Christ is at the right hand of the Father, “far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come”(Ephesians 1:21). Other similar passages are Matthew 12:32 and 1 Timothy 6:17-19.

在新约之中，谈论这两个时代是很常见的事情。现在我们住在“这现在的时代”。当耶稣再来的时候，祂将引进“那要来的时代”。耶稣应许到，“人为我和福音，撇下房屋，或是弟兄，姐妹，父母，儿女，田地。 没有不在今世（英译本：这现在的时代）得百倍的，就是房屋，弟兄，姐妹，母亲，儿女，田地.....在来世（英译本：那要来的时代）必得永生 ”（马可福音 10：29，30）。保罗曾说过基督在父的右手边，“远超过一切执政的，掌权的，有能的，主治的，和一切有名的。不但是今世的，连来世的也都超过了”（以弗所书 1：21）。其它类似的经文如马太福音 12：32，以及提摩太前书 6：17-19。

This, one could say, is part of the worldview of a biblical Christian. Now we are living in “the present evil age” (Galatians 1:4). A big event is coming—the return of Christ. After his return, there will be a new and different age. So there are only two ages: “this age” and “that age” (Luke 20:34,35).

这点，一个人可以说，是一名圣经意义上的基督徒的部分世界观。现在我们正住在“现在这邪恶的时代”之中（加拉太书 1：4）。一桩大事件将要来到——基督的再来。在祂再来之后的，将会是一个崭新且不同的时代。因此总共仅有两个时代：“这个时代”与“那个时代”（路加福音 20：34，35）。

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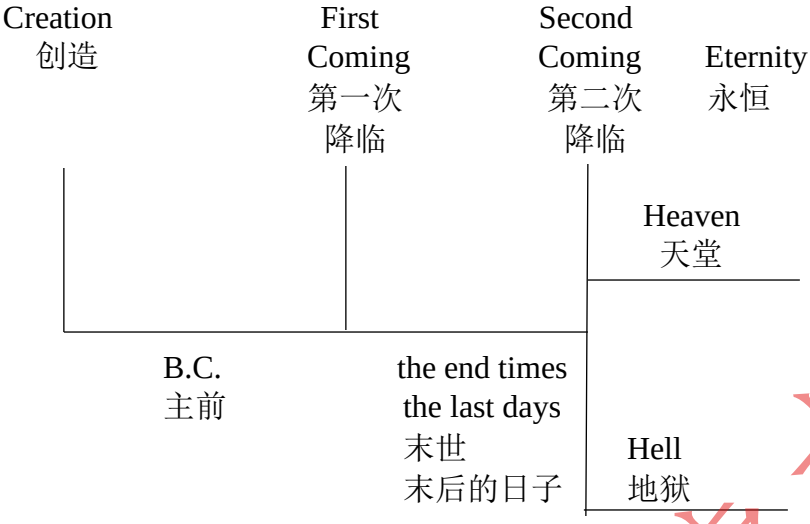
We are in the end times
我们现在处于末世

Also a part of the worldview of a biblical Christian is the understanding that we, right now, are in the end times, or “the last days.” The end times, or the last days, began with the first coming of Jesus. These terms refer to the entire New Testament era, not just to a short period of time at the very end of the world. This is the biblical understanding:

一名圣经意义上的基督徒的部分世界观也是那对于——我们，现在，正处于末世，或说“末后的日子”——的理解。末世，或者说“末后的日子”，以耶稣的第一次降临作为了它的开端。这些术语指的是整个新约时代，而不只是在这个世界最末尾时的一小段时期。以下是圣经的理解：



Since this is an important point against some false teachings that we will examine later, it is good to look closely at the passages that prove it.

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First, there is Peter's sermon on Pentecost. Peter quoted Joel 2 and said that Joel's prophecy about the last days was fulfilled on Pentecost. Peter said, "This is what was spoken by the prophet Joel: 'In the last days, God says, I will pour out my Spirit on all people' " (Acts 2:16,17). Obviously Peter on Pentecost understood that he was in "the last days."

既然这是一个我们之后要查看的、针对一些假教导的重要的点，那么仔细地查看那些证明这点的经文段落就是有益处的。彼得曾引用约珥书第二章表明约珥对于末后的日子的预言在五旬节上得到了应验。彼得如此说到，"这正是先知约珥所说的。'神说，在末后的日子，我要将我的灵浇灌凡有血气的' "（使徒行传 2：16，17）。显然，五旬节时候的彼得理解他那时正处于"末后的日子"。

The book of Hebrews begins with these words: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things" (Hebrews 1:1,2). Later, the writer of Hebrews said about Christ, "He has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself" (9:26). Obviously the writer of Hebrews considered Christ's first coming to be in "these last days" and at "the end of the ages."

希伯来书以这番话作为开始："神既在古时借着众先知，多次多方的晓谕列祖，就在这末世（英译：这些末后的日子），借着祂儿子晓谕我们，又早已立祂为承受万有的，也曾借着祂创造诸世界"（希伯来书 1：1，2）。之后，希伯来书的作者如此谈论到基督，"（祂）如今在这时代的末后显现一次，把自己献为祭，好除掉罪"（希伯来书 9：26，和合本把"这时代的末后"翻译为"末世"）。显然，希伯来书的作者认为基督的第一次降临是在"这些末后的日子"之时，并且是在"这时代的末后"。

Peter wrote about Christ, "He was chosen before the creation of the world, but was revealed in these last times for your sake" (1 Peter 1:20). James scolded the rich people of his day by saying, "You have hoarded wealth in the last days" (James 5:3). Paul said that the recipients of his letter were people "on whom the fulfillment of the ages has come" (1 Corinthians 10:11). This thought permeates the New Testament. Since

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Christ has come and completed the work of salvation, we now are in the last times and the last days.

关于基督，彼得曾写到，“基督在创世以前，是预先被神知道的，却在这末世，才为你们显现”（彼得前书 1：20）。雅各斥责他那个时代的富人们，说到，“你们在这末世，只知积攒钱财”（雅各书 5：3）。保罗曾说，他的书信的接收者们是那群“在这末世的人们”（哥林多前书 10：11）。这一想法贯穿着整部新约。既然基督已经降临并完成了救恩的工作，那么我们现在就是处于末世，以及那些末后的日子。

For Lutheran Christians it is also noteworthy to see that this understanding is articulated in the Lutheran Confessions. Toward the end of the Augsburg Confession of 1530, the confessors said, “Your Majesty will graciously take to heart the fact that now in these last times and days of which Scripture speaks, the world is becoming more wicked and human beings more frail and infirm.”17 In the Apology of the Augsburg Confession of 1531, Melanchthon wrote, “These are the last times, during which Christ predicted there would be the many perils for religion.”18

对于路德宗的基督徒们而言，同样值得注意的是，这种理解在路德宗的信仰告白之中也得到了明确的阐述。在 1530 年的奥斯堡信条的将近末尾处，认信者们如此说到，“陛下，请您恩慈地铭记这一事实：在圣经所说的这最后的时代及这些末后的日子里，世界正变得越来越邪恶，人类也越来越脆弱。”17 在 1531 年的奥斯堡信条辩护论之中，墨兰顿写到，“这些就是末世，基督曾预言，在此期间，将会有许多由宗教而来的祸害。”18

History is heading toward a goal
历史正朝着一个目标前进

In keeping with this worldview, human history according to the Bible can be said to be linear. History is linear in that it is heading toward a goal. We are on a straight line, guided by God to God’s appointed end. The present is not a replay of the past. Each day is another step forward toward the Last Day. Jesus talked about the “end of the age” (Matthew 13:39,49; 28:20). Paul said, “Then the end will come, when he hands over

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the kingdom to God the Father after he has destroyed all dominion, authority and power" (1 Corinthians 15:24). There is an "appointed time" when Christ will come (1 Corinthians 4:5), and his "appearing" is something which "God will bring about in his own time" (1 Timothy 6:15).

与这种世界观相一致，根据圣经，人类的历史可以说是线性的。历史是线性的，因为它正朝着一个目标前进。我们是在一条直线之上，在上帝的指引下，通往上帝所指定的终点。现在不是过去的重演。耶稣谈论过"这世界的末了"（马太福音 13：39，49；28：20）。保罗曾说过，"再后末日到了，那时，基督既将一切执政的，掌权的，有能的，都毁灭了，就把国交与父神"（哥林多前书 15：24，NIV 将"末期"翻译成"末日"）。基督再来的"时候"是被定下了的（哥林多前书 4：5），并且基督的"显现"是某件在上帝自己的"日期"将会发生的事（提摩太前书 6：15）。

In contrast, many of the ancient Greeks, as well as most other ancient civilizations, held to a cyclical model of history. Most Eastern religions like Hinduism and Buddhism also hold to a cyclical model. They say that human history consists in a sequence of endlessly repeating cycles, without progress toward an end. For them, mankind is going round and round in circles, repeating the activities of previous generations without movement toward a goal.

相反，许多古希腊人，以及大多数其它古代文明社会，坚持一种历史的循环模式。大多数的东方宗教，如印度教和佛教，也坚持一种循环模式。他们说，人类的历史是由一系列不断重复的循环所组成的，并没有前进走向终点。对他们来说，人类只是在兜圈子，重复着前几代人的活动，而没有朝着一个目标前进。

In contrast to both of the above, there is the view of modern existentialism. For the existentialist, history is not linear—there is no movement toward a goal. For the existentialist, history is also not cyclical—there is no observable pattern. Rather, history is a random succession of meaningless events with no coherent bigger picture. Therefore, all people can hope to do is to create some sort of meaning for themselves in their own individual existence.

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与上述两种观点相反的是一种现代存在主义观点。对于存在主义者来说，历史并非线性的——即不是在朝着某个目标而移动。对于存在主义者来说，历史也不是循环的——没有可观察到的模式。相反，历史是毫无意义的各事件的随机序列，它们并没有一副相关联的更大图景。因此，人所能希望做的全部就是在他们自己的个体存在中为自己创造某种意义。

Needless to say, it is the biblical worldview alone that gives true hope. We know that God is controlling history in his grace. Under God's governance, we know that we have something good to look forward to in the future. We are not like a mouse on a wheel, going round and round in circles without ever moving forward. We are not floating about aimlessly in a random world without any meaning. We know that we and all of human history are pushing forward according to God's plan. We are moving toward God's grand finale, the return of our Lord Jesus Christ and the establishment of the new heaven and new earth.

不用说，只有圣经的世界观才能带给人真正的希望。我们知道上帝在祂的恩典中正掌管着历史。在上帝的治理之下，我们知道我们有着一些可以盼望的未来的美好之事。我们不像滚轮上的老鼠，不停地转圈圈，却从未前进过。我们并不是正漫无目的地漂浮在一个没有任何意义的随机的世界之中。我们知道，我们和整个人类历史都在按着上帝的计划向前推进着。我们正在走向上帝的那场压轴戏，即我们的主耶稣基督的再来以及那新天新地的被建立。

Already and not yet

已经与还未

With this worldview as Christians, we find ourselves living in a tension between the "already" and the "not yet." We already enjoy the blessings of reconciliation with God through faith in Jesus Christ (Romans 5:11). We already are in the kingdom of God (Luke 17:21). We already have eternal life (1 John 5:11), salvation (Luke 19:9), and redemption (Colossians 1:14). We have "tasted . . . the powers of the coming age" (Hebrews 6:5). Paul could say to the Ephesians, "God raised

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us up with Christ and seated us with him in the heavenly realms in Christ Jesus" (2:6).

带着基督徒们的这一世界观，我们发现我们自己生活在“已经”和“还未”之间的这一张力之中。我们已经藉着对耶稣基督的信心享受着那些与神和好的祝福（罗马书 5：11）。我们已经在神的国之中（路加福音 17：21）。我们已经有永生（约翰一书 5：11）、救恩（路加福音 19：9）以及救赎（歌罗西书 1：14）。我们“尝过神……来世（那要来的时代）的权能”（希伯来书 6：5，新译本）。保罗可以对以弗所的人们如此说到：“祂又叫我们与基督耶稣一同复活了，一同坐在天上了”（以弗所书 2：6，注意：NIV 和原文同时用了过去式）。

But we do not yet have the full consummation of our salvation. We do not yet see God face to face. We do not yet live in a perfect world free of sin. In one sense, we do not yet experience eternal life, but we are waiting for the mercy of our Lord Jesus to bring us to eternal life (Jude 21; see Mark 10:30). In one sense, salvation and redemption are coming on the Last Day (Hebrews 9:28; Luke 21:28). It is not God's plan to bring to realization all of his saving purposes at once. God has designed a gradual unfolding of his blessings to sinful humans. We do not yet experience it all (Philippians 3:12).

但是我们还未拥有我们救恩的最后那个完整的结局。我们还未与神面对面。我们还未生活在一个完美无罪的世界之中。在某种意义上，我们还没有经历永生，但我们在等待我们的主耶稣的怜悯，带我们进入永生之中（犹大书 21；见马可福音 10：30）。在某种意义上，救恩和救赎将要在末日来临（希伯来书 9：28；路加福音 21：28）。立刻实现祂所有拯救的目的并非上帝的计划。上帝已经设计了一种祂对于罪恶人类的各样祝福的逐渐式展开。我们还未经历这一切（腓立比书 3：12）。

But isn't this a good position to be in? Someone has said that we are like children still playing with the toys from last Christmas while looking forward to new toys at the coming Christmas. We already have all that we need. Yet we have much more to look forward to. Thanks be to God! Throughout this book we will see that the biblical doctrine of the end

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times is uplifting and encouraging for us as believers in Jesus. It is a complete joy for me to write about this doctrine, and I anticipate that it will be a complete joy for you to read about it.

难道但这不是一个我们所在的好位置吗？有人说，我们就像那些仍在玩着去年圣诞节的玩具同时又期待着那快到的圣诞节的新玩具的孩子们那样。我们已经拥有了我们所需要的所有东西。然而，我们还有更多正期待着的。感谢上帝！通过这本书，我们将看到圣经关于末世的教义对我们这些相信耶稣的人而言，是振奋和鼓舞我们的。写下关于这教义的内容对我而言是一种完全的喜乐，并且我也盼望，对你而言，阅读它也会是一种完全的喜乐。

Focus on the focal point

聚焦在那焦点之上

In this chapter, we have considered one main point: When God saw fit to inspire written revelation about the future in the Bible, he focused on the fact that Jesus Christ is coming back. This is the great event in the future. God didn't give us information about political nations or personal events. The one thing necessary for us to know about the future is that Jesus is returning. On a great day in the future, Christ will be revealed and will usher in a new and different age.

在这一章中，我们已经思考了一个主要的点：当上帝把感动圣经作者在圣经中写下关于未来的启示为一事看为了合适之时，祂聚焦于耶稣基督的再来这一事实之上。这是那桩未来的大事件。上帝并没有给予我们关于政治意义上的各国家或各样个人事件的信息。关于未来，对我们而言有必要知道的一件事就是耶稣将要再来。在未来的一个伟大的日子里，基督将会显露出来，并将引领一个崭新的、不同的时代。

The rest of this book will be an elaboration on this great event. When will it happen? What will happen during it and after it? What are the ramifications for our lives? Our focal point is set.

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本书的其余部分将会对这一重大事件进行详细的阐述。它会在什么时候发生呢？在此期间和之后会发生什么事情呢？它对我们生命的影响会是些什么呢？我们的焦点已经被设置好了。

This is the threefold truth on which our faith depends;
And with this joyful cry worship begins and ends:
Christ has died! Christ is risen! Christ will come again!

This is the threefold truth which, if we hold it fast,
Changes the world and us and brings us home at last:
Christ has died! Christ is risen! Christ will come again!
这是我们的信心所倚靠的那三重真理；
以这喜乐的呼喊，敬拜开始与终了：
基督已死！基督已复活！基督将要再来！

这是那三重真理，我们是否紧紧握住，
它终将改变世界，改变我们，并带我们至家：
基督已死！基督已复活！基督将要再来！

Text: Fred Pratt Green (1903–2000, English Methodist pastor) (CW 406:1,5)
文本：弗雷德·普拉特·格林（Fred Pratt Green，1903–2000，英国卫理公会牧师）（基督徒敬拜 406：1，5）
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3

The Day Is Unknown
那日无人知晓

When we look at Jesus' disciples in the gospels, we see ourselves, don't we? Jesus' disciples often thought and acted just as we do. One time Jesus and his disciples were in Jerusalem, and Jesus said some startling things about the beautiful temple buildings. Jesus said that they would all be destroyed. Not one stone would be left on another. The disciples thought about it for a short time, and then they asked the natural question: "When will this happen . . . ?" (Matthew 24:3).

当我们看到耶稣的那些在福音书中的门徒们时，我们看到了我们自己，不是吗？耶稣的门徒们常常像我们一样思考和行动。有一次，耶稣和祂的门徒们在耶路撒冷，耶稣说了一些关于那些漂亮的圣殿建筑的、令人吃惊的事情。耶稣说它们都会被摧毁，没有一块石头不在一块石头之上了。那些门徒们对耶稣说的话想了想，然后它们问出了那个自然的问题："什么时候有这些事？ "（马太福音 24：3）。

We all want to know when. If the president of our country is coming to our city, we want to know when. If guests from another town are coming to our house, we want to know when. So also with the great future event prophesied in the Bible, the second coming of Christ, we want to know when. Together with the man in Daniel's vision, we ask, "How long will it be before these astonishing things are fulfilled?" (Daniel 12:6).

我们都想要知道什么时候。如果我们国家的总统将要驾临我们的城市，我们想知道什么时候。如果来自另外一个小镇的客人们要来我们的家中，我们想要知道什么时候。因此同样对于那桩在圣经中被预

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言的伟大事件，基督的二次再来，我们也想要知道什么时候。与那个在但以理异象之中的人一起，我们问到，“这奇异的事到几时才应验呢？”（但以理书 12：6）。

Both this chapter and the next will give the Bible’s answer to the question of when.

这一章和下一章都将给出圣经对于“什么时候”这个问题的答案。

No one knows the date

没有知道那日期

The time of judgment day has been appointed and determined by God. It is fixed and not subject to change. In his sermon to the Athenians, Paul said, “He [God] has set a day when he will judge the world with justice by the man he has appointed” (Acts 17:31).

审判日的事件已经被上帝指定并定下了，它是固定的，并且不会受到改变。保罗在他对雅典人的讲道中说到，“祂（上帝）已经定了日子，要借着祂所设立的人，按公义审判天下”（使徒行传 17：31）。

But in the clearest language, the New Testament insists that no one, except God himself, has known, will know, or can know the date of the second coming of Christ. At his ascension, Jesus said to his disciples, “It is not for you to know the times or dates the Father has set by his own authority” (Acts 1:7). Earlier he had said, “Therefore keep watch, because you do not know on what day your Lord will come” (Matthew 24:42).

但是新约以最为清晰的语言，坚称到，除了上帝祂自己，没有人已经知道、将要知道或者能够知道基督二次再来的那日。当耶稣升天的时候，祂对祂的门徒们说到，“父凭着自己的权柄，所定的时候日期，不是你们可以知道的”（使徒行传 1：7）。早些时候耶稣也已经说过，“所以你们要儆醒，因为不知道你们的主是哪一天来到”（马太福音 24：42）。

Jesus made it clear that the angels in heaven do not know the day, and not even the Son, that is, Jesus himself. He said, “No one knows about that day or hour, not even the angels in heaven, nor the Son, but

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only the Father” (Matthew 24:36). It may surprise us to hear that even the Son does not know. This must be explained with reference to Christ in his state of humiliation on earth. As true God, Jesus the Son is equal to the Father and knows everything the Father knows. Jesus has always had full divine knowledge and has never given it up. But while he was on earth, Jesus did not make full and constant use of his divine knowledge with the human nature that he assumed. According to his human nature, Jesus chose not to know the day while humbling himself for our salvation.

耶稣明说天上的天使们不知道那日的到来，甚至人子，即耶稣祂自己也不知道，“但那日子，那时辰，没有人知道，连天上的使者也不知道，子也不知道，惟独父知道”（马太福音 24：36）。当我们听到甚至人子也不知道的时候，这也许会让我们感到惊讶。这必须要在对于基督在地上降卑状态的指代下被解释。作为真实的上帝，人子耶稣与父地位相等，且知道父所知道的所有事情。耶稣总是拥有完全的、神性的知识，并且从未将之丢弃过。但是当祂在地上的时候，耶稣在祂所取的人性之中并没有完全地、持续地使用祂神性的知识。按着祂的人性，当耶稣为了我们的救恩降卑了祂自己的时候，祂选择了不去知道那日子。

Undoubtedly one reason why God has not revealed the day, and one reason why Jesus chose not to know the day while he was on earth, is because it would not be good for people to know. If we knew the day, we might be tempted to be careless and to put off repentance and godliness until a later time. We might lose our urgency to share the gospel with others. God wants the end to be unknown so that we will be ready at all times.

毫无疑问，上帝为什么没有启示那日、以及当耶稣在地上的时候选择不去知道那日的一个理由，就是因为对于人们而言，知道这些是不好的。如果我们知道那日的话，我们可能会受到变得粗心并且把悔改和敬虔推迟到晚些时候的试探。我们可能会失去向别人分享福音的紧迫感。上帝想要末日不被人知晓，以至于我们在所有时候都将预备好。

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Illustrations—owner, bridegroom, thief
一些例子——主人，新郎，盗贼

To illustrate the unknown time of Christ’s second coming, Jesus and the apostles used three comparisons. First, Jesus compared himself to the owner of an estate who went away on a journey. Jesus said, “It’s like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping” (Mark 13:34-36). The workers on the estate always had to be ready for their master, because they didn’t know when he would return. In the same way, we don’t know when Christ will return. So we must be ready at all times, clinging to his promises in faith.

为了说明基督二次再来那未知的时间。耶稣说到，“这事正如一个人离开本家，寄居外邦，把权柄交给仆人，分派各人当作的工，又吩咐看门的儆醒。所以你们要儆醒，因为你们不知道家主什么时候来，或晚上，或半夜，或鸡叫，或早晨。 恐怕他忽然来到，看见你们睡着了”（马可福音 13：34-36）。庄园里的工人们总是要为他们的主人作好准备，因为他们不知道主人什么时候回来。同样，我们也不知道基督什么时候回来。因此我们必须总是要预备好，在信心之中紧紧依附祂的应许。

Second, in the familiar and powerful parable of the ten virgins, Jesus compared his return to the coming of a bridegroom to begin a wedding celebration (Matthew 25:1-13). According to ancient Jewish customs, the wedding banquet would begin when the bridegroom came to take the bride and her bridesmaids to the banquet hall. But the time of the bridegroom’s arrival was unknown, so the women needed to be constantly ready. In the parable of the ten virgins, five of the young women were ready, with extra oil for their oil lamps. Five women were not ready. The oil in their lamps had run out. When the bridegroom arrived unexpectedly at midnight, five went in to the wedding banquet.

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Five were excluded. The parable ends with Jesus' words, "Therefore keep watch, because you do not know the day or the hour" (verse 13). We don't know when our bridegroom Jesus is coming.

其次，在人们所熟悉的那个关于十童女的强有力的比喻之中，耶稣把祂的再来比作了一位开始一场婚礼庆祝的新郎的来临（马太福音 25：1-13）。按着古代犹太的那些传统，婚宴会在新郎来娶走新娘并带着她的伴娘们去宴会大厅的时候开始。但是新郎来到的时间没人知道，因此那些童女们需要总是预备好。在十童女的比喻之中，五个童女是预备好的，她们的油灯有额外的一些油。五个童女并没有预备好。他们灯中的油耗完了。当新郎在午夜意外来到的时候，五个进入了婚宴之中。五个被排除了。这个比喻以耶稣的话作为了结尾，"所以你们要儆醒，因为那日子，那时辰，你们不知道"（马太福音 25：13）。我们不晓得我们的新郎耶稣什么时候降临。

Finally, Jesus and other New Testament authors compared the return of Christ to the coming of a thief. Paul wrote, "Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night" (1 Thessalonians 5:1,2). Peter wrote, "The day of the Lord will come like a thief" (2 Peter 3:10). Jesus said, "Understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into" (Matthew 24:43). A thief does not announce in advance the time of his coming. So also the time of Christ's coming is unknown.

最后，耶稣和其他的新约作者们把基督的再来比作了一个盗贼的来临。保罗写到，"弟兄们，论到时候日期，不用写信给你们。因为你们自己明明晓得，主的日子来到，好像夜间的贼一样"（帖撒罗尼迦前书 5：1，2）。彼得写到，"主的日子要像贼来到一样"（彼得后书 3：10）。耶稣说到，"家主若知道几更天有贼来，就必儆醒，不容人挖透房屋。这是你们所知道的"（马太福音 24：43）。一个盗贼不会提前宣布他什么时候会到。同样基督降临的时间也是无人知晓的。

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Christ's return will be unexpected
基督的再来将是意料之外的

In addition to being unknown, the Bible specifically says that Christ's second coming will be unexpected. Jesus says, "So you also must be ready, because the Son of Man will come at an hour when you do not expect him" (Matthew 24:44; see Matthew 24:50; Luke 12:40,46). Paul wrote, "While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman" (1 Thessalonians 5:3).

（那日）除了无人知晓之外，圣经也特别提到，基督的二次再来将会是意料之外的。耶稣说到，"所以你们也要预备。因为你们想不到的时候，人子就来了"（马太福音 24：44；见马太福音 24：50；路加福音 12：40，46）。保罗写到，"人正说平安稳妥的时候，灾祸忽然临到他们，如同产难临到怀胎的妇人一样，他们绝不能逃脱"（帖撒罗尼迦前书 5：3）。

When Jesus returns, the hubbub of life will be going on as usual. The tornado sirens will not give advance warning so everyone can stop what they are doing and prepare to meet Christ. Jesus said, "As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left" (Matthew 24:37-41). The second coming will be as unexpected as the coming of the flood at the time of Noah.

当耶稣再来的时候，生活的喧嚣还将是依旧。龙卷风的汽笛警报将不会提前发出警告，好使每个人都可以停下他们正在做的事情并准备迎接基督。耶稣说过，"挪亚的日子怎样，人子降临也要怎样。当洪水以前的日子，人照常吃喝嫁娶，直到挪亚进方舟的那日。不知不觉洪水来了，把他们全都冲去。人子降临也要这样。那时，两个人在田里，取去一个，撇下一个。两个女人推磨。取去一个，撇下一个"

（马太福音 24：37-41）。基督的二次再来将会像挪亚时期洪水的降临一样。

Similarly, Jesus says that his return will be as unexpected as the destruction of Sodom. What do you think it was like for the residents of Sodom? They were “eating and drinking, buying and selling, planting and building.” Then “fire and sulfur rained down from heaven and destroyed them all.” Jesus says, “It will be just like this on the day the Son of Man is revealed” (Luke 17:28-30).

相类似的，耶稣说祂的再来将会和所多玛的被毁那样出人意料。你认为对于所多玛的居民们而言，那会是怎样的一副场景呢？他们那时“又吃又喝，又买又卖，又耕种，又盖造。”然后“就有火与硫磺从天上降下来，把他们全都灭了。”耶稣说到，“人子显现的日子，也要这样。”（路加福音 17：28-30）。

Christ’s return will be sudden
基督的再来将会是突然的

The return of Christ will also be sudden. Paul wrote, “Destruction will come on them suddenly” (1 Thessalonians 5:3). There will not be time for a last minute conversion. Some people will be taken immediately to meet the Lord, and others will be left for condemnation (Matthew 24:41). The believers who are transferred into heaven on the Last Day will have their bodies changed “in a flash, in the twinkling of an eye” (1 Corinthians 15:52). Remember the parable of the ten virgins. When the five foolish virgins went out to buy oil at midnight, they missed out. “The door was shut” (Matthew 25:10).

基督的再来将会是突然的。保罗写到，“灾祸忽然临到他们”（帖撒罗尼迦前书 5：3）。并不存在给人最后时刻回转的时间。一些人将会立刻被带去见主，而另外一些人则会被留下、被定罪（马太福音 24：41）。那些在末日被移交进入天堂的信徒们的身体将会在“一霎时，眨眼之间 ”（哥林多前书 15：52）被改变。请记住那十童女的比喻。当那五个愚昧的童女半夜出去买油的时候，他们就错过了。“门就关了”（马太福音 25：10）。

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The Bible's picture of the Last Day reminds me of the destructive tsunami in the Indian Ocean on December 26, 2004. On that day, a powerful earthquake occurred off the coast of Indonesia. Two hours later and a thousand miles to the west, terrific tidal waves pounded the coast of Sri Lanka, and no one had any idea that they were coming. People along the coast were going about their everyday lives when giant waves suddenly blasted their homes to bits and swept away everything in sight.

圣经中末日的画面提醒着我 2004 年 12 月 26 日发生在印度洋的那场海啸。那天，印度尼西亚海岸发生了强烈地震。两小时后，西边一千英里的地方，恐怖的海啸袭击了斯里兰卡的海岸，谁也不晓得它们的临到。当巨浪突然把海岸上人们的房屋冲成碎片并把视线所及的一切都卷走了的时候，人们正在进行着他们日常的生活。

In the same way, the Bible says that when Jesus returns, people will be eating and drinking. Some will be in the field. Some will be at the grind stone. Then destruction will come suddenly. The end will be unknown, unexpected, and sudden.

同样地，圣经说当耶稣再来的时候，人们将会正在吃喝。有些人会田地里。有些人会在磨石旁。接着毁灭就会忽然临到了。末日将会是无人知晓的、意料之外的、突然的。

Date setters

日期设定者们

With such clear Scripture stating that the time of Christ's return is unknown, it is tragic that so many well-meaning people throughout the history of the church have still tried to determine the date of the second coming. Church history, regrettably, is littered with the failed predictions of date setters. A tiny sampling can be given.

圣经已经如此清楚地表明了基督再来的时间是无人知晓的，但可悲的是，教会历史上仍有那么多好心人试图想要确认基督二次再来时的日期。令人遗憾的是，教会的历史充满了日期设定者们的各种失败的预测。在这里可以给出一个很小的样本。

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- The church father Hippolytus (170-236) predicted the end in A.D. 500.
- 教父希坡利达（170-236）曾预言末日会在主后 500 年到来。
- In 1419, about 40,000 people from all over Bohemia gathered to wait for Christ on a hill they called Tabor.
- 在 1419 年，来自波希米亚的大约 40,000 人聚集在一座他们称之为塔波尔的山上等待基督的降临。
- Michael Stifel (c. 1486–1567), a friend of Martin Luther, calculated that Christ would return on October 19, 1533, at 8:00 A.M.
- 迈克尔·斯迪菲尔 （约 1486–1567），马丁路德的一位朋友，算出基督将会在 1533 年 10 月 19 日早上八点再来。
- Cotton Mather (1663–1728), an American Puritan, set the date at 1697. He later adjusted it to 1716 and then to 1736.
- 马特·科顿（1663-1728），一位美国的清教徒，把日期设定在 1697 年。后来他把日期调整到了 1716 年，然后调整到了 1736 年。
- Johann Bengel (1687–1752) set 1836 as the date of Christ's second coming.
- 约翰·本格尔（1687-1752）把 1836 年设定为基督二次再来的日子。
- Edgar C. Whisenant sold 4.5 million copies of a book entitled 88 Reasons Why the Rapture Will Be in 1988.
- 埃德加·C·维森南的一本名叫《1988 年被提的 88 个理由》一书卖出了 450 万册。
- South Korean Lee Jang Rim announced that the rapture (to be discussed in chapter 18) would take place at midnight on October 28, 1992.
- 韩国人李章林宣告被提（“被提”会在 18 章被讨论）将会在 1992 年 10 月 28 日的午夜发生。
- Radio preacher Harold Camping predicted the world would end in September 1994. In a later book, he shifted to 2011.

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- 电台讲道人哈罗德·康平曾预言这个世界将会在 1994 年的九月结束。在他后来的一本书中，他将年份变为了 2011 年。
- Many people suspected that the end would come in 2000, with the Y2K (year two thousand) frenzy.
- 许多人猜想末日将会在 2000 年到来，并伴随着千禧危机（2000 年）的狂乱。
- Some New Agers have been predicting that the world will end on December 21, 2012—the last day on the “Long Calendar” of the Mayans.
- 一些新纪元运动的人们预测世界将会在 2012 年 12 月 21 日结束——玛雅人“长历法”的最后一天。

Maybe by the time you read this, there will be new predictions that could be added to the list. Unfortunately, the endless string of incorrect predictions has not discouraged further date setting.

也许当你阅读这些的时候，将会有一些新的预测被加入到这条单子之中。不幸的是，一连串不正确的预测并没有阻止进一步的日期设定。

Date setters all have their own methods and formulas. Some who chose 1988 looked at the formation of the state of Israel in 1948, and then they added 40 years for the duration of a biblical generation. Harold Camping came up with 1994 through a wild use of biblical numerology.19 With enough ingenuity and creativity, I suspect someone could defend any date by manipulating the numbers of the Bible like play dough.

日期设定者们都有着他们自己的各样方法和公式。一些选择了 1988 年的人们查看了以色列国在 1948 年的成型，然后他们加增了一段圣经世代时长的 40 年。哈罗德·康平通过滥用圣经命理学得出了 1994 年的这一结论。19 带着足够的独创性以及创造力，我猜想一个人可以就像捏橡皮泥一样通过玩弄圣经上的数字来为任何一个日期辩护。

As for Jesus’ words that no one will know the day and the hour, Johann Bengel believed that the day and hour might be unknown, but the time in a wider sense could be determined. Especially he believed this to be possible with the further information given in the book of

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Revelation.20 Harold Camping said that “it is the unsaved who are especially in view when God speaks of people not knowing the day or the hour.”21These notions, however, simply don’t do justice to what the Bible says about the time of Christ’s return being unknown. In his coming, Christ will be unexpected like a thief, and a thief doesn’t tell anyone what week, month, or year he is coming.

对于耶稣所说的、没人会知道那日和那时的这一说法，约翰·本格尔则相信那日和那时也许是未知的，但是那时间却是可以在一种广泛的意义上被确定的。尤其，他相信这将会因着启示录这卷书中已被给出的那些更多的信息而成为可能。20 哈罗德·康平曾说，“当上帝说到那些不知道日子或时辰的人时，祂所指的尤其是那些未得救的人。”21 然而，这些看法实在是没有公正地对待圣经所说的关于基督再来的时间的未知性。当基督再来的时候，祂会像一个贼一样出人意料，并且一个贼绝对不会告诉任何人他会在哪个礼拜、哪个月或者哪年来到。

The champion date setters in America

美国的那些顶级日期设定者们

The plague of date setting has afflicted Christians in the United States as much as in any other place. In America, two nationwide denominations have arisen that set dates for Christ’s return, especially in their earlier years. They are the Seventh-day Adventists and the Jehovah’s Witnesses.

日期设定这一瘟疫已经折磨着美国的基督徒们，它也同样严重地折磨着其它任何一个地方的人们。在美国，两个全国性的、为基督的再来设定日期的宗派已经兴起了，尤其是在他们的早期。他们就是基督复临安息日会以及耶和华见证人。

In January 1843, William Miller, a self-educated farmer from Low Hampton, New York, announced, “I am fully convinced that somewhere between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation, Christ will come.”22When March 21, 1844, came and went, the date was shifted to October 22, 1844. This date

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became known as the “Great Disappointment” when it also passed uneventfully. But the followers of Miller didn’t disappear. Ellen White and others reinterpreted his predictions and founded the Seventh-day Adventist church. The solution was to spiritualize the coming. Christ supposedly entered the heavenly sanctuary and cleansed it on October 22, 1844.

在 1843 年的一月，威廉·米勒，一位从纽约、低汉普顿来的通过自学的农民宣告说，“我完全相信在 1843 年 3 月 21 日到 1844 年 3 月 21 日之间的某个地方，根据犹太人的计算模式，基督将会降临。”22 当 1844 年 3 月 21 日来到并过去的时候，那日期就被改成了 1844 年 10 月 22 日。当这一日期同样也太平无事地过去了的时候，这日期就成了人们所知道的那首“大遗憾”（Great Disappointment）。但是米勒的那些跟随者们并没有消失。艾伦·怀特和其他的人们重新诠释了他的那些预言并且建立起了基督复临安息日会。他们的解决方案是将基督的再临属灵化。基督按照推测会在 1844 年的 10 月 22 日进入天上的圣所并将之洁净。

The Jehovah’s Witnesses have been the most persistent date setters. Dates that have been set by leaders of the Jehovah’s Witnesses include 1874, 1878, 1881, 1910, 1914, 1918, 1925, 1975, and 1984. Someone has remarked that this group has a reset button. When a prediction has failed, the solution has been to push the reset button and pick another date. For years the Jehovah’s Witnesses held to the conviction that people alive in 1914 would see Christ’s return. This obviously became more and more problematic as the 20th century progressed. Finally, in 1995 the group quietly dropped this tenet of their faith.

耶和华见证人已经是那些最为执着的日期设定者们了。已经被耶和华见证人的领袖们所设定的日期包括 1874， 1878，1881，1910，1914， 1918， 1925，1975 以及 1984 年。有人已经察觉到这个组有一个重置按钮。当一次预言已经失败了的时候，那解决方案就是按下重置按钮并另选一个日期。多年来，耶和华见证人坚信在 1914 年活着的那些人将会看到基督的再临。随着 20 世纪的前进，这就明显变

得越来越有问题了。最后，在 1995 年的时候，这群人终于静悄悄地丢掉了他们的这一信条。

Don't set a date—be ready always
不安排设定一个日期——总是预备

The conclusion to this chapter is simple. The Bible clearly says that the time of Christ's return will be unknown and unexpected. Therefore, as followers of Christ, we should avoid any inclination to set a date. We should never follow any date setter. We can be sure that any date that is set will be false. The old dictum about Christ's return is true: "No man will foresee it; all men will see it."

本章的结论很简单。圣经清楚地表明了基督再临的时间将是无人知晓并意料之外的。因此，作为基督的跟随者们，我们应当避免任何试图设定某一日期的倾向。我们绝不应当跟随任何一位日期设定者。我们能够确定任何一个被设定的日期都将会是虚假的。关于基督再来的那句古老的格言是正确的："无人能预见它；所有人都将看见它。"

We also must "be ready" at all times for the return of Christ (Matthew 24:44). We must "be on guard" and "alert" (Mark 13:33). We must "keep watch" (Mark 13:35). Jesus in the gospels said that we are to be like the managers of an estate who are waiting for the owner to return. We are to be like young ladies who are waiting for the bridegroom to come. We are to be like the owner of a house who is watching for a thief. The prophet Isaiah said that we are to be like watchmen waiting through the long, dark night, watching for the break of dawn and the safety of a new day (Isaiah 21:11).

我们也必须时刻为了基督的再来而"预备"着（马太福音 24：44）。我们必须要"谨慎 "并"警醒"（马可福音 13：33）。我们必须要"警醒看守"（马可福音 13：35，NIV）。耶稣在福音书中说过，我们是要像那些正在等待那位主人回家的一所庄园的管家们那样。我们是要像那些正在等待那位来临的新郎的童女们那样。我们是要像一个正在密切防范着某个盗贼的一所房子的主人那样。先知以赛

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亚曾说我们是要像在整个漫长黑暗的夜里等候，密切注意黎明破晓并新的一天的安全的守望者们那样（以赛亚书 21：11）。

Perhaps if we were to create a present-day comparison, we could think of a grade school classroom. Imagine a teacher telling his students that he is leaving the room for a little while. He doesn't tell the students how long he will be gone, but they know it could be for just a short time. He tells the students that there will be grave consequences if any student is misbehaving when he returns. What will students do? They know the teacher could return at any moment. They know there will be punishment if they are out of their seats when the teacher returns. They will have to stay in their seats and behave, watching and waiting. They will have to be ready at all times.

如果我们要拿一个当今的例子作比较，我们可能会想到一间小学的教室。想象一下，一位老师告诉他的学生们他要离开教室一会儿。他没有告诉学生他要离开多久，但他们知道可能只是很短的一段时间。他告诉学生们，如果任何一个学生在他回来的时候行为不端，这人就会给自己带来严重的后果。学生们会怎么做呢？他们知道老师随时可能回来。他们知道当老师回来的时候，如果他们不在座位上就会受到惩罚。他们不得不乖乖地坐在座位上，看着，等着。它们必须随时作好准备。

So it is for us. The motto of the United States Coast Guard is the motto of the Christian: *Semper Paratus*or "Always Prepared." The church father Augustine (354–430) said, "The last day is hidden from us, that every day may be observed by us."23We don't know when judgment day is, so we must be ready every day.

对我们来说也是同样。美国海岸警卫队的座右铭就是基督徒的座右铭：*Semper Paratus* 或者说"时刻准备着。" 教父奥古斯丁（354–430）曾说过，"末了的日子向我们是藏着的，以至于每天都能被我们观察。"23 我们不知道审判日是什么时候，所以我们必须每天都要预备。

But how are we ready? We will examine that question further in a subsequent chapter. For now, the simple answer is that we are ready through faith in Jesus Christ. Not one of us could hope to stand before the

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holy God on the basis of his or her own life. We are sinners who deserve nothing but God's wrath and punishment. But God in love sent Jesus to die for the sins of the world. He paid the full penalty for the sins of all. The Bible promises that all who believe in Jesus have eternal life. The gospel in a nutshell states: "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). We live in repentant faith in Jesus Christ as our only hope of salvation, and in that way we are ready at all times.

但是我们如何预备呢？我们将在随后的章节中进一步地研究这一问题。就目前而言，那简单的答案就是，我们因信耶稣基督而预备好了。我们中没有一个人能指望以他或她自己的生命为基础，站在圣洁的上帝面前。我们是罪人，除了上帝的愤怒和惩罚，我们不配得到任何东西。但神在爱中差遣了耶稣，祂（耶稣）为世人的罪而死了。祂为所有人的罪付清了全部的罪债。圣经应许所有相信耶稣的人都有永生。那福音简单来说就是："神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生"（约翰福音 3：16）。我们活在相信耶稣基督是我们得救的唯一盼望的、悔改的信心之中，并且以那样的方式，我们就随时都预备好了。（注：这里是在说结果，并非方法）

Jesus, your Church with longing eyes
For your expected coming waits.
When will the promised light arise
And glory beam from heaven's gates?
Teach us in watchfulness and prayer
To wait for your appointed hour,
And fit us by your grace to share
The triumphs of your conqu'ring pow'r.
耶稣，你的教会望眼欲穿地
期待着你的降临。
那被应许的光何时将会升起呢？
那被应许的荣耀何时将会从天堂之门中照射出来呢？

教导我们在警醒与祷告之中
等候你所预定的时候吧，

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用你的恩典披戴我们，
好让我们分享你征服大能的得胜吧。

Text: William Bathurst (1796–1877, English Anglican priest)
(CW 9:1,5)
文本：威廉•巴瑟斯特（1796–1877，英国圣公会牧师）（基督徒敬拜 9：1，5）

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4

Christ Could Come at Any Time
基督随时都有可能到来

In chapter 3 we saw that the day of Christ's return is unknown. No one has known, will know, or can know the date of judgment day. It is futile and sinful to try to determine when the Last Day will be.

在第三章之中我们看到了：基督再来的日子无人知晓。没有人已经知道了、将要知道或者能够知道审判日的日期。想要试图决定末日的具体日期，这将是徒劳并且有罪的。

But is that all that can be said? Do we have any hint as to how soon it may be? Could Christ come in our lifetime? Could Christ come today or tomorrow? Is his coming "imminent," that is, could it happen at any moment? In this chapter we will see what else the Bible says on this topic.

但是我们所能说的就是这些了吗？我们是否拥有什么关于多久它会到来的暗示呢？基督会在我们活着的时候降临吗？基督可能今天或者明天降临吗？祂的降临"迫在眉睫"吗，即任何时候都有可能发生吗？在本章之中，我们将会看到圣经对于这个话题说了些什么。

Soon/near
很快/近了

It is important for Christians to realize that the Bible trumpets one truth about the time of Christ's return. The Bible again and again states that the coming of the Lord will be soon. Christ's return is near.

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Christians should not think of the second coming as distant and remote. It is close. It is at hand.

对于基督徒们来说，意识到圣经宣扬了一个关于基督再来的真理是一件重要的事。圣经一次又一次地表明了主将会很快再来。基督的再来近了。基督徒们不应当认为基督的二次再来是遥不可及的。它近了，它近在咫尺。

Look at these New Testament passages from a variety of authors. Paul wrote, “The time is short. . . . For this world in its present form is passing away” (1 Corinthians 7:29,31). The author of Hebrews wrote, “For in just a very little while, ‘He who is coming will come and will not delay’ ” (10:37). James wrote, “Be patient and stand firm, because the Lord’s coming is near. Don’t grumble against each other, brothers, or you will be judged. The Judge is standing at the door!” (5:8,9). Peter wrote, “The end of all things is near” (1 Peter 4:7).

看一下这些来自不同作者的新约的经文段落吧。保罗曾写到，“弟兄们，我对你们说，时候减少了.....因为这世界的样子将要过去了”（哥林多前书 7：29，31）。希伯来书的作者曾写到，“因为还有一点点时候，那要来的就来，并不迟延”（希伯来书 10：37）。雅各曾写到，“你们也当忍耐，坚固你们的心。因为主来的日子近了。弟兄们，你们不要彼此埋怨，免得受审判。看哪，审判的主站在门前了”（雅各书 5：8，9）。彼得曾写到，“万物的结局近了”（彼得前书 4：7）。

Without a doubt, the New Testament apostles considered the second coming of Christ to be a possibility within their own lifetime. The apostles regularly encouraged their readers to be waiting for the Lord to return (1 Corinthians 1:7; Philippians 3:20; 1 Thessalonians 1:9,10; 1 John 2:28). The writer to the Hebrews said, “Let us encourage one another—and all the more as you see the Day approaching” (10:25). Peter wrote, “Rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” (1 Peter 4:13).

毫无疑问，新约的使徒们认为基督的二次再来有可能会在他们自己的有生之年发生。使徒们常常鼓励他们的读者们等候主的再来（哥林多前书 1：7；腓立比书 3：20；帖撒罗尼迦前书 1：9，10；约翰

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一书 2：28）。希伯来书的作者曾说到，“倒要彼此劝勉。既知道（原文作看见）那日子临近，就更当如此”（希伯来书 10：25）。彼得曾写到，“倒要欢喜。因为你们是与基督一同受苦，使你们在他荣耀显现的时候，也可以欢喜快乐”（彼得前书 4：13）。

In a special way, the book of Revelation stresses this point. Revelation begins in this way: “The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. . . . Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near” (1:1,3). The final chapter of Revelation says, “The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place. . . . Do not seal up the words of the prophecy of this book, because the time is near” (22:6,10). Four times in Revelation the Lord Jesus says, “I am coming soon” (3:11; 22:7,12,20). As a matter of fact, these are the last recorded words of Jesus in the Bible: “I am coming soon” (Revelation 22:20).

以一种特殊的方式，启示录这卷书强调了这一点。启示录以这样的方式开始：“ 耶稣基督的启示，就是神赐给祂，叫祂将必要快成的事指示祂的众仆人.....念这书上预言的，和那些听见又遵守其中所记载的，都是有福的。因为日期近了”（启示录 1：1，3）。启示录的最后一章说到，“主就是众先知被感之灵的神，差遣祂的使者，将那必要快成的事指示祂仆人.....不可封了这书上的预言。因为日期近了”（启示录 22：6，10）。主耶稣四次在启示录里面说到，“我必快来 ”（启示录 3：11；22：7，12，20）。事实上，这些是耶稣在圣经里面最后几句被记录的话之一，“我必快来”（启示录 22：20）。

When these New Testament passages emphasize that the end is near, they are simply building on the foundation of the Old Testament prophets. Like a constant, steady drum beat, the Old Testament prophets repeated the thought that “the day of the LORD is near.” Look at these examples:

当这些新约的经文段落强调末日临近的时候，它们无非就是建造在旧约先知们的根基上而已。就像一段持续的、稳定的鼓点，旧约的先知们重复着“主的日子近了”的这一想法。看一下下面这些例子吧：

• Isaiah: “Wail, for the day of the LORD is near” (13:6).

- 以赛亚："你们要哀号，因为耶和华的日子临近了"（13：6）
- Ezekiel: "Wail and say, 'Alas for that day!' For the day is near, the day of the LORD is near" (30:2,3).
- 以西结："主耶和华如此说，'哀哉这日！'你们应当哭号。因为耶和华的日子临近，就是密云之日，列国受罚之期"（30：2，3）。
- Joel: "Alas for that day! For the day of the LORD is near" (1:15; see 2:1; 3:14).
- 约珥："哀哉，耶和华的日子临近了"（1：15；见 2：1；3：14）。
- Obadiah: "The day of the LORDis near for all nations" (15).
- 俄巴底亚："耶和华降罚的日子临近万国 "（15）。
- Zephaniah: "The great day of the LORD is near—near and coming quickly" (1:14).
- 西番雅："耶和华的大日临近，临近而且甚快"（1：14）。

We see this theme throughout the Bible. The coming of the Lord in judgment and salvation is near. The subtitle for this book, therefore, is carefully chosen to capture the essential point. It is scriptural: "Jesus is coming soon."
我们看到这一主题贯穿了整个圣经。主在审判和救恩之中的降临近了。因此，本书的副标题是被仔细选择要来抓住这一关键点的。这是圣经所说的："耶稣必快来。"

The signs
那些预兆

To help people recognize the nearness of judgment day, Jesus also gives "signs" of the end of the age. These signs are meant to indicate to people that the end is near in the same way that buds on trees indicate that summer is near. Jesus says, "Look at the fig tree and all the trees. When they sprout leaves, you can see for yourselves and know that summer is near. Even so, when you see these things happening, you know that the kingdom of God is near" (Luke 21:29-31). For those of us who live in parts of the world that have changing seasons, this imagery is very

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understandable. Buds form on the trees at a particular time of the year. When we see buds and the first shoots of leaves, we know that summer is coming. In the same way, when we see the signs of the end, we can know that the end of the world is coming.

为了帮助人们意识到审判日的近在咫尺，耶稣也给出了一些关于这个时代末后的一些“预兆”。这些预兆是为了向人们表明末日即将来临，就像树上的嫩芽表明夏天即将来临一样。耶稣说，“你们看无花果树，和各样的树。它发芽的时候，你们一看见自然晓得夏天近了。这样，你们看见这些事渐渐地成就，也该晓得神的国近了”（路加福音 21：29-31）。对于我们中的那些些生活在季节变换地区的人们来说，这种比喻是很容易被理解的。树在一年中的特定时间会长出嫩芽。当我们看到嫩芽和嫩叶时，我们就知道夏天就要来了。同样，当我们看到那些末日的预兆时，我们就知道世界末日即将要来临了。

The signs of the end of the age are commonly grouped into three categories: signs in nature, signs among people and nations, and signs in the church. Here is one way of categorizing the signs as they are found in Matthew 24, Mark 13, and Luke 21.

这时代末后的那些预兆通常被分为三类：自然界的预兆、民与国中间的预兆、教会中的预兆。这种对这些预兆进行分类的方法可以在马太福音第 24 章、马可福音第 13 章以及路加福音第 21 章之中被找到。

Signs in nature:
自然界中的预兆：

- Earthquakes (Matthew 24:7; Mark 13:8; Luke 21:11);
- 地震（马太福音 24：7；马可福音 13：8；路加福音 21：11）；
- Fearful events and great signs from heaven (Luke 21:11);
- 有可怕的异象和大神迹，从天上显现。（路加福音 21：11）
- Famines (Matthew 24:7; Mark 13:8; Luke 21:11); and
- 饥荒（马太福音 24：7；马可福音 13：8；路加福音 21：11）；以及
- Pestilences (Luke 21:11).

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- 瘟疫（路加福音 21：11）。

Signs among people and nations:
民与国中间的预兆

- Wars and rumors of wars (Matthew 24:6,7; Mark 13:7,8; Luke 21:9,10);
- 战争和战争的风声（马太福音 24：6，7；马可福音 13：7，8 路加福音 21：9，10）；
- Revolutions (Luke 21:9);
- 暴动、革命等（路加福音 21：9，和合本译为“扰乱的事”）
- Destruction of Jerusalem (Matthew 24:2; Mark 13:2; Luke 21:6,20-24);
- 耶路撒冷的被毁（马太福音 24：2；马可福音 13：2；路加福音 21：6，20-24）；
- Increase of wickedness (Matthew 24:12); and
- 不法的事增多（马太福音 24：12）；以及
- Great distress (Matthew 24:21; Mark 13:19; Luke 21:23).
- 大灾难（马太福音 24：21；马可福音 13：19；路加福音 21：23）.

Signs in the church:
教会中的预兆

- False Christs (Matthew 24:5,24; Mark 13:6,22; Luke 21:8);
- 各种假基督（马太福音 24：5，24；马可福音 13：6，22；路加福音 21：8）；
- Persecution of Christians (Matthew 24:9;Mark 13:9,12,13; Luke 21:12,16,17);
- 基督徒们遭受逼迫（马太福音 24：9；马可福音 13：9，12，13；路加福音 21：12，16，17）；
- Apostasy (Christians falling away from the faith) (Matthew 24:10,12; Mark 13:6);

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- 背教（基督徒们从信心中跌落）（马太福音 24：10，12；马可福音 13：6）；
- False prophets (Matthew 24:11,24; Mark 13:22);
- 假先知们（马太福音 24：11，24；马可福音 13：22）；
- False miracles (Matthew 24:24; Mark 13:22);
- 各种假神迹（马太福音 24：24；马可福音 13：22）；
- The gospel preached in the whole world (Matthew 24:14; Mark 13:10); and
- 福音被传遍全世界（马太福音 24：14；马可福音 13：10）；以及
- An abomination in the holy place (Matthew24:15; Mark 13:14).
- 圣地的那引起荒凉的可憎者 （马太福音 24：15；马可福音 13：14，NIV）。

In these chapters, Jesus also predicts that the sun and moon will be darkened, the stars will fall, and the heavenly bodies will be shaken (Matthew 24:29; Mark 13:24,25; Luke 21:25,26). But these seem to be events of judgment day itself and not of the last days. They will be considered in chapter 7.

在这些章节之中，耶稣也预言了太阳和月亮将会变暗，众星将会坠落，天势将要震动（马太福音 24：29；马可福音 13：24，25；路加福音 21：25，26）。但是这些看起来都是审判日那天的那些事件，而不是末后的日子期间的各种事件。它们将会在第七章中被思考。

Also as a sign of the end, some might want to include the “loosing” of Satan. Revelation 20:3 says that Satan will be “set free for a short time” right before judgment day. We will consider this phenomenon in the next chapter. Here it is sufficient to say that the loosing of Satan will show itself in an intensification of some of the signs listed above, not in anything different. So the signs of Matthew 24, Mark 13, and Luke 21 remain the key indicators of Christ’s return.

同样作为一个末日的预兆，有人可能想要把撒旦的“被释放”包括进去。启示录 20：3 表明撒旦将会在恰值审判日前被“暂时释放”。我们将会在下一章中来思考这一现象。在这里，我们说，撒旦的被释

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放将会在上面所列的一些预兆的一种强化中自我显现出来，而非在其它任何不同的事物之中，就足够了。因此，马太福音第 24 章、马可福音第 13 章、路加福音第 21 章的这些预兆仍将作为基督再来的那些关键预兆。

All these signs have been fulfilled
所有这些预兆都已经被应验了

As we look at this list of signs, we recognize that most of them have been happening throughout the entire New Testament era. There have always been periodic earthquakes and eclipses. There have always been wars, famines, and diseases. There have always been false teachers leading believers away from Christ. There have always been persecutions of Christians. The fulfillment of these signs has been a signal to Christians of every generation that the end will come soon.

当我们查看这些预兆的时候，我们意识到它们中的大多数都已经在贯穿整个新约时代的过程中发生了。总是有间歇性的地震和日月食。总是有各样的战争、饥荒以及疾病。总是有基督徒们被逼迫。这些预兆的应验已是对于每个时代的基督徒们而言的一个关于末日必要快来的信号。

Still, it is fair to say that a few of these predictions had not yet happened by Pentecost. For sure, the fulfillment of three of these predictions took some time. First, Jesus said, “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14). Second, Jesus said about Jerusalem, “I tell you the truth, not one stone here will be left on another; every one will be thrown down” (Matthew 24:2). Finally, Jesus talked about an abomination in the holy place (Matthew 24:15). This referred to something that was to happen in connection with the destruction of Jerusalem. But it is also a reference to the rise of the Antichrist in the church. Paul indicated in writing to the Thessalonians that judgment day would not come until the man of lawlessness (elsewhere called the Antichrist) would be “revealed” (2 Thessalonians 2:3). So these three

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prophecies were unfulfilled at Pentecost: (1) the world-wide spread of the gospel, (2) the destruction of Jerusalem, and (3) the revealing of the Antichrist.

然而，说其中一些预言在五旬节之时还没有发生，是一种公平的言论。肯定的是，这些预言中的三个的被应验花费了一些时间。第一，耶稣说，“这天国的福音，要传遍天下，对万民作见证，然后末日才来到”（马太福音 24：14，NIV）。第二，对于耶路撒冷耶稣曾这样说到，“你们不是看见这殿宇吗？我实在告诉你们，将来在这里，没有一块石头留在石头上不被拆毁了”（马太福音 24：2）。最后，耶稣谈到了那位站在圣地的、引起荒凉的可憎者（马太福音 24：15）。这指的是一些会发生的、和耶路撒冷的被毁相关的事。但是它也同样指的是在教会中的那敌基督者的兴起。保罗在书信中向帖撒罗尼迦人表明了审判日将直到那大罪人（其它地方被称为那敌基督者）“被显露”出来之后才会到来（帖撒罗尼迦后书 2：3，注：作者倾向于译为“被显露”）。因此这三个预言在五旬节的时候并没有被应验：（1）福音的传遍世界，（2）耶路撒冷的被毁，以及（3）那敌基督者的被显露。

This means that Christ could not have returned on the day after Pentecost. When the apostles in the earliest years said that Christ’s coming was near, that didn’t necessarily mean that it could happen the next day. Sometimes the apostles also had other reasons to know that the end could not come immediately. Agabus predicted a famine (Acts 11:28). God told Paul that he would go to Rome (Acts 23:11). Still, the apostles knew that all these preliminary events could happen quickly. Therefore they knew that Christ’s coming could still be near, within their lifetime. And they admonished their readers to be ready.

这就意味着基督不可能在五旬节的后一天来到。当使徒们在最早的那些年说基督的降临近了的时候，那不一定是在说这件事第二天就会发生。有时候使徒们也有一些其它的理由来知道末日不会立刻到。亚迦布曾预言了一次饥荒（使徒行传 11：28）。上帝曾告诉保罗保罗会去罗马（使徒行传 23：11）。但是，使徒们知道所有这些耶稣

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再来之前的事件可能很快就会发生。因此在他们活着的时候他们知道基督的降临还是近了。并且他们劝诫他们的读者们要作好准备。

The fact is, however, that all these preliminary events were fulfilled at least to a degree in the apostolic age, during the lifetime of the apostles. When writing to the Colossians around A.D. 60, the apostle Paul said that the gospel had been producing fruit "all over the world" (Colossians 1:6). Other passages in the New Testament speak of the gospel reaching around the world already in the apostolic age (Romans 1:8; 10:18; Colossians 1:23; 1 Thessalonians 1:8; 1 Timothy 3:16). History books tell us that the city of Jerusalem was destroyed in A.D. 70 by the Roman general Titus. In regard to the Antichrist, we will consider in chapter 6 how the Antichrist was revealed gradually over time. But Paul could say that "the secret power of lawlessness" was "already at work" in his time (2 Thessalonians 2:7). The apostle John could say when he wrote 1 John, "This is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour" (2:18). John evidently saw enough of the anti-Christian spirit at the end of the 1st century A.D. that he could say it was the "last hour."

然而，事实是，所有这些预备事件至少在使徒时代，在使徒们的有生之年都在某种程度上被应验了。当使徒保罗在主后 60 年左右写信给歌罗西人时，他说福音已经在"普天之下"（歌罗西书 1：6）结了果子。新约的其它经文段落说到福音早在使徒时代就已经延伸到世界各地了（罗马书 1：8；10：18；歌罗西书 1：23；帖撒罗尼迦前书 1：8；提摩太前书 3：16）。诸历史书告诉我们耶稣撒冷城是在主后 70 年被罗马将军提多摧毁的。关于那敌基督者，我们将在第六章中思考那敌基督者是如何随着时间的推移慢慢被显露出来的。但是那时保罗却可以说，在他的时代"那不法的隐意已经发动"了（帖撒罗尼迦后书 2：7）。当使徒约翰写约翰一书的时候，他可以说，"如今是末时了。你们曾听见说，那敌基督的要来，现在已经有好些敌基督的出来了。从此我们就知道如今是末时了"（约翰一书 2：18）。

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约翰显然在主后一世纪末的时候看到了足够多的敌对基督教的灵，以至于他可以说那是“末时”了。

Since all the signs of the end were fulfilled at least to a degree by the end of the 1st century A.D., believers since that time have legitimately been expecting the return of Jesus at any moment. Certainly the Antichrist was revealed more clearly in subsequent centuries. The gospel has spread increasingly around the world. If the world continues longer, we know that the signs could intensify. There could be more frequent and more severe wars and earthquakes. There could be more devious false teachers. But one can say that the signs have been adequately fulfilled so that, as far as we know, judgment day could come at any time.

既然末日所有的预兆都在主后 1 世纪的时候都得到了一定程度的应验，信徒们从那时起就已经合理地开始期待任何时候都有可能的耶稣的再来。当然，那敌基督者在随后的几个世纪之中被显露得更为清晰一些了。福音已经越来越多地在世界各地被传讲了。如果世界继续发展下去，我们知道这些预兆可能会加剧。战争和地震可能会更频繁、更严重。会有更多弯曲真道的假教师。但是，一个人可以说，这些预兆已经充分地被应验了，因此，就我们所知，审判日随时都有可能到来。

Jesus could come at any moment
耶稣随时可能到来

Consequently, it is customary for Lutheran Christians to speak of Christ’s return as imminent. We understand that Christ could return at any moment, because all the signs of the end have been fulfilled. Johannes Ylvisaker (1845–1917) wrote, “As Christians, we shall be alert to the truth that the end may come at any time, that the Lord may appear today or tonight.”24Wilbert Gawrisch (1924–2002) wrote, “The eschatological signs of his coming have been and are being continually and cumulatively fulfilled in the history of the New Testament church. We may therefore expect Christ’s return in glory at any time.”25The second coming is so near that it could happen today, before you

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are even finished reading this page.

因此，对于路德宗的基督徒们而言，说基督的再来迫在眉睫是一件很习以为常的事。我们了解基督任何时候都有可能再来，因为末日所有的预兆都已经被应验了。约翰内斯·伊尔维塞克（1845-1917）写到，“作为基督徒，我们应当对末日可能随时会到、主可能今天或今晚就会出现这一真理警醒。”24 威尔伯特·高里施（1924-2002）写到，“祂即将到来的末世论的各样预兆持续并累积地在新约教会历史中被应验。我们因此会期待基督任何时候在荣耀中的再来。”25 基督的第二次再来是如此近了，以至于它可能今天就会发生，甚至是在你读完这一页之前。

In a lighthearted way, I've heard Lutherans explain various ways in which this doctrine plays out in real life. I remember hearing one person say that he liked to eat dessert first at the supper table, prior to the main course. Then, if Jesus would come five minutes into the meal, that person would have had the joy of eating the dessert and the dessert wouldn't be left behind. I heard a Lutheran football coach say that for this reason he didn't "redshirt" his college football players. In case judgment day would come, he wanted to get benefits from his freshman players immediately. Personally, I think in both of these cases the real reasons for their actions were something different!

我曾以一种轻松愉快的方式听过路德宗信徒们解释这一教义在现实生活中的各样表现方式。我记得我曾听一个人说过，他喜欢在晚餐桌上先吃甜点，然后才是主菜。然后，如果耶稣在餐后五分钟出现，那么那个人就会享受到吃甜点的快乐，而甜点也不会被抛在后面。我曾听一个路德宗的橄榄球教练员说过，由于这个原因，他没有“红衫”他的大学橄榄球运动员（红衫：使成为红杉运动员，让大学运动员一年不参加比赛）。以防审判日会来临（无法让他从新人身上得到好处），他想立刻可以从他的新人球员们身上得到好处。我个人认为，在这两种情况下，他们的行为的真正动机是不同的！

But seriously, Lutherans do understand that Christ could return at any moment. The imminent coming of Christ permeates our thinking. Every day we realize that we must not continue in unrepented sin. We

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must cling to Christ in humble faith. We may not have a tomorrow to make things right. Every day we realize that this may be our great day of deliverance. Our troubles and sorrows may end today, as we are ushered into the splendor of heaven. Yes, every day could be the Day. Christ could come at any moment. God has promised us many things, but he has never promised us a tomorrow in this sin-filled world.

但是严肃地说，路德宗信徒们确实了解基督随时都有可能再来。基督迫在眉睫的再来布满着我们的思想。每天我们都意识到我们决不能持续在不悔改的罪中。我们必须在谦卑的信心之中紧紧依附于基督。我们也许没有一个可以把事情做好的明天了。每天我们都意识到今天也许就会是那给我们的伟大的拯救之日。我们的患难与愁苦也许今天就会结束了，就在我们被引领进入天国荣耀的那刻。是的，每天都有可能是那日。基督可能随时都会到来。上帝已经应许了我们许多事情，但是祂从未应许过我们一个在这个被罪恶充满的世界中的明天。

The apostles urged their readers to be watchful for the Last Day, even though they had various reasons (prior to A.D. 70) for knowing that the end could not happen immediately. How much more should we be personally vigilant and remind one another of the approaching Day, now that it could come at any moment.

使徒们力劝他们的读者们要对末日保持警醒，尽管他们有各样的理由（主后 70 年之前）来知道末日不会立刻发生。更何况是我们呢，我们岂不更应当自己警醒，并且彼此提醒那要来的那日，现在它可能随时会来。

Praying for Christ to come soon
祈求基督快来

Sometimes the question is raised whether it is proper to pray for Jesus to come soon. We have the answer both at the end of 1 Corinthians and at the end of Revelation. Both of these books have a similar prayer: “Come, O Lord!” (1 Corinthians 16:22) and “Come, Lord Jesus” (Revelation 22:20). It is fitting for us to have these words on our

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lips too.

有时候，人们会问，祈求耶稣快来是否合适。在哥林多前书的末尾以及启示录的末尾这两处，我们都拥有对于该问题的答案。这两卷书都有着一个类似的祷告。“主必要来”（哥林多前书 16：22）以及“我愿你来 ”（启示录 22：20）。对我们来说，我的唇间说出这些话来，同样也是合宜的。

Many Christian teachers believe that we include such a prayer when we pray the Second Petition of the Lord’s Prayer, “Your kingdom come.” The same is true with the Seventh Petition, “Deliver us from evil.” Ultimately God will deliver us from all evil when he brings us into his heavenly kingdom on the Last Day. This is part of what we pray for in the prayer our Savior taught us.

许多基督徒教师们相信，当我们用主祷文的第二祈求“愿你的国度降临”祷告的时候，我们就把那样的祷告包含了进去。对于第七祈求“救我们脱离凶恶 ”，也是同样的情况。最终，当上帝在末日把我们带入祂的天国的时候，祂就将把我们从所有的邪恶之中拯救出来。这是我们用我们的救主所教导我们的祷告词来祷告的内容一部分。

In 2 Peter 3:12, Peter said that we “look forward to the day of God and speed its coming.” This is a peculiar expression, that we “speed” Christ’s coming. One way Christian teachers believe that we may speed Christ’s coming is by praying for Jesus to come soon. So to speak, our prayers may hasten the coming of judgment day as God hears and answers them. Surely it is proper for us regularly to utter this prayer: “Come, Lord Jesus.”

在彼得后书 3：12，彼得说到，我们“等候并催促神的日子降临 ”（新译本），这是一种特别的表达方式，我们“催促”基督的降临。基督徒教师们所相信的一种我们催促基督降临的方式就是通过祈求耶稣快快降临。可以说，当上帝垂听并回应我们的祷告的时候，我们的祷告会催促审判日的降临。对我们而言，常常发出“主耶稣快来”这样的祷告当然是合宜的。

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Why the seeming delay?
为什么会有表面上的延迟呢？

All of this may raise a quandary in our mind, however. If the Bible says the second coming of Christ is near, why have two thousand years passed? Why has there been such a delay? Why does life continue to go on and on without interruption?

然而，所有这一切都可能会在我们头脑中引起一种困惑。如果圣经说基督的二次再来近了，那么为什么已经过去了两千年呢？为什么会有这样的延迟呢？为什么生活不断继续着而没有被打断呢？

The apostle Peter anticipated this question in his second epistle. He wrote, “You must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, ‘Where is this “coming” he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation’ ” (3:3,4).

使徒彼得在他的第二封书信中预见了这一问题。他写到，“（你们）该知道在末世必有好讥诮的人，随从自己的私欲出来讥诮说，‘主要降临的应许在哪里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样’ ”（彼得后书 3：3，4）。

The Holy Spirit led Peter to write two things to help us understand the seeming delay. First and foremost, we must remember that God’s time is not our time. Peter wrote, “Do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day” (2 Peter 3:8, alluding to Psalm 90:4). For God, these past two thousand years have not been a long time. They have been like a day or two. God’s perspective on time is different from ours. It’s like a billionaire who is charged $10,000 for a new roof. For him, $10,000 is a drop in the bucket, whereas for many others, the amount might seem huge.

圣灵引导彼得写下两件事情来帮助我们理解这看上去的延迟。首要的，我们必须记得上帝的时间并非我们的时间。彼得曾写到，“亲爱的弟兄啊，有一件事你们不可忘记，就是主看一日如千年，千年如一日”（彼得后书 3：8，投射诗篇 90：4）。对于上帝而言，这些过去的两千年并没非很长时间。它们就像是过去了一两天。上帝对于时

间的看法和我们对于时间的看法是不同的。这就像是一位因一个新的屋顶而被索要 10，000 美金的亿万富翁，对于他而言，10，000 美金不过是九牛一毛，然而对许多其他人而言，这个数量也许看起来很大。

In this regard, one can recall how it went in Old Testament times. God made promises, but it often took a long time from our point of view for them to be fulfilled. Around 2100 B. C., God promised Abraham that his descendants would possess the land of Palestine (Genesis 12:7). This was not fulfilled until almost seven hundred years later, when Joshua led the Israelites to conquer the Promised Land. Around 400 B.C., the prophet Malachi predicted that Elijah would come to prepare the way for the Savior (Malachi 4:5). This wasn't fulfilled until some four hundred years later, when John the Baptist arrived on the scene (Matthew 11:14). This may seem like a long time to us, but from God's point of view there was no delay. For him a thousand years are like a day.

就这一点而言，我们可以想到在旧约中的这种情况。上帝曾许下各样的应许，但是从我们的视角来看，通常很长时间之后它们才会被应验。大约主前 2100 年左右，上帝曾应许亚伯拉罕，他的后裔们会拥有巴勒斯坦那片土地（创世记 12：7）。这几乎直到 700 年之后当约书亚带领以色列人征服应许之地的时候才得以被应验。在主前 400 年左右，先知玛拉基曾预言以利亚会来预备救主的道路（玛拉基书 4：5）。这直到四百多年之后当施洗约翰到场的时候才得以被应验。这对我们来说可能是一段很长的时间，但是从上帝的视角来看，并没有什么延迟。在祂看来，一千年就像一天。

Second, Peter said that God has a gracious purpose for withholding judgment day. Peter continued, "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). God in grace is giving more and more people a time to repent and be saved. Revelation 6:11 says that the full number of Christian martyrs needs to be "completed" before the end comes. God has elected a full number of people to enjoy heaven. He won't bring judgment day until all of them have been brought to faith in Christ. Perhaps we can think

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of it this way: If judgment day had come a hundred years ago, you and I would not have had the chance to be in heaven. So God, with love for sinners and a desire for them to be saved, is patiently waiting.

其次，彼得曾说，上帝让审判日尚未来到，有着祂恩慈的目的。彼得继续说到，“主所应许的尚未成就，有人以为祂是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改”（彼得后书 3：9）。上帝在恩典之中，正在给越来越多的人们悔改并被拯救的时间。启示录 6：11 说基督徒殉道者们的数目需要在末日来到之前被“满足”。上帝已经拣选了一整批满数目的人来享受天国。祂将直到他们所有人都被带入到对基督的信心之中的时候才会让审判日到来。可能我们可以以这样的方式来思考这一点，如果审判日 100 年前就已经来到了，那么你和我将不会有机会在天堂了。因此上帝，带着对罪人们的爱以及想要他们被拯救的渴望，正在耐心地等待着。

But the promises of God still stand. Judgment day will come soon, just as God’s Word has declared. In Peter’s powerful section dealing with the time of judgment day, he added, “They [the scoffers] deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men” (2 Peter 3:5-7). The mighty Word of God created the universe. That same Word has decreed a final day of judgment. Since God’s Word has spoken, it will surely happen, in God’s time.

但是上帝的那些应许仍然站立。审判日必会快来，正如上帝的话语所已经宣告的。在彼得用来说明审判日的时间的那部分强有力的经文中，他又说到，“他们（那些讥诮们）故意忘记，从太古凭神的命有了天，并从水而出借水而成的地。 故此，当时的世界被水淹没就消灭了。但现在的天地，还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧”（彼得后书 3：5-7）。上帝大能的话语创造了整个宇宙。这同样的话语已经下了裁决，表明会有一个最后的

审判日的到来。既然上帝的话语已经如此说了，那么它就一定将会在上帝的时间之中发生。

And if judgment day was near at the time of the apostles, we can only assume that it is even nearer now. Paul wrote, “Our salvation is nearer now than when we first believed” (Romans 13:11). Each day brings judgment day one day closer. The longer the world stands, the nearer we are to Christ’s second coming.

并且如果审判日如果在使徒们的时代就已经近了，那么我们只能认为现在甚至更近了。保罗曾写到，“我们得救，现今比初信的时候更近了”（罗马书 13：11）。每一天让审判日又近了一天。这个世界存在的时间往前更推进，我们离基督的二次再来就更近了。

Hints of a delayed coming in the Bible
圣经中那些对于延迟降临的暗示

The truth is that not all of the scriptural evidence points to an immediate second coming of Christ. There are some hints in the Bible that the coming of Christ might take a while, looking at it from a human point of view.

真理是，并非所有的圣经证据都指向了基督很快会二次再来。当我们从人的角度来看的时候，在圣经中有一些关于基督的降临会需要一段时间的暗示。

For example, several of Christ’s parables hint at an extended time before judgment day. In the parable of the ten virgins, “the bridegroom was a long time in coming, and they all became drowsy and fell asleep” (Matthew 25:5). In the parable of the talents, the owner returned “after a long time” (Matthew 25:19). In the parable of the ten minas, the “man of noble birth went to a distant country to have himself appointed king” (Luke 19:12). This last parable actually was spoken to correct those who thought that the kingdom of God was going to appear at once (verse 11).

比如，基督的几个比喻暗示了在审判日前的一段被延长了的时间。在十童女的比喻之中，“新郎迟延的时候，她们都打盹睡着了”（马太福音 25：5）。在各人才干的那一比喻之中，主人“过了许久 ”

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才回来（马太福音 25：19）。在十弥拿的比喻中，那个“贵胄往远方去，要得国回来”（路加福音 19：12）。这最后的比喻被说出事实上是为了指出那些认为神的国度将会立刻显现的人们的错误（路加福音 19：11）。

In regard to his signs of the end, Jesus implies that the end will not come immediately when the signs are first seen. The signs are “the beginning of birth pains” (Matthew 24:8). Jesus says that wars and revolutions “must happen first, but the end will not come right away” (Luke 21:9).

关于耶稣末日降临的那些预兆，祂暗示当这些预兆首先被看到的时候，末日不会立刻来到。这些预兆是“生产之难的起头”（马太福音 24：8）。耶稣说各种战争和革命“必须先有，只是末期不能立时就到”（路加福音 21：9）。

Sometimes the apostles, who spoke of judgment day as near, wrote as if they expected their own deaths to happen first. Paul wrote to Timothy, “The time has come for my departure” (2 Timothy 4:6). Paul could say that he desired to “depart and be with Christ” because “to die is gain” (Philippians 1:21-23). Peter, in speaking about the tent of his body, said, “I know that I will soon put it aside” (2 Peter 1:14).

有时候，那些说审判日近了的使徒们，写下那些话就好像他们自己的死会先发生一样。保罗写给提摩太，“我现在被浇奠，我离世的时候到了”（提摩太后书 4：6）。保罗可以说，他想要“离世与基督同在”因为“死了就有益处”（腓立比书 1：21-23）。彼得，在说到他的身体这帐篷的时候，说到，“（我）知道我脱离这帐棚的时候快到了”（彼得后书 1：14）。

Believers are also encouraged to be “patient” regarding the Lord’s coming. James wrote, “Be patient, then, brothers, until the Lord’s coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. You too, be patient and stand firm, because the Lord’s coming is near” (James 5:7,8). As farmers wait for their crops to ripen, so we are to be patient, waiting for Christ’s return.

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信徒们也同样被鼓励对于主的降临需要“耐心”。雅各曾写到，“弟兄们哪，你们要忍耐直到主来。看哪，农夫忍耐等候地里宝贵的出产，直到得了秋雨春雨。 你们也当忍耐，坚固你们的心。因为主来的日子近了”（雅各书 5：7，8）。就像农民等待他们的庄稼成熟一样，因此我们也是要有耐心，等待基督的再来。

The book of Revelation especially hints at some duration of time prior to judgment day. When the fifth seal is opened in the visions of Revelation, the apostle John sees the souls of martyrs in heaven who are eagerly waiting for judgment day to occur. They are given robes and told to “wait a little longer” (Revelation 6:11). The visions of the seals, the trumpets, the witnesses, and the beasts all represent events that will happen during the New Testament era, culminating on judgment day. These events call for “patient endurance . . . on the part of the saints” (Revelation 13:10). In addition, Revelation 20 says that Satan is to be bound for “a thousand years” (verse 2). Though time references in Revelation like “a thousand years” are not meant to be literal, still a certain amount of time is implied for these events to take place.

启示录这卷书特别暗示了审判日之前的一段时间。当在启示录那些异象之中的第五个印被打开的时候，使徒约翰看到了那些在天堂急切等待着审判日到来的殉道者们的灵魂。他们被赐予了白衣并被告知“还要安息片时”（启示录 6：11）。那些印、号筒、见证人、兽的异象都代表了新约时期直到审判日这一高潮期间会发生的各样事件。这些事件邀请“圣徒们忍耐”（启示录 13：10，NIV）。另外，启示录 20 章说撒旦是要被捆绑“一千年”（启示录 20：2）。尽管启示录里面诸如“一千年”这样的时间参照并不是字面义，然而这些事件的发生仍然被暗示需要一定的时间。

It is interesting to notice that the apostles did not stop making plans for the future, even though they stressed so much that the end was near. They commonly spoke as if they would still be alive on earth in a year or two. Paul spoke about his plans to “go to Spain” (Romans 15:23-25). John wrote about his intentions to “visit you and talk with you face to face” (2 John 12). The epistles are filled with the personal plans of the authors (1 Corinthians 4:19; 2 Corinthians 12:14; Philippians 2:19; 1

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Timothy 3:14; 2 Timothy 4:11; Philemon 22). The apostles did not sit on their hands, waiting. They acted as if there was still time remaining.

有趣的是，我们注意到使徒们并没有停止为未来做各样计划，尽管他们是如此多地强调末日近了。他们通常说话的时候好像他们还会在地上活个一年两年的。保罗谈到了他要“去西班牙”（罗马书 15：23-25）的那些计划。约翰写到了他的那些想要“到你们那里，与你们当面谈论 ”的意向（约翰二书 12）。各书信中满是作者们的那些个人计划（哥林多前书 4：19；哥林多后书 12：14；腓立比书 2：19；提摩太前书 3：14；提摩太后书 4：11；腓利门书 22）。使徒们并没有坐着干等，他们采取行动，好像还有时间的样子。

Our attitude
我们的态度

So what is our attitude? Like the apostles, we do not stop making plans for the future. We don’t quit our jobs to stare into the sky. We know the world may lurch along for another ten, one hundred, or one thousand years. We do all we can to spread the gospel and to make the world a better place in some way.

因此我们的态度是什么呢？就像使徒们，我们并不会停止为了未来做各样计划。我们不会停下我们的工作然后两眼凝视天空。我们知道这个世界可能还会再蹒跚前行十个、一百个或者一千个年头。我们做所有我们能做的去传讲福音，并且使这世界成为在某种意义上的一个更好的地方。

But we know the world may also end today or tomorrow. So we don’t put off matters of repentance and faith. We don’t imagine that our huts on this earth are our real homes. As we go about our day, we think about the possibility that Christ could appear at any moment. We most of all want to stay close to Jesus in faith. We use his Word and sacraments so that his grace is with us.

但是我们知道这个世界也可能今天或者明天就结束了。因此我们不推迟悔改及信心这些事情。我们不把我们在这地上的小屋误认为是我们真正的家。当我们开始我们的一天的时候，我们想到基督可能会

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随时显现。我们首先想要的是在信心之中与基督保持亲近。我们使用祂的话语和圣礼，好让祂的恩典与我们同在。

And we can use the signs of the end as warnings and reminders. When we hear of an earthquake, we think “Jesus is coming soon.” When we hear of a war, we think “Jesus is coming soon.” When we hear of false teachers, we think “Jesus is coming soon.”

并且我们可以使用末日的那些预兆作为一些警告和提醒。当我们听到地震的消息时，我们会想“耶稣必快来”。当我们听到战争的消息时，我们会想“耶稣必快来”。当我们听到假教师们的时候，我们会想“耶稣必快来”。

Someone once said that the signs of the end are like God knocking on the door of the world. He wants to get our attention, so he allows a famine or disease to spread. He allows evil to gain strength. That is God knocking on the door, indicating that this world is on the way out. That is God knocking on the door, telling us he is coming soon.

有人曾经说过，末日的预兆就像上帝在敲这个世界的门。祂想要引起我们的注意，因此祂允许饥荒或者疾病的传播。祂允许邪恶得势。那就是上帝正在敲门，表明这个世界即将灭亡。那就是上帝正在敲门，告诉我们祂必快来。

Jesus says the signs of the end are like the labor pains of a pregnant woman. “Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains” (Matthew 24:7,8). Have you ever been in a labor room? Once labor pains begin, one thing is for certain—a birth is coming soon. A nurse once told my wife and me in that situation, “We’ve never left a baby inside.” So it is now that the signs of the end are evident. The birth of eternity is coming soon. It’s inevitable.

耶稣说，末日的那些预兆就像一个怀孕的妇女的产痛。“民要攻打民，国要攻打国。多处必有饥荒，地震。这都是生产之难的起头”（马太福音 24：7，8）。你是否曾经在一间产房中间呆过呢？一旦产痛开始的时候，有一件事是确定的——一次出生就要到来了。一个护士曾经在那样的情形下对我的妻子和我说，“我们从未把一个婴儿

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留在（女人的）里面。”因此，现在，末日的各样预兆是明显的。那永恒的出生必要快来。这是不可避免的。

One Christian author put it this way: “Churchmen of every age have expected to see the fulfillment of the eschatological hope within their lifetimes. . . . In every age, the dynamics of the end times have always been present. . . .We look at our own age and say, ‘Surely these are the last of the last days.’ Like our illustrious predecessors, we may be wrong. But what is certain is that one day, one generation will be right. Therefore all generations must be prepared.”26

一个基督徒作家曾这样说到，“每个时代的教徒们都期待着在他们的有生之年看到末世论的盼望的应验.....在每个时代，末世的动力总是在那里.....我们看着我们自己的时代然后说，‘当然这些就是那末后的日子中的末后了。’就像我们那些有名的前辈们，我们也可能是错的。但是确定的是，有一天，有一代的人将会是正确的。因此，所有的世代必须都要预备好。” 26

“Wake, awake, for night is flying,”
The watchmen on the heights are crying,
“Awake, Jerusalem, arise!”
Midnight hears the welcome voices
And at the thrilling cry rejoices:
“Oh, where are all you virgins wise?
The Bridegroom comes—awake!
Your lamps with gladness take! Alleluia!
With bridal care Yourselves prepare
To meet the Bridegroom who is near.”

“醒来吧，因为黑夜在飞逝，”
高处的那些守望者们如此呼喊，
“醒来吧，耶路撒冷，兴起吧！”
午夜听见了迎接的声音
并兴奋地尖叫到：
“噢，所有聪明的童女们，你们在何处呢？
那位新郎来到了——醒来吧！
高兴地拿起你们的灯吧！哈利路亚！
你们当照料好新娘，

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预备迎接那位近了的新郎吧。”

Text: Philipp Nicolai (1556–1608, German Lutheran pastor)
(CW 206:1)

文本：腓利•尼古拉（1556-1608，德国路德宗牧师）（基督徒敬拜 206：1）

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5

What Can We Expect While We Are Waiting?
我们在等待的时候可以预期些什么呢？

People sometimes talk about the “narrow Lutheran middle road.” On numerous issues, Bible-believing Lutherans avoid extremes on both sides. So it is, as we describe what we can expect on the earth in these last days.

人们有时候会谈论那“路德宗狭窄的中间道路。”在很多情况下，相信圣经的路德宗信徒们会避免走两个极端。同样，当我们描述在这些末后的日子里我们所能预期的事情时，也是如此。

Some Christians paint a pitch-black picture, without any glimmer of hope or relief. Leaning on one group of Bible passages while minimizing or ignoring others, they see nothing but unrelieved misery and trouble on earth until Christ returns.

一些基督徒们描绘了一幅漆黑的画面，没有一丝盼望或安慰的微光。当他们倚靠一组圣经经文却轻视或忽视其它经文的时候，就会在到基督再来之前除了并未减轻的、地上的患难与苦难，他们就什么也看不到。

Other Christians paint a rosy picture. They expect conditions on earth to improve, until we have almost heaven-like conditions on earth. They also lean on one group of Bible passages while minimizing or ignoring others.

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另外的一些基督徒们则描绘了一幅灿烂美好的画面。他们期待地上的情况会变得更好，直到我们在地上拥有几乎天堂般的景况。同样，他们也是在倚靠一组圣经经文却轻视或忽视其它的经文。

As we permit the full scope of Bible passages to guide us, we will see a balanced picture. There is much that is troublesome and frightening, but not all is bad.

当我们让圣经经文的完整范围来引导我们的时候，我们将看到一幅平衡的画面。有许多患难和可怕的事，但并非所有都是坏的。

We can expect trouble and wickedness
我们可以预期患难与邪恶

It is fair to say that the majority of the signs given by Jesus indicate that we can expect trouble and evil. We can expect calamities in nature like earthquakes. We can expect social problems like war and revolution. We can expect difficulties for the church, including false teachers and persecution. We shouldn't be surprised when all these things happen.

由耶稣所给出那些预兆的大部分都表明了我们可以预期患难与邪恶，这样说是公平的。我们可以预期自然界中的各样灾难，如地震之类。我们可以预期各样的社会问题，如战争与革命等。我们可以预期那些对于而言教会的困难，包括假教师们及逼迫。当所有这些事情发生的时候，我们不应该感到惊讶。

In regard to human behavior, Jesus says, "Because of the increase of wickedness, the love of most will grow cold" (Matthew 24:12). Though human behavior has been corrupt ever since the fall into sin in the Garden of Eden, Jesus says that wickedness will actually increase in the last days. Listen to the apostle Paul: "There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power" (2 Timothy 3:1-5). In short, Paul said, "Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the

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days are evil" (Ephesians 5:15,16).

关于人类的行为，耶稣说到，“只因邪恶（和合本译作‘不法’）的事增多，许多人的爱心，才渐渐冷淡了”（马太福音 24：12）。尽管自从在伊甸园的犯罪堕落之后，人类的行为已经败坏了，耶稣还是说邪恶确实会在末后的日子中加增。听一下使徒保罗所说的吧：“你该知道，末世必有危险的日子来到。因为那时人要专顾自己，贪爱钱财，自夸，狂傲，谤讟，违背父母，忘恩负义，心不圣洁，无亲情，不解怨，好说谗言，不能自约，性情凶暴，不爱良善，卖主卖友，任意妄为，自高自大，爱宴乐不爱神。有敬虔的外貌，却背了敬虔的实意。这等人你要躲开”（提摩太后书 3：1-5）。简而言之，保罗说到，“你们要谨慎行事，不要像愚昧人，当像智慧人。要爱惜光阴，因为现今的世代邪恶”（以弗所书 5：15，16）。

The earth in its last days has been compared to a human body wearing out and winding down before death. Just as sickness, weakness, and deterioration indicate that death is approaching, so the convulsions and tragedies of this world indicate that the end of this world is approaching. Martin Luther (1483–1546) said, "Heaven and earth shall creak as an old house that is on the very verge of falling and crashing down."27

末后日子里的世界已被比作为了一个死前被耗尽且松垮的人。正如疾病，软弱以及恶化表明死亡正在逼近，同样，这个世界的动乱与悲剧也表明了这个世界的末日正在逼近。马丁·路德（1483–1546）曾说到，“天地会吱吱作响，就像一栋濒临倒塌边缘的老房子一样。”27

But why must there be such evil and trouble? The obvious answer is because the world is sinful and the devil is active. But behind it all, we recognize that God in his wisdom has chosen not to separate good from evil during the course of this age on earth. He intends to separate good from evil only on the Last Day. Remember the parable of the weeds among the wheat:

但是为什么世上一定会有邪恶和患难呢？答案是显而易见的，因为世界是罪恶的，并且魔鬼也是活跃的。但是在所有这些背后，我们

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意识到上帝在祂的智慧之中已经选择了在地上的这个时代的进程中不把善从恶中分离出来。祂想要在末日的时候再把善从恶中分离出来。请记住那个稗子在麦子中的比喻：

The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. . . . The servants asked him, “Do you want us to go and pull them up?” “No,” he answered, “because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.” (Matthew 13:24-30)

耶稣又设个比喻对他们说，天国好像人撒好种在田里。 及至人睡觉的时候，有仇敌来，将稗子撒在麦子里，就走了。 到长苗吐穗的时候，稗子也显出来.....仆人说，“你要我们去薅出来吗？”主人说，“不必，恐怕薅稗子，连麦子也拔出来。容这两样一齐长，等着收割。当收割的时候，我要对收割的人说，先将稗子薅出来，捆成捆，留着烧。惟有麦子，要收在仓里。”（马太福音 13：24-30）

Some years ago my family and I were involved in seeding some new grass at church. Very soon after the grass sprouted, we could see weeds also coming up. We wondered if we should start pulling up the weeds. We were told to wait, because by pulling the weeds we could damage the new grass. Only after the grass and weeds were fully grown did we attend to removing the weeds. So also God, in his wisdom, has chosen not to remove evil from this world until judgment day. Somehow this is in the best interests of his church. We can’t explain how. Maybe God has in mind to convert some of the descendants of the world’s wicked people. Therefore he has to keep the wicked people on the earth in the interest of his church and the salvation of souls. At any rate, we can expect trouble and wickedness as we wait for Christ’s second coming.

几年前我的家庭和我一起参与了在教会播种新草的事情。当草发芽之后不久，我们就看到了稗子（野草）也冒出来了。我们就想我们是否应该要开始把那些稗子也拔出来。我们被告知要等待，因为当我

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们拔出稗子的时候我们也会伤到新草。只有在草和稗子完全长起来的时候，我们才会注意去清除那些稗子。因此，上帝在祂的智慧之中，也同样已经选择了直到审判日来到之前，不去把邪恶从这个世界中清楚。以某种方式，这是对于祂的教会来说最有益处的，而我们却无法解释以何种方式。也许上帝心里想着让这个世界的恶人们的后裔中的一些人回转。因此祂不得不为了祂教会的益处以及灵魂的得救而把恶人留在这个世上。无论如何，当我们等待基督的二次再来的时候，我们可以预期患难与邪恶。

We see these things happening
我们看到这些正在发生着的事情

Of course, we only need to watch the nightly news or read the daily newspaper to realize that these predictions of trouble and wickedness are being fulfilled all around us, as they have been throughout the New Testament era. A separate book could be written on this topic alone. Here are just a few examples:

当然，我们只需要看晚间新闻或读日报，就会意识到这些对患难与邪恶的预言正在我们的周围被应验，就像它们在整个新约时代已经被应验了一样。关于这个话题可以单独写一本书。以下只是几个例子：

- It is estimated that 40 million people died in Europe during the Black Death.
- 据估计黑死病期间有四千万人死在了欧洲。
- With improved instrumentation, scientists detect some 20,000 earthquakes per year.
- 科学家们使用被改进的仪器每年探测到大约 2 万次地震。
- The *World Almanac* indicates that since A.D. 526 there have been 78 storms, floods, tidal waves, earthquakes, and volcanoes that killed at least ten thousand people.28
- *世界年历（World Almanac ）*指出，自主后 526 年以来，共有 78 次风暴、洪水、潮汐、地震和火山爆发，造成至少一万人死亡。28

- It is estimated that over one billion people do not have enough food to eat and over six million children under age five die each year from hunger and related causes.29
- 据估计，超过 10 亿人没有足够的食物吃，每年有 600 多万 5 岁以下的儿童死于饥饿及相关原因。29
- It is estimated that there may have been one billion abortions worldwide since the beginning of the 20th century.
- 据估计，自从 20 世纪初以来，全世界可能有 10 亿例堕胎。

How startling this is! Remember that this is a world that God originally created as "very good" in every respect. The world as God made it was perfect, without any trouble, sorrow, or evil. What we see is a startling testimony to the fact that this world has been ruined by sin. This present world is not what God originally intended. Because of sin, "the whole creation has been groaning as in the pains of childbirth right up to the present time" (Romans 8:22).

这是多么令人震惊啊！记得这是一个——上帝起先所创造的、在每个方面都"甚好"——的世界。这个上帝所造的世界曾是完美的，没有患难、悲伤或邪恶的。我们所看到的是一个对于——这个世界已经被罪所败坏——这一事实的令人震惊的见证。因为罪，"我们知道一切受造之物，一同叹息劳苦，直到如今"（罗马书 8：22）。

War

战争

The topic of war deserves some special attention. Jesus clearly says, "You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom" (Matthew 24:6,7). We can expect wars to continue until Jesus returns.

战争的主题值得一些特别的注意。耶稣清楚地说到，"你们也要听见打仗和打仗的风声，总不要惊慌。因为这些事是必须有的。只是末日还没有到。民要攻打民，国要攻打国。多处必有饥荒，地震"（马太福音 24：6，7，NIV 将末期翻译成末日）。我们可以期待直到耶稣再来之前战争都将会持续下去。

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Of course, this is exactly what we see. Some have commented that human history is in large part a history of warfare. War is a constant. Only the technology and the excuses have changed. If anything, war has simply become more frightening with the increasingly lethal power of modern weaponry. One statistician has estimated that “some fourteen thousand wars have been fought over the centuries.”30Lest we think that human beings are progressing upward in this regard as the centuries pass, we can note that some 35 to 40 million soldiers were killed in hundreds of wars during the 20th century.31That doesn’t count the millions of civilians who also died. Think of the untold human misery and pain of human warfare! The whole topic is repulsive, because it shows in the starkest way the pitiful state of human life under the dominion of sin.

当然，这实在就是我们所看到的。有些人曾评论过，人类历史在很大程度上是一部关于战争的历史。战争是一件持续不变的事，改变的只是科技以及各种借口而已。如果说有什么不同的话，那就是随着现代武器日益强大的杀伤力，战争变得更加可怕了。一位统计学家曾估计过，“几个世纪以来，大约发生了 14000 场战争。”30　为了避免我们认为随着时间的流逝，人类在这方面正在进步，我们可以注意到，在 20 世纪的数百场战争中，大约有 3500 万至 4000 万的士兵丧生。31 这还不包括同样也死去了的数百万平民。想想人类无尽的苦难和战争的痛苦吧！这整个主题令人厌恶，因为它以最鲜明的方式展示了在罪的统治下的人类生命的可怜状态。

There are many who think that it rests in man’s power to rid the world of war, perhaps by political action or by converting to “new age” thinking. Sadly, we know this is impossible. People touted World War I as the “war to end all wars,” but it was followed by an even worse war only one generation later. After fighting Nazism, there was war to stop communism. After fighting communism, there was war against jihad. There is always some new reason to fight.

有许多人认为，消除世界战争取决于人类的力量，也许是通过政治行动，也许是通过人们的思想转变为“新纪元”思想。可悲的是，我们知道这是不可能的。人们吹嘘第一次世界大战是“结束所有战争的战争”，但仅仅一代人之后，一场更糟糕的战争就接踵而至了。在

与纳粹主义斗争之后，又发生了阻止共产主义的战争。在对抗共产主义之后，又爆发了反对圣战的战争。人们总是会有新的、让他们去战斗的理由。

As Christians we should always work and pray for peace. Jesus says, “Blessed are the peacemakers” (Matthew 5:9). Paul urged us to pray “for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Timothy 2:2). Yet we have no Pollyanna dreams of actually seeing a friendly world with love and harmony between all nations. Sin remains in the world, and the Bible has promised that “nation will rise against nation.”

作为基督徒，我们应当总是为和平努力与工作。耶稣说，“使人和睦的人有福了，因为他们必称为神的儿子”（马太福音 5：9）。保罗曾劝勉我们“为君王和一切在位的”而祷告（提摩太前书 2：2）。然而，我们并没有一个——确实地看见一个友好的、所有国家之间充满爱与和谐的世界——的盲目乐观的梦想。罪还在这个世界之上，并且圣经也已经应许了“国要攻打国”。

As believers in the Lord, however, we do not need to be alarmed by wars and rumors of wars. “Such things must happen” (Matthew 24:6). This is God knocking on the door, urging us to be ready for the return of his Son. God still is in control. Wars and rumors of wars remind us that Jesus must be coming soon.

然而，作为在主里面的信徒们，我们不需要因为各样的战争和战争的风声而感到惊慌。“这些事是必须有的”（马太福音 24：6）。这是正在敲门的上帝，劝勉我们预备好祂的儿子的再来。一切还是在上帝的掌管之中。那些战争以及战争的风声提醒我们耶稣必要快来。

False teaching and apostasy

假教导与背教者

Perhaps the topic of false teaching also deserves special attention. Just as the history of the world is in large part a history of warfare, so church history is in large part a history of false teaching and the church’s reaction to it.

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可能假教导的这一主题也同样值得特别的注意。正如世界历史在很大程度上是一部关于战争的历史，同样教会历史在很大程度上也是一部关于假教导以及教会对之回应的历史。

False teaching and apostasy are amply predicted in the Bible. Jesus says, “Many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people” (Matthew 24:10,11). Paul wrote, “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons” (1 Timothy 4:1). Later Paul added, “The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths” (2 Timothy 4:3,4). Jude repeated the prediction of the apostles, “ ‘In the last times there will be scoffers who will follow their own ungodly desires.’ These are the men who divide you, who follow mere natural instincts and do not have the Spirit” (Jude 18,19).

假教导和背教者在圣经中有足够多处被预言到。耶稣说，“那时，必有许多人跌倒，也要彼此陷害，彼此恨恶。且有好些假先知起来，迷惑多人”（马太福音 24：10，11）。保罗曾写到，“圣灵明说，在后来的时候，必有人离弃真道，听从那引诱人的（邪）灵，和鬼魔的道理”（提摩太前书 4：1）。后来保罗又说到，“因为时候要到，人必厌烦纯正的道理。耳朵发痒，就随从自己的情欲，增添好些师傅。并且掩耳不听真道，偏向荒渺的言语”（提摩太后书 4：3，4）。犹大重复了使徒们的预言，“末世必有好讥诮的人，随从自己不敬虔的私欲而行。这就是那些引人结党，属乎血气，没有圣灵的人”（犹大书 18，19）。

Every age has had its examples. Since New Testament times, two colossal religious systems stand above the crowd, Roman Catholicism and Islam. Each claims a fifth or more of the world’s current population. We will consider the rise of the papacy and the false teachings of Roman Catholicism in the next chapter. Here we can simply say that Islam is a monstrous fulfillment of the Bible’s prophecies of false teaching and a

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powerful tool of Satan. The regions of the world where Muslims are in political control generally have few Christians, and Christian evangelization is commonly forbidden by law. Some of these areas, like northern Africa, once had thriving Christian communities. Here is evidence of people “abandon[ing] the faith” and following “things taught by demons.” Here is a sign that Jesus is coming soon.

每个时代都有它的一些例子。自从新约时代以来，两大宗教系统已鹤立鸡群，它们就是天主教与伊斯兰教。它们各自拥有全世界当前人口的五分之一或者更多。我们将会在下一章中思考教皇职的兴起以及罗马天主教的假教导。在这里，我们可以简单地说伊斯兰教是一项圣经关于假教导的预言的巨大应验以及撒旦的一项强而有力的工具。在这个世界上穆斯林处于政治上统治地位的那些地方通常基督徒很少，并且基督徒传福音通常都是被法律所禁止的。其中的一些地区，像北非，曾有过不少兴旺的基督徒社区。这就是人们“弃绝信仰”并且跟随“恶魔所教导的那些事”的证据。这就是耶稣必要快来的一个预兆。

Particularly troubling today in the visible church is the denial of biblical authority through the higher critical method of biblical interpretation. Large segments of the visible church say that the Bible has errors. They have lost their confidence in what the Bible says and, consequently, can question or deny all traditional Christian doctrines. When the World Council of Churches organized in 1948, participants could not even agree on the doctrine of the Trinity.32Today large segments of the visible church deny that Jesus paid for the sins of the world (the vicarious atonement), the heart and core of Bible teaching.

特别地，在当今有形教会中的令人困扰的事情是藉着对于圣经诠释使用高等批判的方法而否定圣经的权柄。大部分的有形教会都说圣经有错误。他们已经失去了对于——圣经之所言——的信心，并且，结果是，他们可以质疑或者否定所有传统的基督教教义。当世界基督教联合会在 1948 年被组织起来的时候，参与者们甚至都无法在三位一体的教义上达成一致。32 今天大部分的有形教会都否认了耶稣为

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全世界的罪付上了代价（那替代性的赎罪祭），那圣经教导的心脏与核心。

Surely in these last days, we all need to be on the alert for false Christs and false prophets. Jesus warns, “Watch out that you are not deceived. For many will come in my name, claiming, ‘I am he,’ and, ‘The time is near.’ Do not follow them” (Luke 21:8). We need to “test the spirits to see whether they are from God, because many false prophets have gone out into the world” (1 John 4:1).

当然在这些末后的日子之中，我们所有人都需要警惕假基督们与假教师们。耶稣警告说，“你们要谨慎，不要受迷惑，因为将来有好些人冒我的名来，说，‘我是基督’，又说，‘时候近了’，你们不要跟从他们”（路加 21：8）。我们需要“试验那些灵是出于神的不是。因为世上有许多假先知已经出来了”（约翰一书 4：1）。

Persecution of Christians

基督徒们受到的逼迫

Finally, we should think in a special way about the persecution of Christians. Jesus gives unequivocal prophecies that persecution will come. He says, “You will be handed over to be persecuted and put to death, and you will be hated by all nations because of me” (Matthew 24:9). He continues, “You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death. All men will hate you because of me” (Luke 21:16,17).

最后，我们应当以一种特别的方式来思想关于基督徒们所受到的逼迫的事情。耶稣给出了一些明确的预言，表明逼迫一定会来到。祂说，“人要把你们陷在患难里，也要杀害你们。你们又要为我的名，被万民恨恶”（马太福音 24：9）。祂继续到，“连你们的父母，弟兄，亲族，朋友，也要把你们交官。你们也有被他们害死的。你们要为我的名，被众人恨恶”（路加福音 21：16，17）。

The book of Acts gives ample testimony to the fulfillment of these prophecies in the early church. The apostles were jailed and flogged (Acts 5:18,40). Stephen was stoned to death (Acts 7:58). Saul went from house to house, putting believing men and women in prison (Acts 8:3).

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King Herod “had James, the brother of John, put to death with the sword” (Acts 12:2). The missionary Paul was stoned and left for dead at Lystra (Acts 14:19). He was stripped and severely flogged at Philippi (Acts 16:22,23). Later Paul could report, “Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned” (2 Corinthians 11:24,25).

使徒行传这卷书对于在早期教会中这些预言的应验给出了充分的见证。使徒们被下在监中并被鞭打了（使徒行传 5：18，40）。司提反被石头打死了（使徒行传 7：58）。扫罗挨家挨户地走过去，把相信耶稣的那男女女女下了监（使徒行传 8：3）。希律王“用刀杀了约翰的哥哥雅各”（使徒行传 12：2）。宣教士保罗在路司得被石头砸并且被认为是死了就被扔在了那里（使徒行传 14：19）。他在腓立比被剥了衣服并且被棍打（使徒行传 16：22，23）。之后保罗告知我们，“被犹太人鞭打五次，每次四十，减去一下。 被棍打了三次，被石头打了一次，遇着船坏三次，一昼一夜在深海里”（哥林多后书 11：24，25）。

But persecution is not something limited to the 1st century. Even in our so-called enlightened age, Christians are commonly persecuted for their faith. It has frequently been said that more Christians were put to death for their faith in the 20th century than in all previous centuries combined. Some estimate that there were more than one hundred million martyrs in the past century.33Admittedly, statistics on a matter like this are impossible to collect. But whatever the statistics, it is a fact that the persecution of Christians is rampant in our world.

但是逼迫并非某件仅限于一世纪的事。甚至在我们所谓的启蒙时代，基督徒们通常都会因为他们信仰的缘故被逼迫。人们经常说，在 20 世纪，因信仰而被处死的基督徒比之前所有世纪的总和还要多。有人估计，过去的一个世纪之中，有超过一亿的殉道者。33 诚然，对于像这样的事情，统计数据是不可能收集的。但无论统计数字如何，在我们这个世界，对于基督徒的逼迫是猖獗的，这是一个事实。

We should not be surprised when persecution comes to us and other believers. Presently, many of us may live in parts of the world where our lives are not threatened for the sake of Christ. We thank God for his gift

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of peaceful societies in which Christians can worship freely. Still, we should always be prepared to give up our lives for Christ if necessary in the future. Even now there may be ridicule and other forms of hatred that we should patiently endure for our faith. And certainly our hearts go out to those believers who are losing their lives or the lives of loved ones for the gospel. If we can do anything to help them, we should do so. Otherwise, we commend to our gracious Lord in prayer those who are being persecuted.

当逼迫临到我们和其他信徒们的时候，我们不应该感到惊讶。现在，我们中的许多人可能生活在世界上的某些——在那里我们的生命不会因基督而受到威胁的——地方。我们感谢神赐给我们和平的社会，让基督徒们可以自由地敬拜。然而，如果将来有必要，我们也要随时准备为基督舍命。即使是现在，也会有嘲笑以及其它形式的仇恨，我们应当为我们的信仰耐心地忍受。当然，我们的心也会同情那些因福音而失去生命或所爱之人生命的信徒们。如果我们有什么能做的来帮助他们，我们应当做那些事。另外，我们也在祷告中把那受逼迫的信徒们交托给我们那位恩慈的主。

Final battle
最后的争战

As if all of this were not bad enough, the Bible also predicts that there will be one final, all-out assault on the church at the very end of the world. The enemies of God will gather for a final battle, intensifying their promotion of false teaching, wickedness, and persecution. Things will be at their very worst at the moment when Jesus returns to show himself as the glorious victor over all. It will be “darkest just before the dawn.”

好像这一切还不够糟糕似的，圣经还预言，在世界最末期的时候，会有一次对教会的、最后的、全面的攻击。上帝的仇敌们，要聚集起来，作最后的争战，极力推进他们的假教导、邪恶以及逼迫。当耶稣再来显明祂自己是那位一切之上的荣耀的得胜者的时候，情况将会是糟糕到了极点。这将会是“黎明前最为黑暗的时刻”。

The prophet Joel predicted this final, great battle with the following message from the Lord:

先知约珥以从耶和华而来的以下信息预言了这场最后的、巨大的争战：

Proclaim this among the nations: Prepare for war! Rouse the warriors! Let all the fighting men draw near and attack. Beat your plowshares into swords and your pruning hooks into spears. . . . Come quickly, all you nations from every side, and assemble there. . . . “Let the nations be roused; let them advance into the Valley of Jehoshaphat.” (Joel 3:9-12)

当在万民中宣告说，要预备打仗。激动勇士。使一切战士上前来。要将犁头打成刀剑，将镰刀打成戈矛.....四围的列国啊，你们要速速地来，一同聚集.....“万民都当兴起，上到约沙法谷。因为我必坐在那里，审判四围的列国。”（约珥书 3：9-12）

Similar Old Testament passages are found in Ezekiel 38–39 and Zechariah 14:2-15.

类似的旧约经文段落可以在以西结书 38-39 以及撒迦利亚书 14：2-15 中被找到。

In John’s vision of the final battle in Revelation 16, the kings of the whole world were gathered for battle at “the place that in Hebrew is called Armageddon” (Revelation 16:16). Armageddon has come into our vocabulary from this verse. The word Armageddon probably means “the mountain of Megiddo,” because the Hebrew word for mountain is har. In the Old Testament, many battles were fought near Megiddo, including Elijah’s contest against the priests of Baal (1 Kings 18:16-40). Probably for that reason, the term is used in John’s vision as the site of the final great battle. Of course, the final great battle will be a spiritual battle, so we shouldn’t think of that “Armageddon” in Revelation 16 as designating an actual earthly location.

在启示录第 16 章约翰的那个关于最后争战的异象之中，整个世界的君王们聚集在那个“希伯来话叫作哈米吉多顿”的地方争战（启示录 16：16）。哈米吉多顿这个词就是从这节经文进入了我们的词汇表之中的。哈米吉多顿这个词的意思可能是“米吉多山”，因为希伯来语“山”一词是 har（中文哈与之发音相似）。在旧约之中，许多战争都是在米吉多展开的，包括以利亚与巴力的祭司们之间的争锋

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相对（列王记上 18：16-40）。可能正是由于这一原因，这一术语在约翰的异象中被用作了最后的那场巨大争战的地点。当然，最后的那场巨大的争战将会是一场属灵的争战，因此我们不应当认为启示录第 16 章中的“哈米吉多顿”是在标示一个真实的地上的地方。

Interestingly, the outcome of this battle is the same in all the biblical accounts. God brings all the enemies to an end with a sudden and quick defeat. There really isn't much of a battle. Ezekiel 38 says, "I will execute judgment upon him with plague and bloodshed. . . . And so I will show my greatness and my holiness, and I will make myself known in the sight of many nations. Then they will know that I am the LORD" (verses 22,23). This short time of difficult testing will end when Christ returns in glory on judgment day and condemns all his enemies.

有趣的是，这场争站的结果在所有的圣经记载中都是一样的。上帝突然而迅速地击溃了所有的仇敌，以此了结了他们。这实在不太像一场争战。以西结书第 38 章说到，“我必用瘟疫和流血的事刑罚他.....我必显为大，显为圣，在多国人的眼前显现。他们就知道我是耶和华”（以西结书 38，22，23）。当基督在审判日的荣耀中再来并定祂所有的仇敌为有罪时，这短暂的艰难考验就会结束了。

These passages indicate, however, that life will be difficult for Christians at the very end of the age. Wickedness will deepen in intensity. Like a dying person, Satan and this world will resist the end with one last gasp of energy. Jesus refers to these days when he says, "If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened" (Matthew 24:22). The Lord predicted to Daniel, "There will be a time of distress such as has not happened from the beginning of nations until then" (Daniel 12:1).

然而，这些经文段落表明了，这时代最末期的生活对于基督徒们而言将会尤为困难。邪恶将会愈演愈烈。就像一个垂死的人一样，撒旦和这个世界将会以他们最后一口气的力量来抵抗末日。耶稣提到这些日子的时候说到，“若不减少那日子，凡有血气的，总没有一个得救的。只是为选民，那日子必减少了”（马太福音 24：22）。耶和华向但以理如此预言到，“那时.....有大艰难，从有国以来直到此时，没有这样的”（但以理书 12：1）。

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The "little season" of Revelation 20
启示录第 20 章的"暂时"

Another Bible passage that speaks about this final battle is Revelation 20. We will discuss this chapter in some detail later in this book. For now, we can simply say that Revelation 20 refers to the New Testament era as a period of a "thousand years" or a "millennium." At the end of the thousand years of the New Testament era, Revelation 20 says that Satan "must be set free for a short time" (verse 3). This "short time" or "little season" (King James Version) when Satan is "set free" refers to the same final battle mentioned by the Old Testament prophets.

另外一个说到这场最后的争战的圣经段落是启示录第 20 章。我们将会在这本书的后面部分更为详细地讨论这一章的内容。现在，我们能说的就是，当启示录第 20 章提到新约时代的时候，它所用的短语是"一千年"或者"千禧年"。在新约时代这一千年的末尾，启示录第 20 章说撒旦必须被"暂时释放"（启示录 20：3）。这段撒旦被"释放"的"暂时"或者"短期"（KJV）指的是由旧约先知们所提到的那同一场争战。

Revelation 20 goes on to describe this final battle further:

启示录第 20 章继续更进一步地描述了这场最后的争战：

When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur. (verses 7-10)

那一千年完了，撒但必从监牢里被释放，出来要迷惑地上四方的列国，（方原文作角）就是歌革和玛各，叫他们聚集争战。他们的人数多如海沙。他们上来遍满了全地，围住圣徒的营，与蒙爱的城。就有火从天降下，烧灭了他们。 那迷惑他们的魔鬼，被扔在硫磺的火湖里，就是兽和假先知所在的地方。他们必昼夜受痛苦，直到永永远远。（启示录 20：7-10）

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Notice that Revelation 20 concurs with the rest of the Bible in describing the outcome of this battle. The devil and his forces are suddenly devoured in the fire of hell when Christ comes on judgment day.

注意启示录第 20 章在描述这场争战的结果时，与圣经的其余部分是一致的。当基督在审判日降临时，魔鬼和他的诸势力突然就被地狱的火吞噬了。

Theologians debate whether or not we are in this “short time,” or “little season,” right now. Many suspect that we are, because wickedness is so rampant. It would not need to get any worse for this prediction to be fulfilled. Siegbert Becker wrote, “As we survey our modern world it would surely appear that we are living in this last period of world history. Never before has the world seen the development of so many antichristian cults. Never before has the gospel been so wickedly denied by an apostate church. Even theologians speak of our times as the ‘post-Christian era.’ Satan appears to have been released from his prison.”34 John Meyer (1873–1964) wrote, “There is no need for a special gift of prophecy—no extraordinary enlightenment by the Holy Ghost is required—to recognize how these revelations are being fulfilled before our very eyes.”35

神学家们争论我们现在是否在这一“暂时”或者说“短期”。许多人怀疑我们是，因为邪恶如此猖獗。要这一预言被应验，情况不需要变得更糟。赛伯格•贝克写到，“当我们审视我们这个现代世界时，确实看起来我们生活在世界历史的这一最后时期。世界上从未有过如此多反基督教团体的发展。福音从未被一个背教的教会如此邪恶地否认过。甚至神学家们也把我们的时代称为‘后基督教时代’。撒旦似乎已经从监狱里被释放了。”34 约翰•迈耶（1873-1964）写到，“要认识到这些启示是如何在我们眼前被应验的，并不需要某种特殊的、说预言的恩赐，也不需要某种来自圣灵的、非凡的启示。”35

But then again, perhaps we are not yet in this short time of final wickedness. Maybe a more terrible intensification of Satan’s attacks on the church is yet to come. There is no way for us to know for sure. Whether or not we are in the final little season right now, however, does

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not significantly alter our understanding of the end times. Either way, we know that the worst will come right before the end.

不过话说回来，也许我们还没有进入最后邪恶的这一短暂时期。也许撒旦对教会更猛烈的攻击还没有到来。我们没有办法确切知道。然而，不管我们现在是不是在最后的那个短期，这都不会太大地改变我们对于末世的理解。不管怎样，我们都知道最坏的情况会在末日之前出现。

Good—seedtime and harvest
好事——播种期与收割

With all this doom and gloom, one may wonder: Is there anything good that we can expect while we wait for Jesus? The answer is yes, because God has given us some very good promises.

在所有这暗淡的前景之中，有人可能会想：在我们等待耶稣的时候，有什么好事是我们可以预期的吗？答案是“是的，有”，因为上帝已经给了我们一些很好的应许。

First, God has promised that he will continue to provide the normal rhythm of days and seasons as long as the earth endures. He will never wipe out agricultural production or send another worldwide destruction like the flood of Noah. After the flood, God said in his heart, “Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease” (Genesis 8:21,22).

首先，上帝已经应许，只要地球还在，祂将继续提供正常的日子与季节的节奏。祂将绝不会摧毁农业生产，也不会再给这个世界一次像挪亚时期的洪水那样世界范围内的破坏。洪水之后，上帝在祂的心里说，“我不再因人的缘故咒诅地（人从小时心里怀着恶念），也不再按着我才行的，灭各种的活物了。 地还存留的时候，稼穑，寒暑，冬夏，昼夜就永不停息了”（创世纪 8：21，22）。

Doomsday prophets have predicted that the earth may turn into an eternal summer or an eternal winter, but we know that, by God’s grace,

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this won't happen. Currently, global warming is a major concern of many. What can be said? Certainly, if we are doing things that are detrimental to the world God gave us, we Christians should be concerned. We want to practice good stewardship of the world entrusted to us. But we know, because God promised it, that there will always be "cold and heat, summer and winter."

末日预言家们曾预言地球可能会变成永恒的夏天或者永恒的冬天，但我们知道，因着上帝的恩典，这不会发生。目前，全球变暖是许多人关注的一个主要问题。对此我们能说什么呢？当然，如果我们做的事情对上帝所赐给我们的世界有害，我们基督徒就应当重视。我们想要好好地管理这个上帝托付给我们的世界。但我们知道，因为上帝应许过，总是会有"寒暑，冬夏"。

Good—the spread of the gospel
好事——福音的传播

Next, God has promised that the gospel will spread to all the earth. This was on the forefront of Jesus' mind in the last words he spoke to his disciples. In his great eschatological discourse he says, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matthew 24:14). He refers to the New Testament era as "the times of the Gentiles," implying that large numbers of Gentiles would be converted and saved (Luke 21:24). On Easter evening he said, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem" (Luke 24:46,47). On the mountain in Galilee, he said, "Go and make disciples of all nations" (Matthew 28:19). At his ascension he said, "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

其次，上帝应许福音将要被传遍全地。在耶稣对祂的门徒们所说的最后几句话中，这是耶稣的心中最为关心的事。在祂伟大的末世论述中，祂说到，"这天国的福音，要传遍天下，对万民作见证，然后

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末日才来到”（马太福音 24：14，NIV 将末期翻译为末日）。祂提到新约时代的时候，将之表述为“外邦人的时期”，意指很多外邦人将会被使回转与被拯救（路加福音 21：24）。在复活节的晚上祂说到，“照经上所写的，基督必受害，第三日从死里复活。并且人要奉他的名传悔改赦罪的道，从耶路撒冷起直传到万邦”（路加福音 24：46，47）。在加利利山上，祂说到，“所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗”（马太福音 28：19）。当祂升天的时候，祂说到，“但圣灵降临在你们身上，你们就必得着能力。并要在耶路撒冷，犹太全地，和撒玛利亚，直到地极，作我的见证”（使徒行传 1：8）。

One must not lose sight of what a remarkable prophecy this is. When Jesus first spoke these words, he spoke them to a tiny handful of ordinary men, all from the same country. How unlikely it would have seemed that their message would spread everywhere. In Old Testament times, the means of grace and salvation were limited in large part to the Israelite nation. God intended that the message of salvation be shared with all nations through Israel (1 Chronicles 16:8,23-30; 2 Chronicles 6:32,33). But in reality, people from other nations who came to know the true God—like Rahab, Ruth, and Naaman—seem to have been few and far between. It was something brand new when the floodgates of God’s kingdom were opened wide to people from all nations in New Testament times.

这是一个多么了不起的预言啊，大家千万不要对此视而不见。耶稣第一次说这些话的时候，是对同一个国家的少数老百姓说的。他们的信息传播到各地是多么地不可能啊。在旧约时代，恩典和拯救的工具在很大程度上只局限于以色列民族。神的旨意是要藉着以色列将救恩的信息传给万国（历代志上 16：8，23-30；历代志下 6：32，33）。但事实上，像喇合、路得、乃缦这些其它国家的、认识了那位真神的人，看起来似乎是少之又少。在新约时代，神的国度的闸门向所有国家的人敞开了，这是一件崭新的事情。

This helps us understand the outpouring of the Holy Spirit on Pentecost. The prophet Joel predicted that in the last days the Lord would

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pour out his Spirit on all people (Joel 2:28,29). This was fulfilled on Pentecost (Acts 2:16-18). But how was the Spirit's activity different after Pentecost? In Old Testament times, the Holy Spirit worked faith in the hearts of believers (Psalm 51:11) just as in New Testament times (1 Corinthians 12:3). In Old Testament times, the Holy Spirit empowered believers for God-pleasing works (Exodus 31:3) just as in New Testament times (Galatians 5:22). A major difference lies in the worldwide scope of the Spirit's saving work. Now the Spirit liberally distributes God's grace all over the planet, among people of all nations (see Acts 10).

这会帮助我们理解圣灵在五旬节时候的浇灌。先知约珥预言在末后的日子里耶和华会将祂的灵浇灌在所有人身上（约珥书 2：28，29）。这在五旬节的时候得到了应验（使徒行传 2：16-18）。但是圣灵在五旬节之后的行动又有什么不同呢？在旧约时代，圣灵在信徒们的心中管理信心之事（诗篇 51：11），就像祂在新约时代所做的一样（哥林多前书 12：3）。在旧约时代，圣灵使信徒们能够去做上帝所喜悦的事情（出埃及记 31：3），就像在新约时代一样（加拉太书 5：22）。一个主要的不同之处在于圣灵拯救工作的这一世界范围。现在，圣灵在整个世界之中，在万国的百姓之中，将上帝的恩典尽情地分发（见使徒行传 10）。

This also explains the binding of Satan in Revelation 20. Revelation says, "I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended" (Revelation 20:1-3). Christ "bound" the devil when he won the victory over the devil by his life, death, and resurrection (John 12:31; Hebrews 2:14; 1 John 3:8). Subsequently in the "thousand years" of the New Testament era, the devil hasn't been able to "deceive the nations anymore" as he did in Old Testament times. The devil hasn't been able to stop the spread of the gospel to all people.

这也解释了在启示录第 20 章之中撒旦的被捆绑。启示录说，"我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大链子。

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他捉住那龙，就是古蛇，又叫魔鬼，也叫撒但，把它捆绑一千年，扔在无底坑里，将无底坑关闭，用印封上，使它不得再迷惑列国，等到那一千年完了。以后必须暂时释放它”（启示录 20：1-3）。当基督用祂的生命、死亡以及复活胜过了魔鬼的时候，祂就“捆绑”了魔鬼（约翰福音 12：31；希伯来书 2：14；约翰一书 3：8）。随后在新约时代的“一千年”之中，魔鬼再也没有能够像他在旧约时代那样地“迷惑列国”。魔鬼没有能够阻止福音向万民的传播。

To a degree, this prophecy was fulfilled already in apostolic times as the apostles spread out to the corners of the earth in their mission work. But how much more hasn't it been fulfilled in recent centuries and decades? In the wake of Western colonization, the gospel has come to countless new places. As of 2007, the complete Bible has been translated into 429 languages, the New Testament into 1,145 languages. Now Luther's works are being translated into Chinese. It is exhilarating to think that the gospel has been traveling by radio and television to every square inch of earth! The gospel has been moving into all areas of the world. Here is something truly wonderful as we wait for Jesus to return.

在某种程度上，这个预言在使徒时代就已经被应验了，使徒们分散到了这个世界的各个角落，进行着他们的宣教工作。但在最近的几个世纪及几十年里，还有多少没有被应验的呢？随着西方殖民的兴起，福音已经来到了无数新的地方。截至 2007 年，圣经全文已经被翻译成了 429 种语言，新约被翻译成了 1145 种语言。现在，路德的作品正在被翻译成中文。想到福音已经通过广播和电视传遍了地球的每一平方英寸，实在是令人振奋！福音已经传到了世界各地。当我们在等待耶稣再来的时候，这是一件真正奇妙的事情。

Good—blessings for the church
好事——对于教会的祝福

Finally, God promises to protect and bless his church—that is, all who believe in Jesus—throughout the New Testament era. The New Testament is overflowing with such assurances. After Peter's confession that Jesus is the Christ, Jesus said, "On this rock I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18). Death and

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hell will not undo Christ's church. We can count on God's presence with us until judgment day. Peter said that through faith believers "are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" (1 Peter 1:5). We are protected by God until the end.

最后，上帝应许祂会在整个新约时代都——保守和祝福祂的教会——也就是，所有那些相信耶稣的人。新约之中这样的保证多得快要溢出来了。在彼得承认耶稣为基督之后，耶稣曾说到，“我要把我的教会建造在这磐石上，阴间的门，不能胜过它”（马太福音 16：18）。死亡和地狱将无法摧毁基督的教会。直到审判日，我们都可以倚靠上帝在我们之中的临在。彼得曾说，藉着信心，信徒们是“蒙神能力保守的人，必能得着所预备、到末世要显现的救恩”（彼得前书 1：5）。直到末日之前，我们都是被上帝保守着的。

Paul regularly expressed confidence that God would watch over him and guard him. He wrote, "The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom" (2 Timothy 4:18). Paul entrusted himself to God and was confident in God's protection. He wrote, "I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day" (2 Timothy 1:12).

保罗深信上帝会看顾他，保护他。他曾写到，“主必救我脱离诸般的凶恶，也必救我进祂的天国”（提摩太后书 4：18）。保罗将自己交托给神，并深信祂的保护。他曾写到，“我不以为耻。因为知道我所信的是谁，也深信祂能保全我所交付祂的，直到那日”（提摩太后书 1：12）。

Paul also used an interesting picture. He said that God has "put his Spirit in our hearts as a deposit, guaranteeing what is to come" (2 Corinthians 1:22; see 2 Corinthians 5:5). When we make a down payment, or a deposit, on a car, that initial payment guarantees that there will be more payments to come. In the same way, when God gives us his Holy Spirit in faith, that Spirit is a guarantee that there will be more gifts from God in the future. The fact that we have the Holy Spirit is proof that God is with us and that he will give us our "inheritance" in heaven in the end

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(Ephesians 1:14).

保罗还用了一副有趣的画面。他曾说到，上帝“用印印了我们，并赐圣灵在我们心里作凭据”（哥林多后书 1：22；见哥林多后书 5：5）。当我们为一辆车付首付款或定金的时候，首付款保证了以后还会有更多的付款。同样地，当神在我们的信心中赐给我们圣灵时，圣灵就保证将来神会赐给我们更多的恩赐。我们拥有圣灵的这一事实是上帝与我们同在的证据，并且祂最终会把天上的“产业”赐给我们（以弗所书 1：14）。

Comfort in the book of Revelation
启示录这卷书中的安慰

The book of Revelation also gives some beautiful images of God’s protection. In Revelation 12, John saw a vision of the devil, pictured as a dragon, pursuing the church, pictured as a woman. This is what happened: “The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days” (verse 6). The 1,260 days is a symbol for the New Testament era. Throughout the New Testament era, God takes his church to a safe place and protects it from the devil. Just as people have a cabin in the woods away from the pressures and difficulties of life, so we have a hideout, so to speak, prepared by God, away from our enemies.

启示录这卷书也给出了一些关于上帝的保守的美好画面。在启示录第 12 章中，约翰看到了一个——关于被描绘为龙的魔鬼正在纠缠着被描绘为女人的教会的——异象。以下是那异象中所发生的事：“妇人就逃到旷野，在那里有神给她预备的地方，使她被养活一千二百六十天”（启示录 12：6）。这一千二百六十天就是一个新约时代的象征。贯穿整个新约时代，上帝把祂的教会带到了一个安全的地方并且保护它免受魔鬼的伤害。就像人们在树林里拥有一间小屋，可以使他们远离生活的压力和困难一样，我们也有一个藏身之处，可以说是上帝为我们所预备的，以使我们远离我们的那些仇敌。

In Revelation 9 when the fifth trumpet was sounded, locusts came up from the Abyss to torture people. However, they were not able to harm those who had the seal of God on their foreheads (Revelation 9:4). These

locusts symbolize evils from hell—perhaps demons and false teachings. God's believers, so to speak, have a seal on their foreheads to mark them as people who are under God's protection. It's like the American Old West when a rancher would brand his animals to indicate those that were his. As baptized believers with the Holy Spirit (Ephesians 4:30), we carry God's brand and are under God's protection.

在启示录第 9 章中，当第五号筒被吹响的时候，有蝗虫从无底坑里面上来折磨人。只是不能害那些额上有神印记的人们（启示录 9：4）。这些蝗虫象征着来自地狱的各样邪恶——也许是恶魔们和那些假教导。可以说，上帝的信徒们，拥有印在他们的额上，这是作为他们在上帝保守之下的记号。这就像是在美国的旧西部，一位牧场主会给他的动物们打上烙印，以表明那些都是属于他的。作为受洗过、拥有圣灵的信徒们（以弗所书 4：30），我们带着上帝的烙印，在上帝的保守之下。

The book of Revelation as a whole "provides the suffering church a beautiful new assurance of Jesus' final victory."36It teaches that the church will face terrible enemies, but God will keep it safe and bring it into glory. Behind all these promises is the truth that Jesus Christ is ruling the universe at the right hand of God and that he is governing everything in the best interests of his church. Paul in Ephesians said about Jesus, "God placed all things under his feet and appointed him to be head over everything for the church" (1:22). Here is comfort in the midst of trouble and evil!

启示录这卷书作为一个整体"为受苦的教会提供了一个关于耶稣最后得胜的美好而崭新的保证"。36 它教导，教会将面对可怕的仇敌，但上帝将保守教会的安全，并使教会进入到荣耀之中。在所有这些应许的背后，那真理就是，耶稣基督在上帝的右手边统治着宇宙，为着教会最大的益处，治理着万事万物。保罗在以弗所书中如此谈论到耶稣，"（上帝）将万有服在祂的脚下，使祂（基督）为教会作万有之首"（以弗所书 1：22）。这就是在患难与邪恶之中的安慰！

One might think that persecution could snuff out the church. Remarkably, however, the church continues to spread in spite of persecution. I recently heard a speaker report on the Lutheran church in

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Indonesia. Although it is against the government's laws to initiate a conversation about Jesus Christ in Indonesia, Christians joyfully share their faith and the church is growing. Martin Luther made this comment about persecution: "To this day it happens that when tyrants rage against the Gospel, they do no more than blow into the ashes. Then the fire becomes greater, and the ashes fly into their eyes. This is the success which their tyranny is to meet. When they shed innocent blood, this blood of the Christians is to act as a fertilizer on the field, making it rich and productive. For through persecution Christendom grows."37It has been said that the church is "an anvil that has worn out many hammers."38

有人可能认为，逼迫可能会把教会给消灭了。然而，值得注意的是，尽管受到逼迫，教会却仍在继续扩张。我最近听了一位演讲者的关于印尼路德宗教会的报告。虽然在印尼发起关于耶稣基督的对话是违反政府的法律的，但是基督徒们很喜乐地分享着他们的信仰，教会也在成长。马丁·路德对逼迫曾作过这样的评论，“直到今天，当暴君们对福音发怒的时候，他们只不过是在把火吹进灰烬里。然后火焰会变得更大，随后灰烬就会飞进他们的眼睛里面。这就是他们的暴政所要得到的成功。当他们流无辜的血的时候，基督徒们的血就像田地里的肥料，使田地肥沃起来，并且多结果实。因为基督的国度是靠逼迫兴旺起来的。”37　有人说，教会是“一个将许多锤子磨损的铁砧。”38

Simultaneous trouble and blessings
患难和祝福同时

So what can we expect as we wait for Jesus? Simultaneously there will be troubles and blessings for Christians in the New Testament era. We can expect calamities and evil of all sorts. At the same time, we can expect the church to spread into all nations and to continue to enjoy God's protection until the end.

所以，在我们等候耶稣的时候，我们可以预期些什么呢？在新约时代，对于基督徒而言，患难与祝福是同时存在的。我们可以预期各种各样的灾难与邪恶。与此同时，我们可以期待教会会扩展到所有国家，并且直到末日，持续享受着上帝的保护。

It may seem paradoxical, but this is the way the Bible presents it. From one perspective, we are in the “great tribulation” with difficulties and evils on every hand. The devil “prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). It can be said that “the whole world is under the control of the evil one” (1 John 5:19). Maybe we are even in the “little season” of Satan’s release (Revelation 20:3). But from another perspective, the church throughout the New Testament era has been in the “thousand years,” or “millennium,” and Satan has been bound by Christ so he can no longer deceive the nations (Revelation 20:3). Christ has been ruling all things for the good of his church (Ephesians 1:22), and the church has been spreading. God will protect the church until the end (1 Peter 1:5).

这看起来似乎自相矛盾，但圣经就是这样呈现的。从某个角度来看，我们正处于“大灾难”之中，伴着各样的困难与邪恶。魔鬼“如同吼叫的狮子，遍地游行，寻找可吞吃的人”（彼得前书 5：8）。可以说，“全世界都卧在那恶者手下。”（约翰一书 5：19）。也许我们甚至正处于撒但被释放的“短期”（启示录 20：3）。但是从另一个角度来看，整个新约时代的教会已经在这“一千年”或者说“千禧年”之中了，撒旦已经被基督所束缚了，因此他再也不能迷惑列国了（启示录 20：3）。基督为了祂教会的益处统治一切（以弗所书 1：22），教会也一直在扩张。上帝会保护教会直到末日（彼得前书 1：5）。

Fits with our observation

与我们的观察所匹配的那些事

Not surprisingly, this is exactly what we observe on the earth. The Pacific rim trembles with earthquakes. The great cathedrals of Europe stand empty without worshipers. Our sons and daughters go off to fight in war. New diseases like HIV/AIDS afflict millions. Christians in Arab countries are denied economic privileges. Hurricane Katrina wipes out much of New Orleans. Terrorists blow up buildings. The Internet spreads pornography. Millions bow down to Allah at Mecca. Children in Sudan are hungry. There is genocide in Darfur. There is trouble on every hand.

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一点都不让人感到惊讶的是，这正是我们在这世上所观察到的。环太平洋地区经常发生地震。欧洲的大教堂空无一人。我们的儿女们出去打仗了。像艾滋病毒/艾滋病这样的最新疾病折磨着数百万人。阿拉伯国家的基督徒们被剥夺了经济特权。卡特里娜飓风摧毁了新奥尔良的大部分地区。恐怖分子们炸毁建筑物。互联网传播色情。数百万人在麦加向阿拉屈膝。苏丹的儿童们正在挨饿。达尔富尔发生了灭绝种族的大屠杀。到处都有患难。

Yet, somehow, the church has continued on its forward march. Somehow, the church has moved into areas where it was previously unknown. The original centers of the church were in the Near East and Northern Africa. Then the church moved to Europe. Then to North and South America. Now the church is growing in places like sub-Saharan Africa, India, and the Far East. Missiologists estimate that Africa will soon have the largest concentration of Christians of any continent. Lutheran church membership statistics for 2006 indicate that the Lutheran churches in Europe decreased by more than 566,000 in 2005. Lutheran churches in North America decreased by 115,293. However, Lutheran churches in Africa grew by 221,000 and Lutheran churches in Asia grew by 900,000! 39 One Christian author has observed, “Broadly speaking, conditions on earth are becoming better and worse at once. Witness the Christianization of pagan nations and the slipping back of Christian people into paganism.”40

然而，不知何故，教会仍在继续前进。不知怎的，教会已经移至了那些从前所不为人知的地方。教会最初的中心是在近东和北非。后来教会迁往了欧洲。然后去了北美和南美。现在，教会在撒哈拉以南的非洲、印度和远东地区这些地方不断地壮大。宣教学家们估计，非洲不久将成为基督徒们最集中的大陆。2006 年对于路德宗教会成员的统计显示，2005 年欧洲的路德宗教会成员减少了 56.6 万多。北美的路德宗教会成员减少了 115293 个。然而，非洲的路德宗教会成员增加了 22.1 万，亚洲增加了 90 万！一位基督教作家曾观察到，“广义上讲，这世上的情况正在同时变得更好和更坏。请见证异教国家的基督教化和基督教人民向异教主义的倒退吧”40

Realistic optimists
现实的乐观主义者们

So what should our attitude be as Christians? It has been said that we are to be “realistic optimists.”41 We are realistic about the struggles and pains of life on earth. We don’t expect life to be easy. We have no grand hopes for heaven on earth. We expect troubles, and we know that things may get worse before the end. But we are also optimists, because we know Jesus has won the ultimate victory. Heaven is ours. Jesus is with us as long as we live on earth. And our hearts are overjoyed to have seen and to be a part of the spread of the gospel to all nations.

那么我们作为基督徒应该持有什么样的态度呢？有人说，我们将会是“现实的乐观主义者”。41　我们对地上生命的挣扎和痛苦持现实的看法。我们不期待生活是容易的。我们对地上的天堂不抱有什么奢望。我们预期会有各样的患难，而且我们知道事情在末日前可能会变得更糟糕。但我们也是乐观主义者，因为我们知道耶稣赢得了最终的胜利。天堂是我们的。只要我们活在世上，耶稣就与我们同在。我们看见福音传到万国并成了这福音被传讲的一份子，心里就充满了欢喜。

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.
Gates of hell can never
’Gainst that Church prevail;
We have Christ’s own promise,
And that cannot fail.
Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
冠冕与王座都会消失，
王国升起，王国衰落，
但是耶稣的教会
将一直常存。

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阴间的门决不能
胜过教会；
我们拥有基督亲自的应许，
并且那应许不会衰败。
前进吧，基督的士兵们，
向争战进军，
带着摆在面前的耶稣的十字架。

Text: Sabine Baring-Gould (1834–1924, Anglican priest and writer) (CW 537:3)
文本：萨宾·巴林·古尔德（1834-1924，圣公会牧师及作家）（基督徒敬拜 537：3）

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6

The Antichrist
那敌基督者

We have seen that we can expect trouble and evil as we wait for Jesus to return. There will be earthquakes, wars, famines, false teachers, and persecution. But there is something more. The Bible predicts that there will be one particularly great enemy of the church in the last days. This enemy has traditionally been referred to as the Antichrist.

我们已经看到了当我们等待耶稣再来的时候所会期待的患难与邪恶。必定会有地震、战争、饥荒、假教师以及逼迫。但是还会有更多的事情发生。圣经特别预言了在末后的日子中，会有一个教会的巨大的仇敌。这一仇敌已经在传统上被称作了“那敌基督者”。

This topic isn't the happiest or most pleasant. But it is part of God's revelation and therefore something important and useful. In this chapter let's look at what can be said about the Antichrist.

这一话题并不是一个最让人感到快乐或者最让人感到高兴的话题。但是它是上帝启示的一部分，所以也是一些重要的并且有用之事。在这一章之中，让我们来看一下我们可以对“那敌基督者”说些什么吧。

The Bible predicts a great Antichrist
圣经预言了一位巨大的敌基督者

The word *antichrist* is used only by the apostle John in the New Testament (1 John 2:18,22; 4:3; 2 John 7). The Greek prefix *anti-* means "against," so the word antichrist means "someone against, or opposed to, Christ." The Greek prefix *anti-* can also mean "in the place of." So the word additionally may have the notion of "someone in the place

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of Christ.”

敌基督者（*antichrist*）这个词仅仅在新约之中被使徒约翰使用过（约翰一书 2：18，22；4：3；约翰二书 7）。这个词当中的希腊语前缀 *anti*-的意思是“敌对”，因此敌基督者这个词的意思是“敌对或反对基督的某位”。希腊语前缀 *anti*-同样也可以表示“代替”的意思。因此这个词又可能有“代替基督的某位”的概念。

The apostle John used the word *antichrist* in a wider sense for various false teachers who were opposed to Christ. He wrote, “Even now many antichrists have come” (1 John 2:18). But the apostle John also indicated that one special Antichrist was coming. He wrote, “Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour” (1 John 2:18). John said, “The antichrist is coming.” Here John alluded to one great enemy of Christ who was to come in the end times.

使徒约翰在一种更广泛的意义上使用了*敌基督*这个词来表示各种反对基督的假教师。他曾写到，“现在已经有好些敌基督的出来了”（约翰一书 2：18）。但是使徒约翰也同样表明某个特别的敌基督者将会来到。他写到，“小子们哪，如今是末时了。你们曾听见说，那敌基督的要来，现在已经有好些敌基督的出来了。从此我们就知道如今是末时了”（约翰一书 2：18）。约翰说到，“那敌基督的要来”。在这里约翰提及的是一位要在末世来临的、巨大的基督的仇敌。

The chief passage about the Antichrist is 2 Thessalonians 2. When Paul wrote 2 Thessalonians, there were some in the Thessalonian congregation who wrongly believed that “the day of the Lord” had already come (2 Thessalonians 2:2). Paul told them that the day of the Lord would not come until the Antichrist had been “revealed” (2 Thessalonians 2:3). He then gave a list of “fingerprints” by which one could recognize this great Antichrist. In this passage, the title *Antichrist* is not used. Rather, Paul speaks about “the man of lawlessness,” or “man of sin” (2 Thessalonians 2:3 KJV). But Christian teachers understand “the

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man of lawlessness" in 2 Thessalonians 2 to be identical to "the antichrist" in 1 John 2. Both passages speak of a single great enemy who is coming as an opponent of Christ.

关于那敌基督者的主要经文段落是帖撒罗尼迦后书第 2 章。当保罗写帖撒罗尼迦后书的时候，有一些在帖撒罗尼迦教会的人错误地相信"主的日子"已经来到了（帖撒罗尼迦后书 2：2）。保罗告诉他们主的日子将会直到那敌基督者"被显露"出来了才会来到（帖撒罗尼迦后书 2：3）。他接着给出了一系列"指纹"，透过这些"指纹"人们可以辨认出这位巨大的敌基督者。在这段经文当中，*敌基督者*这一称谓并未被使用。相反，保罗提到了"那不法的人"（新译本），或者说"那大罪人"（和合本）（帖撒罗尼迦后书 2：3）。但是基督徒教师们明白帖撒罗尼迦后书第 2 章里面"那不法的人"与在约翰一书第 2 章之中的"那敌基督者"是同一位。这两段经文都提到了一个单数的、将会以基督的对头的身份来到的、巨大的仇敌。

Identification
辨认

Primarily on the basis of 2 Thessalonians 2, Martin Luther and the Lutheran church have recognized the Roman Catholic papacy to be the Antichrist. The Smalcald Articles of the Lutheran church assert about the pope: "He is the true end-times Antichrist, who has raised himself over and set himself against Christ."42

马丁•路德以及路德宗的教会，主要基于帖撒罗尼迦后书第 2 章，已经辨认出了罗马天主教的教皇职为那敌基督者。路德宗教会的施马加登信条对于教皇坚称到："他是那真正末世的敌基督者，他已将他自己高抬超过基督，并且使自己敌对基督。"42

Martin Luther was by no means the first to make this identification. Already by A.D. 991, Bishop Arnulf of Rheims said the pope was the Antichrist. The Italian author Dante Alighieri (1265–1321) recognized the pope as the Antichrist in his Inferno. Pre-reformers like John Wyclif in England (1324–1384), John Hus in Bohemia (1373–1415), and Jerome Savonarola in Italy (1452–1498) all made the same identification.

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马丁•路德决不是第一个作出这样的辨认的人。早在主后 991 年，兰斯的阿努尔夫主教就曾说教皇就是那敌基督者。意大利作家但丁•阿利吉耶里（1265–1321）在他的地狱之火（Inferno）中辨认出教皇为那敌基督者。路德之前的宗教改革者们如英格兰的约翰•威克里夫（1324–1384）、波希米亚的约翰•胡斯（1373–1415），以及意大利的耶柔米•萨沃纳罗拉（1452–1498）都作出了同样的辨认。

At the time of the Reformation, nearly all the reformers were together with Luther in regarding the papacy as the Antichrist. This identification was made by John Knox in Scotland (1514–1572), Thomas Cranmer in England (1489–1556), Heinrich Bullinger in Switzerland (1504–1575), John Calvin in Switzerland (1509–1564), and Theodore Beza in Switzerland (1519–1565). The great Presbyterian confession of 1647, the Westminster Confession, says clearly that “the pope of Rome” is “that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ and all that is called God.”43The Baptist Confession of 1688 similarly states that “the Pope of Rome” is “no other than Antichrist.”44

在宗教改革期间，就辨认教皇职为那敌基督者一事上，几乎所有的改革者们都和路德的看法相一致。这一辨认曾由苏格兰的约翰•诺克斯（1514–1572）、英格兰的托马斯•克兰麦（1489–1556）、瑞士的海因里希•布林格（1504–1575）、瑞士的约翰•加尔文（1509–1564）以及瑞士的西奥多•伯撒（1519–1565）所作出。1647 年的伟大的长老会信仰告白，威斯敏斯特信仰告白，清楚地表明“罗马的教皇”是“那敌基督者，那大罪人，那沉沦之子，那位在教会中高抬自己，敌对基督以及所有一切称为神的。”43　1688 年浸信会的信仰告白类似地陈述到，“罗马的教皇”就是“敌基督者”。44

This identification continued to be accepted almost universally among Protestants for centuries. A small sampling of influential church leaders who identified the pope as the Antichrist includes the following:

这一辨认继续在抗罗教（也称新教）教徒中几乎普世性地被接受了几个世纪。将教皇辨认为那敌基督者的一小部分有影响力的教会领袖包括如下：

- Jonathan Edwards (1703–1758), the leader of the “Great Awakening”;
- 乔纳森•爱德华兹（1703–1758），“大觉醒”的带领人；
- John Wesley (1703–1791), the founder of the Methodist church;
- 约翰•卫斯理（1703–1791），卫理公会的创始人；
- Charles Hodge (1797–1878), Princeton Seminary professor; and
- 查尔斯•霍奇（1797–1878），普林斯顿神学院教授；以及
- Charles Spurgeon (1834–1892), Baptist preacher in England.
- 查尔斯•司布真（1834–1892），英格兰的浸信会讲道人。

Without a doubt, it has not been a Lutheran idiosyncrasy to say that the pope is the Antichrist. It has been a Protestant commonplace.
毫无疑问，说教皇是那敌基督者已经不是一种路德宗特有的习惯了。这已经是一件抗罗教习以为常的事了。

Why the pope? Let’s look carefully at the marks of the Antichrist as they are given in 2 Thessalonians 2. As we look at these marks, we see that they fit the papacy perfectly.

为什么是教皇呢？让我们仔细地来看一下帖撒罗尼迦后书第 2 章之中被给出的关于那敌基督者的各样记号吧。当我们在看这些记号的时候，我们看到它们完全地符合教皇职。

In the church
在教会之中

First, Paul said that the Antichrist “sets himself up in God’s temple” (2 Thessalonians 2:4). This means the Antichrist will appear in the church, which is God’s New Testament “temple” (Ephesians 2:21). The Antichrist will not be an outsider. He will not just be a worldly political ruler. With reference to Paul’s words in 2 Thessalonians 2:4, the Lutheran Confessions say, “He is speaking, therefore, of someone reigning in the church, not of pagan rulers.”45

首先，保罗曾说到那敌基督者“坐在神的殿里，自称是神”（帖撒罗尼迦后书 2：4）。这就意味着那敌基督者将会在教会中，也就是上帝新约的“殿”（以弗所书 2：21）里出现。那敌基督者将不会是一个外人。他将不只是一个世俗的政治上的统治者。关于保罗在帖

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撒罗尼迦后书 2：4 中所说的话，路德宗的信仰告白如此说到，“因此，他（保罗）是在说某个在教会中为王的人，而非异教徒的统治者们。”45

In Luther’s time, the Reformers saw two main threats to the true church—Roman Catholicism and the Ottoman Turks. The Turks were Muslims from Turkey who were attempting to overrun Europe. Constantinople fell to the Turks in 1453, Belgrade in 1520, and Hungary in 1526. In September 1529, the Turks laid siege to Vienna. Luther often spoke in one breath about the Pope and the Turks as the two great enemies. As a curious aside, one can reflect how little has changed in the subsequent five hundred years of human history, as Catholicism and Islam still today are worldwide colossal threats to the true church. In Luther’s time, however, Luther and the reformers did not label the Turks as the Antichrist, because they weren’t in the church. They weren’t “in God’s temple” (2 Thessalonians 2:4). Here is one key to identifying the pope as the Antichrist: *He is in God’s temple.*

在路德的时代，那些改革者们看到了两种对于那真正的教会的主要威胁——罗马天主教以及那些奥斯曼土耳其人。那些来自土耳其的土耳其人是那些试图倾覆欧洲的穆斯林们。1453 年君士坦丁堡被土耳其人占领了，贝尔格莱德于 1520 年被土耳其人占领了，匈牙利则于 1526 年被土耳其人占领了。在 1529 年的九月，土耳其人包围了维也纳。路德经常一口气把教皇和土耳其人说成是两个巨大的仇敌。顺便说一句，我们可以思想，在随后 500 年的人类历史中，天主教和伊斯兰教几乎没有什么变化，直到今天，它们仍然是世界范围内对那真正的教会的巨大威胁。然而，在路德的时代，路德和改革者们并没有给那些土耳其人贴上那敌基督的标签，因为他们并不在教会之中。他们不是“在神的殿里”（帖撒罗尼迦后书 2：4）。将教皇辨认为那敌基督者的一个关键是：*他在上帝的殿里。*

It is common today for many Christian writers to assume that the Antichrist will be a wicked, Hitler-like dictator who will arise in the last days. This understanding does not agree with 2 Thessalonians 2:4, which insists that the Antichrist “sets himself up in God’s temple.” The

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Antichrist does not storm the church with external force from the outside. He does his damage as an insider.

如今，对于许多基督教作家们而言，认为那敌基督者将是一位在末后的日子中兴起的、邪恶的、希特勒式的独裁者，已是一件常见的事。这种理解与帖撒罗尼迦后书 2：4 并不一致，后者坚称那敌基督者“坐在神的殿里”。那敌基督者不会以外部力量来冲击教会，他以内部人员的身份来造成破坏。

From apostolic times until judgment day
从使徒时代直到审判日

Next, Paul clearly stated that the Antichrist will be in existence at judgment day to be destroyed at the coming of Christ. Paul wrote, “The lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming” (2 Thessalonians 2:8). But Paul also stated that “the secret power of lawlessness” was “already at work” in his own age (2 Thessalonians 2:7). What is one to make of this? The secret power of the Antichrist was active already at the time of Paul. Yet the Antichrist will be active in the very last days of the world and will be destroyed by Christ on judgment day.

其次，保罗明确指出，那敌基督者将会在审判日实际存在，并且在基督降临时会被毁灭。保罗写到，“那时这不法的人，必被显露出来。主耶稣要用口中的气灭绝他，用降临的荣光废掉他”（帖撒罗尼迦后书 2：8，注：作者倾向于译为“被显露”）。但保罗也指出，“那不法的隐意 ”在他自己的那个时代“已经发动”了（帖撒罗尼迦后书 2：7）。这是怎么回事呢？在保罗的时代，那敌基督者的隐秘力量（NIV 将帖撒罗尼迦后书 2：7 的“隐意”译作“隐秘力量”）就已经活跃起来了。然而，那敌基督者，在世界的最后的那些末后的日子，仍要活跃，并且在审判日，他将会被基督毁灭。

Lutheran teachers conclude that this must not be referring to one individual human leader. It points to a phenomenon exceeding the span of a human life. How could it be said that the power of an end times dictator was secretly at work already at the time of Paul? But the description

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does fit with the institution of the papacy. Church historians point out that the papacy arose gradually in the early church. Already in the time of the apostles, false ideas were circulating that came to characterize the papacy. There was a desire for power. John wrote about Diotrephes that he “loves to be first” (3 John 9). There was a pollution of the doctrine of justification by faith with the subtle addition of good works (see Galatians 1:6,7). These false teachings then blossomed into the papacy, and the line of men in the papacy has continued until the present time. Paul’s words about the longevity of the Antichrist fit well with the office of the papacy.

路德宗的教师们断定这位那敌基督者肯定不是在指代一位单独的人类领袖。它所指向的是一种超出人类寿命的现象。我们怎么可以说那种来自某位末世独裁者的力量，在保罗时代就已经在隐秘中运作了呢？但是这样的描述确实符合教皇职的设立。教会历史学家们指出教皇职是在早期教会慢慢兴起的。早在使徒们的时代，错误的思想就已经开始被传播，它们成为了教皇的特征。这是一种对于权力的渴望。对于丢特腓 ，约翰写信时，称他是那“好为首的”（约翰三书 9）。那时，因信称义的教义被微妙的善行的添加给玷污了（见加拉太书 1：6，7）。这些假教导然后开花结果为了教皇职，并且在教皇职中的这排队伍中的人们已经持续到了现在。保罗所说的关于那敌基督者的长寿非常符合教皇职的特征。

Will the papacy continue until judgment day? On the basis of these passages, we say yes. It could change in unforeseen ways. Just as the stirrings of Antichrist in the days of Paul and John underwent development, morphing into the papacy, so the current papacy could possibly develop into something even more damaging to the church. But we understand that it will continue because God has prophesied it. And not surprisingly, the papacy has shown remarkable durability to this point. Is there any other institution in the history of the world that has continued so steadfastly through two thousand years? Kingdoms and empires and governments have come and gone. Yet the pope remains, and today he is as popular worldwide and as strong as ever.

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教皇职会持续直到审判日吗？基于这些经文段落，我们说是的。它可能会以无法被预见的方式发生改变。正如保罗和约翰时期敌基督者势力的兴起，经历发展，演变为教皇职，所以现在的教皇职可能发展为某种对教会更大的损害。但我们知道这事必将继续，因为上帝已经作出了预言。并且一点也不奇怪，教皇职在这一点上已经表现出了其非凡的耐久性。在世界历史上，还有其它的机构如此坚定地持续了两千年吗？王国、帝国和政府来了又去。然而，教皇依然在那里，今天，他依然在世界范围内广受欢迎，并且一如既往地强大。

Restrained and revealed

被拦阻与被显露

Paul also said that there was someone or something “holding . . . back” the Antichrist at his time. When this restrainer would be “taken out of the way,” then the Antichrist would be “revealed.” Here are Paul’s words: “Now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming” (2 Thessalonians 2:6-8).

保罗还说，在他的那个时代有某个人或是某样东西“拦阻……”着那敌基督者。当这位拦阻者被除去的时候，那敌基督者就被显露出来了。保罗这样说到，“现在你们也知道那拦阻他的是什么，是叫他到了的时候，才可以被显露。 因为那不法的隐意已经发动。只是现在有一个拦阻的，等到那拦阻的被除去。那时这不法的人，必被显露出来。主耶稣要用口中的气灭绝他，用降临的荣光废掉他”（帖撒罗尼迦后书 2：6-8）。

Paul’s readers in Thessalonica obviously knew what the restrainer was. Today Bible teachers aren’t so sure. Some Bible teachers think that it was the Roman Empire or its emperor. It is true that the Roman Catholic papacy was unable to rise to prominence until the Roman Empire had fallen. When the Roman Empire fell, then the papacy, centered in Rome, was able to step in and assert itself openly. Others

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think that it was the apostles who were “holding . . . back” the Antichrist. When the apostles died, then the Antichrist could rise. It may be best to look upon the restrainer as the Word of God, which was prominent and loved among the earliest Christians. When the truth of God’s Word was lost, then the Antichrist could rise.

在帖撒罗尼迦的保罗的读者们显然知道那拦阻者是什么。今天，圣经教师们就不那么肯定了。一些圣经教师认为它是罗马帝国或其皇帝。诚然，直到罗马帝国灭亡之后，罗马天主教教皇的地位才得以上升。罗马帝国灭亡之后，以罗马为中心的教皇，得以介入并公开宣示自己。另一些人则认为是使徒们“拦阻着.....”那敌基督者。当使徒们死后，那敌基督者才得以兴起。也许最好的是把“那拦阻者”看作是上帝的话语，它在早期的基督徒们中间很被看重与喜爱。当上帝话语的真理被弄迷失时，那敌基督者就得以兴起了。

There is similar uncertainty about when exactly the Antichrist was “revealed.” The apostle John, toward the end of the 1st century A.D., recognized that many anti-christs had already come, and therefore it was “the last hour” (1 John 2:18). Perhaps the Word of God had already been lost among many, so that the anti-Christian spirit was evident. Sometimes people ask who the first pope was. That is impossible to answer, since there was a gradual rise in the supremacy of the bishop of Rome. Certainly by the time of Gregory the Great (590–604), the bishop of Rome was showing the key features of the papacy as we know it. Finally, it can be said conclusively that the pope was “revealed” as the Antichrist during the Reformation, through the unanimous testimony of the major reformers and the early Protestant confessions.

与此相似的另外一件不确定的事情，就是那敌基督者到底是在什么时候“被显露”出来的。使徒约翰，在主后一世纪末，意识到已经有许多敌基督者到来了，所以那时就是“末时”了（约翰一书 2：18）。也许上帝的话语已经在许多人中间消失了，所以那敌基督教的灵就显而易见了。有时候人们会问第一位教皇是谁。这是一个不可能被回答的问题，因为罗马主教的最高地位是逐渐上升的。当然，到了大贵格利（590-604）的时候，罗马主教展示出了我们所知道的教皇职的一些关键特征。最后，可以肯定地说，在宗教改革期间，通过那些主要

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的改革者们的一致见证以及早期抗罗教徒们的那些信仰告白，教皇“被显露”为了那敌基督者。

Miracles
神迹

Paul indicated that counterfeit miracles would accompany the Antichrist. He wrote, “The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders” (2 Thessalonians 2:9).

保罗指出那些假神迹会伴随那敌基督者出现。他写到，“这不法的人来，是照撒但的运动，行各样虚假的神迹、预兆和奇事”（帖撒罗尼迦后书 2：9，NIV）。

It is no secret that miracles play an important role in Roman Catholic piety. For someone to be considered a saint in Roman Catholic practice, at least two miracles must have taken place through that person’s prayers or actions. When Pope John Paul II died in 2005, people immediately started to search for miracles supposedly worked by him to help validate his sainthood. Or read material about the Virgin of Guadalupe. On December 9, 1531, the virgin Mary supposedly made an appearance to a 57-year-old Aztec Indian named Juan Diego. Mexico has never been the same since. Today the shrine to the Virgin of Guadalupe in central Mexico attracts more than ten million visitors per year, second only to the Vatican in Rome. Similar shrines in Fatima, Portugal, and Medjugorje, Yugoslavia, also attract millions. There is no shortage of claims to miracles by the pope and his followers.

神迹在罗马天主教的敬虔之中发挥着重要的作用，这并非什么秘密。按照罗马天主教的惯例，某人要被认为是圣徒的话，就必须有至少两个神迹通过他的祷告或行动发生过。当教皇约翰•保罗二世于 2005 年去世的时候，人们立即开始搜寻那些据说是他所行过的神迹，以帮助确认他的圣徒身份。或者阅读一下关于瓜达卢佩圣母的材料。1531 年 12 月 9 日，圣母玛利亚出现在一位名叫胡安•迭戈的 57 岁阿兹特克印第安人面前。从那以后，墨西哥就再也不一样了。如今，位于墨西哥中部的瓜达卢佩圣母朝圣地每年会吸引超过 1000 万的游

客，仅次于罗马的梵蒂冈。在葡萄牙的法蒂玛和南斯拉夫的梅德朱戈尔耶，类似的朝圣地也吸引了数百万人。教皇和他的追随者们并不缺少各种对神迹的宣称。

Equal to God
与神同等

Now let's move on to the most significant issues. Paul made this shocking statement about the coming Antichrist: "He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God" (2 Thessalonians 2:4). The Antichrist will exalt himself over everything else. He will make himself equal with God. And we ask, Has the pope done this?

现在让我们继续来看那些最重要的问题吧。保罗对那位要来的敌基督者作出了这一令人震惊的陈述："他是抵挡主，高抬自己，超过一切称为神的，和一切受人敬拜的。甚至坐在神的殿里，自称是神"（帖撒罗尼迦后书 2：4）。那敌基督者将会高抬自己，超过其它所有的事物。他将会把自己当作与神同等的。然后我们就会问，教皇这样做了吗？

No pope has flat out said, "I am God." But popes have exalted themselves over everything on earth and have ascribed attributes of God to themselves. There have been shocking statements made by popes about the papacy. Pope Boniface VIII, for example, in the papal bull *Unam Sanctam* (written in 1302) said, "We declare, state, define, and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff."46Isn't this putting oneself in the position of God, if every person must be subject to the pope to be saved? This statement has never been disavowed or rescinded by the Roman Catholic Church.

没有教皇曾断然说过，"我是上帝。"但是教皇们已把自己高高抬起，凌驾于世间万物之上，并已经把上帝的特质归给了自己。教皇已经对教皇职发表了一些令人震惊的声明。例如，教皇波尼法斯八世（Pope Boniface VIII）在*教皇训谕（Unam Sanctam，或称一圣教谕）*

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（被写于 1302 年）中说到，“我们宣告、声明、定义并正式宣布，所有受造的人类都必须要服从罗马教皇，这对于他们得救是完全必要的。”46 若人人都必须要服从教皇才能得救，那这岂不是将自己置于上帝的位置之上吗？这一声明从未被罗马天主教会否认或撤销过。

At the Roman Catholic Church council in 1870, called Vatican I, the Roman Catholic Church officially proclaimed that the pope is infallible when he speaks authoritatively from his teaching office. This puts the pope on a level equal with the Bible, and thus with God himself.
Here is the official decree:

1870 年，罗马天主教会在那被称为“梵蒂冈一世”的会议上正式宣布，当教皇在他的教导职上带有权柄地说话时，他就是绝对正确无误的。这就把教皇和圣经放在了同等的地位之上，因此也就把教皇和上帝放在了同等的地位之上。以下是这一官方法令：

We teach and define as a divinely revealed dogma that when the Roman pontiff speaks *ex cathedra*, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, irreformable. So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema.47

我们教导并定义一项被启示的神圣教义，即，当罗马教皇*以权柄正式（ex cathedra）*说话的时候，也就是说，当在行使他作为所有基督徒们的牧者及教师的职份时，凭借着他至高的使徒性权柄，他所定义的是一种要被整个教会持守的、关于信心或各样道德的教义，藉着那在蒙福的彼得之上的、被应许给他（教皇）的神圣的帮助，他拥有那位神圣的救赎者定意在有关信仰或各样道德的教义上要祂的教会享有的、那种绝对的正确无误。因此，对罗马教皇的这些定义，并非是经过教会准许之后才有的，它们自身是不可被改变的。所以若有任何人，（这是被上帝所禁止的），胆敢否定我们的这一定例，他就应当被咒诅。47

Anyone like me who knowingly denies this is “anathema.”
That is, that person is condemned or cursed to hell.
任何一个像我这样故意否认这一点的人是“被诅咒的人”。

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也就是说，那样的人是被定罪的或被诅咒下地狱的。

The world saw an example of this teaching authority of the papacy on All Saints' Day in 1950. On that day, the pope declared by an *ex cathedra* decree that Mary was taken bodily into heaven when she came to the end of her earthly life. This doctrine, called the Assumption of Mary, is not taught in the Bible. It now is Roman Catholic doctrine, however, because the pope declared it. In cases like this, we see the pope making himself equal with God.

这个世界在 1950 年的万圣节看到了一个关于教皇职这种教导的权柄的例子。那一天，教皇*以权柄正式（ex cathedra）*宣告了一项法令，即，当玛利亚走到她地上生活的尽头时，她的身体被带入了天堂。这一被称为圣母升天的教义，在圣经中并没有被教导。然而，它现在是罗马天主教的教义，因为教皇宣告了这一教义。在类似这样的情况下，我们看到教皇把自己放在了和上帝同等的地位之上。

The Catechism of the Catholic Church says this about the pope's authority: "The Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered."48 Basically, the pope is said to have absolute power over all Christians.

天主教会的小问答对于教皇的权柄如此说到，"罗马的教皇，由于他作为——基督的代理人并整个教会的牧师——这一职份，他对整个教会具有完全的、至高无上的以及普世的权柄，这是一种他可以始终不受阻碍地行使的权柄。" 48　基本上，这里就是在说，教皇对于所有的基督徒们都拥有绝对的权柄。

The Lutheran church sees in these statements of supreme power and infallibility the fulfillment of Paul's words about the Antichrist. The Treatise on the Power and Primacy of the Pope in the Lutheran Confessions says, "The pope is not willing to be judged by the church or by anyone else and places his authority above the judgment of councils and of the whole church. To refuse to be judged by the church or by anyone is to make himself God."49

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路德宗的教会在这些对于至高无上的权柄以及绝对正确无误的声称中，看到了保罗的关于那敌基督者的话的应验。在路德宗信仰告白中的、关于教皇的权力和地位的论述如此说到，“教皇不愿意被教会或其它任何人判断，并且他将自己的权柄置于议会们和整个教会的判断之上。拒绝被教会或被任何人判断，就是把他自己当作神了。”49

Against Christ
反对基督

Finally, we get to the heart and core of the matter. To be “antichrist,” of course, one needs to be “against Christ.” The apostle John wrote, “Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist” (1 John 4:2,3).

最后，我们来谈谈这一问题的核心。当然，要成为“敌基督者”，一个人就必须“与基督为敌”。使徒约翰写到，“凡灵认耶稣基督是成了肉身来的，就是出于神的.....凡灵不认耶稣，就不是出于神。这是那敌基督者的灵。”（约翰一书 4：2，3）。

“Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist—he denies the Father and the Son” (1 John 2:22). The Antichrist does not acknowledge Jesus. He denies that Jesus is the Christ. Now we ask, is this true of the papacy?

“谁是说谎话的呢？不是那不认耶稣为基督的吗？不认父与子的，这就是敌基督的”（约翰一书 2：22）。那敌基督者不认耶稣。他否认耶稣是基督。现在我们会问，这真的是在说教皇吗?

Certainly, the Roman Catholic Church and the papacy do not deny the incarnation of Christ. They teach that Jesus is true God and that he took on a human nature when he came to earth. They teach correctly about the person of Jesus. But when one looks beneath the surface, one sees that the Roman Catholic Church and the papacy do not teach correctly about the work of Jesus.

诚然，罗马天主教和教皇并没有否认基督的道成肉身。他们教导耶稣是真神，并且当祂来到世上的时候，祂取了人性。他们正确地教

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导了耶稣的位格。但是，当一个人查看表面之下的时候，他就会发现罗马天主教和教皇并没有正确地教导耶稣的工作。

The Bible teaches that salvation is a 100 percent free gift of God, as the merits of Christ are credited to our accounts (Ephesians 2:8,9). All the guilt and all the punishment for our sins are gone because Christ has suffered in our place (Galatians 3:13). There is nothing we can do to contribute to our salvation (Romans 11:6). We are justified through faith (Romans 1:17). That means we are declared innocent in God's sight as we believe in Jesus, without any works of our own being added (Romans 3:28).

圣经教导救恩是上帝百分之一百免费的礼物，正如基督的那些功劳被算作了我们的份（以弗所书 2：8，9）。因着我们的罪而带来的罪责以及所有的惩罚，都因为基督代替我们受了苦难而消失了（加拉太书 3：13）。我们不能为我们的救恩作出任何的贡献（罗马书 11：6）。我们藉着信心被称义了（罗马书 1：17）。这意味着，当我们信耶稣的时候，我们在上帝的眼中就被宣告为无罪了，这没有被加入我们自己的任何功劳（罗马书 3：28）。

In contrast, the Roman Catholic Church and the papacy teach that there is something we must contribute to receive salvation. Salvation is not a 100 percent free gift through the merits of Jesus. We need to add our own good works in order to be justified in God's sight. Since not all of our punishment is removed through Christ, we can expect to suffer in purgatory after we die.

反之，罗马天主教和教皇职教导，为领受救恩，我们必须作出贡献。救恩并不是藉着耶稣功劳的、百分之百免费的礼物。为了在上帝的眼中被称义，我们需要加入我们自己的一些好行为。既然并不是我们所有的惩罚都藉着基督被移除了，那么我们就可以预期我们死后在炼狱之中受苦。

In teaching these things, the Roman Catholic Church and the papacy truly are "against Christ." Tragically, they reject the true purpose for which Christ came. As one Christian author put it, the pope "robs Jesus of that which makes Him the Christ, that His merits alone have earned for us forgiveness of all sin, life, and salvation."50 This is what makes the

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papacy so devilishly deceitful. The pope gives the outward appearance of following Christ, and he even claims to be Christ's representative on earth. But then the pope turns people away from trusting in Christ alone for their salvation.

当罗马天主教和教皇职在教导这些事情的时候，他们实在是在“敌对基督”。悲剧性的是，他们拒绝了基督到来的目的。正如一位基督教作者所言，教皇“剥夺了那使得耶稣是基督的一切，即，单单祂的功劳为我们赢得了所有罪的赦免、生命和以及救恩。”50 这就是那使得教皇如此具有魔鬼般的欺骗性的原因。教皇外表上是跟随基督的，他甚至声称自己是基督在世上的代表。但是教皇却让人们转脸不去唯独信靠基督对他们的救恩。

Evidence
证据

On such an important and sensitive issue, perhaps it is good to see some evidence. Lutherans often quote decrees from the Council of Trent (1545–1563) because this was the Roman Catholic council that reacted to Lutheranism and explicitly condemned the teachings of the Lutheran church. Here is Canon 12 from the Sixth Session: "If anyone says that the faith which justifies is nothing else but trust in the divine mercy, which pardons sins because of Christ; or that it is that trust alone by which we are justified: let him be anathema."51You can see that the Lutheran and biblical doctrine of justification by faith is condemned. Here is Canon 30 from the Sixth Session: "If anyone says that once the grace of justification has been received, the fault of any repentant sinner is forgiven and the debt of eternal punishment is wiped out, in such a way that no debt of temporal punishment remains to be discharged, either in this world or later on in purgatory, before entry to the kingdom of heaven can lie open: let him be anathema."52You can see that according to the Council of Trent, Christ does not take away all the punishment we deserve for our sins. We can expect to pay part of sin's debt in purgatory.

在这样一个重要而敏感的问题上，也许看到一些证据是好的。路德宗们经常引用天特会议（1545-1563）上的一些法令，因为这是罗

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马天主教议会对路德宗教义所作出的反应，并且这些法令明确地将路德宗教会的一些教导定为了有罪。这里是第六届的第 12 教规：“如果有人说，使人称义的信心，不是别的，而只是对于神的怜悯的信靠，这怜悯因基督而赦免了罪；或说，只因着那样的信靠，我们就被称义了，他就应当被咒诅。”51 你可以看到路德宗以及圣经上所说的因信称义的教义被定了罪。以下是第六届的第 30 教规：“如果有人说，一旦称义的恩典被收到了，那么任何悔改的罪人的过错就被赦免了，并且永恒惩罚的债务就被涂抹了，以这样一种方式，在进入天国之前，无论是在这个世界上还是在炼狱里，就没有任何世间的惩罚债务需要被还清了：他就应当被诅咒。”52 你们可以看到，根据天特会议，基督并没有带走我们因罪所配得的一切惩罚。我们可以预期在炼狱中偿还部分的罪债。

Such false teaching on the doctrine of justification has persisted in the Roman Catholic Church until the present time. The Catechism of the Catholic Church from 1994 defines justificationthis way: “Justification includes the remission of sins, sanctification, and the renewal of the inner man.”53Notice that good works (“sanctification”/ “renewal”) are part of what we need to stand before God as just or righteous, according to this definition. It isn’t a matter of being declared righteous entirely for the sake of Christ.

在罗马天主教之中的这样关于称义的假教导已经持续存在到了现在。1994 年的天主教的教义问答对于称义如此定义到：“称义包括罪的赦免、成圣以及内在的人的更新。”53 请注意，根据这个定义，善行（“成圣”/“更新”）是我们在神面前以公正或公义在上帝面前站立所需要的一部分，这并不是在说人被宣告为义完全是因为基督的缘故。

This same problem can be seen in the “Joint Declaration on the Doctrine of Justification” (JDDJ), signed by representatives of the Roman Catholic Church and the liberal Lutheran World Federation in 1999. JDDJ supposedly showed that the differences between Catholics and Lutherans have been overcome on the doctrine of justification. What JDDJ showed, rather, was that some Lutherans are willing to give up a

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clear understanding of justification. JDDJ is a compromise document with ambiguous language. It allows for justification before God to include both the forgiveness of sins and our own renewal or sanctification.54

同样的问题也出现在 1999 年由罗马天主教会和自由派世界路德宗联盟的代表所签署的“关于称义教义的联合声明”（Joint Declaration on the Doctrine of Justification，JDDJ）中。据说，JDDJ 表明天主教教徒和路德宗教徒之间的分歧已经在称义的教义上被克服了。但是事实却之与相反，JDDJ 所表明的是，一些路德宗教徒愿意放弃对称义的明确理解。JDDJ 是一份语言模棱两可的妥协文件。它允许包括以罪的赦免和我们自己的更新或成圣为条件来使我们在上帝被称义。54

It is also interesting to study what the Roman Catholic Church has taught over the years in regard to the salvation of people who are not members of the Roman Catholic Church.55At some points in its history, the Roman Catholic Church has stressed that there is no salvation outside its own membership. At other times, it has said that people can be saved who have never even heard about Christ. Here is a quote from the current Catechism of the Catholic Church: “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation.”56In either case, you can see what is tragically lacking—a clear confession about faith in Jesus Christ. When the jailer asked, “What must I do to be saved?” he was given this simple answer: “Believe in the Lord Jesus, and you will be saved—you and your household” (Acts 16:30,31). This simple answer is not clearly seen in the realm of the Antichrist.

研究罗马天主教多年来关于非罗马天主教成员的救恩的教导也非常有趣。55　在其历史上的某些时刻，罗马天主教会曾强调，在自己的教会成员以外，并无任何救恩。在其它的时候，它则说过，那些甚至从来没有听过基督的人也可以得救。这里是一段摘自当前天主教小问答的话：“那些不是因为他们自己的过错而不知道基督的福音或祂的教会、但是却以一颗真诚的心寻求上帝并且被恩典所感动、试着

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在他们的行动中藉着他们良心的那些命令遵行祂的旨意的人——他们也可能获得永恒的救恩。”56 无论哪种情况下，你都能看到其中的悲剧性的缺失——对于对耶稣基督的信心的明确承认。当狱卒提问“我当怎样行才可以得救？”的时候，他被给出了这一简单的答案：“当信主耶稣，你和你的一家都必得救”（使徒行传 16：30，31）。这一简单的答案在那敌基督者的领域里面是没有被清楚看到的。

Some of us may remember the funeral of Pope John Paul II on April 8, 2005. This was an event that showed the worldwide appeal of the pope and his massive influence. The entire world focused on Rome during those days. But what message came across to the billions of people who watched? Was there a clear articulation of the gospel that Jesus Christ is the Savior of sinners? I remember hearing that the white on John Paul's coffin symbolized "his own purity." The red symbolized "his own desire to suffer for Christ and the church." The funeral sermon ended with thoughts about Mary and entrusted the soul of John Paul into the hands of Mary. What a great opportunity was lost! This is the tragedy of the papacy. It is against Christ because it doesn't teach correctly the way of salvation through faith in Christ.

我们中的一些人可能还记得 2005 年 4 月 8 日教皇约翰•保罗二世的葬礼。这是一次显示教皇在全球范围内的号召力和他巨大影响力的事件。在那些日子里，全世界都在关注着罗马。但是什么样的信息邂逅了数十亿的观众呢？耶稣基督是罪人们的救主这一福音是否被明确地表达了呢？我记得听说过约翰•保罗二世棺材上的白色象征着“他自己的纯洁”。红色象征着“他自己为基督和教会受苦的愿望”。葬礼的讲道以对马利亚的一些看法作为了结尾，并且将约翰•保罗二世的灵魂交托在了马利亚的手中。多么巨大的一个机会被丢失了！这是教皇职的悲剧。它敌对基督，因为它没有正确地教导藉着对于基督的信心而被拯救的那道路。

Further support from Daniel and Revelation
来自但以理书和启示录的进一步支持

So far all the information we have considered about the Antichrist has been from 1 John and 2 Thessalonians. There are a handful of other

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passages that also speak about a great enemy of God's people in the end times, passages in Daniel 7, 8, and 11, and Revelation 13 and 17. These passages make use of strange imagery to convey their messages, so it is more difficult to establish points of doctrine on the basis of them. Yet these passages are in harmony with 2 Thessalonians 2 in how they picture the great future enemy of the church.

到目前为止，我们所有关于那敌基督者的信息都来自于约翰一书和帖撒罗尼迦后书。还有一些其它的经文段落也讲到了末世期间上帝百姓的一个巨大的仇敌，如在但以理书 7 ，8 和 11，以及启示录 13 和 17 中的一些段落。这些段落使用奇怪的意象来传达它们的信息，因此在这些段落的基础上建立一些教义点就更加困难了。然而，这些段落在它们描述这位教会的巨大仇敌的方式上，与帖撒罗尼迦后书第 2 章是协调一致的。

In Revelation 13 there are two beasts, one out of the sea and one out of the earth. In Revelation 17 there is an evil woman called "Babylon the Great" who rides on the beast out of the sea. These two beasts and the woman symbolize evil enemies of Christ and his church, enemies that will be destroyed on the Last Day. Lutheran teachers are not unanimous in making identifications. Some think the beast out of the sea pictures the Antichrist, some think the beast out of the earth does, and some think the prostitute Babylon does. Without a doubt, features of these enemies make us think of the papacy, especially in Revelation 17. The evil woman in Revelation 17 is rich, she rules over the peoples of earth, and she sits on "seven hills" (Revelation 17:4,9,15). It is well known that the city of Rome, the headquarters of the papacy, is built on seven hills.

在启示录第 13 章中，有两个兽，一个是从海中来的，一个是从地中来的。在启示录第 17 章中，有一个邪恶的妇人，名叫“大巴比伦”，她骑在海中的兽上。这两个兽和女人象征着——基督及祂教会的——一些邪恶的仇敌，这些仇敌将会在末日的时候被毁灭。路德宗的教师们在作辨认的时候意见并未一致。有些人认为从海中出来的兽描绘的是那敌基督者，有些人则认为从地中出来的兽是那敌基督者，有些人则认为巴比伦的淫妇是那敌基督者。毫无疑问，这些仇敌们的特征让我们想到了教皇，尤其是在启示录第 17 章之中。启示录第 17

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章中的那个邪恶的妇人是富有的，她统治着世界上的百姓们，她坐在“七座山”上（启示录 17：4，9，15）。众所周知，教皇职的总部——罗马城是建在七座山上的。

Daniel 8:9-14,23-25 pictures the Seleucid ruler Antiochus Epiphanes (175–164 B.C.), who tried to wipe out the worship of the true God in Jerusalem. Antiochus Epiphanes can be said to be a type or a foreshadowing of the Antichrist. What is said about Antiochus Epiphanes makes us think also about the great Antichrist to come.

但以理书 8：9-14，23-25 描绘了那位试图消灭耶路撒冷对真神的崇拜的塞琉西统治者安提阿哥•艾皮法尼斯（Antiochus Epiphanes，主前 175 - 164 年）。安提阿哥•艾皮法尼斯可以说是那敌基督者的一种型（type）或一种预表（foreshadowing）。对于安提阿哥•艾皮法尼斯的所言也让我们想到了那位要来的巨大的敌基督者。

The passages most uniformly regarded as referring exclusively to the Antichrist are Daniel 7:8,11,20-26 and Daniel 11:36-45. Here the similarities with 2 Thessalonians 2 are striking. The Antichrist will arise from a small beginning (Daniel 7:8). He will speak boastfully (Daniel 7:8,11,20) and will exalt and magnify himself (Daniel 11:36). He will oppress God’s people (Daniel 7:21,25). He will change the set times and laws (Daniel 7:25). He will be destroyed on judgment day (Daniel 7:22,26). Of special interest is the fact that the Antichrist will arise out of the Roman Empire, which is the fourth beast in Daniel’s vision (Daniel 7:7,23,24). This strengthens our understanding that the pope is the Antichrist, because the papacy, of course, arose in Rome. It is often pointed out that the papacy took over many of the outward forms of the Roman Empire. All in all, there is nothing in these passages to alter our identification of the Roman papacy as the Antichrist.

最一致被认为是专门针对那敌基督者的段落是但以理书 7：8，11，20-26 以及但以理书 11：36-45。这里与帖撒罗尼迦后书的第 2 章有着惊人的相似之处。那敌基督者将会从一个微小的开端兴起（但以理书 7：8）。他必说夸大的话（但以理书 7：8，11，20），并且自高自大（但以理书 11：36）。他必折磨（NIV 翻译为压迫）上帝的百姓（但以理书 7：21，25）。他会改变节期和律法（但以理书 7：

25）。他将在审判日被毁灭（但以理书 7：22，26）。特别有趣的事实是，那敌基督者将会从罗马帝国，即但以理异象中的第四兽之中兴起（但以理书 7：7，23，24）。这坚固了我们对于教皇就是那敌基督者的这一理解，因为当然，教皇职是在罗马之中兴起的。这一点经常被指出，那就是教皇职接管了罗马帝国的许多外部形式。总而言之，这些段落中没有任何东西会改变我们对于罗马教皇职就是那敌基督者的辨认。

Lutheran confessional statements
路德宗的信仰告白陈述

The Lutheran Confessions without equivocation label the papacy as the Antichrist. In addition to the Smalcald Articles quoted above, the Treatise on the Power and Primacy of the Pope says, “The marks of the Antichrist clearly fit the reign of the pope and his minions.”57 For those who claim to be Lutheran, this should be part of their doctrine.

路德宗的信仰告白毫不含糊其辞地将教皇职称作了那敌基督者。除了上面引用的施马加登信条，那对于教皇权力和首位的论述（the Treatise on the Power and Primacy of the Pope）还说到，“那敌基督者的各项记号显然适合教皇和他的追随者们的统治。”57 对于那些宣称是路德宗的人来说，这应该是他们教义的一部分。

This teaching was also reaffirmed in the Wisconsin Evangelical Lutheran Synod in 1959 when the synod in its Saginaw convention adopted “A Statement on the Antichrist” without a dissenting vote. At that time it was suspected that the Missouri Synod was hedging on its position on the Antichrist in order to be more in line with other Lutheran synods. The WELS “Statement” is included as Appendix 3 in this book. The key paragraph reads, “On the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions, that ‘the Pope is the very Antichrist,’ especially since he anathematizes the doctrine of the justification by faith alone and sets himself up as the infallible head of the Church.”58

这一教义在 1959 年威斯康辛福音路德总会（WELS）中也得到了重申，当时总会在其萨吉诺会议上通过了“关于那敌基督者的声

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明”，没有一张反对票。在那个时候，人们怀疑密苏里总会为了与其它的那些路德宗总会保持一致，在其对那敌基督者的立场上闪烁其辞。WELS 的“声明”被收录在本书的附录 3 当中。其关键段落写到，“在重新研究相关经文的基础上，我们重申路德宗信仰告白的声明，即“教皇就是的那敌基督者”，特别是因为他诅咒了唯独因信称义的教义，并把他自己设立为了教会绝对正确无误的领袖。”58

The WELS “Statement” also makes the point that this is not just a historical opinion. Scripture itself makes the revelation. “We reject the idea that the teaching that the Papacy is the Antichrist rests on a merely human interpretation of history or is an open question. We hold rather that this teaching rests on the revelation of God in Scripture which finds its fulfillment in history.”59

WELS 的“声明”还指出，这不仅仅是一个历史观点。圣经自己就作出了启示。“我们反对这样的观点，即教皇职是那敌基督者的教导仅仅是人类对历史的解释，或者这是一个开放性的问题。相反，我们坚持这一教导是建立在上帝在圣经中的启示之上的，且这启示在历史中得到了应验。”59

What this means and what it doesn’t mean
这所意味着的和这所不意味着的

This does not mean that all Roman Catholics are on the way to hell. The WELS “Statement on the Antichrist” says, “This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church, for despite all the errors taught in that church the Word of God is still heard there, and that Word is an effectual Word.”60 Perhaps you have known a Roman Catholic friend or relative who has confessed faith in Christ alone for salvation, in spite of the official teachings of the Roman Catholic Church.

这并不意味着所有罗马天主教徒都在通往地狱的路上。WELS 的“关于那敌基督者的声明”说到，“这既不是意味着也不是意指对罗马天主教会所有成员的全面定罪，因为尽管教会教导了所有的错误，然而神的话语仍然在那里被听见，并且那话语是有功效的话语。”也

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许你已经认识了一位不顾罗马天主教会的正式教导而已经承认唯独因信基督得着救恩的罗马天主教的朋友或亲戚。

Yet one should be aware that the false teachings of Roman Catholicism are serious and soul-threatening. We should not make light of such errors in our own religious lives or in our comments to our children and others. Since the pope has condemned the biblical doctrine of justification by faith and has proclaimed himself to be a source of truth equal with the Bible, there is a monumental difference between Roman Catholicism and Lutheranism. John Meyer said, “In holy anger we daily battle against the great Antichrist of Rome and warn the souls entrusted to us about his guile and power.”61

然而，人们应当意识到，罗马天主教的错误教义是严重并威胁灵魂的。在我们自己的宗教生活中，在我们对我们的孩子们和其他人的评论当中，我们不应当轻视这些错误。由于教皇谴责了圣经当中因信称义的教义，并且宣称祂自己是与圣经平等的真理之源，因此罗马天主教和路德宗之间存在着极大的差异。约翰•迈耶（John Meyer）曾说过：“以圣洁的愤怒，我们每天与那位巨大的罗马敌基督者战斗，并且警告那些被交托给我们的灵魂小心他的诡计与能力。”61

In this regard, I can’t help but tell a personal story. After my mother’s death, I found out that my mother in her young adulthood had dated a Roman Catholic gentleman for 11 years and had intended to marry him. From what I was told, he was in many respects a fine man, and my mother loved him deeply. However, when the two of them were making plans to be married in the early 1950s, the Roman Catholic priest insisted that my mother promise to raise any children born in the marriage as Roman Catholics. Though it broke her heart, my mother refused and broke off the relationship. She knew there was a difference between Catholics and Lutherans. She had the backbone to know that she wanted her children raised Lutheran and not Catholic, for which I’m eternally grateful. And, not long afterward, she married my father, a fine Lutheran gentleman she had known in her Lutheran congregation since childhood. Still today we must not make light of the Antichrist and his realm.

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在这方面，我不得不讲一个我自己的故事。在我母亲去世之后，我发现我的母亲在她成年时期早期的时候，曾和一位罗马天主教的绅士约会了 11 年，并打算嫁给他。据我所知，他在许多方面都是一个好人，并且我的母亲深爱着他。然而，在 20 世纪 50 年代初，当他们两人计划结婚时，罗马天主教神父却坚持要我母亲承诺将婚后所生的孩子抚养作罗马天主教徒。虽然这伤了她的心，但我的母亲拒绝了，并且断绝了这段关系。她知道天主教徒和路德宗信徒之间是有区别的。她很有骨气，知道自己希望自己的孩子们成为路德宗信徒而不是天主教徒，对此我永远感激不尽。不久之后，她嫁给了我的父亲，一位很不错的路德宗绅士，她从小就在路德宗的教会中认识了他。直到今天，我们也不能轻看那敌基督者和他的领域。

Sometimes pastors wonder to what extent they should mention the doctrine of the Antichrist to congregation members. Certainly this doctrine is not one that we trumpet in our Sunday services. But it is interesting to see that Paul instructed the Thessalonian congregation on this matter, even though he spent only a short time there on his second missionary journey (Acts 17:1-10). Later in writing to the Thessalonians, he said, “Don’t you remember that when I was with you I used to tell you these things?” (2 Thessalonians 2:5). Apparently, teaching about the Antichrist was part of Paul’s basic information class in Thessalonica. I remember a pastor telling the story of how he would read 2 Thessalonians 2 in one of the final lessons of his Bible information class with new converts. After reading the chapter, he would ask, “Who do you think fulfills this?” Commonly listeners, without prodding, would give the same answer given in this book.

有时牧师们想知道他们应该在多大程度上向教会的会众们提及那敌基督者的教义。诚然这一教义并不是我们在主日礼拜中大肆宣扬的。但有趣的是，保罗教导了帖撒罗尼加会众这件事，尽管他在第二次宣教之旅中在那里只花了很短的时间（使徒行传 17：1-10）。后来在写给帖撒罗尼迦人的那封信中，他说到，“我还在你们那里的时候，曾把这些事告诉你们，你们不记得吗？”（帖撒罗尼迦后书 2：5）。显然，关于那敌基督者的教导是保罗在帖撒罗尼迦圣经基要真理课的

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一部分。我记得有个牧师讲过他是如何在他的圣经基要真理课最后课程中的一节课上和新归信者们阅读帖撒罗尼迦后书第 2 章的。在读完这一章之后，他会问，“你认为谁应验了这一节经文呢？”一般情况下，听众都会在没有任何外部刺激的情况下，给出与本书相同的答案。

Still struggling?
还在挣扎吗？

Perhaps you are still struggling with the identification of the Roman Catholic papacy as the Antichrist. I can sympathize with you, because I have had those struggles myself. In today's world, there are very few people who say this, even among Bible-believing Christians. There are many who look upon the pope as a godly man who talks about Jesus. They wonder, "How could this be the great enemy of the church?"

也许你还在为罗马天主教教皇职是那敌基督者而挣扎。我能够体会你的感受，因为我自己也有过这样的挣扎。在当今世界，很少有人这样说，即使是在相信圣经的基督徒们中间。很多人认为教皇是一个谈论耶稣的敬虔之人。他们想知道，“这人怎么可能是教会那巨大的仇敌呢？”

In this regard, I remember a moment when I was a seminary senior and Professor Edward Fredrich (1917–1995) spoke about the Antichrist in our class on the Formula of Concord. He said something to this effect: "I'm always surprised when I find seminary students who are unsure about the identification of the papacy as the Antichrist. What could be worse for the church than having the person who is recognized as the worldwide leader of the church and the representative of Christ teach a form of work-righteousness? What could be worse for the church?" My memory is that we as students looked at one another and realized that none of us had an answer. More than 25 years later, I still don't have an answer.

就这点而言，我记得当我是一个神学院大四学生的时候，爱德华•弗雷德里希（Edward Fredrich）教授（1917-1995）在我们的课上谈到了协同式中提到的那敌基督者。他说了一些大意如下的话：“当我发现神学院的学生们不确定那对于教皇职是那敌基督者的辨认时，我

总是会感到惊讶。对教会而言，有什么比这个被公认为教会世界领袖和基督代表的人教导一种因行称义更糟糕的呢？对教会而言，还有什么比这更糟糕的呢？”在我的记忆中，那时作为学生的我们，看着彼此，意识到我们都不知道答案。25 年多过去了，我现在仍然没有答案。

Would a cruel, unbelieving dictator be worse for the church? No. A cruel dictator may put Christians to death, but such persecution doesn't stop the church. Those who are killed enter eternal glory. As a result of their witness in martyrdom, others are attracted to Christ and the church continues to spread. In the papacy, however, we have the one who is looked to as Christ himself leading people away from salvation through faith in Christ alone. We have the visible head of Christianity teaching a wrong way of salvation. We have the leader of the church killing souls for eternity because he has lost the gospel! What could do more damage to the church than this?

一个残忍的、不信的独裁者会对教会造成更坏的影响吗？不。一个残忍的独裁者可能会处死基督徒，但这样的逼迫无法阻止教会。那些被杀的人们进入到了永恒的荣耀之中。作为那在殉道之中的他们的见证的结果，其他的人们被基督所吸引，并且教会继续得到了扩张。然而，在教皇职上，我们有一位被视为基督祂自己的人，带领人们远离那唯独因信基督而得的救恩。我们有一位基督教的可见的头，在教导错误的救恩道路。我们拥有那位教会的领袖，因为丢失了福音而将不止一个的灵魂引入到了永死之中！还有什么能比这对教会造成的伤害更大的呢？

The Lutheran dogmatician Francis Pieper (1852–1931) wrote: "From my own experience I must confess that I was vitally convinced that the Pope is the Antichrist only after I realized, on the one hand, what the doctrine of justification is and how much it means to the Church, and, on the other hand, that the real essence of the Papacy consists in denying and cursing the doctrine of justification."62The key is understanding the doctrine of justification by faith and its importance to the church. Are we embarrassed by the Lutheran doctrine of the Antichrist? We should be

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embarrassed only if we are embarrassed by the Lutheran doctrine of justification by faith. Justification through faith by grace is the doctrine upon which the church stands or falls. Since the pope condemns the biblical doctrine of justification, he shows himself to be the great enemy of Christ and his church.

路德宗的基督教教义学者弗朗西斯•派博（Francis Pieper, 1852 - 1931）曾写到：“从我自己的经验来看，我必须承认，只有在我意识到，一方面，称义的教义是什么以及它对教会是多么的重要，另一方面，教皇职的真实本质在于否认和诅咒因信称义的教义之后，我才开始极其相信教皇就是那敌基督者。”62 关键在于理解因信称义的教义及其对教会的重要性。我们对路德宗的那敌基督者的教义感到尴尬吗？只有当我们对路德宗的“因信称义”的教义感到尴尬时，我们才会对这一教义感到尴尬。因着恩典藉信称义是教会因其得以站立或跌倒的教义。既然教皇谴责圣经称义的教义，那么他就表明了他自己就是基督和祂教会的那位巨大仇敌。

Some may think it strange for Lutherans to identify the papacy as the Antichrist. In contrast, Francis Pieper said that it is a “strange and deplorable phenomenon” that so many modern theologians “search about for the Antichrist while he is performing his work in the Church right before their eyes, his soul-destroying activity as plain as day.”63

有些人可能会认为路德宗将教皇职认定为那敌基督者是件很奇怪的事。与此相反的是，弗朗西斯•派博（Francis Pieper）说到，“当那位敌基督者一清二楚地就在教会中、在那些如此多的现代神学家的眼前做他的工作，即他毁灭灵魂的作为之时，这些现代神学家们却还在四处寻找他，这是一种奇怪而可悲的现象。”63

Defend your truth, O God, and stay
This evil generation,
And from the error of its way
Keep your own congregation.
The wicked ev’rywhere abound
And would your little flock confound,
But you are our salvation!
神啊，求你保守你的真理，

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阻止这邪恶的世代，
保护你自己的会众
免受这邪恶世代道路的错误。
到处都是恶者，
它们使你的小羊群惊慌失措，
但你是我们的拯救！

Text: Martin Luther (1483–1546, German reformer)
(CW 205:4)
文本：马丁•路德（1483–1546，德国宗教改革者）
（基督徒敬拜 205：4）

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7

The Events of Judgment Day
审判日的诸事件

With many major occurrences in life, we have an advantage if we know what is coming. If we know the baby in the womb is positioned awkwardly, we can plan for a cesarean section. If we know there are twins, we can be prepared with two cribs and two sets of baby clothes. If we know a hurricane is coming, we can buy plywood and board up the windows.

生活中有许多重要的情况下，如果我们知道接下去将会发生什么事情，我们就有了一些优势。如果我们知道胎儿在子宫中的位置比较尴尬时，我们可以计划进行剖腹产。如果我们知道是一对双胞胎时，我们就可以准备两张婴儿床和两套婴儿衣服。如果我们知道飓风要来了，我们就可以买胶合板，并且用它们封住窗户。

So it is with judgment day. We as believers have an advantage because we know what is coming. God's Word tells us. We don't need to be surprised or caught unprepared. In this chapter and the following two chapters, we will consider what will happen on that great Day.

审判日也是如此。作为信徒，我们有一个优势，因为我们知道将要发生什么。上帝的话语告诉我们。我们不需要感到惊讶或者措手不及。在这一章以及接下去的两章里面，我们将思想在那个伟大的日子里将会发生些什么。

Jesus will appear in the clouds
耶稣将会在云中显现

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First and foremost on the Last Day will be the appearance of Jesus Christ in the sky. Ever since the ascension of Jesus, the church has had this promise ringing in its ears: “This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven” (Acts 1:11). The same Jesus will return, true God and true man. He will come back visibly for all to see.

在末日，首先也是最重要的是，耶稣基督在天上的显现。自从耶稣升天以后，教会就已经听到了这样的应许回荡在它的耳边：“这离开你们被接升天的耶稣，你们见他怎样往天上去，祂还要怎样来”（使徒行传 1：11）。同样的耶稣将会再来，真神，真人。祂会以所有人都能看见的、可见的形式再来。

Frequently the Bible describes the personal, visible return of Jesus as taking place in the sky or on the clouds. Jesus says, “They will see the Son of Man coming on the clouds of the sky” (Matthew 24:30; see Matthew 26:64; Revelation 1:7). Already in the Old Testament, Daniel said, “There before me was one like a son of man, coming with the clouds of heaven” (Daniel 7:13). Paul wrote that Jesus “will come down from heaven.” Then believers “will be caught up . . . in the clouds to meet the Lord in the air” (1 Thessalonians 4:16,17).

圣经经常把耶稣亲自的、可见的再来描述为发生在天上或云彩之上。耶稣说，“他们要看见人子.....驾着天上的云降临”（马太福音 24：30；见马太福音 26：64；启示录 1：7）。早在旧约之中，但以理就曾说过，“我.....观看，见有一位像人子的，驾着天云而来”（但以理书 7：13）。保罗写到，耶稣“将从天降临”。然后信徒们“必.....被提到云里，在空中与主相遇”（帖撒罗尼迦前书 4：16，17）。

In one passage Jesus says, “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn” (Matthew 24:30). The Bible doesn’t describe what this “sign” is. Perhaps the glorious appearance of Jesus itself is the sign. Wilbert Gawrisch defined the “sign of the Son of Man” as “the manifestation of his glory so that all will immediately recognize him.”64

在一段经文中，耶稣说到，“那时，人子的兆头要显在天上，地上的万族都要哀哭”（马太福音 24：30）。圣经并没有描述这一“兆

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头”是什么。也许耶稣荣耀的显现本身就是那兆头。威尔伯特•高里施（Wilbert Gawrisch）将“人子的兆头”定义为“祂荣耀的显现以至于所有人都能立即认出祂来”。64

With power and glory
以能力和荣耀

Without a doubt, the Bible states that Jesus will come “with power and great glory.” Jesus says, “They will see the Son of Man coming on the clouds of the sky, with power and great glory” (Matthew 24:30). He continues, “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory” (Matthew 25:31). Paul wrote about the “glorious appearing of our great God and Savior, Jesus Christ” (Titus 2:13).

毫无疑问，圣经声明耶稣将“以能力和荣耀”降临，耶稣说，“他们要看见人子驾着天上的云降临”（马太福音 24：30）。祂继续说到，“人子在祂荣耀里同着众天使降临的时候，要坐在祂荣耀的宝座上”（马太福音 25：31）。保罗提到了“至大的神和我们救主耶稣基督的荣耀显现”（提多书 2：13）。

The second coming of Jesus will be very different from his first coming. Christ’s first coming was in weakness and humility. He came as a baby, wrapped in cloths and lying in a manger (Luke 2:7). He was circumcised and was obedient to human parents (Luke 2:21,51). There was nothing special in his appearance (Isaiah 53:2). In contrast, Christ’s second coming will be “with great power and glory” (Mark 13:26). He will show himself as he truly is, the almighty ruler of the universe. Instead of sitting in a baby chair, he will “sit on his throne in heavenly glory” (Matthew 25:31).

耶稣的二次再来将会不同于祂的第一次降临。基督的第一次降临是在软弱和降卑之中的降临。祂以一个躺在马槽中被布包裹着的婴儿的样式降临（路加福音 2：7）。祂受了割礼并且顺服祂的父母（路加福音 2：21，51）。祂的外貌并没有什么特别（以赛亚书 53：2）。形成对照的是，基督的二次再来将会是“以能力和荣耀”的降临（马

可福音 13：26）。祂将会显明祂自己之真正所是，这个宇宙的全能统治者。祂将不会坐在一张婴儿凳上，祂将会“坐在祂荣耀的宝座上”（马太福音 25：31）。

What does it mean that Jesus will come “with glory?” *Glory* means “splendor or magnificence of a very high degree.” It also implies brightness or radiance or dazzling light. So Jesus will come with great splendor and radiance. When we see an extravagant fireworks display, we may think that it is *glorious*. The most elaborate fireworks display is puny and trivial, however, compared with what we will see when Jesus returns on the Last Day. Jesus will come “in his glory and in the glory of the Father and of the holy angels” (Luke 9:26).

耶稣“以荣耀”降临是什么意思呢？*“荣耀”*的意思是“高度的壮丽或宏伟”。它也意味着明亮、光辉或者耀眼的光芒。这样，耶稣必将以极其的壮丽与光辉降临。当我们看到一场盛大的烟花表演时，我们可能会认为它很*荣耀*。然而，与我们将在末日看到的耶稣的再来相比，最精心设计的烟花表演是也微不足道的。耶稣将“在自己的荣耀里，并天父与圣天使的荣耀里”降临（路加福音 9：26）。

None of us could ever draw an accurate picture of what Jesus will look like in his second coming. The Bible doesn’t give us a photographic description, and the whole topic is beyond our experience. What we can know for sure is that it will be the same Jesus who lived on earth. And his coming will be something totally awesome. He will come with great power and great glory.

没有人能够确切地描绘出耶稣在祂二次再来的时候会是一副什么样子。圣经并没有给我们一种图片性的描述，并且这整个主题已经超出了我们的经验。我们可以肯定的是，那将会是同一位曾住过地上的耶稣。祂的降临将会是一件极妙的事情。祂将以大能和大荣耀降临。

Seen by all
被所有人看见

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In addition, we can be sure that all people will see Jesus when he returns. He will be equally visible to all. Jesus says, “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory” (Matthew 24:30). The apostle John wrote, “Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him” (Revelation 1:7). To his enemies, Jesus said, “You will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven” (Mark 14:62). All nations and every eye will see the Son of Man, even those who were his enemies. We can’t explain the physics of this event, because our experience and thinking on earth is limited by space and time. Space and time, however, may not apply in the same way when the history of this creation comes to an end. We simply trust that the Lord who created everything can and will do this great miracle.

此外，我们可以肯定，当耶稣再来的时候，所有的人都将会看见祂。祂将会对于所有人都是同样可见的。耶稣说，“那时，人子的兆头要显在天上，地上的万国都要哀哭。他们要看见人子有能力，有大荣耀，驾着天上的云降临”（马太福音 24：30）。使徒约翰曾写到，“看哪，祂驾云降临，众目要看见祂，连刺祂的人也要看见祂。地上的万族都要因祂哀哭”（启示录 1：7）。耶稣对祂的仇敌们说到，“你们必看见人子，坐在那权能者的右边，驾着天上的云降临。”（马可福音 14：62）。万国和众目都要看见人子，甚至那些从前的祂的仇敌们。我们无法解释这一事件的物理现象，因为我们在地上的经验和思维受到了空间和时间的限制。然而，当这个被造世界的历史结束的时候，空间和时间可能不会以同样的方式呈现。我们只是相信，创造万物的主能够也必会行这伟大的神迹。

This implies that the coming of Jesus will be sudden. It will not be drawn out over days and weeks. The Bible repeatedly refers to the “day” of the Lord or the “day” of judgment. Revelation 18 says judgment will come on Babylon “in one day” (verse 8) and “in one hour” (verses

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10,17,19). Jesus says that “two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left” (Luke 17:34,35). The end will come unexpectedly and suddenly to all. Europe will not have time to flash word to America about the news.

这意味着耶稣的降临将会是突然的。祂的降临将不会拉长至几天或者几周。圣经反复提到了主的“日子”或者审判的“日子”。启示录第 18 章说审判将要在“一天之内”（第 8 节）以及“一时之间”（第 10、17、19 节）临到巴比伦。耶稣说，“当那一夜，两个人在一个床上。要取去一个，撇下一个。 两个女人一同推磨。要取去一个，撇下一个”（路加福音 17：34，35）。对所有人来说，末日都将会出乎意料并突然地来到。欧洲将没有时间向美国快速通报这一消息。

As a vivid illustration, Jesus says that his coming will be like lightning. “The Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other” (Luke 17:24). What is the point of this comparison? As lightning comes suddenly and is seen by all, so Christ will come suddenly and be seen by all. I have a friend who was in a home in Florida that was struck by lightning. He had no time to warn his wife and children that it was coming. Yet everyone knew when it came. So it will be with Jesus.

耶稣举了一个生动的例子，说祂的降临会像闪电一样。“人子在祂降临的日子，好像闪电，从天这边一闪，直照到天那边”（路加福音 17：24）。这种比较的意义是什么呢？就像闪电忽然来到并被众人都看见；照样，基督也要忽然来到且被众人都看见。我有一个朋友在佛罗里达的家中被闪电击中了，他没有时间提醒他的妻子和孩子们闪电就要来了。然而，当闪电到来的时候，每个人都知道了它的到来。耶稣的降临也将是如此。

I once heard a joke that circulated in the Upper Peninsula of Michigan. A Michigan Tech student said, “When the end of the world comes, I hope to be in the Upper Peninsula.” His listener responded, “Why?” The student replied, “Everything here happens 20 years later than the rest of the civilized world.” We may laugh at the humor of

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this joke. But we know that when Jesus comes, everyone will see him at once. No part of the world will be given an extra hour to repent, let alone 20 extra years.

我曾经听过一个在密歇根上半岛流传着的笑话。密歇根理工学院的一名学生曾说过，“当世界末日来临时，我希望在密歇根上半岛。”他的听众回答说，“为什么呢？”那位学生回答到，“这里发生的一切都比其它的文明世界晚了 20 年。”我们可能会因为这个笑话的幽默而发笑。但我们知道，当耶稣降临的时候，每个人都会立刻看见祂。世界上没有任何一个地方会有额外的一个小时来悔改，更不用说额外的 20 年了。

Angels

天使们

Now let's look at things that will accompany Jesus at his return. First and foremost, the angels will accompany Jesus. The patriarch Enoch prophesied this already before the flood: "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone" (Jude 14,15). It is a common New Testament refrain that Jesus will come "with the holy angels" (Mark 8:38) or "with all his holy ones" (1 Thessalonians 3:13) or "with his powerful angels" (2 Thessalonians 1:7).

现在让我们来看看当耶稣再来的时候都会发生些什么吧。首要的是，天使们将会伴随着耶稣。先祖以诺在洪水以前就曾预言过，“看哪，主带着祂的千万圣者降临，要在众人身上行审判”（犹大书 14，15）。新约中常见的一句重复句是，耶稣将“同圣天使们”（马可福音 8：38，复数）或“同众圣者们”（帖撒罗尼迦前书 3：13，NIV）或“同祂有能力的天使们”（帖撒罗尼迦后书 1：7，复数）降临。

The angels will have work to do for Jesus on judgment day. Jesus says, "The angels will come and separate the wicked from the righteous and throw them into the fiery furnace" (Matthew 13:49,50). The angels will be God's agents in the final judgment. Jesus compares the angels to "harvesters" who remove and destroy all the "weeds" on earth (Matthew 13:39,41). Their greatest task will be to travel from one end of the earth

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to the other to gather believers into heaven. Jesus says, “He will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other” (Matthew 24:31).

在审判日，天使们将会有为耶稣而做的事情。耶稣说，“天使要出来，从义人中，把恶人分别出来， 丢在火炉里”（马太福音 13：49，50）。在最后的审判中，天使们将会是上帝的代理人。耶稣把天使们比作“收割者们”，他们将会毁灭地上所有的“稗子”（马太福音 13：39，41）。他们最大的任务将会是从地球的一端旅行到另一端，把信徒们聚集到天堂之中。耶稣说，“祂要差遣祂的使者们，用号筒的大声，将祂的选民，从四方，从天这边到天那边，都招聚了来（方原文作风）”（马太福音 24：31，“使者”为复数）。

Noise
响声

This last passage from Matthew indicates another accompanying feature of Christ’s return: trumpets and noise. It will be a boisterously loud day. Paul said that on the day when believers are caught up into the air, Jesus will come down from heaven “with a loud command, with the voice of the archangel and with the trumpet call of God” (1 Thessalonians 4:16). There is no secret, quiet coming of Christ. Paul said, “We will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed” (1 Corinthians 15:51,52).

马太福音的最后一段指出了基督再来的另一个伴随特征：号筒声（复数）和响声。那将会是吵吵闹闹的一天。保罗曾说过，那日，当信徒们被提到空中的时候，耶稣将从天降临，“有发令的声音，有天使长的呼声，还有神的号声 ”（帖撒罗尼迦前书 4：16，新译本）。基督的降临不是一种秘密的、悄悄的降临。保罗曾说过，“就在一霎时，眨眼之间，号筒末次吹响的时候，我们都要改变了。因为号筒要响，死人要复活成为不朽坏的，我们也要改变”（哥林多前书 15：51，52）。

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How do you feel about loud, blaring sounds? They can be unnerving. One day I was walking directly under a civil defense siren when it went off. I don't know how high I jumped! I was startled. Have you ever been inside a building when the fire alarm has sounded? In the building where I work, the sound hurts one's ears and makes it impossible to think or work. Now imagine a day when all the stops of heaven's organ are pulled out. There will be shouts of angels and blasts of trumpets. There will be tumultuous sounds that you have never heard before. Noise will help communicate to everyone that the great day of the Lord has come. But there will be no need for believers to be startled by these loud noises. They announce the coming of our Savior.

你对响亮的、巨大的声音有什么样的感觉呢？它们会让人感到不安。有一天，我正走在民防警报器下，警报器突然响了。我不知道我当时跳得到底有多高！我被吓了一跳。你是否曾经当火警警报响起的时候在一幢大楼里呢？在我工作的那幢大楼里，这种声音会伤害一个人的耳朵，并且让人无法思考或工作。现在想象有一天，当天堂的所有风琴的音栓都被拔掉了的时候，必将有天使们的呼喊以及号角的吹响声。会有你从未听过的喧嚣的声音。响声将有助于传达给每一个人这一信息：主伟大的日子已经来到了。但是信徒们没有必要被这些巨大的响声吓到，它们宣告着我们救世主的降临。

Cosmic cataclysm—to be expected literally
宇宙性的灾难——当确实被预期

Now we come to the truly horrific events. Jesus says, "Immediately after the distress of those days, 'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken' " (Matthew 24:29). Jesus describes a cosmic cataclysm. The universe will literally fall apart.

现在我们来看看那些真正可怕的事件吧。耶稣说，"那些日子的灾难一过去，日头就变黑了，月亮也不放光，众星要从天上坠落，天势都要震动"（马太福音 24：29）。耶稣描述了一场宇宙性的大灾难（cosmic cataclysm）。宇宙将会分崩离析。

Some Bible teachers say that these words do not refer to a literal collapse of the heavenly bodies on judgment day. Some say these events happened figuratively when Jerusalem was destroyed by the Romans in A.D. 70. It was such a calamitous day that it was as if the sun and moon had gone dark. Some say these words refer to eclipses, comets, and other such phenomena that have happened throughout the New Testament era.

一些圣经教师们说，这些话并不是指审判日的时候天上诸天体的确实崩塌。有些人说这些事件在公元 70 年耶路撒冷被罗马人摧毁时象征性地发生了。那是如此不幸的一天，就好像太阳和月亮已经失去了光芒一样。有些人则称这些词指的是在整个新约时代所发生的日月食、彗星和其它类似的现象。

There are good reasons, however, to take these words literally in reference to judgment day. First, notice the time references in the passage. It says the sun will go dark "immediately after the distress of those days." The darkening of the sun doesn't happen during the New Testament era, but after the last gruesome period of distress. The next verse goes on, "At that time the sign of the Son of Man will appear in the sky" (Matthew 24:30). The darkening of the sun will happen right before the coming of Jesus.

然而，我们有充分的理由说这些话就是字面上在指代审判日。首先，注意这些段落中的这些时间参照。其中说到，太阳将会“在那些日子的灾难一过去”之后变暗了。太阳变暗不是发生在新约时代，而是在最后一段可怕的痛苦时期之后。下一节继续说到，“那时，人子的兆头要显在天上”（马太福音 24：30）。太阳的变暗将会恰在耶稣降临之前发生。

Second, there is nothing in the context of this verse to indicate that it should be taken figuratively. The context is a literal description of the events of the end. The verse continues in literal fashion to say, "They will see the Son of Man coming on the clouds of the sky, with power and great glory" (verse 30).

第二，在这节经文的上下文中并没有任何内容表明它应该被认为是比喻。上下文是对末日各事件的字面描述。这节经文继续以字面的

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方式说到，“他们要看见人子，有能力，有大荣耀，驾着天上的云降临”（第 30 节）。

Next, other passages in the New Testament explicitly say that the heavens will be destroyed on judgment day. Peter wrote, “That day will bring about the destruction of the heavens by fire” (2 Peter 3:12). The writer to the Hebrews wrote, “Now he has promised, ‘Once more I will shake not only the earth but also the heavens.’ The words ‘once more’ indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain” (Hebrews 12:26,27). The heavens will be “shaken” and “removed.”

另外，新约中的其它经文段落明确地说到，天将在审判日被毁灭。彼得写到，“那日天要被火烧就销化了”（彼得后书 3：12）。希伯来书的作者曾写到，“如今祂应许说，‘再一次我不单要震动地，还要震动天。’ 这‘再一次’的话，是指明被震动的，就是受造之物，都要挪去，使那不被震动的常存”（希伯来书 12：26，27）。天必“震动”且被“挪去”。

Finally, John’s vision in Revelation implies that the sun and moon won’t be needed in heaven, because God himself will give light in heaven. John said about the heavenly city, “The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp” (Revelation 21:23). Later he added, “There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light” (Revelation 22:5). The heavenly bodies are wonderful creations of God for this age and this universe. But they are not eternal. Listen to Psalm 102:

最后，约翰在启示录中的异象意味着天堂将不需要太阳和月亮，因为上帝自己会在天堂赐下光亮。关于天上的城，约翰说到，“那城内又不用日月光照。因有神的荣耀光照。又有羔羊为城的灯”（启示录 21：23）。后来他又说到，“不再有黑夜。他们也不用灯光日光。因为主神要光照他们”（启示录 22：5）。那些天体是上帝给这个时代和这个宇宙的奇妙创造，但它们不是永恒的。来听听诗篇第 102 篇是如何讲的吧：

In the beginning you laid the foundations of the earth,

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and the heavens are the work of your hands.
They will perish, but you remain;
they will all wear out like a garment.
Like clothing you will change them
and they will be discarded. (verses 25,26)
你起初立了地的根基。
天也是你手所造的。
天地都要灭没，你却要长存。
天地都要如外衣渐渐旧了。（第 25，26 节）

Cosmic cataclysm—predicted often
宇宙性的灾难——常常被预言

Predictions of cosmic cataclysm are actually quite common in the Old Testament. Isaiah predicted, “All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree” (Isaiah 34:4). Joel prophesied, “The day of the LORD is near in the valley of decision. The sun and moon will be darkened, and the stars no longer shine. The LORD will roar from Zion and thunder from Jerusalem; the earth and the sky will tremble” (Joel 3:14-16). Some prophecies like this were figuratively fulfilled on great days of defeat and disaster in Old Testament times (see Ezekiel 32:7,8; Isaiah 13:10). But these passages are commonly quoted in the New Testament in reference to judgment day. Their final and complete fulfillment will be a literal shaking of the heavenly bodies on the Last Day.

那些关于宇宙性大灾难的预言在旧约中其实很常见。以赛亚曾预言说，“天上的万象都要消没，天被卷起，好像书卷。其上的万象要残败，像葡萄树的叶子残败，又像无花果树的叶子残败一样”（以赛亚书 34：4）。约珥曾预言说，“因为耶和华的日子临近断定谷。日月昏暗，星宿无光。耶和华必从锡安吼叫，从耶路撒冷发声。天地就震动”（约珥书 3：14-16）。像这样的预言象征性地在旧约时代的那些失败和灾难的重大日子中被应验了（见以西结书 32：7，8；以赛亚书 13：10）。但在新约中，这些段落在提到审判日的时候会经常

性地被引用。它们将最终并完全地被应验，在末日，那将是诸天体真正的震动。

The most famous Old Testament prophecy like this is from Joel. Peter quoted it on Pentecost: “I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord” (Acts 2:19,20; see Joel 2:30,31). Again, there will be wonders in the sky, and the sun will be turned to darkness. The moon in its darkness will look red. When Joel said this will happen before the “day of the Lord,” I understand that it will happen very shortly before the actual moment of Christ’s return. Other passages say it will be closely connected to Christ’s return.

旧约中像这样的、最著名的预言来自约珥。彼得在圣灵降临节上引用了这句话，“在天上我要显出奇事，在地下我要显出神迹，有血，有火，有烟雾。日头要变为黑暗，月亮要变为血，这都在主大而明显的日子未到以前”（徒 2：19，20，见约珥书 2：30，31）。再一次地，这里说到，将会有奇事在天上，日头将会变为黑暗。月亮将会在黑暗中看起来是红色的样子。当约珥说这将发生在“主的日子”之前时，我明白这将会发生在基督再来的那一真实时刻之前很短的时间之内。其它的那些段落则说到，这将会与基督的再临紧密相连。

On the basis of these passages, Bible teachers have traditionally taught that there will be a cosmic cataclysm in connection with the Lord’s return on the Last Day. In describing it, we are unable to say more than the words of Jesus himself. The sun and moon will go dark. The stars will fall. The heavens will be shaken. It staggers the imagination to think about it. And it is foolish to speculate about how it all can happen.

在这些段落的基础之上，圣经教师们传统上教导，末日将会有一场与主的再来有关的宇宙性的灾难发生。在描述它的时候，除了用耶稣自己的那些话之外，我们就不能说得更多了。太阳和月亮将会变黑，众星将会坠落。天将震动，这实在是令人难以想像的。去猜测这一切是如何发生的，这样做是愚蠢的。

But because of God’s Word, we can be prepared if it happens in our lifetimes. Right now, we are accustomed to wonderful regularity in the

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heavenly bodies. We can predict the rising and setting of the sun, down to the precise second. We know exactly when the moon will be full and when it will be a narrow sliver in the sky. Constellations like the Pleiades and Orion appear right where we expect them. Our days go forward in a settled, peaceful, predictable way. A day is coming in the near future, however, when everything will come to a screeching halt. Chaos will take over in the skies. How terrifying it will be to all who don't know what is happening! But we do not need to be surprised. This is what will happen when our Lord Jesus returns.

但是，因着上帝的话语，如果它发生在我们有生之年的时候的话，我们可以有预备。现在，我们已经习惯了那些天体的奇妙的规律。我们可以精确到秒来预测太阳的升起和落下。我们确切地知道什么时候月亮会圆，什么时候它会在天空中变成一窄条。像昴宿星和猎户座这样的星座出现的地方正是我们所预期的地方。我们的日子以一种稳定、和平、可预测的方式向前行进着。然而，在不久的将来的某一天，一切都会嘎然而止。混乱将会接管天空。对所有那些不知道正在发生着什么事的人来说，那这会是多么地可怕啊！但我们不需要感到惊讶，这就是当我们的主耶稣再来的时候那将要发生的事。

The end of the world
世界末日

Not only will there be "wonders in the heaven above" when Christ returns, there also will be "signs on the earth below" (Acts 2:19; see Joel 2:30), culminating in the destruction of this world as we know it. The earth will be "shaken" along with the heavens. God has promised, "Once more I will shake not only the earth but also the heavens" (Hebrews 12:26).

当基督再来的时候，不但天上会有奇事，地下也会有神迹（使徒行传 2：19；见约珥书 2：30），正如我们所知道的，会在这个世界的毁灭上达到高潮。地要和天一同"震动"，上帝已经应许说，"再一次我不单要震动地，还要震动天"（希伯来书 12：26）。

It's very likely that the calamitous events of the Last Day will include the literal shaking of the earth. Jesus says, "On the earth, nations

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will be in anguish and perplexity at the roaring and tossing of the sea" (Luke 21:25). Isaiah in his colorful picture language said the earth on judgment day will reel "like a drunkard" and sway "like a hut in the wind" (Isaiah 24:20). Numerous other Old Testament passages speak about the earth "trembling" or "shaking" (Joel 2:10; 3:16). If you have ever experienced an earth tremor, you know it is very unsettling. We rely on the earth to be firm and unmoving. Imagine the horror and destruction of the Last Day, with the earth bouncing like a trampoline!

很可能末日的灾难包括了地球实际意义上的震动。耶稣说，“日月星辰要显出异兆。地上的邦国也有困苦。因海中波浪的响声，就慌慌不定”（路加福音 21：25）。以赛亚以他多彩的画面语言曾说到，在审判日，大地会“像醉酒的人一样”东倒西歪，又“像风中的茅屋”摇来摇去（以赛亚书 24：20，NIV）。旧约中许多其它的段落都提到了大地“震动”或“摇撼”（约珥书 2：10；3：16，NIV）。如果你曾经经历过地震，你会知道这是非常令人不安的。我们倚靠着地球，才在其上稳固不移动。想象一下末日的恐怖以及毁灭，你在地球上将会就像在蹦床上一样蹦蹦跳跳！

According to Joel, the "signs on the earth" will include "blood and fire and billows of smoke" (Acts 2:19; see Joel 2:30). Again, it is hard to say more than the bare words. Does this imply volcanoes? In August 1883, the island of Krakatoa was nearly blown to bits by an unprecedented volcanic eruption. The detonation was heard more than 3,000 miles away, and volcanic dust remained in the air for a year. Without a doubt, the earth can cause tremendous havoc when it breaks apart. Perhaps catastrophes like this will be commonplace on the Last Day.

按约珥所说的，“地上的神迹”将会包括“血、火和烟雾”（使徒行传 2：19；见约珥书 2：30）。再一次地，除了这些简单的语言之外，我们很难再说得更多了。这是否意味着会有火山爆发呢？1883 年 8 月，喀拉喀托岛在一次史无前例的火山喷发中几乎被炸成了碎片。爆炸的声音在 3000 英里以外都能被听到，并且火山灰在空中停留了有一年之久。毫无疑问，当地球解体的时候会引起巨大的破坏。也许像（火山喷发）这样的灾难在末日的时候将会是平庸的。

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Certainly the Bible associates fire with the Last Day (1 Corinthians 3:13). Paul wrote, “This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels” (2 Thessalonians 1:7). Peter wrote, “By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men” (2 Peter 3:7). He continued, “The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (verse 10). Somehow, the present world will come to an end with fire.

当然，圣经把火与末日联系在了一起（哥林多前书 3：13）。保罗曾写到，“那时，主耶稣同祂有能力的天使们从天上在火焰中显现”（帖撒罗尼迦后书 1：7，“天使”复数）。彼得曾写到，“现在的天地，还是凭着那命存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧”（彼得后书 3：7）。他接着说到，“那日天必大有响声废去，有形质的都要被烈火销化。地和其上的物都要烧尽了”（第 10 节）。不知以怎样的方式，现在的这个世界将会以火结束。

How much can we say?
我们可以说多少呢？

With topics like this, one must admit, it is difficult to know how much to say. We are speaking about things that are in the future and go beyond our personal experience. Due to our limited comprehension of the future as prophesied by God’s Word, it has been said that “we are like an old woman with cataracts on her eyes who can barely make out the form of her grandchildren, even though they are standing in the bright noonday sun.”65

我们必须须承认，面对这样的话题，我们很难知道该说多少。我们正在谈论未来的、超越了我们的个人经历的一些事情。由于我们对上帝话语所预言的未来的理解有限，有人曾说过，“我们就像一个眼睛患了白内障的老妇人，孙辈们即使站在明亮的正午阳光之下，也看不出他们的外形。”65

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According to Peter, Bible prophecy was not easy even for the prophets themselves. They had to study their own words. “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow” (1 Peter 1:10,11).

按彼得所说，圣经中的预言对那些先知们自身来说也不容易。他们不得不学习自己所说的那些话。“论到这救恩，那预先说你们要得恩典的众先知，早已详细的寻求考察。 就是考察在他们心里基督的灵，预先证明基督受苦难，后来得荣耀，是指着什么时候，并怎样的时候”（彼得前书 1：10，11）。

So all we can do is to take the words of the Bible and try to understand them as best we can, asking God the Holy Spirit to guide us. As God reveals things to us in his Word, we can speak with confidence. Yet, since we are dealing with future events, it is good to speak with reserve and humility.

所以，所有我们所能做的事情就是拿起圣经的话语，尽力去理解它们，并请求圣灵来引导我们。当上帝在祂的话语中向我们启示一些事情的时候，我们就可以有把握地说话。然而，由于我们是在对待未来的一些事件，所以最好谨慎谦卑地发言。

As we think about the events of judgment day, we are not able to spell out all the details. But we are confident of the big concepts given us by God, and we trust that he has revealed everything we need to know. We can be confident that Jesus will return visibly in power and glory with his angels. There will be noise and fire. Immediately before he comes, the heavens and earth will come apart in cosmic chaos.

当我们思想审判日的那些事件的时候，我们无法说出所有的细节。但是我们对上帝所给我们的那些大概念是有把握的，我们相信祂已经启示了我们所需要知道的一切。我们可以确信，耶稣会带着能力和荣耀以可见的样式再来，同着祂的天使们。将会有响声与火。就在祂来之前，天和地将在宇宙的混乱中瓦解。

Reaction of unbelievers
非信徒们的反应

The Bible describes the reaction of unbelievers on the Last Day. Understandably, they will be terrified and panic stricken. Jesus says, “On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken” (Luke 21:25,26). People will be horrified and helpless.

圣经描述了非信徒们在末日时候的反应。可理解的是，他们会感到惊恐万分。耶稣说，“地上的邦国也有困苦，因海中波浪的响声，就慌慌不定，天势都要震动。人想起那将要临到世界的事，就都吓得魂不附体”（路加福音 21：25，26）。人们将会感到恐惧与无助。

Unbelievers will also “mourn.” Jesus says, “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn” (Matthew 24:30). The same word is used in Revelation. “Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him” (Revelation 1:7). They will feel sorrow and remorse, knowing that they are sinners and that they cannot stand before the holy God. In a rush they will realize that the god or gods they served on earth were false.

非信徒们也将会“哀哭”。耶稣说，“那时，人子的兆头要显在天上，地上的万族都要哀哭 ”（马太福音 24：30）。启示录也使用了同样的词，“看哪，祂驾云降临。众目要看见他，连刺祂的人也要看见祂。地上的万族都要因祂哀哭”（启示录 1：7）。他们会感到悲哀与懊悔，知道他们是罪人，知道他们不能站在圣洁的上帝面前。立刻，他们就会明白过来他们在地上所事奉的神明或者诸神都是假的。

The book of Revelation hints that unbelievers will try in vain to escape God’s judgment. “Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day

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of their wrath has come, and who can stand?' " (Revelation 6:15-17). Being crushed by rocks will appear preferable to standing before the Lord. But there will be no escape.

启示录暗示非信徒们将会徒劳地试图逃脱上帝的审判。“地上的君王，臣宰，将军，富户，壮士，和一切为奴的，自主的，都藏在山洞，和岩石穴里。向山和岩石说，‘倒在我们身上吧，把我们藏起来，躲避坐宝座者的面目，和羔羊的忿怒。因为他们忿怒的大日到了，谁能站得住呢？’”（启示录 6：15-17）。被那些石头压碎看起来比站在主的面前更可取。但是没有人将可以逃脱。

The mood of the unbelieving world will be sadness and gloom. All partying will cease. Isaiah pictured the situation this way: "All the merrymakers groan. The gaiety of the tambourines is stilled, the noise of the revelers has stopped, the joyful harp is silent. No longer do they drink wine with a song; the beer is bitter to its drinkers. . . . All joy turns to gloom, all gaiety is banished from the earth" (Isaiah 24:7-11). All the entertainments of the earth will fail to bring a smile to those who face God's judgment.

不信的世界的心情将会是悲哀与无望。所有的派对都将会停止。以赛亚如此描述这一情形：“新酒悲哀，葡萄树衰残。心中欢乐的，俱都叹息。击鼓之乐止息，宴乐人的声音完毕，弹琴之乐也止息了。人必不得饮酒唱歌。喝浓酒的，必以为苦.....一切喜乐变为昏暗。地上的欢乐归于无有”（以赛亚书 24：7-11）。世上所有的那些娱乐都不能使那些面对上帝审判的人微笑。

There are some passages that indicate that everyone will worship Jesus in the end. What are we to make of these? Paul wrote, "Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). In Daniel's vision, the Son of Man "was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him" (Daniel 7:14). These passages do not imply that all people will be saved. Rather, when Jesus appears in glory and power in

full view of everyone, everyone will have to admit that he is the Lord. Even Jesus' enemies will have to say, "Blessed is he who comes in the name of the Lord" (Luke 13:35). Believers will joyfully receive him as their glorious Savior. Unbelievers will acknowledge him as Lord with reluctant fear as they face their condemnation.

有一些段落表明，每个人最后都会敬拜耶稣。我们该怎么来理解这些段落呢？保罗曾写到，“所以神将祂升为至高，又赐给祂那超乎万名之上的名， 叫一切在天上的，地上的，和地底下的，因耶稣的名，无不屈膝，无不口称耶稣基督为主，使荣耀归与父神”（腓立比书 2：9-11）。在但以理的异象中，人子“得了权柄，荣耀，国度，使各方，各国，各族的人都敬拜祂”（但以理书 7：14，NIV）。这些段落并不意味着所有的人都将得救。相反，当耶稣以荣耀和能力出现在每个人的面前时，每个人都必须承认祂是主。即使耶稣的那些仇敌们也不得不说，“奉主名来的是应当称颂的”（路加福音 13：35）。信徒们则将会喜乐地接受祂作为他们荣耀的救主。非信徒们将会在面对对他们的定罪时以不情愿的恐惧承认祂是主。

Reaction of believers
信徒们的反应

Believers have an advantage on judgment day because they need not be surprised. They know what is coming. Paul wrote to believers, "You, brothers, are not in darkness so that this day should surprise you like a thief" (1 Thessalonians 5:4). If the heavens start to fall apart on our way to work, we will think, "Oh, today must be the day of Jesus' return!"

信徒们在审判日有优势，因为他们不需要感到惊讶。他们知道接下来将会发生什么事情。保罗曾写信给信徒们说，“弟兄们，你们却不在黑暗里，叫那日子临到你们像贼一样”（帖撒罗尼迦前书 5：4）。如果天空在我们上班的路上开始瓦解，我们会想，“哦，今天一定就是耶稣再来的日子了！”

Believers also know that it will be foolish to try to save earthly possessions on that day. Jesus says, "On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything. Remember

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Lot’s wife! Whoever tries to keep his life will lose it, and whoever loses his life will preserve it” (Luke 17:31-33). When I know a storm is coming, I like to put the car and other valuable things in the garage. When judgment day comes, however, there will be no point in putting anything in the garage. Believers won’t flit about with concerns for earthly trifles on the day when our Savior comes to take us home.

信徒们也知道试图在那一天去拯救地上的财产是愚蠢的。耶稣说，“当那日，人在房上，器具在屋里，不要下来拿。人在田里，也不要回家。你们要回想罗得的妻子。凡想要保全生命的，必丧掉生命。凡丧掉生命的，必救活生命”（路加福音 17：31-33）。当我知道暴风雨要来的时候，我喜欢把车和其它那些有价值的东西放在车库里。然而，当审判日来到的时候，在车库里放任何东西都是没有意义的。当我们的救主来接我们去天家的时候，信徒们将不再会为了世上的琐事而四处奔波了。

Most of all, on that day when there is bedlam on all sides, believers can have peace and joy. Jesus says, “When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near” (Luke 21:28). This day of distress and calamity is the great day of redemption for believers. It is the day when Jesus will release us from the struggles of this life and take us into the glory of heaven. We can lift up our heads in joy to look for our Savior coming on the clouds.

最重要的是，那一天，当周围都是混乱的时候，信徒们可以拥有平安和喜乐。耶稣说，“一有这些事，你们就当挺身昂首，因为你们得赎的日子近了”（路加福音 21：28）。这苦难和灾难的日子是对信徒们而言得赎的大日子。在这一天，耶稣将把我们从今生的挣扎中释放出来，带我们进入到天国的荣耀之中。我们可以欢欢喜喜地抬起我们的头来，盼着我们的救主从云端降临。

Because of the weakness of our faith, we may have some fear about judgment day, in the same way that we may have some fear and anxiety about death. If we are alive on judgment day, our hearts may pound in fright along with everyone else’s. But in the gospel we have a remedy. As we consider God’s promises, our weak faith may be strengthened. We can have peace and joy in the midst of judgment day.

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因为我们信心的软弱，我们对审判的日子会有些恐惧，就像我们对死亡会有些恐惧和焦虑一样。如果我们在审判日还活着，我们的心可能会和其他人一样在恐惧中跳动。但在福音之中，我们有一个“解药”。当我们思想上帝的那些应许时，我们软弱的信心可以被坚固起来。在审判日之时，我们可以拥有平安和喜乐。（注意：最后三句话是在说信心的结果，是在说事实，福音本身就会让我们去这么做，而不是说福音是让你变好的工具）

What makes the difference, of course, is the forgiveness of sins received through faith in Jesus Christ. Our sins demand punishment. We deserve to be condemned. But Jesus Christ “redeemed us from the curse of the law by becoming a curse for us” (Galatians 3:13). “He himself bore our sins in his body on the tree” (1 Peter 2:24). Now the Bible promises, “There is now no condemnation for those who are in Christ Jesus” (Romans 8:1). “Since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1). Through faith in Jesus as our Savior, our reaction to judgment day can be totally different from that of unbelievers. We will be happy to see Jesus coming, because we know he is our loving Savior. We will be happy to see this world come to an end, because we know there is a better world coming, “a new heaven and a new earth, the home of righteousness” (2 Peter 3:13).

当然，区别就是那藉着对耶稣基督的信心而被领受的罪的赦免。我们的罪要被惩罚，我们配得被定罪。但耶稣基督“既为我们受了咒诅（受原文作成），就赎出我们脱离律法的咒诅”（加拉太书 3：13）。“祂被挂在木头上亲身担当了我们的罪”（彼得前书 2：24）。圣经应许说：“现在，那些在基督耶稣里的，就不被定罪了”（罗马书 8：1，新译本）。“我们既因信称义，就借着我们的主耶稣基督，得与神相和 ”（罗马书 5：1）。藉着相信耶稣为我们的救主，我们对审判日的反应可以完全不同于那些非信徒们的反应。我们会高兴地看到耶稣的降临，因为我们知道祂是爱我们的救主。我们将会高兴地看到这个世界终结，因为我们知道有一个更美好的世界即将到来，“新天新地，义之家”（彼得后书 3：13）。

To illustrate the reaction of believers on judgment day, we can think of an ancient wedding. At the time of Christ, a marriage would begin when the bridegroom came to the house of the bride to pick her up and take her to their new home. Then the wedding banquet would begin. The Bible calls heaven the “wedding supper of the Lamb!” (Revelation 19:9). When Jesus comes on judgment day, he is coming to take us to be with him as his bride at his heavenly wedding banquet. So there can be joy and eager expectation. If judgment day comes during our lifetimes, we can be thinking, “This is Jesus, the bridegroom, coming to take me to his home in heaven!” We can lift up our heads in joy. We can say, “Here I am. Please take me to be with you, Jesus.”

为了说明信徒们在审判日的反应，我们可以想想一个古老的婚礼。在基督时代，当新郎来到新娘家里接她并把她带到他们新家的时候，一段婚姻就开始了。然后婚宴就开始了。圣经称天堂为“羔羊之婚筵”。（启示录 19：9）。当耶稣在审判日降临的时候，祂要来带我们在祂天国的婚宴上作为祂的新娘与祂在一起。因此，可以有喜悦和热切的期盼。如果审判日在我们有生之年来临，我们就会想：“耶稣，那位新郎，要来接我到祂天上的家去了！”我们可以在喜乐中抬起我们的头来。我们可以说，“我在这里，请带走我让我与你同在，耶稣。”

Sun and moon shall darkened be;
Stars shall fall, the heav’ns shall flee.
Christ will then like lightning shine;
All will see his glorious sign.
All will then the trumpet hear;
All will see the judge appear.
You by all will be confessed,
God in man made manifest.
日月将要变黑；
众星将会坠落，天空将要逃避。
那时，基督必像闪电照耀;
所有人都将看到祂荣耀的兆头。
所有的人都会听到号筒；
所有人都将看到那位审判者显现。

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所有人都将会承认，
上帝在人身之中显现。

Text: Christopher Wordsworth (1807–1885, English Anglican churchman) (CW 82:4)
文本：克里斯托弗·华兹华斯（1807-1885，英国圣公会牧师）（基督徒敬拜 82：4）

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8

The Resurrection of the Dead
死人复活

When an entertainer comes onto the stage in a crowded amphitheater, all eyes turn in expectation. If the entertainer is a singer, the audience expects a song. When the president arrives in a city and crowds of people gather, people expect something. They expect the president to speak to them.

在一个拥挤的圆形剧场里，当一位表演者走上舞台时，所有人的目光都会进入期待的注视之中。如果表演者是一位歌手，那么观众们会期待听到他唱歌。当总统莅临一个城市，人群聚集在一起的时候，人们就会期待着某些事情，他们希望总统向他们说话。

In the previous chapter, we considered the coming of Jesus on the Last Day. All eyes will be on Jesus as he appears in the clouds with power and glory. Now we might ask: What comes next? What will Jesus do?

在前一章中，我们讨论了耶稣在末日降临的问题。当耶稣以能力和荣耀在云中显现的时候，所有的眼睛都将注视着祂。现在我们可能会问：那么接下来会发生什么呢？耶稣将会做什么呢？

In this chapter and the next, we will consider the two great actions that Jesus will carry out on the Last Day. He will raise the dead back to life, and he will administer the final judgment.

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在这一章和下一章中，我们将讨论耶稣在末日要做的两件大事。祂要叫死人复活，并要施行最后的审判。

The dead will come back to life

死人将会复活

It is hard for us to visualize the scene on the Last Day. The Bible says that the bodies of all the dead will come back to life. Suddenly there will be billions of resurrected bodies, everyone from Adam to Moses to Caesar Augustus to Abraham Lincoln.

我们很难想象末日的情景。圣经说，所有死人的身体都将要复活。突然间会有数十亿具复活的身体，从亚当到摩西到凯撒奥古斯都到亚伯拉罕林肯的每个人。

The Bible uses a variety of expressions to describe this event. Paul simply said, “The dead will be raised imperishable” (1 Corinthians 15:52). Jesus says, “All who are in their graves will hear his voice and come out” (John 5:28,29). The dead will be raised and come out of their graves. Daniel wrote, “Multitudes who sleep in the dust of the earth will awake” (Daniel 12:2). It is as if the bodies of the dead will wake up again. About the Last Day, John wrote, “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them” (Revelation 20:13). The final repositories of dead bodies will give them up on the Last Day. Sometimes the term resurrection is used for the event (Greek: anastasis). This word literally means a “rising up.” Martha said to Jesus about Lazarus, “I know he will rise again in the resurrection at the last day” (John 11:24).

圣经用了各种各样的表述来描述这一事件。保罗曾简单地说到，“死人要复活成为不朽坏的”（哥林多前书 15：52）。耶稣说，“凡在坟墓里的，都要听见祂的声音，就出来”（约翰福音 5：28，29）。死人将要复活并且从坟墓里出来。但以理写到，“必有许多睡在尘土中的人醒过来”（但以理书 12：2，新译本）。看起来那些死人的身体将要复苏。关于末日，约翰曾写到，“海交出其中的死人，死亡和阴间也交出其中的死人，他们都照各人所行的受审判”（启示录 20：13）。那终极的太平间会在末日把那些尸体交出来。有时“起来”这个词被用来表示这一事件（希腊语：anastasis）。这个词就是指字面

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义上的“起来”。马大就曾指着拉撒路对耶稣说：“我知道在末日起来的时候，祂必起来”（约翰福音 11：24，和合本将“起来”翻译为“复活”）。

Though it goes beyond our comprehension, somehow God will take particles from the bodies of all dead people and bring their bodies back to life. This will happen even though the bodies may have decomposed or may have sunk to the bottom of the sea. This will happen even if the bodies were cremated and the ashes were scattered to the winds. God will refashion the bodies of all people and make them able to exist forever. Job confessed, “After my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!” (Job 19:26,27).

虽然这超出了我们的理解，但是上帝会以某种方式从所有死人身上取下微粒，并且使他们的身体起死回生。即使那些尸体可能已经腐烂或者可能已经沉入海底，这样的情况也将会发生。即使那些尸体已经被火化，并且骨灰已经随风散落，这种情况也将会发生。上帝将重塑所有人的身体，使他们能够永远存在下去。约伯曾承认到，“我必见祂在我身边，我要亲眼见祂，并非外人，我的心肠在我里面渴想极了”（约伯记 19：26，27，新译本）。

Both the righteous and the wicked
义人与恶人同时

The Bible makes a special point of stating that all people will rise on the Last Day, both the righteous and the wicked. Jesus says, “A time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned” (John 5:28,29). Paul said to Governor Felix, “I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked” (Acts 24:15). Daniel wrote, “Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (Daniel 12:2). It is not just believers who will rise but also unbelievers, who will be condemned to hell.

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圣经特别指出，在末日，所有的人，包括义人和恶人，都将会复活。耶稣说，“你们不要把这事看作希奇。时候要到，凡在坟墓里的，都要听见祂的声音，就出来。行善的复活得生，作恶的复活定罪”（约翰福音 5：28，29）。保罗对巡抚腓力斯说，“（我）靠着神，盼望死人，无论善恶，都要复活，就是他们自己也有这个盼望”（使徒行传 24：15）。但以理曾写到，“必有许多睡在尘土中的人醒过来。有的要得永生，有的要受羞辱，永远被憎恶”（但以理书 12：2）。不仅信徒们将要复活，非信徒们也将要复活，且他们将会被定罪下入地狱之中。

God wants body and soul to be together. God originally made people to consist of both a body and a soul. There is something incomplete if a human soul is not in a human body. So whether a person is in heaven or hell for all eternity, it is God’s intention that each experiences the situation as a full human being, with both body and soul. Therefore God will raise the bodies of all.

上帝想要人的肉体和灵魂在一起。上帝最初造人是以一具身体和一个灵魂来组成的。如果一个人的灵魂不在一个人的身体里，那么就有些东西不完整了。因此，无论一个人是永远在天堂还是地狱里，上帝的意图是让每个人都作为一个拥有身体和灵魂的完整的人来经历那样的情形。因此上帝要让所有人的身体都复活过来。

It is worth noting that there is no hint of multiple resurrections in any of these passages. “A time” is coming when all will rise. There is “a resurrection” of the righteous and the wicked. All will hear “his voice” and come out. “The trumpet” will sound, and the dead will rise. And this one resurrection is always said to be “at the last day” in connection with the Lord’s second coming. The clear teaching of the Bible is that there will be a general resurrection of all the dead on the Last Day.

值得注意的是，在这些经文段落中没有任何关于多次复活的暗示。所有人都将复活的“一次”将会来临（一次与一刻在英文中谐音）。义人和恶人都将有“一次复活”。所有的人都将听到“祂的声音”并且走出来。“号筒”要被吹响，死人将要起来。而这一次的复活总被

说成是“在末日”与主的二次再来有关。圣经明确的教导是，在末日，所有的死人都将会复活。

Believers who are living will be changed
活着的信徒们将会被改变

What about Christians who are still living at the Last Day? Paul gave a fairly detailed description of what will happen to them.

那么那些末日的时候还活的基督徒们呢？保罗相当详细地描述了那将要发生在他们身上的事：

According to the Lord’s own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. (1 Thessalonians 4:15-17)

我们现在照主的话告诉你们一件事。我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。因为主必亲自从天降临，有呼叫的声音，和天使长的声音，又有神的号吹响。那在基督里死了的人必先复活。然后我们这活着还存留的人，必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。（帖撒罗尼迦前书 4：15-17，“以后”改为“然后”）

Believers who are alive on earth will be “caught up” to meet the Lord in midair. They will leave the surface of the earth and fly upward. This takes place, as is clear in this passage, on the noisy day of Christ’s second coming. It is when the archangel is shouting and the trumpets are blaring. Paul makes the point that this taking up of living believers will not occur before the resurrection of dead believers. First, the dead will be raised. Then living believers will be caught up together with them in the clouds.

那时活在地上的信徒们将会在半空中与主相遇。它们将离开地球表面，向上飞起。正如这段经文所明确表明的，这将会在耶稣二次再临的那个喧闹的日子发生。那时天使长会叫喊，号筒会被吹响。保罗指出，在已死的信徒们复活之前，这种对活着的信徒们的被接上升是

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不会发生的。首先，死人将要复活。然后，活著的信徒们才将会和他们一同被提到云里。

This gathering of believers into the sky on the Last Day is what Jesus refers to when he speaks about one being taken and another being left. He says, “Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left” (Matthew 24:40,41). On the day of Christ’s coming, believers will suddenly be snatched up into the air, regardless of where they are. Unbelievers will be left on earth to meet their condemnation.

在末日，信徒们在天空中的相聚，就是当耶稣提到一个被取去另一个被撇下时所指的。祂说，“那时，两个人在田里，取去一个，撇下一个。两个女人推磨。取去一个，撇下一个”（马太福音 24：40，41）。在基督降临的那一天，信徒们将会突然被一把抓起来提到空中，无论他们那时身在何处。非信徒们则将会被撇在地上接受他们的定罪。

Believers who are living on judgment day will have their bodies changed instantaneously into glorified bodies. Paul wrote, “Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed” (1 Corinthians 15:51,52). When Paul said, “We will not all sleep,” he meant that some believers will not encounter the sleep of death before judgment day. Some believers will be alive at the Last Day. They will “be changed” suddenly. Their bodies will be transformed to be like the imperishable bodies of those who are raised from the dead.

活在审判日的信徒们，他们的身体会立刻变成荣耀的身体。保罗在信中曾说到，“我如今把一件奥秘的事告诉你们。我们不是都要睡觉，乃是都要改变，就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变”（哥林多前书 15：51，52）。当保罗说“我们不是都要睡觉”的时候，他的意思是说，有些信徒在审判日之前不会遇见死亡的睡眠。有些信徒在末

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日的时候还会活着。他们将会突然“被改变”。他们的身体将会被改变，好像那些从死里复活之人的不朽坏的身体一样。

Who will do the raising?
谁将会执行叫人复活的事呢？

Which of the three persons of the triune God will carry out the resurrection—the Father, the Son, or the Holy Spirit? This question is sometimes asked because the Apostles' Creed puts the doctrine of the resurrection under the Third Article. We confess, "I believe in the Holy Spirit; the holy Christian church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting." Is the resurrection of the body a special work of the Holy Spirit?

圣父，圣子，还是圣灵，三位一体上帝中的哪一个位格将会来执行叫人复活的事呢？这个问题有时候会被人问到，因为使徒信经把复活的教义放在第三段之下。我们承认，“我信圣灵；我信圣而公之教会；我信圣徒相通；我信罪得赦免；我信身体复活；我信永生。”让身体复活是圣灵的一项特殊的工作吗？

In several passages, the New Testament ascribes the resurrection to God the Father. Paul wrote, "By his power God raised the Lord from the dead, and he will raise us also" (1 Corinthians 6:14). God the Father raised Jesus. He will also raise us. Paul later wrote, "We know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence" (2 Corinthians 4:14).

在新约中，有几段经文把复活归于了父神。保罗曾写到，“神已经叫主复活，也要用自己的能力叫我们复活”（哥林多前书 6：14）。父神使得耶稣复活了，祂也同样会使我们复活。保罗后来写到，“（我们）自己知道，那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在祂面前”（哥林多后书 4：14）。

In other passages, the New Testament says that Jesus Christ will raise the dead on the Last Day. Jesus says that those who are in their graves "will hear the voice of the Son of God . . . and come out" (John 5:25,28,29). Jesus repeatedly says about the one who believes in him: "I will raise him up at the last day" (John 6:39,44,54). Paul wrote, "We

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eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" (Philippians 3:20,21).

在其它的一些经文段落中，新约说耶稣基督将在末日使死人复活。耶稣说，那些在坟墓里的人们“要听见神儿子的声音.....就出来”（约翰福音 5：25，28，29）。耶稣对信祂的人们反复说到，“在末日我要叫他复活”（约翰福音 6：39，44，54）。保罗曾写到，“我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临。祂要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似”（腓立比书 3：20，21）。

The Holy Spirit is also involved when life is given. Jesus says, "The Spirit gives life" (John 6:63). Paul wrote, "If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you" (Romans 8:11). In Ezekiel's grand vision of the valley of dry bones coming to life, the Lord says, "I will put my Spirit in you and you will live" (Ezekiel 37:14). This vision of the dry bones, first of all, is talking about the Holy Spirit raising the nation of Israel from its "death" in the Babylonian captivity. But the vision also makes one think of the final bodily resurrection, in which the Spirit surely will be involved.

当生命被赐下时，圣灵也参与在其中。耶稣说，“圣灵赐下生命”（约翰福音 6：63，NIV）。保罗曾写到，“叫耶稣从死里复活者的灵，若住在你们心里，那叫基督耶稣从死里复活的，也必借着住在你们心里的圣灵，使你们必死的身体又活过来”（罗马书 8：11）。在以西结的关于枯骨复活之山谷的壮观异象之中，耶和华说到，“我必将我的灵放在你们里面，你们就要活了”（以西结书 37：14）。这个枯骨的异象，首先是在谈论圣灵使以色列民族从被巴比伦人囚禁的“死亡”中复活。但这异象也让人们想到最后的身体复活，而其中肯定将有圣灵的参与。

The answer is that all three persons of the triune God will participate in the resurrection on the Last Day. This is the way it always is with God's actions toward people. The three persons work together. One

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person does not work independently of the others. In a special way, the Bible highlights Jesus as one who will bring the work of salvation to completion by raising the dead on judgment day. Perhaps the Apostles' Creed puts the resurrection of the dead at the end of the Third Article simply as a nice way to end the creed, with thoughts of heaven.

答案是三位一体上帝的所有三个位格都将在末日的时候参与到叫人复活这件事当中。上帝对人的各样行动总是这样的。这三个位格一起工作。一个位格不独立于其他两个位格而工作。圣经以一种特殊的方式强调耶稣是那在审判日通过使死人复活来使救恩之工得以完成的那一位。也许使徒信经把死人复活放在第三段的末尾，只是作为一种以一些关于天国的想法来结束信经的美好方式而已。

A body like Christ's resurrected body
一个像基督复活的身体的身体

Perhaps the question that intrigues people most, however, is what our resurrected bodies will be like. Will we recognize one another? Will we eat and drink? Will we all be the same size? Here it is especially important for us to be careful not to say more than what the Bible says. Paul said, "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" (1 Corinthians 2:9). We have not seen resurrected bodies. It is hard for our minds to conceive what God will do. We can only cling to what God has revealed by his Spirit (1 Corinthians 2:10).

然而，也许最激起人们兴趣的那个问题是，我们复活后的身体会是一副什么样子。我们能认出彼此吗？我们会吃会喝吗？我们的身体将会都是一样的尺寸吗？在这一点上，特别重要的是，我们要小心，不要说得过于圣经所说的了。保罗曾说过，"神为爱他的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的"（哥林多前书 2：9）。我们还没有看到复活后的身体。我们的头脑很难想象上帝会做些什么。我们只能紧紧依附于祂的灵所已经启示的（哥林多前书 2：10）。

The starting point is to recognize that our resurrected bodies will be like the resurrected body of Jesus Christ. Paul wrote, "We eagerly await a

Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" (Philippians 3:20,21). Elsewhere Paul wrote, "Just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven" (1 Corinthians 15:49). On earth we have bodies like the body of Adam, "the earthly man." In heaven we will have bodies like Jesus, "the man from heaven."

首先，是认识到我们复活的身体会像耶稣基督复活的身体。保罗曾写到，“我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临。祂要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似”（腓立比书 3：20，21）。保罗在别处曾写到，“我们既有属土的形状，将来也必有属天的形状”（哥林多前书 15：49）。在地上，我们的身体像亚当的身体，亚当就是“属土”的人。在天上，我们会拥有——像那位“属天”的人，耶稣——那样的身体。

But in what way will our resurrected bodies be like the resurrected body of Jesus? It is honest to say that some Bible teachers have speculated here and gone beyond what we can know for sure from Scripture. Some have taught that our bodies will be illocal, not confined to a particular place. Some have taught that our bodies will be able to pass through other objects. Some have taught that our bodies will be invisible and able to move easily. However, none of these qualities are specifically mentioned in the Bible for resurrected believers. We have to remember that the resurrected Lord Jesus was both God and man at the same time. Some of his post-resurrection abilities were very likely the result of having a divine nature. They were not just the result of having a glorified human body.

但我们复活的身体会在什么方面像耶稣复活的身体那样呢？诚实地说，一些圣经老师在这里做了一些揣测并超出了我们从圣经中可以肯定知晓之事的范围。有些人说，我们的身体将会是不被限于一处的，即不被局限于某个特定的地方的。有些人认为我们的身体将可以穿过其它物体。有些人认为我们的身体将是不可见的，并且可以很容

易地移动。然而，圣经并没有就复活的信徒们一事特别地提及这些特质。我们必须记住，复活的主耶稣同时既是上帝也是人。祂复活后的曾展现的一些能力很可能是因为祂具有神性的结果，它们不仅仅是因为拥有一个荣耀的人类身体的结果。

In 1 Corinthians 15 we have the most extended discussion of the resurrected body in the Bible. We do best to rely on this chapter for information about what our resurrected bodies will be like, and we will lean on this chapter in the following explanation. Paul wrote:

在哥林多前书第 15 章，我们有圣经中关于复活的身体的最详尽的讨论。我们最好倚靠这一章来了解关于我们复活后的身体会是一副什么样子的信息，并且我们将在下面的解释中倚靠这一章的内容。保罗曾写到：

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

死人复活也是这样。所种的是必朽坏的，复活的是不朽坏的。所种的是羞辱的，复活的是荣耀的。所种的是软弱的，复活的是强壮的。所种的是血气的身体，复活的是属灵的身体。若有血气的身体，也必有属灵的身体。（“灵性”已被改为“属灵”）

I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” (1 Corinthians 15:42-44,50-54)

弟兄们，我告诉你们说，血肉之体，不能承受神的国。必朽坏的，不能承受不朽坏的。我如今把一件奥秘的事告诉你们。我们不是都要睡觉，乃是都要改变，就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变。这必朽坏的，总要变成不朽坏的。（变成原文作穿下同）这必死的，总要变成不死的。这必朽坏的既变成不朽坏的。这必

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死的既变成不死的。那时经上所记，“死被得胜吞灭的话就应验了。”（哥林多前书 15：42-44，50-54）

Imperishable
不朽坏的

First, our new bodies will be imperishable (1 Corinthians 15:42). They will not wear out, spoil, or degenerate for all eternity. They will not be subject to illness or aging. They will be immortal, which means they cannot die. We know from biology that every organism needs to fit with its environment. Fish are equipped to live underwater. Polar bears are equipped to survive on the ice. Since heaven lasts forever, God will make our heavenly bodies able to live on and on forever without deteriorating.

第一，我们新的身体将会是不朽坏的（哥林多前书 15：42）。它们将永远不会耗尽、腐败或退化。他们将不会受制于生病或变老。他们将不朽，也就是说他们不会死。从生物学中我们知道，每一个生物体都需要合乎它的环境。鱼被赐予能力在水下生活。北极熊被赐予能力在冰上生存。因为天堂永存，所以上帝要使我们在天上的身体也可以永存下去，不朽坏。

How different this will be from our earthly bodies! Since the fall into sin, our earthly bodies are perishable, like fruits and vegetables. It is impossible for them to last forever. Built into our earthly bodies is a limited time clock that slowly ticks away. Not so in the resurrection. We can count on this: our bodies will be imperishable.

这和我们地上的身体是多么不同啊！因为（亚当夏娃的）犯罪堕落，我们地上的身体就是会朽坏的，就像各样的水果和蔬菜一样。它们不可能永远存在。我们地上的身体是一个有限的时钟，它在一分一秒地过去。而复活却不是这样的，我们可以指望这一点：我们的身体将会是不朽坏的。

With glory
伴着荣耀

Next, Paul said that our bodies as believers will be raised “in glory” (1 Corinthians 15:43). Other Bible passages also highlight this truth.

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Jesus says about judgment day, “Then the righteous will shine like the sun in the kingdom of their Father” (Matthew 13:43). Paul said, “When Christ, who is your life, appears, then you also will appear with him in glory” (Colossians 3:4). Already in the Old Testament, the prophet Daniel said, “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever” (12:3).

其次，保罗曾说过，我们作为信徒的身体将“在荣耀中”复活（哥林多前书 15：43）。圣经的其它一些经文段落也同样强调了这一真理。耶稣谈到审判日的时候如此说到，“那时义人在他们父的国里，要发出光来，像太阳一样”（马太福音 13：43）。保罗曾说过，“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里”（歌罗西书 3：4）。在旧约中，先知但以理曾说到，“智慧人必发光如同天上的光。那使多人归义的，必发光如星，直到永永远远”（但以理书 12：3）。

Undoubtedly, our resurrected bodies will have a general beauty or splendor. But a part of their “glory” will presumably be a brightness or a radiance. This radiance will be similar to that of the Lord himself (Matthew 17:2), and it will be an outward sign of the exalted position given to human beings in heaven. One naturally thinks of how the face of Moses shone after being in the presence of the Lord (Exodus 34:29). Also, Moses and Elijah “appeared in glorious splendor” when they visited with Jesus on the mountain of transfiguration (Luke 9:31).

毫无疑问，我们复活的身体将会拥有一种全身的美与光彩。但它们“荣耀”的一部分可能是某种光亮或者光辉。这光辉要像主自己的光辉那样（马太福音 17：2），是一种显明人在天堂被赐予的高升的位置的外在标志。人们自然会想到摩西的脸曾如何在见了上帝的面之后的闪耀（出埃及记 34：29）。此外，当摩西和以利亚曾在变相之山上拜访耶稣时，他们“在荣光里显现”（路加福音 9：31）。

With power
伴着能力

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Paul goes on to say that the natural body “is sown in weakness, it is raised in power” (1 Corinthians 15:43). This does not mean the resurrected body will be almighty or will have the power of God or of the angels. The resurrected body, however, will have the full strength that God intended for human beings when he created them without sin, and maybe even more strength. The weaknesses that have plagued human beings since the fall into sin will all be gone.

保罗继续说到，血气的身体“被种在软弱之中，被复活在强壮之中”（哥林多前书 15：43，NIV）。这并不意味着复活的身体将是全能的，或者将拥有上帝或者天使们的力量。然而，复活后的身体将拥有上帝创造人类时想要赐给他们的全部力量，甚至可能更多。自从人类犯罪堕落以来，一直缠扰着人类的那些弱点将全部消失不见。

On this earth, a person can become so weak in old age that it becomes impossible to lift a spoon. Alzheimer’s disease can make it possible for a human being to forget his or her own name or a spouse and children. When our bodies are put into the grave, they are “sown in weakness.” Not so in heaven! For all eternity, we will enjoy the full measure of our God-intended might and energy.

在这个世上，当一个人年纪老迈的时候，他就可能会变得非常软弱，以至于都无法举起勺子。阿尔茨海默病可能会让人忘记他或她自己的名字、配偶以及孩子们。当我们的身体被埋入坟墓之中，就是“被种在软弱之中”。在天堂却不是这样！在永恒之中，我们将充分地享受上帝所想要赐给我们的力量和能量。

A spiritual body

一具属灵的身体

Finally, Paul said, “It is sown a natural body, it is raised a spiritual body” (1 Corinthians 15:44). This is the hardest expression to explain, and we do well to speak with some reserve about it. It seems like an oxymoron, or a contradiction in terms, to say “spiritual body,” because the words spiritual and body don’t seem to go together. If something has a body, we think of it as “material” or “physical” and not as “spiritual.” How can a body be spiritual?

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最后，保罗说到，“所种的是血气的身体，复活的是属灵的身体。”（哥林多前书 15：44，“灵性”改为“属灵”，下同）。这是最难解释的表达，我们最好有所保留地谈论它。说“属灵的身体”，像是一种矛盾修辞法，或者说是一种自相矛盾的说法，因为属灵和身体这两个词似乎无法合到一起。如果某物有身体，我们认为它是“物质的”或者“身体的”，而不是“属灵的”。身体怎么可能是属灵的呢？

Some Bible teachers explain the phrase by saying that “spiritual body” means a body that is dominated and directed by the Holy Spirit. Certainly the Holy Spirit will fill and control our resurrected bodies in the perfection of heaven. For that reason, perhaps our bodies can be said to be spiritual.

一些圣经教师解释说，“属灵的身体”是指由圣灵掌管并指导的身体。当然，圣灵会在天堂的完美之中充满并掌管我们复活的身体。因此，也许我们的身体可以说是属灵的。

Other Bible teachers say that our bodies in heaven will be spiritual in that they will not be physical to the same degree as our bodies on earth.66Maybe our bodies won’t need food to pass regularly through our mouths and stomachs. Maybe they won’t have weight and mass in the way that we think of it on earth. But who knows? “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him” (1 Corinthians 2:9).

其他的圣经老师则说，我们在天堂的身体将会是属灵的，因为它们将不会是——像我们在地上的身体那种程度的身体性的。66　也许我们的身体将不需要食物定期地通过我们的嘴和胃。也许它们将不会有我们所想的在地上的重量与质量。但是谁知道呢？“神为爱他的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的”（哥林多前书 2：9）。

Perhaps it is best to understand the expression in close connection with the following verses in the context (1 Corinthians 15:45-49). Then, the expression *spiritual body* simply means that we will each have a body like the resurrected body of Jesus. The following verses compare Adam and Jesus as our two exemplars. Adam had a “natural” body, and so we also have “natural” bodies on earth. Jesus, however, was raised to be a

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"life-giving spirit" (Greek: *pneuma*). So when we follow him in the resurrection, we will each have a "spiritual body" (Greek: *pneumatikon*). In short, our bodies in heaven will not be like the earthly body of Adam, but rather they will be like the heavenly body of Jesus. We will be given something in heaven that goes beyond what Adam had in the Garden of Eden. Each of us will have an unprecedented body fitted for heaven.67

也许最好是把这一表述与下面的这些经文紧密地联系起来理解（哥林多前书 15：45-49）。那么，属灵的身体的这一表达就意味着我们（信徒）每个人都将拥有一个像耶稣复活后的身体那样的身体。下面的这些经文以亚当和耶稣作为我们的两个范例来进行了比较。亚当曾拥有一个"血气"的身体，我们在地上也拥有"血气"的身体。然而，耶稣被复活，成了"赐生命的灵"（和合本译作成了"叫人活的灵"）（灵，希腊语：*pneuma*）。所以，既然在祂的复活中随祂的样子，那么我们各人就会拥有一具"属灵的身体"（属灵，希腊语：*pneumatikon*）。简而言之，我们在天上的身体将不会像亚当在地上的身体，而是像耶稣在天上的身体。我们将在天堂被赐予一些东西，这些东西要超过亚当在伊甸园所拥有的东西。我们每个人都将拥有一具适合于天堂的、前所未有的身体。

Age and size and other curious questions
年龄、尺寸以及其它一些奇特的问题

We need to have similar reserve with all the other curious questions that arise about the resurrected body. People have debated, for example, the size and age of resurrected bodies. The church father Augustine thought that everyone will be a youth in heaven. Perhaps he felt that the human body reaches its pinnacle in strength and soundness during youth. The Lutheran dogmatician Johann Quenstedt (1617–1688) thought that people would rise in the forms they had at the point of death. Some will have the glorified form of infants. Others will have the glorified form of senior citizens. In my opinion, we should stick with the words of Paul. I know for sure that our resurrected bodies will be like the body of Christ. They will be imperishable, glorious, powerful, and spiritual.

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我们需要对所有其它关于复活的身体的奇特问题有类似的保留。例如，人们已经争论过复活的身体的尺寸与年龄。教父奥古斯丁认为，每个人在天堂里都将会是青年。也许他认为人的身体在力量与健康方面会在年轻的时候达到顶峰。路德宗的基督教教义学者约翰•昆斯泰特（ Johann Quenstedt ，1617-1688）认为人们会以他们在死亡时的形态复活。有些人将拥有婴儿的荣耀形态，另一些人则将拥有荣耀的老年公民的形态。在我看来，我们应当坚持保罗的话。我确信我们复活的身体将会像基督的身体那样。它们将会是不朽坏的，荣耀的，强壮的，属灵的。

Possible because of God's power
因为上帝的能力而可能

Throughout the ages, there have been many who have rejected the teaching of a resurrection. The Jewish sect called the Sadducees, at the time of Jesus, said that "there is no resurrection" (Luke 20:27; Acts 23:8). When Paul preached to the learned Greeks in Athens, they listened to him intently until he spoke about the resurrection. "When they heard about the resurrection of the dead, some of them sneered" (Acts 17:32). Even in the early Corinthian congregation, some Christians rejected the resurrection. Paul had to address the situation in 1 Corinthians. "If it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?" (1 Corinthians 15:12).

历代以来，已经有许多人拒绝了那关于复活的教导。在耶稣时代，被称为撒都该人的犹太教派说"没有复活的事"（路加福音 20：27；使徒行传 23：8）。当保罗在雅典向希腊学者们传道的时候，他们直到他讲论复活之事的时候才认真听讲。"众人听见死里复活的事，就有讥诮他的"（使徒行传 17：32）。甚至在早期的哥林多教会，一些基督徒也拒绝复活。保罗在哥林多前书中提到了这个情况。"既传基督是从死里复活了，怎么在你们中间，有人说没有死人复活的事呢？"（哥林多前书 15：12）。

The resurrection of the dead is hard for human reason to swallow. Human reason says, "When you're dead, you're dead." No one steps out

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of the coffin alive. The rationalist says, “There is no way that the resurrection of bodies can be reconciled well with the precepts of sound reason.”68

死人的复活对于人类的理性来说是难以接受的。人类的理性说，“当你死了，你就死了。没有人能活着从棺材里面走出来。理性主义者说，“身体的复活不可能与那些合理的理性认知很好地调和。”68

But “nothing is impossible with God” (Luke 1:37). If God could create the universe in six days with all its incredible complexity and variety, he certainly can put together resurrected bodies. If God could create millions of species of living creatures out of nothing by simply speaking the word, he can keep track of the elements of each human body to refashion them into something new. God is omnipotent. We must not put limits on his power. Paul’s question to Agrippa still rings true, “Why should any of you consider it incredible that God raises the dead?” (Acts 26:8). The resurrection of the dead is possible because of God’s unlimited power.

但是“在神没有不可能的事”（路加福音 1：37，新译本）。如果上帝能在 6 天之内创造出宇宙及其令人难以置信的复杂性与多样性，那么祂当然也能把复活的身体组装起来。如果上帝仅仅通过说话就能从无到有地创造出数百万种生物，那么祂就能记录每个人身体的那些元素，把它们重新塑造成某种新的东西。上帝是无所不能的。我们切不可限制祂的能力。保罗对亚基帕提出的问题至今仍听来真实可靠，“神叫死人复活，你们为什么看作不可信呢？”（使徒行传 26：8）。因为上帝无限的能力，死人复活就是可能的。

Possible because of Christ’s redemption
因为基督的救赎而可能

In addition, the resurrection of believers into glory in heaven is possible only because of the work of Jesus Christ. How can a human body be raised to have no sinful weaknesses and to be able to see the holy God face-to-face? This can only happen because sin has been eradicated. How was sin eradicated? Only through the atoning work of our Sav-

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ior. We will have holy bodies only because Jesus has removed the guilt and punishment of our sins through his life, death, and resurrection. Again, we come back to the forgiveness of sins and justification by faith as the central issue in our relationship with God and the primary and foundational blessing from which all other blessings flow.

此外，信徒们在天堂的荣耀中的复活是可能的，就是因为耶稣基督的工作。一个人的身体怎样才能复活，没有罪性的软弱，且能够面对面地见到圣洁的上帝呢？这只会因为罪已经被根除了而可能发生。罪是如何被根除的呢？只有通过我们救主赎罪的工作。只有耶稣通过祂的生、死以及复活免除了我们的罪及罪的惩罚，我们才将拥有圣洁的身体。我们再一次地回到罪的赦免和因信称义，这是我们与上帝关系的中心问题，也是所有其它祝福从其而出的、主要的和基本的祝福。

In this regard, the New Testament says that Jesus is the “firstborn from the dead” (Revelation 1:5) and the “first-fruits” of the dead. Paul wrote, “Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ the firstfruits; then, when he comes, those who belong to him” (1 Corinthians 15:20-23). The “first-fruits” are the first crops to become ripe at harvesttime. When the first stalks of grain ripen, we can be certain that more ripe grain is coming. In the same way, Jesus was the first to rise from the dead, never to die again. We can be certain that more will follow. He leads the way through death into life. So the resurrection comes “through” Christ, and it is “in Christ” that we will be made alive.

在这方面，新约说耶稣是“从死里复活 的长子”（启示录 1：5，原文“首先”为“长子”），是死人“初熟的果子”。保罗曾写到，“基督已经从死里复活，成为睡了之人初熟的果子。死既是因一人而来，死人复活也是因一人而来。 在亚当里众人都死了。照样，在基督里众人也都要复活。但各人是按着自己的次序复活。初熟的果子是基督。以后在祂来的时候，是那些属基督的”（哥林多前书 15：20-23）。“初熟的果子”是在收割季节的第一批成熟的农作物。当第一批谷物成熟的时候，我们可以确定，更多成熟的谷物即将到来。同样，耶稣

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是第一个从死里复活的人，且永远不会再死。我们可以确定，将会有更多的人循着这一模式。祂引领我们穿过死亡进入生命之中。因此复活是“藉着”基督而来的，我们也将会“在基督里”得以被复活过来。

Bible teachers are quick to say, however, that the resurrection of the ungodly is not because of the merits of Christ. On account of their unbelief, the ungodly do not receive any of the blessings associated with the saving work of Christ. We assume that there would be a resurrection of the damned even if Christ had never come, because God's justice demands that he punish sinners with body and soul together. The ungodly are raised not by the power of Christ's resurrection, but simply by God's just decree.

然而，圣经老师们会赶紧说，不敬畏神之人的复活，不是因为基督的功劳。由于他们的不信，不敬畏神之人得不到任何与基督救恩之工有关的祝福。我们认为，即使基督从未降临过，被诅咒的人们也会复活，因为上帝的公义要求祂将会使罪人们的身体和灵魂在一起，并惩罚他们。不敬畏神之人被复活，并不是因着基督复活的大能，而只是因上帝公正的判决。

We believers, on the other hand, owe thanks to the Lord Jesus for our hope of the resurrection. This will be the final, culminating work of Christ to free us from all sin. Paul said that death is Christ's final enemy in carrying out the salvation of the elect. When Christ raises the bodies of dead believers, this last great enemy will be put "under his feet" (1 Corinthians 15:25-27). Then Christ's redemptive work will truly be complete. It's all through Christ. Paul exulted, "Thanks be to God! He gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). Now on earth and forever in heaven, it is proper for us to sing exuberantly with the angels: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Revelation 5:12).

另一方面，我们信徒们当感谢主耶稣，因祂使我们有复活的盼望。这将是基督把我们从所有的罪中释放出来的最后且最终的工作。保罗曾说过，死亡是基督在拯救选民时的最后的仇敌。当基督叫死去的信徒们的身体复活过来的时候，这最后的大仇敌将被放“在祂的脚下”

（哥林多前书 15：25-27）。到那时，基督救赎的工作将真正完成。这一切都是藉着基督。保罗欢欢喜喜地说，“感谢神，使我们藉着我们的主耶稣基督得胜”（哥林多前书 15：57）。现在在地上，并永远在天上，我们与天使们一起生气勃勃地歌唱，“曾被杀的羔羊，是配得权柄，丰富，智慧，能力，尊贵，荣耀，颂赞的！”（启示录 5：12），这是合宜的。

A fundamental doctrine
一项基本的教义

The resurrection of the dead has always been recognized as a “fundamental doctrine” of Christianity. It is essential to salvation. The writer to the Hebrews said “the resurrection of the dead” is among the “elementary teachings about Christ” (6:1,2). The early church’s brief confessions both include it. The Apostles’ Creed says, “I believe in . . .the resurrection of the body.” The Nicene Creed says, “We look for the resurrection of the dead and the life of the world to come.” If you had to summarize the Christian faith in one minute, you would somehow include the resurrection.

死人复活一直被认为是基督教的“基本教义”。这是救恩所必不可少的。希伯来书的作者曾说过，“死人复活”是各样“基督道理的开端”之一（6：1，2）。以下这些早期教会的简短信仰告白中都包括了这一点。使徒信经说，“我信……身体复活。”尼西亚信经说，“我们盼望死人复活和来世的永生。”如果你不得不在一分钟之内总结基督教的信仰，你会以某种方式把复活包含在其中。

Paul went so far as to say that if there is no resurrection, then our Christian faith is worthless. “If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. . . . If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men” (1 Corinthians 15:13,14,17-19). Paul’s words are important for our age, when people are inclined to think

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only about life in this world. Ours would be a pathetic condition if we only had hope for this life.

保罗甚至说，如果没有复活，我们基督徒的信心就毫无价值。“若没有死人复活的事，基督也就没有复活了。若基督没有复活，我们所传的便是枉然，你们所信的也是枉然.....基督若没有复活，你们的信便是徒然。你们仍在罪里。就是在基督里睡了的人也灭亡了。我们若靠基督，只在今生有指望，就算比众人更可怜”（哥林多前书 15：13，14，17-19）。保罗的这番话对我们这个时代很重要，因为我们这个时代的人都倾向于只思考这个世上的生命。如果我们只对这种生活有盼望，那么我们的处境将会是可悲的。

In the book of Acts, we see that the resurrection was at the center of the preaching of the early apostles. In Jerusalem the apostles “were teaching the people and proclaiming in Jesus the resurrection of the dead” (Acts 4:2). The philosophers in Athens disputed with Paul because he “was preaching the good news about Jesus and the resurrection” (Acts 17:18). When Paul was brought before the Sanhedrin, he announced, “I stand on trial because of my hope in the resurrection of the dead” (Acts 23:6). Christian preachers today should take note. Does our preaching today give the same emphasis to the resurrection of the dead?

在使徒行传中，我们看到复活是早期使徒们讲道的中心。在耶路撒冷，使徒们“教训百姓，本着耶稣，传说死人复活”（使徒行传 4：2）。雅典的哲学家们与保罗辩论，因为他“传讲耶稣，与复活的道”（使徒行传 17：18）。当保罗被带到公会前时，他说，“我现在受审问，是为盼望死人复活”（使徒行传 23：6）。今天的基督教讲道者们应当注意这一点。我们今天所传的福音，是否同样强调死人复活呢？

The goal
目的地

The resurrection of the dead is central to Christian faith and Christian preaching because it is the goal to which we are heading. Our goal is not just to be in heaven with our disembodied spirits. Our goal is to put on our glorified bodies so that we may fully experience the

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blessedness of seeing and serving our God in heaven. Paul wrote, “I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead” (Philippians 3:10,11). The ultimate goal is “to attain to the resurrection from the dead.”

死人复活是基督教信仰和基督教讲道的中心，因为这是我们前往的目的地。我们的目的地不仅仅是以我们无实际身体的灵魂在天堂。我们的目的地是穿上我们荣耀的身体，以至于我们就可以在天上完全地经验那看见并服侍我们上帝的福气。保罗曾写到，“（拥有这藉信而得的义）使我认识基督，晓得祂复活的大能，并且晓得和祂一同受苦，效法祂的死。或者我也得以从死里复活”（腓立比书 3：10，11，译者在这里更倾向于和合本及其它多数译本的译文）。那最终的目的地是“得以从死里复活”。

Sometimes Christian teachers talk about the “order of salvation.” The list may vary slightly from teacher to teacher, but all agree on the basic components. These are the good things God does for our salvation:

有时，基督教的教师们会谈论“救恩的顺序”。他们的列表可能会因不同的基督教教师而略有不同，但所有人都在那些基本的组成部分上达成了一致。以下这些就是上帝为了我们的救恩所做的美好的事情：

- Election—God chose us to be saved.
- Conversion—God creates faith by the Holy Spirit through the means of grace.
- Justification—God declares us innocent for Christ’s sake.
- Sanctification—God leads us to do good works.
- Preservation—God preserves us in faith.
- Glorification—God gives us glorified bodies in heaven.69
- 拣选——上帝拣选了我们，使我们可以得救。
- 使回转归信——上帝藉着施恩具、因圣灵创造了信心。
- 称义——上帝因基督的缘故宣告我们无罪。
- 成圣——上帝引领我们行出好行为。
- 保守——上帝保守我们在信心之中。

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- 荣耀——上帝在天堂赐给我们荣耀的身体。69

You can see that the order of salvation culminates in glorification in heaven. Romans 8:30 says, “Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”
你可以看到救恩的顺序在天堂的荣耀之中达到了高潮。罗马书 8：30 说到，“（祂）预先所定下的人又召他们来。所召来的人，又称他们为义。所称为义的人，又叫他们得荣耀。”

Application in our lives
在我们生命之中的应用

There is great comfort here for believers of all ages. No matter who we are, we have disappointments with our earthly bodies. We tear cartilage and realize that we will never run again. We have a panic attack when we encounter things we fear. We put the lifeless body of a loved one into a grave. Our mouths blurt out some angry words. Our feet take us into a room where we shouldn’t go.

这里有给所有时代的信徒们的极大的安慰。无论我们是谁，我们都对我们地上的身体感到失望。我们撕裂了软骨，意识到我们再也跑不动了。当我们遇到我们所害怕的事情的时候，我们会惊恐发作。我们把死去的亲人的尸体放进坟墓里。我们的嘴脱口而出一些愤怒的话。我们的脚把我们带进了一间我们不应该进去的房间。

The good news is that this body is not the end. Someday the Lord Jesus will transform our lowly bodies to be like his glorious body. Think of it. No sin. No temptation. No evil thoughts. No pain. No disease. No cataracts. No missing teeth. And it will last forever and ever, without any end. We have something great to look forward to! We have a goal that can keep us going in the struggles of life on earth.

好消息是，这具身体并不是终点。有一天，主耶稣会改变我们卑微的身体，使之像祂荣耀的身体那样。想一想。没有罪。没有诱惑。没有邪恶的想法。没有痛苦。没有疾病。没有白内障。没有牙齿会掉。并且这身体要存到永永远远，没有尽头。我们有一些极妙的事情可以

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期待！我们有一个目的地，可以使我们在地上生活的那些挣扎中继续前行。

I am flesh and must return
Unto dust, whence I am taken;
But by faith I now discern
That from death I shall awaken
With my Savior to abide

In his glory, at his side.
Glorified, I shall anew
With this flesh then be enshrouded;
In this body I shall view
God, my Lord, with eyes unclouded;
In this flesh I then shall see
Jesus Christ eternally.
我是肉体，必须
归于尘土，就是我被取去之地。
但因信，我已明了，
我将从死亡中醒来，
与我的救主同在，
在祂的荣耀里，在祂的身边。

荣耀，以这身体我将重新
被包裹起来；
在这身体之中，我将得见
上帝，我的主，用一双明亮的眼睛；
在这肉身之中，我将得见
耶稣基督，永远。

Text: Anonymous German author (1600s) (CW 167:4,5)
文本：匿名德国作者（17 世纪）（基督徒敬拜 167：4，5）

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The Final Judgment
最后的审判

A number of years ago, I found myself in a courtroom before a judge. It was a matter of a minor traffic accident. We were before the judge because one of the parties involved was protesting the fine she had received. Even though it was a relatively insignificant issue, there was suspense when the judge prepared to declare his verdict. As we were on the edge of our seats, the judge announced that the woman was guilty and that she would have to pay the fine.

几年前，我上了法庭，来到了一位法官面前。这是一起轻微的交通事故。我们来到法官面前是因为其中一方对于她所要上缴的罚款表示抗议。尽管这是一个相对无关紧要的问题，但当法官准备宣布他的判决时，还是有悬念的。当我们快要坐到我们的椅子边上的时候，法官宣布那个女人有罪，她必须支付罚款。

This is what judges do. They have the authority to make a decision about the guilt or innocence of a person. Then they have the authority to administer an appropriate penalty.

这就是法官所做的。他们有权决定一个人是有罪还是无罪。然后他们有权实施适当的惩罚。

The Bible says that the Lord Jesus will function as the judge on the Last Day. In addition to raising the dead back to life, he will render a decision about the guilt or innocence of each person and will announce appropriate penalties and rewards. In this chapter, let's think about the final judgment on the Last Day.

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圣经说，在末日，主耶稣会充当审判官的角色。除了让死人复活之外，祂还会对每个人作出有罪或无罪的判定，并宣布相应的惩罚以及奖励。在这一章中，让我们来思想末日的最后审判吧。

The day of judgment
审判的日子

The Bible says that God is judging people continuously throughout time. Psalm 7:11 says, “God is a righteous judge, a God who expresses his wrath every day.” Day by day God determines who is righteous and who is wicked, and he sends what is appropriate in the way of punishments and rewards. Judging is so much a part of God’s work that Abraham referred to God as “the Judge of all the earth” (Genesis 18:25), and other Bible passages concur in calling God “the Judge” (Psalm 94:2; 2 Timothy 4:8; James 5:9). God naturally has the authority to judge, because he is the Creator and ruler of all people.

圣经说，上帝从古至今一直在审判人。诗篇 7：11 说，“神是公义的审判者，又是天天向恶人发怒的神”。上帝每天都会判定谁是义的以及谁是恶的，也会以惩罚和奖赏的方式来作出恰当的回应。审判是上帝工作如此重要的一部分，以至于亚伯拉罕称上帝为“审判全地的主”（创世纪 18：25），圣经的其它章节也一致地称上帝为“审判的主”（诗篇 94：2；提摩太后书 4：8；雅各书 5：9）。上帝本身就拥有审判的权柄，因为祂是所有人的创造者，也是所有人的统治者。

But the Bible indicates that God, in addition, is planning a final, all-inclusive judgment on the Last Day. In seven passages, the Last Day is simply referred to as “the day of judgment” (Matthew 10:15; 11:22,24; 12:36; 2 Peter 2:9; 3:7; 1 John 4:17). On the Last Day, God will announce his verdict and will administer punishments and rewards. He will settle all accounts for all eternity.

但是圣经指出，除此以外，上帝还计划在末日，进行一场最后的、包含所有的审判。在七个经文段落中，末日被简单地称作为了“审判的日子”（马太福音 10：15；11：22，24；12：36；彼得后书 2：9；

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3：7；约翰一书 4：17）。在末日，上帝将宣布祂的判决，并施行惩罚和奖赏。祂将永永远远地解决所有的问题。

Through Jesus Christ
藉着耶稣基督

The person of the triune God who is said to have the primary role in this final judgment is Jesus Christ. When the Apostles' Creed confesses that Christ "will come to judge the living and the dead," the creed is sticking close to the wording of the New Testament. Acts 10:42 says that Christ is "the one whom God appointed as judge of the living and the dead" (see 2 Timothy 4:1). Romans 2:16 says that "God will judge men's secrets through Jesus Christ." John's gospel says, "The Father judges no one, but has entrusted all judgment to the Son" (John 5:22; see 5:27).

三位一体上帝中那被称为在这最后的审判中做主要工作的位格是耶稣基督。当使徒信经承认基督"必...降临...审判活人和死人"的时候，信经与新约的措辞非常接近。使徒行传 10：42 说，基督是"神所立定的，要作审判活人死人的主"（见提摩太后书 4：1）。罗马书 2：16 说，"神借耶稣基督审判人隐秘事。"约翰福音说，"父不审判什么人，乃将审判的事全交与子"（约翰福音 5：22；见 5：27）。

Lutheran teachers also point out that when Jesus judges, he will do so as the God-man. Acts 17:31 says that God "has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead." Notice that the judge will be a man who has been raised from the dead. All of this is very significant. We as believers in Jesus can be comforted to know that the one judging on the Last Day will be the very one who in love became a human being like us in order to save us from our sins. It is our brother who will be judging.

路德宗的教师们也指出，当耶稣审判时，祂会以神人的身份审判。使徒行传 17：31 说，上帝"已经定了日子，要借着祂所设立的人，按公义审判天下。并且叫祂从死里复活，给万人作可信的凭据。"请注意，审判者将会是那从死里复活的人。所有这些都非常地重要。作为耶稣的信徒，知道在末日审判的那位，就是那为了把我们从罪中拯

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救出来而在爱中成为像我们一样的人的那位，我们可以有安慰。那位将要施行审判的是我们的兄弟。

I still have in my mind a mental picture of the courtroom where I once sat years ago. I can visualize the judge sitting on the bench ready to issue his verdict. This is the image that we can associate with the Last Day. Jesus will sit on his throne and judge. But whom will Jesus judge? Will we have to stand before the Lord on the Last Day?

我的脑海中还留有多年前我坐过的法庭的画面。我可以具象化那副法官坐在长凳上准备发布判决的情景。这是那我们可以将之与末日关联的画面。耶稣将坐在祂的宝座上施行审判。但耶稣要审判谁呢？在末日，我们将不得不在末日站在主的面前吗？

All people dead and living
所有的死人活人

First of all, the Bible says that God will judge the devil and the evil angels on judgment day. These creatures have been separated from God ever since their rebellion shortly after creation. They are awaiting their final, eternal sentencing on the Last Day. The Bible says, “The angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day” (Jude 6; see 2 Peter 2:4). Jesus referred to the eternal fire of hell as a fire “prepared for the devil and his angels” (Matthew 25:41). Revelation 20 says the devil will be thrown “into the lake of burning sulfur” and will be “tormented day and night for ever and ever” (verse 10).

首先，圣经说在审判日神要审判魔鬼以及那些邪恶的天使们。这些被造之物在被造之后不久就与上帝分离了。他们正在等待末日的、给他们的、最后的、永远的判决。圣经说，“那不守本位，离开自己住处的天使，主用锁链把他们永远锁在黑暗里，等候大日的审判。”（犹大书 6；见彼得后书 2：4）。耶稣提到地狱的永恒之火是“为魔鬼和他的使者们所预备的”（马太福音 25：41，使者原文为复数）。启示录第 20 章说魔鬼将会被扔进“硫磺的火湖里”，他将会“昼夜受痛苦，直到永永远远”（启示录 20：10）。

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But more important, the Bible says that every single human being who has ever lived will appear before the Lord for judgment on the Last Day. “All the nations will be gathered before him” (Matthew 25:32). The Lord will judge “everyone” (Jude 15), including the “great and small” (Revelation 20:12) and “the righteous and the wicked” (Ecclesiastes 3:17). There will be no exemptions for people of high standing. Isaiah said, “It will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor” (24:2).

但更重要的是，圣经说，在末日的时候，每个已活过的人都将在主的面前接受审判。“万民都要聚集在祂面前”（马太福音 25：32）。主必审判“每一个人”（犹 15，NIV），包括“大小”（启示录 20：12）并“义人和恶人”（传道书 3：17）。地位高的人们并不会被免除。以赛亚说，“那时百姓怎样，祭司也怎样。仆人怎样，主人也怎样。婢女怎样，主母也怎样。买物的怎样，卖物的也怎样。放债的怎样，借债的也怎样。取利的怎样，出利的也怎样”（以赛亚书 24：2）。

The Bible explicitly mentions “the living and the dead” (Acts 10:42; 2 Timothy 4:1; 1 Peter 4:5). Those who have died before judgment day will come out of their graves to meet Christ and face judgment. In his description of the final judgment, the apostle John wrote, “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done” (Revelation 20:13).

圣经明确提到了“活人死人”（使徒行传 10：42；提摩太后书 4：1；彼得前书 4：5）。那些在审判日之前死去的人们将从坟墓里出来遇见基督，并面对审判。使徒约翰在他对最后审判的描述中写到，“海交出其中的死人，死亡和阴间也交出其中的死人，他们都照各人所行的受审判”（启示录 20：13）。

What an astounding thought! As I write, there are almost seven billion people on earth. Countless millions and billions more have already died, and their bodies have decayed in their graves. Yet somehow all of them will stand before the Lord Jesus on the Last Day and will receive a

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personal sentence in his courtroom. The “whole world” will be “held accountable to God” (Romans 3:19).

这是一个多么令人震惊的想法！当我写这篇文章的时候，地球上大约有 70 亿人。不计其数的人们已经死去，他们的尸体在坟墓中也已经腐烂。然而，在末日，他们都将站在主耶稣的面前，在祂的法庭上接受针对个人的判决。“普世的人”都将会“伏在神审判之下”（罗马书 3：19）。

Each for his or her own sin

各人为他或她自己的罪

The Bible also indicates that each person will face God to be judged for his or her own individual sins. The prophet Ezekiel wrote, “The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. . . . I will judge you, each one according to his ways” (18:20,30). Each person will give an account for his or her own life.

圣经还指出，每个人都将要面对上帝，为他或她自己的罪而受审判。先知以西结曾写到，“惟有犯罪的，他必死亡。儿子必不担当父亲的罪孽，父亲也不担当儿子的罪孽.....我必按你们各人所行的审判你们”（以西结书 18：20，30）。每个人都将为他或她自己的生命给出一份交代。

You may know that Jesus once said something that sounds different. To the Pharisees Jesus said, “This generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world” (Luke 11:50). This sounds as though the Pharisees were going to be held accountable for the sins of those who came before them. You also may remember God’s words in connection with the Ten Commandments: “I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me” (Exodus 20:5). In each of these cases, however, it was assumed that the children were continuing in the sins of their fathers. If children continue in the same sins as their fathers, they put their stamp of approval on those sins. Then they deserve the same judgment that their fathers received. In

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contrast, the verses we just read from Ezekiel 18 make it clear that the pattern of the previous generation may always be broken and that each individual is answerable to God only for his or her own life.

你可能知道耶稣曾经说过一些听起来与上述话语不同的话语。耶稣对法利赛人说，“创世以来，所流众先知血的罪，都要问在这世代的人身上”（路加福音 11：50）。这听起来好像法利赛人要为那些在他们之前来到的人的罪而承担责任。你可能也记得上帝关于十诫的话语，“我耶和华你的神是忌邪的神。我必追讨那自父及子直到三四代恨我之人的罪”（出埃及记 20：5，这样的翻译更符合原文的语序）。然而，在这两种情况之中，其中都是在说儿女们继续犯着他们父辈们的罪。如果儿女们继续着与父辈们一样的罪，那么就在那些罪上盖了同意章。这样，他们就配受他们的父辈们所受到的审判。与之相反的是，我们刚刚从以西结书第 18 章中所读到的经文清楚地表明，上一代的模式可以总是被打破，并且每个人都只对他或她自己的生命负责。

It is a sobering thought that each of us individually will face the righteous judge, and his verdict will determine our eternity. If we have had a God-fearing parent or a pious pastor, that person will not stand beside us to speak up for us on the Last Day. May we each take this to heart and live accordingly. “We will all stand before God’s judgment seat. . . . Each of us will give an account . . . to God” (Romans 14:10,12). “We must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad” (2 Corinthians 5:10).

我们每个人都将面对那位公义的审判者，并且祂的判决将决定我们的永恒，这是一个严肃的想法。如果我们有一个敬畏上帝的家长或一个虔诚的牧师，那个人不会站在我们身边，在末日为我们说话。愿我们每个人都牢记这一点，并以此生活。“我们都要站在神的台前……我们各人必要将自己的事，在神面前说明”（罗马书 14：10，12）。“我们众人，必要在基督台前显露出来，叫各人按着本身所行的，或善或恶受报”（哥林多后书 5：10）。

And this is all the more sobering as we are aware of the evidence that will be presented in the courtroom.

当我们意识到那将在法庭上被呈现的证据时，这就更加严肃了。

God has a record of every thought, word, and action

上帝拥有每一个想法、每一句话以及每一个行为的记录

God, as the all-knowing Lord of all, is aware of everything we think, say, and do. “A man’s ways are in full view of the LORD, and he examines all his paths” (Proverbs 5:21). This includes things that we consider to be secret or hidden, such as our thoughts. “The lamp of the LORD searches the spirit of a man; it searches out his inmost being” (Proverbs 20:27). In short, “nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account” (Hebrews 4:13).

上帝，作为无所不知的万物之主，知道我们所想、所说、所做的每一件事。“人所行的道，都在耶和华眼前。祂也修平人一切的路”（箴言 5：21）。这包括了我们认为隐秘或隐藏的那些事，比如我们的思想。“耶和华的灯鉴察人的心灵；它搜寻他的内心最深处”（箴言 20：27，作者译）。总而言之，“被造的，没有一样在祂面前不显然的。原来万物，在那与我们有关系的主眼前，都是赤露敞开的”（希伯来书 4：13）。

God also keeps a record of all our thoughts, words, and actions. God remembers everything from the past. There are books in heaven, so to speak, in which all the deeds of all people are written. Of course, God doesn’t really need books to remember things. But this is the way the Bible pictures it. “Books were opened. . . . The dead were judged according to what they had done as recorded in the books” (Revelation 20:12; see Daniel 7:10).

上帝也存有我们所有思想、言语以及行为的记录。上帝记得过去的每一件事。天堂有一些书目，可以说，人的一切所行，都被记录在其上。当然，上帝并不真的需要那些书来记住事情。但这是圣经描绘的方式，“案卷展开了……死了的人都凭着这些案卷所记载的，照他们所行的受审判”（启示录 20：12；见但以理书 7：10）。

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So the evidence that will be available in God's court as he judges us on the Last Day is everything we have ever thought, said, or done. God will even judge people's "secrets" (Romans 2:16) and the "motives of men's hearts" (1 Corinthians 4:5). "There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs" (Luke 12:2,3). The book of Ecclesiastes closes with this verse: "God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (Ecclesiastes 12:14).

所以，当上帝在末日审判我们的时候，可被用的证据就是我们所想过、所说过或所做过的每件事。上帝甚至会审判人的"隐秘事"（罗马书 2：16）和"人的意念"（哥林多前书 4：5）。"掩盖的事，没有不露出来的。隐藏的事，没有不被人知道的。因此你们在暗中所说的，将要在明处被人听见。在内室附耳所说的，将要在房上被人宣扬"（路加福音 12：2-3 ）。传道书以这一节经文结束，"人所作的事，连一切隐藏的事，无论是善是恶，神都必审问"（传道书 12：14）。

In this regard, there are passages that absolutely stun us. How about these words of Jesus: "I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Matthew 12:36,37). And these: "I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell" (Matthew 5:22). A single careless word or a wave of anger makes us deserving of hell.

就这一点而言，有些段落绝对会让我们感到震惊。耶稣的以下这些话如何呢："我.....告诉你们，凡人所说的闲话，当审判的日子，必要句句供出来。 因为要凭你的话定你为义，也要凭你的话，定你有罪"（马太福音 12：36，37）。又有如下："我告诉你们，凡向弟兄动怒的，难免受审判。凡骂弟兄是拉加的，难免公会的审断。凡骂弟兄是魔利的，难免地狱的火"（马太福音 5：22）。单单一句闲话或一股愤怒就会让我们配得地狱的刑罚。

Surely these truths are startling and shocking for us as guilty sinners. There is no way that we could ever hope to stand before the holy God on the basis of our lives. Clearly, we all deserve condemnation to hell. One hears these passages and thinks, “I am doomed!” The sentiments of the psalmist are ours: “Out of the depths I cry to you, O LORD. . . . If you, O LORD, kept a record of sins, O Lord, who could stand?” (Psalm 130:1,3).

无疑，这些事实令我们这些有罪的罪人们感到震惊不已。以我们的生命为基础，我们是不可能有希望在圣洁的上帝面前得以站立的。显然，我们都应该被定罪下入地狱。人们听到这些经文段落后会想，“我死定了！”诗人的那些情绪是我们的情绪，“耶和华啊，我从深处向你求告……主耶和华啊，你若纠察罪孽，谁能站得住呢？”（诗篇 130：1，3）。

Separation into two groups

分为两组

The Gospel lesson most commonly read in worship services that focus on the final judgment is Matthew 25:31-46. In this monumental lesson Jesus says:

在聚焦于最后审判的礼拜之中，我们最常读到的福音经课是马太福音 25：31-46。在这个不朽的教导之中，耶稣说到：

When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” . . . Then he will say to those on his left, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.” . . . Then they will go away to eternal punishment, but the righteous to eternal life.

当人子在祂荣耀里同着众天使降临的时候，要坐在祂荣耀的宝座上。万民都要聚集在他面前。他要把他们分别出来，好像牧羊的分别绵羊、山羊一般。把绵羊安置在右边，山羊在左边。于是王要向那右边的说，“你们这蒙我父赐福的，可来承受那创世以来为你们所预备的国。”.....王又要向那左边的说，“你们这被咒诅的人，离开我，进入那为魔鬼和他的使者所预备的永火里去。”.....这些人要往永刑里去。那些义人要往永生里去。

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The comparison in this lesson is with a shepherd. Still today, shepherds let sheep and goats graze together. But occasionally there is a need to separate them by putting the sheep together in one place and the goats in another. So at the final judgment, there will be a separation into two groups. To some Jesus will say, “Come with me.” To others he will say, “Depart from me.” Some will go to heaven, while others will go to hell. Given the wide variety of people on earth with varying degrees of goodness and badness, this is perhaps surprising. But heaven and hell are the only two options for eternity. So on the Last Day, Jesus will make a simple division into two groups, the righteous and the wicked.

这一经课中的比较对象是一个牧羊人。直到今天，牧羊的人们还会让绵羊和山羊一起吃草。但偶尔也需要把它们分开，把绵羊放在一处，把山羊放在另一处。所以在最后的审判中，会有一次对这两个组的区分。耶稣会对某些人说，“跟我来。”而对另外的人则说，“离开我。”有些人会上天堂，有些人则会下地狱。考虑到世上有各式各样的人，他们的善恶程度各不相同，这或许会让人感到惊讶。但是天堂和地狱是两个仅有的对于永恒的选择。因此在末日，耶稣将会把人简单地分成两组，义人与恶人。

On one occasion, Jesus compared his work on judgment day with a farmer’s work at harvesttime. The farmer let the weeds grow until the harvest, and then he separated the weeds from the wheat. The weeds were burned and the wheat was gathered into the barn (Matthew 13:24-30). On still another occasion, Jesus spoke the parable of the net:

有一次，耶稣把祂在审判日的工作与农夫在收割时的工作作了比较。农夫让稗子长到收割的时候，然后将稗子与麦子分开。稗子被烧了，麦子则被收在仓里（马太福音 13：24-30）。在另外的场合下，耶稣讲了一个关于网的比喻：

The kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth. (Matthew 13:47-50)

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天国又好像网撒在海里，聚拢各样水族。网既满了，人就拉上岸来。坐下，拣好的收在器具里，将不好的丢弃了。世界的末了，也要这样。天使要出来，从义人中，把恶人分别出来，丢在火炉里。在那里必要哀哭切齿了。（马太福音 13：47-50）

All these comparisons make the same point. There will be a separation into two, and only two, groups on the Last Day. If Jesus were living on earth today, he might make other comparisons. When I bring in the mail, I quickly throw away the junk mail that is of no value to me. The rest I keep. When I buy a container of strawberries, I sort them. Those that are rotten get thrown away. Those that are good are washed to be served. In similar fashion, the final judgment will consist of a simple division of all humanity into two categories.

所有的这些比较都表明了同样的观点。在末日，将会有一次对于两个且仅两个组的区分。如果耶稣今天生活在地上，祂可能会做一些其它的比较。当我把邮件拿进屋时，我会很快地扔掉那些对我而言没有价值的垃圾邮件，剩下的我则留着。当我买了一箱草莓的时候，我就会把它们分类。腐烂的那些草莓会被扔掉，良好的则会洗了之后被享用。以类似的方式，最后的审判将会由一种简单的分类构成，即把所有的人类分成两类。

Once this separation is made, there will be no second chances. There will be no negotiating for a different verdict. There will be no crossing over from one place to the other. Jesus said, “Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, ‘Sir, open the door for us.’ But he will answer, ‘I don’t know you or where you come from’ ” (Luke 13:25).

一旦这种区分被作出，就再也没有第二次机会了。对于不同的判决，将不会有任何的谈判余地，人们将不能从一处到另一处去。耶稣曾说过，“及至家主起来关了门，你们站在外面叩门，说，‘主啊，给我们开门，’他就回答说，‘我不认识你们，不晓得你们是哪里来的’”（路加福音 13：25）。

People on earth, of course, are all mixed together in a hodgepodge. The righteous and the wicked wear the same clothes and drive the same

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cars and shop at the same stores. We do not see a clear line of demarcation. But Malachi predicts: “You will again see the distinction between the righteous and the wicked, between those who serve God and those who do not” (Malachi 3:18). On the Last Day, the sons of God will “be revealed” (Romans 8:19).

当然，世上的人全都混在一个大杂烩里。义人与恶人穿着同样的衣服，开着同样的车，在同样的商店里面购物。我们看不到一条明确的分界线。但是玛拉基预言到，“那时，你们就要再看出义人与恶人、事奉神的人和不事奉祂的人之间有什么分别”（玛拉基书 3：18，新译本）。在末日，神的儿子们将“显出来”（罗马书 8：19）。

To find out why there will only be two categories on judgment day, we must look at the basis on which Jesus will judge.

为了了解为什么审判日只有两类人，我们必须来看一看耶稣审判人的基础。

Basis for judgment—faith in Jesus Christ

审判的基础——对耶稣基督的信心

The catechism that I use has this question: “On what basis will Christ judge all people?” This is the answer: “Christ will judge all people on the basis of whether they believed in him and his Word or not.”70This is the clear teaching of the Bible, though it is something we could never have dreamed up or imagined. Jesus in the final judgment will be looking for faith. Those who have faith in him will be gathered into heaven for all eternity. Those who do not have faith in him will be sent away into the darkness of hell. When the Philippian jailer asked, “What must I do to be saved?” the simple answer was given: “Believe in the Lord Jesus, and you will be saved—you and your household” (Acts 16:30,31). It is proper to say that faith saves and unbelief condemns.

我使用的教义问答中有这样一个问题，“基督以什么基础来审判所有人呢？”答案是：“基督将会以某人是否相信祂和祂的话语为基础来审判所有的人。”70　这是圣经清楚的教导，虽然这是某件我们从来就不能凭空构想或想象的事情。耶稣在最后的审判中将会寻找信

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心。那些相信祂的人将会被聚集到天堂，直到永远。那些不信祂的人将会被赶到地狱的黑暗之中去。当腓立比的狱卒询问到，“我当怎样行才可以得救？”时，那简单的回答被给出了，“当信主耶稣，你和你一家都必得救”（使徒行传 16：30，31）。信心拯救，不信定罪，这样说是正确的。

The first proof passage under this question in my catechism is Mark 16:15,16: “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” This is very clear! The second proof passage is John 3:18: “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.” This is equally clear!

在我的教义问答中，关于这个问题的第一个证据是马可福音 16：15 - 16，“你们往普天下去，传福音给万民听。信而受洗的必得救。不信的必被定罪。”这非常地清晰！第二个证据是约翰福音 3：18，“信祂的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。”这同样地清晰！

Through faith in Jesus Christ, we personally receive the forgiveness of sins. God no longer holds our sins against us, no matter how many or how ugly they are. Through faith in Jesus Christ, we have the righteousness of Jesus credited to our account. God looks at us and sees the perfect holiness of Jesus. So faith in Christ will be the basis for Christ’s judgment on the Last Day. Hebrews 10:37-39 says, “He who is coming will come and will not delay. But my righteous one will live by faith. . . . We are not of those who shrink back and are destroyed, but of those who believe and are saved.”

藉着对耶稣基督的信心，我们个体领受了罪的赦免。无论我们的罪有多少，有多丑，上帝再也不会追究我们的罪。藉着对耶稣基督的信心，我们就拥有了那被算给我们的、耶稣的义。上帝看着我们，并且看到了耶稣完全的圣洁。因此，对基督的信心将是基督在末日审判的基础。希伯来书 10：37-39 说到，“那要来的就来，并不迟延。只是我的义人必因信得生.....我们却不是退后入沉沦的那等人，乃是有信心以致灵魂得救的人。”

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In the previous section, we noted that God has a record of all of our thoughts, words, and actions. That record could be used against us on judgment day. The Bible leads us to understand, however, that God will not bring the sins of believers to light on the Last Day. The sins of believers will not be publicly investigated or exposed. The millions of charges that could be brought against us will not be read. The Bible says that our sins, as it were, have been thrown "into the depths of the sea" (Micah 7:19). Through Christ's death on the cross, God has removed our sins "as far as the east is from the west" (Psalm 103:12). God says that he does not remember our sins any longer (Hebrews 8:12).

在上一部分，我们注意到上帝记录了我们所有的思想、言语和行为。那份记录在审判日时可以会被用来针对我们。然而，圣经引导我们明白，上帝将不会在末日将信徒们的罪显露出来。信徒们的罪不会被公开调查或被揭露出来。数以百万计可能对我们提出的指控将不会被阅览。圣经说，我们的罪像是已经被扔到了"深海里"（弥迦书 7：19）。藉着基督在十字架上的死，上帝已经除去了我们的罪，"东离西有多远，祂叫我们的过犯，离我们也有多远"（诗篇 103：12）。上帝说祂不再记得我们的罪了（希伯来书 8：12）。

The key is faith in Jesus. The Bible promises, "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness" (Romans 4:5). "Everyone who calls on the name of the Lord will be saved" (Acts 2:21; see Joel 2:32).

关键是对耶稣的信心。圣经应许说，"惟有不作工的，只信称罪人为义的神，他的信就算为义"（罗马书 4：5）。"凡求告主名的，都必得救"（使徒行传 2：21；见约珥书 2：32）。

Passages that suggest good works as the basis for judgment
那些表明好行为作为审判基础的经文段落

Careful Bible readers know, however, that there are Bible passages which suggest that good works will be the basis for judgment. One such passage is the standard Gospel lesson found in Matthew 25, read on Last Judgment Sunday. Jesus says:

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然而，细心的圣经读者们知道，有些圣经段落表明，好行为将是审判的基础。在马太福音第 25 章中就有这样一段在最后审判主日被阅读的标准福音经课。耶稣说到：

Then the King will say to those on his right, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

Then the righteous will answer him, “Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?”

The King will reply, “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.”

Then he will say to those on his left, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.”

They also will answer, “Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?”

He will reply, “I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.”

Then they will go away to eternal punishment, but the righteous to eternal life. (verses 34-46)

于是王要向那右边的说，“你们这蒙我父赐福的，可来承受那创世以来为你们所预备的国。 因为我饿了，你们给我吃。渴了，你们给我喝。我作客旅，你们留我住。我赤身露体，你们给我穿。我病了，你们看顾我。我在监里，你们来看我。”

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义人就回答说，“主啊，我们什么时候见你饿了给你吃，渴了给你喝？ 什么时候见你作客旅留你住，或是赤身露体给你穿？又什么时候见你病了，或是在监里，来看你呢？”

王要回答说，“我实在告诉你们，这些事你们既作在我这弟兄中一个最小的身上，就是作在我身上了。”

王又要向那左边的说，“你们这被咒诅的人，离开我，进入那为魔鬼和他的使者所预备的永火里去。因为我饿了，你们不给我吃。渴了，你们不给我喝。我作客旅，你们不留我住。我赤身露体，你们不给我穿。我病了，我在监里，你们不来看顾我。”

他们也要回答说，“主啊，我们什么时候见你饿了，或渴了，或作客旅，或赤身露体，或病了，或在监里，不伺候你呢？”

王要回答说，“我实在告诉你们，这些事你们既不作在我这弟兄中一个最小的身上，就是不作在我身上了。”

这些人要往永刑里去。那些义人要往永生里去。 （马太福音 25：34-46）

There are two other good examples. In John 5:28,29 Jesus says, “A time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.” Paul in Romans 2:5-10 said:

另外还有两个很好的例子。在约翰福音 5：28 ，29 中，耶稣说到，“时候要到，凡在坟墓里的，都要听见祂的声音，就出来。 行善的复活得生，作恶的复活定罪。”保罗在罗马书 2：5-10 中曾说到：

Because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed. God “will give to each person according to what he has done.” To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

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你竟任着你刚硬不悔改的心，为自己积蓄忿怒，以致神震怒，显他公义审判的日子来到。他必照各人的行为报应各人。凡恒心行善寻求荣耀尊贵，和不能朽坏之福的，就以永生报应他们。惟有结党不顺从真理，反顺从不义的，就以忿怒恼恨报应他们。将患难，困苦，加给一切作恶的人，先是犹太人，后是希利尼人。却将荣耀，尊贵，平安，加给一切行善的人，先是犹太人，后是希利尼人。

Good works are an evidence of faith
好行为是一项信心的证据

What are we to make of these passages? Lutherans are not troubled by them. Lutherans simply say that good works are the evidence of faith. Good works show that faith is present. When people believe in Jesus, they will invariably do some measure of good works as fruits of faith (James 2:17). The Bible also says that only believers in Jesus can do works that are truly good in God's sight. "Without faith it is impossible to please God" (Hebrews 11:6). Our good works do not save us. But our good works are a proof that faith is present, and good works therefore can be used as a basis for judgment.

我们该如何理解这些经文段落呢？路德宗信徒们并不会被它们困扰。路德宗信徒们简单地就说好行为是信心的证据。好行为表明信心的存在。当人们相信耶稣的时候，他们一定会行某种程度上的好行为，作为信心的果实（雅各书 2：17）。圣经还说，只有在耶稣里面的信徒们才能行上帝眼中真正的好行为。"人非有信，就不能得神的喜悦"（希伯来书 11：6）。我们的好行为并不能拯救我们。但我们的好行为是信心存在的一项证据，因此好行为可以被用作审判的一种基础。

There is also one Bible passage that suggests that our love for others can give us as believers a degree of confidence that we will be saved. John said, "Love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him" (1 John 4:17). Again, the fact that we love shows that we have saving faith.

圣经中也有一段话表明，我们对他人的爱可以给作为信徒的我们、一定程度上的对于我们将会得救的把握。约翰曾说过，"爱在我

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们里面得以完全，我们就可以在审判的日子，坦然无惧。因为祂如何，我们在这世上也如何”（约翰一书 4：17）。再一次地，我们爱的事实表明我们拥有那拯救的信心。

The Lutheran Confessions address this matter in Melanchthon's Apology to the Augsburg Confession written in 1531. Referring to the three passages mentioned previously (Matthew 25, John 5, Romans 2), Melanchthon said, "In these and all similar passages in which works are praised in the Scriptures, it is necessary to understand not only outward works, but also the faith of the heart. . . . When eternal life is granted to works, it is granted to those who have been justified. Only justified people, who are led by the Spirit of Christ, can do good works. . . . The fruit pleases because of faith."71

路德宗的信仰告白在墨兰顿对 1531 年所写的奥斯堡信条的辩护中提到了这一问题。对于前面提到的三段经文（马太福音 25，约翰福音 5，罗马书 2），墨兰顿那时说到，“在这些以及所有类似的、行为在圣经中被赞美的经文段落中，必须要明白的不仅仅是外在的行为，也包括心中的信心……当永生被授予行为的时候，它是被授予了那些被称义的人。只有被基督的灵所引导的被称义的人，才能行好行为.....这果实因信心而讨神喜悦。”71

Consider a comparison. Imagine that you look out a window to determine if it is windy outside. You cannot see the wind. However, you can see that the flag is stretched straight out, and you can see that the branches on the trees are moving back and forth. The extended flag and the moving branches show that there is wind. It is the same with faith and good works. Faith cannot be seen. However, faith in Christ produces good works as fruits of faith. If we see the fruits of faith, then we know that faith is present. In the end, it still is faith in Christ that is the ultimate basis for judgment.

来思考一个比喻。想象一下，你朝窗外看，去判定外面是否有风。你看不见风。但是，你可以看到旗子被拉长了，你也可以看到树上的树枝在来回地移动。伸展的旗子和移动的树枝表明有风。信心和好行为也是如此。信心是看不见的。然而，对基督的信心会产生好行为，

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作为信心的果实。如果我们看见信心的果实，那么我们就知道信心是在那里的。最终，还是对基督的信心是审判的根本基础。

Rewards of grace and degrees of punishment
恩典的奖励与各样程度的惩罚

It is also true that God on the Last Day will give rewards of grace in heaven for the good works of believers on earth. And he will distribute varying degrees of punishment in hell to unbelievers, based on the amount of evil done on earth. This truth also helps to explain Bible passages that speak about God rewarding people in heaven according to their works.

在末日，上帝会在天堂之中为地上信徒们各样的好行为赐下恩典的奖赏，这也是真的。并且祂也要照着非信徒们在地上所行的恶的量，给予他们在地狱里的各种不同程度的惩罚。这一真理也有助于解释圣经中关于上帝在天堂之中根据人们的行为奖励他们的那些经文段落。

Jesus speaks about rewards in his Sermon on the Mount: “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven” (Matthew 5:11,12). On another occasion, Jesus says: “When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous” (Luke 14:13,14). Paul also spoke about rewards in the context of the building of Christ’s church:

耶稣在祂的登山宝训之中谈到了奖赏，“人若因我辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了。应当欢喜快乐，因为你们在天上的赏赐是大的。在你们以前的先知，人也是这样逼迫他们”（马太福音 5：11，12）。在另外一个场合，耶稣说，“你摆设筵席，倒要请那贫穷的，残废的，瘸腿的，瞎眼的，你就有福了。因为他们没有什么可报答你。到义人复活的时候，你要得着报答”（路加福音 14：13，14）。保罗也同样曾谈到了在建立基督的教会这一语境下的奖赏：

The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. . . . If any man builds

on this foundation [Jesus Christ] using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. (1 Corinthians 3:8,12-14)

栽种的和浇灌的都是一样。但将来各人要照自己的工夫，得自己的赏赐.....若有人用金，银，宝石，草木，禾楷，在这根基上建造。各人的工程必然显露。因为那日子要将它表明出来，有火发现。这火要试验各人的工程怎样。人在那根基上所建造的工程，若存得住，他就要得赏赐。（哥林多前书 3：8，12-14）

It is interesting to look at two of Jesus' parables side by side—the parable of the workers in the vineyard (Matthew 20:1-16) and the parable of the ten minas (Luke 19:12-27). In the parable of the workers in the vineyard, all the workers receive exactly the same pay, even though some of them worked all day and others worked only one hour. This illustrates how all believers in Christ receive the same salvation in heaven, no matter how long or how well they have served Christ on earth. In the parable of the ten minas, however, one worker receives a reward of ten cities based on his faithful service and another receives a reward of five cities. This illustrates how God will somehow reward faithful service in heaven.

一起看耶稣的两个比喻是很有趣的，一个是葡萄园工人的比喻（马太福音 20：1-16），另一个是十弥那的比喻（路加福音 19：12-27）。在葡萄园工人的比喻中，所有的工人都得到了同样的报酬，虽然他们有的工作了一整天，有的则只工作了一小时。这说明所有信基督的人，无论他们在地上服侍基督的时间有多长，做得有多好，都在天上得到同样的救恩。然而，在那十弥那的比喻里，一个工人因他忠心的服侍而收到了十座城的赏赐，另一个工人得著五座城的赏赐。这说明上帝将以某种方式在天堂奖赏忠心的服侍。

We understand that heaven itself is a free gift (Romans 6:23) that is not earned in the least by good works (Galatians 2:16). Heaven is given equally to all believers. But in some way there will be varying degrees of glory in heaven, based on one's service on earth. These extra rewards are

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called rewards “of grace,” because they are in no way deserved or earned. God gives them entirely out of his undeserved love.

我们知道，天堂本身是一样免费的礼物（罗马书 6：23），它并不是靠一丝的好行为而得来的（加拉太书 2：16）。天堂是被平等地赐给所有信徒的。但是，因人在地上的事奉不同，以某种方式，在天上就会有不同程度的荣耀。这些额外的奖赏被称为“恩典的”奖赏，因为它们绝不是人配得的或赚得的。上帝赐给他们，完全是出于那世人不配得的、祂的爱。

I remember once mentioning the rewards of grace in a sermon, and a conscientious layperson asked me about it later. It sounded new to her. Perhaps we in the Lutheran church are not so accustomed to talking about the rewards of grace. Yet the biblical teaching of the rewards of grace has always had its place in the Lutheran church. The Apology to the Augsburg Confession says:

我记得有一次我在一篇讲道中提到了恩典的奖赏，后来有一个认真的平信徒过来对此提出了疑问。对她来说，这听起来很新奇。也许我们在路德宗教会中还不太习惯谈论恩典的奖赏。然而，圣经中关于恩典的奖赏的教导在路德宗教会中一直占有一席之地。奥斯堡信条中如此写到：

We teach that rewards have been offered and promised for the works of believers. We teach that good works have merit, not for forgiveness of sins, for grace, or for justification (for these we receive only through faith), but for other rewards, bodily and spiritual, in this life and after this life. For Paul says in 1 Corinthians 3:8, “Each will receive his wages according to his labor.” There will be different rewards according to different labors. But forgiveness of sins is given alike and equal to all people.72

我们教导说，奖赏已经提出，并且也被应许了要赐给信徒们的行为。我们教导好行为是有价值的，不是为了罪的赦免，不是为了恩典，也不是为了称义（因为我们单单藉着信才领受了这些），而是在于其它的奖赏，身体上的和属灵上的，今生和来世的。因为保罗在哥林多前书 3：8 中说，“各人要照自己的劳作，得自己的赏赐。”（工夫已改为劳作）按照各人不同的劳作，将会有各种不同的奖赏。但是罪的赦免是被同样且同等赐给所有人的。72

The promise of rewards of grace gives us encouragement to serve God with all our hearts. We rejoice to know that our loving God does not

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forget our work (Hebrews 6:10). Even the smallest, most mundane work that the world quickly forgets—like giving a cup of cold water to a disciple of Christ—will be remembered and rewarded by God (Matthew 10:42). Paul said, “Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward” (Colossians 3:23,24; see Galatians 6:9; Ephesians 6:7,8).

恩典的奖赏的应许给了我们全心服侍神的鼓励。我们高兴地得知我们慈爱的上帝不会忘记我们的工作（希伯来书 6：10）。即使是那最小的、最平凡的、世人很快就会忘记的工作——比如给基督的门徒一杯冷水——也会被上帝记住并且被奖赏（马太福音 10：42）。保罗曾说过，“无论作什么，都要从心里作，像是给主作的，不是给人作的。因你们知道从主那里，必得着基业为赏赐”（歌罗西书 3：23，24；见加拉太书 6：9；以弗所书 6：7，8）。

There will be surprises
将会有惊喜

Jesus said that some people will be surprised to find themselves locked out of heaven on the Last Day. Among those locked out will be people who had outward contact with Christ and the church but did not have faith and did not live according to God’s Word. Jesus says:

耶稣曾说过，有些人会惊讶地发现自己在末日会被拒之于天堂的门外。在那些被拒之门外的人中，是那些与基督和教会有外在接触、但没有信心也没有按上帝的话语而活的人们。耶稣说到：

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?” Then I will tell them plainly, “I never knew you. Away
from me, you evildoers!” (Matthew 7:21-23)

凡称呼我“主啊，主啊”的人，不能都进天国。惟独遵行我天父旨意的人，才能进去。当那日必有许多人对我说，“主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？”我就明明地告诉他们说，“我从来不认识你们，你们这些作恶的人，离开我去吧！”（马太福音 7：21-23）

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Hypocrites may be on membership lists of churches on earth, but they will not make it through the gate of heaven.
假冒为善的人们可能在地上那些教会的名单上，但是他们不会通过天堂的门。

Also, those who are prominent on earth may not be prominent on judgment day. Jesus said, “Many who are first will be last, and many who are last will be first” (Matthew 19:30). The standards used by God on judgment day will be different from the standards normally used by humans on earth. Greatness in the kingdom of God is a matter of humble, selfless service as a fruit of faith in Christ (Matthew 20:26-28). Consequently, many who have enjoyed power and prestige on earth will be at the end of the line on judgment day. It will be remarkable to see lowly, ordinary Christians elevated and honored instead.

而且，那些在世上显赫的人在审判日可能并不一定显赫。耶稣说，“有许多在前的将要在后，在后的将要在前”（马太福音 19：30）。上帝在审判日使用的那些标准将不同于世上人类通常使用的那些标准。在上帝的国度里，伟大是一种——作为对基督的信心之果实的——谦卑无私的服侍（马太福音 20：26-28）。因此，许多在世上享有权力和威望的人将会在审判日的时候排在队伍的最后。看到取而代之的、卑微的、普通的基督徒们被高举和被尊敬，将会是件非常引人注目的事。

Believers judging?
信徒们审判？

Another surprise is what Paul said in 1 Corinthians 6 about believers judging others on judgment day. Paul said, “Do you not know that the saints will judge the world? . . . Do you not know that we will judge angels?” (verses 2,3). The full import of these words goes beyond our present understanding. These passages do remind us of other similar Scripture passages, however. Jesus said to the believers in Thyatira, “To him who overcomes and does my will to the end, I will give authority over the nations . . . just as I have received authority from my Father”

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(Revelation 2:26,27). Jesus also said that the men of Nineveh and the queen of Sheba would condemn others on judgment day:

另一件让人感到惊讶的事就是保罗在哥林多前书第 6 章中所提到的关于信徒们在审判日审判他人的事情。保罗曾说到，“岂不知圣徒要审判世界吗？.....岂不知我们要审判天使吗？”（哥林多前书 6：2，3）。这些话的全部含义超出了我们目前的理解。然而，这些经文段落确实让我们想起了其它类似的经文段落。耶稣对推雅推喇的信徒们曾说过，“那得胜又遵守我命令到底的，我要赐给他权柄制服列国……像我从我父领受的权柄一样”（启示录 2：26，27）。耶稣还曾说过，尼尼微的人们和示巴女王在审判日要定其他人的罪。

The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here. The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon’s wisdom, and now one greater than Solomon is here. (Matthew 12:41,42)

当审判的时候，尼尼微人，要起来定这世代的罪，因为尼尼微人听了约拿所传的，就悔改了。看哪，在这里有一人比约拿更大。当审判的时候，南方的女王，要起来定这世代的罪，因为她从地极而来，要听所罗门的智慧话。看哪，在这里有一人比所罗门更大。（马太福音 12：41，42 ）

Apparently in some way, believers will join with Christ when he announces judgment on the Last Day. Perhaps in some way, believers will give testimony against the wicked or in favor of the righteous. Perhaps they will publicly approve the judgment of Christ. Though there is not much we can say for sure, these verses certainly show the high status granted to believers on the Last Day.

显然，当基督在末日宣告审判时，信徒们将会以某种方式与基督联合在一起。也许信徒们将会以某种方式见证恶人的不是或者见证义人的美好。也许他们会公开赞成基督的审判。虽然我们没有多少可以肯定说出的，但这些经文确实表明了那在末日的时候被给予信徒们的崇高地位。

The marvel of the gospel
福音的神奇

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Everything in this chapter about the final judgment highlights the importance and the marvel of the gospel. We are justified, that is, we are declared innocent through faith in Jesus Christ. We deserve God's burning wrath. We could never stand in the judgment on our own. But Jesus has deleted all our sins just as completely as the delete key on our computers deletes everything on the screen. Jesus thereby "rescues us from the coming wrath" (1 Thessalonians 1:10). Paul said, "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" (Romans 5:9).

这一章中关于最后审判的所有事都强调了福音的重要性和神奇。我们被称义，即藉着对耶稣基督的信心而被宣告为无罪。我们配得上帝的烈怒。我们永远无法凭借我们自己在审判中得以站立。但是耶稣已经删除了我们所有的罪，就像我们电脑上的删除键删除了屏幕上所有的东西一样。因此，耶稣"救我们脱离将来的忿怒"（帖撒罗尼迦前书 1：10）。保罗曾说到，"我们现在既靠著祂的血称义，就更要藉著祂免去神的忿怒！"（罗马书 5：9）。

Who could have imagined this remedy for sin? And what would we do without it?

谁能想到这样的赦罪之道呢？没有它我们能做什么呢？

Sometimes Christian preachers teach about judgment day with the analogy of a human courtroom. Imagine that you are seated in a courtroom to have your life judged. The prosecuting attorney, as it were, is the devil. He brings all sorts of charges against you, because you have committed countless sins. Jesus is the defense attorney, as it were, who speaks up for you. Jesus can say, "I died to take away the sins of this person, and I have credited my righteousness to this person's account. As a baptized believer in me, the defendant has no guilt for which to be punished." This is how we go free. Our sins are not held against us because of the life and death of Jesus in our place.

有时基督教讲道者们用人类法庭的类比来教导审判日。想象一下，你坐在法庭上，接受那对你人生的审判。那位检察官，可以说是魔鬼。因为你犯了无数的罪，他就拿出各样的控告来针对你。耶稣是那位辩护律师，可以说是那为你说话的那一位。耶稣会说，"我曾为

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拿走这个人的罪而死过，我也把我的义算为了这个人的义。作为一个受过洗的、相信我的人，被告没有任何应受惩罚的罪行。”这就是我们如何得自由的。我们的罪因为耶稣在我们位置上的生与死而不再被归咎于我们了。

Paul asked rhetorically, “Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us” (Romans 8:33,34). There is no one to condemn us as believers on judgment day because God has justified us. There is no one to condemn us because Jesus is the one who does the condemning and Jesus died and rose to save us.

保罗以修辞的方式问到，“谁能控告神所拣选的人呢？称人为义的那位是上帝。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求”（罗马书 8：33，34，第二句根据希腊语语法有修改）。没有人可以在审判日定作为信徒的我们的罪，因为上帝已经称我们为义了。没有人可以定我们的罪，因为定罪的是耶稣，并且耶稣曾为了拯救我们死过且复活过。

Nothing other than Christ can offer any help before the holy God. A billion dollars in a bank account will do no good. Proverbs says, “Wealth is worthless in the day of wrath” (11:4; see Zephaniah 1:18). Earthly awards and achievements will be meaningless. It will all come down to just one thing: Are my sins covered through the blood of Christ?

在圣洁的上帝面前，除了基督，没有别的任何事物能提供任何帮助。银行账户上的十亿美元无法提供任何帮助。箴言说到，“发怒的日子，赀财无益”（箴言 11：4；见西番雅书 1：18）。那些世上的奖励和成就将毫无意义。这一切都将归结为仅仅一件事：我的罪被基督的血遮掩了吗？

Therefore, let us continue in faith in Christ until the end. This is what the apostle John encouraged: “Now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming” (1 John 2:28).

因此，让我们继续在那对基督的信心之中直到最后吧。这是使徒约翰对我们的鼓励，“小子们哪，你们要住在主里面。这样，祂若

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显现，我们就可以坦然无惧。当祂来的时候，在祂面前也不至于惭愧”（约翰一书 2：28）。

I build on this foundation:
That Jesus and his blood
Alone are my salvation,
My true, eternal good.
Without him all that pleases
Is valueless on earth;
The gifts I have from Jesus
Alone have priceless worth.

He canceled my offenses,
Delivered me from death;
He is the Lord who cleanses
My soul from sin through faith.
In him I can be cheerful,
Courageous on my way;
In him I am not fearful
Of God’s great Judgment Day.
我以此为基石：
耶稣和祂血
唯此为我救恩、
我真正永恒的良善。
没有祂，一切叫人快乐之事
在地上都毫无价值。
耶稣给我的礼物，
唯此为无价之宝。

祂抹去了我的过犯，
救我脱离了死亡；
祂是那位
使我藉信而洁净我灵魂脱离罪恶的主。
在祂里面，我得以快乐，
并勇敢地走在路上；
在祂里面，我不害怕
上帝那重大的审判之日。

试读本

Text: Paul Gerhardt (1607–1676, German Lutheran pastor)
(CW 419:3,4)
文本：保罗•格哈特（1607–1676，德国路德宗牧师）（基督徒敬拜 419：3，4）

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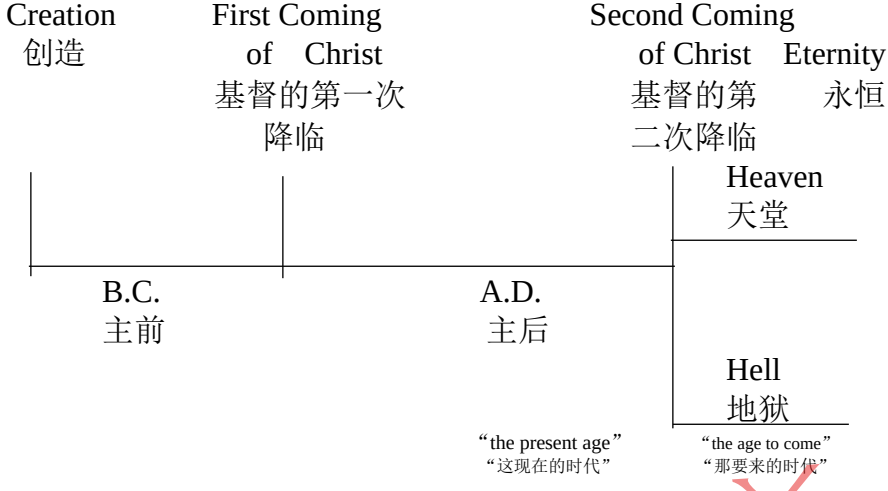
10

Hell
地狱

The time line of human history as it is presented in the Bible is very simple. Here is the diagram seen in chapter 2:

圣经中记载的人类历史的时间线是非常简单的。这是我们在第二章里所看到的图表：



So far in this book we have been considering “the present age” and the second coming of Christ. In this chapter and the next, we will consider “the age to come”—that is,what will exist after judgment day. This means that we will be looking at heaven and hell, because the Bible teaches that heaven and hell will continue into eternity after thefinal judgment.

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到目前为止，在这本书中，我们一直在考虑“这现在的时代”以及基督的二次再来。在这一章和下一章中，我们将考虑“那要来的时代”——也就是审判日之后将会存在的事物。这意味着我们将要看天堂与地狱，因为圣经教导天堂和地狱将在最后的审判之后永远继续存在着。

If you are not aware of it, you may be interested to know that in The People’s Bible Teachings series, there is a separate volume entitled Heaven and Hell written by Brian Keller.73You are encouraged to read it for more insight on this topic.

如果你还没有意识到，你可能会有兴趣知道，在大众圣经教导系列中，有一卷单独的书目，名字叫天堂和地狱，是由布莱恩•凯勒写的。73 鼓励您阅读它以获得关于这个主题更多的洞见。

Before we start, a disclaimer also is in order. We know that heaven and hell are far outside our personal experience and far outside our current realm of existence. So it is not easy for us to picture or understand exactly what they will be like. We see that God in the Bible regularly depicts heaven and hell with descriptions that are based on our lives on earth, because that is all we can understand. God describes heaven, for example, as a glorious city with a street made of gold and foundations made of precious stones (Revelation 21:10-26). But will heaven actually look like that? Or is that just a picture God uses to teach us how splendid heaven will be? In short, we sometimes struggle to know how much of the Bible’s descriptions about heaven and hell are literal. So some uncertainties remain, and we will not be able to answer all our curious questions.

在我们开始之前，一项免责声明也是有必要的。我们知道天堂和地狱远远超出了我们的个人经验，也远远超出了我们目前的存在领域。所以对我们来说，描绘或理解它们到底是什么样子并不容易。我们在圣经中看到，上帝经常用基于我们在地上生活的一些描述来描绘天堂和地狱，因为这是所有我们所能理解的。例如，上帝将天堂描述为一座荣耀的城市，街道是用金子做的，根基是用珍贵的宝石做成的（启示录 21：10-26）。但天堂真的将会看起来这样吗？或者这只是

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一副上帝用来教导我们天堂将会是多么壮丽的一副画面？简而言之，我们有时很难知道圣经中关于天堂和地狱的描述有多少是字面上的。因此，一些不确定性仍然存在，我们将无法回答所有我们那些奇特的问题。

Still, the main points about heaven and hell are perfectly clear. Heaven is a glorious realm of perfect happiness in the presence of God. Hell is a gruesome realm of torment separated from God’s gracious presence. With these expectations in mind, let us begin. We will first look at what the Bible says about hell, and then we will see what the Bible says about heaven.

不过，关于天堂和地狱的那些主要观点是非常清楚的。天堂是一个荣耀的领域，在上帝的临在之中有完美的快乐。地狱是一个可怕阴森的地方，与上帝恩慈的临在分离。带着脑海中的这些期待，让我们开始吧。我们先来看看圣经是如何说地狱的，然后我们再来看看圣经是如何说天堂的。

The essence and location of hell
地狱的本质与地点

The best that we can do to describe hell is to say that it is a place totally separated from God’s grace and his blessings. On earth, wicked people still receive many blessings from God. “He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” (Matthew 5:45). But in hell, God never sends any good thing of any sort. Hell is the place where the devil and the powers of evil live, separate from God’s gracious presence.

我们能做的最好的对地狱的描述就是说它是一个完全与上帝的恩典与祂的祝福相隔离的地方。在世上，恶人仍能从神那里得到许多祝福。“祂叫日头照好人，也照歹人，降雨给义人，也给不义的人”（马太福音 5：45）。但是在地狱里，上帝从来不会送去任何好东西。地狱是魔鬼和那些邪恶势力居住且与上帝恩慈的临在隔离的地方。

To the unbelievers condemned to hell, Jesus will say, “Away from me, you evildoers!” (Matthew 7:23). God’s home in heaven has a door, as

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it were, that will be shut (Matthew 25:10), and many people will be "thrown outside" (Matthew 8:12). Paul said that unbelievers "will be . . . shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed" (2 Thessalonians 1:9,10).

耶稣要对那些不信的人说，"你们这些作恶的人，离开我去吧！"（马太福音 7：23）。上帝在天上的家有一扇门，可以说，它是一扇将会关闭的门（马太福音 25：10），许多人将会被"赶到外边"（马太福音 8：12）。保罗曾说过，非信徒们将".....离开主的面和祂权能的荣光。这正是主降临要在祂圣徒的身上得荣耀，又在一切信的人身上显为希奇的那日子"（帖撒罗尼迦后书 1：9，10）。

I once heard a speaker say that the saddest verse in the entire Bible is Matthew 25:41. There Christ says: "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels." It is hard for us to comprehend the awfulness of this decree. Separation from God's love for all eternity! Surely "it is a dreadful thing to fall into the hands of the living God" (Hebrews 10:31). May God grant that we remain in faith, so that we do not hear this decree spoken to us.

我曾经听一位演讲者说，整个圣经中最悲伤的经节就是马太福音 25：41。基督在那里说到，"你们这被咒诅的人，离开我，进入那为魔鬼和他的使者们所预备的永火里去。"对于这判决的可怕，我们甚难明白。永远与神的爱分离！无疑，"落在永生神的手里真是可怕的"（希伯来书 10：31）。愿上帝保守我们在信心之中，以至于我们不会听见这一判决对我们被说出。

Over the years, some scholars have tried to establish the location of hell. Some have taught that it is in the center of the earth. True Bible teachers, however, brush off the question of where hell is, because it is not answered in the Bible. The church father John Chrysostom (c. 347–407) gave wise advice in this regard: "May we not seek where it is, but how we might avoid it."74

多年来，一些学者已试图去确定地狱的位置。有人已教导说它在地球的中心。然而，真正的圣经教师们对地狱在哪里这个问题不以为然，因为圣经并没有回答这个问题。教父约翰•屈梭多模（约 347-407）

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就这一点给出了充满智慧的建议，“但愿我们不要寻求它在哪里，而去寻求如何可以避免它。”74

The wrath of God over sin
上帝对罪的愤怒

In the previous chapter, it was explained that unbelief condemns people to hell. John’s gospel says, “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him” (John 3:36). The standard for judgment is whether or not a person believes in Jesus as the Savior from sin.

在前一章里，就不信定人罪叫之下地狱这一点，已被解释过了。约翰福音说到，“信子的人有永生；不信子的人得不着永生，神的震怒常在他身上”（约翰福音 3：36）。审判的标准是一个人是否相信耶稣是把他从罪中拯救出来的救主。

There is another way to talk about the condemnation of unbelievers, however. When people do not have faith in the Savior Jesus Christ, their sins still remain on them. The law with its condemnation still applies to them. So one can say that unbelievers will be condemned not just because of unbelief, but also because of their many sins which deserve God’s punishment. The law then becomes the standard for their judgment, because they do not have Christ to shield them from God’s wrath. We see that the Bible often speaks about judgment coming to unbelievers for specific sins and not just for unbelief. For example, Paul said, “No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient” (Ephesians 5:5,6; see Colossians 3:5,6).

然而，对于非信徒们的被定罪，我们还可以用另外一种方式来谈论它。当人们不相信救主耶稣基督时，他们的罪就仍然在他们身上。律法及其定罪就仍然适用于他们。所以我们可以说，非信徒们被定罪，不仅仅是因为不信，也是因为他们许多配得上帝惩罚的罪。这样，律法就成了审判他们的标准，因为他们没有基督来保护他们免受上帝的

愤怒。我们看到圣经常常提到为着特定的那些罪而不仅仅是不信而临到非信徒们的审判。例如，保罗曾说到，“无论是淫乱的，是污秽的，是有贪心的，在基督和神的国里，都是无分的。有贪心的，就与拜偶像的一样。不要被人虚浮的话欺哄。因这些事，神的忿怒必临到那悖逆之子”（以弗所书 5：5，6；见歌罗西书 3：5，6）。

Either way we think of it, unbelievers will receive the “wrath” of God on judgment day. The apostle Paul warned the impenitent people of his age, “You are storing up wrath against yourself for the day of God’s wrath” (Romans 2:5). Here Paul uses the language of the Old Testament prophets who frequently referred to judgment day as “the day of the LORD’s wrath” (Zephaniah 2:2). John the Baptist spoke about the “coming wrath” (Matthew 3:7). Remarkably, Revelation also speaks about the “wrath of the Lamb!” on the Last Day (Revelation 6:16). The “Lamb” is a title for Christ that usually refers to him in the meekness of his sacrificial death. But Christ our Redeemer himself will display his “wrath” in the end. God is a holy God who “does not leave the guilty unpunished” (Exodus 34:7).

无论我们怎么想，非信徒们在审判日都会收到上帝的“愤怒”。使徒保罗曾警告过他那个时代不悔改的人们，“你.....为自己积蓄忿怒，以致神震怒、显祂公义的日子来到”（罗马书 2：5）。保罗在这里使用了那些经常把审判日称为“主发怒的日子”的旧约先知们的语言（西番雅书 2：2）。施洗约翰曾谈到“将来的忿怒”（马太福音 3：7）。值得注意的是，启示录还提到了末日的“羔羊的忿怒！”（启示录 6：16）。“羔羊”是对基督的称呼，通常用以表示祂牺牲之死的温顺。但是基督，我们的救赎主自己，将会在末日展示祂的“愤怒”。上帝是圣洁的上帝，“万不以有罪的为无罪”（出埃及记 34：7）。

Hell is necessary because God is a holy God who cannot tolerate any wickedness in his presence. The psalmist said about God, “You are not a God who takes pleasure in evil; with you the wicked cannot dwell” (Psalm 5:4). So those who are in hell are there because God has consigned them there. Jesus once said we should fear God because he “has power to throw you into hell” (Luke 12:5).

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地狱是必需的，因为上帝是圣洁的上帝，祂不能容忍任何邪恶在祂面前的存在。诗篇的作者曾如此谈论到上帝，“因为你不是喜悦恶事的神；恶人不能与你同居”（诗篇 5：4）。所以那些在地狱里的人之所以在那里，是因为上帝把他们交付在了那里。耶稣曾经说过，我们应当敬畏神，因为祂“有权柄（把我们）丢在地狱里”（路加福音 12：5）。

The torments of hell
地狱的折磨

In a general way, we can simply say that there is intense agony of body and soul in hell—unspeakable torments of every sort. These torments are sometimes put into two categories. First, everything good is lacking. Residents of hell are deprived of all God’s blessings. Second, misery and suffering are imposed. Residents of hell are given pain and torment. Certainly, part of the agony of hell will be the consciousness of what one has lost in losing heaven (Luke 13:28). To describe the suffering of hell, Jesus regularly says that in hell “there will be weeping and gnashing of teeth” (Matthew 8:12; 13:42,50; 22:13; 24:51; 25:30). The suffering will be so intense that the residents of hell will be grinding their teeth together in pain and anger.

一般来说，我们可以简单地说，在地狱里，肉体和灵魂是极度痛苦的——是各种难以形容的折磨。这些折磨有时可以被分为两类。第一类，每样美好事物的缺失。住在地狱里的人们被剥夺了上帝所有的祝福。第二类，痛苦和折磨是被强加的。住在地狱里的人们被给予痛苦和折磨。当然，地狱的痛苦的一部分是意识到一个人失去天堂时失去了什么（路加福音 13：28）。为了描述地狱的折磨，耶稣经常说，在地狱里“必要哀哭切齿”（马太福音 8：12；13：42，50；22：13；24：51；25：30）。折磨将是如此强烈，以至于住在地狱里的人们将在痛苦和愤怒中咬牙切齿。

Fire is often associated with hell in the Bible. Hell is said to be a “raging fire” (Hebrews 10:27), a “fiery furnace” (Matthew 13:42,50), and

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a “lake of fire” (Revelation 20:14,15) or a “lake of burning sulfur” (Revelation 20:10; 21:8). In the torment of hell, the rich man said to Abraham, “Send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire” (Luke 16:24).

在圣经中，火常常被与地狱联系在一起。地狱被说为“烈火”（希伯来书 10：27）、“火炉”（马太福音 13：42，50）、“火湖”（启示录 20：14，15）或“硫磺的火湖”（启示录 20：10；21：8）。那财主在地狱的折磨中对亚伯拉罕说，“打发拉撒路来，用指头尖蘸点水，凉凉我的舌头，因为我在这火焰里，极其痛苦”（路加福音 16：24）。

Christian teachers debate the nature of this fire. Will it be literal fire as we know it on earth? At the very least, it will be different from the fire in our fireplaces in that the fire of hell will not consume or annihilate the people who are burning. On this point, the Lutheran teacher Johann Gerhard (1582–1637) is quoted with a saying much like that of Chrysostom. Gerhard said, “It is wiser to be concerned about escaping this eternal fire by true repentance than to engage in an unprofitable argument as to the nature of this fire.”75

基督教教师们争论着这火的本质。它会是我们知道的地上那样的真实的火吗？至少这火与我们壁炉里的火是不同的，因为地狱的火不会烧毁或消灭那些正在燃烧着的人。在这一点上，笔者引用路德宗教师约翰•格哈德（Johann Gerhard，1582-1637）的一句很像屈梭多模的话。格哈德曾说过，“与其对这火的本质进行无益的争论，不如想想藉着真正的悔改来逃避这永火更有智慧。”75

Whatever its nature will be, these references to fire certainly present hell as a place of excruciating pain. Have you ever been burned by fire? Some time ago I mistakenly picked up a hot coal off the sidewalk with my fingers. It had fallen off the grill and looked like a piece of paper. How quickly my burned skin screamed out, and how long it throbbed! Fire causes terrible pain. Now, imagine fire over your whole body that lasts forever without relief. The Bible’s description of hell is so horrific that it is difficult even to think about it.

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无论这火的本质是什么，这些对火的提及无疑将地狱呈现为了一个极度痛苦的地方。你曾经被火烧伤过吗？不久前，我不小心用手指从人行道上捡起了一块热煤。它是从烤架上掉下来的，看起来像一张纸。我烧伤的皮肤尖叫得多么快，它又是抽搐得多么久啊！火会引起剧烈的疼痛。现在，想象一下你全身都是火，以至于火永远持续下去且没有缓解。圣经中对于地狱的描述是如此地可怕，以至于我们甚至连想一下它都很困难。

The Bible also describes hell as a place of darkness. Jesus said that the unbelieving Jews of his generation would be “thrown outside, into the darkness, where there will be weeping and gnashing of teeth” (Matthew 8:12; see Matthew 22:13; 25:30). Jude said that “blackest darkness” was reserved for the false teachers of his day (verse 13). Once again, is this literal? To us, literal darkness does not seem to go along with literal fire, but we know anything is possible with God. Certainly darkness in hell signifies separation from God, because God is light. Darkness also suggests terror and distress. Have you ever been in a cave when the tour guide has shut out all the lights? It is eerie and frightening. Now imagine that situation for all eternity!

圣经还把地狱描述为了一个黑暗的地方。耶稣说，祂那一代的那些不信的犹太人将“被赶到外边的黑暗里去，在那里必要哀哭切齿了”（马太福音 8：12；见马太福音 22：13；25：30）。犹大曾说过，有“墨黑的幽暗”为他那个时代的假教师们存留（犹大书 13）。再一次地，这是字面义吗？对我们来说，字面上的黑暗似乎与字面上的火焰并不一致，但是我们知道在上帝那里一切都有可能。无疑，地狱中的黑暗意味着与上帝分离，因为上帝就是光。黑暗也表明恐惧与痛苦。你是否曾在一个洞穴里呆过，且那时导游把所有的灯光都熄灭了呢？那是阴森恐怖的。现在，想象那种情形是一种永恒的情形吧！

Degrees of punishment
惩罚的各种程度

The torment of the damned in hell will be appalling for each and every person, as the holy God pours out his punishment on unbelief and

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sin. But the Bible also teaches that in some way there will be greater and lesser degrees of punishment in hell. Some will suffer more than others. To the degree that one received revelation from God on earth and rejected it, to that degree he or she will have greater guilt before God and will receive greater punishment. It may seem awkward for us to talk about degrees of punishment in hell because the suffering of hell is so horrible for everyone. But this truth is in the Bible.

当圣洁的上帝在不信和罪之上倾倒祂的惩罚时，那些在地狱里受诅咒的人们的痛苦对每一个人而言都是骇人听闻的。但是圣经也教导说，地狱里的惩罚会有轻重的程度之分。一些人将比其它人受到更重的惩罚。一个人在地上收到上帝的启示并拒绝它的程度越高，他或她将在上帝面前罪恶的程度更高，并将受到更高程度的惩罚。对我们来说，谈论地狱里的惩罚程度似乎有些尴尬，因为地狱里的折磨对每个人来说都是如此地可怕。但这是圣经中的真理。

The primary Bible passage for this teaching comes from the mouth of Jesus. The gospel of Matthew reports:

圣经中有关这一教导的主要经文段落来自耶稣的口。马太福音写到：

Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent. “Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you.” (11:20-24)

耶稣在诸城中行了许多异能，那些城的人终不悔改，就在那时候责备他们说， “哥拉汛哪，你有祸了，伯赛大啊，你有祸了，因为在你们中间所行的异能，若行在推罗西顿，他们早已披麻蒙灰悔改了。 但我告诉你们，当审判的日子，推罗、西顿所受的，比你们还容易受呢。迦百农啊，你将要升到天上吗？将来必坠落阴间。因为在你那里所行的异能，若行在所多玛，它还可以存到今日。 但我告诉你们，当审判的日子，所多玛所受的，比你还容易受呢。”（马太福音 11：20-24）

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Jesus says that it will be “more bearable” on judgment day for Tyre, Sidon, and Sodom than for Korazin, Bethsaida, and Capernaum. These latter three cities had greater guilt and were deserving of greater punishment because the Son of God himself had performed miracles in their streets and they still did not believe in him.

耶稣说，在审判的日子，推罗、西顿、所多玛，将会比哥拉汛、伯赛大、迦百农还“更容易受”呢。因为神的儿子亲自在他们街上行了神迹，他们却还是不信祂，这后三城的罪就更重，当受更重的刑罚了。

The principle was also articulated very clearly by Jesus in Luke 12:

耶稣在路加福音第 12 章也清楚地阐述了这一原则：

That servant who knows his master’s will and does not get ready or does not do what his master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked. (verses 47,48)

仆人知道主人的意思，却不预备，又不顺他的意思行，那仆人必多受责打。 惟有那不知道的，作了当受责打的事，必少受责打因为多给谁，就向谁多取。多托谁，就向谁多要。 （路加福音 12：47，48）

When God gives instruction to a person, God expects fruits corresponding to that instruction. There will be greater guilt and punishment for those who have heard God’s Word clearly but have rejected it.

当上帝给予一个人教导的时候，祂期待他能结出与那教导相符的果实。那清楚听到神的话语却弃绝的人，要担当更大的罪与刑罚。

We each may have our own thoughts as we read these passages. I shudder to think of what is in store for the person who as a youth heard God’s Word richly, maybe attending Christian grade school and high school, but who later in life turned away from the faith. I also think of the countless spiritual advantages I have enjoyed over the years. It is fitting that I work hard in serving Christ! When God gives much, he expects much.

当我们读这些经文段落时，我们每个人可能都有自己的想法。对于一个年轻时曾充分听过神的话语的、也许上过基督教小学和中学

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的、但在后来的生活中却背弃了信仰的人，当我想到未来为他所存留的是什么时，我就不寒而栗。我也想到了这些年来我所享受的无数的属灵方面的有利因素。我卖力服侍基督，是合宜的！当上帝给予更多的时候，祂期望的也多。

The suffering is everlasting
折磨是永恒的

As awful as it is to think about, it is important to realize that the suffering of hell is eternal. According to the Bible, the suffering will continue on and on without end forever. The adjectives *eternal* and *everlasting* are commonly used with regard to the punishment of hell (Daniel 12:2; Matthew 25:41,46; 2 Thessalonians 1:9; Jude 7). These are the same adjectives used with regard to the blessedness of heaven. So if a person says the blessedness of heaven continues forever, the same needs to be said about hell. The apostle John said clearly, “They will be tormented day and night for ever and ever” (Revelation 20:10). Jesus says that the fire of hell “never goes out” (Mark 9:43).

虽然这想起来很可怕，但意识到地狱的痛苦是永恒的这一点是很重要的。按照圣经，折磨将会一直持续下去，没有尽头，直到永远。形容词*永恒*和*永远*常常被用在表示地狱的惩罚之中（但以理书 12：2；马太福音 25：41， 46；帖撒罗尼迦后书 1：9；犹大书 7）。这些形容词也是用来形容天上的福气的。因此，如果有人说天堂的福气是永恒的，那么地狱也是同样的。使徒约翰曾清楚地说到，“他们必昼夜受痛苦，直到永永远远”（启示录 20：10）。耶稣说地狱的火是“不灭的”（马可福音 9：43）。

In this regard, the Bible also has a peculiar expression: “Their worm will not die.” Isaiah first used this expression (66:24). It was later quoted by Jesus: “If your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where ‘their worm does not die, and the fire is not quenched’ ” (Mark 9:47,48). Think about a worm or maggot gnawing on

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a body, as happens undoubtedly in the grave. This now becomes an expression for what happens in hell forever. There is a maggot boring its way through one's body, and the maggot never dies. Once again, is this literal? Maybe, maybe not. But it certainly conveys the notion of misery and pain. And it is significant that both Isaiah and Jesus said that it "will not die." Just as the fire of hell burns forever without burning out, so the maggots of hell will eat and eat forever without running out of food. The misery of hell continues without interruption or relief for all eternity.

就这一点，圣经中还有一种对此特别的说法，“他们的虫是不死的。”以赛亚首先使用了这一表达（以赛亚书 66：24）。这句话后来被耶稣所引用，“倘若你一只眼叫你跌倒，就去掉它。你只有一只眼进入神的国，强如有两只眼被丢在地狱里。 在那里‘虫是不死的，火是不灭的’”（马可福音 9：47，48）。想象一下一条虫或蛆在啃咬一个人的身体，毫无疑问，这是在坟墓里所发生的事。现在这成了地狱里永远发生着的事情的一种表达方式。有一条蛆在人的身体里钻来钻去，且这蛆是永生不死的。再一次地，这是字面义吗？也许是，也许不是。但它确实传达了悲惨与痛苦的概念。很明显，以赛亚和耶稣都曾说它“将不会死”。正如地狱的火怎样永不熄灭地烧著，地狱的蛆虫们也要照样永远不缺食物地吃着。地狱的悲惨永远不会中断，也永远不会得到解脱。

Some have suggested that this is the worst part of hell. When we have suffering on earth, we know that in some way, at some time, it will end. There is no such hope in hell. Truly, hell will be a place of utter hopelessness and despair.

有些人认为这是地狱最糟糕的部分。当我们在世上遭受折磨的时候，我们知道在某个时候，它会以某种方式结束。而地狱之中却没有这样的盼望。实在地，地狱将会是一个完全没有盼望与绝望的地方。

Deniers of hell
地狱的否定者们

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Over the years, there have been people who have denied the doctrine of hell that is presented in this book. At the time of the Reformation, for example, the Anabaptists insisted that there would be an end to the punishments of hell. So the Augsburg Confession of 1530 stressed that the punishments of hell are eternal. It said, “Rejected, therefore, are the Anabaptists who teach that the devil and condemned human beings will not suffer eternal torture and torment.”76

多年来，一直有人否认在这本书中所呈现的地狱的教义。例如，在宗教改革时期，重洗礼派坚持认为地狱的惩罚会有一个结尾。因此，1530 年的奥斯堡信条强调了地狱的惩罚是永恒的。它说，“因此，那些教导魔鬼以及被定罪的人们将不会受到永远的煎熬与折磨的重洗礼派教徒们，是被拒绝的。”76

In our modern rationalistic era, the denial of hell has become rampant and even dominant in many circles. The floodgates have been opened. In general terms, there are two paths that the deniers of hell take. These paths can be called universalism and annihilationism.

在我们这个现代理性主义时代，对地狱的否认在许多圈子里已经变得猖獗、甚至是占了主导地位。洪水的闸门已经被打开了。一般来说，地狱的否认者们有两条路可走。这两条道路可以称为普救论与灵魂毁灭说。

Universalism teaches that all people will go to heaven and that there is no hell. Its followers say, “I think of God as a loving God. I can’t imagine that he would send people to a place of eternal suffering.” Of course, this way of thinking is very comfortable and appealing for our modern minds. It is reasonable and upbeat and makes people feel good about themselves. It fits nicely with what we would like to think.

普救论教导说，所有的人都将升入天堂，并没有地狱。它的追随者们说，“我认为上帝是一位慈爱的上帝。我无法想象祂会把人送到一个永远受折磨的地方。”当然，这样的想法很让人舒服，并且对我们这些现代人的大脑很有吸引力。这是有理由的，积极向上的，并且让人们自我感觉良好的。它很符合我们所喜欢的想法。

Annihilationism teaches that the suffering of the wicked will not be eternal. At some point, the wicked will be annihilated and will cease to

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exist. This is the teaching of the Seventh-day Adventists and the Jehovah's Witnesses. Sadly, it has been taken up by more and more evangelical Christians in recent years. Some speak about a "conditional immortality." They say that we are not created with an immortal soul. Immortality is a gift for believers through Christ. Unbelievers will suffer for a time as a punishment for their sins, and then they will go out of existence.

灵魂毁灭说教导我们说，恶人的折磨不会永远持续下去。在某个时间点，那些恶人们将被消灭，并且不再存在。这是基督复临安息日会和耶和华见证人的教导。可悲的是，近年来，越来越多的福音派基督徒们接受了这一观点。有人说谈论一种"有条件的不朽"（conditional immortality）。他们说，我们并不是由不朽的灵魂被造的。不朽是藉着基督给信徒们的礼物。非信徒们将遭受一段时间的、作为对他们的罪的惩罚，然后他们将会不再存在。

The trouble with both of these teachings is that there is not a shred of evidence in the Bible for either of them. These are teachings based on what people would like to think, not on what the Bible teaches. At every point with religion, you have to come back to what your source of authority is. Is your religion based on what you think is reasonable? Or is it based on the Bible?

这两种教义的问题在于，圣经中没有一丝一毫的证据来支持这两种教义。这些教导是基于人们所喜欢的想法，而不是基于圣经的教导。对于宗教问题的每一点，你必须回到你的权威来源之所是。你的宗教是建立在你认为合理的基础上的吗？还是基于圣经的呢？

Without a doubt, hell is a teaching of the Bible that gives us heaviness of heart. Still, we can see that God has a purpose for it. The teaching of hell warns us to repent of our sins. It leads us to appreciate greatly our Savior Jesus, the forgiveness of sins that he won, and the heaven that he promises. Hell also fits with the fact that God is not only a loving God but also a just God. Like it or not, hell must be a part of our teaching and faith.

毫无疑问，地狱是圣经给我们的一项沉重的教导。不过，我们仍然可以看到，上帝对此是有目的的。地狱的教导警告我们要悔改我们

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的罪。它引导我们，直到（福音使）我们深深地感激那位为我们赢得了罪的赦免以及祂所应许的天堂的、我们的救主耶稣。地狱也符合上帝不仅是一位慈爱的上帝、同时也是一位公正的上帝的这一事实。不管你喜不喜欢，地狱必须是我们的教导和信仰的一部分。

Pray that we will be able to stand in the final judgment
祈求祢使我们能在最后的审判中站立得住

Do you ever pray that God would enable you to stand in the judgment and avoid hell? Do you ever pray for others, that God would enable them to stand in the judgment? Jesus encourages such prayers, saying, “Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” (Luke 21:36). The apostle Paul included such prayers in several of his letters. At the end of 1 Thessalonians, Paul wrote: “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ” (5:23; see 1 Thessalonians 3:13 and Philippians 1:10).

你曾祷告祈求上帝使你能在审判中得以站立并避免地狱吗？你有没有曾为别人祷告，祈求上帝使他们能在审判中得以站立得住呢？耶稣鼓励这样的祷告，祂说，“你们要时时儆醒，常常祈求，使你们能逃避这一切要来的事，得以站立在人子面前”（路加福音 21：36）。使徒保罗在他的几封书信中也包括了这样的祷告。在帖撒罗尼迦前书的结尾处，保罗曾写到，“愿赐平安的神，亲自使你们全然成圣。又愿你们的灵，与魂，与身子，得蒙保守，在我主耶稣基督降临的时候，完全无可指摘”（帖撒罗尼迦前书 5：23；见帖撒罗尼迦前书 3：13 和腓立比书 1：10）。

As we worship in our churches, we may offer such a prayer at least once a year. Here is the Prayer of the Day for the Second Sunday of End Time, a Sunday devoted to the final judgment:

当我们在教会敬拜的时候，我们每年至少可以做一次这样的祷告。下面是末期第二个主日的祷告，这个主日是被专门用于最后审判这一话题的：

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Lord God Almighty, so rule and govern our hearts and minds by your Holy Spirit that we may always look forward to the end of this present evil age and to the day of your righteous judgment. Keep us steadfast in true and living faith and present us at last holy and blameless before you; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.77

主，全能的上帝啊，求你藉着你的圣灵，统治掌管我们的心思意念，使我们能常常盼望这罪恶时代的结束并你那公义审判的日子。求你在又真又活的信心里保守我们，使我们最后圣洁无瑕疵地在你面前。藉着你的儿子，耶稣基督我们的主，祂与你和圣灵一同是王、掌权，一位上帝，从今时直到永远。77

We can be thankful that in our liturgical year, we have rich opportunity to be reminded of the end times, since the last three Sundays of the church year focus on this topic. In addition, we often hear about the second coming of Christ during the season of Advent. Perhaps this chapter will prompt more of us to include petitions like this regularly in our personal, private prayers.

我们可以在我们的教会年历之中献上感恩，我们拥有许多机会被提醒末世一事，因为教会年的最后三个主日都聚焦在这一主题之上。此外，我们经常在将临期期间听到基督的二次再来。也许这一章将会促使我们中更多的人定期地在我们个人的、私下的祷告中加入这样的祈求。

Without a doubt, we need God to make us blameless. The book of Jude says that God “is able to keep you from falling and to present you before his glorious presence without fault and with great joy” (verse 24). God makes us blameless by washing away our sin through faith in Christ. He keeps us blameless by preserving our faith through the means of grace. God makes us “stand firm in Christ” (2 Corinthians 1:21).

毫无疑问，我们需要上帝来让我们无可指摘。犹大书说神是“那能保守你们不失脚，叫你们无瑕无疵，欢欢喜喜站在祂荣耀之前的，我们的救主独一的神”（犹大书 24）。上帝通过洗去我们的罪，藉着那对基督的信，让我们无可指摘。祂藉着施恩具保守我们的信心，让我们无可指摘。上帝“在基督里坚固”我们（哥林多后书 1：21）。

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When we pray for God to keep us in the faith, we are praying for the very thing that he promises. Jesus says, “My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand” (John 10:27,28). With Paul, we are confident that God will continue his glorious work. “He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ”(1 Corinthians 1:8). “The one who calls you is faithful and he will do it” (1 Thessalonians 5:24).

当我们祷告祈求上帝保守我们在信心之中的时候，我们就是在祷告祈求上帝所应许的事情。耶稣说到，“我的羊听我的声音，我也认识他们，他们也跟着我。 我又赐给他们永生。他们永不灭亡，谁也不能从我手里把他们夺去”（约翰福音 10：27，28）。同保罗一起，我们深信上帝将继续祂荣耀的工作。“祂.....必坚固你们到底，叫你们在我们主耶稣基督的日子，无可责备”（哥林多前书 1：8）。“那召你们的本是信实的，祂必成就这事”（帖撒罗尼迦前书 5：24）。

Day of wrath, oh, day of mourning!
See fulfilled the prophets’ warning:
Heav’n and earth in ashes burning.

See, the book, exactly worded,
Wherein all has been recorded—
Thus shall judgment be awarded.

King of majesty tremendous,
Who does free salvation send us,
Fount of pity, then befriend us.
忿怒的日子，噢，哀哭的日子！
眼见先知警告的应验：
天地在灰烬中燃烧。

看哪，这书，准确言说，
其中一切都被记录——
因此审判要被给出。

伟大尊贵的国王，

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白白赐下救恩的，
怜悯之源，友待我等。

Text: Thomas de Celano (c. 1190–c. 1260, Medieval Catholic monk) (CW 209:1,3,5)
文本：塞拉诺的多马（Thomas de Celano，约 1190– 1260，中世纪天主教修士）（基督徒敬拜 209：1，3，5）

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11

Heaven
天堂

There is an old saying of a farm laborer: “He who has something ahead of him need never be weary.” If we have something to look forward to in life, that keeps us going. If children know that Disney World is at the end of the car ride, they don’t mind the trip. As believers in Jesus, we have something awesome to look forward to in our heavenly home. Thoughts of this glorious destination can lift our spirits each and every day. In this chapter, let us joyfully be reminded of what we have ahead of us in heaven.

有句关于农场劳作者的古语是这样的，“在某人前方有事等着他的人永远不会疲倦。”如果我们在生活中有某些值得期待的事情，那么它会让我们继续前进。如果孩子们知道迪斯尼世界就在汽车旅行的尽头，那么他们就不会介意这次旅行。作为耶稣的信徒们，我们有一些了不起的、在我们天家之中的事可以期待。关于这一荣耀的目的地的那些想法，每天都能振奋我们的心灵。在这一章里，让我们喜乐地被提醒着在天堂里摆在我们前头的、我们所拥有的一切吧。

Being with the Lord
与主同在

When the Bible tries to describe heaven, it starts with the simple truth that we will be with God. Heaven is the opposite of hell. It is the place where people and angels live in the presence of God and enjoy his blessings directly. Paul in 1 Thessalonians 4 described how believers who

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are alive on judgment day will be caught up to meet Jesus in the air. He went on to say, “And so we will be with the Lord forever” (verse 17). When John saw the vision of heaven recorded in Revelation 21, he heard a voice saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God” (verse 3).

当圣经试图描述天堂的时候，它始于那简单的真理：我们将与上帝同在。天堂是地狱的对立面。它是人们和天使们在上帝面前生活并直接享受上帝祝福的地方。保罗在帖撒罗尼迦前书第 4 章中曾描述了那些在审判日还活着的信徒们将如何被提至空中与耶稣相遇。他接着说到，“这样，我们就要和主永远同在”（帖撒罗尼迦前书 4：17）。约翰看到了天堂的异象，把它记在了启示录第 21 章中，他听到有声音说，“看哪，神的帐幕在人间。祂要与人同住，他们要作祂的子民，神要亲自与他们同在，作他们的神”（启示录 21：3）。

Numerous Bible passages focus on the euphoria of seeing God face-to-face. The apostle John admitted that there is much we do not know about heaven. “What we will be has not yet been made known.” But he went on to say, “We know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2). Revelation 22:4 says that the residents of heaven will serve God and “will see his face.” Theologians of previous generations sometimes referred to this feature of heaven as the “beatific vision.” We will have a direct, immediate view of God, something that is never possible on earth in our condition of sin (Exodus 33:20). This immediate view of God will be the source of endless joy and blessedness.

圣经中有很多经文段落都聚焦在面对面地见到神的欣喜之上。使徒约翰曾承认，我们对天堂还有很多不了解的地方。“我们.....将来如何，还未显明。”但他继续说到，“我们知道主若显现，我们必要像祂，因为必得见祂的真体”（约翰一书 3：2）。启示录 22：4 说到，天堂的居民们将会服侍神并且将“要见祂的面”。前几代的神学家们有时会把天堂的这种特征称为“至福的景象”（beatific vision）。我们将能直接、即刻地看见神，这在我们处于有罪的状态下是不可能

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的（出埃及记 33：20）。这种对于上帝的即刻性的看见将会是无尽的喜乐和祝福的来源。

Paul in 1 Corinthians 13:12 commented on how our relationship with the Lord will be different in heaven from on earth. He wrote, “Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.” We will not be omniscient or all-knowing in heaven. But our experience of God will be full and direct, in contrast to our present knowledge of him in a partial, indirect way. We will see him face-to-face.

保罗在哥林多前书 13：12 中曾谈论过我们在天堂与主之间的关系将会不同于我们在地上与主之间的关系。他写到，“我们如今仿佛对着镜子观看，模糊不清。到那时，就要面对面了。我如今所知道的有限。到那时就全知道，如同主知道我一样。”在天堂我们将不会是无所不知的，但是我们对上帝的经验是完全且直接的，而我们现在对祂的认识是片面与间接的。我们将与祂面对面地见面。

There is even more about heaven in this chapter. But if we had to stop here, we could stop and be completely satisfied. All we need to know is that we will be with the Lord and will see him face-to-face. An 18th-century poet stated it well:

在这一章里还有更多关于天堂的内容。但如果我们必须在这里停下来，我们也可以停下来且完全可以满足。我们所需要知道的全部就是，我们将与主同在，且与祂面对面地见面。一位 18 世纪的诗人曾说得好：

My knowledge of that life is small,
The eye of faith is dim;
But ’tis enough that Christ knows all,
And I shall be with Him.78

我对生命所知甚少，
信心的眼睛暗淡不清;
但基督知道一切便足矣，
我将与祂同在。78

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No sin
没有罪

Foremost in the ways that life in heaven will be different from life on earth is this: in heaven there will be no sin. Peter described heaven as “the home of righteousness” (2 Peter 3:13). As long as we are on earth, we are surrounded by sinful people and we struggle with a sinful nature inside us. On earth, we believers are righteous by imputation, as Christ’s righteousness is credited to us. In heaven, however, we will be inherently righteous and will no longer have a sinful nature. There will be no sin or evil of any sort in God’s holy presence. When John saw the saints in heaven, they were wearing white robes that had been made “white in the blood of the Lamb” (Revelation 7:14). Paul put it this way: “When perfection comes, the imperfect disappears” (1 Corinthians 13:10).

在天堂的生活与在地上的生活最重要的不同之处在于：在天堂里没有罪。彼得将天堂描述为“有义居在其中”（彼得后书 3：13）。只要我们活在世上，我们就会被罪恶的人包围，我们就会与我们内在的罪性作斗争。我们信徒在地上的公义是被算为的公义，因为基督的义被归给了我们。然而，在天堂，我们将本身就是义的，不再有罪性。在上帝圣洁的面前，将没有任何种类的罪恶或邪恶。约翰曾看到天堂的圣徒们，他们穿着“用羔羊的血.....洗白净”了的白袍（启示录 7：14）。保罗曾这样说到，“等那完全的来到，这有限的必归于无有了”（哥林多前书 13：10）。

Christian teachers of previous generations sometimes used three Latin phrases to describe the three different conditions of human beings. They are as follows:

前几代的基督教教师们有时曾会用三个拉丁语短语来描述人类的三种不同状况。它们是：

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1.Garden of Eden	*Posse non peccare*	"able not to sin"
1.伊甸园	*Posse non peccare*	"能不犯罪"
2.After the fall into sin	*Non posse non peccare*	"not able not to sin"
2.犯罪堕落之后	*Non posse non peccare*	"不能不犯罪"
3.In heaven	*Non posse peccare*	"not able to sin"
3.在天堂之中	*Non posse peccare*	"不能犯罪"

God be praised! In heaven we will be confirmed in holiness. We will no longer be able to sin.
赞美归于上帝！在天堂我们将被确定为圣洁的。我们将不再能够犯罪。

In heaven, all the consequences of sin will also be gone. "Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. . . . And God will wipe away every tear from their eyes" (Revelation 7:16,17). "There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Revelation 21:4). The devil will be cast into hell (Revelation 20:10), and we will be free from all trials and temptations and everything disagreeable.

在天堂，罪的所有后果也都将消失。"他们不再饥，不再渴。日头和炎热，也必不伤害他们。因为宝座中的羔羊必牧养他们，领他们到生命水的泉源。神也必擦去他们一切的眼泪"（启示录 7：16，17）。"不再有死亡，也不再有悲哀，哭号，疼痛，因为以前的事都过去了"（启示录 21：4）。魔鬼将被扔进地狱之中（启示录 20：10），并且我们将摆脱所有的试炼、试探以及一切让人不愉快的事。

试读版本

Unimaginable blessedness
无法想象的福气

Speaking of it positively, in heaven we will enjoy "the incomparable riches of his grace" (Ephesians 2:7). Good things will come to us abundantly for all eternity as we are in the presence of the Lord. The Lutheran teacher Johann Quenstedt described heaven as "an ineffable, perfectly full, and unending experience of inexhaustible good things."79 We can pile up words, but finally it is impossible to describe in human language how wonderful life in heaven will be. There will be unimaginable blessedness.

正面来谈论此事的话，在天堂之中我们将享受"祂极丰富的恩典"（以弗所书 2：7）。当我们在主面前的时候，将永永远远有美好的事情丰盛地临到我们。路德宗教师约翰•昆斯泰特（Johann Quenstedt）将天堂描述为"一种对无穷无尽美好事物的不可言喻的、完美的、永无止境的体验"。79　我们可以堆砌文字，但最终我们都无法用人类的语言来描述天堂里的生活将会有多么地美好。那里将会有令人无法想象的福气。

The Bible frequently refers to heaven as a feast or a wedding banquet. Jesus says, "People will come from east and west and north and south, and will take their places at the feast in the kingdom of God" (Luke 13:29). The angel said to John, "Blessed are those who are invited to the wedding supper of the Lamb!" (Revelation 19:9). A feast or wedding banquet in ancient Jewish life was the happiest of occasions, as it still can be among us today. So we will have delight in the presence of God in heaven. We will share in our "master's happiness!" (Matthew 25:23). The psalmist expressed it this way: "You will fill me with joy in your presence, with eternal pleasures at your right hand" (Psalm 16:11).

圣经常常将天堂说成是一场筵席或者婚宴。耶稣说，"从东，从西，从南，从北，将有人来，在神的国里坐席"（路加福音 13：29）。天使曾对约翰说，"凡被请赴羔羊之婚筵的有福了"（启示录 19：9）。在古代犹太人的生活中，筵席或者婚宴是最快乐的场景，正如今天在

我们中间可能仍是如此。因此，我们将在天堂之中，在上帝的面前有喜乐。我们将享受我们“主人的快乐！”（马太福音 25：23）。诗篇作者曾这样表述到，“在你面前有满足的喜乐，在你右手中使有永远的福乐”（诗篇 16：11）。

Sometimes there are caricatures that make life in heaven look ho-hum. The comics may show a person floating around with a harp and participating in an endless choir rehearsal. Rather, we should think of heaven as a place of exhilarating joy that never grows old. What is the happiest you have ever been in your life on earth? When your team won a big game? When you were married? When your first child was born? Take that level of joy, crank it up several notches, and then imagine it continuing on and on and on for all eternity. It will be great!

有时候，有些漫画会让天堂里的生活看上去单调乏味。在漫画中，一个人拿着竖琴在空中飘来荡去，参加一个没完没了的合唱团排练。与之相反，我们应当把天堂看作是一个永远不会变老的、令人振奋的欢乐之地。你一生中最快乐的事情是什么呢？是当你的球队赢了一场大型比赛吗？是当结婚的时候吗？是当你的第一个孩子出生的时候吗？拿起那种程度的快乐，把它调高几个音阶，然后想象它一直持续下去，一直持续下去，直到永远。那一定会很棒！

The location of heaven

天堂的地点

Christians have sometimes wondered: “Where is heaven?” This question, however, pushes us into the spirit world, which is uncharted territory for us as physical, earthbound creatures. We cannot answer in terms of physical geography and maps. Christ says that he came “down from heaven” (John 6:38). When Christ ascended, the Bible says he was “taken up to heaven” (Acts 1:2). God through the prophet Isaiah said, “I live in a high and holy place” (Isaiah 57:15).

基督徒们有时候会想：“天堂在哪里呢？”然而，这个问题把我们推进了属灵的世界，它对我们这些自然法则下的、受限于地球的被造物来说是一个未知的领域。我们无法用自然地理和地图的术语来回答这一问题。基督说祂是“从天上降下来”的（约翰福音 6：38）。

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当基督升天的时候，圣经说祂是“被接升天”了（使徒行传 1：2）。上帝曾藉着先知以赛亚说到，“我住在至高至圣的所在”（以赛亚书 57：15）。

Yet the Bible also says that angels who minister to people on earth are in the presence of God in heaven at the same time (Matthew 18:10). It is not as though heaven is far away. Professor Siegbert Becker theorized, “It is thus perhaps more in keeping with the words of the Bible to think of heaven not as a place far beyond the stars, but simply as another realm of existence or another dimension of being.”80When we go to heaven, we will not need to travel far. Rather, “we acquire the kind of eyesight that makes him visible to us. . . . The curtain that hid him from our eyes will be lifted.”81

然而圣经也说，在地上服侍人们的天使们同时也在天堂、在上帝的面前（马太福音 18：10）。天堂似乎并不遥远。赛伯格•贝克教授曾提出过一个理论，“因此，认为天堂不是一个遥远众星之外的地方，而只是另一个存在的领域或另一个维度的存在，也许更符合圣经的说法。”80 当我们上天堂的时候，我们不需要走很远的路。相反，“我们获得了一种能让我们看见祂的视力……遮蔽祂、使我们看不见祂的幔子将要被揭开。”81

Life in heaven

天堂的生活

Christians have also wondered what we will be doing in heaven. What will life be like? Here many curious questions arise, which we are unable to answer. The Bible does not indicate whether or not there will be dogs or other pets in heaven. The Bible does not indicate whether there will be fishing, or golf, or beer. It is sufficient to say that we will have total joy in the presence of God. Everything we need to be happy will be provided. Perhaps God will grant us some of the same simple pleasures we enjoyed on earth, only free from all corruption of sin. However, the enjoyments of earth may be trivial and pointless in the greater joy of heaven.

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基督徒们也想知道我们在天堂会做什么。那里的生活将会是一副什么样的景象？这里，许多我们无法回答的奇特问题都会冒出来。圣经没有表明在天堂之中是否会有狗或者其它的宠物。圣经没有表明是否会有钓鱼，高尔夫或者啤酒。说我们在上帝面前将会有全然的喜乐，就足够的。我们快乐所需要的一切都将会得到供应。也许上帝将会赐给我们一些我们在地上所享受过的一些简单的快乐，区别就是到时将会没有一切罪恶的败坏。然而，地上的各样享受在天堂更大的喜乐中可能是微不足道和毫无意义的。

When we look at what the Bible does say, we understand that the saints in heaven will certainly be involved in worshiping and praising God. When we see glimpses of the host of heaven in Revelation, invariably they are singing or speaking praises to the Father and to Jesus. John reported, “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: ‘To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!’ ” (Revelation 5:13; see 7:10,15; 15:3; 19:1). The psalmist said, “Blessed are those who dwell in your house; they are ever praising you” (Psalm 84:4).

当我们看圣经所说的内容的时候，我们知道在天堂之中的圣徒们一定会参与到敬拜和赞美神的活动中。当我们在启示录中瞥见天堂的全群时，他们总是在对父和耶稣歌唱或赞美。约翰曾报告说，“我又听见，在天上，地上，地底下，沧海里，和天地间一切所有被造之物，都说，但愿颂赞，尊贵，荣耀，权势，都归给坐宝座的和羔羊，直到永永远远！”（启示录 5：13；见 7：10，15；15：3；19：1）。诗篇作者曾说到，“如此住在你殿中的，便为有福。他们仍要赞美你”（诗篇 84：4）。

Will the saints in heaven have harps? Revelation 15:2 says, “They held harps given them by God.” Once again, we don’t know if a passage like this should be taken literally. When he gave the apostle John a vision of heaven in the 1st century, God included the finest musical instrument known to people at the time. But that doesn’t necessarily mean that there will be actual harps in heaven, just as there may not be a street of gold. Still, in some way the worship of God will be exquisitely beautiful and of

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the highest order. It is exciting to think about how God will enable us to join somehow in a magnificent symphony of praise to our Creator and Redeemer.

天上的圣徒们有琴吗？启示录 15：2 说到，“（他们）拿着神的琴。”再一次地，我们不知道这一段落是否应该被按照字面义来理解。当上帝在 1 世纪给使徒约翰天堂的异象时，祂包含了当时人们所知道的最好的乐器。但这并不一定意味着天堂里会有真正的琴，就像那里可能没有黄金的街道一样。然而，以某种方式，对上帝的敬拜将会是精美的，也会是一流的。一想到上帝将如何使我们以某种方式加入到一首赞美我们的创造主和救赎主的宏伟交响曲中，就会令人感到兴奋不已。

It seems that there will be some sort of meaningful work to do in heaven. The Bible regularly implies that the saints in heaven will rule or reign with Christ in some way. Paul said, “If we endure, we will also reign with him” (2 Timothy 2:12). Jesus promises, “To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne” (Revelation 3:21). Somehow saints will have “authority over the nations” (Revelation 2:26), will “reign on the earth” (Revelation 5:10), and will “reign for ever and ever” (Revelation 22:5). Just as God gave humans the authority to rule over the original creation (Genesis 1:26), so he will grant humans the authority to rule in the new heaven and the new earth.

看起来在天堂里会有一些有意义的工作要做。圣经常常表明天堂里的圣徒们会以某种方式与基督一起统治或掌权。保罗曾说过，“我们若能忍耐，也必和祂一同作王”（提摩太后书 2：12）。耶稣应许说，“得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一般”（启示录 3：21）。圣徒们将会以某种方式拥有“权柄制伏列国 ”（启示录 2：26），“在地上执掌王权”（启示录 5：10），“作王直到永永远远”（启示录 22：5）。正如上帝赐给人类统治万物的权柄（创世记 1：26），祂也将赐给了人类统治新天新地的权柄。

What about marriage and food?
婚姻和食物如何呢？

We know definitely that we will not be married in heaven. When Jesus was asked by the Sadducees what it would be like in heaven for a woman who had been married to seven different men on earth, Jesus replied:

我们清楚地知道我们在天堂不会有婚姻。撒都该人曾经问耶稣，如果一个女人曾在地上嫁给了七个不同的男人，那么在天堂会怎么样呢？耶稣回答说：

The people of this age marry and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. (Luke 20:34-36)

这世界的人，有娶有嫁。惟有算为配得那世界，与从死里复活的人，也不娶也不嫁。因为他们不能再死。和天使一样。既是复活的人，就为神的儿子。（路加福音 20：34-36）

As much as we treasure our spouses on earth, and as much as marriage enriches our lives on earth, it will not be needed in the glory of heaven. For one thing, our need for companionship will be filled as we will have a perfect relationship with the Lord and with the other saints around us. For another, there will be no need for the raising of children. Marriage is an arrangement only for this life on earth. I have been at a wedding where the service folder talked about the couple becoming "husband and wife forever." This is an overstatement. It is enough to say "until death separates us."

我们在世上多多地珍惜我们的配偶，婚姻也大大地丰富了我们在世上的生活，但是它在天国的荣耀里却是不被需要的。一方面，当我们将与主以及与我们周围的其他圣徒们有一个完美关系的时候，我们对陪伴的需求将被满足。另一方面，将没有必要抚养孩子。婚姻只是在这世上给今生的安排。我曾经参加过一场婚礼，婚礼上的文件夹上写着，这对新人将成为“永远的丈夫和妻子”。这就言过其实了，只要说“直到死亡将我们分开”就足够了。

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The matter of eating and drinking in heaven is less certain. Some teachers assume that our “spiritual bodies” will be sustained by God in heaven, so we will not need to eat and drink. This is possible. Still, there are passages that do talk about food and drink in heaven. At the Last Supper, Jesus said, “I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God” (Mark 14:25). He went on to say, “I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom” (Luke 22:29,30). Revelation says that the saints in heaven will “eat from the tree of life, which is in the paradise of God” (2:7; see 22:2). We notice that Jesus in his resurrected body was able to eat food (Luke 24:41-43), but he did not need food to sustain himself. Perhaps the matter of eating and drinking in heaven is best left as an open question, that is, as a matter not conclusively settled by clear Bible passages.

至于在天堂里的吃喝问题，就不那么确定了。有些教师认为我们“属灵的身体”在天上是由上帝维持的，所以我们不需要吃喝。这是可能的。尽管如此，还是有一些段落谈到了天堂里的食物和饮料。在最后的晚餐上，耶稣曾说到，“我不再喝这葡萄汁，直到我在神的国里，喝新的那日子”（马可福音 14：25）。他又继续说到，“我将国赐给你们，正如我父赐给我一样。叫你们在我国里，坐在我的席上吃喝”（路加福音 22：29，30）。启示录说到，天上的圣徒们将要吃“神乐园中生命树的果子”（启示录 2：7；见 22：2）。我们注意到耶稣以祂复活的身体是可以吃东西的（路加福音 24：41-43），但是祂不需要食物来维持祂自己。也许在天堂里吃喝的问题最好还是留作一个悬而未决的问题，也就是说，留作一个不能通过圣经的明确段落来最终解决的问题。

Recognizing others
对他人的识别

Many of us have wondered if we will recognize friends from on earth and will continue our association with them in heaven. Paul said things that suggest we will. Paul said, “We know that the one who raised

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the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence" (2 Corinthians 4:14). Paul expected to be together with his friends from Corinth at the resurrection of the dead. Even more important, Paul said he would "boast of " his friends from Corinth on the Last Day (2 Corinthians 1:14). And he wrote to the Thessalonians: "What is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you? Indeed, you are our glory and joy" (1 Thessalonians 2:19,20). Paul, the Christian pastor, obviously was expecting to be reunited with his congregation members on the Last Day. He would be overjoyed to see them and proud that they had continued in the faith that he had taught them. These passages suggest that we will recognize and rejoice in believers who were our friends on earth, even though our primary reunion in heaven will be with our Lord Jesus.

我们很多人都想知道将来我们是否能认出那些在地上的朋友们，是否能在天堂继续与他们交往。保罗曾说过的一些事情表明我们会的。保罗曾说到，“（我们）自己知道，那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在他面前”（哥林多后书 4：14）。保罗盼望与哥林多的朋友们在死人复活的时候同在。甚至更重要的是，保罗曾说过，他会在末日以那些来自哥林多的他的朋友们“夸口”（哥林多后书 1：14）。并且他也曾写信给帖撒罗尼迦人说，“我们的盼望和喜乐，并所夸的冠冕，是什么呢？岂不是我们主耶稣来的时候，你们在他面前站立得住吗？因为你们就是我们的荣耀，我们的喜乐”（帖撒罗尼迦前书 2：19，20）。保罗，那位基督教的牧师，那时显然期待着在末日的时候与他的教会成员们重聚。他会非常高兴见到他们，也会为他们能持守他所教导给他们的信心而感到骄傲。这些经文段落表明，我们会认得那些在地上是我们朋友的信徒们并且会为他们感到高兴，即便我们在天堂的根本联合是和我们的主耶稣在一起。

This subject leads Christians to wonder also about the possibility of getting to heaven and realizing that an associate from earth is not there. Will we be sad to know that a loved one missed out on heaven? Here Christian teachers simply reaffirm that nothing will take away or diminish

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our joy in heaven. The saints in heaven undoubtedly will concur in the thoughts of God and will accept all of his judgments as just.

这个主题让基督徒们也想知道进入天堂的可能性是什么，并会意识到某位来自地上的伙伴并不在那里。当我们知道一位心爱的人不在天堂，我们会伤心吗？在这里，基督教教师们只是重申，没有什么会带走或减少我们在天堂的喜乐。天堂里的圣徒们无疑会赞同上帝的想法，并将接受上帝所有的审判都是公正的。

Degrees of glory

荣耀的不同程度

In connection with judgment day we saw, in chapter 9, that there will be different rewards of grace in heaven, just as there will be different degrees of punishment in hell. God will give extra rewards to believers in proportion to their service rendered to Christ on earth. It is not easy to describe what these rewards will be, however, because the Bible does not go into much detail about them. For want of a better term, Christian teachers talk about "degrees of glory."

关于审判日，我们在第 9 章中曾看到，在天堂里会有不同的恩典的奖赏，正如在地狱中会有不同程度的惩罚一样。上帝会根据信徒们在地上对基督的服侍而给予相应的额外奖赏。然而，要描述这些奖赏将会是什么并不容易，因为圣经并没有对它们做太多的细节描述。由于没有一个更好的术语，基督教教师们就会谈论"荣耀的不同程度"。

It may be that some in heaven will shine more brightly than others. Or there may be something else in their appearance that will make them more splendid. Daniel 12:3 says, "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever." Though it is debated, some Christian teachers see a heightening in the second half of this verse. Those who lead others to Christ may have a greater brightness than others in heaven.

也许天堂里的某些人会比其他的人更耀眼。或者，在他们的外表中可能有什么别的东西将会使它们更有光辉。但以理书 12：3 说，"智慧人必发光如同天上的光；那使多人归义的，必发光如星，直到永永

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远远。”虽然这是有争议的，但一些基督教教师们在这一节的后半部分看到了一种升高。那些带领别人到基督面前的人们，将会在天上比别人有更大的光辉。

It may also be that some will have a more privileged position in heaven or a special authority. Jesus spoke this promise to his disciples: “At the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28). In the parable of the talents, the faithful servants were put “in charge of many things” (Matthew 25:21,23). When asked about special positions in heaven, Jesus did not deny that there may be privileged places near to the Father. He said, “To sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father”(Matthew 20:23).

也可能有些人会在天堂拥有更有特权的位置或者某种特别的权柄。耶稣曾对门徒这样应许说，“你们这跟从我的人，到复兴的时候，人子坐在祂荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派”（马太福音 19：28）。在有关才干的比喻中，那些忠心的仆人们被派了去“管理许多事”（马太福音 25：21，23）。当被问及在天上的特殊位置时，耶稣并没有否认在天父的身边可能会一些有特权的位置。祂说，“坐在我的左右，不是我可以赐的，乃是我父为谁预备的，就赐给谁”（马太福音 20：23）。

Though we are unsure about the precise nature of the rewards of grace, we can be sure that these rewards in the perfect realm of heaven will not cause selfish pride in the people who are granted them. Nor will there be envy in the people who do not receive them. These rewards are simply additional testimonies to the superabundant grace of our gracious Lord. They can be an added incentive for us to devote our lives fully and joyfully to the service of our Lord.

虽然我们不确定恩典的奖赏究竟是什么样性质的，但是我们可以肯定，在完美的天国里，这些奖赏不会使被赏赐的人产生自私的骄傲。在没有收到它们的人中间也不会有嫉妒。这些奖赏仅仅是一些对

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我们恩慈的主丰盛恩典的额外见证。它们可以是一种使我们全身心喜乐地服侍主的额外激励。

Heaven is eternal
天堂是永恒的

The Bible often refers to the life given to believers in heaven as "eternal life" (Matthew 25:46). This life will continue for all eternity without end. Similarly, the Bible says that the saints will experience heaven "for ever and ever" (Daniel 12:3; Revelation 22:5). One of the chief marvels of heaven is that its blessedness will go on and on continually forever without ever stopping. Peter said we have "an inheritance that can never perish, spoil or fade" (1 Peter 1:4). Pleasures on earth inevitably wear out and lose their luster. In heaven, the bliss of seeing God will be fresh and exhilarating each and every day, without end. We will have "the crown of glory that will never fade away" (1 Peter 5:4).

圣经经常把被赐给信徒们的、在天堂的生命称为"永生"（马太福音 25：46）。这种生命将永远持续下去，没有尽头。相似地，圣经也说圣徒们将会经验天堂，"直到永永远远"（但以理书 12：3；启示录 22：5）。天堂最大的神奇之处之一就是它的福气将会一直一直持续下去，永远不会停歇。彼得说我们有"不能朽坏、不能玷污、不能衰残的.....基业"（彼得前书 1：4）。地上的快乐不可避免地会耗尽并失去它们的光泽。在天堂，见到上帝的福乐将会是每天新鲜并令人振奋、没有尽头的。我们将拥有"永不衰残的荣耀冠冕"（彼得前书 5：4）。

To say the same thing, the Bible states that there will be no death in heaven. Jesus says about the saints in heaven: "They can no longer die; for they are like the angels" (Luke 20:36). Notice that Jesus does not say that believers become angels when they die. This has been a popular misconception. Rather, we will be like angels, and one way we will be like angels is that we will not die.

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同样的事情是，圣经说天堂里将不会有死亡。耶稣如此说到天上的圣徒们，“他们不能再死；和天使一样”（路加福音 20：36）。请注意，耶稣并没有说信徒们死后会成为天使。这已经成了一项普遍的误解。相反，我们将会像天使们一样，而且我们将像天使一样的一个方面就是我们将不会死。

In his great resurrection chapter, Paul spoke of death being “swallowed up” through Christ’s victory. He wrote:

在保罗的那伟大“复活”之章中，他曾说到，死因基督的胜利而被“吞灭”了。他写到：

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. (1 Corinthians 15:54-57)

这必朽坏的既变成不朽坏的。这必死的既变成不死的。那时经上所记，死被得胜吞灭的话就应验了。死啊，你得胜的权势在哪里？死啊，你的毒钩在哪里？ 死的毒钩就是罪。罪的权势就是律法。 感谢神，使我们借着我们的主耶稣基督得胜。（哥林多前书 15：54-57）

One could say that Christ’s victory over death has several stages. When Christ died on the cross to pay the penalty for sin, he took away the “sting” of death because sin is what gives death its destructive power. When Christ arose on Easter, he showed that “it was impossible for death to keep its hold on him” (Acts 2:24). The full demonstration of Christ’s victory over death, however, will not be evident until judgment day.

我们可以说，基督战胜死亡有几个阶段。当基督死在十字架上为罪付上刑罚的时候，祂拿走了死的“毒钩”，因为罪给了死以毁灭的力量。当基督在复活节复活的时候，祂向世人表明了“祂不能被死拘禁”（使徒行传 2：24）。然而，基督对死亡的胜利的完全展示将会直到审判日的时候才会得以明显。

People are still dying, and their bodies are being put into graves to decompose. The book of Hebrews says that Christ went to heaven and he “waits for his enemies to be made his footstool” (10:13, based on Psalm 110:1). Paul wrote, “The last enemy to be destroyed is death” (1 Corin-

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thians 15:26). On judgment day, Christ will raise and glorify the bodies of all believers. Then death will be completely put under his feet. Death will be “swallowed up” forever in victory. So Christ will make it possible for us to live in heaven forever without dying.

人们仍在死去，他们的尸体被放进坟墓里，然后腐烂了。希伯来书说到，基督上了天堂，从此祂“等待祂的仇敌被作成祂的脚凳”（希伯来书 10：13，基于诗篇 110：1，NIV）。保罗曾写到，“最后要毁灭的仇敌，就是死”（哥林多前书 15：26，新译本）。在审判日，基督将复活并荣耀所有信徒们的身体。那时，死亡将会全然服在祂的脚下。死亡将会在（基督的）胜利中被永远地“吞灭”。所以基督将会使我们能够永远住在天堂而不死。

The hymn writer John Newton tried to express the wonder of this truth: “When we’ve been there ten thousand years, bright shining as the sun, we’ve no less days to sing God’s praise than when we’d first begun” (CW 379:4). Here is one of the unfathomable wonders of heaven: It is eternal.

赞美诗作者约翰•牛顿曾试图表达这一真理的奇妙之处，“当我们在那里生活了一万年，像太阳一样闪耀的时候，我们没有比刚开始的时候拥有更少的时日来赞美上帝”（基督徒敬拜 377：4）。这是那些深不可测的天堂奇事之一：它是永恒的。

The new heaven and the new earth
新天新地

Several passages in the Bible speak about the new heaven and the new earth as the place where believers will live with God eternally. Peter wrote, “In keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness” (2 Peter 3:13). The apostle John wrote, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away” (Revelation 21:1). This expression comes from the book of Isaiah, where God promised, “Behold, I will create new heavens and a new earth” (65:17).

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圣经中有一些经文段落提到新天新地的时候，说这是一个信徒们与神永远住在一起的地方。彼得曾写到，“我们照祂的应许，盼望新天新地，有义居在其中”（彼得后书 3：13）。使徒约翰曾写到，“我看见一个新天新地，因为先前的天地已经过去了”（启示录 21：1）。这一表述出自以赛亚书，上帝在那里曾应许到，“看哪，我造新天新地”（以赛亚书 65：17）。

This expression “new heaven and new earth” does not refer to something essentially different from what is more simply referred to as heaven elsewhere. It is the place where believers will dwell with God. But it is especially used for the eternal dwelling that God will put in place after judgment day for believers with their resurrected bodies. In contrast to this broken-down, sinful world, our home with God after judgment day will be new and different. God says, “I am making everything new!” (Revelation 21:5).

“新天新地”这一表达并不是指某种与那在其它地方被更简洁地称作天堂的这一表达有本质区别的存在。它是那信徒们将会与神同住的地方。但是它是特别被用来指代审判日后的、上帝将会为把有复活身体的信徒们落实到位的永恒居所。和这个破碎的、有罪的世界相比，我们在审判日后和上帝在一起的家将会是全新并且不同的。上帝说到，“我将一切都更新了 ！”（启示录 21：5）。

When God says there will be a new earth, however, we again wonder how literally we are to take that. Will there actually be a new earth like the earth we are living on now? Or is this simply an expression to signify that there will be, as it were, a whole new universe for us in the next age? Perhaps we do well not to say too much on this topic. The idea of a new heaven and a new earth does introduce the next discussion, however.

然而，当上帝说将会有一个新地时，再一次地，我们又想知道我们将要以多少程度上的字面义来接受它。真的会有一个像我们现在所住之地那样的新地吗？或者，这仅仅是一种表达，意味着在下一个时代，可以说，我们将会有一个全新的世界吗？可能在这个话题上我们最好不要说太多。然而，新天新地的概念确实引出了下一项讨论。

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Will the earth be annihilated or renovated?
这地将会被毁灭呢还是被更新呢？

There has been active debate in Lutheran circles on whether the earth will be completely annihilated on judgment day or whether it will be refashioned and renovated as part of the new heaven and new earth. Respected Lutheran teachers such as Johann Gerhard (1582–1637), Abraham Calov (1612–1686), Johann Quenstedt (1617–1688), and Adolf Hoenecke (1835–1908) have preferred the opinion that the present universe will be annihilated and replaced by a new heaven and new earth made of completely different material. Luther, August Pieper (1857–1947), and many recent WELS writers have preferred the opinion that the present universe will be transformed into the new heaven and the new earth. This question is recognized as an open question, not conclusively decided in Scripture. So one opinion is as valid as the next.

在路德宗的圈子里，已经有了关于是否会在审判日的时候这地会被完全毁灭或者它是否会作为新天新地的一部分被重塑和更新的积极辩论。受人尊敬的路德宗教师们，如约翰•格哈德（Johann Gerhard，1582-1637），亚伯拉罕•卡洛夫（1612-1686），约翰•昆斯泰特（Abraham Calov，1617-1688）和阿道夫•霍内克（Adolf Hoenecke，1835-1908）更倾向于这样的观点，即现在的宇宙将被毁灭，并被一个由完全不同物质构成的新天新地所取代。路德，奥古斯丁•派博（1857-1947），以及许多最近的 WELS 作家们都更倾向于认为现在的宇宙将会被转变成那新天新地。这一问题被认为是一个悬而未决的问题，在圣经中并没有最后的定论。所以一个观点和另一个观点同样，它们都是有自身理由的。

The Bible does have strong language about the destruction of the present world. Peter said, “The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (2 Peter 3:10). He went on to say that “everything will be destroyed” (verse 11). “That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat” (verse 12). Elsewhere the Bible says, “This world in its present form is passing

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away” (1 Corinthians 7:31; see Matthew 24:35; 1 John 2:17; Revelation 21:1).

圣经中确实有关于当今的世界毁灭的强硬措辞。彼得曾说过，“天必大有响声废去，有形质的都要被烈火销化。地和其上的物都要烧尽了”（彼得后书 3：10）。他接着说到，“这一切.....都要如此销化”（第 11 节）。“那日天被火烧就销化了，有形质的都要被烈火熔化 ”（第 12 节）。圣经在别处则说到，“这个世界的样子要过去了”（哥林多前书 7：31；见马太福音 24：35；约翰一书 2：17；启示录 21）。

On the other hand, there is Romans 8:19-21:

另一方面，罗马书 8：19-21 又如此写到：

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

受造之物，切望等候神的众子显出来。 因为受造之物服在虚空之下，不是自己愿意，乃是因那叫他如此的。但受造之物仍然指望脱离败坏的辖制，得享神儿女自由的荣耀。

This seems to imply that the earth will be renovated, since it says that the creation will be brought into the freedom of the new age. In addition, the Bible says that God will “restore everything” in the end (Acts 3:21), and there will be a “renewal of all things” (Matthew 19:28).

这似乎暗示着这地将会被更新，因为它说受造之物将会被带到新时代的自由之中。此外，圣经说上帝会在末日的时候使“万物复兴”（使徒行传 3：21），“万物都将复兴”（马太福音 19：28）。

The difficulty, actually, can be seen in just one passage. Hebrews 1:10-12 says (quoting Psalm 102:25-27):

实际上，这里的困难可以只从一段文字中就被看出来了。希伯来书 1：10-12 如此说到（引用诗篇 102：25-27）：

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In the beginning, O Lord,
you laid the foundations of the earth,
and the heavens are the work of your hands.
They will perish, but you remain;
they will all wear out like a garment.
You will roll them up like a robe;
like a garment they will be changed.
主啊，你起初
立了地的根基，
天也是你手所造的。
天地都要灭没，你却要长存。
天地都要像衣服渐渐旧了。
你要将天地卷起来，像一件外衣，
天地就都改变了

Annihilationists notice that the heavens and earth "will perish." Reconstructionists respond that the word perish, like the word destroy, does not necessarily mean "to go completely out of existence so that nothing remains." Reconstructionists notice that the heaven and the earth "will be changed" according to Hebrews 1.

毁灭论者们注意到，天地将会"灭没"。更新主义者们回应说，"灭没"这个词，就像"毁灭"一词，并不一定意味着"完全消失，以至于没有任何东西会留下"。按着希伯来书第 1 章，更新主义者们注意到了天地将会被"改变"。

I personally have more sympathy with the idea of reconstructionism. But I also appreciate the comments of John Stephenson on this topic. When commenting on how the passing of the old order into the new order will involve both destruction and transformation, he wrote, "The proportion of continuity and discontinuity with what has gone before is known only to God."82

我个人更赞同更新主义的观点。但我也很欣赏约翰•斯蒂芬森对这个话题的评论。当评论到旧秩序过去进入新秩序将如何涉及到毁灭和转变时，他曾写到，"关于过去已发生的事物的连续性和非连续性的比例只有上帝知道。"82

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How many people will be in heaven?
有多少人将会在天堂呢？

Sometimes there is discussion about the number of people who will be in heaven. Here we must take a balanced approach. Jesus once stated that comparatively few people will be saved. He said, “Wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it” (Matthew 7:13,14). About the end times, Jesus says, “The love of most will grow cold” (Matthew 24:12). Yet, in the visions of heaven recorded in Revelation, John saw “a great multitude that no one could count, from every nation, tribe, people and language” (Revelation 7:9). Jesus predicts, “Many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven” (Matthew 8:11). So believers may be in the minority on earth generally. But when you put all the believers of all ages and all nations together in the end, it will be a glorious host numerous enough to fill heaven.

有时会有关于天堂里面将会有多少人的讨论。在这方面，我们必须采取平衡的进路（进路：approach）。耶稣曾经说过，“你们要进窄门。因为引到灭亡，那门是宽的，路是大的，进去的人也多。引到永生，那门是窄的，路是小的，找着的人也少”（马太福音 7：13，14）。关于末世，耶稣说到，“许多人的爱心.....渐渐冷淡了”（马太福音 24：12）。然而，在启示录所记载的天上的那些异象中，约翰曾看见“许多的人，没有人能数过来，是从各国各族各民各方来的”（启示录 7：9）。耶稣预言到，“从东从西，将有许多人来，在天国里与亚伯拉罕，以撒，雅各，一同坐席”（马太福音 8：11）。所以信徒们在地上大体上可能是少数派。但是末日，当你把所有时代所有国家的信徒们放在一起的时候，那就将是荣耀的一大群人，他们将足以充满天堂。

You may know that Jehovah’s Witnesses say that there will be 144,000 people in heaven. They take literally the number in Revelation 14:1: “Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s

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name written on their foreheads." This number should not be taken literally, however, for a number of reasons. First, the book of Revelation is filled with figurative language and symbolic numbers. The number 144,000 here undoubtedly symbolizes the complete number of those who will be saved. The number 12 is the number of God's people, and the number 10 is a number of completeness. So 12 x 12 x 10 x 10 x 10 is a very emphatic way of indicating the total number of God's people. Also, in Revelation 7:5-8, John specifies that there are 12,000 from each of the 12 Old Testament tribes. This number is not literal, because otherwise only Jews from those tribes would be saved and none from Dan, because the tribe of Dan is omitted from the list. Finally, to say that only 144,000 will be saved conflicts with other passages of the Bible that speak of a multitude of people that cannot be counted (Revelation 7:9; 19:1,6). How sad it would be to think that only 144,000 people will be in heaven. This would make it much more unlikely that we would be included. Proper interpretation of Revelation 7 looks upon the number 144,000 as figurative language for the great multitude of people saved from all nations.

你可能知道，耶和华见证人说，天堂将会有十四万四千人。他们按着字面义来解释启示录 14：1 的数字，“我又观看，见羔羊站在锡安山，同祂又有十四万四千人，都有祂的名，和祂父的名，写在额上。”然而，由于许多原因，这个数字不应该从字面上来被理解。首先，启示录充满了比喻性的语言以及许多象征性的数字。这里的数字 14.4 万无疑象征着那些将被拯救的人们的总数。数字 12 是上帝百姓的数目，数字 10 是一个表示完整性的数目。所以，12 x 12 x 10 x 10 x 10 是一种非常有力地表明上帝百姓总数的方式。同时，在启示录 7：5-8 中，约翰详细地指出，那些来自旧约的 12 个部落中，每个部落都有 12000 人。这个数字并非字面义，因为否则的话，得救的就只有这几个支派的犹太人了，除了但支派以外，因为但支派被从名单上略去了。最后，说只有 144000 人会被拯救，这与圣经中那些称得救的将会是一个无法计数的群体的其它章节的说法是互相矛盾的（启示录 7：9；19：1， 6）。一想到只有 14.4 万的人将会进入天堂，那会是多么地悲哀啊。这将会使我们更不可能被包括在其中。启示录第 7 章的正确

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解释是，14 万 4 千这个数字是作为描述那些从万民中被拯救出来的许多人群的比喻性语言。

The residents of heaven—believers in Jesus
天堂中的居民们——在耶稣里面的信徒们

There is no doubt about who will be residents of heaven. As we have seen before, the residents of heaven will be those who finished their lives on earth with faith in Jesus Christ.

关于“谁将成为天堂的居民们呢”这一问题，答案是毋庸置疑的。正如我们之前所看到的，天堂的居民们将会是那些在地上的、结束他们的生命之路时、在对耶稣基督里的信心里的人们。

The Bible makes very clear that salvation is only through Christ. Jesus says, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). Peter preached, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). The only way that sinful people are reconciled to God is through the sacrifice of Jesus on the cross for their sins (2 Corinthians 5:19). Peter wrote, “Christ died for sins, once for all, the righteous for the unrighteous, to bring you to God” (1 Peter 3:18).

圣经清楚地表明，救恩是唯独藉着基督才成就的。耶稣说，“我就是那道路、真理、生命。若不藉着我，没有人能到父那里去”（约翰福音 14：6，希腊语道路、真理、生命前有定冠词）。彼得在讲道中曾这样说到，“除祂（耶稣）以外，别无拯救。因为在天下人间，没有赐下别的名，我们可以靠着得救”（使徒行传 4：12）。罪人得与神和好的唯一道路是藉着耶稣为他们的罪在十字架上的牺牲（哥林多后书 5：19）。彼得曾写到，“因基督也曾一次为罪受死，就是义的代替不义的，为要引我们到神面前”（彼得前书 3：18）。

The Bible also makes it very clear that this salvation is personally received only by those who believe in Jesus through the Holy Spirit. Paul wrote, “Christ is the end of the law so that there may be righteousness for everyone who believes” (Romans 10:4). “You are all sons of God through

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faith in Christ Jesus" (Galatians 3:26). Paul wrote about the gospel that is "the power of God for the salvation of everyone who believes" (Romans 1:16).

圣经也非常清楚地表明，这救恩只有被那些藉着圣灵而相信耶稣的个体所领受了。保罗曾写到，“律法的总结就是基督，使凡信的都得着义”（罗马书 10：4）。“你们因信基督耶稣，都是神的儿子”（加拉太书 3：26）。保罗曾写到，福音是“神的大能，要救一切相信的”（罗马书 1：16）。

Unfortunately, some teachers over the years have suggested that unevangelized unbelievers may enter heaven. The Swiss reformer Ulrich Zwingli (1483–1531) allowed for high-minded heathens, such as "Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus, the Catos and Scipios," to enter heaven; for which Martin Luther criticized him.83Some present-day evangelists say similar things. Some say that salvation is only through Christ, but people may be saved through Christ without knowing Christ. There is none of this in the Bible, however. Paul wrote, "This righteousness from God comes through faith in Jesus Christ to all who believe" (Romans 3:22). Salvation will be experienced only by those who believe in Christ.

不幸的是，一些教师们多年来曾表示，未被传福音的非信徒们可以进入天堂。瑞士的宗教改革家胡尔德莱斯•慈运理（1483-1531）曾认为如“赫拉克勒斯、忒修斯、苏格拉底、阿里司提戴斯、安提哥诺斯、努马、卡美鲁斯、卡托和西皮奥”这些高尚的异教徒们可以进入天堂；马丁•路德为此批评了他。83 当今的一些福音传道者们也会说类似的话。有人说，救恩唯独藉着基督得以成就，但人可以在不认识基督的情况下藉着基督得救。然而，圣经却从没有说过这些，保罗曾写到，“神的义，因信耶稣基督，加给一切相信的人”（罗马书 3：22）。救恩将仅仅会被那些相信基督的人经历到。

Christ can be said to be like a PIN, that is, a personal identification number. A PIN gives a person access to a bank account or a Web site. Christ, and Christ alone, gives access to the Father and heaven. But a PIN is beneficial only if a person knows the number and uses it. So Christ

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only benefits those who know about him and believe in him. Without a doubt, we need to share the gospel of Jesus Christ with unbelievers around us if we want them to enjoy the bliss of heaven.

基督可以说是像一个 PIN，也就是，一个个人识别码（personal identification number）。个人识别码可以让人进入银行账户或者网站。基督，并且唯独基督，给了我们通道可进入父及天堂那里去。但只有当一个人知道号码并使用它的时候，他才能收到 PIN 的益处。所以只有那些认识基督并相信祂的人才收到了基督的益处。毫无疑问，如果我们想让非信徒们享受天堂的富乐的话，我们就需要与他们分享耶稣基督的福音。

The elect
选民

One can also speak of the residents of heaven as those who were elected by God from eternity for salvation. People who come to faith in Christ during this life do so ultimately because God predestined them. “Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified” (Romans 8:30). Those who obtain salvation in heaven are the elect. Paul said, “I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory” (2 Timothy 2:10).

我们也可以说天堂的居民们是那些被上帝从永恒中选出来赐救恩给他们的人。在今生相信基督的人之所以会这样，根本上是因为上帝曾预定了他们。“（祂）预先所定下的人又召他们来。所召来的人，又称他们为义。所称为义的人，又叫他们得荣耀”（罗马书 8：30）。那些在天堂的、得救的人是被拣选的选民。保罗曾说到，“我为选民凡事忍耐，叫他们也可以得着那在基督耶稣里的救恩，和永远的荣耀”（提摩太后书 2：10）。

The Bible in various places says that God has a “book of life” in which are written the names of all who will be saved (Psalm 69:28; Philippians 4:3; Revelation 20:12,15; 21:27). If a person is saved, it is not because of all the good things he or she has done. It is because God has

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written that name in the book of life (Revelation 20:15; 21:27). According to Revelation, the names were written in this book “from the creation of the world” (Revelation 17:8). Again, “from the beginning” God chose some “to be saved through the sanctifying work of the Spirit and through belief in the truth” (2 Thessalonians 2:13).

圣经在不同的地方都说到，上帝有一本“生命册”，上面写着所有将要被拯救的人的名字（诗篇 69：28；腓立比书 4：3；启示录 20：12，15；21：27）。如果一个人被拯救了，那么这并不是因为他或她所做的很多好事，而是因为上帝已经把那个名字写在了生命册上（启示录 20：15；21：27）。按着启示录，这些名字“从创世以来”被写在了这本书上（启示录 17：8）。再一次地，“从起初”上帝就拣选了一些人，叫他们“因信真道，又被圣灵感动，成为圣洁，能以得救”（帖撒罗尼迦后书 2：13）。

The doctrine of election reinforces the fact that our salvation is totally dependent on God and his grace. God not only sent Jesus to be the Savior of the world. He not only brought us to faith through the Holy Spirit. He also “chose us in him [Christ] before the creation of the world” (Ephesians 1:4). The Bible never says that God predestines people to hell. They suffer on account of their own sin and guilt (Matthew 23:37). However, the ultimate reason why some will be in heaven is God’s gracious election to salvation.

拣选的教义强化了这样一个事实：我们的救恩完全依赖于上帝以及祂的恩典。上帝不仅差遣了耶稣为世界的救主，祂不仅藉着圣灵将我们带入了信心之中。祂也“从创立世界以前，在基督里拣选了我们”（以弗所书 1：4）。圣经从来没有说上帝预定人下地狱。他们受折磨是因为自己的罪（马太福音 23：37）。然而，有些人将会在天堂的最终原因是因为上帝仁慈的拣选至于了拯救。

The position of Jesus in heaven
耶稣在天堂的位置

Finally, as we put a picture of heaven in our minds, we do

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well to be clear on the position of Jesus in heaven. The Bible says that Jesus will be recognized as the divine ruler of everything and that he will be worshiped side by side with God the Father. According to the book of Revelation, the saints in heaven cry out, “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (5:13). Jesus, the Lamb, receives the same worship and praise as God the Father (see Revelation 7:10; 11:15; 12:10). God and the Lamb share the throne (Revelation 3:21; 22:1,3). God and the Lamb both give light to heaven (Revelation 21:23). Jesus is true God, and he will be front and center in heaven.

最后，当我们把天堂的画面放在我们的脑袋中的时候，我们最好要清楚耶稣在天上的位置。圣经说，耶稣将被认为是万物的神圣统治者，并且祂将与父神一同被敬拜。按着启示录，天堂上的圣徒们呼喊说，“但愿颂赞，尊贵，荣耀，权势，都归给坐宝座的和羔羊，直到永永远远！”（启示录 5：13）。耶稣，那羔羊，和父神一样受到同等的敬拜和赞美（见启示录 7：10；11：15；12：10）。上帝和那羔羊共享那宝座（启示录 3：21；22：1， 3）。上帝和那羔羊一同赐给天堂光亮（启示录 21：23）。耶稣是真神，并且祂将在天堂的前沿与中心。

What Revelation describes was earlier predicted by the prophet Daniel. Daniel saw a vision of judgment day in which Jesus was given power and glory:

启示录所描述的早先被先知但以理预言过。但以理曾看到了审判日的异象，在这异象中耶稣被赐给了能力和荣耀：

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Daniel 7:13,14)

我在夜间的异象中观看，见有一位像人子的，驾着天云而来，被领到亘古常在者面前，得了权柄，荣耀，国度，使各方，各国，各族

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的人都事奉他。祂的权柄是永远的，不能废去。祂的国必不败坏。（但以理书 7：13，14）

All of this is significant. There are many today who think that all religions lead to the same god and that, in the afterlife, adherents of all religions will be together before the “Grand Architect of the Universe” or the “Supreme Being.” Many people think that Jesus was just a good man and not true God. The Bible, however, specifically says that Jesus will be worshiped in heaven. If someone does not want to worship Jesus, that person does not belong in heaven. The Bible says, “He who does not honor the Son does not honor the Father, who sent him” (John 5:23). “No one who denies the Son has the Father” (1 John 2:23). When we picture heaven in our minds, Jesus belongs at the center of it.

所有这些都很重要。今天有许多人认为，所有的宗教都通向同一个上帝，在来世，所有宗教的追随者们都将在那位“宇宙的伟大建筑师”或者“至高无上的存在”面前聚集在一起。很多人认为耶稣曾不过是一个好人而已，并不是真神。然而，圣经明确地说，耶稣将会在天堂被敬拜。如果一个人不想敬拜耶稣，那么他就不应归入天堂。圣经说到，“不尊敬子的，就是不尊敬差子来的父”（约翰福音 5：23）。“凡不认子的，就没有父”（约翰一书 2：23）。当我们在我们的脑海中想想天堂的时候，耶稣属于那里的中心。

Application for our lives

对于我们生命的应用

An entire chapter is coming in which we will think about applying the doctrine of the end times to our daily lives. We can end this chapter simply with the encouragement of Paul: “Since, then, you have been raised with Christ, set you hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things” (Colossians 3:1,2). How good it would be if all of us would focus our minds more often on our glorious home in heaven!

在接下来的整整一章中，我们将会思考如何将末世的教义应用在我们的日常生活中。我们可以简单地以保罗的鼓励来结束这一章的内

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容，“所以你们若真与基督一同复活，就当求在上面的事。那里有基督坐在神的右边。 你们要思念上面的事，不要思念地上的事”（歌罗西书 3：1，2）。如果我们所有人都能更经常地关注我们在天堂的荣耀家园，那该有多好啊！

Have you ever walked into a room where a person is glued to the TV? You may want to have a conversation, but it is impossible because the person is totally absorbed in the program. We can all be that way—glued to the activities and events of life on this earth. Making money, shopping, caring for children, eating, improving our homes, interacting with friends, and on and on. Life on earth can consume one’s entire being. It’s good to remember often that “here we do not have an enduring city, but we are looking for the city that is to come” (Hebrews 13:14). In the midst of life on earth, let us set our minds on things above.

你有没有曾经走进过一个房间，里面的人全神贯注地在看着电视呢？你可能想和他交谈，但这是不可能的，因为那个人已经完全沉浸在了节目当中。我们所有人都可能以这种方式沉迷于这地上的生命的活动以及事件之中。赚钱，购物，照顾孩子，吃饭，改善我们的家庭，与朋友们之间的互动，等等。地上的生命可以消耗一个人的整个生命。经常记住“我们在这里本没有常存的城，乃是寻求那将来的城”（希伯来书 13：14），这是好的。在这地上的生命之中，让我们把心思放在上面的事情上吧。

Jerusalem the golden,
With milk and honey blest—
The sight of it refreshes
The weary and oppressed.
I know not, oh, I know not
What joys await us there,
What radiancy of glory,
What bliss beyond compare.
Oh, sweet and blessed country,
The home of God’s elect!
Oh, sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us

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To that dear land of rest;
You are with God the Father
And Spirit ever blest.
金色的耶路撒冷啊，
流奶与蜜之地——
它的景象恢复
疲乏和受压迫之人。
我不晓得，噢，我不晓得
那里有多少喜乐等待着我们，
多么辉煌的荣耀，
多么无比的福乐。

噢，甜蜜而受祝福的国度，
上帝选民的家！
噢，甜蜜而受祝福的国度，
那些殷切的心在期待！
耶稣，以怜悯带我们
进入那可爱的安息之地；
你与父神与圣灵同在，
永圣之所是。

Text: Bernard of Cluny (c. 1140, Medieval Catholic monk)
(CW 214:1,4)
文本：克鲁尼的伯纳德（约 1140 年，中世纪天主教修士）
（基督徒敬拜 214：1，4）

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12

What Happens If I Die Before the End?
如果我在末日前死了，那会发生什么呢？

In the previous chapters of this book, we have covered the entire time line of human history, including the present age, judgment day, and the age to come. However, one topic traditionally covered in eschatology does not show up on this time line: What happens if we die before judgment day? Let’s turn our attention now to this very practical question.

在这本书的前几章中，我们已经涵盖了整个人类历史的时间线，包括了现在这个时代，审判日，以及那要来的时代。然而，在末世论中的一个传统的话题并没有出现在这条时间线上：如果我们在审判日之前死了，那会发生什么呢？现在让我们把注意力转移到这个非常实际的问题上。

At death the soul leaves the body
死时灵魂离开身体

The modern medical community has a difficult time determining precisely when death takes place. Is it when a person stops breathing? Or when the heart stops beating? Or when there is no brain activity? Sometimes a person may be lacking one of these criteria and still be revived.The Bible does not solve this dilemma, but it does give a spiritual or theological definition of death.

现代医学界在准确地确定死亡发生的时间这一问题上经历了一段艰难的时期。是当人停止呼吸的时候吗？还是当心脏停止跳动的时

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候呢？或是当大脑没有活动的时候吗？有时候一个人可能缺少这些标准之一，并且仍会活过来。圣经并没有解决这个两难的问题，但是它确实对死亡给出了属灵的或者说神学上的定义。

According to the Bible, death can be defined as “separation from the blessings of God.” This definition fits nicely with all three types of death:

按着圣经，死亡可以被定义为“与上帝各样的祝福分离”。这一定义很好地符合了所有以下的三种死亡类型：

- Spiritual death is separation from the spiritual blessings of God.
- 属灵的死亡是与上帝各样属灵的祝福分离
- Temporal death is separation from the temporal blessings of God.
- 现世的死亡是与上帝各样现世的祝福分离
- Eternal death is separation from the eternal blessings of God.84
- 永恒的死亡是与上帝各样永恒的祝福分离

The moment of temporal death takes place when the soul leaves the body to return to God for judgment. Ecclesiastes says, “Remember him—before . . . the dust returns to the ground it came from, and the spirit returns to God who gave it” (12:6,7). God has created human beings to have two parts, a body and a soul (sometimes also called the spirit). Ordinarily these two parts belong together. Death is the unnatural separation of the soul from the body. At death, the body is left lifeless on earth to return to dust, while the spirit returns to God.

现世死亡的时刻发生在灵魂离开肉体回到上帝那里接受审判的时候。传道书说到，“在尘土仍归于地、灵仍归于赐灵的神之前，记住他吧”（传道书 12：6，7, NIV）。上帝创造的人类有两个部分，身体和灵魂（灵魂 soul 有时也称为灵 spirit）。通常这两部分是在一起的。死亡是灵魂与肉体的非自然分离。人死的时候，身体会被无生命地留在地上归于尘土，而灵魂则会回到上帝那里。

The Bible also makes clear that death is a dreadful consequence of human sin. If Adam and Eve and their descendants had not sinned, they would have lived forever without facing death. In the Garden of Eden, God said, “You are free to eat from any tree in the garden; but

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you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:16,17). Adam and Eve ate from the tree, and "by the trespass of the one man, death reigned through that one man" (Romans 5:17). Modern teachers commonly talk about death as a natural process that all living creatures undergo as part of the "circle of life." Biblically, however, we think of death as an unnatural incursion into the human experience, bringing about the unnatural separation of body and soul. This is not what God planned at the beginning.

圣经也明确指出，死亡是人类罪的可怕后果。若亚当夏娃和他们的后裔们没有犯罪，他们就可以永远活着，不用面对死亡。在伊甸园里，上帝说，“园中各样树上的果子，你可以随意吃。只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死”（创世记 2：16，17）。亚当和夏娃吃了那棵树上的果子，并且“因一人的过犯，死就因这一人作了王”（罗马书 5：17）。现代教师们通常把死亡说成是所有生物经历的作为“生命循环“”一部分的自然过程。然而，照着圣经，我们认为死亡是对人类经验的一种非自然入侵，它带来了非自然的身体和灵魂的分离。这并不是上帝起初所计划的。

The soul goes immediately to heaven or hell
灵魂立刻去天堂、或地狱

The Bible does not use the term "immortality of the soul," but the concept is present in the Bible. There are passages that make it clear that the soul of the believer goes to be with God at the point of death. There are also passages that make it clear that the soul of the unbeliever goes to be with the devil and the evil angels in hell. Either way, the soul continues to exist after death.

圣经并没有使用“灵魂不朽”这个术语，但是这个概念是呈现在圣经之中的。有一些段落清楚地表明，信徒的灵魂在死的时候会与上帝同在。还有一些段落清楚地表明，非信徒的灵魂则会下入地狱之中与魔鬼和邪恶天使们在一起。不管怎样，灵魂在死后仍然存在。

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We first may think of the words of Jesus to the penitent thief on the cross. Jesus said, “Today you will be with me in paradise” (Luke 23:43). This can only be true if the soul of the believer goes to heaven immediately at the point of death. Jesus said, “Today.” Similarly, at the moment of his own death, Jesus said, “Father, into your hands I commit my spirit” (verse 46). Stephen at the moment of his death said, “Lord Jesus, receive my spirit” (Acts 7:59). Throughout the ages, many Christians have followed the example of Jesus and Stephen when death is approaching. We can simply pray, “Lord, into your hands I commit my spirit.” When a believer dies, his or her soul goes to be with the Lord.

我们首先想到的是耶稣对十字架上悔改的盗贼所说的话。耶稣说，“今日你要同我在乐园里了”（路加福音 23：43）。这点只有当信徒们的灵魂在死时立刻升天时才可能是真的。耶稣说的是，“今日。”同样，耶稣在自己临死的时候也曾说到，“父啊，我将我的灵魂交在你手里”（路加福音 23：46）。司提反在他临死的时候曾说到，“求主耶稣接收我的灵魂”（使徒行传 7：59）。古往今来，许多基督徒在死亡临近的时候，都跟随了耶稣和司提反为榜样。我们可以只是简单地祷告说，“主啊，我将我的灵交在你手里。”当一个信徒死了的时候，他或她的灵魂就去主那里与祂同在了。

It is interesting to see the words of the apostle Paul in this regard. Paul in his letter to the Philippians wrestled with the question of whether he would prefer to die or to continue living. He said:

看到使徒保罗对此所说的话是很有趣的。保罗在写给腓立比人的书信中，纠结于他是更愿意死还是更愿意继续活下去的问题，他说到：

> If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body. (Philippians 1:22-24)

> 但我在肉身活着，若成就我工夫的果子，我就不知道该挑选什么。我正在两难之间，情愿离世与基督同在。因为这是好得无比的。然而我在肉身活着，为你们更是要紧的。（腓立比书 1：22-24 ）

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If he were to die, Paul knew he would be “with Christ.” Obviously Paul was confident that he would go to heaven immediately at the point of death. “To die is gain,” he said (Philippians 1:21).

如果保罗死了，他知道他将会“与基督同在”。很明显保罗有把握他将会在死的时候立刻去天堂。“死了就有益处”，他如此说到（腓立比书 1：21）。

I wonder what would happen if we asked ourselves the same thought-provoking question today. If we had the choice, would we prefer to die, because we know we would be with Christ and that would be better by far? I’m afraid that we often get too comfortable with our lives here on earth and lose our desire to be with Christ in heaven.

我想知道，如果我们今天问自己这个同样发人深省的问题，会是怎样的一副光景。如果我们拥有选择，我们会因为我们知道我们将会和基督同在并且那将是好得无比的而选择死亡吗？我担心我们常常过于舒适地生活在世上且失去了与基督在天堂相聚的渴望。

Paul wrote similar words in 2 Corinthians: “We are always confident and know that as long as we are at home in the body we are away from the Lord. We live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord” (5:6-8). There are only two possibilities—to be in the body or to be at home with the Lord. If the “earthly tent” of our body is destroyed, then we will have “an eternal house in heaven” (2 Corinthians 5:1). Paul did not teach a “soul sleep,” a purgatory, or reincarnation. Paul was confident that at the moment of death, the soul of the believer goes to be with the Lord.

保罗在哥林多后书中曾写过类似的话，“所以我们时常坦然无惧，并且晓得我们住在身内，便与主相离。因我们行事为人，是凭着信心，不是凭着眼见。我们坦然无惧，是更愿意离开身体与主同住”（哥林多后书 6：6-8）。只有两种可能，要么在身体里，要么在天家与主同在。若我们的身体这“地上的帐棚”被拆毁了，我们就有了“天上永远的家”（哥林多后书 5：1）。保罗没有教导“灵魂睡眠”、炼狱或者转世。保罗深信在死的那一刻，信徒的灵魂会去主那里与主同在。

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Further support is found in several passages in Revelation. In a vision recorded in Revelation 6, the apostle John saw under the altar “the souls of those who had been slain because of the word of God and the testimony they had maintained” (verse 9). In another vision, John saw “the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. . . . They came to life and reigned with Christ a thousand years” (Revelation 20:4). We will talk about both of these passages later in this book, but for now we can simply see that the souls of believers who die before judgment day are with the Lord in heaven.

启示录的一些经文段落中有对此进一步的支持。在启示录第六章里面一个被记载的异象之中，使徒约翰曾看到祭坛底下“有为神的道，并为作见证，被杀之人的灵魂”（启示录 6：9）。在另一个异象之中，约翰看到了“那些因为给耶稣作见证，并为神之道被斩者的灵魂.....他们都复活了，与基督一同作王一千年”（启示录 20：4）。我们将在本书的后面部分讨论这两个经文段落，但是现在我们可以只要看到，在审判日之前死去的信徒们的灵魂在天堂会与主同在。

Finally, we can consider the story of the rich man and poor Lazarus (Luke 16:19-31). Most Christian teachers assume that this is a parable taught by Jesus. The story presumably did not happen in reality, and we cannot interpret all the details as if they were literally true. Still, the story is designed to teach us, and in the story, Lazarus went to heaven immediately at the point of death. There he was with Abraham, who was also in heaven. In contrast, when the rich man died and was buried, he was “in hell, where he was in torment” (verse 23). Jesus certainly suggests with this story that the souls of people go to either heaven or hell at the moment of death.

最后，我们可以来思想财主和穷人拉撒路的故事（路加福音 16：19-31）。大多数基督教教师们都认为这是耶稣所讲的一个比喻。这个故事大概没有发生在现实中，并且我们也不能把所有的细节都当作字面上真实的来解释。然而，这个故事被构想是为了教导我们，并且在这个故事中，拉撒路在死的时候立刻去了天堂。在那里他和那位同样也在天堂的亚伯拉罕在一起。相反，当财主死后且被埋葬了之后，

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他却在“阴间受痛苦”（路加福音 16：23）。在这个故事之中，耶稣明确地提出，人死的时候，灵魂不是上天堂就是下地狱。

One other passage showing that the souls of unbelievers go to hell immediately at the moment of death is in 1 Peter 3. Here Peter wrote about the descent of Christ into hell after he came back to life on the first Easter. Peter said that Christ “went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built” (verses 19,20). Obviously Peter was talking about unbelieving people from Old Testament times. Their souls were said to be “in prison.” That means they were in hell, awaiting the final judgment.

另一段经文也表明了非信徒们的灵魂会在死的那一刻立即下入地狱之中，这段经文在彼得前书第三章里面。在这里，彼得曾写到了基督在第一个复活节复活后下入地狱之中的事情。彼得曾说到，基督“曾去向那些在监狱里的灵宣告（得胜）。就是那从前在挪亚预备方舟，神容忍等待的时候，不信从的人”（彼得前书 3：19，20，按原文上下文翻译）。显然，彼得是在说那些来自旧约时代的不信的人们。他们的灵魂被说为是“在监狱里”。这意味着他们在地狱里，等待最后的审判。

At the moment of death, there is a conclusive judgment
在死的时刻，会有决定性的审判

From what has preceded, we can draw a conclusion. At the moment of death, judgment obviously is passed upon a person. God determines whether a person will spend eternity in heaven or hell, and he sends the disembodied soul to the correct place. This is not some sort of preliminary judgment that can be reversed later. It is a conclusive judgment that settles the eternal destiny of a person. The writer to the Hebrews wrote, “Man is destined to die once, and after that to face judgment” (9:27).

从前面的内容，我们可以得出一个结论。在死亡的那一刻，审判显然就会落在一个人身上了。上帝决定一个人将会在天堂还是地狱里

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度过永恒，并且祂会把脱离肉体的灵魂安置在正确的地方。这不是某种以后被可以推翻的初步审判。它是决定一个人永恒命运的决定性审判。希伯来书的作者曾写到，“人人都有一死，且死后必受审判”（希伯来书 9：27）。

There is profound significance in the status of a person at the moment of death. The Lutheran doctrine teacher Johann Gerhard wrote, “The manner in which we will exist in the future, either in blessedness or in misery, is determined in the one hour of death. In this one moment, eternal blessedness is obtained or lost.”85

一个人在死亡时刻的身份对他而言有着深远的意义。路德宗的基督教教义教师约翰•格哈德（Johann Gerhard）曾写到，“我们未来的生存方式，无论是在福乐之中还是在悲惨之中，都在死亡那一刻被定下了。就在这一刻，永恒的福乐被得到或被丧失了。”

Therefore, one’s life on earth is of paramount importance. Our lives on earth are a “time of grace” when we have opportunity to come to faith in Jesus Christ and receive eternal salvation by God’s grace. If we waste our time of grace on earth in impenitence and unbelief, we will never have a second chance to escape hell. As Paul said, “Now is the time of God’s favor, now is the day of salvation” (2 Corinthians 6:2).

因此，一个人在地上的生命是至为重要的。我们在世上的生命是“恩典时刻”，我们有机会进入到对耶稣基督的信心之中，并因上帝的恩典而领受永恒的救恩。如果我们把我们在地上的恩典时刻浪费在不悔改与不信之中，我们将永远不会有第二次机会逃离地狱。正如保罗曾说过的，“看哪，现在正是悦纳的时候，现在正是拯救的日子”（哥林多后书 6：2）。

What happens in the intermediate state?
在居间状态下会发生什么？

The time when the believer’s soul is in heaven after death and before judgment day is sometimes called the intermediate state. The Bible says very little about the intermediate state, because the Bible’s focus

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generally is on the second coming of Christ and the ultimate consummation in heaven.

信徒的灵魂在死后和审判日之前在天堂的时间有时被称作居间状态。圣经几乎没有提到居间状态，因为圣经的重点大体是基督的二次再来以及在天堂中的最终成就。

Believers in the intermediate state certainly do not have the full experience of heaven that God intends because they do not yet have their resurrected bodies. But since they are with the Lord in heaven, we know that they are enjoying sinless bliss in the presence of God and the holy angels. Paul said it would be “better by far” to leave this world in death and to “be with Christ” (Philippians 1:23).

处于居间状态的信徒们当然没有上帝想要让他们拥有的完整的对天堂的经验，因为他们还没有复活的身体。但因为他们在天堂与主同在，我们就知道他们在上帝和圣天使们的面前享受着无罪的福乐。保罗曾说到，死而离世“与基督同在”是“好得无比的”（腓立比书1：23）。

We catch a glimpse of the intermediate state in Revelation 6. John wrote:

我们在启示录第 6 章中瞥见了居间状态。约翰曾写到：

I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. (verses 9-11)

我看见在祭坛底下，有为神的道，并为作见证，被杀之人的灵魂。大声喊着说，圣洁真实的主阿，你不审判住在地上的人给我们伸流血的冤，要等到几时呢？于是有白衣赐给他们各人。又有话对他们说，还要安息片时，等着一同作仆人的，和他们的弟兄，也像他们被杀，满足了数目。（启示录 6：9-11）

In John’s vision, it seems that the disembodied souls in heaven were looking forward to judgment day. It seems that they were conscious of the passage of time and they knew that their condition was provisional and temporary. Still, they were with the Lord and were blessed by him.

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在约翰的异象中，似乎天堂之中的那些无身体的灵魂们在盼望着审判日的到来。看起来他们会意识到时间的流逝，并且他们知道他们的状况是临时的、暂时的。尽管如此，他们仍与主同在，并且蒙祂赐福。

Contact with people on earth?
与地上的人们接触吗？

Sometimes it is asked: Are people in heaven and hell aware of events on earth? Can their spirits ever make an appearance on earth? Though the Bible does not conclusively answer these questions, the Bible nowhere gives us any solid reason to expect such awareness and contact. When wicked King Saul went to the witch at Endor and she conjured up the spirit of Samuel, it's hard to say what exactly happened (1 Samuel 28:7-20). Some Christian teachers think that it actually was the spirit of Samuel, allowed by God to make this special appearance. Other Christian teachers assume that it was an evil spirit impersonating Samuel.

有时有人会问：在天堂和地狱的人们知道地上所发生的事情吗？他们的灵魂会在地上出现吗？虽然圣经没有确定地回答这些问题，但是圣经并没有给我们任何可靠的理由来期待这样的认知和接触。当邪恶的国王扫罗去隐多珥的女巫那里，她召唤起了撒母耳的灵，我们很难说到底发生了什么（撒母耳记上 28：7-20）。一些基督教教师们认为，这实际上是撒母耳的灵，被上帝允许以这样特殊的方式出现，其他的基督教教师们则认为这是一个邪灵在模仿撒母耳。

About the possibility of mediums contacting departed spirits in general, Siegbert Becker wrote, "It is generally agreed by Christian students of spiritism that if spirits really speak at a séance they are not the spirits of the departed but evil spirits impersonating the dead."86 When someone suspects that a house is haunted and the evidence suggests a supernatural cause, the best explanation is that evil spirits are at work, and not the spirits of the departed.

关于通常来说的、通灵者与亡灵接触的可能性，赛伯格•贝克曾写到，“研究招魂术的基督教学生们普遍认为，如果一些灵真的在某

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次降神会上说话，他们并非那些死者的灵魂，而是那些模仿死者的邪灵。”86　当有人怀疑一所房子闹鬼，并且证据表明是由超自然的原因引起的，最好的解释就是邪灵在工作，而不是那些死者的灵魂们在工作。

A passage from the prophet Isaiah is sometimes quoted to prove that departed believers do not have knowledge of life on earth. The prophet Isaiah wrote: “You are our Father,though Abraham does not know us or Israel acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name” (63:16). On the basis of this passage, many Christian teachers assume that Abraham and Israel (Jacob) are not aware of the earthly condition of their descendents in the people of Israel. Similarly, other believers also do not know what is happening on earth. However, this passage could be understood in another way. It may simply be saying that our Lord helps Israel like a Father, even though Abraham doesn’t. At any rate, neither this passage nor any other leads us to expect that the departed spirits are aware of life on earth or that they are able to contact people on earth.

有时被摘自先知以赛亚的一段话会被引用来证明那些离世的信徒们不晓得地上的人们的生活。先知以赛亚曾写到，“亚伯拉罕虽然不认识我们，以色列也不承认我们，你却是我们的父。耶和华啊，你是我们的父。从万古以来，你名称为我们的救赎主”（以赛亚书 63：16）。基于这段经文，许多基督教教师们认为亚伯拉罕和以色列（雅各）不晓得他们的后裔们在以色列人中间世上的状况。类似地，其他信徒们也不知道地上发生着什么。然而，这段经文可以以另一种方式来被理解。它可能就是在说，我们的耶和华像父一样帮助以色列人，尽管亚伯拉罕没有那样。无论如何，这段经文和其它任何经文都不引导我们期望那些已死去的灵魂了解到地上的人们的生活，或者他们能够和地上的人们有接触。

In this connection, it is worth saying that we should not pray to departed saints. This practice unfortunately has been entrenched in the Roman Catholic Church for centuries, especially with prayers to Mary. The Augsburg Confession considered it necessary to devote an entire article to the abuse of worshiping the saints. This Lutheran confession

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properly says, “It cannot be demonstrated from Scripture that a person should call upon the saints or seek help from them. ‘For there is only one single reconciler and mediator set up between God and humanity, Jesus Christ’ (1 Timothy 2:5).”87Our prayers come to God only through Jesus Christ (Ephesians 2:18; 3:12). Praying to any being other than the triune God could be called idolatry, because such prayers rob God of the honor that he alone deserves.

就这一点，值得一提的是，我们不应向死去的圣徒们祷告。不幸的是，这一习俗在罗马天主教会中已经被根深蒂固地确立了好几个世纪，尤其是向玛丽亚祷告。奥斯堡信条认为有必要用整段文字来描述敬拜圣徒一事的妄为。这一路德宗的信仰告白正确地说到，“我们无法从圣经证明一个人应该要向那些圣徒们呼求或者寻求他们的帮助。‘因为在神和人之间，只有一位被设立的、独一的调解者与中保，那就是耶稣基督’”（提摩太前书 2：5）。我们的祷告只能藉着耶稣基督到神那里去（以弗所书 2：18；3：12）。向三位一体上帝以外的任何别神祷告都可以被称为偶像崇拜，因为这样的祷告夺去了唯独上帝配得的尊荣。

Reunion with the body on judgment day
在审判日与身体的重新联合

We have clear information about what will happen on judgment day for those who die beforehand. Paul wrote:

对于那些在审判日之前死去的人，我们拥有明确的、关于那天他们会如何的信息。保罗曾写到：

We believe that God will bring with Jesus those who have fallen asleep in him. . . . The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. (1 Thessalonians 4:14-17)

我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将他与耶稣一同带来.....主必亲自从天降临，有呼叫的声音，和天使长的声音，又有神的号吹响。那在基督里死了的人必先复活。以后我们这活着还存留的人，必和他

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们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。 （帖撒罗尼迦前书 4：14-17）

First, those who have died in Christ will come with Christ on judgment day. Somehow the souls of believers in heaven will accompany Christ as he makes his worldwide appearance. Then the bodies of these believers will be raised and glorified. This will take place, Paul said, before the glorification of the believers who are still living. Then these glorified believers, with body and soul together, will be with the Lord forever.

首先，那些在基督里死了的人们将会在审判日与基督一同降临。以某种方式，当基督向全世界显现的时候，那些在天堂的信徒的灵魂将会伴着祂一起显现。到那时，这些信徒们的身体要复活，得荣耀。保罗曾说过，这事将会在那些还活着的信徒们得荣耀之前发生。这样，这些荣耀的信徒们，带着他们的身体和灵魂一起，将要永远地与主同在。

Some in the Thessalonian congregation apparently were worried about believers who had died. They had such a living hope in the imminent second coming of Christ that they felt sorry for dead believers who would not be alive to experience it. Paul put their concerns to rest. Believers who die before Christ’s return will not miss out on any of the joyful events of the Last Day. On the Last Day, their souls will be reunited with their bodies to enter the eternal glories of the new heaven and new earth, together with the believers who are still living.

帖撒罗尼迦教会中的一些人显然担心那些已经死去的信徒们。他们对即将发生的基督的二次再来有着这样一种如此真切的盼望，以至于他们为那些没有活着经验这种盼望的已死去的信徒们感到难过。保罗打消了他们的顾虑。在基督再来之前死去的信徒们将不会错过末日时候的任何一桩喜乐的事件。在末日，他们的灵魂将与他们的身体重新联合在一起，与仍活着的信徒们一同进入新天新地的永恒荣耀之中。

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The purpose of judgment day
审判日的目的

The following question is sometimes raised: If people are judged at the moment of death, what is the point of judgment day for those who have already died? This is a good question, because we have seen that God's judgment at death is a conclusive, irreversible judgment. Is judgment day superfluous, then, for those who have already died?

下面的这一问题有时会被提出：如果一个人在死去的那一刻被审判了，那么对于那些已经死去的人来说，审判日的意义又在哪里呢？这是一个好问题，因为我们已经看到在人们死亡的时候上帝的审判是一个决定性的、不可逆转的审判。那么，对于那些已经死去的人来说，审判日是多余的吗？

Christian teachers commonly say that the final judgment serves two additional purposes. First, the final judgment applies God's judgment to the body also. Prior to judgment day, the bodies of believers and unbelievers look the same as they decay in their graves. On judgment day, God will put his approval on the bodies of believers by raising them and glorifying them for life in heaven. God will send the raised bodies of unbelievers to eternal condemnation in hell.

基督教教师们通常说，最后的审判有另外两个目的。首先，最后的审判把上帝的审判也应用到了身体之上。在审判日之前，信徒们和非信徒们的身体看起来是一样的，因为它们在坟墓中腐烂了。在审判日，上帝将会通过使信徒们的身体复活并赐给他们在天堂的生命以荣耀来对他们的身体表示赞同。上帝将会把那些复活的非信徒的身体打入地狱的永远定罪之中。

Second, the final judgment will announce God's verdict publicly. At the moment of death, God's judgment seemingly is private. But on judgment day, God will recognize and reward believers in full view of everyone. He will publicly condemn unbelievers. Someone has compared God's activity on judgment day to a press conference. God will announce the decision already made at the moment of death and will show the world the justice of his decision.

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其次，最后的审判将会公开地宣告上帝的判决。在死亡的那一刻，上帝的审判似乎是私下的。但是在审判日，上帝将会在众人面前认出并奖赏信徒们。祂将公开地定罪非信徒们。有人已经把上帝在审判日的行动比作了一场新闻发布会。上帝会在人死亡的那一刻宣告那已经由祂所做出的决定，并且祂将会向整个世界表明祂的决定是公正的。

In regard to what happens after death, numerous false teachings have arisen and become popular. Let's look at three.

关于人死后会发生什么这一点，冒出了许多假教义，并且变得流行起来。让我们看看其中的三个。

No soul sleep

没有灵魂睡眠

Over the years, a surprising number of Christian teachers have taught what could be labeled "soul sleep." This is the teaching that the soul is dormant or sleeping from the moment of death until judgment day. The soul is not conscious. The technical term for soul sleep, if you like big words, is psychopannychism. The passages that we have seen previously, of course, speak against soul sleep. If we will be with Christ and it will be better than life on earth, then it isn't soul sleep. If the souls are asking God when judgment day will be, then it isn't soul sleep. The Bible presents the intermediate state as a state of conscious activity.

多年来，相当多数量的基督教教师们已经传授了所谓的"灵魂睡眠"。这是那一关于灵魂从死亡的那一刻直到审判日都处于休眠或睡觉状态的教导。灵魂睡眠的专业术语，如果你喜欢高大上的词汇的话，叫作灵魂睡眠主义（psychopannychism）。当然，我们之前所看到的那些经文段落，是反对灵魂睡眠的。如果我们将会与基督同在并且那将会是比地上的生活更好的话，那么那就不会是灵魂睡眠。如果那些灵魂们在问上帝的审判日什么时候来的话，那么那就不会是灵魂睡眠。圣经将居间状态呈现为一种有意识地活动的状态。

It is true that the Bible commonly refers to death as sleep. Paul referred to dead believers as "those also who have fallen asleep in Christ" (1 Corinthians 15:18; see 1 Thessalonians 4:13). Daniel wrote,

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“Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (Daniel 12:2). This imagery, however, refers to the body and not to the soul. When you see the body of a dead person in a coffin at the funeral home, the body does look somewhat like a person who is sleeping. This image should not be transferred to the soul, however, since the Bible says clearly that the soul goes immediately to be with the Lord in paradise.

圣经确实常常把死亡比作睡眠。保罗将死去的信徒们称为那些“在基督里睡了的人”（哥林多前书 15：18；见帖撒罗尼迦前书 4：13）。但以理曾写到，“必有许多睡在尘土中的人醒过来，有的要得永生，有的要受羞辱，永远被憎恶”（但以理书 12：2，新译本）。然而，这种意象指的是身体而不是灵魂。当你在殡仪馆看到一具死人的身体躺在棺材里的时候，这具身体确实看起来有点像一个正在睡觉的人。然而，这一画面不应该被转移到灵魂上面，因为圣经清楚地说到，灵魂会立刻前往天堂与主同在。

No reincarnation

没有轮回

Another dismal creation of the devil is the teaching of reincarnation. According to this false teaching, the souls of dead people return to earth in new forms and new bodies. Through multiple reincarnations, one can supposedly progress higher and higher up the spiritual ladder. The two giant Eastern religions, Buddhism and Hinduism, both teach reincarnation. Unfortunately, reincarnation seems to be gaining popularity in America and other places.

魔鬼的另一个阴森的创作是那关于轮回的教导。根据这一假教导，死者们的灵魂会以新的形式和新的身体回到地上。通过多次的轮回，一个人可以在属灵的阶梯上行进得越来越高。东方的两大宗教，佛教与印度教，都教导轮回。不幸的是，轮回似乎在美国和其它地方也在越来越流行起来。

Hebrews 9:27 is perhaps the best Bible passage to refute reincarnation: “Man is destined to die once, and after that to face

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judgment.” Man only dies once according to the Bible. The whole concept of reincarnation also suggests a system of work-righteousness that rejects the atoning work of Christ. With the teaching of reincarnation, a person tries to improve in multiple appearances on earth, until he or she reaches the ultimate level. It’s not a matter of receiving heaven as a free gift through Christ.

希伯来书 9：27 也许是圣经中驳斥轮回的最好的一段经文，“按着定命，人人都有一死，死后且有审判”。照着圣经，人只死一次。整个轮回的概念也表明了一种拒绝基督赎罪工作的、因行为称义的系统。以轮回的教导，一个人试图在地上以多样的外貌得到进步，直到他或者她达到那终极的水平。这并不是领受基督为一项白白的礼物。

For myself, I pity those who are caught in the lie of reincarnation, ignorant of the truth of God’s Word. What comfort or appeal is there in the thought of returning to earth again and again, in comparison with the comfort of the gospel? The gospel promises that we have a glorious home in heaven immediately upon death. With the teaching of reincarnation, there will be a return to this troubled world to try again. It is hard for me to understand why anyone who has heard and understood the gospel would be attracted to reincarnation. It is hard for me to imagine what would bring a smile to a person who works with this system of understanding.

就我自己而言，我同情那些陷入轮回谎言、不知道上帝话语真理的人们。与福音带来的安慰相比，一次又一次地回到地上，有什么安慰或者吸引力呢？福音应许我们死的时候立即在天堂会有一个荣耀的家。而转世的教导说的是，将会有一种回到这个混乱世界的再次尝试。对我来说，很难理解为什么任何一个听过并理解福音的人会被轮回所吸引。对我来说，很难想象它怎么可以给在这一理解系统下的人们带来微笑。

No purgatory
没有炼狱

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A third false teaching is the doctrine of purgatory, which is an official teaching of the Roman Catholic Church. Purgatory is a place of punishment with very severe torments where most believers in Christ go before they enter heaven. In purgatory these believers finish making payment for their sins and “undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.”88The Roman Catholic Church teaches that believers on earth can pray for departed souls in purgatory and can help them with masses for the dead. Indulgences may be acquired to reduce the amount of punishment in purgatory.

第三种假教导是炼狱的教义，这是罗马天主教的官方教义。（该教义称）炼狱是一个有着非常严酷的折磨的惩罚之地，大多数在基督里的信徒们都会在他们进入天堂之前去那里。在炼狱之中，这些信徒们还完他们的罪债，并且“经过净化，以至于达到进入天堂的喜悦所必需的圣洁。”88　罗马天主教教导，地上的信徒们可以为炼狱中的那些死去的灵魂祷告，也可以用为死者做弥撒的方式来帮助他们。赎罪券可以被获得以用来减少炼狱中惩罚的量。

Roman Catholics lean on a passage in 2 Maccabees to support their teaching of purgatory (2 Maccabees 12:43-46). Of course, 2 Maccabees is part of the Apocrypha, which are extra books that are not part of the inspired Scriptures. Roman Catholics also look to their church fathers for support for purgatory. Sometimes they misapply 1 Corinthians 3:11-15. The fact is, however, that the Bible only presents two possibilities at the moment of death—heaven and hell—and each person’s destiny in one or the other is eternally sealed at death. The Bible never commands or encourages prayer for the dead.

罗马天主教徒依赖马加比书第二章的一段话来支持他们对于炼狱的教导（马加比书 12：43-46）。当然，马加比书第二章是次经——即并非受神默示的、圣经的额外书籍——的一部分。罗马天主教徒也期望他们的教父们会支持炼狱。有时候他们误用哥林多前书 3：11-15。然而，事实是，圣经只提出了死亡时刻的两种可能性——天堂和地狱——并且每个人的命运都在其中一种之中、在死亡的时刻就永远地被封住了。圣经从未命令或鼓励为死者祷告。

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Tragically, the Roman Catholic teaching of purgatory detracts from Christ and the complete forgiveness of sins promised in the Bible through faith in him. If we still have to pay for part of our sins or for their temporal penalties in purgatory, then Christ's atonement is not complete. Then Christ gets us only partway on the path to heaven. Thankfully, the Bible speaks differently. The book of Hebrews says, "We have been made holy through the sacrifice of the body of Jesus Christ once for all" (10:10). John wrote, "The blood of Jesus, his Son, purifies us from all sin" (1 John 1:7). The Lutheran Confessions rightly speak against purgatory for this reason: "Purgatory, therefore, with all its pomp, requiem Masses, and transactions, is to be regarded as an apparition of the devil. For it, too, is against the chief article that Christ alone (and not human works) is to help souls."89

可悲的是，罗马天主教关于炼狱的教导贬低了基督，并且也贬低了圣经中被应许的藉着对祂的信心所得的完全的赦免。如果我们仍然不得不要为我们的罪或它们暂时的惩罚付出代价，那么基督的赎罪就是不完整的。那么，基督只让我们在通往天堂的道路上走了一半。幸亏圣经并不是这样说的。希伯来书说到，“我们.....靠耶稣基督只一次献上祂的身体，就得以成圣”（希伯来书 10：10）。约翰曾写到，“祂儿子耶稣的血.....洗净我们一切的罪”（约翰一书 1：7）。路德宗的信仰告白正确地以以下理由来反对炼狱：“因此，炼狱，和它所有的浮华、安魂曲弥撒和交易，都当被视为魔鬼的幻影。因为它同样是与我们的首要段落——即唯独基督可以帮助人们的灵魂（而非人的行为）——相对立的。”89

Does the Old Testament teach differently?
旧约的教导有所不同吗？

It may be useful to know that many people say that the Old Testament has a different understanding of the afterlife. Scholars who follow the higher critical method of Bible interpretation generally say that the afterlife is not taught in the Old Testament. They say that it is a

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teaching that came into Jewish circles during the intertestamental period and then found its way into the New Testament.

很多人说旧约对来世有一种不同的理解，知道这一点可能会有用。遵循对于圣经的高等批判方法的学者们普遍声称，旧约并没有教导来世。他们说，这是一种在两约期间进入犹太人圈子并且随后进入新约的教导。

Such teachers quote passages like Psalm 6:5: “No one remembers you [LORD] when he is dead. Who praises you from the grave?” (see Psalm 115:17; Isaiah 38:18). They also look for support in Ecclesiastes:

这些教师们引用了像诗篇 6：5 这样的经文段落，“在死地无人记念你，在阴间有谁称谢你？”（见诗篇 115：17；以赛亚书 38：18）。他们也在传道书中寻求支持：

All share a common destiny—the righteous and the wicked, the good and the bad, the clean and the unclean, those who offer sacrifices and those who do not. As it is with the good man, so with the sinner. . . . The same destiny overtakes all. . . . Even a live dog is better off than a dead lion! For the living know that they will die, but the dead know nothing; they have no further reward. . . . In the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom. (9:2-5,10)

凡临到众人的事，都是一样。义人和恶人，都遭遇一样的事。好人，洁净人和不洁净人，献祭的与不献祭的，也是一样。好人如何，罪人也如何.....众人所遭遇的，都是一样.....活着的狗，比死了的狮子更强。活着的人，知道必死。死了的人，毫无所知，也不再得赏赐.....在你所必去的阴间，没有工作，没有谋算，没有知识，也没有智慧。（传道书 9：2-5，10 ）

The truth is, however, that there are many passages in the Old Testament that do present the hope of life after death. Psalm 49:15 says, “God will redeem my life from the grave; he will surely take me to himself.” Psalm 73:24 says, “You guide me with your counsel, and afterward you will take me into glory” (see Psalm 16:10). The prophet Isaiah predicted, “Your dead will live; their bodies will rise. . . . The earth will give birth to her dead” (26:19; see Daniel 12:2,3). Job exclaimed, “I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!” (19:25-27).

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然而，事实是，在旧约中有很多段落确实表达了那对于死后的生命的盼望。诗篇 49：15 说到，“神必救赎我的灵魂，脱离阴间的权柄，因祂必收纳我。”诗篇 73：24 说到，“你要以你的训言引导我，以后必接我到荣耀里”（见诗篇 16：10）。先知以赛亚曾预言到，“你的死人要复活；他们的尸首要兴起……地也要交出死人来”（以赛亚书 26：19；见但以理书 12：2，3）。约伯曾呼喊过，“我知道我的救赎主活着，最后祂必站立在地上。在我这皮肉毁坏之后，我却仍要在我的肉体之中得见神 。我必见祂在我身边，我要亲眼见祂，并非外人，我的心肠在我里面渴想极了”（约伯记 19：25-27，NIV，注：路德等一些解经者将“皮肉毁坏”译作“皮肉包裹”）。

As for the book of Ecclesiastes, one can read chapter 9 and realize that its words are true in regard to the bodies of all people. The bodies of believers and unbelievers alike go to the grave. The book of Ecclesiastes speaks this way because it wants to show forcefully the futility of basing one’s life on this world. This world and its activities come to a meaningless end for everyone. In writing this way, however, the book of Ecclesiastes is only presenting one part of the total picture. And the book of Ecclesiastes itself in other places does allude to an afterlife. Ecclesiastes 12:7 says that when a person dies, “the spirit returns to God who gave it” (see Ecclesiastes 3:11; 12:5,14).

至于传道书，你可以读第九章，然后就会意识到它的话语对于所有人的身体来说都是真实的。信徒们和非信徒们的身体同样都会进入坟墓。传道书之所以这样说，是因为它想强有力地表明，把人的生命建立在这个世界之上是徒劳的。这个世界和它的活动对每个人来说都将毫无意义地结束。然而，以这种方式书写，传道书只是呈现了整个图景的一部分。并且，传道书自身在其它地方也提到了来世。传道书 12：7 说到，当一个人死时候，“灵归于赐灵的神”（见传道书 3：11；12：5，14）。

Finally, the New Testament makes clear that Old Testament believers looked forward to eternity in heaven. Hebrews 11 says that Abraham “was looking forward to the city with foundations, whose architect and builder is God” (verse 10). He was looking forward to the

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“heavenly Jerusalem” (Hebrews 12:22). Jesus himself proved the doctrine of the resurrection on the basis of the Old Testament. He said, “Even Moses showed that the dead rise, for he calls the Lord ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’ He is not the God of the dead, but of the living” (Luke 20:37,38).

最后，新约清楚地表明，旧约的信徒们盼望天堂里的永恒。希伯来书第 11 章说到，亚伯拉罕“等候那座有根基的城，就是神所经营所建造的”（希伯来书 11：10），他盼望着“天上的耶路撒冷”（希伯来书 12：22）。耶稣本人照着旧约证明了复活的教义。祂曾说到，“至于死人复活，摩西在荆棘篇上，称主是亚伯拉罕的神，以撒的神，雅各的神，就指示明白了。 神原不是死人的神，乃是活人的神”（路加福音 20：37，38）。

The teachings about heaven and hell are not as clear and as full in the Old Testament as in the New Testament. But there is one Holy Spirit, who inspired both testaments. Consequently, there is one, consistent doctrine throughout the Bible.

关于天堂和地狱的教导在旧约中并不像在新约中的那样地清楚和完整。但是只有一位默示了这两约的圣灵。因此，圣经中只有一项始终如一的教义。

The believers’ attitude toward death
信徒们对于死亡的态度

Based on the wonderful promises of God’s Word, believers in Jesus do not need to be afraid of death. They actually can look forward to death. At death, Jesus comes to take us to be with him in the glory of heaven. Jesus promises, “In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am” (John 14:2,3).

基于上帝话语中那些奇妙的应许，在耶稣里的信徒们不需要害怕死亡。他们实际上可以盼望死亡。在死的时候，耶稣来把我们带到祂身边使我们与祂在天堂的荣耀中同在。耶稣应许到，“在我父的家里，

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有许多住处。若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在哪里，叫你们也在哪里”（约翰福音 14：2，3）。

The situation can be compared to what happened when the Oklahoma Territory was opened for homesteading on April 22, 1889. Historians tell us that at noon on that day, the bugles sounded and countless fathers rushed off to stake out land for their families. After finding a suitable place to live, they came back to get their families. So Jesus has gone ahead to prepare a place for us in heaven. He has promised to come back and take us to be where he is. This he does when we die.

这种情况可以与 1889 年 4 月 22 日俄克拉何马州开放（给移民的）赠地时的情况相比较。历史学家们告诉我们，在那天的中午，号角声响起，无数的父亲们赶去为他们的家人勘察土地。在找到合适的居住地点之后，他们就回来把他们的家人接去。所以耶稣已经走在前面，为我们在天堂预备了一个地方。祂已经应许过祂会回来，带我们回到祂现在所在的地方。这是当我们死的时候祂所做的事情。

What comfort we have as Christians! I still remember sitting in the church at the funeral of my Christian grandfather when I was a seven-year-old boy. We sang, “Asleep in Jesus! Blessed sleep, from which none ever wakes to weep.” I will never forget it. I remember thinking what a great thing it is to be a Christian. Revelation 14:13 says, “Blessed are the dead who die in the Lord from now on.”

作为基督徒，我们所拥有的是何等的安慰啊！我仍然记得，我七岁时坐在教堂里参加我的基督徒祖父的葬礼时的情形。那时我们唱到，“在耶稣里睡去！蒙福的睡去，自此不再会从中醒来哭泣。”我永远不会忘记那一天。我记得当时我在想，做一个基督徒是一件多么美妙的事情啊。启示录 14：13 说到，“从今以后，在主里面而死的人有福了。”

The Bible says that believers in Jesus never truly die. It is true that their bodies expire and are put into graves. But their souls enter true life in heaven. We can do no better in ending this chapter than to recall the powerful promise of Jesus: “I am the resurrection and the life. He who

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believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25,26).

圣经说，在耶稣里的信徒们永远不会真正地死。的确，他们的身体会期满，然后就会被埋葬了。但是他们的灵魂会进入天堂真正的生命之中。在这一章的结尾，我们回顾一下耶稣那大能的应许，这是一件再好不过的事情了，“复活在我，生命也在我。信我的人，虽然死了，也必复活。凡活着信我的人，必永远不死”（约翰福音 11：25，26）。

Lord, let at last your angels come;
To Abram's bosom bear me home
That I may die unfearing.
And in its narrow chamber keep
My body safe in peaceful sleep
Until your reappearing.
And then from death awaken me
That my own eyes with joy may see,

O Son of God, your glorious face,
My Savior and my Fount of grace.
Lord Jesus Christ,
My prayer attend, my prayer attend,
And I will praise you without end.
主啊，最后，让你的天使们来到吧；
让我在天家，躺到亚伯兰的怀里，
使我无惧地死去。
在我这具身体狭窄的房间里
使它安然入睡，
直到你再现的时候。
然后从死亡中唤醒我
好叫我亲眼看见，

噢。神的儿子啊，你荣耀的脸，
我的救主，我恩典的源泉。
主耶稣基督，
听我的祷告，听我的祷告，

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我要赞美你，直到永远。

Text: Martin M. Schalling (1532–1608, German Lutheran pastor) (CW 434:3)

文本：马丁•M•沙陵（Martin M. Schalling ，1532-1608，德国路德宗牧师）（基督徒敬拜 434：3）

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13

Applying the Bible's Teachings
应用圣经的教导

So what does all this mean for our lives? How will our lives be different when we know what the Bible teaches about the end times?

那么这一切对我们的生命而言意味着什么呢？当我们知道圣经关于末世的教导时，我们的生命将会有什么不同吗？

I have seen presentations on the end times that seem to focus on satisfying people's curiosity about what will happen in the future. Surely we all wonder what is coming in the future. It is true that the Bible is the one sure source of such information.

我看到过一些专注于满足人们对于未来将会发生什么的好奇心的演讲。当然，我们都想知道未来会发生什么。确实，圣经是这类信息的唯一可靠来源。

But the goal of the Bible's teachings about the end times is not just to satisfy our curiosity. Rather, these teachings are designed to influence how we live. These teachings are very practical. How we think, speak, and act is to be different in view of judgment day. The choices we make are different when we have the end times in mind. The Bible regularly connects admonitions with its predictions. The Bible's information about the future is designed to impact the present.

但是，圣经中关于末世教导的目的，不仅仅是为了满足我们的好奇心。相反，这些教导旨在影响我们的生活方式。这些教导非常具有实践意义。鉴于审判日，我们的思想、言语和行为的方式会有所不同。当我们想到末日的时候，我们所做的选择就会有所不同。圣经经常把

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一些训诫和其预言联系在一起。圣经关于未来的信息是为了影响现在。

There is much that could be said on this topic. In this chapter, let us consider a number of ways in which the Bible's teachings may be applied in our lives right now. May the Holy Spirit move us to bring these teachings into our own hearts and lives.

关于这个话题，有很多可以说的。在这一章里，让我们来思想一下，当下在我们的生活中这些圣经教导被应用的一些方式。愿圣灵感动我们，把这些教导带到我们自己的心里和生活里。

We repent now

我们现在悔改

First, in view of God's great judgment day, it is urgent that human beings repent of their sins. Sin will receive God's burning judgment when Christ returns, so people need to turn away from sin. Since judgment day could come at any time, people should repent now and not delay until it is too late.

首先，鉴于上帝的大审判日，人类悔改他们的罪一事是迫切的。当基督再来的时候，罪将受到上帝烈怒的审判，所以人们需要从罪中转离。因为审判日随时可能到来，所以人们现在就应该悔改，不要耽搁直到太迟了。

Numerous Bible passages connect repentance with judgment day. When he preached in Athens, Paul said, "Now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed" (Acts 17:30,31). He also wrote:

圣经中有许多段落把悔改与审判日联系在了起来。当保罗在雅典讲道的时候，他曾说到，"世人蒙昧无知的时候，神并不监察，如今却吩咐各处的人都要悔改。因为祂已经定了日子，要借着祂所设立的人，按公义审判天下"（使徒行传 17：30，31）。他还曾写到：

The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe

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yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. (Romans 13:11-14)

你们晓得现今就是该趁早睡醒的时候，因为我们得救，现今比初信的时候更近了。黑夜已深，白昼将近。我们就当脱去暗昧的行为，带上光明的兵器。行事为人要端正，好像行在白昼。不可荒宴醉酒。不可好色邪荡。不可争竞嫉妒。总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。（罗马书 13：11-14 ）

This call to repent is needed also by Christians. In view of judgment day, we must not continue in sin without repentance. Hebrews says, “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God” (10:26,27). In view of judgment day, God wants us to live in a way that pleases him. “Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. . . . Make every effort to be found spotless, blameless and at peace with him” (2 Peter 3:11,12,14; see 1 Peter 4:7). The apostle John said, “We know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure” (1 John 3:2,3). We are already “pure” through the forgiveness of sins. Yet, as we have the hope of heaven, we strive to “purify ourselves” by avoiding sin every day.

基督徒们也需要这悔改的呼召。鉴于审判日，我们切不可不悔改地持续在罪中。希伯来书说到，“我们得知真道以后，若故意犯罪，赎罪的祭就再没有了。惟有战惧等候审判和那烧灭众敌人的烈火”（希伯来书 10：26，27）。鉴于审判日，上帝想要我们以祂所喜悦的方式生活。“这一切既然都要这样融化，你们应当怎样为人，过着圣洁和敬虔的生活，等候并催促神的日子降临呢？.....当殷勤努力，使你们没有污点，没有瑕疵，安然见主”（彼得后书 3：11，12，14；见彼得前书 4：7，新译本）。使徒约翰曾说到，“我们知道主若显现，我们必要像祂。因为必得见祂的真体。凡向祂有这指望的，就洁净自己，像祂洁净一样”（约翰一书 3：2，3）。通过罪的赦免，我们已经是“纯净的”了。然而，当我们有天国的盼望的时候，我们每天都

通过避免罪来努力“洁净我们自己”（注：旧人并未变洁净，新人也不会变得更洁净，新人总是洁净的，旧人总是不洁净的）。

God tells us that deep down he doesn't want to punish sin. He wants people to repent and be saved. Through the prophet Ezekiel, God said, "As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?" (33:11). When people repent and believe, they will be forgiven for Christ's sake and will live, no matter how bad their sins are. Ezekiel said, "If a wicked man turns away from all the sins he has committed and keeps all my decrees and does what is just and right, he will surely live; he will not die. None of the offenses he has committed will be remembered against him" (18:21,22). So we have a great incentive to repent! We will find a gracious God when we turn to him.

上帝告诉我们，在祂的内心深处，祂并不想要惩罚罪。祂希望人们悔改并得救。上帝藉着先知以西结曾说到，“主耶和华说，‘我指着我的永生起誓，我断不喜悦恶人死亡，惟喜悦恶人转离所行的道而活。以色列家啊，你们转回，转回吧。离开恶道，何必死亡呢？’”（以西结书 33：11）。当人们悔改并相信的时候，他们将会因基督的缘故被赦免，并且将会活着，无论他们的罪是多么地糟糕。以西结曾说到，“恶人若回头离开所作的一切罪恶，谨守我一切的律例，行正直与合理的事，他必定存活，不致死亡。他所犯的一切罪过都不被记念”（以西结书 18：21，22）。所以我们拥有一项美好的去悔改的动机！当我们转向祂的时候，我们会发现一位恩慈的上帝。

How tragic it is when people do not heed the Bible's message about judgment day and the call to repent! I once heard a story about a boy who was killed by a train while he was walking nonchalantly on the railroad tracks. The train engineer blew the horn to warn the boy, but he never heard the horn. He was wearing headphones and was listening to loud music. So in our world, Christ and the church are blowing the horn, warning about the coming judgment. Tragically, many people don't hear the warning because their ears are full of the noises of life on earth. May God help us hear the warning and repent now before it is too late!

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当人们不听从圣经关于审判日的信息以及悔改的呼召时，这是多么悲惨的事啊！我曾听过一个关于一个男孩在铁轨上漫不经心地走着被火车撞死了的故事。火车司机按喇叭警告那个男孩，但他完全没有听到喇叭的声音。他戴着耳机，听着大声的音乐。因此，在我们的世界之中，基督教正在吹着喇叭，警告着那即将到来的审判。可悲的是，许多人没有听到这个警告，因为他们的耳朵里充满了地上生活的噪音。愿上帝帮助我们听到这个警告，并且帮助我们现在就悔改，在太晚之前！

There may be someone reading this book who, for whatever reason, has been continuing in a secret sin. It is time to sit up and hear the warning. God knows your sin. God says that you will be held accountable for it on the Last Day. God wants you to stop. Jesus says, “If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out” (Mark 9:43). James wrote, “Don’t grumble against each other, brothers, or you will be judged. The Judge is standing at the door!” (5:9). Now is the time to repent.

也许有人在读这本书的时候，不知出于什么原因，一直在秘密地犯着某一个罪。是该坐直了听警告的时候了。上帝知道你的罪。上帝说在末日的时候你要为这事负责。上帝想要你停下来。耶稣说到，“倘若你一只手叫你跌倒，就把它砍下来。你缺了肢体进入永生，强如有两只手落到地狱，入那不灭的火里去”（马可福音 9：43）。雅各曾写到，“弟兄们，你们不要彼此埋怨，免得受审判。看哪，审判的主站在门前了！”（雅各书 5：9）。现在是悔改的时候了。

We look to Jesus Christ alone
我们唯独仰望耶稣基督

To just stop sinning, however, does not make us right with God. We need Christ and his forgiveness. As we contemplate the burning wrath of the holy God on judgment day and our feet are dangling over the fires of hell, Christ is our only hope. No matter how many sins we stop, we

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can never reach the perfection that God demands. We can stand before God only on the basis of Christ's redemption received by faith. So, once again, at the heart and core of the doctrine of the end times is the doctrine of justification by faith. Everything hinges on the fact that God declares us innocent through faith in Jesus Christ, who lived and died as the substitute for sinners.

然而，停止犯罪，并不能使我们与神和好。我们需要基督以及祂的赦免。当我们凝视在审判日的时候上帝的烈怒以及我们的脚正悬在地狱的熊熊火焰之上时，基督是我们唯一的盼望。无论我们停止犯了多少罪，我们都不能达到神所要求的完美。我们能站在上帝的面前，只是基于因信得着的基督的救赎。所以，再一次地，末世这一教义的核心，仍是因信称义的教义。每件事都依靠以下这一事实：即藉着对那位代替罪人们生和死的耶稣基督的信心，上帝宣告我们是无罪的。

Jesus speaks the good news of the gospel when he says, "My Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (John 6:40). In view of judgment day, we put our trust in Jesus Christ alone. Jesus also tells us, "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven" (Matthew 10:32,33). If we stand on the side of Jesus Christ in this life, he will speak up for us in the next.

耶稣传那福音的好消息说，"我父的意思是叫一切见子而信的人得永生，并且在末日我要叫他复活"（约翰福音 6：40）。鉴于审判日，我们单单把我们的信靠放在耶稣基督之上。耶稣也告诉我们，"凡在人面前认我的，我在我天上的父面前，也必认他。凡在人面前不认我的，我在我天上的父面前，也必不认他"（马太福音 10：32，33）。如果我们今生站在耶稣基督一边，来世祂会为我们说话。

I remember a Christian teacher in high school, asking us what we would say if we were to die and stand before God and he were to ask us, "Why should I let you into my heaven?" The teacher suggested that a simple and good answer would be "Because of Jesus' blood and righteousness." Jesus' blood shed on the cross washes away our sin.

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Jesus' righteous life gives us the righteousness that God demands. In this ultimate issue with eternal consequences, we must give up all reliance on ourselves and our own good works. As this book has repeated over and over, it is Christ and Christ alone. Guided by the Holy Spirit through God's Word, let us put our trust in Jesus Christ.

我记得高中时，有一位基督徒教师问我们，如果我们死后站在上帝面前，祂问我们“为什么我要让你进入我的天堂呢”的时候，我们会说些什么呢？老师表明一个简单而美好的答案就是“因为耶稣的血和祂的义”。耶稣在十字架上所流的血洗去了我们的罪。耶稣公义的生命赐给了我们上帝所要求的公义。在这个关于永恒结果的终极问题上，我们必须放弃所有对我们自己以及我们自己的好行为的依赖。正如这本书一次又一次所重复的那样，基督且唯独基督。在圣灵的引导下，藉着神的话语，让我们把我们的信靠放在耶稣基督之上吧。

Stand firm in faith until the end
直到末日都在信心中站立得稳

Since we don't know when death or judgment day is coming, it is also vital for believers to continue in their faith in Christ resolutely until the end. Jesus promises, "He who stands firm to the end will be saved" (Matthew 24:13). Elsewhere he says, "Hold on to what you have, so that no one will take your crown" (Revelation 3:11). The writer to the Hebrews wrote, "We have come to share in Christ if we hold firmly till the end the confidence we had at first" (3:14). It is not enough just to go through the church custom of confirmation as a child, but then to live apart from Christ throughout one's life. As runners push hard all the way until they cross the finish line, so we need to "press on" in faith until we cross the finish line of life and reach the goal of heaven (Philippians 3:14).

因为我们不知道死亡或者审判日何时来到，所以对信徒们来说，坚定地持续着他们在基督里的信心，直到末日，也是至关重要的。耶稣应许到，“唯有忍耐到底的，必然得救”（马太福音 24：13）。在另一处，祂说到，“你要持守你所有的，免得人夺去你的冠冕”（启示录 3：11）。希伯来书的作者曾写到，“我们若将起初确实的信心

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坚持到底，就在基督里有分了”（希伯来书 3：14）。仅仅在孩子的时候经过教会坚信礼的习俗，而在整个人生中远离基督活着，是不够的。就像赛跑者们一路努力，直到他们冲过终点线一样，如此我们也需要在信心之中“奔跑”，直到我们冲过生命终点线并到达天堂这一目的地的时候（腓立比书 3：14）。

This message is needed because the Bible makes it clear that it is possible to lose one’s faith. The prophet Ezekiel wrote, “‘The righteous man, if he sins, will not be allowed to live because of his former righteousness.’ If I tell the righteous man that he will surely live, but then he trusts in his righteousness and does evil, none of the righteous things he has done will be remembered; he will die for the evil he has done” (33:12,13). The apostle John warned, “Watch out that you do not lose what you have worked for” (2 John 8).

这一信息是必需的，因为圣经清楚地表明，一个人失去信心是可能的。先知以西结曾写到，“‘义人在犯罪之日也不能因他的义存活。’我对义人说，你必定存活，他若倚靠他的义而作罪孽，他所行的义都不被记念；他必因所作的罪孽死亡”（以西结书 33：12，13）。使徒约翰曾警告说，“你们要小心，不要失去你们所作的工”（约翰二书 8）。

How can we continue in faith in Christ, since we are such weak sinners? Thankfully, God promises to preserve us in faith. Paul wrote, “He [God] who began a good work in you will carry it on to completion until the day of Christ Jesus” (Philippians 1:6). And we know that God sustains and strengthens our faith through the means of grace. If we want to continue in faith, we need to continue to receive the Word and sacraments. We need to read and hear the Word of God regularly. We need to remember our baptisms and receive the Lord’s Supper often.

既然我们是这样软弱的罪人，我们又怎能持续在基督的信心之中呢？幸亏，上帝应许要保守我们在信心之中。保罗曾写到，“那在你们心里动了善工的（神），必成全这工，直到基督耶稣的日子”（腓立比书 1：6）。我们知道上帝藉着施恩具来维持和坚固我们的信心。如果我们想要持续在信心之中，我们就需要持续地领受神的话语和圣

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礼。我们需要有规律地阅读以及聆听神的话语。我们需要经常记得我们的洗礼以及领受圣餐。

One of the passages that I have used when visiting inactive church members is Hebrews 10:25: “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.” As we sense that judgment day is getting nearer and nearer, we have all the more reason to gather together as Christians around the Word of God to encourage one another in the faith. Another beautiful verse is Jude 21: “Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.” We keep ourselves in God’s love as the gospel in Word and sacrament is used among us. In view of judgment day, we want to keep close to the means of grace, so that the Holy Spirit may keep us firm in faith in Christ until the end.

我曾在拜访一位怠惰的教会成员的时候，引用过希伯来书 10：25 这一段经文：“你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉。既看见那日子临近，就更当如此。”当我们感觉到审判日越来越近的时候，我们就更有理由作为基督徒聚集在上帝话语的周围、彼此在信心之中劝勉了。另一句犹大书 21 的经文是，“保守自己常在神的爱中，仰望我们主耶稣基督的怜悯，直到永生。”当神的话语与圣礼中的福音在我们中间被使用的时候，我们就是在保守我们自己在神的爱中。鉴于审判日，我们想要与施恩具保持亲近，以至于圣灵可以保守我们在对基督的信心里，直到末日。

In this regard, I remember a story I once heard about evangelist Dwight Moody visiting an inactive church member in the late 1800s. Early in the visit, Moody inconspicuously took a coal out of the fireplace and put it on the hearth, where it gradually went cool. Sometime during the visit, Moody pointed to the coal and said to the man, “This is you.” We all can grow cool in our faith if we slip away from the fellowship of believers and the Word of God. To keep our faith burning, let us stay in the fireplace of the church where we receive encouragement from God’s Word and fellow believers.

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就这点而言，我记得我曾经听过的一个关于福音传道人德怀特•穆迪（Dwight Moody）在 19 世纪末拜访一位怠惰的教会成员的故事。在这次拜访的早些时候，穆迪不声不响地从壁炉中拿了一块炭，放在炉边上，炭就慢慢地冷却了。拜访期间的某个时候，穆迪就指着那块炭对那个人说到，“这就是你。”如果我们从与信徒的团契以及神的话语中悄悄溜走的话，我们的信心都会渐渐冷淡下来。为使我们的信心持续燃烧，让我们呆在这个——在其中我们可以从神的话语以及其他信徒们那里得到鼓励的——教会这一壁炉中吧。

We use our gifts faithfully
我们忠心地使用我们的恩赐

Immediately before the description of the final judgment, Matthew’s gospel has the parable of the talents (25:14-30). A talent in the ancient Roman world was a very large amount of money. In this parable, a landowner entrusted varying amounts of talents to his servants when he left. The servants who put their talents to work and gained additional talents were rewarded lavishly by the master. The servant who buried his talent was thrown“outside, into the darkness, where there will be weeping and gnashing of teeth” (verse 30). Jesus teaches that, in view of judgment day, we should use our gifts faithfully. Whether God has given us many gifts or a moderate amount or comparatively few, we are to use what he has given. We each will be held accountable before God for how we have managed the time, talents, and treasure that he entrusted to us on earth.

就在最后审判的描述之前，马太福音讲了一个关于他连得（talent）的比喻（马太福音 25：14-30）。在古罗马，一个他连得就是一大笔钱。在这个比喻中，一个地主在他离开的时候，把不同数量的他连得托付给他的仆人。这些用他们的他连得作工并又赚了额外的他连得的仆人们得了主人丰富的赏赐。那个埋了他的他连得的仆人则被丢在了“外面黑暗里，在那里必要哀哭切齿了”（马太福音 25：30）。耶稣教导我们，鉴于审判日来，我们应当忠心地使用我们的恩赐。无论上帝给了我们许多恩赐，还是中等，还是比较少，我们都是要使用

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祂所赐给我们的。我们每个人都要在上帝面前对于我们如何管理祂在地上托付给我们的时间、才能以及财富负责。

Since we have varying gifts and varying vocations, the specifics will be different for each of us. A Christian who makes cars will glorify God by making good cars. A Christian store owner will glorify God by offering useful products at a fair price with friendliness and love. Teachers of God's Word must "give an account" (Hebrews 13:17) and "will be judged more strictly" (James 3:1), so they should be very careful to present God's Word properly.

由于我们有着不同的恩赐和不同的职业，具体情况对我们每个人而言都是不同的。一个制造汽车的基督徒将会通过制造好汽车来荣耀上帝。一个基督徒店主将会以友好和爱的态度、以公平的价格提供有用的产品来荣耀上帝。教导上帝话语的教师们必须"交账"（希伯来书 13：17），并且"要受更重的判断"（雅各书 3：1），因此他们应当非常地谨慎，以正确地陈述神的话语。

We all should be careful in our management of money. The Bible in numerous places talks about storing up "treasures in heaven" instead of "treasures on earth" (Matthew 6:19,20). We store up treasures in heaven, so to speak, as we use earthly wealth to help others (1 Timothy 6:18,19). Especially as we use earthly wealth to help spread the gospel, we can "gain friends" for ourselves for eternal life (Luke 16:9).

我们应当在理财的问题上谨慎。圣经中很多地方都谈到了要积蓄"天上的财宝"，而不是"地上的财宝"（马太福音 6：19，20）。可以说，当我们用地上的财富去帮助别人的时候，我们就是在积蓄天上的财宝，（提摩太前书 6：18，19）。特别是当我们用地上的财富来帮助传播福音的时候，我们就可以为我们自己"获得永生之中的朋友"（路加福音 16：9）。

Supposedly Martin Luther was once asked what he would do if he knew that judgment day was coming the next day. He supposedly replied, "If I knew the world would end tomorrow, I would still plant an apple tree today." In actuality, researchers who have looked for this quotation have concluded that is it apocryphal(correction:it is apocryphal). We

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don’t know that Luther actually said it.90But it does reflect biblical truth and the doctrine of Luther. In view of judgment day, we keep doing faithfully what God has entrusted to us to do.

据说马丁路德曾经被问到，如果他知道审判日第二天就会来到的话他会怎么做。据说他是这样回答的，“如果我知道明天世界就会毁灭，我今天还会种一棵苹果树。”事实上，搜寻这句话的研究人员们得出的结论是：这是杜撰的。我们不知道路德有没有确实说过这样的话。90 但它确实反映了圣经的真理和路德的教义。鉴于审判日，我们继续忠心地作着那些上帝已经交托给我们的事。

In the New Testament congregation at Thessalonica, there apparently were some believers who quit their jobs in order to wait for Christ’s second coming. Paul scolded them and told them not to be idle. He said, “We hear that some among you are idle. They are not busy; they are busy-bodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat” (2 Thessalonians 3:11,12). God wants us to be busy, using our gifts until the very end. In the parable of the master going away on a journey, Jesus says that it “will be good” for the servant who is doing his work when the master returns (Matthew 24:46).

在帖撒罗尼迦的新约教会之中，显然有一些信徒放弃了他们的工作，以等待基督的第二次降临。保罗责备了他们，并且告诉他们不要懒惰。他说到，“因我们听说，在你们中间有人不按规矩而行，什么工都不作，反倒专管闲事。 我们靠主耶稣基督，吩咐劝戒这样的人，要安静作工，吃自己的饭”（帖撒罗尼迦后书 3：11，12）。上帝想要我们忙起来，使用我们的恩赐，直到末日。在主人外出旅行的那个比喻中，耶稣说到，当主人回来时，对于那个正在做他的工作的仆人而言，他“就有福了”（马太福音 24：46）。

Christian author C. S. Lewis stated it well:

基督徒作家 C. S.路易斯曾说得好：

Happy are those whom it [the judgment] finds laboring in their vocations, whether they were merely going out to feed the pigs or laying good plans to deliver humanity a hundred years hence from some great evil. The curtain has indeed now fallen. Those pigs will never in fact be fed, the great campaign against white slavery

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or governmental tyranny will never in fact proceed to victory. No matter; you were at your post when the inspection came.91

那些被（审判）看见他们在他们的工作中劳动的人是快乐的，不管他们只是出去喂猪，还是制定好计划，让人类在一百年后摆脱某些大恶。那幔子现在已经落下了。那些猪实际上永远不会得到喂养，反对白人奴隶制或政府暴政的伟大运动实际上永远不会取得胜利。不要紧；当那检查来到时，你正在你的岗位上。

We don't set our hearts on this world
我们不把我们的心放在这个世界之上

The Bible's teaching about judgment day affects how we view this world. The Bible teaches us about this world, first of all, that it is a wonderful creation of God. Even though it has been marred by sin, we still see God's handiwork in its many marvels. As stewards, we are to take care of this world and manage it wisely. The Bible's teaching about judgment day adds something significant to this. We know that the heavens and the earth are wearing out "like a garment," and in the end they "will be discarded" like old, worn-out clothes (Psalm 102:26). "The earth and everything in it will be laid bare" on the Last Day (2 Peter 3:10). This world is temporary. Therefore we do well not to set our hearts on this world.

圣经关于审判日的教导影响着我们看待这个世界的方式。关于这个世界，圣经教导我们，首先，它是上帝奇妙的创造。虽然它被罪玷污了，我们仍在它的许多神奇之处中看到了上帝之手所做的工。作为管家，我们是要照顾这个世界，并且有智慧地管理它。圣经关于审判日的教导在这一点上加入了一些重要的东西。我们知道天地就“像衣服”一样渐渐旧了，并且在末日的时候它们会像被穿破的旧衣服那样“被丢弃”（诗篇 102：26，NIV）。在末日的时候“地和其上的物都要烧尽了”（彼得后书 3：10）。这个世界是暂时的。所以我们最好不要把我们的心放在这个世界之上。

In a memorable passage, the apostle Peter said that we should live on earth as though we are only visitors or guests. "Since you call on a Father who judges each man's work impartially, live your lives as

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strangers here in reverent fear" (1 Peter 1:17). Our real home is elsewhere. We are only passing through here. We should have the same attitude that we have when we stay overnight in a motel. Martin Luther wrote:

在一段令人难忘的经文中，使徒彼得曾说到，我们应当好像只是访客或者客人那样活在世上。“你们既称那不偏待人，按各人行为审判人的主为父，就当存敬畏的心，度你们在世寄居的日子”（彼得前书 1：17）。我们真正的家在别处。我们只是路过这里而已。我们应当持有就像在一家汽车旅馆过夜时那样同样的态度。马丁•路德曾写到：

Therefore since you are not of the world, you must act like a stranger in an inn who does not have his possessions there but only takes food and gives his money for it. For here there is only a stopover where we cannot remain. We must proceed on our journey. Therefore we should use temporal goods for no other purpose than clothing and food. Then we depart for another land. We are citizens in heaven; on earth we are pilgrims and guests.92

因此，你们既不属世界，你们行事为人就必须像一个在旅店之中的、没有个人财产的、而只是进食并为之付钱的客旅一样。因为这里只是我们无法久留的中途停靠站而已。我们必须继续我们的旅途。因此除了为着穿和吃的目的而使用世上的财物之外，我们应当就别无其它目的了。接着，我们就动身前往别处了。我们是天上的居民；在地上我们是朝圣者，我们是客旅。92

Surely we can enjoy the gifts of God on earth. But we must never grasp anything on earth too tightly. We are always ready to let go, if necessary. Paul wrote:

我们当然可以在地上享受上帝所赐的各样礼物。但是我们决不能把地上的任何东西抓得太紧。如果有必要，我们就随时准备放手。保罗曾写到：

From now on those who have wives should live as if they had none; those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep; those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away. (1 Corinthians 7:29-31)

从此以后，那有妻子的，要像没有妻子。哀哭的，要像不哀哭。快乐的，要像不快乐。置买的，要像无有所得。用世物的，要像不用世物。因为这世界的样子将要过去了。（哥林多前书 7：29-31）

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When the property of early Christians was confiscated, the book of Hebrews says, “You . . . joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions” (10:34).

当早期的基督徒们的财产被没收的时候，希伯来书说到，“你们…...的家业被人抢去，你们就欢欢喜喜的领受，因知道自己有更美长存的家业”（希伯来书 10：34）。

These thoughts are not easy to settle into our minds, especially with our society’s preoccupation with earthly possessions. It takes a strong faith in God’s promises about heaven to shift our focus away from this world. But let us ask God to give us this attitude. We are like immigrants sailing on a ship, heading for a new home in a new world. Soon, at any time, we will be leaving the ship to enter the new land. Does it make any sense for us to be fighting over extra space and extra cargo on the ship? “We fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal” (2 Corinthians 4:18).

我们的大脑不容易习惯这些想法，特别地，还伴着我们这个社会对世俗财产先入为主的关注。我们需要对上帝关于天堂的应许有坚定的信心，才能将我们的注意力从这个世界转移。但是，让我们祈求上帝赐给我们这样的态度吧。我们就像乘船远航的移民，驶向一个新世界的新家。很快，随时，我们都将离开这艘船进入那片新的陆地。我们为了船上的额外空间和额外货物而争夺有意义吗？“原来我们不是顾念所见的，乃是顾念所不见的。因为所见的是暂时的，所不见的是永远的”（哥林多后书 4：18）。

We don’t fret over injustices on earth
我们不为地上的那些不公而烦躁不安

The Bible’s doctrine of the end times also helps us when we encounter the injustices of life on earth. Has it ever seemed to you that life on earth is unfair? Does it seem that the wicked often prosper, while the righteous are downtrodden? Have you ever been mistreated, and the sinful injustice went unnoticed?

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圣经关于末世的教义也能在我们遇到地上生活不公正的时候给我们帮助。你是否曾经觉得地上的生活是不公平的呢？你是否曾经觉得恶人时常亨通，义人却反而被践踏呢？你是否曾经被虐待过，而那些罪恶的不公正却被忽视了呢？

The Bible helps us because it teaches that in the end there will be perfect justice. God is just, and "he will judge the world in righteousness and the peoples with equity" (Psalm 98:9). We can count on God to set everything right. He will rectify all the inequities of life on earth, as he distributes punishment and rewards on the Last Day.

圣经帮助我们，因为它教导我们，末日会有完美的公正。上帝是公正的，并且祂"要按公义审判世界，按公正审判万民"（诗篇 98：9）。我们可以指望神会把一切事情都弄妥。祂将会纠正世上一切的不公，在末日祂将会施行赏罚。

For example, if Christians are mistreated on earth, God is watching. Those who mistreat believers will receive just punishment in the end. Paul wrote to the Thessalonians, "God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven" (2 Thessalonians 1:6,7).

例如，如果基督徒在地上被虐待了，上帝都在看着。那些虐待信徒们的人们最终会受到公正的惩罚。保罗曾写信给帖撒罗尼迦人说到，"神既是公义的，就必将患难报应那加患难给你们的人。也必使你们这受患难的人，与我们同得平安。那时，主耶稣同他有能力的天使从天上在火焰中显现"（帖撒罗尼迦后书 1：6，7）。

Living in view of judgment day, therefore, means that we do not need to settle every score ourselves. Paul wrote, "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Romans 12:19; see Romans 14:10-13). "Judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God" (1 Corinthians 4:5). We can step back and refrain from taking revenge. In doing so, we will be following the example of our Lord Jesus.

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When Jesus suffered, “he made no threats. Instead, he entrusted himself to him who judges justly” (1 Peter 2:23).

因此，生活在审判日，意味着我们不需要自己解决每一个问题。保罗曾写过，“亲爱的弟兄，不要自己伸冤，宁可让步，听凭主怒。因为经上记着，主说，伸冤在我。我必报应”（罗马书 12：19；见罗马书 14：10-13）。“所以时候未到，什么都不要论断，只等主来，祂要照出暗中的隐情，显明人心的意念。那时各人要从神那里得着称赞”（哥林多前书 4：5）。这样做，我们就将是在跟随我们主耶稣的榜样。当耶稣受苦的时候，“（祂）受害不说威吓的话，只将自己交托那按公义审判人的主”（彼得前书 2：23）。

So when the wicked seem to prosper, we do not need to fret over it. The book of Proverbs says, “Do not fret because of evil men or be envious of the wicked, for the evil man has no future hope, and the lamp of the wicked will be snuffed out” (24:19,20). Psalm 73 says that the wicked may “have no struggles” and may be “free from the burdens common to man.” Yet we know their “final destiny.” God will “cast them down to ruin” (verses 4,5,17,18).

因此，当恶人看起来亨通的时候，我们不必为此烦躁不安。箴言书说到，“不要为作恶的心怀不平。也不要嫉妒恶人。因为恶人终不得善报。恶人的灯也必熄灭”（箴言 24：19，20）。诗篇 73 说到，恶人（到死都）“没有疼痛”，也“不像别人受苦”。但我们知道他们的“结局”。上帝将会“使他们掉在沉沦之中”（诗篇 73：4，5，17，18）。

Here is another reason why believers can look forward to the Last Day. God’s judgment will bring about the downfall of God’s enemies. Together with the created world, we can “sing before the LORD, for he comes, he comes to judge the earth” (Psalm 96:13). We can pray with the psalmist, “Rise up, O Judge of the earth; pay back to the proud what they deserve” (Psalm 94:2).

这里有另一个为什么信徒们可以盼望末日的理由。上帝的审判将会使祂的仇敌们灭亡。和这个被造的世界一起，我们可以“在耶和华面前欢呼。因为祂来了。祂来要审判全地”（诗篇 96：12，13）。

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我们可以和诗篇的作者一起祷告，“审判世界的主啊，求你挺身而立，使骄傲人受应得的报应”（诗篇 94：2）。

We have something great to look forward to
我们有一些极好的事可以盼望

The greatest difference in our lives as a result of the Bible's teaching on the end times, however, is that we have something tremendous to look forward to in heaven. Have you ever heard a person say that there is nothing to look forward to in life? Have you ever felt that way yourself? Hopelessness is a wretched condition. With the promise of heaven, we as Christians have a "blessed hope" (Titus 2:13), the "hope of eternal life" (Titus 3:7). We will "dwell in the house of the LORD forever" (Psalm 23:6). We always have something magnificent ahead of us. We always know that our best days are yet to come.

然而，作为圣经对于末世教导的结果，我们生活中最大的不同就是，我们有一些极好的、天堂之中的事可以期待。你是否听人说过生活中没什么值得期待的事呢？你是否自己也曾有过这种感觉呢？绝望是一种悲惨的状况。拥有天国的应许，我们作为基督徒就有了一种“有福的盼望”（提多书 2：13，新译本），那“永生的盼望”（提多书 3：7）。我们将会“住在耶和华的殿中，直到永远”（诗篇 23：6）。我们总是有一些极好的东西在我们的前头等着我们。我们总是知道我们那些最好的日子还没有到来。

It is interesting to see the many expressions used in the New Testament to describe the believer's attitude toward judgment day and heaven. Look at these expressions:

看到在新约中的、被用来描述信徒对于审判日和天堂的态度的许多表述是很有趣的。看看以下这些表述吧：

- We *wait for* the blessed hope (Titus 2:13; 1 Thessalonians 1:10).
- 我们*等候*所盼望的福（提多书 2：13；帖撒罗尼迦前书 1：10）
- We *eagerly wait for* the Lord Jesus to be revealed (1Corinthians 1:7; see Romans 8:23,25; Galatians 5:5; Philippians 3:20; Hebrews 9:28).

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- 我们*殷切等候*着我们主耶稣基督的显现（哥林多前书 1：7；见罗马书 8：23，25；加拉太书 5：5；腓立比书 3：20；希伯 来书 9：28，NIV）
- We *look forward to* the day of the Lord (2 Peter 3:12-14).
- 我们*仰望*主的日子到来（彼得后书 3：12-14）
- We *long for* heaven (2 Corinthians 5:2; Hebrews 11:16).
- 我们*深想*天堂（哥林多后书 5：2；希伯来书 11：16）。
- We set our hope fully on the grace to be given when Jesus is revealed (1 Peter 1:13).
- 我们专心盼望耶稣基督显现的时候所带来给我们的恩（彼得前书 1：13）
- We *love* his appearing (2 Timothy 4:8 ESV).
- 我们*爱慕*祂显现（提摩太后书 4：8）
- We *groan inwardly* as we wait for our redemption (Romans 8:23; 2 Corinthians 5:2).
- 我们*心里叹息*，等候我们得赎 （罗马书 8：23；哥林多后书 5：2）
- We *rejoice in the hope* of the glory of God (Romans 5:2).
- 我们*欢欢喜喜盼望*神的荣耀 （罗马书 5：2）。

Martin Luther sometimes referred to judgment day as lieber jüngster Tag—“the dear Last Day.”93Judgment day is “dear” for the believer because it is the day that we will enter heaven. We can look forward to it. Scholars credit Luther and the Reformation with restoring this perspective to the church. During the Middle Ages, the Last Day was primarily a day of wrath to be feared. Luther brought back the attitude of the early Christian church, an attitude of eager anticipation for Christ’s return. It was possible to bring back this attitude, of course, when the doctrine of justification by faith was restored. Because we are forgiven in Christ, we can look forward to meeting God on the Last Day.

马丁•路德有时把审判日称为 lieber jüngster Tag——“亲爱的末日。”93 审判日对信徒来说是“亲爱的”，因为这是我们进入天堂的日子。我们可以期待它。学者们把恢复教会这种观点的功劳归于了路德和宗教改革。在中世纪期间，末日主要就是当被畏惧的愤怒之

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日。路德带回了早期基督教会的态度，一种热切盼望基督再来的态度。当然，当“因信称义”的教义被恢复了的时候，恢复这种态度就是可能的。因为我们在基督里被赦免了，我们就可以期待在末日与上帝见面。

I remember once visiting with a young couple who had attended a few worship services at the church where I was serving as pastor. I asked what they thought about the church. They said they were looking elsewhere because they wanted a church that wasn't focused so much on the afterlife. They wanted a church that focused on the here and now. I recalled for myself what Paul said, "If only for this life we have hope in Christ, we are to be pitied more than all men" (1 Corinthians 15:19). Our hope in Christ is not only for this life. The most wonderful part of our hope in Christ is an eternity of bliss in the glory of heaven. Paul elsewhere said that we have "a faith and knowledge resting on the hope of eternal life" (Titus 1:2).

我记得我曾拜访过一对年轻夫妇，他们在我担任牧师的教会之中参加了几次礼拜。我问了他们他们对教会的看法。他们说他们正在寻找其它的地方，因为他们想要一个不太关注来世的教会。他们想要一个专注于此时此刻的教会。我自己就回想起了保罗说过的话，“我们若靠基督，只在今生有指望，就算比众人更可怜”（哥林多前书 15：19）。我们在基督里所盼望的不只是今生。我们在基督里的盼望最奇妙的部分，就是在天堂荣耀里的永恒的福佑。保罗在别处曾说过，我们拥有“依靠于永生盼望的信心与知识”（提多书 1：2，NIV）。

Our situation on earth has been compared to that of a prisoner of war in a foreign prison camp who has heard that his country has won the war. He knows that he soon will be released and allowed to go home. It is only a matter of time. So Christ has won the war for us. It is just a matter of time before we will be released to go home to heaven. We have something great to look forward to!

我们在地上的处境被人比作了一个在外国战俘营中听说他的国家赢得了战争的战俘的处境。他知道自己很快就会被释放并且被允许回家了。这只是一个时间问题。因此，基督已经为我们赢下了战争。

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在我们将被释放回到天家之前，这只是个时间问题。我们有一些极好的事可以期待！

We have comfort in life's struggles
我们在生命的挣扎之中拥有安慰

The hope of heaven is especially valuable to believers in times of suffering and hardship on earth. Are you beaten down with disappointments? Do you know someone on a hospital bed with tubes in his or her body? When we have pain and trouble, it keeps us going to think about our heavenly home that is just around the corner. It won't be long and Jesus will return. Soon we will have relief and glory. With God's help, we can hang on and not give up. There is light at the end of the tunnel. Actually, I have found that Christians who are suffering often have a more intense longing for Christ's return. This is good! The more that Christians enjoy a smooth and easy life on earth, the easier it is to forget about heaven and the return of our Lord.

天国的盼望，对地上受苦受难的信徒们来说，是特别宝贵的。你被失望击垮了吗？你认识躺在医院病床上、他或她的身上被插满管子的人吗？当我们有痛苦和烦恼时，这些会让我们不断想到，我们的天家就在不远处了。过不了多久，耶稣就会回来了。很快我们就会拥有解脱以及荣耀。在上帝的帮助下，我们可以坚持下去，并且不放弃。隧道的尽头就是亮光。事实上，我发现受苦的基督徒们往往更渴望基督的再来。这是好的！当基督徒们在地上过得越安逸，就越容易忘记天国以及主的再来。

Paul wrote some memorable passages in which he compared our earthly suffering with our eternal glory. He wrote, "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all" (2 Corinthians 4:16,17). If you put your sufferings on a scale and weighed them over against the glory of heaven, there is no comparison. The

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glories of heaven are far greater. Thoughts of heavenly glory can renew our spirits inwardly as we undergo suffering outwardly. In a similar vein, Paul wrote, “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18).

保罗曾写过一些令人难忘的经文段落，在其中他把我们在地上的苦难和我们永恒的荣耀作了比较。他写到，“所以我们不丧胆。外体虽然毁坏，内心却一天新似一天。我们这至暂至轻的苦楚，要为我们成就极重无比永远的荣耀”（哥林多后书 4：16，17）。你若将你的苦难放在天平上，与天堂的荣耀相比较一下，那就无可比较了。天堂的荣耀要重得无比得多。当我们经历外在的苦难之时，关于属天的荣耀的想法能够更新我们内在的灵。类似地，保罗曾写到，“想现在的苦楚，若比起将来要显于我们的荣耀，就不足介意了”（罗马书 8：18）。

The apostle Peter wrote to Christians who were suffering for their faith, and he encouraged them with thoughts of heaven. After speaking about the eternal inheritance in heaven, Peter wrote, “In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials” (1 Peter 1:6). Later he wrote, “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” (1 Peter 4:12,13). We are like Christ. Christ went through suffering into glory. So we also can expect suffering on earth as we joyfully look forward to the glory of heaven.

使徒彼得曾写信给那些为信心而受苦的基督徒们，他用关于天国的想法来鼓励他们。在彼得谈论天堂永远的产业之后，他就写到，“因此，你们是大有喜乐，但如今，在百般的试炼中暂时忧愁”（彼得前书 1：6）。后来他写到，“亲爱的弟兄啊，有火炼的试验临到你们，不要以为奇怪，（似乎是遭遇非常的事）。倒要欢喜。因为你们是与基督一同受苦，使你们在祂荣耀显现的时候，也可以欢喜快乐”（彼得前书 4：12，13）。我们就像基督。基督经过苦难进入了荣耀之中。

所以，当我们欢欢喜喜地盼望天上荣耀的时候，我们也可以期待地上的苦难。

In this regard, the story is sometimes told about a Civil War battle at Altoona Pass near Atlanta. A small Northern force under General Corse was in charge of guarding a great quantity of supplies. A greatly superior Confederate force under General French was pressing them hard and demanding that they surrender. The Northern forces didn't think that they could hold out much longer. Then a signal was received from General Sherman from a hill some miles away: "Hold the fort. I am coming. W. T. Sherman." This message encouraged the Union troops, and in spite of many casualties, they held on until Sherman arrived. In the same way, we may wonder if we can hold out much longer, as we are besieged by trouble and temptation. But Jesus signals to us, "Hold the fort. I am coming." The confidence that Jesus is coming soon helps us to "hold the fort."

就这一点，有个故事有时会被讲到，它说的是发生在亚特兰大附近的阿尔图纳山口的内战。科斯将军手下的一支北方小部队负责守卫大量的补给品。一支在法伦奇长官指挥下的强大的联盟军队向他们施压，要求他们投降。北方军队认为他们撑不了多久了。接着，谢尔曼将军从几英里外的一座小山上发出信号："守住堡垒，我来了。W. T. 谢尔曼。"这句话鼓舞了联邦军队，并且，尽管有很多伤亡，他们还是坚持到了谢尔曼的到来。以同样的方式，当我们被困难和诱惑包围时，我们可能会怀疑我们是否还能够坚持更久。但耶稣向我们发出信号："守住堡垒，我来了。"对于耶稣很快就会来的深信帮助我们"守住堡垒"。

Summary—law and gospel
总结——律法与福音

Lutherans like to view the messages of God in the Bible as messages either of law or of gospel. This is a very helpful distinction. In the law, God presents his commandments and his threat of punishment. The law tells us what we are to do and not to do. The gospel is the good news of

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God’s love and the forgiveness of sins in Jesus Christ. The gospel tells us what God has done for us.

路德宗们喜欢将圣经中上帝的信息视为律法或者福音的信息。这是一种非常有益的区别。在律法中，上帝提出了祂的命令以及惩罚的威胁。律法告诉我们我们该做什么以及不该做什么。福音是上帝的爱和在耶稣基督里罪得赦免的好消息。福音告诉我们上帝为我们做了什么。

Now, consider the statement, Jesus is coming soon. Is this law or gospel? We have to conclude that the Bible’s message about the end times includes both law and gospel aspects. For the person living in unrepented sin, the message that Christ is coming soon is a statement of law, because it brings the threat of God’s judgment. For the believer, however, the statement is gospel, because we know that Christ’s coming means salvation. If you consider the applications that we have discussed so far, you will recognize that some fall into the category of law, while others fall into the category of gospel.

现在，来想想“耶稣必快来”这一陈述吧。这是律法还是福音呢？我们不得不得出结论，圣经关于末世的信息包括了律法和福音两个方面。对于那活在不悔改之中的人来说，基督必快来的信息是律法的陈述，因为它带来了上帝审判的威胁。然而，对于信徒来说，这句话是福音，因为我们知道基督的再来意味着拯救。如果你思想一下我们到目前为止所讨论过的应用，你就会发现一些是属于律法的范畴，而另一些则是属于福音的范畴。

Perhaps we can illustrate this point with another example. Imagine that one person says to another, “Just wait. I’m coming back.” You would have to know the context to determine if it was a threat or a statement of love. Your enemy may say, “Just wait,” intending to come back to get you. A father may say to a child, “Just wait,” because he intends to come back soon with something good and he doesn’t want the child to be afraid.

也许我们可以用另一个例子来说明这一点。想象一下，一个人对另一个人说，“等着，我就快回来了。”你必须了解当时的情境，才能确定这是一项威胁还是一种爱的陈述。你的敌人可能会说，“等着

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（瞧）”，心里是打算要回来逮住你。父亲可能会对孩子说，“等着（啊）”，因为他打算很快带着一些好东西回来，并且他不想让孩子感到害怕。

The Westminster Confession of Faith, a Presbyterian confession from 1647, has this sentence about judgment day: “Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity.”94You can see that this sentence properly gives the two main purposes for the teaching about judgment day. It is law and gospel.

在 1647 年的一份长老会的信仰告白——威斯敏斯特信仰告白中，有一句关于审判日的话是这样写的，“基督想要我们确实相信，审判日实在会到来，这既是要威慑人离开罪恶，也是要给在困境之中敬虔的人们更大的安慰。”94 你可以看到，这句话恰当地给出了关于审判日的教导的两个主要目的。就是律法与福音。

Of course, messages of law and gospel are always what people on earth need from God. We need the law to show us our sins and our need for a Savior. We need the gospel to show us our Savior and to build us up in faith in Christ. The gospel is the chief and predominant message among believers. But even believers still need the law because we have a sinful nature that needs to be clubbed into submission.

当然，律法和福音的信息总是世人所需要的来自上帝那里的东西。我们需要律法来显明我们的罪以及我们对救主的需要。我们需要福音来显明我们的救主，并且在基督里、在信心之中把我们建立起来。福音是信徒们中间最主要和最重要的信息。但即便是信徒们，他们仍需要律法，因为我们有罪性，需要被棍打才会“投降”。

The teachings about the end times, therefore, are eminently practical. They are not theoretical and detached from everyday life. They give us law and gospel, which are exactly what we need. This leads us naturally into our last application.

因此，关于末世的教义是非常实用的。它们并非理论化的以及脱离日常生活的。它们给我们律法与福音，这些是我们确实所需的。这很自然地引导我们进入我们的最后一项应用。

试读本

We warn and encourage others
我们警告并鼓励其它人

As we have been granted knowledge about the end times from God's Word, it is fitting that we share this priceless information with others. Paul Eickmann (1928 – 2006) wrote, "If the twofold outcome of the final judgment has sunk into our hearts and minds, the work of Christ's church will become very urgent for us." 95

既然我们已经从神的话语中获得了关于末世的知识，那么我们与其他人分享这无价的信息就是恰当的。保罗•艾克曼（Paul Eickmann，1928-2006）曾写到，"如果最后审判的双重结果已经深深地印在了我们的心思意念之中，那么基督教会的工作对我们来说将会变得非常地迫切。" 95

First, it is fitting that we warn people who are unaware of the danger they are in as they approach judgment day without faith in Christ. If we see people gliding down a river in a canoe, and we know there is a huge waterfall around the next bend, we would warn them to stop and get out. So as people are gliding along in life without thinking about the judgment of God, we need to warn them. God told Ezekiel, "If the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood" (33:6). Watchmen need to blow the trumpet when danger is at hand.

首先，我们警告那些不知道自己处于——以没有对基督的信心而临近审判日的——危险中的人，是恰当的。如果我们看到有人乘着皮划艇顺流而下，而且我们知道下一个拐弯处有一个巨大的瀑布，那么我们就会警告他们停下来，并且从那里面出来。同样，当人们在生活中不考虑上帝的审判而顺流而下时，我们需要警告他们。上帝曾告诉以西结说，"倘若守望的人见刀剑临到，不吹角，以致民不受警戒，刀剑来杀了他们中间的一个人，他虽然死在罪孽之中，我却要向守望的人讨他丧命的血"（以西结书 33：6）。当危险迫在眉睫时，守望者们需要吹响号角。

When we look at the preaching of the apostle Paul, we see that he talked about judgment day when he spoke to Gentiles who had no background in the Word of God. He told the Athenians that God "has set a day when he will judge the world with justice" (Acts 17:31). He told Felix about "the judgment to come" (Acts 24:25).

当我们查看使徒保罗的讲道时，我们看到，当他向那些没有上帝话语背景的外邦人说话的时候，他谈论了审判日。他告诉雅典人说，上帝"已经定了日子...要...按公义审判世界"（使徒行传 17：31）。他告诉了腓力斯"将来的审判"（使徒行传 24：25）。

I can't help but think that our society needs a stronger consciousness of the coming judgment. We are good at recognizing the warning signs for tornadoes, but most people do not recognize the signs of the end of the world (Luke12:54-56). Our world is filled with preachers who preach "'Peace,' when there is no peace" (Ezekiel 13:10) and who "[encourage] the wicked not to turn from their evil ways" (verse 22). It is up to us, in love, to sound the alarm.

我不禁认为，我们的社会需要对于那即将到来的审判有更强的知觉。我们善于识别龙卷风的那些警告信号，但是大多数人没有识别世界末日的那些信号（路加福音 12：54-56）。我们的世界充满了讲道的人们，他们"在没有平安的时候"宣讲"平安"（以西结书 13：10），他们"（鼓励）恶人不回头离开恶道"（以西结书 13：22）。在爱中敲响警钟，是我们要做的事。

But what the Bible says about the end times also is meant to encourage believers. God wants us as believers to remind one another of the good things he has promised in his Word. In this way, God will strengthen us in faith. After Paul's extended discussion of judgment day in 1 Thessalonians 4:13-17, he finished with this thought: "Therefore encourage each other with these words" (verse 18).

但是圣经关于末世的内容也是旨在鼓励信徒们。上帝想要我们作为信徒，彼此提醒祂在祂的话语中已经应许了的美好的事物。以这样的方式，上帝将会坚固我们的信心。在帖撒罗尼迦前书 4：13-17 中，

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保罗对审判日作了详细的论述，他以这样的想法结束到，“所以你们当用这些话彼此劝慰”（帖撒罗尼迦前书 4：18）。

In summer in the Midwest, we talk about “daylight saving time.” As Christians, we should think about the entire New Testament era as “mankind saving time.” Now is the time to share law and gospel for the salvation of souls. When writing to Timothy, Paul said, “In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction” (2 Timothy 4:1,2; see 2 Corinthians 4:13,14). In view of judgment day, let us continue to preach the Word.

在中西部的夏天，我们谈论“日光节约时”（daylight saving time，也叫夏令时）。作为基督徒，我们应该把整个新约时代看作“人类节约时”。现在是时候为着灵魂的得救分享律法和福音了。当保罗写信给提摩太的时候，他曾说到，“我在神面前，并在将来审判活人死人的基督耶稣面前，凭着祂的显现和祂的国度嘱咐你。务要传道。无论得时不得时，总要专心，并用百般的忍耐，各样的教训，责备人，警戒人，劝勉人”（提摩太后书 4：1，2；见哥林多后书 4：13，14）。鉴于审判日，让我们继续传讲神的话语吧。

We work today, and we plan for tomorrow
我们今天工作，并且我们为明天做计划

In carrying out the Lord’s work in the church, it is sometimes debated whether mission work or ministerial education is more important. Is it more important to preach and teach and send missionaries today? Or is it more important to train more workers for future service in the church? In view of the Bible’s teachings on the end times, the answer is that both tasks are vital and important.

就教会执行主的工作一事，有时人们会争论是宣教工作更重要，还是牧师教育更重要。在今天，是讲道、教导和差派宣教士更重要呢？

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还是为将来的教会的服侍而训练更多的工人更重要呢？鉴于圣经对于末世的教导，答案是这两项任务都是至关重要的。

Since we know that Christ could return at any time, there is an urgency to spread the gospel today. Tomorrow may be too late to bring salvation to the lost around us. Jesus reminds us, “As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work” (John 9:4).

因为我们知道基督可能随时再来，所以在今天传播福音是一件迫切的事。明天拯救我们周围迷失的人可能就太迟了。耶稣提醒我们说，“趁着白日，我们必须作那差我来者的工。黑夜将到，就没有人能作工了”（约翰福音 9：4）。

But we don’t know when Christ will return, and he may not return for many years. Therefore, it is also good to plan for the future needs of the church. It is good for a young man to enter into years of training to be a pastor, rather than immediately setting forth to preach and teach. He will be more effective for the kingdom later when he has had training. It is good to write books that may teach future generations until Christ returns.

但是我们不知道基督什么时候再来，并且祂也可能很多年后都还没有回来。因此，为教会将来的需要作计划也是好的。对于年轻人来说，进入多年的训练以成为一名牧师，而不是立刻开始讲道和教导，是有好处的。当他接受了训练之后，他之后将会对神的国度起到更大的作用。写书教导后代，直到基督再来，这也是好的。

The nearness of judgment day leads us to share the message of Christ at every chance today. But it doesn’t lead us to forsake long-term goals. We work today as though it is the Last Day. We plan as though the earth will continue for many years.

审判日的临近引导我们抓住今天的每一个机会来分享基督的信息。但它不会让我们放弃那些长期的目标。我们今天工作，就好像今天就是末日。我们做计划，就好像世界将会继续存在很多年。

In everything, though, we give ourselves fully to the work of the Lord, confident that the Lord will bless us. Paul ended his great

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resurrection chapter with these words: “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Corinthians 15:58).

然而，在每一件事上，我们都会全身心地投入到主的工作之中，深信主将会赐福给我们。保罗以以下的这些话结束了他的那一伟大的复活之章：“所以我亲爱的弟兄们，你们务要坚固不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的”（哥林多前书 15：58）。

Go labor on while it is day;
The world’s dark night is hast’ning on.
Speed, speed your work, do not delay,
For it is thus that souls are won.
They die in darkness at your side
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

Toil on and in your toil rejoice;
For toil comes rest, for exile home.
Soon shall you hear the Bridegroom’s voice,
The midnight cry, “Behold, I come!”
趁着白天作工吧；
世界的黑夜已经来临。
加快，加快你的工作，不要拖延，
因为灵魂就是这样被赢得的。

他们死在你身边的黑暗之中，
没有为坟墓欢呼的盼望；
拿起火炬，那照亮那最深阴郁的火炬，
向四周挥舞吧。

艰苦工作并以你的苦工为乐吧；
因劳碌者得安息，被流放者得回家。
不久你就会听到新郎的声音，

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半夜有人声喊到，“看哪，我来了！”

Text: Horatius Bonar (1808 – 1889, Scottish Presbyterian pastor) (CW 563:3,4,6)
文本：霍雷修斯•波拿尔（1808 – 1889，苏格兰长老会牧师）（基督徒敬拜 563：3，4，6）

试读本

Part II

第二部分

FALSE TEACHINGS ABOUT THE END TIMES

关于末世的假教导

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14

Millennialism
千禧年主义

It has been said: “Wherever God builds a church, the devil sets up a chapel next door.”96This certainly is true with the teaching of the end times. In this area it seems that the devil has been astonishingly creative in spinning out false teachings of all sorts to try to undo the clear teaching of God’s Word.

有人说，“上帝在哪里建立一个教会，魔鬼就在那里建立小礼拜堂。”96　这对于末世的教导来说，也是如此。在这个领域，魔鬼似乎一直在以其惊人的创造力制造出各种各样的假教导，以破坏上帝话语的明确教导。

One could write a book about the bewildering array of ideas that can be found outside the conservative Christian church. Hinduism has reincarnation; Buddhism, nirvana. The Mormons teach that true believers will become gods and rule their own planets. Liberal Christianity has the “realized eschatology” of C. H. Dodd, the “consistent eschatology” of Albert Schweitzer, and the “existential eschatology” of Rudolph Bultmann. For our purposes in this book, we will ignore these heresies, since they are outside the conservative, Bible-believing church.

你可以写一本关于在保守派基督教会之外的一系列令人困惑的想法的书。印度教的轮回；佛教的涅槃。摩门教教导说，真正的信徒将成为神（gods），并且统治他们自己的星球。自由派基督教有 C. H. 多德的“已实现的末世论”，阿尔贝特·施韦策的“一致末世论”，以及鲁道夫·布尔特曼的“存在末世论”。因本书的目的，我们将会忽略这些异端邪说，因为它们不在保守的、相信圣经的教会之内。

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Sadly, there is plenty to talk about within the conservative Christian church on this topic, since the devil has also been very active there. No doctrine seems to be argued as often and as strenuously as the end times among sincere, Bible-believing Christians in America. A veritable smorgasbord of competing and ever-changing teachings has arisen.

不幸的是，在保守的基督教会内部，关于这个话题，也有很多可以说的，因为魔鬼在那里也非常活跃。在美国，在那些真诚的、相信圣经的基督徒中间，似乎没有什么教义像末世的教义那样，被争论得如此频繁和激烈。一个名副其实的由相互竞争和不断变化着的教导所组成的大杂烩已经出现了。

The remaining chapters of this book will summarize the main deviations that are common among conservative Christians and will show how these deviations are not in harmony with the simple teaching of the Bible. A close look at the pertinent Bible passages shows that these deviations all start with the concept of a millennium.

本书的剩余章节将总结保守派基督徒们中间常见的那些主要的偏离，并将说明这些偏离是如何与圣经简明的教导互为不和谐的。仔细看看相关的圣经段落，就会发现这些偏离都始于千禧年的这一概念。

The idea of a millennium

千禧年主义

Many Christian teachers say that there will be a thousand-year period of prosperity and blessing immediately prior to the final judgment. They call this thousand-year period the millennium. According to these teachers, this period is not identical to the New Testament era. It comes before the eternal state. The idea looks like this on a time line:

许多基督教教师称，就在最后审判之前，会有一千年繁荣和蒙福的时期。他们称这一千年的时期为千禧年（ millennium）。根据这些教师，这一时期与新约时代是不同的。它出现在永恒的状态之前。这一想法在时间线上看起来是这样的：

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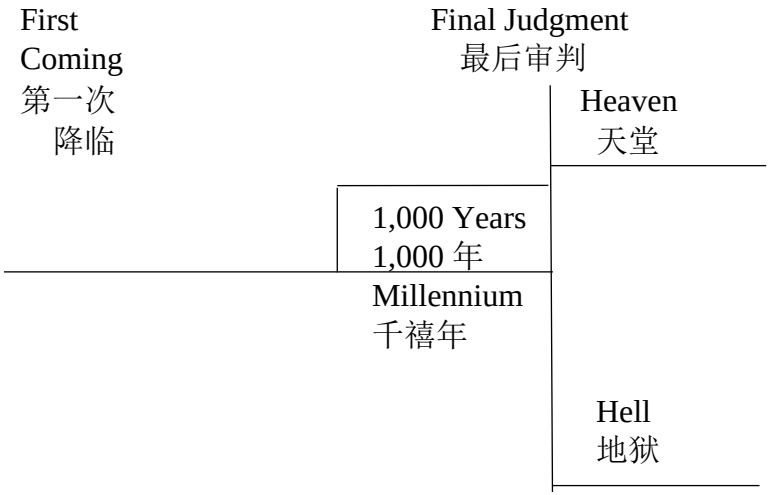

The word *millennium* simply means a "thousand-year period." It comes from the Latin language in which *mille* means "thousand" and *annus* means "year." When a person in the Christian church teaches that there will be such a thousand-year period, the person is called a millennialist. The teaching is called millennialism. Sometimes a Greek synonym, *chiliasm*, is also used, since in Greek the word for thousand is chilioi.

"千禧年"（*millennium*）这个词的意思就是"一千年的时期"。它来自拉丁语，其中 *mille* 表示"千"，*annus* 表示"年"。当一个在基督教会里的人教导说会有这样的一个一千年时期时，这个人就被称为了千禧年主义者。这种教导就被称为千禧年主义。有时，希腊同义词 *chiliasm* 也会被使用，因为在希腊语中表示千这个词就是 *chilioi*。

Millennialists vary significantly in how they describe the millennium. In general, however, it is depicted as an imperfect golden age on earth. Sin and death will still be present, but most people will be believers and peace and righteousness will prevail. Wars will cease, and there will be unprecedented prosperity. In short, the millennium will be a semi-Utopian period on earth for a thousand years.

千禧年主义者们在他们对千禧年的描述方式上千差万别。然而，总的来说，它被描绘成了地上的、一个不完美的黄金时代。罪和死仍然存在，但是大多数的人会成为信徒，并且平安和公义将会得胜。战争将会停止，并且将会有前所未有的繁荣。简而言之，千禧年将会是地上长达一千年的半乌托邦时期。

The idea comes from Revelation 20
这一想法来自启示录第 20 章

The idea of a millennium comes from Revelation 20. Since this is the only chapter of the Bible that speaks about a thousand-year period, it is wise to look at it carefully.

千禧年的概念来自启示录第 20 章。因为这是圣经中唯一一章讲述一千年时期的章节，所以仔细研究它是明智的。

The opening verses of Revelation 20 speak about Jesus as an “angel” who bound the devil for a thousand years. Revelation 20:1-3 says:

启示录第 20 章的开篇经节中提到了耶稣是一位捆绑了魔鬼一千年的“天使”。启示录 20：1-3 说：

I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to
keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大链子。他捉住那龙，就是古蛇，又叫魔鬼，也叫撒但，把它捆绑一千年，扔在无底坑里，将无底坑关闭，用印封上，使它不得再迷惑列国，等到那一千年完了。以后必须暂时释放它。

Revelation 20 goes on to say that Satan will be freed for a short time at the end of the thousand-year period. He will lead an attack against God’s people and will be thrown into hell. Revelation 20:7-10 says:

启示录第 20 章继续说到，撒旦将会在一千年时期的最后被短暂地释放。他将会带领一次对于上帝百姓的攻击，并且将会被丢在地狱之中。启示录 20：7-10 说：

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When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

那一千年完了，撒但必从监牢里被释放，出来要迷惑地上四角的列国，就是歌革和玛各，叫他们聚集争战。他们的人数多如海沙。他们上来遍满了全地，围住圣徒的营，与蒙爱的城。就有火从天降下，烧灭了他们。那迷惑他们的魔鬼，被扔在硫磺的火湖里，就是兽和假先知所在的地方。他们必昼夜受痛苦，直到永永远远。

The chapter concludes with the final judgment that will take place after the defeat and condemnation of Satan. Revelation 20:11,12 says:

本章以撒旦的失败和被定罪之后将要发生的最后审判结束。启示录 20：11，12 说到：

Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

我又看见一个白色的大宝座，与坐在上面的。从他面前天地都逃避，再无可见之处了。我又看见死了的人，无论大小，都站在宝座前。案卷展开了。并且另有一卷展开，就是生命册。死了的人都凭着这些案卷所记载的，照他们所行的受审判。

On the basis of Revelation 20, millennialists conclude that there will be a thousand-year period of peace and blessing when Satan will be restrained. This millennium will occur immediately prior to the final judgment. Most important, millennialists assume that the thousand years of Revelation will be a literal thousand years. Millennialists pride themselves on reading the Bible literally. So if Revelation 20 says a thousand years, they insist that there must be a period of time with a thousand actual calendar years.

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根据启示录第 20 章，千禧年主义者们得出结论，将会有一千年的平安与蒙福，这时撒旦将受到抑制。这一千年将会就在最后审判之前发生。最重要的是，千禧年主义者们认为启示录中的一千年就是字面意义上的一千年。千禧年主义者们以按字面义阅读圣经为傲。所以，如果启示录第 20 章说的是一千年，那么他们就会坚持认为一定会有一段实际的日历上的一千年时期。

Problem #1—the thousand years is not intended to be literal

问题#1 - 千年并不是字面意义上的千年

The first problem with this interpretation is that the thousand years of Revelation 20 is not intended to be understood as a literal thousand-year period. When interpreting Scripture, one must always keep in mind the context. Revelation 20 must be interpreted within the context of the book of Revelation, which is a book full of unusual visions and images that are not intended by God to be interpreted literally. Already in the first chapter of Revelation, John sees a vision of seven golden lampstands (Revelation 1:12). God makes it clear that the lampstands are symbols for something else. They symbolize the seven churches (Revelation 1:20). In Revelation, God is communicating through pictures. God is using figurative language. In such a context, it would be a wrong, literalistic interpretation to say that the images must actually happen exactly as described.

这种诠释的第一个问题是，启示录第 20 章的一千年不当被理解为字面义上的一千年时期。当我们在诠释圣经时，我们必须总是牢记上下文。启示录第 20 章必须在启示录的上下文中被诠释，启示录这卷书中充满了不寻常的异象和画面，而上帝并不打算让这些异象和画面按字面义被诠释。在启示录的第一章，约翰看到了七个金灯台的异象（启示录 1：12）。上帝清楚地表明那些灯台是一些其它事物的象征。它们象征着七个教会（启示录 1：20）。在启示录中，上帝是通过图片来交流的。上帝正在使用比喻义的语言。在这样的上下文中，

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说这些画面一定会真实地按照所被描述的那样发生，是一种错误的、拘泥于字面义的解释。

For example, if God wanted to communicate in clear, simple prose, he could say, “There will be terrible afflictions from hell for unbelievers.” In Revelation 9, however, he paints a picture of powerful locusts coming out of a smoking Abyss. These locusts have crowns of gold, breastplates of iron, and stingers like scorpions, and they torture unbelievers with their stingers for five months. The picture conveys the message powerfully. It touches our emotions and leaves a deep impression. But we don’t expect it to happen exactly as described.

例如，如果上帝想要用清晰、简单的语言与人交流，祂可以说：“将会有来自地狱的痛苦等着非信徒们。”然而，在启示录第 9 章中，祂描绘了一幅蝗虫从冒烟的深渊中爬出来的画面。那些蝗虫有金冠冕、铁胸甲以及像蝎子（的毒钩）一般的毒钩。他们用毒钩折磨了非信徒们五个月。这幅图片强有力地传达了那要传达的信息。它触动了我们的情绪，并留下了深刻的印象。但我们并不期待它完全像描述的那样发生。

God could have said that there will be a large number of people in heaven from all nations and that they will be well organized. In Revelation 7, however, John sees 144,000 people with 12,000 from each tribe of Israel. In simple language God could have told us about a great enemy of the church that would soon arise. Instead, in Revelation 13 he paints a picture of a beast coming out of the sea with ten horns and seven heads, resembling a leopard.

上帝也之可以这样说，将来会有许多来自各国的人在天堂之中，并且他们将很好地被组织起来，但是在启示录的第 7 章中，约翰看到了来自以色列的 144，000 人，每支派有 12，000 人。上帝可以用简单的语言告诉我们一个即将出现的教会的大仇敌。然而，相反，在启示录第 13 章中，祂画了一幅从海里出来的、有十角七头的、像一只豹的兽的图画。

It can’t be stressed enough that the bulk of Revelation is symbolic. So we should not expect its numbers to be literally true.

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启示录的大部分都是象征性的，这一点再怎么强调也不为过。所以我们不应该期望它的数字是真实的。

Let’s return to Revelation 20. If a person wants to take the thousand years literally, then what about the key and the chain in Revelation 20:1? Is there an actual iron chain that will be put around Satan? Does hell have an actual key that will be turned to lock the gate? Even the most ardent millennialist recognizes that the chain and the key of Revelation 20 are not literally true. Then why should the thousand years be literally true?

让我们回到启示录第 20 章吧。如果一个人想按字面义来理解这一千年，那么启示录 20：1 中的钥匙和链子呢？有真正的铁链可以绑住撒旦吗？地狱有真正的钥匙可以用来锁大门吗？即使是最热心的千禧年主义者也承认，启示录第 20 章的锁链和钥匙并非字面义上真实的事物。那么为什么那一千年就是字面义上真实的呢？

There is a better interpretation. The number 1,000 is readily recognized to be a large number that can be used to signify completeness. For example, in Psalm 50:10 the psalmist Asaph said that the cattle “on a thousand hills” belong to the Lord. Does that mean the animals on hill 1,001 do not belong to the Lord? Of course not. The number 1,000 symbolizes all of the hills, which are indefinitely many in number. The number 1,000 symbolizes completeness. Similarly, the hymn writer said, “Oh, that I had a thousand voices to praise my God with thousand tongues!” (CW 194:1). So in Revelation 20, when God says that Satan will be bound for a thousand years, we understand that Satan will be restrained for a God-ordained, complete, and indefinitely long period of time. We don’t take it to mean a literal thousand-year period.

有一个更好的解释。数字 1，000 很容易地被辨认出是一个可以用来表示完整性的大数字。例如，在诗篇 50：10 中，诗人亚萨说“千山上”的牲畜属于耶和华。这是在说第 1001 座山上的牲畜不属于耶和华吗？当然不是。这里的数字 1000 象征着所有的山，这些山的数量是不确定地、相当多的数量。数字 1000 象征着完整。类似地，某首赞美诗的作者曾说到，“哦，我有一千种声音，可用一千种语言来赞美我的上帝！”（ 基督徒敬拜 194：1）。所以在启示录第 20 章中，当上帝说撒但要被捆绑一千年的时候，我们知道撒但要被捆绑一

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段神所定的、完全的、不确定的、长久的时间。我们不认为它意味着一千年的时间。

Problem #2—no other Scripture passages speak of such a millennium
问题#2 -没有其它的经文提到这样的一个一千年

Another monumental problem with the millennialist understanding of Revelation 20 is that no other passages of Scripture speak about a thousand-year golden age prior to judgment day. If this teaching really were true, wouldn't you expect Jesus to mention it or the apostle Paul and the other writers of the New Testament epistles? As was said earlier, the only reference in the entire Bible to a thousand-year period is in Revelation 20, which is in a book filled with symbolic visions.

千禧年主义者对启示录第 20 章的理解的另一个重大问题是，没有其它的经文提到审判日之前的一个一千年的黄金时代。如果这个教导真的是真的，你难道不会期待耶稣或者使徒保罗以及其他的新约书信的作者们会提及它吗？如前所述，整部圣经之中唯一提到一千年时期的地方只有启示录第 20 章，而它所在的启示录这卷书是充满了象征性的异象的。

This leads us to an important principle in Bible interpretation: Difficult passages should be interpreted in the light of clear passages. If we have a figurative, obscure passage in the book of Revelation, a book filled with strange images and symbols, we should interpret it in such a way that it fits with the simple, literal passages of the rest of the Bible.

这就引出了圣经诠释的一个重要原则：难读的经文段落应当根据清晰的经文段落来解释。如果我们在启示录这卷充满了奇怪画面与符号的书中碰到了一段比喻性的、晦涩的经文段落，我们应当以一种与圣经其余部分简单的、字面义上的经文段落相吻合的方式来诠释它。

What unfortunately happens, however, is that millennialists do not interpret the thousand years of Revelation to fit onto the time line laid out in the gospels and epistles. Rather, they change the time line to include an extra thousand-year period, and then they reinterpret clear passages from

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the gospels and epistles in order to make them fit. Evidence of this is presented in later chapters of this book. Millennialists violate a basic principle of Bible interpretation: Figurative passages should always be interpreted in the light of clear passages.

然而，不幸的是，千禧年主义者并没有按照福音书和使徒书信中所列的时间线来解释启示录中的这一千年。相反，他们改变了时间线，加入了一段额外的一千年时期，然后他们重新诠释了福音书和书信中那些明确的段落，以使它们与之相符。这方面的证据将在本书后面的一些章节中得以被呈现。千禧年主义者们违反了圣经诠释的一个基本原则：比喻义的经文应当根据清楚的经文来被诠释。

The proper explanation of the thousand years
那一千年的正确解释

So how should the thousand years of Revelation 20 be understood? The interpretation that fits with the rest of Scripture is to understand the thousand years figuratively as the complete period of the New Testament era. The thousand-year period symbolizes the full time between the first and second comings of Christ. It can be illustrated as follows on a time line.

那么，启示录第 20 章里面的这一千年应当如何被理解呢？符合圣经其余部分的解释是把这一千年按比喻义理解为新约时代这一完整时期。这一千年时期象征着基督第一次降临与第二次降临之间的全部时间。它可以用下面的时间线来被说明。

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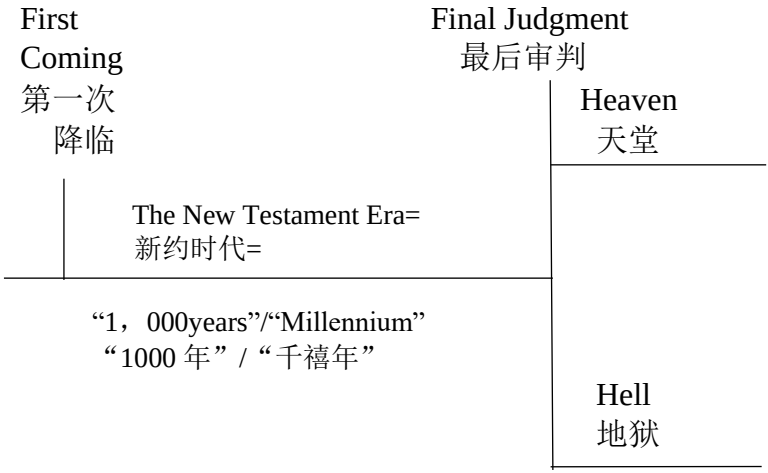

When Revelation 20 says that Satan was bound, we can easily associate this with Christ’s first coming to earth. The New Testament makes clear that Christ destroyed the devil (Hebrews 2:14) and drove him out (John 12:31) by dying on a cross for the sins of the world. Since Pentecost, Satan has been restrained so that he cannot stop the spread of the gospel to all nations. Though Satan in Old Testament times restricted the gospel in large measure to the Jewish people, in the New Testament era the gospel has traveled around the globe. In this respect Satan has been bound since Christ’s first coming. In the “millennium” of the New Testament era, Gentiles have come into the church in large numbers.

当启示录第 20 章说撒但被捆绑时，我们很容易就可以把这与基督第一次来地上的降临联系起来。新约清楚地表明，基督为了世人的罪死在十字架上，败坏了魔鬼（希伯来书 2：14），并把他赶了出去（约翰福音 12：31）。自五旬节以来，撒但已经被约束了，以至于他不能阻止福音在万民中的传播。虽然撒旦在旧约时代把福音很大程度上地限制在了犹太人中间，但在新约时代，福音却传遍了全世界。就这一点来说，自从基督的第一次降临以来，撒但确实已经被捆绑了。在新约时代这一“一千年”之中，已有大量的外邦人进入了教会之中。

When Revelation 20 says that Satan will be set free for a short time at the end of the New Testament era, this fits with other passages of Scripture indicating that things will get worse right before the final judgment. There will be a final, great onslaught against the church. Sometimes Christian teachers debate whether this "short time" of Revelation 20 should be considered as a part of the thousand years or as a brief appendix at its end. This question is of little consequence. What is important is to know that Christ will quickly end this fearful attack of Satan by condemning him and his followers to hell. The "millennium" of the New Testament era will end with the return of Christ and the final judgment.

当启示录第 20 章说撒旦将会在新约时代末尾的时候短暂地被释放的时候，这与圣经中其它一些表明在最后审判之前事情将变得更糟的经文段落是吻合的。将会有一次、最后的、巨大的对于教会的猛烈攻击。有时，基督教教师们会争论启示录第 20 章的这段"短期"是应当被看作那一千年的一部分呢，还是应当被看作它结尾的一段简短附录。这个问题无关紧要。重要的是要知道基督将会通过把撒旦和他的追随者们打入地狱而很快地结束撒旦的这次可怕的攻击。新约时代这"一千年"将随着基督的再来以及那最后的审判而结束。

This understanding of Revelation 20 is often called *amillennialism*. The prefix *a-* means "no" or "not." Amillennialism says that there will not be a millennium of the sort presented by others. There will not be a separate thousand-year period. In accord with the traditional terminology, this book holds to amillennialism. It can be pointed out, however, that in one sense we do teach a millennium. We teach what can be called a realized millennium. Rather than waiting for a literal thousand-year period in the future, we have been enjoying the millennium spiritually throughout the New Testament era!

这种对于启示录第 20 章的理解通常被称为*"无千禧年主义"*（*amillennialism*）。前缀 *a-*表示"没有"或"不"。"无千禧年主义"认为将不会有其他人所呈现的那种一千年。不会有一个单独的千年时期。与传统的术语一致，本书坚持无千禧年主义。然而，可以被指出的是，在某种意义上，我们确实教导了"一千年"。我们教导的一千

年可以说是已实现的一千年。我们不是在等待未来的、字面义上的一千年，而是在整个新约时代里，在属灵上享受这一千年！

Millennialists lean on Old Testament prophecies
依赖于旧约先知书的千禧年主义者们

Millennialists look primarily to Revelation 20 as the supposed source for their false teaching of millennialism. However, for their beliefs they also lean heavily on a misunderstanding of the Old Testament prophets. One could say that the chronological framework for millennialism comes from Revelation 20. Much of the content typically comes from Old Testament prophecy.

千禧年主义者们主要把启示录第 20 章当作了他们的假教导千禧年主义的假定来源。然而，由于他们所信的内容，他们也严重依赖于对于旧约先知书的一种误解。可以说，千禧年主义的时间框架来自启示录第 20 章。而其中的大部分内容通常来自旧约的预言。

Readers of the Old Testament know that the Old Testament prophets have much to say about a future restoration for Israel. From Isaiah through Malachi—the prophets predict that good things will happen to Israel in the future. There will be a rebuilding of Jerusalem and Judah together with a population increase. There will be whole-hearted devotion to the true God and victory over neighboring enemies. There will be agricultural abundance, peace, joy, and holiness under the kingship of a descendant of David. This package of ideas can simply be called the restoration prophecies.

旧约的读者们都知道，旧约的先知们对于以色列未来的复兴说了不少内容。从以赛亚书到玛拉基书——先知们预言将来会有好事临到以色列人。耶路撒冷和犹大将会被重建，人口也将会增加。他们会全心全意地敬拜真神，并战胜周围的那些仇敌。在一位大卫后裔的王权之下，将会有农业上丰裕，平安、喜乐以及圣洁。这一系列想法可以简单地被称为恢复预言（restoration prophecies）。

Millennialists commonly say that these restoration prophecies will be fulfilled in the millennium and will be fulfilled literally. For example,

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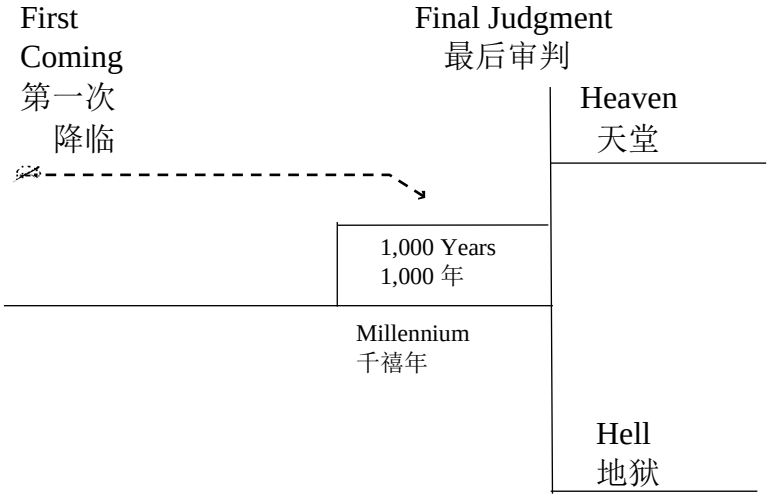
when the prophets predict that Gentiles will come into Israel, millennialists assume that there will be a restored nation of Israel in the millennium and that Gentiles will literally enter into it. This understanding can be illustrated on the following time line:

千禧年主义者们通常说，这些恢复预言将会在千禧年被实现，并且将会在字面义上被实现。例如，当先知们预言外邦人将会进入以色列时，千禧年主义者们认为在千禧年将会有一个被复兴的以色列国家，并且外邦的人们将会真实地进入其中。这一理解可在下列时间线上被说明：



The New Testament on these restoration prophecies
新约之于这些恢复预言

There are major problems with this understanding, however. First of all, these restoration prophecies were fulfilled in part when the Jews returned from the Babylonian captivity after the decree of Cyrus in about 538 B.C. During those years, Judah and Jerusalem were rebuilt and God granted a measure of prosperity and godliness to Israel.

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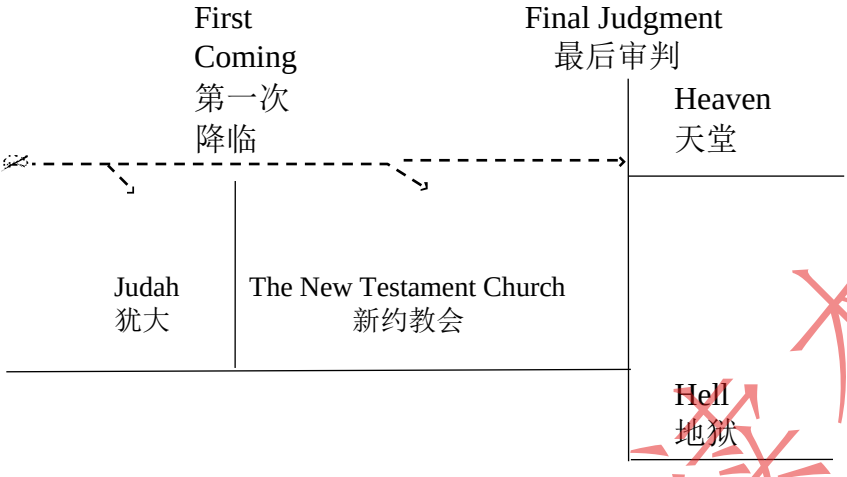
然而，这种理解存在着一些重大的问题。首先，这些恢复预言在大约主前 538 年当犹太人从巴比伦被掳归回的时候就部分实现了。在那些年里，犹大和耶路撒冷得到了重建，上帝给予了以色列一定程度的繁荣和敬神。

But more important, the New Testament clearly indicates that these restoration prophecies are fulfilled in connection with Jesus' first coming, the subsequent establishment of the Christian church, and the ultimate goal of heaven. The New Testament never indicates that these prophecies will be literally fulfilled in a thousand-year period separate from the church or heaven. Since the New Testament is inspired by the Holy Spirit, we know that it has the correct interpretation. The situation can be illustrated as follows:

但更重要的是，新约清楚地表明，这些恢复预言是在耶稣的第一次降临、随后基督教会的建立以及天堂的那最终目标中被应验的。新约从来没有表明，这些预言将会在脱离教会或天堂的、一千年的时间之中在字面义上被应验。由于新约是受圣灵启示而被写成的，我们知道它拥有正确的诠释。这种情况可以被说明如下：



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Amos 9 and Joel 2
阿摩司书第 9 章及约珥书第 12 章

One classic example of restoration prophecy is that of Amos 9:11,12 quoted in Acts 15:15-18. Amos 9:11-15 is typical.

关于复兴预言的一个经典例子是在使徒行传 15：15-18 中被引用的阿摩司书 9：11，12。阿摩司书 9：11-15 是一个典型。

"In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things.

"The days are coming," declares the LORD, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the
mountains and flow from all the hills. I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. I will plant Israel in their own land, never again to be uprooted from
the land I have given them," says the LORD your God.

"到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那破坏的建立起来，重新修造，像古时一样。 使以色列人得以东所余剩的，和所有称为我名下的国。" 此乃行这事的耶和华说的。

耶和华说，"日子将到，耕种的必接续收割的，踹葡萄的必接续撒种的。大山要滴下甜酒，小山都必流奶（原文作消化，见约珥书第三章十八节）。我必使我民以色列被掳的归回，他们必重修荒废的城邑居住，栽种葡萄园，喝其中所出的酒；修造果木园，吃其中的果子。 我要将他们栽于本地，他们不再从我所赐给他们的地上拔出来。" 这是耶和华你的神说的。

In Acts 15:15-18, James the brother of the Lord said that this passage was being fulfilled in the New Testament church, inasmuch as Gentiles were being brought into the church. By quoting in this way, the New Testament obviously indicates that the prophecy is not intended by God to be fulfilled literally. It is fulfilled spiritually in the New Testament church.

在使徒行传 15：15-18 中，主的弟兄雅各曾说到，这段经文已经在新约的教会中被应验了，就外邦的人们被带入了教会之中这点而

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言。通过这样地引用，新约明显地表明，这一预言并不是上帝想要在字面义上使之被应验的。这是在新约教会里、在属灵上被应验的。

Another superb example is Joel's Pentecost prophecy. Joel predicted that in the coming restoration, God would pour out his Spirit on all people (Joel 2:28). Peter on Pentecost indicated that this prophecy was fulfilled on that day as the New Testament church was beginning (Acts 2:16,17).

另一个极好的例子是约珥的五旬节预言。约珥曾预言在那要来的复兴之中，上帝将会把祂的灵浇灌在所有人身上（约珥书 2：28）。彼得在五旬节上曾指出，这个预言在新约教会开始的那一天被应验了（使徒行传 2：16，17）。

More examples

更多例子

In truth, a hundred examples could be given if desired. Here is a little chart of some additional Old Testament restoration prophecies, all of which are quoted or alluded to in the New Testament in reference to the church or heaven. A number of these are regularly quoted by millennialists as passages referring to the millennium, but that is not how they are understood by the writers of the New Testament.

事实上，如果需要的话，可以举出一百个例子。这里是一张小小的关于一些另外的旧约复兴预言的图表，所有这些都在新约中提到教会或天堂的时候被引用或暗示。千禧年主义者经常引用其中的一些段落来提及千禧年，但是新约的作者们却不是这样理解它们的。

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OT Prophecy 旧约预言	Used in NT in connection with the church 在新约中被使用时与教会相关	Used in NT in connection with heaven 在新约中被使用时与天堂相关
Isaiah 9:1-7 以赛亚书 9：1-7	Matthew 4:15,16 马太福音 4：15，16	
Isaiah 11:10 以赛亚书 11：10	Romans 15:12 罗马书 15：12	
Isaiah 25:8 以赛亚书 25：8		Revelation 7:17 启示录 7：17
Isaiah 40:3-5 以赛亚书 40：3-5	Luke 3:4-6 路加福音 3：4-6	
Isaiah 42:1-4 以赛亚书 42：1-4	Matthew 12:17-21 马太福音 12：17-21	
Isaiah 49:6 以赛亚书 49：6	Acts 13:47 使徒行传 13：47	
Isaiah 49:8 以赛亚书 49：8	2 Corinthians 6:2 哥林多后书 6：2	
Isaiah 49:10 以赛亚书 49：10		Revelation 7:16,17 启示录 7：16，17
Isaiah 52:7 以赛亚书 52：7	Romans 10:15 罗马书 10：15	
Isaiah 54:11,12 以赛亚书 54：11，12		Revelation21:11,18-21 启示录 21：11，18-21
Isaiah 60:19 以赛亚书 60：19		Revelation 21:23 启示录 21：23
Isaiah 61:1,2 以赛亚书 61：1，2	Luke 4:18-21 路加福音 4：18-21	
Isaiah 65:17 以赛亚书 65：17		2 Peter 3:13 彼得后书 3：13
Jeremiah 31:31-34 耶利米书 31：31-34	Hebrews 8:8-12 希伯来书 8：8-12	

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Ezekiel 37:27 以西结书 37：27	2 Corinthians 6:16 哥林多后书 6：16	Revelation 21:3 启示录 21：3
Ezekiel 47:1-12 以西结书 47：1-12		Revelation 22:1,2 启示录 22：1，2
Ezekiel 48:31-34 以西结书 48：31-34		Revelation 21:12,13 启示录 21：12，13
Hosea 1:10 何西阿书 1：10	Romans 9:26 罗马书 9：26	
Hosea 2:23 何西阿书 2：23	Romans 9:25 罗马书 9：25	
Joel 2:32 约珥书 2：32	Romans 10:13 罗马书 10：13	
Malachi 4:5,6 玛拉基书 4：5，6	Luke 1:17 路加福音 1：17	

Peter gave a powerful summary on Pentecost. He said, “All the prophets from Samuel on, as many as have spoken, have foretold these days” (Acts 3:24). He didn’t say that the prophets foretold a future earthly kingdom. They foretold the days of the New Testament church, established as a result of Christ’s first coming. Later Paul commented that “the fulfillment of the ages” had come upon him and his readers as 1st-century believers (1 Corinthians 10:11). Obviously the fulfillment of the ages didn’t have to wait for a future millennium. Without question, the focus of the New Testament is on Christ, the church, and heaven.

彼得对于五旬节给出了一个强有力的总结。他曾说到，“从撒母耳以来的众先知，凡说预言的，也都说到这些日子”（使徒行传 3：24）。他并没有说先知们曾预言了一个未来地上的王国。他们曾预言了那作为基督的第一次降临的结果而被建立的新约教会的那些日子。后来保罗曾评论到，在他以及他那些作为一世纪信徒的读者们那时，这“末世”已经来到了（哥林多前书 10：11）。很明显，末世并不

需要等待未来的一千年。毫无疑问，新约的焦点是在基督、教会以及天堂之上。

Since the New Testament applies the Old Testament restoration prophecies to the church and heaven and not to a thousand-year millennium on earth, it is fitting that we do the same. The church father Augustine gave an interpretive principle that is still recognized as valid today:

既然新约把旧约的恢复预言应用于教会与天堂之上，而不是地上的一千年之上，所以我们也这样做是合宜的。教父奥古斯丁曾提出了一个至今仍被认为有效的释经原则：

The New Testament is in the Old concealed;
The Old Testament is in the New revealed.97

新约被藏在那旧的之中；
旧约在那新的之中被启示出来。97

We read the Old Testament in light of the New Testament.
我们鉴于新约来阅读旧约。

Millennialism robs Christians of the comfort of Old Testament passages
千禧年主义从基督徒们那里夺走了那些旧约经文中的安慰

Here we come upon one practical danger of millennialism. If we interpret the Old Testament restoration prophecies as applying to a millennium and not to the church, then we rob ourselves of the faith-strengthening gospel of these prophecies. Then these prophecies give interesting information about the future and apply to different people in a different age. Then these prophecies don’t really say anything to us today.

在这里，我们遇到了千禧年主义的一个实际危险。如果我们把旧约的恢复预言诠释为应用于一千年，而不是教会，那么我们就从我们自己身上夺去了这些预言坚固信心的福音。然后这些预言给出了关于未来的有趣信息，并且会适用于不同时代的不同人。那么这些预言就会在今天对我们并没有任何意义。

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For example, many millennialists say that the saints in white robes referred to in Revelation 7:9 are saints from a future seven-year tribulation. They aren't saints from the current era of the New Testament church. Then Revelation 7, of course, should not have been used as the sermon text for my mother's funeral in 1980, and it should not be used for our comfort today. Millennialist Tim LaHaye wrote, "A well-intentioned but ill-advised chorus used to be sung in our Sunday schools: 'Every promise in the Book is mine, every chapter, every verse, every line. All are blessings of His love divine. Every promise in the Book is mine.' That chorus was wrong because every promise, every verse, and chapter are not ours. Much of the Bible is directed to Israel—past, present, and future."98

例如，许多千禧年主义者们称启示录 7：9 中提到的白袍圣徒们是未来七年灾难中的圣徒们。他们不是当代新约教会的圣徒。当然，那么启示录第七章不应该被用作 1980 年我母亲葬礼上的讲道经文，也不应该被用来安慰我们。千禧年主义者提姆·拉哈耶（Tim LaHaye）曾写到："我们的主日学校曾经唱过一首善意但欠考虑的合唱：'圣经中的每一个应许、每一章、每一节、每一行都是我的。所有的都是它神圣之爱的祝福。圣经中的每一个应许都是我的。'那合唱之所以是错误的，是因为每一个应许、每一节经文、每一章都不是给我们的。圣经中的大部分都是被指向以色列的——过去、现在和未来的。"98

We see that the danger of millennialism does not just involve a different time line for the end of the world. It does not just involve intricacies of New Testament interpretation. It is not just a matter of information about the future that is irrelevant for daily living. Rather, the false teaching of millennialism has serious consequences for the practical faith-life of Christians right now. One consequence is that it leads to a different understanding of large portions of the Old Testament. Tragically, through millennialism large portions of the Old Testament become off limits for application for New Testament Christians.

我们看到，千禧年主义的危险不仅仅涉及到一条关于世界末日的不同时间线。它不仅仅涉及新约诠释的错综复杂。它不仅仅是一个与日常生活无关的关于未来信息的问题。更准确地说，千禧年主义者的

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假教导对现在的基督徒们的实际信仰生活造成了严重的后果。其中一个后果是，它导致了一种对于旧约大部分内容的不同理解。可悲的是，通过千禧年主义，旧约的大部分内容成了新约基督徒应用的禁区。

Millennialism takes away the imminency of judgment day
千禧年主义拿走了审判日的迫切性

We can see another danger for our faith-life from millennialism when we look at the time lines in this chapter. Millennialism takes away the imminency of judgment day. If there is a thousand-year period before the final judgment and we are not at the end of that thousand years, then judgment day cannot come today or tomorrow.

当我们查看本章里面的时间线时，我们可以看到千禧年主义对我们信仰生活的另一个危险。千禧年主义拿走了审判日的迫切性。如果在最后审判之前有一段一千年的时期，并且我们现在并不是在那一千年的末尾，那么审判日将不会在今天或者明天来到。

Subsequent chapters of this book will show that there are many different varieties of millennialism, including postmillennialism and premillennialism. No millennialist of any sort, however, could get up in the morning with the expectation that the Lord's great final day of judgment could happen on that day. The millennium inevitably puts judgment day off into the future.

本书后面的那些章节将会展示千禧年主义中有许多不同的种类，包括后千禧年主义与前千禧年主义。然而，任何形式的千禧年主义者都不可能在早晨起床的时候，期待主那伟大的最后审判日会在那一天到来。千禧年不可避免地将审判日推迟到了未来。

This has significant consequences for one's faith and life. This means that if we don't repent today, it isn't that big a deal. There will always be tomorrow. If we are struggling under a painful load, we can't hope for Jesus to appear in the clouds to bring relief. His coming is a long way off. The sense of urgency and the comfort that God intends with the message of judgment day is thereby lost.

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这对一个人的信仰和生活有着巨大的影响。这意味着如果我们今天不悔改，也没什么大不了。总是会有明天。如果我们在一种痛苦的重担下挣扎，那么我们就不能盼望耶稣在云中出现给我们带来解脱了。祂的再来还要很长一段时间。上帝藉着审判日的信息想要让我们怀有的紧迫感和安慰，也因此而失去了。

Millennialism takes the focus off the church and heaven
千禧年主义转移了对于教会和天堂的焦点

Finally, there is another significant danger uncovered in this chapter: millennialism tends to take the focus of faith and life off the church and heaven and to put it on an earthly kingdom of limited duration. Millennialist author Charles C. Ryrie admitted about his system, “The entire program culminates, not in eternity but in history, in the millennial kingdom of the Lord Christ. This millennial culmination is the climax of history and the great goal of God’s program for the ages.”99Heaven seems to be an afterthought. One has to ask: What is so attractive about such a millennium in contrast to heaven?

最后，本章还揭示了另一个重大的危险：千禧年主义倾向于将信仰和生活的焦点从教会和天堂转移到一个有限的地上国度之上。千禧年主义者作家查尔斯 C.赖里（Charles C. Ryrie）曾对于他的体系承认到，“这整个计划方案不是在永恒之上，而是在历史上、在主基督的千禧年国度上达到高潮。这个千禧年的高潮是历史的高潮，也是上帝对于时代的计划方案的伟大目标。”99 天堂似乎是一种事后的想法。人们不禁要问：与天堂相比，这样一个千年到底哪里如此诱人呢？

Really, this error is no different than the error of many at the time of Jesus’ first coming. Many Jews were looking for a bread king and a revitalized Jewish nation. They weren’t looking for a spiritual king who would bring forgiveness of sins and heaven. Jesus had to rebuke them (John 6:26,27). Jesus made it clear: “The kingdom of God does not come with your careful observation, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is within you” (Luke 17:20,21). Later Jesus said, “My kingdom is not of this world” (John 18:36). We need

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to ask ourselves: What are we expecting from Jesus? Are we looking for the forgiveness of sins and heaven or an earthly kingdom?

真的，这个错误和耶稣第一次降临时许多人的错误并没有什么不同。许多犹太人那时都在寻找一位给人带来面包并复兴犹太民族的王。他们并不是在寻找一位能带来罪的赦免以及天堂的属灵之王。耶稣不得不责备他们（约翰福音 6：26，27）。耶稣曾说得很清楚："神的国来到，不是眼所能见的。人也不得说，'看哪，在这里。'"看哪，在那里。'因为神的国就在你们心里"（路加福音 17：20，21）。后来耶稣说到，"我的国不属这世界"（约翰福音 18：36）。我们需要问我们自己：我们对耶稣有什么样的期待？我们是在寻求罪的赦免和天堂呢？还是一个地上的国度呢？

Hebrews 11 tells us about the Old Testament heroes of faith. It says about them: "They admitted that they were aliens and strangers on earth. . . . They were longing for a better country—a heavenly one" (verses 13,16). May our faith be patterned after theirs.

希伯来书第 11 章告诉了我们关于旧约中的那些信仰英雄们的故事。它是这样描述他们的："（他们）承认自己在世上是客旅，是寄居的……他们却羡慕一个更美的家乡，就是在天上的"（希伯来书 11：13，16）。愿我们的信心可以追随他们的榜样。

Oh, where shall joy be found?
Where but on heav'nly ground?
Where the angels singing
With all his saints unite,
Sweetest praises bringing
In heav'nly joy and light.
Oh, that we were there!
Oh, that we were there!
噢，哪里能找到喜乐呢？
除了在天堂，还有什么地方呢？
天使在那里歌唱，
与祂的圣民们一同，

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甜蜜的赞美传达着
属天的快乐与光明。
噢，要是我们在那儿就好了！
噢，要是我们在那儿就好了！

Text: Anonymous Latin author (c. 1300) (CW 34:4)
文本：匿名拉丁作者（约 1300 年）（基督徒敬拜 34：4）

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Postmillennialism
后千禧年主义

Please be warned. We enter into a complicated labyrinth as we enter into the world of millennialism. In millennialism there is a dizzying diversity of positions. We are faced with a dictionary full of jargon that is foreign to the uninitiated. It's not easy going. But millennialism is in the homes of countless present-day conservative Christians, as is evident when one shops in a Christian bookstore, listens to Christian radio, or watches Christian television. So it is good to be informed and to be ready to talk with our Christian friends about this subject.

请小心。当我们进入那千禧年主义的世界时，我们进入了一个复杂的迷宫。在千禧年主义之中，存在着令人眼花缭乱的方位的多样性。我们面对的是一本充满行话的词典，对于外行人来说是陌生的。这并不容易。但是千禧年主义存在于当今无数保守派基督徒的家中，当一个人在基督教书店购物、听基督教广播或者看基督教电视节目的时候，这点就可以被明显看出。因此，能知晓并准备好与我们的基督徒朋友谈论这个话题是一件好事。

As we look at the different varieties of millennialism, we will start in this chapter with the type that is perhaps the easiest to understand—*postmillennialism*. This also is the type of millennialism that is closest in some respects to the teachings of conservative Lutheranism.

当我们在查看千禧年主义的不同种类时，在本章我们将从可能最容易被理解的一种类型开始——*后千禧年主义（postmillennialism）*。这也是在某些方面最接近保守派路德宗教义的千禧年主义。

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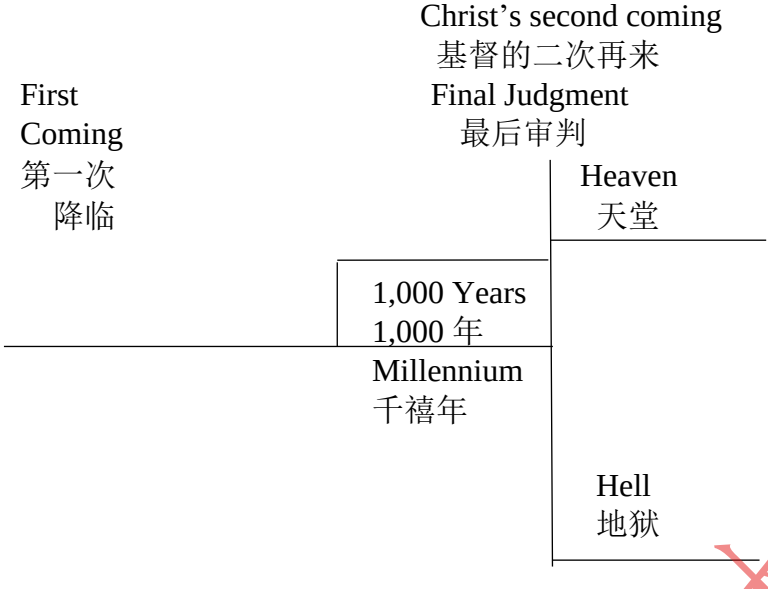
The idea of postmillennialism
后千禧年主义

The Latin word *post* means “after,” so postmillennialism is the teaching that Christ will return in his second comingafter the millennium. There will be a thousand-year period of prosperity on earth, and then Jesus will return for the final judgment when the thousand years are finished. The teaching looks like this on the time line:

拉丁语*“post”*的意思是“之后”，因此后千禧年主义是指基督将在千禧年之后二次再来的教导。地上将会有一千年的繁荣时期，然后当这一千年结束的时候，耶稣将会再来施行那最后的审判。在时间线上，这种教导看起来是这样的：



Postmillennialists believe that during the millennium prior to Christ’s second coming, there will be a gradual Christianization of the world. Jesus told his followers to “go and make disciples of all nations” (Matthew 28:19), and postmillennialists expect that this will happen. Evil will be reduced to negligible proportions, righteousness and peace will flourish, and there will be material prosperity as well.

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后千禧年主义者们相信，在基督二次再来之前的一千年里，世界将会逐渐被基督教化。耶稣曾告诉祂的跟随者们“去使万民成为祂的门徒”（马太福音 28：19），后千禧年主义者们期待这将会发生。邪恶将被减少到一些微不足道的比例，公义和平安将兴旺发展，并且也将会有物质上的繁荣。

Postmillennialists are not able to pinpoint when the millennium begins, since it does not begin with any big event. Some say that we are in the midst of it now, as one can sense that the world has gradually been getting better. Others say that we are still laying the foundation. In addition, some postmillennialists do not take the thousand years literally, so the millennium may be longer, maybe even including the entire New Testament era.

后千禧年主义者们无法确定千禧年是从何时开始的，因为它并不是由任何一件重大的事件开始的。有人说，我们现在正处于这种情况之中，因为人们可以感觉到，世界正在逐渐变得更好。也有人说，我们还在打基础。此外，有些后千禧年主义者们并不按字面义来理解这一千年，所以这一千年可能会更长，甚至可能包括整个新约时代。

Needless to say, postmillennialists are optimists. Loraine Boettner wrote, “Historical perspective and simple observation of world conditions should make it clear to everyone that the world is getting better. If we compare conditions today with those that existed at the time of Christ, we see that there has been marvelous progress.”100Postmillennialists point to the geographic spread of the Christian church, the widespread dissemination of the Bible, the increased number of Christian schools, and the high standard of living in many places. Postmillennialists are also socially and politically active, because they want to help bring in the “golden age.”

不用说，后千禧年主义者们都是乐观主义者。洛雷恩·伯特纳（Loraine Boettner）曾写到：“从历史的角度和对这个世界状况的简单观察来看，每个人都应该清楚，这个世界正在变得越来越好。如果我们把今天的状况与基督时代的状况相比，我们就会发现已经有了了不起的进步。”100 后千禧年主义者们指出了基督教会的地理分布、圣经的广泛传播、基督教学校数量的增多，以及许多地方生活水

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平的提高。后千禧年主义者们在社会和政治上也很活跃，因为他们想帮助引入那“黄金时代”。

The history of postmillennialism
后千禧年主义的历史

Some historians point to Daniel Whitby (1638–1726) and Jonathan Edwards (1703–1758) as early proponents of postmillennialism. What is important to know, however, is that postmillennialism was the leading viewpoint among Protestants during the latter part of the 1700s, throughout the 1800s, and into the early portion of the 1900s. This optimistic worldview fit well with the Age of Enlightenment, which championed scientific and technological progress. It also fit well with American optimism, and it may have had a role in America’s desire to eliminate slavery and alcohol use. Some saw America as a leader in setting up the kingdom of God on earth. Postmillennialism also dovetailed with the imperialism of the 1800s and the worldwide mission movement. Preachers who espoused postmillennialism include Charles Spurgeon, Charles Hodge, and Benjamin Warfield.

一些历史学家们指出，丹尼尔·惠特比（Daniel Whitby, 1638-1726）和乔纳森·爱德华兹（Jonathan Edwards，1703-1758）是后千禧年主义的早期支持者。然而，要知道的重要的事是，后千禧年主义曾是 18 世纪后半段、整个 19 世纪以及 20 世纪在新教徒们中间的主要观点。这种乐观的世界观非常符合那个倡导科技术进步的启蒙时代。它也很符合美国的乐观主义，并且它可能在美国渴望废除奴隶制和饮酒这两个方面发挥了作用。有些人认为美国是在地上建立神的国度的领导者。后千禧年主义也与 19 世纪的帝国主义和全球宣教运动相吻合。信奉后千禧年主义的讲道者们包括查尔斯·司布真、查尔斯·霍奇和本杰明·沃菲尔德。

The bubble burst for postmillennialism in the 20th century when the world was torn apart by two devastating world wars. It became evident that maybe the world wasn’t getting better after all. Still, postmillennialism exists to this day, and it has recently received a shot in the arm through Christian Reconstructionism and Theonomy.

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20 世纪，当世界被两次毁灭性的世界大战撕裂的时候，后千禧年主义的泡沫破裂了。也许这个世界根本没有变得更好这一点，变得很明显了。尽管如此，后千禧年主义仍然存在到了今天，而且最近通过基督教重建主义（Christian Reconstructionism）以及神律论（Theonomy），它被注射了一剂强心针。

Current manifestations of postmillennialism
后千禧年主义当今的那些表现形式

Some observers have noted a resurgence of postmillennialism recently through a new movement called Christian Reconstructionism. This movement seeks to "reconstruct" the institutions and governments of the world according to biblical guidelines. The movement wants Old Testament law to be implemented in modern society, and it uses education and social action to push toward that goal.

一些观察人士注意到，最近一场名为"基督教重建主义"（Christian reconstrucism）的新运动让后千禧年主义复苏了。这一运动试图根据圣经的一些指引来"重建"世界机构与政府。该运动想要旧约律法在现代社会中被贯彻，并且使用教育和社会行动来推动这一目标的实现。

Closely related is a movement called Theonomy. The word theonomy comes from the Greek words theos meaning "God" and nomos meaning "law." Theonomy would like to eliminate the separation between church and state. It would like the government to establish the Mosaic Law code as the civil law of the country.

与之密切相关的是一场被称作神律论的运动。*"神律论"*一词来自意为*"神"*的希腊词 *theos* 以及意为*"律法"*的希腊词 *nomos*。神律论想要消除教会和国家之间的分离。它希望政府将摩西律法确立为国家的民事法。

Needless to say, these are radical forms of postmillennialism. They present a social gospel, interested more in building a better world on earth than in converting souls to saving faith in Jesus. But they flow naturally out of the worldview of postmillennialism, which is always trying to create heaven on earth.

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不用说，这些都是后千禧年主义的激进形式。他们宣扬一种社会福音，更感兴趣的是在地上建立一个更美好的世界，而不是使灵魂回转归入对耶稣救恩的信心之中。但它们是后千禧年主义世界观被意料之中的流露，后千禧年主义总是试图创造人间天堂。

What about the Bible's predictions of tribulation and evil?
圣经中关于苦难和邪恶的预言又如何呢？

Perhaps the first question that comes to mind when learning about postmillennialism is this: What about all the Bible passages that predict evil and trouble on earth up until the end, with relatively few people remaining faithful to the Lord? One can find many such passages. Here is a short list:

当我们学习后千禧年主义时，脑海中浮现的第一个问题可能是：圣经中所有预言直到末日地上的邪恶和患难都将持续下去以及相对较少的人依然忠于主的那些章节，又当如何被理解呢？人们可以找到许多这样的经文段落。以下是一个简短的清单：

- "Small is the gate and narrow the road that leads to life, and only a few find it" (Matthew 7:14).
- "引到永生，那门是窄的，路是小的，找着的人也少。"（马太福音 7：14）。
- "When the Son of Man comes, will he find faith on the earth?" (Luke 18:8).
- "人子来的时候，遇得见世上有信德吗？"（路加福音 18：8）。
- "In this world you will have trouble"(John 16:33).
- "在世上你们有苦难"（约翰福音 16：33）。
- "We must go through many hardships to enter the kingdom of God" (Acts 14:22).
- "我们进入神的国，必须经历许多艰难 "（使徒行传 14：22）。
- "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons" (1 Timothy 4:1).

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- “圣灵明说，在后来的时候，必有人离弃真道，听从那引诱人的（邪）灵，和鬼魔的道理”（提摩太前书 4：1）。
- “There will be terrible times in the last days” (2 Timothy 3:1).
- “你该知道，末世必有危险的日子来到”（提摩太后书 3：1）。
- “Everyone who wants to live a godly life in Christ Jesus will be persecuted” (2 Timothy 3:12).
- “凡立志在基督耶稣里敬虔度日的，也都要受逼迫”（提摩太后书 3：12）。

The explanations of postmillennialists may vary. Many are quick to say that the spread of the gospel will be gradual and will be accompanied by difficulties along the way. There is a tendency, however, to look upon tribulation passages like these as referring to the days of the apostles and the early church and not to the church of all times. Postmillennialists lean, at least to a degree, on what can be called *preterism*.

后千禧年主义者们的解释可能各不相同。许多人很快会说，福音的传播将会是渐进的，在整个过程中将伴随着不少困难。然而，有一种倾向，把这些苦难看作是在指代使徒们和早期教会的日子，而不是所有时期的教会。后千禧年主义者们至少在一定程度上倾向于所谓的*末世预言实现论*（ *preterism*）。

Preterism

末世预言实现论

Preterism is a term given to the belief that the prophecies of the New Testament were fulfilled in the 1st century. The Latin word *praeter* means *“past.”* So preterism teaches a past fulfillment of Bible prophecy.

*末世预言实现论*是一个术语，指相信新约的那些预言在公元一世纪就应验了的一种信仰。拉丁语单词 *praeter* 的意思是*“过去”*。因此，末世预言实现论教导的是圣经预言的已经被应验。

In recent years a radical strain of preterism has arisen. Full preterists believe that all the prophecies of the New Testament, including the prophecies of the second coming, were fulfilled by A.D. 70. They make much of the destruction of Jerusalem in A.D. 70 as a watershed, epoch-making event. In their minds, this event marked the end of the

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Mosaic Covenant and ushered in the new heaven and the new earth. They say that this event was the fulfillment of Christ's promise to come "soon." They even say that the resurrection of the dead took place at A.D. 70, imperceptibly to people on earth. There is an International Preterist Association with an Internet Web site where these ideas are promoted.

近年来出现了一种激进的末世预言实现论。完全末世预言实现论者们相信新约的所有预言，包括二次再来的预言，都已经在主后 70 年被应验了。他们把公元 70 年耶路撒冷的被毁视为一个分水岭，一个划时代的事件。在他们的脑海中，这一事件标志着摩西之约的结束，并迎来了新天新地。他们称这一事件是基督对于"快来"的应许的应验。他们甚至称死人复活已经在主后 70 年以对地上的人而言不知不觉的方式发生了。有一个国际末世预言实现论者协会，他们拥有一个互联网站，而这些思想就在这个网站上被推广。

A milder form of preterism, called partial preterism, says that Christ will still come again at the end of time for the final judgment and the resurrection of the dead. But the New Testament prophecies of tribulation and hardship were fulfilled by A.D. 70. It would be fair to say that most postmillennialists of the past held to some sort of partial preterism like this.

另一种较温和的末世预言实现论，被称为部分末世预言实现论，它称基督在末日审判和死人复活的时候仍会再来，但是新约中关于苦难和艰难的那些预言在主后 70 年已经被应验了。过去的大多数后千禧年主义者都持有类似这样的部分末世预言实现论，我们这样评论并不欠妥。

The center of the debate—Matthew 24
这一争论的中心——马太福音第 24 章

The issue comes to a head with the interpretation of Matthew 24. Call to mind again the context and content of this chapter. Jesus and the disciples had been in Jerusalem and had seen the impressive buildings there. Jesus remarked that the buildings would all be thrown down. The disciples asked, "When will this happen, and what will be the sign of

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your coming and of the end of the age?" (Matthew 24:3). Then Jesus responded with his eschatological discourse. We do well to look closely at this discourse.

这一问题在对于马太福音第 24 章的诠释中达到了高潮。请再想一想这章的上下文以及内容。耶稣和门徒们曾在耶路撒冷，并且看到了那里的那些宏伟建筑。那时耶稣说到所有的那些建筑都将会被推倒。门徒们问祂说，“什么时候有这事？你降临和世界的末了，有什么预兆呢？”（马太福音 24：3）。然后耶稣用祂的末世论论述给予了回应。我们最好仔细地研究这一论述。

Jesus first gives a list of things that will happen before the end. He says there will be false Christs, wars, famines, earthquakes, persecution, and apostasy. But the gospel will be preached everywhere (Matthew 24:4-14).

耶稣首先列出了一系列在末日之前将会发生的事情。祂说将来会有假基督、战争、饥荒、地震、迫害以及背教。但是福音将会被传遍各处（马太福音 24：4-14）。

Then he speaks about a period of great distress when there will be an "abomination that causes desolation":

然后祂谈到了一个大灾难的时期，那时将有一个“引起荒凉的可憎者”（和合本译作“行毁坏可憎的”）：

So when you see standing in the holy place "the abomination that causes desolation," spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains. Let no one on the roof of his house go down to take anything out of the house. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequaled from the beginning of the world until now—and
never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. (Matthew 24:15-22)

你们看见先知但以理所说的，那行毁坏可憎的站在圣地。（读这经的人须要会意）。 那时，在犹太的，应当逃到山上。 在房上的，不要下来拿家里的东西。在田里的，也不要回去取衣裳。当那些日子，怀孕的和奶孩子的有祸了。你们应当祈求，叫你们逃走的时候，不遇见冬天，或是安息日。因为那时必有

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大灾难，从世界的起头，直到如今，没有这样的灾难，后来也必没有。 若不减少那日子，凡有血气的，总没有一个得救的。只是为选民，那日子必减少了。（马太福音 24：15-22 ）

Next Jesus speaks of cosmic cataclysm and of his own return in the clouds:

接下来耶稣谈到了那宇宙性的大灾难以及祂自己在云中的再来：

Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken." At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will
mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. (Matthew 24:29-31)

那些日子的灾难一过去，日头就变黑了，月亮也不放光，众星要从天上坠落，天势都要震动。那时，人子的兆头要显在天上，地上的万族都要哀哭。他们要看见人子，有能力，有大荣耀，驾着天上的云降临。 祂要差遣使者，用号筒的大声，将祂的选民，从四方，从天这边到天那边，都招聚了来（方原文作风）。 （马太福音 24：29-31 ）

Finally Jesus gives this notice: "When you see all these things, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened" (Matthew 24:33,34).

最后，耶稣通告说："你们看见这一切的事，也该知道人子近了，正在门口了。我实在告诉你们，这世代还没有过去，这些事都要成就"（马太福音 24：33，34）。

Preterists find fulfillment in A.D. 70

末世预言实现论者们找到的主后 70 年时的应验

Preterists say that everything in these verses was fulfilled in the destruction of Jerusalem in A.D. 70 and the years preceding. The "abomination of desolation" in the holy place refers to the Roman armies surrounding Jerusalem (Luke 21:20). The "great distress" refers to the intense suffering put upon the Jewish people, during which some

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1,100,000 Jews died according to the Jewish historian Josephus (37–c.100).101

预言家们说，在主后 70 年及之前的几年里，耶路撒冷被毁，这段经文中的一切都已被应验了。圣地的那位“引起荒凉的可憎者”指的是那些包围耶路撒冷的罗马军队（路加福音 21：20）。根据犹太历史学家约瑟夫（Josephus，37–约 100 年）的说法，那“大灾难”指的是犹太人所遭受的巨大的苦难，在此期间约有 110 万的犹太人死去了。101

Even the items that are commonly understood to refer to Christ’s second coming on judgment day are taken by preterists to have been fulfilled by A.D. 70. The signs of the end such as wars, earthquakes, and famines are understood by preterists to have happened in the time before A.D. 70. The darkening of the sun, moon, and stars is understood not to be literal, but figurative. The destruction of Jerusalem was such a horrendous event that all of nature was upset, so to speak. What about angels gathering the elect “with a loud trumpet call”? This refers to messengers from God converting people with the gospel. What about Christ “coming on the clouds of the sky”? That is what happened when the Romans destroyed Jerusalem. For preterists, the “end” in this chapter is not the end of the world, but rather the end of the Mosaic Covenant. The preterist understanding of Matthew 24 is illustrated on this time line:

甚至那些通常被认为是指代在审判日基督的二次再来的术语，也被末世预言实现论者们认为是在到主后 70 年的时候被应验的。末日的那些预兆，如战争、地震和饥荒，都被末世预言实现论者们理解成是在主后 70 年之前已经发生了的。太阳、月亮和众星的变暗被理解为不是字面意上的，而是比喻义。耶路撒冷的被毁是如此可怕的一件事，可以说，以至于大自然中的所有都乱套了。那么“用号筒的大声”聚集选民的天使们又怎么样呢？这里指的是以福音使人归信的上帝的使者们。那基督“驾着天上的云降临”呢？这是当罗马人摧毁耶路撒冷时所发生的事情。对于末世预言实现论者们来说，这一章里面的“末日”并非这个世界的末日，而是摩西之约的结束。末世预言论者对马太福音第 24 章的理解在以下这条时间线上可以被说明：

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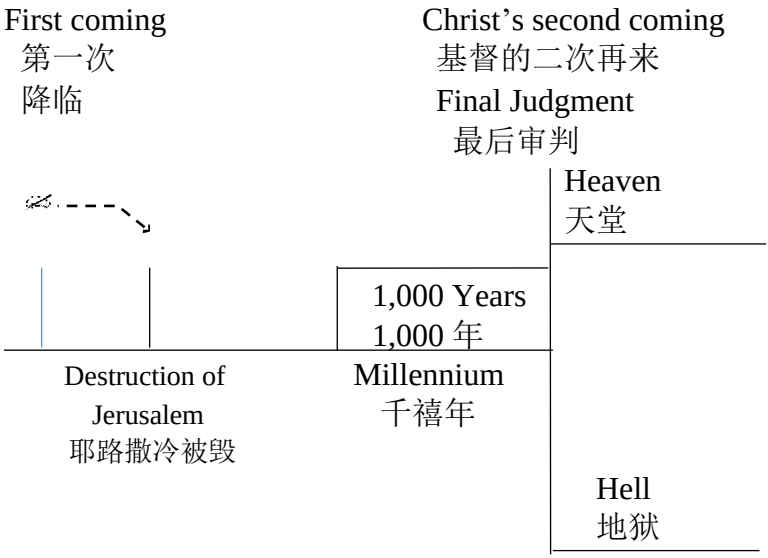

What drives preterists to take this interpretation? As much as anything, it is Matthew 24:34, where Jesus says, "I tell you the truth, this generation will certainly not pass away until all these things have happened." According to preterists, this statement demands that people from the time of Christ would be alive at Christ's coming on the clouds. So Christ's coming on the clouds must refer to the destruction of Jerusalem in A.D. 70.102

是什么驱使末世预言实现论者们做出这样的诠释的呢？主要来说，耶稣在马太福音 24：34 这里说到，“我实在告诉你们，这世代还没有过去，这些事都要成就。” 根据末世预言实现论者们的说法，这一陈述要求基督时代开始的人们会在基督驾云降临时活着。所以基督在云中的降临一定是指主后 70 年耶路撒冷的被毁。102

With this understanding of Matthew 24, postmillennialists obviously are not troubled by any terrible signs of the end in this chapter. War, persecution, and distress will not typify the world at the end. Rather, these calamities typified life prior to A.D. 70. Here is a very significant

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difference in the teaching of the end times. With this understanding, there are no signs to warn us of the second coming of Christ. The Bible's predictions of distress and trouble do not apply to Christians afterA.D. 70. According to postmillennialists, Christians today have no reason to expect trials and tribulations as they await judgment day.

带着对马太福音第 24 章的理解，后千禧年主义者们显然没有被这一章中任何可怕的末日预兆所困扰。战争、逼迫和苦难不会成为末后世界的特征。相反，这些灾难是主后 70 年以前的典型生活特征。在末世的教导中，这是极其不同的一点。带着这样的理解，就没有那些警告我们基督二次再来的预兆了。圣经对苦难和患难的预言不适用于主后 70 年之后的基督徒们。根据后千禧年主义者们的说法，当今天的基督徒们在等待审判日时，他们并没有理由预期试炼与苦难。

The proper understanding of Matthew 24
对于马太福音第 24 章的正确理解

Admittedly, the eschatological discourse of Jesus in Matthew 24 has some statements that fit with the destruction of Jerusalem in A.D. 70. Jesus talked about fleeing Judea to the mountains. But the discourse also has statements that most naturally fit with judgment day. Jesus said that he will come on the clouds and that the angels will gather the elect while the trumpet is blaring. Christian interpretation traditionally has understood Jesus to be weaving together thoughts of both Jerusalem's destruction and judgment day in this discourse, "like two strands spun together to form a single thread."103

诚然，马太福音第 24 章中耶稣的末世论论述中的一些陈述是与主后 70 年耶路撒冷的被毁相符的。耶稣谈到从犹太逃到山上。但是这篇论述也有一些非常自然地符合审判日的陈述。耶稣说到，祂将会驾云降临，天使们会在号筒被大声吹响的时候聚集选民们。传统上，基督教的诠释认为，在这篇论述中，耶稣将耶路撒冷的被毁与审判日的想法交织在了一起，"就像两条线缠绕在一起，形成了一条线一样。"103

For prophecy to have multiple fulfillments is commonplace in the Bible. God promised to David that he would have offspring who would

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build a house for God (2 Samuel 7:12,13). The Bible itself indicates that this prophecy was partially fulfilled in Solomon (1 Chronicles 22:6-10; 2 Chronicles 6:7-10) and in subsequent kings (Psalm 89:29-32). It was completely and ultimately fulfilled in Jesus Christ (Luke 1:31-33).

预言在圣经中有多层应验是很常见的。上帝曾应许大卫，他会有一位为上帝建造殿宇的后裔（撒母耳记下 7：12，13）。圣经自身表明这个预言在所罗门（历代志上 22：6-10；历代志 6：7-10）以及之后的一些王（诗篇 89：29-32）身上被部分地应验了。这一切最终在耶稣基督里完全地被应验了（路加福音 1：31-33）。

It is also commonplace in the Bible for prophecies of the future to have separate but similar events put together in one prophecy. This is sometimes referred to as the “prophetic perspective.” It’s like looking at a mountain range from a distance. You can see numerous peaks, but you don’t know about the miles that separate them until you get close.

在圣经之中，对那些对于未来的预言而言，将一些不同但相似的事件放在一个预言之中，是一件很常见的事。这有时被称为那“先知的视角”（prophetic perspective）。这就像从远处看一群山脉一样。你可以看到许多山峰，但直到你靠近之前，你都无法知道它们彼此之间的距离。

For example, the Old Testament prophets did not distinguish between the first and second comings of Jesus. They looked ahead and saw that God would send a Savior to do everything necessary to bring about complete salvation. They didn’t know that there would be a first coming followed by a second coming sometime later. They saw it all together as one package. In Malachi 4:1-6, we can see a prophecy that has to do with the first coming (Elijah) mixed in with thoughts about the second coming (burning judgment). One can also compare Joel 2:28-32, which puts Pentecost and judgment day together.

例如，旧约的先知们并没有在耶稣的第一次和第二次降临之间作出区分。他们朝前看，并且看到了上帝将会差遣一位救主来做一切实现完全救恩的事。他们并不知道会有第二次降临在第一次降临之后。他们把它们看作了一个整体。在玛拉基书 4：1-6 之中，我们可以看到一个与第一次降临（以利亚）有关的预言，夹杂着对第二次降临（烈

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火审判）的想法。你也可以比较一下约珥书 2：28-32，这段经文把五旬节和审判日放在了一起。

Therefore, it would not be strange for Jesus to blend a prophecy about the destruction of Jerusalem together with a prophecy about judgment day. The destruction of Jerusalem was a type or a foreshadowing of judgment day, and the disciples had asked about both. This is how Christian interpreters have traditionally understood Matthew 24. Martin Luther said that Jesus “cooks both into one soup.”104

因此，对耶稣来说，将耶路撒冷被毁的预言与审判日的预言混合在一起并不奇怪。那时耶路撒冷的被毁是审判日的一种类型或预表，并且对于这两件事，门徒们都予以了询问。这就是基督教诠释者们传统上对于马太福音第 24 章的理解。马丁·路德曾说耶稣“把两者都煮成一碗汤。”104

So the signs of verses 4-14 may have been in evidence to a degree prior to the destruction of Jerusalem. Still, they are associated in Jesus’ own words with the “end,” meaning the end of the world. The “abomination of desolation” and the “great distress” may refer in a preliminary way to events associated with the destruction of Jerusalem. Yet they also find fulfillment in the Antichrist and the troubles of the end times. In verses 29-31, one does not need to resort to forced explanations in regard to the sun going dark, Jesus returning on the clouds, and the trumpet sounding. These can be understood literally in reference to judgment day.

所以，第 4-14 节的这些预兆，在耶路撒冷被毁之前，就已经在一定程度上显而易见了。尽管如此，它们还是与耶稣自己口中的“末日”，即世界末日被联系在了一起。“那引起荒凉的可憎者”以及“大灾难”可能在初步意义上指的是与耶路撒冷被毁有关的事件。然而，它们也在那敌基督者和末世的各样患难中被应验了。 在第 29-31 节中，一个人不需要诉诸于对于太阳变黑、耶稣在云中再来以及号筒响声的强解。这些可以从字面上被理解为是在说审判日。

This understanding can be illustrated as follows on this time line:

这一理解可以在以下这条时间线上被加以说明：

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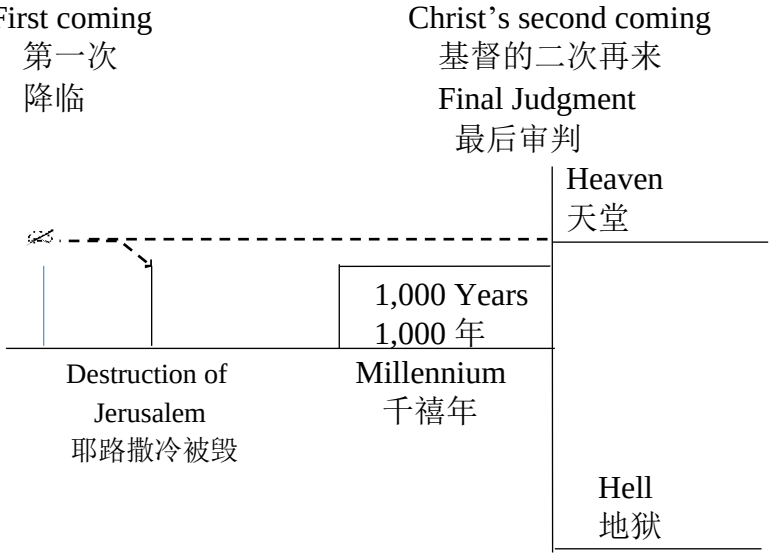

What about Matthew 24:34?
马太福音 24：34 又如何呢？

But what about Matthew 24:34? Jesus says, "I tell you the truth, this generation will certainly not pass away until all these things have happened." Doesn't this imply that people alive at Jesus' time would see his second coming on judgment day?

但是马太福音 24：34 呢？耶稣说，"我实在告诉你们，这世代还没有过去，这些事都要成就。"这难道不是意味着，那时，那些在耶稣时代活着的人会在审判日看到祂的二次再来吗？

The best explanation, I think, is that some people of Jesus' generation would see the signs of the end and also the destruction of Jerusalem in A.D. 70, but not judgment day itself. Look at the previous verse. Jesus says, "When you see all these things, you know that it is near, right at the door." In this verse, "all these things" does not include judgment day, because judgment day is said to be "near, right at the door." So also in verse 34, "all these things" refers to the signs of the end and the destruction of Jerusalem. These would be seen by some of Jesus' contemporaries.

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我认为，最好的解释是，耶稣那一代的一些人将会看到末日的预兆，也看到主后 70 年耶路撒冷的被毁，但不会看到审判日本身。看一下前面的一节经文，耶稣说到，“你们看见这一切的事，也该知道人子近了，正在门口了。”在这一节中，“这一切的事”并不包括审判日，因为审判日被说成是“近了，正在门口了”。因此，同样在第 34 节中，“这一切的事”（和合本翻译为“这些事都”，原文两处用了同样的词）也指的是末日的那些预兆以及耶路撒冷的被毁。这些预兆将会被一些耶稣那个时代的人看到。

There are two other passages in the gospels where Jesus says something that could be interpreted to mean that people of his generation would be alive at the end. One passage is Matthew 16:28: “I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.” The other is Matthew 10:23: “When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes.”

福音书中还有另外两段，在那里耶稣说的一些话可能会被诠释为：祂这一代的人在末日的时候还会活着。马太福音 16：28 说：“我实在告诉你们，站在这里的，有人在没尝死味以前，必看见人子降临在祂的国里。”另一个是马太福音 10：23：“有人在这地方逼迫你们，就逃到那城里去。我实在告诉你们，以色列的城邑，你们还没有走遍，人子就到了。”

These two passages have been explained in numerous ways that are in harmony with the rest of Scripture. One does not need to assume that Jesus was referring to his coming on judgment day. One explanation is that Jesus was referring to “the great events that would take place at Jerusalem,”105including his death and resurrection and the sending of the Holy Spirit. Remember that Jesus said in connection with the sending of Holy Spirit, “I will not leave you as orphans; I will come to you” (John 14:18).

这两段已经被人们以许多不同的、与圣经的其它部分和谐一致的方式解释了。我们不需要认为耶稣指的是那在审判日的时候的祂的降临。一种解释是，耶稣指的是“那些将会在耶路撒冷发生的重大事件”，

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包括祂的死亡、复活以及圣灵的被差派。请记得，耶稣说的时候是把将之和圣灵的被差派联系在一起的，“我不撇下你们为孤儿；我必到你们这里来”（约翰福音 14：18）。

Postmillennialism presents one side of the story
后千禧年主义呈现了故事的一面

So how is postmillennialism to be evaluated?

因此，后千禧年主义应当如何被评估呢？

If postmillennialists were to say that the thousand years of Revelation 20 is equivalent to the New Testament era, their time line for the end would look the same as the biblical, conservative Lutheran time line. If they did not exaggerate the claims for the millennium but simply looked for the spread of the church in the millennium, they would not be far from the truth. Such millennialism is sometimes referred to as “subtle chiliasm” and has not received the same condemnation as other forms of millennialism.

如果后千禧年主义者们说启示录第 20 章里面的一千年相当于新约时代，那么他们关于末日的时间线看起来就像合乎圣经的保守路德宗的时间线一样了。如果他们不夸大那些对于千禧年的宣称，而只是期待教会在千禧年的扩张，他们将不会远离真理。这种千禧年主义有时被称为“微妙的千禧年主义”，并且它并没有受到像其它形式的千禧年主义受到的那样的谴责。

But still, the fundamental problem of all postmillennialism is that it looks only at one side of the story and neglects the other. It picks up the Bible’s message about growth and prosperity. It ignores the Bible’s testimony about tribulation and suffering, due to a faulty exegesis of Matthew 24 and other passages. It is one-sided and unbalanced.

但是，所有后千禧年主义的根本问题是，它只看到了故事的一面，而忽略了另一面。它拿起了圣经关于成长以及繁荣的信息。而由于对马太福音第 24 章以及其它一些经文段落的错误注释，它忽略了圣经对于灾难与苦难的见证。这是片面的，也是不平衡的。

Without a doubt, “the kingdom of heaven is like a mustard seed” that grows to become “a tree, so that the birds of the air come and perch

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in its branches" (Matthew 13:31,32). "And people will come from east and west and north and south, and will take their places at the feast in the kingdom of God" (Luke 13:29). But Jesus also says, "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to" (Luke 13:24). Also, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matthew 16:24). Both messages are true. From one perspective there will be expansion and blessing. From another perspective there will be comparatively few saved and a cross for those who are. In one respect the devil is bound. In another respect he is prowling around like a lion looking for prey.

无疑，"天国好像一粒芥菜种"，等到长起来，成了树，"天上的飞鸟来宿在它的枝上"（马太福音 13：31，32）。"从东、从西、从南、从北、将有人来，在神的国里坐席"（路加福音 13：29）。但是耶稣也说，"你们要努力进窄门，我告诉你们，将来有许多人想要进去，却是不能"（路加福音 13：24）。"若有人要跟从我，就当舍己，背起他的十字架，来跟从我"（马太福音 16：24）。这两样信息都是真实的。从一个角度来看，将会有扩张与祝福。从另一个角度来看，得救的人相对较少，得救的人有十字架。一方面，魔鬼是受约束的。另一方面，他像狮子一样四处徘徊寻找猎物。

We have to admit that sometimes we find messages in the Bible that seem contradictory. Law and gospel serve as one example. Faithful Christian interpreters must let both messages stand, and they must build both of them into their theology. It is tempting to grab onto one thought and to ignore the other. But God warns us not to take words away from his book of prophecy (Revelation 22:19).

我们必须承认，有时我们发现圣经中的信息似乎是矛盾的。律法与福音就是一个例子。忠心的基督教诠释者们必须要把这两样信息都稳住，他们必须把这两种信息都建造到他们的神学之中。抓住一个想法而忽略另外一个想法是很诱人的。但是上帝警告我们不要从祂的预言书中删去什么话语（启示录 22：19）。

This is the problem with postmillennialism. Postmillennialists do not do justice to the Bible's prophecies that suffering, evil, and tribulation

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will remain on earth until the end. Postmillennialists do not do justice to the passages that predict a final assault against the church at the very end of the world. Rather, they suggest that the church militant will change into the church triumphant to a large degree already on earth.

这就是后千禧年主义的问题。圣经预言直到末日，苦难、邪恶和灾难将会一直都在地上。后千禧年主义者们并没有公正地对待这些预言在世界最末尾的时候将会有一次对教会进行最后攻击的经文段落。相反，他们认为争战的教会将会在地上的时候就会在很大程度上转变为得胜的教会。

A false hope and a theology of glory
一种虚假的盼望以及一种荣耀神学

There is a very serious danger in the skewed teaching of postmillennialism. Postmillennialism offers a false hope. It promises to Christians that things will get better on earth. It leads the church on earth to expect outward success and glory. Postmillennialism promotes a theology of glory, rather than a theology of the cross.106

在后千禧年主义的扭曲教义中存在着非常严重的危险。后千禧年主义提供了一种虚假的盼望。它向基督徒们应许地上的事情会变得更好。它引导地上的教会期待外在的成功与荣耀。后千禧年主义宣扬的是一种荣耀神学，而不是一种十字架神学。106

In so doing, postmillennialism can lead Christians to be unprepared for the temptations, persecutions, and spiritual warfare that Christians must expect on earth. If postmillennialists have been trained to think that the apostolic predictions of suffering together with the “great distress” of Matthew 24 all happened prior to A.D. 70, what will they do if they face intense persecution for their faith in their own lives? Will they be mentally and spiritually prepared?

当后千禧年主义这样做的时候，它就会导致基督徒们对于他们在地上必须预期的各样试探、逼迫以及属灵争战毫无准备。如果后千禧年主义者们被训练为了认为使徒预言的苦难以及马太福音第 24 章的“大灾难”都在主后 70 年以前发生了，那么如果他们在自己的生

活中面临对于信仰上的激烈逼迫时，他们会如何应对呢？他们在精神上和属灵上都准备好了吗？

Without a doubt, “the triumphalism of postmillennialism is appealing to us by nature. We all want success.”107 We love to hear optimistic messages of good times. But such messages can be damaging to faith if they lead us to expect an outward prosperity that God has not promised.

毫无疑问，“后千禧年主义的得胜主义‘天然地’吸引着我们。我们都想要成功。”107　我们喜爱听到有关美好繁荣时期的乐观主义信息。但是，如果这些信息引导我们期待上帝所没有应许的一种外在的繁荣，那么它们就会损害我们的信心。

It is good for believers to be reminded that they can expect the cross. Jesus says, “Anyone who does not take his cross and follow me is not worthy of me” (Matthew 10:38). Our hope in life is not that we will avoid trouble and suffering on earth. Our confidence is that God for Christ’s sake will support us through the tribulations that we know are coming. Our confidence is that in his time God will bring us to heaven, where we will be eternally free from all evil. Jesus says, “In this world you will have trouble. But take heart! I have overcome the world” (John 16:33).

对信徒们而言，被提醒他们能够预期十字架是好的。耶稣说，“凡不背起他的十字架来跟从我的，也不配作我的门徒”（马太福音 10：38）。我们在生活中的盼望并不是我们将会避免地上的患难与苦难。我们深信，上帝会因基督的缘故，支撑我们度过那些我们知道将会来临的灾难。我们深信，在祂自己的时间，祂将会带我们到天堂之中，在那里我们将会永远地脱离一切邪恶。耶稣说，“在世上你们有困难。但你们可以放心，我已经胜了世界”（约翰福音 16：33）。

I pass through trials all the way,
With sin and ills contending;
In patience I must bear each day
The cross of God’s own sending.
Oft in adversity
I know not where to flee
When storms of woe my soul dismay;

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I pass through trials all the way.
I walk with Jesus all the way;
His guidance never fails me.
He takes my ev'ry fear away
When Satan's pow'r assails me,
And, by his footsteps led,
My path I safely tread.
In spite of ills that threaten may,
I walk with Jesus all the way.
我一路经历试炼，
与罪和邪恶斗争；
每一天，我必须耐心地忍受
这由上帝自己所给的十字架。
经常在逆境之中
我不知道逃往何处，
当灾难的暴风来袭之时，我灵沮丧；
我一路经历试炼。

我一路与耶稣同行；
祂的指引从不让我失望。
当撒旦的力量攻击我时，
祂带走了我所有的恐惧，
在祂脚步的带领下，
我安全地走过我的路。
尽管邪恶会威胁我们，
我一路与耶稣同行。

Text: Hans A. Brorson (1694–1764, Danish Lutheran pastor) (CW 431:2,5)
文本：汉斯 A.布罗森（1694-1764，丹麦路德宗牧师）（基督徒敬拜 431：2，5）

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16

Premillennialism
前千禧年主义

We are familiar with the prefixes *pre*- and *post*-. Before the game, the sportscaster may have a pregame interview. After the game, there may be a postgame interview. *Pre*- means “before,” and *post*- means “after.” Before the worship service, the organist may play a prelude; after the service, a postlude.

我们熟悉 *pre*-和 *post*-这两个前缀。在体育比赛开始之前，体育节目主持人可能会进行赛前（pregame ）采访。比赛后，可能会有一个赛后（postgame）采访。*Pre*-表示“之前”，*post*-表示“之后”。在礼拜仪式前，风琴手会演奏一段前奏（prelude）；礼拜之后，则是一段后奏（postlude）。

In the previous chapter, we considered the false teaching of postmillennialism. Since there is a false teaching with that name, you can guess that there also is a false teaching called premillennialism. That will be the focus of this chapter. And you can guess what the main feature is.

在前一章之中，我们思考了后千禧年主义的假教导。既然有一个有着那一名字的假教导，你可以猜测，同样也有一个被称为前千禧年主义的假教导。这将会是本章的重点。你可以猜测它的主要特征是什么。

The idea of premillennialism
前千禧年主义

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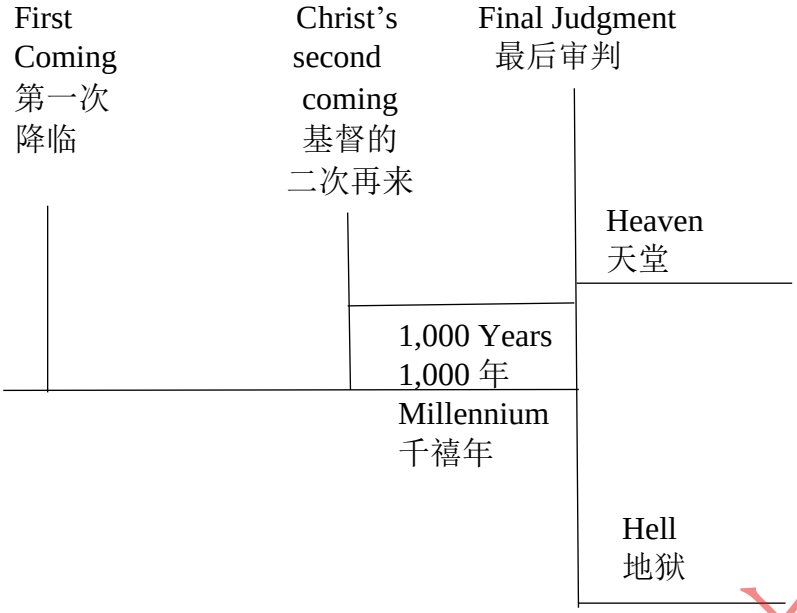
The main feature of premillennialism is the belief that Christ will return to earth before the millennium. Remember postmillennialism got its name because it says that Christ will return to earth after the millennium. In contrast, premillennialism says that the second coming of Christ happens at the beginning of the millennium. You can put premillennialism on the time line as follows:

前千禧年主义的主要特征是相信基督会在千禧年之前回到地上。请记得，后千禧年主义之所以得名，是因为它说基督将在千禧年之后回到地上。相反，前千禧年主义则认为基督的第二次降临发生在千禧年之初。你可以把前千禧年主义放在如下的时间线之上：



The second coming and final judgment are separate
二次再来和最后审判被分开了

This teaching, however, requires some major adjustments in one's understanding of the end times. Millennialists all teach that the final judgment comes after the millennium. So if Christ's second coming

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happens at the beginning of the millennium, then his second coming is obviously separated from the final judgment. The second coming and the final judgment must be two different events. This is what premillennialists believe.

然而，这种教导需要一个人对末世的理解做出一些重大调整。千禧年主义者们都教导说，最后的审判会在千禧年之后来临。所以如果基督的二次再来发生在千禧年之初，那么祂的二次再来显然与最后的审判是分开的。二次再来和最后的审判一定是两个不同的事件。这就是千禧年主义者们所相信的。

What happens at the second coming, then? Premillennialists believe that when Christ returns in his second coming to set up the millennium, he will raise the bodies of dead believers and glorify them to live with him in the millennium. Believers who are alive at the second coming will be caught up in the air to meet the Lord and their bodies will be glorified. Then they will return with Christ to earth to live with him in the millennium. Unbelievers alive at the second coming will continue to live with their natural human bodies in the millennium.

那么，这样的话，在耶稣的二次再来时会发生什么呢？千禧年主义者们相信，当基督二次再来设立这一千年时，祂会使已死的信徒们的身体复活，并且使他们得着荣耀，且使他们与祂一同生活在这千年之中。在耶稣二次再来时活着的信徒们将被会带到空中与主相遇，他们的身体将得到荣耀。然后他们将与基督一起回到地上，与祂一同生活在这千年之中。在这二次再临时的非信徒们将会继续以他们原来的身体生活在这一千年之中。

Obviously the millennium, then, turns out to be something quite different from the millennium of postmillennialism. It will be a golden age with prosperity, peace, and righteousness. But there will be resurrected believers with glorified bodies living and walking on earth, at the same time that there will be people with natural human bodies. And most important, Christ will be visibly present on earth to rule this new kingdom. Under his rule, destructive forces such as storms, earthquakes, and volcanoes will be stilled. Hostility among creatures will cease.

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很明显，这个千禧年，和后千禧年主义的一千年是完全不同的。这将会是一个繁荣、平安与公义的黄金时代。但是，将会有复活的信徒们带着荣耀的身体在地上生活与行走，与此同时，也将会有那些拥有原来身体的人们。并且最重要的是，基督将会以可见的样式出现在地上，统治这个新的王国。在祂的统治之下，破坏性的力量，如风暴、地震和火山这些东西，都将会被停下来。被造物之间的敌意也将会止息。

There are two resurrections
有着两次复活

Also it is important to note that the bodies of dead unbelievers will not be raised at the second coming. According to premillennialists, unbelievers will remain in the ground to be raised at the final judgment at the end of the millennium. This means that there will be two resurrections, one of believers at the second coming and one of unbelievers at the final judgment.

同样重要的是要注意到，已死的非信徒们的身体在第二次降临时将不会复活。根据前千禧年主义者们的说法，直到千禧年的最后，即最后审判复活之前，非信徒们都将会继续留在地上。这意味着将会有两次复活，一个是在二次再来时的信徒们，另一次是在最后审判时的非信徒们。

The additional features look like this on the time line:

那些另外的特征看起来就像在以下这条时间线上的样子：

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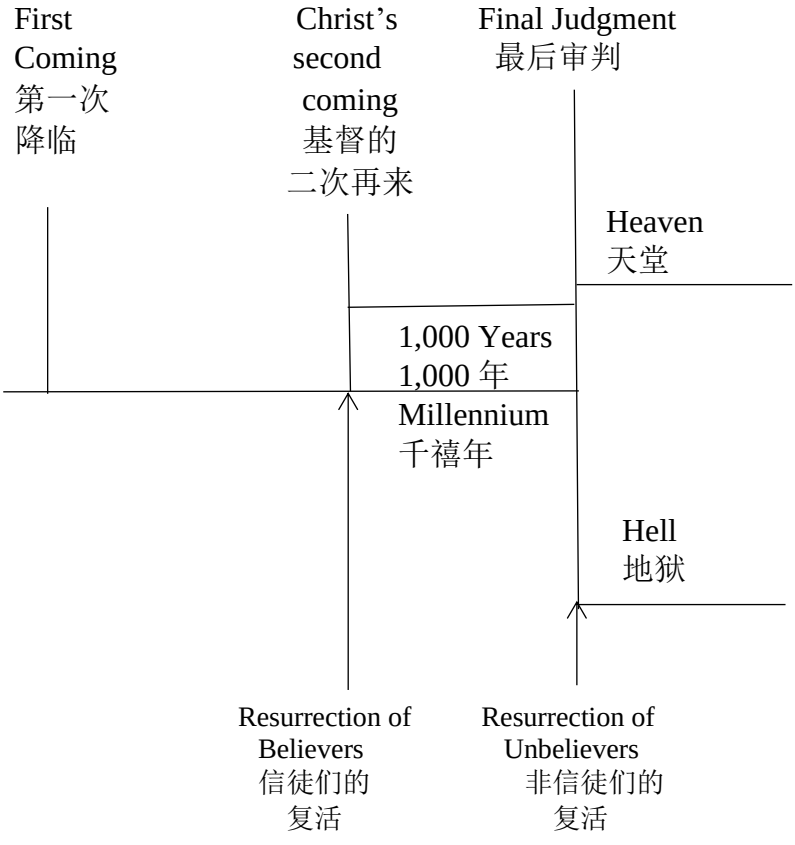

Everything hangs on Revelation 20
所有都有赖于启示录第 20 章

To a person unschooled in millennialism, these ideas may sound very strange. One might ask: Where do they get these ideas?

对于一个没有接受过千禧主义教育的人来说，这些想法可能会听起来很奇怪。有人可能会问：他们是从哪里得到这些想法的呢？

Premillennialists will say that they base these teachings on Revelation 20. Revelation 20:2 says that Christ will bind Satan "for a thousand years." Premillennialists take the thousand years literally, and they understand the binding to take place at the second coming of Christ, not at his first coming. Revelation 20:11-15 describes the final judgment

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as an event after the thousand years. Premillennialists conclude that it must be an event separate from his second coming.

千禧年主义者们会说，他们的教导是以启示录第 20 章为基础的。启示录 20：2 说，基督将会捆绑撒但“一千年”。千禧年主义者们把这一千年按字面义来理解，他们将捆绑看为是在基督第二次降临时发生的，而不是第一次降临时。启示录 20：11-15 将最后的审判描述为一千年之后的事件。千禧年主义者们推断说，这一定是一个独立于祂的第二次降临之外的事件。

Premillennialists also make much of Revelation 20:4-6. Since we haven't looked at these verses yet, we should read them.

千禧年主义者们也很重视启示录 20：4-6。既然我们还没有读过这些经文，我们就应该读一下。

I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

我又看见那些因为给耶稣作见证，并为神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过它印记之人的灵魂，他们都复活了，与基督一同作王一千年。这是头一次的复活。其余的死人还没有复活，直等那一千年完了。 在头一次复活有分的，有福了，圣洁了。第二次的死在他们身上没有权柄。他们必作神和基督的祭司，并要与基督一同作王一千年。

Here is where premillennialists find the idea of a resurrection of believers prior to the millennium. Revelation 20:4 talks about Christian martyrs living and reigning with Christ during the millennium, and Revelation 20:5 says that they have experienced the “first resurrection.”

就是在这里，千禧年主义者们找到了关于千禧年之前信徒们会复活的想法。启示录 20：4 谈到了基督教殉道者们在千禧年里与基督一同生活和作王，启示录 20：5 说他们经历了“头一次的复活”。

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The history of premillennialism
前千禧年主义的历史

Premillennialists often argue that their teaching was the teaching of the early church fathers. They claim that they have brought nothing new into the church. The truth is that the error of millennialism was present with church fathers such as Papias (70–155), Justin Martyr (100–165), and Irenaeus (120–202). These church fathers reflected the millennialistic thought that appeared in Jewish nonbiblical literature such as 1 Enoch, 2 Baruch, and 4 Ezra. But the church of the apostolic fathers "was not predominantly chiliastic."108Significantly, millennialism was never put into any of the three ecumenical creeds. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed all imply that there will be one judgment of all people followed by eternal life for believers. Listen carefully to the words of the Nicene Creed: "He will come again in glory to judge the living and the dead, and his kingdom will have no end. . . . We look for the resurrection of the dead and the life of the world to come."

千禧年主义者们常常辩称他们的教导是早期教父们的教导。他们声称他们并没有给教会带来什么新的东西。事实是，千禧年主义的错误确实曾出现在教父们的身上，如帕皮亚（70-155）、殉道者犹斯丁（100-165）以及爱任纽（120-202）。这些教父们映射出了那曾出现在犹太非圣经文献如以诺一书、巴录二书和以斯拉四书之中的千禧年主义思想。但使徒教父们的教会"并非以千禧年主义为主。"108　值得注意的是，千禧年主义从未被纳入进三大大公信经之中。使徒信经、尼西亚信经以及亚他那修信经都含有——将会有一次所有人的被审判，且信徒们得永生紧随其后——这样的意思。请仔细聆听尼西亚信经之中的话："（祂）将来必在荣耀中再临，审判活人、死人；祂的国度永无穷尽.....我们盼望死人复活和来世的永生。"

Very definitely, premillennialism was scarce in the Middle Ages. The church father Augustine was an amillennialist, and under his influence the Council of Ephesus in 431 condemned the teaching of a literal millennium. Amillennialism remained the standard teaching until the modern era.

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可以肯定的是，前千禧年主义在中世纪非常少见。教父奥古斯丁是一个无千禧年主义者，在他的影响之下，以弗所议会在 431 年谴责了一种字面义千禧年的教导。直到现代，无千禧年主义仍然是标准的教导。

Premillennialism was revived in the modern world by Johann Heinrich Alsted, who wrote a book entitled The Beloved City in 1627. It was boosted into popularity in the 1900s with the demise of postmillennialism. Today, premillennialism is taken for granted in many Christian circles, and it could well be the predominant teaching among Protestants statistically. It is certainly true that "since the turn of the previous century a variety of premillennialistic views have dominated evangelical publications."109

前千禧年主义在现代世界中被那位曾在 1627 年写过一本书名叫《那心爱的城市》（the Beloved City）的约翰•海因里希•阿尔斯特德（Johann Heinrich Alsted）给复兴了。随着 20 世纪的后千禧年主义的消亡，它开始兴旺流行起来。今天，在许多基督教的圈子里，前千禧年主义被认为是理所当然的，而且从统计上看，它很可能是在新教徒中占主导地位的教导。确实，“自从进入上个世纪以来，各种各样的千禧年主义观一直主宰着福音派的出版物。”109

The Bible presents a unitary event

圣经呈现的是一桩单一的事件

So what are we to make of premillennialism?

那么，我们应该如何看待前千禧年主义呢？

Premillennialism stumbles over this: the clear passages of the gospels and epistles present the second coming, the final judgment, and the resurrection of all people as a unitary event. Routinely in the New Testament, these events happen together on one occasion. There is no hint that they are spread out and separated by long periods of time.

千禧年主义在以下这一点上绊倒了：福音书和书信的明确章节把耶稣的二次再来、最后审判以及所有人的复活呈现为了一个单一的事件。在新约之中，这些事件通常都是在同一场合下发生的。没有任何迹象表明它们是分散开来并被长时期分隔开来的。

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First, there are passages that imply that believers and unbelievers will be raised at the same time. John 5:28,29 says, “A time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.” Before Governor Felix, Paul said, “I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked” (Acts 24:15). The prophet Daniel wrote, “At that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (Daniel 12:1,2).

首先，有一些经文段落表明信徒们和非信徒们将会同时复活。约翰福音 5：28，29 说到，“时候要到，凡在坟墓里的，都要听见祂的声音，就出来。行善的复活得生，作恶的复活定罪。”在巡抚腓力斯面前，保罗曾说到：“（我）靠着神，盼望死人，无论善恶，都要复活，就是他们自己也有这个盼望”（使徒行传 24：15）。先知但以理曾写到，“那时你的同胞中名字记录在册上的，都必得拯救。必有许多睡在尘土中的人醒过来，有的要得永生，有的要受羞辱，永远被憎恶”（但以理书 12：1，2，新译本）。

Second, all of the expressions used for Christ’s return are singular, and they can be used interchangeably with one another in connection with any of the events of the final judgment and the resurrection of all people. Christ’s return is called the “coming” *(parousia)*, the “revealing” *(apokalypsis)*, and the “appearing” *(epiphaneia)*. Frequently the word day is used. With all of these expressions, there is never any hint that Jesus will come twice—once to set up the millennium and raise some people and again for the final judgment and the resurrection of others.

其次，所有那些被用于基督再来的表达都是单数的，并且它们在与最后审判和所有人复活这些事件中的任一事件相关的时候都可以互换使用。 基督的再来被称为“降临”（*parousia*）、“启示”（*apokalypsis*）以及“显现”（*epiphaneia*）。“日”这个词经常被用到。所有这些表达，都没有任何暗示表明耶稣会再来两次——一次是

为了设立千禧年，让一些人复活，另一次是为了最后的审判以及其他人的复活。

For example, at the *coming* of Christ in glory with the angels, the dead in Christ will rise (1 Thessalonians 4:15,16) and Christ will judge all nations (Matthew 25:31,32). On the *Last Day*, Christ will raise those who believe in him (John 6:40) and unbelievers will be condemned (John 12:48). When the Lord Jesus is revealed, he will give relief to believers who are suffering and he will send unbelievers to hell (2 Thessalonians 1:6-9). Even the premillennialist George Eldon Ladd admitted: "The vocabulary used of our Lord's return lends no support for the idea of two comings of Christ or of two aspects of his coming. On the contrary, it substantiates the view that the return of Christ will be a single, indivisible, glorious event."110

例如，当基督在荣耀中与天使们一同*降临*时，在基督里的死去的人们将会复活（帖撒罗尼迦前书 4：15，16），并且基督将审判万国（马太福音 25：31，32）。在*末日*，基督将会使那些信祂的人们复活（约翰福音 6：40），不信的人们将会被定罪（约翰福音 12：48）。当主耶稣显现的时候，祂将给受苦的信徒们以安慰，并且将会把不信的人们打入地狱（帖撒罗尼迦后书 1：6-9）。就连前千禧年主义者乔治·艾尔登·拉德（George Eldon Ladd）也曾承认到："关于我们主再来的词汇不能支持基督的两次降临或者祂降临的两个方面。相反，它证实了基督的再来将会是一桩单一的、不可分割的、荣耀的事件的观点。"110

Finally, one can find other oddities and incongruities in the premillennial theory. This theory has glorified believers living together with sinful humans on earth during the millennium. This is nothing we would expect from the Bible's promises of life in our resurrected bodies. We also recall that the Bible regularly speaks of two ages—the present age and the age to come (Mark 10:30). If there is a millennial transitional age, why does the Bible so regularly speak of only two ages separated by the return of Christ?

最后，我们还可以在前千禧年主义的理论中发现其它的奇怪与不协调的地方。这一理论让得荣耀的信徒们在千禧年期间与地上有罪的

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人们生活在了一起。这根本不是我们从圣经中期待的关于在我们复活的身体中的生命的应许。我们也记得，圣经经常提到两个时代——这现在的时代与那要来的时代（马可福音 10：30）。如果有一个千禧年的过渡时代，为什么圣经如此经常地提到只有两个被基督的再来分开的时代呢？

The idea of premillennialism with two resurrections and a literal thousand-year millennium on earth cuts against the grain of the New Testament. One might well wonder: How did premillennialism come about?

提到两次复活和地上一千年的前千禧年主义，与新约背道而驰。人们可能会问：前千禧年主义是如何产生的呢？

It all comes down to hermeneutics

归根结蒂还是释经学

At the root of the problem are improper methods of Bible interpretation, or hermeneutics. Premillennialists make the two mistakes mentioned earlier in this book.

问题的根源是不正确的圣经诠释方式，或者说释经学。前千禧年主义者们犯了本书早前提到的两个错误。

First, they interpret the thousand years of Revelation 20 literally, even though the context of Revelation is obviously figurative language. Second, they do not interpret the difficult, figurative passage of Revelation 20 in light of the clear passages of the rest of the New Testament. Rather, they take the difficult passage, put their own interpretation on it, and then rearrange all the other passages of the New Testament to make them fit.

首先，他们按字面义来解释启示录第 20 章的那一千年，尽管启示录的上下文显然是比喻性的语言。其次，他们没有按照新约其余章节中清晰的经文段落来解释启示录第 20 章中难懂的比喻性段落。相反，他们拿起困难的经文段落，在其上加上了他们自己的诠释，然后重新安排了新约中所有其它的段落，使它们能够说得通。

So often in matters like this, it comes down to hermeneutics. How should we interpret the Bible? A fundamental principle is that literal

language is to be understood literally, but figurative language is to be understood figuratively. Another fundamental principle is that Scripture should interpret Scripture and that difficult passages should be interpreted in light of clear ones. It can't be stated often enough. Premillennialists violate these principles of proper Bible interpretation.

在这类问题上，常常要归结为释经学上。我们应当如何诠释圣经呢？一个基本的原则是，字面语言是要当按字面义被理解，而比喻性的语言当按比喻义被理解。另一个基本原则是，经文应当诠释经文，并且困难的经文段落应当根据清晰的经文段落来被诠释。这句话怎么说都不嫌多。千禧年主义者们违反了这些正确诠释圣经的原则。

Revelation 20:5—the first resurrection
启示录 20：5——头一次的复活

Still, it may be useful to offer an explanation for Revelation 20:4,5 and the "first resurrection." These verses say that John saw "the souls of those who had been beheaded because of their testimony for Jesus. . . . They came to life and reigned with Christ a thousand years. . . . This is the first resurrection."

不过，对于启示录 20：4，5 和"头一次的复活"给出一个解释，可能是有用的。这些经文说到，约翰曾看到了"那些因为给耶稣作见证，并为神之道被斩首的灵魂.....他们都复活了，与基督一同作王一千年.....这是头一次的复活。"

First, it can be noted that the Greek word translated as "they came to life" could be translated other ways. The phrase could simply be translated as "they lived and reigned." The expression doesn't have to imply a "coming to life."

首先，我们可以注意到，被翻译为"他们都复活了"的希腊词可以以其它方式被翻译。这一短语可以简单地被翻译为"他们活着并作王"。这一表述并不一定意味着"复活过来"。

But regardless, this section is obviously talking about believers who die during the so-called millennium, and it says that they will live and reign with Jesus during this mil-lennium. When we remember that the "millennium" is the New Testament era, the passage is simply saying that

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believers who die during the New Testament era go to live with Jesus in heaven during that time.

但是无论如何，这部分显然是在谈论那些在所谓的一千年中死去的信徒们，并且这里在说他们将在这一千年中与耶稣一起活着作王。当我们记得“千禧年”是新约时代时，这段经文就只是说在新约时代死去的那些信徒们将在那段时间里与耶稣一起住在天堂之中。

As for the “first resurrection,” the easiest explanation may be to understand it as referring to the change that these believers experience when they die and their souls enter heaven. At that moment, their souls pass through physical death on earth and are transferred into the new life of heaven. In no other place is this transition into heaven called a resurrection, but there is no reason why the word couldn’t fit. The “first resurrection,” as it were, is the raising of the soul into the glorified life of heaven. The “second resurrection,” then, is the raising of the body on the Last Day. The “first death” is physical death on earth. The “second death” is the torment of hell. This explanation, of course, has the benefit of being in complete harmony with the rest of the Scriptures.

至于“头一次的复活”，最简单的解释可能是把它理解为指的是，当这些信徒们在死亡以及他们的灵魂进入天堂的时候所经历的变化。在那一刻，他们的灵魂通过了地上肉体上的死亡，并且被转移到了天堂新的生命之中。在其它任何地方，都没有这种被称为复活的、进入天堂之中的转变，但没有任何理由说这个词不合适。可以说，“头一次的复活”，就是灵魂进入天国的荣耀生命之中的复活。所以，“第二次的复活”，就是指代末日身体的复活。“头一次的死”是地上肉体的死亡。“第二次的死”是指地狱的折磨。当然，这种解释有着与其余的圣经经文完全和谐一致的益处。

Another error—the conversion of the Jews
另外一个错误——犹太人的回转归信

Another error of most premillennialists is worth mentioning. Most premillennialists believe that there will be a widespread conversion of the Jewish people before the end. This teaching actually is shared with many postmillennialists. Sadly, some Lutheran teachers over the years,

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including the Old Testament commentator Franz Delitzsch (1813–1890), have also promoted this idea.

值得一提的是大多数千禧年主义者们的另一个错误。大多数千禧年主义者们相信，在末日之前，犹太人将会广泛地回转归信。这一教导实际上被许多后千禧年主义者们共享着。可悲的是，多年来，一些路德宗的教师，包括旧约注释者法兰兹•德里奇（Franz Delitzsch，1813-1890），也在推广这一观点。

The idea of a final conversion of the Jews is primarily based on Romans 11:25-27. This passage says:

犹太人最后的归信主要基于罗马书 11：25-27。这段经文说到：

Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins."

以色列人有几分是硬心的，等到外邦人的数目添满了。于是全以色列都要得救，如经上所记，必有一位救主，从锡安出来，要消除雅各家的一切罪恶。又说，我除去他们罪的时候，这就是我与他们所立的约。

The key phrase is this: "And so all Israel will be saved." From this phrase, many teachers say that most, if not all, Jews will come to faith in Christ and be saved in the end.

这里的关键短语是："于是全以色列都要得救。"就这一短语中，许多教师称，如果不是全部的话，大部分的犹太人将会相信基督，并将最终得救。

Amillennialists who hold to the final conversion of the Jews must place this event, of course, into the latter part of the New Testament era. This necessitates a delay in the second coming. Christ cannot come tomorrow, because this conversion of the Jews will still need to take place first.

当然，坚持犹太人最终会回转归信的无千禧年主义者们，必须把这一事件放在新约时代的后期。这使得耶稣二次再来的延迟成了必要的。基督明天不能来，因为犹太人的回转归信仍然需要首先发生。

Postmillennialists and premillennialists generally see this conversion as part of the millennium. They say that the New Testament era is the

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time of the “hardening” of the Jews, when the “full number of Gentiles” will be converted. Then when the millennium comes, it will be the Jews’ turn in large measure to enjoy salvation.

后千禧年主义者们和前千禧年主义者们通常把这种回转归信看作是千禧年的一部分。他们说，新约时代是犹太人“硬心”的时代，“全部数目的外邦人”将会回转归信。然后，当千禧年到来的时候，就会轮到大部分犹太人回转享受救恩。

A closer look at Romans 11:25-27 in view of Romans 9–11
鉴于罗马书9-11，对罗马书11：25-27的更仔细查考

Before focusing on Romans 11:25-27, it is useful to see what Paul’s argument is in Romans 9–11, where he devotes three chapters to the topic of the Jews and their relation to the Gentiles. In Romans 9–11, Paul makes the point that the majority of Jewish people have rejected Christ and have pursued a righteousness “not by faith but as if it were by works” (Romans 9:32). Gentiles who historically were outside God’s kingdom, however, have come into the church and have received “a righteousness that is by faith” (Romans 9:30). Paul is hopeful that some Jews will envy the salvation enjoyed by Gentiles in Christ and will come to Christ to be saved. He is aware that at his own time, there was a “remnant” of Jews like himself who believed in Christ (Romans 11:5). He is confident that God’s mercy will continue to come to disobedient Jews, so that “some of them” will be saved (Romans 11:14).

在关注罗马书11：25-27之前，看看保罗在罗马书9-11章的论点是有益处的，在那里他用了三章的内容来讨论犹太人及他们与外邦人之间的关系。在罗马书9-11章之中，保罗指出，大多数犹太人已经拒绝了基督，并且他们追求了一种“不是凭着信心，只凭着行为”的义（罗马书9：32）。然而，在历史上，在神国之外的外邦人却进入了教会之中，并且已经领受了一种“因信而得的义”（罗马书9：30）。保罗希望一些犹太人会嫉妒外邦人在基督里所享受的救恩，并且会来到基督那里被拯救。他知道在他自己的时代，有一群像他一样相信基督的犹太人“余数”（罗马书11：5）。他深信上帝的怜悯会继续临

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到那些不顺服的犹太人，以至于“他们一些人”将会得救（罗马书11：14）。

One quickly notices the key concepts. Paul said there is a “remnant” of Jews who have been chosen by grace to believe. In speaking of Jews in the future, he is hopeful that “some of them” will envy Gentile believers and be saved. There is no hint of a universal, general conversion of Jews. Rather, there is the hope that some Jews in every age will believe the gospel and be saved on account of God’s gracious election.

一个人很快就会注意到其中的那些关键概念。在那里保罗提到了有一群蒙恩被拣选而信主的犹太人“余数”。在谈到未来的犹太人时，他希望“他们一些人”会嫉妒外邦的信徒们而得救。这里并没有任何迹象表明犹太人会全部、大体地回转归信。相反，这里有——对于在每个时代都会有一些犹太人相信福音、并因神的恩慈的拣选而得救的——盼望。

All Israel
全以色列

In connection with Romans 11:25-27, there is much discussion about the word *Israel*. Paul said, “Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved.” Some premillennialists insist that the word Israel must refer to the same thing in its two occurrences here, because it is the same word used twice in the same context. The first occurrence is obviously the whole Jewish people. They say it must mean the same in the second: “The whole Jewish people has experienced a hardening in part. So all of the whole Jewish people will be saved.” Such an interpretation would suggest a widespread conversion of Jews.

在罗马书11：25-27中，有很多关于*“以色列”*一词的讨论。保罗在那里说到：“以色列人有几分是硬心的，等到外邦人的数目添满了。 于是全以色列都要得救 。”一些前千禧年主义者们坚持认为，“以色列”这个词在这里出现过两次，一定指的是同一件事，因为它在同一上下文中被使用了两次。这个词第一次的出现显然是在说整个犹太民族。他们说这个词的第二次出现肯定也是在说同样的意思：“整

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个犹太民族都经历了几分硬心，所以所有的犹太人都将会得救。”这样的解释意味着犹太人的广泛回转归信。

However, there is no linguistic rule that says that a word must have the same meaning if it is used twice in one context. In Romans 9:6 Paul obviously used the word Israel with two different meanings in the same sentence. He said, “Not all who are descended from Israel are Israel.” He meant, “Not all who are descendants of Jacob are true, believing children of God.” If you were to listen carefully to everyday speech, you could find many occasions where the same word has different meanings in one context. Someone could say, “On most days, I work at night and sleep all day.” The first use of day refers to a 24-hour period. The second refers to a shorter period of time—the time when the sun is shining.

然而，没有语言学规则规定一个词在同一个上下文中被使用两次时必须是相同的意思。在罗马书 9：6 之中，对于以色列一词，保罗显然在同一个句子中使用了两种不同的意思。他说到，“从以色列生的，不都是以色列人。”他的意思是说，“并非所有雅各的后裔都是真正相信上帝的儿女。”如果你仔细去听日常用语，你会发现很多情况下同一个词在一个上下文中有着不同的意思。有人会说：“在大多数日子里，我晚上工作，白日睡觉。”（英文日子和白日都是 day）在这里，“日”的第一个用法是指 24 小时，而第二个则是指较短的一段时间——太阳照耀的时间。

So in Romans 11:25,26 the second Israel does not need to mean the whole Jewish people. In the context of Romans 9–11, where there is no hint that the whole Jewish people will be converted, it is wise to take it in another way. Perhaps the best interpretation is to view “all Israel” as parallel to “the full number of the Gentiles” in the previous verse. It then refers to the full number of Jews who will be converted and believe in Jesus and not to the whole Jewish people. Paul’s train of thought can be paraphrased this way: Part of the Jewish nation has been hardened while the full number of Gentile converts is coming in. In the same way that Gentile converts have been brought in, so the full number of Jewish converts will come in. That way is by believing in Jesus, the deliverer from Zion, and receiving the forgiveness of sins from God. This

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explanation is in harmony with the context of Romans 9–11. It is also in harmony with the rest of the New Testament, which nowhere speaks about a conversion of all Jews.

所以在罗马书 11：25，26 中，第二个以色列并不需要指代整个犹太民族。在罗马书 9-11 的背景下，没有迹象表明整个犹太民族都会回转归信，所以换一种方式看待是明智的。也许最好的诠释是将“全以色列”看作与前一节中“外邦人的满数”平行。然后它指的是所有将会回转归信耶稣的犹太人，而不是整个犹太民族。保罗的思路可以这样被解释：一部分犹太民族已经硬心，而外邦归信者的满数正在进入。以同样的、外邦归信者们已经被带入的方式（“于是”在希腊语中也可被翻译为“以这样的方式或说道路”，另外看起来后文的主语还是以色列人，所以第二处的以色列不太像在说“新以色列人”，即所有信徒，尽管这样的解释并不存在教义上的错误），犹太归信者的满数也将会进入。这一方式或说道路就是因着相信耶稣，那位从锡安来的拯救者，从上帝那里领受罪得赦免。这种解释与罗马书第 9-11 章的背景是一致的。它也与新约的其它部分和谐一致，其中没有任何地方提到一种所有犹太人的归信。

The devil has brought about a confusing diversion
魔鬼已经带来了一种令人困惑的转移

As I have encountered millennialism and especially premillennialism over the years, it has struck me how complicated and confusing the whole business is. Compare premillennialism with the biblical doctrine in the first section of this book, and the biblical doctrine is comparatively simple. Christ is coming soon to judge all people and usher in eternity. In contrast, premillennialism has two big events and two resurrections. The addition of a millennium adds a whole new layer. Constantly one has to be sorting out where items fit on a detailed time line. Actually, the confusion and complexity is going to get deeper when dispensationalism is discussed in the next two chapters of this book.

多年来当我碰到千禧年主义、尤其是前千禧年主义的时候，整套东西是多么的复杂和令人困惑这点让我感到震惊。将千禧年主义与本

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书第一部分的圣经教义进行比较，圣经教义就相对简单一些。基督必要快来审判所有的人，并且引领进入永恒之中。相比之下，前千禧年主义拥有两大事件以及两次复活。千禧年的加入增加了一整个新的层次。一个人必须不断地在一条详细的时间线上找出与之对应的那些项目。事实上，这种令人困惑和复杂性将会在本书接下来的两章中当时代论被讨论的时候时变得更深。

In addition, there is precious little agreement among the host of Christian teachers who speak in support of millennialism. It seems that each one has his or her own peculiar idea. This lack of agreement in the world of millennialism is a subtle testimony to the fact that it is not based on the clear teaching of the Bible.

此外，在众多支持千禧年主义的基督教教师中，他们几乎没有达成一致的意见。似乎每个人都有他或她自己独特的想法。在千禧年主义世界之中的这种意见的不一致，微妙地证明了这一事实，即它不是基于圣经的明确教导。

The whole business strikes me as a diversion of the devil, designed to keep Christians busy with nonessential argumentation. If an army wants to defeat its enemy, it’s a good strategy to try to divert the resources of the enemy into something not important. Make the enemy think you are attacking someplace else, other than your real goal. Divert them. It saddens my heart to think of all the energy spent by conservative Christians presenting and defending millennialism. What if all that energy were focused on teaching justification by faith in Christ!

整套东西以一种魔鬼的转移让人感到震惊，其目的是让基督徒忙于那些无关紧要的争论。如果一支军队想要打败它的敌人，那么把敌人的资源转移到一些不重要的事上则是一个好的策略。让敌人认为你在攻击别的地方，而不是你真正的目标，转移他们的注意力吧！一想到保守的基督徒们花了那么多精力来展示和捍卫千禧年主义，我的心里就感到难过。如果所有的精力都被集中在教导因信基督称义上呢！

In short, God’s inspired message on the end times is simple and easy to understand. The devil has introduced complexity and confusion.

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简而言之，上帝对于末世所启示的信息是简单易懂的。魔鬼带来了复杂性以及让人感到困惑。

The door has been opened for a second chance
为第二次的机会开了口子

In addition, when we think about practical consequences for daily faith and life, we come upon something disturbing with premillennialism. The door is opened to a second chance for unbelievers. In the premillennial system, unbelievers who are alive at the second coming of Christ will continue to live in the millennial kingdom. In the millennial kingdom, of course, many if not most unbelievers are expected to be converted as Satan is bound and Christ is ruling. So there is a second chance in the millennium.

此外，当我们思考日常信仰和生活的实际后果时，我们会遇到一些困扰着千禧年主义的问题。对非信徒们的第二次机会之门被打开了。在前千禧年主义的体系中，在基督二次再来时活着的非信徒们将会继续住在千禧年的国度之中。当然，在千禧年的国度里，许多（如果不是大多数的话）非信徒们被预期会回转归信，因为撒旦被捆绑了，基督在掌权着。所以在千禧年里还有第二次的机会。

What does this mean for unbelievers? It means that they don’t really need to be afraid of the second coming. Actually, it may work out well for them, because their chances of conversion will probably increase in the millennium. What does this mean for the necessity of mission work? It can undermine it. What does this do for the urgency of repentance? It’s not so much a life or death matter. If Christ comes, life will go on and there will be the possibility for repentance later.

这对非信徒们意味着什么呢？这意味着他们并不真地需要害怕耶稣的二次再来。实际上，这对他们来说可能是件好事，因为他们回转归信的机会在千禧年里可能会增加。这对宣教事工的必要性意味着什么呢？它会破坏它。这对悔改的迫切性会有什么影响呢？这不是什么生死攸关的事了。如果基督来了，生活就将会继续，以后也会有悔改的可能性。

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In this regard, premillennialism is on a wave length different from the New Testament. In the parable of the ten virgins, “the door was shut” and there was no chance to buy oil after the bridegroom arrived (Matthew 25:10-13). The apostle Paul said that when the Lord Jesus is revealed, “he will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord” (2 Thessalonians 1:8,9).

就这点而言，千禧年主义是与新约不在同一频道上的。在十个童女的比喻中，新郎到了以后，“门就关了”，并且没有机会再去买油了（马太福音 25：10-13）。使徒保罗曾说到，当主耶稣显现的时候，“（祂）要报应那不认识神，和那不听从我主耶稣福音的人。他们要受刑罚，就是永远沉沦，离开主的面和祂权能的荣光”（帖撒罗尼迦后书 1：8，9）。

We all need to hear that “now is the day of salvation” (2 Corinthians 6:2). Now is the time to find forgiveness in Christ. It will be too late when he comes in judgment.

我们都需要听到：“现在正是拯救的日子”（哥林多后书 6：2）。现在是在基督里得赦免的时候了。等祂在审判中降临的时候就太晚了。

Great God, what do I see and hear?
The end of things created;
The judge of mankind shall appear
On clouds of glory seated.
The trumpet sounds; the graves restore
The dead which they contained before:
Prepare, my soul, to meet him!

O Christ, you died, and yet you live;
To me account your merit,
My pardon seal, my sins forgive,
And cleanse me by your Spirit.
Beneath your cross I view the day
When heav’n and earth shall pass away,
And thus prepare to meet you.

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伟大的上帝，我看到和听到了什么呢？
被造之物的结局；
人类的审判官将显现，
祂坐在荣耀的云上。
号筒声吹响；坟墓复苏了
从前在其中的那些死者：
我的灵哪，要预备迎接祂！

基督啊，你死过，却活着；
你将你的义归于了我，
给我的饶恕成了，我的罪被赦了，
你又用你的灵洁净了我。
在你的十字架下，我看到了这一天：
天和地都要逝去，
如此准备迎接你。

Text: William B. Collyer (1782–1854, English Congregational pastor) (CW 208:1,4)
文本：威廉 B. 科利尔（1782-1854，英国公理会牧师）（基督徒敬拜 208：1，4）

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Dispensationalism
时代论

The previous chapter was entitled “Premillennialism.” It could have had a different, more precise title, since there are two significantly different forms of premillennialism. What we considered in the last chapter is often referred to as “historic premillennialism” or “classic pre-millennialism.” This is the form that has been around throughout the history of the church.

前一章的标题是“前千禧年主义”。它本可以有一个不同的、更准确的标题，因为有着两种截然不同形式的千禧年主义。我们在上一章所思考过的，通常被称为“历史性的千禧年主义”或者“经典千禧年主义”。这种形式在整个教会历史中一直存在着。

In this chapter and the next, we will go on with another major type: “dispensationalism” or “dispensational premillennialism.” This is a newer teaching that first entered the church in the 1830s. It also is the most complicated and bewildering type of millennialism, so be prepared for some outlandish ideas.

在这一章和下一章，我们将继续讨论另外一种主要的类型：“时代论”或“时代论式的千禧年主义”。这是一种较新的教义，在 19 世纪 30 年代首次进入了教会之中。这也是最复杂、最令人困惑的一种千禧年主义，所以请准备好，你会碰到一些古怪的想法。

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The idea of dispensationalism
时代论

Dispensationalism gets its name because it teaches that God has had different ways of dealing with people in different time periods. These different systems or ways of dealing with people are called dispensations. Traditionally, dispensationalists have identified seven such dispensations. They are:

时代论之所以得名，是因为它教导我们，在不同的时期，上帝以不同的方式与人打交道。这些不同的、与人打交道的系统或方式被称为各时代（dispensations 原意为分配）。传统上，时代论者们已经确定了七种这样不同的时代。它们是：

1.Innocence—from creation to the fall of Adam
1.无罪——从创世到亚当的堕落
2.Conscience—from the fall of Adam to the flood
2.良心——从亚当堕落到洪水
3.Government—from the flood to Abraham
3.政府——从洪水到亚伯拉罕
4. Promise—from Abraham to Moses
4.应许——从亚伯拉罕到摩西
5. Law—from Moses to the first coming of Jesus
5.律法——从摩西到耶稣的第一次降临
6.Grace—from the first coming of Jesus to the second coming
6.恩典——从耶稣的第一次降临到第二次降临
7. Kingdom—from the second coming into eternity
7.王国——从耶稣的第二次降临到永恒

Dispensationalism also has a number of distinctive teachings in regard to the end times. All dispensationalists are premillennialists. They believe that there will be a millennium and that Christ will return at the beginning of it. But they go overboard in insisting that nearly all the

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prophecies of the Bible will be fulfilled literally. They also say that the church and the Jewish people make up two distinctly different dispensations with different futures.

时代论有不少关于末世的独特教导。所有时代论者都是前千禧年主义者。他们相信将会有一段千禧年，并且基督将会在千年之初第二次降临。但是他们过分地坚持认为，圣经中几乎所有的预言都将会按字面义被应验。他们还说，教会和犹太人构成了两种截然不同的时代（dispensations），有着不同的未来。

A dispensational cornerstone—the literal interpretation of prophecy
时代论的一块房角石——对于预言的字面诠释

First and foremost, dispensationalists pride themselves on reading the Bible literally. This includes finding literal fulfillments of almost all Bible prophecies. They would accuse amillennialism of "spiritualizing" or "allegorizing" in its interpretation of Bible prophecy. They feel that their literal understanding of Scripture is a safeguard against liberal theology.

首要的是，时代论者们以按字面义来阅读圣经为傲。这包括认为圣经中几乎所有的预言都会在字面义上被应验。他们会控告"无千禧年主义"对圣经预言的解释是"属灵化"或者"寓意化"的。他们认为他们对圣经的字面理解是反对自由派神学的保障。

For example, when Ezekiel 40–48 gives a vision of a fantastic temple, dispensationalists insist that this temple will literally be built for use during the millennium on the traditional temple site in Jerusalem. Ezekiel said the temple area will be about one mile square. Since the current temple mount in Jerusalem is about 1500 feet by 840 feet, dispensationalists teach that the Kidron Valley will have to be filled in and the old city of Jerusalem destroyed. This also means that the Muslim Dome of the Rock will have to be removed because it is currently on the temple site. Dispensationalists get excited to know that there are some extremist Jewish groups right now that are making plans for a new temple.

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例如，以西结书第 40-48 章描绘了一座梦幻般的圣殿，时代论者们坚持认为这座圣殿将会在千禧年期间在耶路撒冷的传统圣殿遗址上被建造起来。以西结曾说圣殿的面积将大约是一平方英里。由于目前耶路撒冷圣山的面积大约是 1500 英尺乘 840 英尺，时代论者们教导说，汲沦谷将不得不被填满，耶路撒冷的旧城将会被毁。这也意味着穆斯林圆顶的岩石将不得不被移除，因为它目前在圣殿的遗址上。了解到现在有一些极端的犹太团体正在计划建造一个新的圣殿，时代论者们感到兴奋不已。

Many more examples could be given. When God says in Malachi 4:5, “I will send you the prophet Elijah before that great and dreadful day of the LORD comes,” dispensationalists say that the actual prophet Elijah who lived in Old Testament times will be resurrected to come in person. They say this even though Jesus makes clear that the prophecy was fulfilled in John the Baptist (Matthew 11:14). When Revelation 7:4-8 speaks about the 144,000 who were sealed, with 12,000 from each of the 12 tribes, dispensationalists insist that it is talking literally about Jews from those tribes. When Revelation 18 talks about the destruction of “Babylon the Great,” dispensationalists assume that the literal city of Babylon will be rebuilt and destroyed. Without a doubt, dispensationalists have a high view of Scripture, and it shows in a hyperliteral interpretation of prophecy.

更多的例子可以被给出。对于上帝在玛拉基书 4：5 中所说的“耶和华大而可畏之日未到以前，我必差遣先知以利亚到你们那里去”这句话，时代论者们称，生活在旧约时代的先知以利亚本人将会复活并到来。尽管耶稣清楚表明这一预言已经在施洗约翰身上被应验了（马太福音 11：14），但是他们还是这样说。对于启示录 7：4-8 谈到的那以每支派 12，000 人来自 12 支派的、受了印的 14 万 4 千人，时代论者们坚称，这里是在字面上谈论那些来自那些支派的犹太人。对于启示录第 18 章谈到的“大巴比伦”的被毁，时代论者们认为字面义上的巴比伦城将会被重建与被毁。毫无疑问，时代论者们非常看重圣经，这表现在他们对预言的高度字面诠释之上。

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Another dispensational cornerstone—the church and Israel are separate
时代论的另一块房角石——教会和以色列是分开的

This rigidly literal reading of the Bible leads dispensationalists into another foundational conviction. They insist that the church and Old Testament Israel are two separate programs or dispensations. The church is not a continuation or fulfillment of God's Old Testament Israel. The church is a temporary, provisional program. In the millennium, God's original program with Israel will come back to the foreground.

这种对圣经的严格字面解读，导致了时代论者们进入了另一项基本信念。他们坚持认为教会和旧约中的以色列是两个独立的计划或时代（dispensations）。教会并不是上帝旧约中的以色列的延续或者应验。教会是一个暂时的、临时的计划。在千禧年之中，上帝与以色列最初的计划将重新回到重要的位置之上。

Astonishingly, dispensationalists say that when Jesus came to earth in his first coming, he offered an earthly kingdom to the Jews, similar to the kingdom of King David. When the Jews rejected this offer, it was postponed until a future time. Then a transitional arrangement was put in place called the church. This church, they claim, was not prophesied in the Old Testament. It is a "mystery parenthesis" in God's plan, which interrupts God's prophetic program for Israel. In the millennium, God will get back to his original plan of establishing a glorious earthly kingdom with the focus on the Jews.

令人惊讶的是，时代论者们称当耶稣第一次来到地上的时候，祂向犹太人提供了一个地上的王国，类似于大卫王的王国。当犹太人拒绝了这一提议的时候，它被推迟到了一个未来的时刻。然后一种被称为教会的过渡性安排就被予以了实施。他们声称，这教会在旧约中并没有被预言。它是上帝计划中的一段"奥秘插曲"，它中断了上帝对以色列人所预言的计划。在千禧年里面，上帝将会回到祂最初的计划，建立一个荣耀的地上王国，以犹太人为中心。

With this understanding, the future millennium has a decidedly Jewish character. The earthly city of Jerusalem will be the headquarters for the earthly reign of Christ. The land of Israel will be divided

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according to the stipulations of Ezekiel 48, with each tribe of Israel having one 7-mile strip of land. Old Testament ceremonies and sacrifices will be reestablished in connection with the temple in Jerusalem.

带着这样的理解，未来的千禧年会具有明显的犹太人特征。耶路撒冷这一地上之城将会成为基督地上统治的总部。以色列地将会按着以西结书第 48 章的那些规定分给以色列人，每支派将会有一块七英里长的狭长地带。那些与耶路撒冷圣殿有关的旧约仪式和献祭将会重新被建立。

Misunderstanding Old Testament prophecy
对于旧约预言的误解

To a large extent, one can say that the end times teaching of dispensationalism is based on a literalistic reading of the Old Testament, with the expectation that the prophecies will be fulfilled with the Jews and not the church. Since God promised to Abraham that his descendants would occupy the land of Canaan "as an everlasting possession" (Genesis 17:8), therefore Jews deserve to live there now and in the millennium. Since Isaiah prophesied that "the mountain of the LORD's temple will be established as chief among the mountains" (2:2), the city of Jerusalem will have a temple and the topography will be changed in the millennium so that its elevation becomes higher than the surrounding hills.

在很大程度上，我们可以说时代论的末世教导是基于一种带着对于旧约的那些预言会在犹太人中间而不是在教会之上被应验的期待的、对于旧约的字面解读。因为上帝应许亚伯拉罕，他的后裔们将会占领迦南地“永远为业”（创世记 17：8），因此犹太人现在和将来在千禧年的时候都配得住在那里。因为以赛亚曾预言说，“耶和华殿的山必坚立，超乎诸山”（2：2），耶路撒冷城将会拥有一座圣殿，并且在千禧年之中，地势将会被改变，以至于它的海拔会变得高于周围的诸山。

Strict dispensationalists say that the Old Testament did not foresee the church in the least. Dispensationalist W. A. Criswell wrote, "This age of the church is a parentheses [sic]. . . . The prophets never saw it; God kept it a secret from them. The prophets spoke of the kingdom; they

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spoke of the Christ; they spoke of the Jews and of the Holy Land and of the temple. They spoke of the tribulation. But they never ever spoke of the church. It was a secret that God kept in His heart until He revealed it to His holy apostles."111 The *Scofield Study Bible*, commonly used by dispensationalists, says, "Especially it is necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church."112

严格的时代论者们称，旧约中根本没有预见教会。时代论者W. A. 克里斯威尔（W. A. Criswell）曾写到，"教会的这个时代是一段插曲.....先知们从未看见过它；上帝对他们保守了秘密。众先知谈到了那王国；他们谈到了基督；他们谈到了犹太人、圣地以及圣殿。他们谈到了灾难。但是他们从没有谈到过教会。直到祂启示给祂的圣使徒们之前，这都是一个被上帝藏在祂心里的秘密。"111 时代论者们常用的*斯科菲尔德研究版圣经（Scofield Study Bible）*说到，"尤其，我们有必要拒绝接受——教会是真正的以色列以及旧约中关于那王国的预言在教会中被应验了的这一主张——一种来自后使徒时代与罗马天主教神学的新教思想遗产。"112

Rather than reading the Old Testament in light of the New Testament, dispensationalists tend to exalt the Old Testament over the New. They say that the Old Testament is not dependent on the New Testament for illumination or interpretation.

时代论者们并不是鉴于新约来阅读旧约的，而是倾向于高举旧约过于新约。他们称旧约并不依赖于新约来被阐明或被诠释。

A fascination with the modern state of Israel
一种对于现代以色列国的着迷

All of this leads dispensationalists to have a fascination with the modern state of Israel formed in 1948. Many of them feel that it is their God-given responsibility to support Israel and its expansion, because it has a role in God's timetable for the end. Already in 1891, dispensationalist William E. Blackstone drew up a petition advocating the

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establishment of a Jewish state in Palestine. Recently there has been a worldwide network of dispensational Christians working to support the modern state of Israel for religious reasons. There are groups such as "Christians United for Israel." Dispensationalist Charles H. Dyer has written, "The minute the United States turns its back on the state of Israel, we have made ourselves an enemy of God. This does not mean we must condone everything Israel does, but we must never cease to affirm the right for Israel to exist as a nation in the land God has promised her."113 Some observers suspect that this impulse in dispensationalism has had an influence on the foreign policy of the United States government over the years.

所有这些都导致了时代论者们对于 1948 年被建立的现代以色列国的一种着迷。他们中的许多人认为，支持以色列及其扩张是上帝赋予他们的责任，因为以色列在上帝的时间表中就末日而言有着一个角色。早在 1891 年，时代论者威廉 E. 布莱克斯通（William E. Blackstone）就起草了一份请愿书，主张在巴勒斯坦建立一个犹太国家。最近，由于宗教原因，有一个世界性的基督教徒网络致力于支持现代以色列国家。有像"为以色列而联合起来的基督徒"这样的组织。时代论者查尔斯 H. 戴尔（Charles H. Dyer）曾写到，"美国一背弃以色列，我们就把自己变成了上帝的敌人。这并不意味着我们必须宽恕以色列所做的每一件事，但我们必须永不停止地确认以色列作为一个国家存在于神应许给她的那片土地之上的权利。"113 一些观察家们怀疑时代论的这种冲动多年来对美国政府的外交政策产生了影响。

The dispensational mindset is also quick to connect Bible prophecy with current political events in general. In 1990 John F. Walvoord wrote a book entitled *Armageddon, Oil, and the Middle East Crisis: What the Bible Says About the Future of the Middle East and the End of Western Civilization.* Some dispensationalists see the prophecy in Daniel 7:23-27 about the revival of the Roman Empire as being fulfilled in the European Union. Some dispensationalists see the prophecy about Gog and Magog in Ezekiel 38 as fulfilled in Russia. Messages like this have great popular appeal, and they play well on television. Of course, they need to be

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regularly updated and revised, due to the ever-changing nature of politics.

时代论式的思维模式通常也很快会把圣经预言与当前的一些政治事件联系起来。1990 年，约翰 F. 福尔德（John F. Walvoord）曾写了一本名为*《哈米吉多顿、石油与中东危机：圣经对中东未来和西方文明终结的看法》（Armageddon, Oil, and the Middle East Crisis: What the Bible Says About the Future of the Middle East and the End of Western Civilization.）*的书。一些时代论者认为在但以理书 7：23-27 中关于罗马帝国兴起的预言在欧盟中得到了应验。一些时代论者们认为以西结书第 38 章中关于歌革和玛各的预言在俄罗斯得到了应验。这样的信息很受欢迎，并且在电视上的表现也相当出色。当然，它们需要定期地被更新与被修订，因为政治的本质就是不断变化。

The history of dispensationalism
时代论的历史

The founder of dispensationalism is recognized as John Nelson Darby, a member of the English Brethren who lived from 1800 to 1882. Debate still swirls about where he got his ideas. Some researchers are convinced that he received some of his ideas from a self-styled 15-year-old prophetess by the name of Margaret MacDonald. From 1862 to 1877, Darby made seven trips to North America to promote dispensationalism. He was successful in converting Chicago evangelist Dwight Moody to his views, and Moody helped spread his views further.

时代论的创始人被认为是约翰·纳尔逊·达比（John Nelson Darby），他是生活在 1800 年至 1882 年的英国弟兄会的一员。关于他的想法从何而来的争论至今仍在继续。一些研究者相信，他的一些想法是从一个自称 15 岁的女先知玛格丽特·麦可当劳（Margaret MacDonald）那里得到的。从 1862 年到 1877 年，达比七次去了北美推广时代论。他成功地让芝加哥的传道人德怀特·穆迪（Dwight Moody）接受了他的观点，并且穆迪也帮助他进一步传播了他的那些观点。

Dispensationalism advanced in the 20th century with the *Scofield Reference Bible*, published in 1909. Some ten million copies of the Bible

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circulated in the 1900s, and it solidified dispensational teaching more than any other written document. The most notable dispensational theologian of the 20th century was Lewis Sperry Chafer (1871–1952), whose seven-volume *Systematic Theology* became a dispensational classic. Chafer founded Dallas Theological Seminary in 1924 and remained its president until 1952. To this day, Dallas Theological Seminary is the nerve center of dispensationalism.

时代论在 20 世纪随着 1909 年出版的*斯科菲尔德参考版圣经*（Scofield Reference Bible）而发展起来。在 20 世纪，大约有 1000 万本圣经在流通，它比任何其它书面文件都更加巩固了时代论的教导。20 世纪最著名的时代论神学家是刘易斯·斯佩里·薛福（Lewis Sperry Chafer，1871-1952），他的七卷*系统神学*（*Systematic Theology*）成了时代论的经典。1924 年，薛福创建了达拉斯神学院，并一直担任院长直到 1952 年。直至今日，达拉斯神学院仍然是时代论的神经中枢。

In recent decades, dispensationalism has found its way into American homes through sensational popular writings. In 1970, Dallas Theological Seminary graduate Hal Lindsey published *The Late Great Planet Earth*, which laid out the future of the world according to the dispensational scheme. This book was the best-selling work of nonfiction in the entire decade of the 1970s, with total sales of more than 25 million copies. In 1995 the first volume of the *Left Behind* series was published. We will talk more about this series in the next chapter. It has become the best-selling Christian adult fiction series ever. At the time of this writing, more than 63 million books have been sold in the series, and it still is going strong.

近几十年来，时代论通过一些煽情的通俗著作进入了美国的各家各户之中。1970 年，达拉斯神学院的毕业生哈尔·林赛（Hal Lindsey）出版了*《那末后的伟大星球，地球》*（*The Late Great Planet Earth*）一书，本书根据时代论的计划规划了世界的未来。此书是 20 世纪 70 年代整个十年中最畅销的非小说类作品，总销量超过 2500 万册。1995 年，*《末日迷踪》*（*Left Behind*）丛书的第一卷被出版了。我们将在下一章更多地讨论这一系列。它已经成了至今为止最畅销的基督教

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成年人小说系列。在我写这篇文章的时候，这个系列的书已经被卖出了 6300 多万册，而且现在仍然很畅销。

Without a doubt, dispensationalism has been successful in getting its message out to the people. It has not remained in ivory towers with academicians and theologians. Its spread is astonishing. But dispensationalism also has the unfortunate distinction of being a novelty in the church. It was unknown for 90 percent of the church's existence.

毫无疑问，时代论已经成功地把它的信息传达给了老百姓。它并没有停留在学术界和神学家的象牙塔之中。它的传播是惊人的。但不幸的是，时代论在教会中也是一件新鲜事物，它对于教会存在中的 90%都是未知的。

Another development in recent decades has been the appearance of a more moderate form of dispensationalism called progressive dispensationalism. This movement is willing to see some continuity between Israel and the church and to say that the Old Testament prophecies are fulfilled partially in the church. In many respects, progressive dispensationalism is close to historic premillennialism. It remains to be seen how progressive dispensationalism will develop. Predictably, strict dispensationalists have condemned it, claiming that it is not faithful to the principles of dispensationalism.

最近几十年的另一项发展是出现了一种更温和的时代论形式，被称为发展性时代论。这一运动愿意看到以色列人和教会之间的某种连续性，并且称旧约的预言在教会中得到了部分的应验。在许多方面，发展性时代论接近历史性千禧年主义。发展性时代论将如何发展，还有待被观察。可预见的是，严格的时代论者已经对此进行了谴责，声称它没有忠于时代论的原则。

God does not intend all prophecy to be literally fulfilled
上帝并非意在让所有的预言都按字面义被应验

Where do we begin in evaluating dispensationalism? We can begin with the underlying premise of dispensationalism that all prophecy must be fulfilled literally. We have talked about this topic before, but it can't be emphasized too much. God makes it clear that he does not intend all

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prophecy to be literally fulfilled. Let's catalog three reasons why we can be sure of this.

我们从哪里开始评估时代论呢？我们可以从时代论的潜在前提开始，即所有预言都必须按字面义被应验。我们之前谈论过这一话题，但是再怎么强调也不为过。上帝清楚地表明，祂并非意在让所有的预言都按字面义被应验。让我们来列出三个说明我们为何可以确定这点的理由。

First, the New Testament sometimes quotes Old Testament prophecies and says that they are fulfilled spiritually, not literally. Amos 9:11 says, "I will restore David's fallen tent." Does that mean that the literal piece of canvass that David used for his tent will come back into use? No. Acts 15:13-16 indicates that the prophecy is fulfilled spiritually in the establishment of the church. Isaiah 40:4 predicts, "Every valley shall be raised up, every mountain and hill made low." Does this mean that the topography of the Judean desert will be made physically level? No. Luke 3:3-6 shows that it is talking about the repentance preached by John the Baptist. Certainly there are many Old Testament prophecies which were fulfilled literally. The soldiers cast lots for Jesus' clothing (Psalm 22:18; John 19:24). The body of Jesus did not see decay (Psalm 16:10; Acts 2:31). But the New Testament shows that not all prophecy is intended by God to be literally fulfilled.

首先，新约有时候会引用旧约的预言，并且说它们是在属灵上被应验了，而不是在字面上被应验了。阿摩司书 9：11 说到，“我必建立大卫倒塌的帐幕。”这是否意味着大卫的那块用来搭帐篷的帆布会被重新使用呢？不。使徒行传 15：13-16 表明该预言是在教会的被建立之上、在属灵上被应验的。以赛亚书 40：4 预言说，“一切山洼都要填满，大小山冈都要削平。”这是否意味着犹太旷野的地形将会变得平坦呢？不。路加福音 3：3-6 表明，这里是在说由施洗约翰所传讲的悔改。当然，旧约中有许多预言都是按字面义被应验的。士兵们为耶稣的衣服拈阄 （诗篇 22：18；约翰 19：24）。耶稣的身体没有见朽坏（诗篇 16：10；使徒行传 2：31）。但新约表明，上帝并非意在让所有的预言都按字面义被应验。

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Second, if some Old Testament prophecies were interpreted literally, they would conflict with clear passages of the New Testament. Jeremiah 33:18 predicts that there will always be Levitical priests to present offerings to God. Likewise, Ezekiel 45:13–46:24 predicts that animal sacrifices will be made at the restored temple in order to make atonement for sin. The book of Hebrews, however, says that the old covenant is "obsolete" and about to disappear (Hebrews 8:13). Since Christ has come and offered himself as the perfect sacrifice for the sins of the world, "the former regulation is set aside" (Hebrews 7:18). If the New Testament says that the sacrifices of the old covenant have been done away with, then these Jeremiah and Ezekiel passages must not be fulfilled literally. They must be understood spiritually, in the lives and devotion of believers in Christ.

第二，如果旧约中的一些预言按字面义被诠释，它们将与新约中一些清晰的段落相冲突。耶利米书 33：18 预言将会永远有祭司利未人向上帝献供物。同样，以西结书 45：13-46：24 预言，在被重建的圣殿之中将会有动物的祭物被献上，以作为赎罪祭。然而，希伯来书说，旧约已经“旧了”，并且即将消失了（希伯来书 8：13）。既然基督已经来了，并且将自己献作了赎世人罪的完美祭物，那么“先前的条例.....（就）废掉了”（希伯来书 7：18）。如果新约说，旧约中的那些献祭已经被废除了，那么这些耶利米和以西结的经文段落就不能按字面义被应验。它们必须在属灵上、在那些在基督里的信徒们的生命与敬拜之中被理解。

When we read Old Testament prophecy, we have to realize that the Old Testament prophets used images and concepts from their own experience when they described New Testament realities. This is how God guided them to write, and it is important for us to recognize it. The Lutheran dogmatician Johann Gerhard wrote, "The prophets are in the habit of describing and depicting the heavenly and spiritual blessings of the Messiah in terms of physical and earthly things, using Old Testament terms for New Testament realities."114

当我们阅读旧约的预言时，我们必须认识到当旧约的先知们在描述新约的现实时，他们使用了他们自己经验里的画面和概念来描述。

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这就是上帝引导他们书写的方式，并且意识到这一点，对我们来说是重要的。路德宗的基督教教义家约翰·格哈德（Johann Gerhard）曾写到，“先知们习惯用物质与世上的事物来描述和描绘弥赛亚的那些属天和属灵的祝福，他们使用旧约的术语来描述新约的现实。”114

Finally, there are some Old Testament prophecies that no one interprets literally, even the most ardent dispensationalist. Joel 3:18 says that in the restoration, “the hills will flow with milk.” Does this mean that there literally will be rivers of milk flowing down the hills? That would be great for households that go through a gallon or more of milk per day! But even dispensational interpreters say that the expression is hyperbolic or exaggerated. Revelation 19:15 says that out of the mouth of Christ will come “a sharp sword with which to strike down the nations.” Does this mean that Jesus will literally have a sword in his mouth? No. Even dispensational author John Walvoord wrote, “The sharp sword that goes out of the mouth of Christ is apparently a symbolic revelation of the command that will be issued.”115All interpreters, including dispensationalists, use their reason to try to determine what is to be fulfilled literally and what is not. The problem is that dispensationalists go overboard in taking too many passages literally, in contexts where it is inappropriate.

最后，即使是对于最热心的时代论者，也没有人可以按字面义来诠释旧约中的一些预言。约珥书 3：18 提到复兴的时候说到，“小山都必流出奶（新译本）。”这是否意味着，将会真的有一条牛奶河从山上流下来呢？这对于每天要消耗一加仑或更多牛奶的家庭来说是极妙的！但即使是时代论诠释者们也说这种表达是一种夸张的说法。启示录 19：15 说到，“有利剑从祂（基督）的口出来，可以击杀列国。”这是否意味着耶稣的嘴里真的有一把剑呢？不。即使时代论作者约翰·福尔德（John Walvoord）也曾写到，“从基督口中出来的利剑，显然是要一种——关于那将会被发出的命令的——象征性启示。”115 所有的诠释者，包括时代论者，都使用他们的理性来尝试决定什么是会从字面上被应验的，什么不是。问题是，时代论者们过分地按字面义、在一些并不合宜的上下文中来理解太多的经文段落。

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In short, dispensationalists may sound pious when they say that they interpret everything in the Bible literally. It is unscriptural, however, to interpret Old Testament prophecy in a way different than the authors of the New Testament, who were inspired by the Holy Spirit. The Holy Spirit in the New Testament gives us a pattern to follow. Some prophecies are meant to be interpreted spiritually in the church.

简而言之，当时代论者们说他们按字面义来诠释圣经中的一切事时，他们可能听起来很敬虔。然而，用一种不同于受圣灵启示的新约作者们的方式来诠释旧约预言是不符合圣经的。新约中的圣灵给了我们一个可以遵循的模式。有些预言是被意在在教会之中、在属灵上被诠释的。

The New Testament says that the church is the new Israel
新约说，教会是新以色列

Now let's consider the other linchpin of dispensationalism. Dispensationalists insist that the church and Israel must be kept separate. The church and Israel are different dispensations with different programs. The church is not the new Israel. It has been said that if one can show that the church is Israel, then "the whole dispensationalist house of cards tumbles to the ground."116

现在让我们来思考时代论的另一个关键。时代论者们坚持认为教会和以色列必须被保持分开。教会和以色列是不同的时代，上帝对两者有着不同的计划。教会不是新以色列。有人说，如果一个人能表明教会是以色列，那么"整个时代论的纸牌屋就会倒塌在地上。"116

We have already seen that the New Testament finds the Old Testament restoration prophecies to be fulfilled in the church. This indicates that the church is the new Israel. There are numerous other passages sprinkled throughout the New Testament, however, which reinforce the point. The New Testament never drives a wedge between the church and Israel, but always speaks of them as one. Let's look at passages from five different New Testament books.

我们已经看到，新约中的那些在旧约中被提到的关于复兴的预言在教会中得到了应验。这就表明了教会是新以色列。然而，在整个新

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约之中，还有许多其它的经文段落，强化了这一点。新约从来没有在教会和以色列之间制造隔阂，反而总是把他们说成一个整体。让我们来看看来自新约的五卷不同的书吧。

In Romans 11:17-24, Paul compares the situation to an olive tree. The Jewish people were the original tree. Onto this olive tree, Gentile believers were grafted like wild olive shoots “by faith.” At the same time, Jewish branches were broken off “because of unbelief.” If Jewish people do not “persist in unbelief,” they may be grafted back in again. This is a very powerful section to show that the church and Israel are one. There is only one olive tree, not two. Believing Gentiles and believing Jews are both connected to the Old Testament olive root.

在罗马书 11：17-24 之中，保罗把这种情况比作了一棵橄榄树。犹太人曾是起先的那棵树。在这棵橄榄树上，外邦的信徒们像野橄榄枝一样被“因信心”嫁接了上去。与此同时，一些犹太树枝“因不信”而被折断了。如果犹太人不“坚持不信”，那么他们可能会再次被接回去。这是一段能强有力地表明教会和以色列是一体的的经文。只有一棵橄榄树，而不是两棵。信主的外邦人们和信主的犹太人们都与那旧约中的橄榄树根联系在一起。

In Galatians, Paul makes the point that to be a true descendant of Abraham, it is not a matter of having the blood of Abraham in one’s veins, but rather the faith of Abraham in one’s heart. Paul wrote, “Understand, then, that those who believe are children of Abraham. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:7,28,29). Very clearly, New Testament believers are connected to Abraham. The church is the new Israel. In the last chapter of Galatians, significantly, Paul even used the word Israel for the church. He said, “Peace and mercy to all who follow this rule, even to the Israel of God” (Galatians 6:16).

在加拉太书中，保罗指出，那是亚伯拉罕真正后裔的，并不在于他的血管里是否有亚伯拉罕的血，而是在于心里有亚伯拉罕的信心。保罗曾写到，“所以你们要知道那以信为本的人，就是亚伯拉罕的子孙。并不分犹太人，希利尼人，自主的，为奴的，或男或女。因为你

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们在基督耶稣里都成为一了。你们既属乎基督，就是亚伯拉罕的后裔，是照着应许承受产业的了”（加拉太书 3：7，28，29）。很明显，新约的信徒们与亚伯拉罕是有联系的。教会就是新以色列。在加拉太书的最后一章中，很重要的是，保罗甚至使用了“以色列”一词来指代教会。他在那里说到，“愿平安怜悯临到他们，就是临到神的以色列”（加拉太书 6：16，新译本）。

The relationship between Jews and Gentiles is also a topic in Paul’s letter to the Ephesians. He once again makes the point that Jews and Gentiles are united in one body as they believe in Christ. There is no separate dispensation for the Jews. He wrote:

犹太人和外邦人的关系，也是保罗写给以弗所的人们的一个主题。他再次指出，当犹太的人们和外邦的人们信耶稣基督时，他们是被联合在一个身体之中的。对于犹太人而言，并没有一个单独的时代。他曾写到：

For he himself [Christ] is our peace, who has made the two [Jews and Gentiles] one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. . . . Through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. (Ephesians 2:14-16; 3:6)

因祂是我们的和睦，将两下合而为一，拆毁了中间隔断的墙。 而且以自己的身体，废掉冤仇，就是那记在律法上的规条。为要将两下，借着自己造成一个新人，如此便成就了和睦。既在十字架上灭了冤仇，便借这十字架，使两下归为一体，与神和好了.....这奥秘就是外邦人在基督耶稣里，借着福音，得以同为后嗣，同为一体，同蒙应许。（以弗所书 2：14-16；3：6）

Tragically, dispensationalists want to erect the barrier between Jews and Gentiles again!

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可悲的是，时代论者们想要再次在犹太人和外邦人之间建立障碍！

What did the apostle Peter say about this? In his first letter, Peter described believers in the church in this way: “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God” (1 Peter 2:9,10). The terms used here for the New Testament church are the same terms used in Exodus 19:5,6 for Old Testament Israel. What Israel was for God in the Old Testament, so the church is for God in the New Testament. Simply put, the church is the new Israel.

使徒彼得对此曾如何说呢？在第一封信中，彼得对教会的信徒们这样描述到：“你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。你们从前算不得子民，现在却作了神的子民”（彼得前书 2：9，10）。这里被用来表示新约教会的术语，与出埃及记 19：5，6 中被用来表示旧约以色列的术语相同。在旧约中，以色列对于上帝之所是是何，在新约之中教会对于上帝之所是也是何。简而言之，教会就是新以色列。

Finally, there is a very compelling passage in the book of Hebrews. The author of Hebrews wrote to believers in the church and said, “You have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven” (12:22,23). This passage shows that believers in the New Testament church are on Mount Zion, so to speak. They have come to the heavenly Jerusalem. Zion and Jerusalem obviously have become names for the church. What conclusion can one reach, other than the church is the new Israel?

最后，在希伯来书中有一段非常引人注目的段落。希伯来书的作者曾写信给教会的信徒们说，“你们乃是来到锡安山，永生神的城邑，就是天上的耶路撒冷。那里有千万的天使，有名录在天上诸长子之会所共聚的总会，有审判众人的神，和被成全之义人的灵魂”（希伯来

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书 12：22，23）。可以说，这段经文表明新约教会的信徒们在锡安山上。他们来到了天上的耶路撒冷。锡安和耶路撒冷显然成了教会的名字。所以，除了教会是新以色列之外，我们还能得出什么结论呢？

The technical, theological term for what is evident here is *supersessionism*. The New Testament teaches that the church has superseded, or replaced, Old Testament Israel as God's chosen and special people. We in the church are not in some second-rate institution. We are a part of the true people of God, which has existed throughout the ages.

对于这里这一明显之事的专业神学术语是*取代*（*supersessionism*）。新约教导说，教会已经取代或代替了旧约中的以色列，作为上帝所拣选的特别的子民。我们在教会中的人并不是一些在某种二流机构里的人。我们是那些在各个时代都存在着的、上帝真正子民的一部分。

The modern state of Israel is not a fulfillment of Bible prophecy
现代以色列国并非圣经预言的应验

As a natural conclusion, Christians should not look upon the establishment of the modern state of Israel as a fulfillment of Bible prophecy. The land of Israel was blessed to serve as the homeland or cradle, so to speak, of the Messiah. It was the candleholder upon which Jesus, the Light of the world, was set. But since the Messiah has come to usher in his spiritual kingdom, the physical home-land no longer has any special role in God's revealed plan of salvation.

作为一个自然的结论，基督徒们不应当把现代以色列国的被建立视为圣经预言的一种应验。以色列地被祝福，作了弥赛亚的故乡或者摇篮。这是一个烛台，耶稣，世界之光，曾被安置在了其上。但是自从弥赛亚已经来到引入了祂的属灵王国之后，那物理意义上的故乡就在上帝那被启示的救恩计划之中不再有任何特殊的角色了。

Christians, therefore, should not feel themselves obligated to support the political state of Israel for religious reasons. The foreign policy of the United States over against the nations of the Middle East should be deter-

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mined on the basis of reason and governmental interests. Christian politicians and voters are not required by biblical theology to vote for or against proposals to support the modern state of Israel.

因此，基督徒不应该因为宗教原因而觉得自己有义务支持以色列这个政治上的国家。美国对中东国家的外交政策应当是以理性和政府利益为基础来决定的。圣经神学并没有要求基督徒政治家们和投票者们投票去支持或者反对那些对于支持现代以色列国家的提议。

Christians may still wonder, however: What about the Bible promises to Abraham in Genesis that his descendants would occupy the land of Palestine forever? Don't they still stand?

然而，基督徒可能仍然会疑惑：圣经在创世记中的那些关于亚伯拉罕的后裔们将会永远占据巴勒斯坦地的应许，又是怎么回事呢？它们现在不还是站立着吗？

First, it can be said that the Hebrew word used in Genesis does not need to mean "forever without end." The word translated as "forever" really means "for the indefinite future." There are numerous occasions where this word does not mean "for eternity." Provisions of the Mosaic Covenant, for example, like the Passover (Exodus 12:14), the Sabbath Day (Exodus 31:17), and the Aaronic priesthood (Exodus 40:15) are said to be "forever." Yet we know from the New Testament that they are "obsolete" now that Christ has come (Hebrews 8:13). The promise of the land fits into this category as a preparation for the coming of the Messiah.

首先，可以这样说，创世记中被使用的希伯来语词汇并不一定意味着"永远没有尽头"。这个被翻译为"永远"的词实际上的意思是"对于那不定的未来"。有很多情况下，这个词并不意味着"永恒"。例如，摩西之约的条款，如逾越节（出埃及记 12：14），安息日（出埃及记 31：17），以及亚伦及其后裔的祭司职（出埃及记 40：15）被说为是"永远"的。然而，我们从新约中知道，既然基督已经来了，它们就"旧了"（希伯来书 8：13）。这片土地的应许属于为弥赛亚的到来预备的这一类。

Second, there are many Old Testament passages which show that the promise of the land to Abraham's descendants was a conditional promise,

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dependent on the obedience of the people. At Mount Sinai, God said, “If you obey me fully and keep my covenant, then out of all nations you will be my treasured possession” (Exodus 19:5). God said to Solomon, “If you turn away and forsake the decrees and commands I have given you and go off to serve other gods and worship them, then I will uproot Israel from my land, which I have given them, and will reject this temple I have consecrated for my Name” (2 Chronicles 7:19,20). Certainly the promise of the Savior through Abraham’s descendants was unconditional. It would happen regardless of the behavior of the people. But the enjoyment of the earthly blessings promised by God, including the enjoyment of the physical land of Israel, was dependent on the obedience of the people.

第二，旧约中有很多的段落表明，对于给亚伯拉罕后裔们的土地的应许是一项有条件的、取决于百姓的顺服的应许。在西奈山，上帝曾说到，“如今你们若实在听从我的话，遵守我的约，就要在万民中作属我的子民”（出埃及记 19：5）。上帝曾对所罗门说到，“倘若你们转去丢弃我指示你们的律例诫命，去事奉敬拜别神，我就必将以色列人从我赐给他们的地上拔出根来，并且我为己名所分别为圣的殿也必舍弃不顾”（历代志下 7：19，20）。当然，藉着亚伯拉罕后裔们的、救主的应许是无条件的。不管人们的行为如何，它都将会发生。但是对于被上帝应许的地上祝福的享受，包括对于以色列物理意义上的土地的享受，是取决于百姓们的顺服的。

Sadly, of course, the Jewish people by and large rejected Christ. Thereby they forfeited both their position as the people of God and their claim on the land of Palestine as their possession. Jesus lamented, “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate” (Matthew 23:37,38).

当然，可悲的是，犹太人大体上拒绝了基督。因此，他们丧失了他们自己作为上帝百姓的地位，也丧失了他们对于巴勒斯坦地的所有权。耶稣哀恸地说到，“耶路撒冷啊，耶路撒冷啊，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多次愿意聚集你的儿女，

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好像母鸡把小鸡聚集在翅膀底下，只是你们不愿意。看哪，你们的家成为荒场，留给你们”（马太福音 23：37，38）。

Finally, the promise to Abraham that his descendants would live forever in the Promised Land can be understood to be fulfilled spiritually. Believers in Jesus are the true descendants of Abraham (Romans 4:11,12). They are not heirs of some earthly property handed down from their fathers, but “heirs having the hope of eternal life” (Titus 3:7). Believers in Jesus will live in the promised land of heaven forever. This can be looked upon as the ultimate fulfillment of God’s prophecy to Abraham.

最后，对于亚伯拉罕的、他的后裔们将会永远地住在应许之地的应许，可以被理解为会在属灵上被应验。相信耶稣的人们是亚伯拉罕真正的后裔（罗马书 4：11，12）。他们并不是承受从祖宗所传下来的地上的产业的后嗣，而是“凭着永生的盼望的.....后嗣”（提多书 3：7）。相信耶稣的人们将会永远地住在天堂的应许之地。这可以被看作是上帝给亚伯拉罕的预言的最终应验。

In any case, it is striking that neither Jesus nor any writers of the New Testament ever expressed the hope that the Jews would eventually be restored in a kingdom of their own in Palestine and would rebuild the temple. If this were a big part of God’s plan, don’t you think they would have mentioned it? The disciples had such hopes prior to Pentecost (Acts 1:6), but not after Pentecost and never in the writings of the New Testament. Rather, Jesus says, “A time is coming when you will worship the Father neither on this mountain nor in Jerusalem. God is spirit, and his worshipers must worship in spirit and in truth” (John 4:21,24). The desire of Jesus and the apostles for the Jews was always that they would come to faith in Christ, become part of the church, and so be saved (Romans 10:1-4).

无论如何，令人惊讶的是，无论是耶稣还是新约的作者们，都未曾表达过那对于犹太人将最终会在一个在巴勒斯坦的他们自己的王国之中被复兴并重建圣殿的盼望。如果这是上帝计划的一个重要部分，难道你不认为他们已经提及过了吗？门徒们在五旬节之前就有这样的盼望（使徒行传 1：6），但五旬节之后就没有了，新约的那些书卷之中也没有。相反，耶稣说到，“时候将到，你们拜父，也不在

这山上，也不在耶路撒冷。神是灵，敬拜祂的必须在圣灵与真理之中敬拜祂”（约翰福音 4：21，24，NIV）。耶稣和使徒们对于犹太人的渴望，曾总是希望他们能信靠基督，成为教会的一部分，得救（罗马书 10：1-4）。

Dispensationalism minimizes Christ and the church
时代论贬低了基督与教会

Christian writer Oswald Allis, in a book refuting dispensationalism, marvels at the enthusiastic spread of dispensationalism among earnest Christians. He marvels because the teachings of dispensationalism “are brought into serious conflict with some of the clearest and more precious doctrines of the Christian faith.”117

基督教作家奥斯瓦尔德·阿里斯（Oswald Allis）在一本驳斥时代论的书中，对于时代论在热心的基督徒们中间的被热情地传播感到惊讶。他感到惊奇是因为时代论的那些教导“与基督教信仰中一些最清晰和最珍贵的教义有着严重的冲突。”117

Most certainly the teachings of dispensationalism minimize the importance of Christ, the cross, and the church. For dispensationalists, the cross was an afterthought brought about only because the proffered Jewish kingdom was rejected. The church is a temporary arrangement for Gentiles, not prophesied in the Old Testament. In the millennium a new Jewish temple will be built and animal sacrifices will be reinstituted. What does this do, other than push Christ and the cross into a marginal position?

毫无疑问，时代论的那些教导贬低了基督、十字架和教会的重要性。对于时代论者们来说，十字架是后来才被弄出来的想法，它的出现只是因为那被提供的犹太王国被拒绝了。教会是一种对于外邦人的临时安排，在旧约中并没有被预言。在千禧年之中，一座新的犹太圣殿将被建造，那些动物的献祭也将被重新设立。这样的说法除了把基督和十字架推入了边缘位置之外，还能怎样呢？

One Christian writer said that going back to the old Jewish ceremonies and the Jewish temple is “like putting the scaffolding back up after the building has been finished.”118 Another said that it is “like

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lighting a candle when the sun is shining.”119How true! Paul was shocked when the Galatians wanted to go back to the Jewish ceremonies. He wrote, “Now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you” (Galatians 4:9-11).

一位基督教作家曾说过，回到古老的犹太仪式以及犹太圣殿，“就像在建筑完成后再把脚手架给搭起来。”118 另一种说法是“就像在阳光照耀下点燃蜡烛”。多真实啊！当加拉太人想要回归那些犹太仪式时，保罗感到很震惊。他曾写到，“现在你们既然认识神，更可说是被神所认识的，怎么还要归回那懦弱无用的小学，情愿再给它作奴仆呢？ 你们谨守日子，月分，节期，年分。我为你们害怕。惟恐我在你们身上是枉费了工夫”（加拉太书 4：9-11）。

We do well to stick with Christ, the cross, and the church as the capstone and culmination of our faith. There is nothing greater. The Bible says that Christ was crucified according to “God’s set purpose and foreknowledge” (Acts 2:23). Christ “has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself” (Hebrews 9:26). Believers in the church belong to the true Jerusalem, the “Jerusalem that is above” (Galatians 4:26).

坚持基督、十字架和教会是我们信心的顶石和顶点，这是好的。没有比这更大的事了。圣经说基督是按着“神的定旨先见”被钉在十字架上的（使徒行传 2：23）。基督“在这末世显现一次，把自己献为祭，好除掉罪”（希伯来书 9：26）。教会的信徒们属于真正的耶路撒冷，那“在上的耶路撒冷”（加拉太书 4：26）。

The Church’s one foundation
Is Jesus Christ, her Lord;
She is his new creation
By water and the Word.
From heav’n he came and sought her
To be his holy bride;
With his own blood he bought her,

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And for her life he died.
The Church shall never perish.
Her dear Lord, to defend,
To guide, sustain, and cherish,
Is with her to the end.
Though there be those that hate her
And strive to see her fail,
Against both foe and traitor
She ever shall prevail.
教会的唯一基石
耶稣基督，她的主；
她是祂新的创造
藉着水和话语。
祂从天而降，来寻找她
作祂圣洁的新娘；
用祂自己的血，祂买下了她，
为了她的生命，祂死了。

教会将永不灭亡。
她亲爱的主，保护，
引导、维持与珍爱，
与她同在，直到末日。
尽管有恨她的人群，
竭力看她的失败，
她却会永远胜过
仇敌与叛者。

Text: Samuel J. Stone (1839–1900, English Anglican pastor) (CW 538:1,3)
文本：撒母耳 J. 斯通（1839–1900,英国圣公会牧师）（基督徒敬拜 538：1，3）

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The Tribulation and the Rapture
那灾难与被提

If you know anything about the Left Behind book series by Tim LaHaye and Jerry Jenkins, you know that it begins with the mysterious disappearance of all the Christians on earth. Airplane pilot Raymond Steele is “left behind” when a hundred passengers on his plane; his wife, Irene; and his 12-year-old son, Ray Jr., are “raptured.” The book series then chronicles seven years of trouble encountered by Raymond and the rest of the world.

如果你知道任何关于蒂姆·拉哈伊（Tim LaHaye）和杰里·詹金斯（Jerry Jenkins）所著的《末日迷踪》（ Left Behind）系列的事的话，你就会知道它是以地上所有基督徒的神秘失踪开始的。当飞机上的 100 名乘客在飞行员雷蒙德·斯蒂尔（Raymond Steele）的飞机上的时候，雷蒙德·斯蒂尔被“抛在了后面”（left behind）；他的妻子艾琳；以及他 12 岁的儿子小雷（Ray Jr.），他们都“被提”了。接着这个系列的书按时间顺序记录了雷蒙德和世界上其他人在七年中所遇到的麻烦。

This book series is fiction, but it follows the timetable of dispensationalism. We can see that dispensational premillennialism has more to it than just a Jewish millennium. It also teaches a seven-year period of tribulation and a rapture. This chapter looks at these dispensational idiosyncrasies.

这一系列的书是虚构的，但它遵循了时代论的时间表。我们可以看到时代论千禧年主义所讲的不仅仅是一种犹太的千禧年。它也教导了一种七年的灾难以及被提。本章讨论的就是这些时代论的特征。

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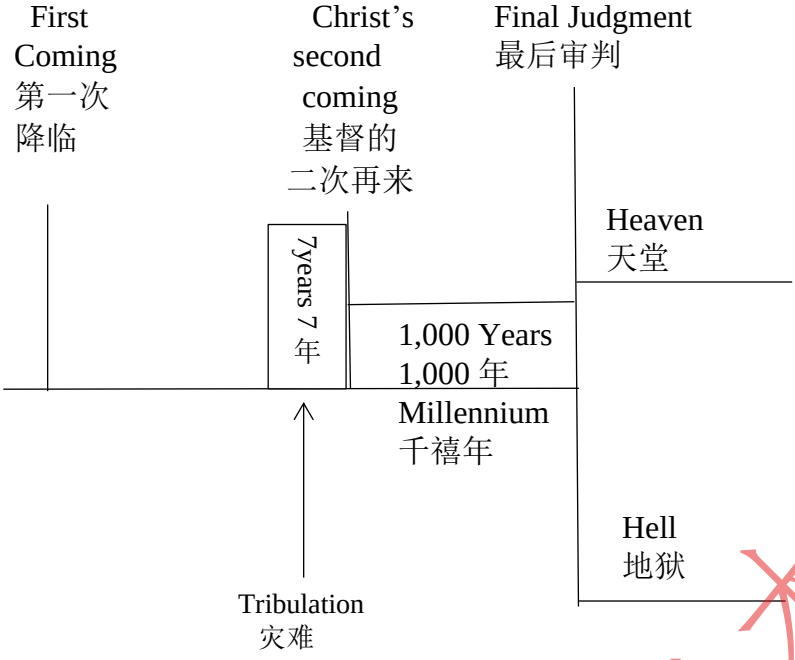
The seven-year tribulation in dispensationalism
在时代论中的七年灾难

Dispensationalists believe that there will be a seven-year period of tribulation immediately prior to the second coming and the millennium. It is sometimes called the “great tribulation” on the basis of Matthew 24:21 in the King James Version. The tribulation is added to the time line in this way:

时代论者们相信在耶稣的第二次降临和千禧年之前将会有一个七年的灾难时期。基于钦定版的马太福音 24：21，它有时被称为“大灾难”。那灾难是这样被添加到时间线上的：



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Supposedly found in Daniel 9:24-27
据说是根据但以理书 9：24-27 得出的结论

This seven-year time period is drawn from Daniel 9:24-27. Since this prophecy is crucial to the dispensational scheme, we should look at it in its entirety. Daniel wrote:

这个七年的时期是从但以理书 9：24-27 中得出的结论。因为这个预言对于时代论的时间表是至关重要的，我们应该在它的整体之中来看待。但以理曾写到：

Seventy "sevens" [ESV: weeks] are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven "sevens," and sixty-two "sevens." It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two "sevens," the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one "seven." In the middle of the "seven" he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.

为你本国之民和你圣城，已经定了七十个七[ESV: 周]。要止住罪过，除净罪恶，赎尽罪孽，引进（或作彰显）永义，封住异象和预言，并膏至圣者（者或作所）。

你当知道，当明白，从出令重新建造耶路撒冷，直到有受膏君的时候，必有七个七和六十二个七。正在艰难的时候，耶路撒冷城连街带濠都必重新建造。过了六十二个七，那受膏者（那或作有）必被剪除，一无所有。必有一王的民来毁灭这城和圣所，至终必如洪水冲没。必有争战，一直到底，荒凉的事已经定了。 一七之内，他必与许多人坚定盟约。一七之半，他必使祭祀与供献止息。那行毁坏可憎的（或作使地荒凉的）如飞而来，并且有忿怒倾在那行毁坏的身上（或作倾在那荒凉之地），直到所定的结局。

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Upon reading this passage, you may think to yourself: Where is the seven-year tribulation clearly taught in these verses? You are right in wondering. This is a very difficult prophecy that has received numerous interpretations in the history of the church. When the church father Jerome (c. 347–420) wrote his commentary on Daniel, he listed nine different interpretations already circulating in his age, and he left it to the reader to pick which he preferred.120

当你读到这段经文的时候，你可能会心里想：这段经文在哪里明确地教导了那七年的灾难呢？你这样想是对的。这是一段让人非常难懂的预言，在教会的历史上人们对此有许多的诠释。当教父耶柔米（约347-420）在写关于但以理书的评论时，他曾列出了在他那个时代已经流传的九种不同的诠释，并让读者选择他自己所偏好的。120

Dispensationalists make a number of major assumptions about this prophecy in order to come up with a seven-year tribulation immediately prior to the millennium. I will catalog their assumptions here, and you should know that each of these assumptions can be seriously debated.

时代论者们对于这个预言作出了许多主要的假设，以便提出一段在千禧年之前的七年的灾难。我将在这里列出他们的假设，并且你应该知道，每一个假设都可以被严肃地辩论。

- The word seven (or week) refers to a seven-year period. Therefore, the 70 “sevens” (or weeks) refer to 490 literal, calendar years.
- 单词七（或周）指的是一段七年的时期。因此，70 个“七”（或周）指的是 490 个字面意义上的日历年。
- The decree to rebuild the city does not refer to the decree of King Cyrus of Persia in 538 B.C., authorizing the Jews to return from the Babylonian captivity. It rather refers to a decree of King Artaxerxes of Persia in 445 B.C. or 458 B.C.
- 重建这座城市的法令与主前 538 年波斯王居鲁士的法令无关，该法令授权犹太人从巴比伦的被掳中返回。它更确切地指的是波斯国王亚达薛西在主前 445 年或主前 458 年所颁布的一项法令。
- The final goal of the vision—when everlasting righteousness will be brought in—is the millennium.

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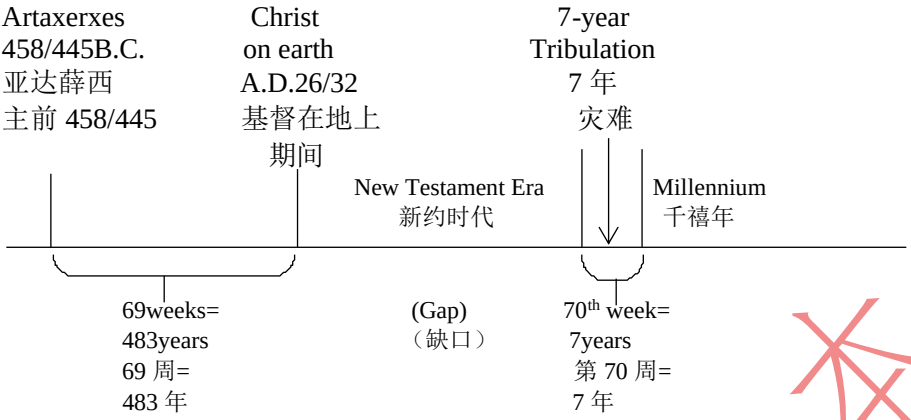
- 这一异象的最终目标——当永义将被带入的时候——是千禧年。
- There must be a gap between the 69th and 70th weeks to allow for the New Testament era. The 70th week is a seven-year period of tribulation separated from the other 69 weeks.
- 在第 69 周和第 70 周之间一定存在一个缺口，以允许新约时代。第 70 周是与其它 69 周分开的那七年的灾难期。

If you put all this together, the dispensational explanation of Daniel 9:24-27 can be illustrated as follows on a time line. Keep in mind that they assume a large gap before the last week. Also, when the vision talks about the Anointed One being cut off, dispensationalists see reference to the death of Christ or some other event during his earthly ministry.

如果你把所有这些放在一起，但以理书 9：24-27 的时代论诠释可以在如下的一条时间线上被说明。请记住，他们假设在最后一周之前有一个很大的缺口。此外，当这异象谈到那受膏者被剪除时，时代论者们看到的是基督的死亡或是祂在地上事工期间发生的其它事件。



It is astonishing to me to see how this explanation, so tenuous, is universally accepted by dispensationalists and how it is made the backbone of their prophetic system. One dispensationalist author wrote,

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“In the predictions of the Seventy Weeks, we have the indispensable chronological key to all New Testament prophecy. . . . Apart from an understanding of the details of the Seventy Weeks of Daniel, all attempts to interpret New Testament prophecy must fail in large measure.”121

看到这个解释如此地脆弱却被时代论者们普遍地接受着，以及它是如何被作为他们预言体系的支柱的，这令我感到震惊。一位时代论的作者曾写到，“在对这七十周的预言中，我们拥有对于所有新约预言来说必不可少的时间顺序上的关键……离开一种对于但以理七十周的细节的理解，所有对于新约预言诠释上的尝试都一定会在很大程度上失败。”121

Supposedly described in Revelation 4–19
据说在启示录 4-19 中被描写

The chronological framework for the seven-year tribulation is drawn from Daniel 9 by dispensationalists. A few additional details are also drawn from Daniel 9. They assume that the seven-year tribulation will be broken into two periods of three and a half years each, because Daniel mentions something that will happen in the middle of the last seven. However, most of the content of the great tribulation comes from Revelation 4–19.

七年灾难的时间框架是由时代论者们从但以理书第 9 章中选取的。但以理书第九章还提供了一些其它的细节。他们假设七年的灾难将会被分成两个三年半的时期，因为但以理提到在最后七年的中间会发生一些事情。然而，大灾难的大部分内容是来自启示录第 4-19 章的。

In regard to the book of Revelation, dispensationalists follow a “futuristic” interpretation. They believe that the book of Revelation, apart from the first three chapters, is talking exclusively about events that have yet to occur in the future. They deny that it is talking about what is happening now in the New Testament era. They also assume that the book of Revelation is laid out in chronological order. In their view, Revelation 4–19 describes the seven-year tribulation, Revelation 20 describes the millennium, and Revelation 21–22 describes the new heaven and the

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new earth.

关于启示录这卷书，时代论者们遵循了一种“未来主义”的诠释。他们相信启示录这卷书，除了前三章之外，都是在讨论一些还未发生的、未来的事件。他们否认这些内容是在谈论新约时代正在发生着的事情。他们还认为启示录这卷书是按时间顺序被排列的。在他们看来，启示录 4-19 描述了七年的灾难，启示录 20 则描述了千禧年，启示录 21-22 则描述了新天新地。

So read the gruesome details of Revelation 4–19, and this is what will literally happen during the seven years of the great tribulation, according to dispensationalists. There will be hail and fire, the Antichrist, and the battle of Armageddon. Hal Lindsey said about these seven years, “There is more prophecy concerning this period than any other era the Bible describes.”122

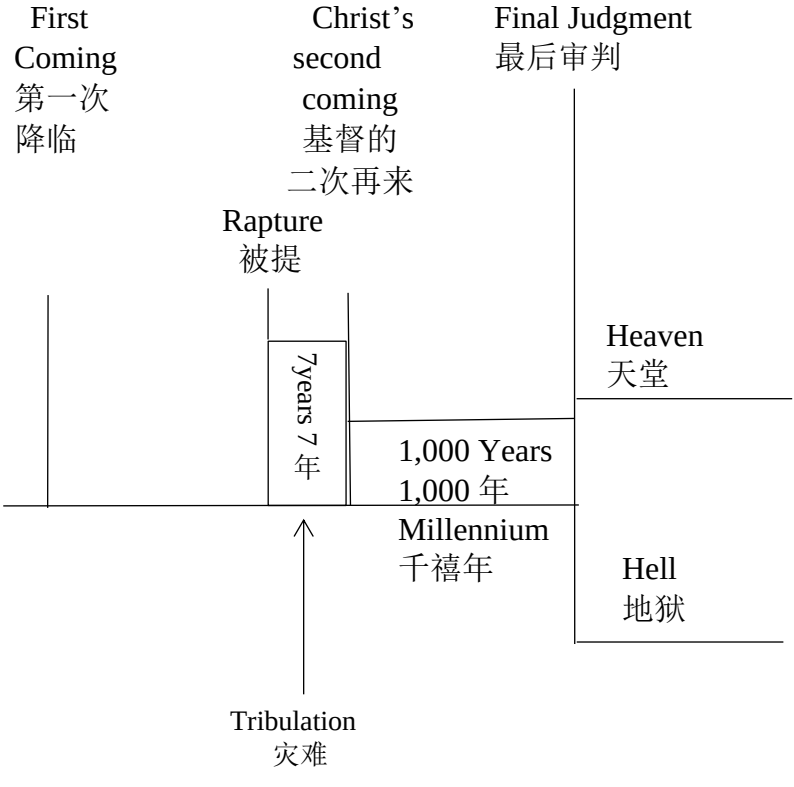
因此请读一下启示录 4-19 中那些可怕的细节吧，根据时代论的观点，那就是将在那七年的大灾难中会真实发生的事情。将会有冰雹和火，那敌基督者，以及哈米吉多顿的战争。哈尔·林赛（Hal Lindsey）曾谈到过这七年，“关于这一时期的预言，比圣经描述的任何其它时代的都要多。”122

The rapture in dispensationalism
在时代论之中的被提

There is one more event on the dispensational time line. Dispensationalists believe that there will be a rapture of believers. With the word *rapture*, dispensationalists mean that believers will be “caught up” to meet Jesus in the air. Most believe that the rapture will take place at the beginning of the seven-year tribulation, when all true believers will suddenly and quietly disappear from earth as they go up to be with the Lord. So the full dispensational time line looks like this:

在时代论的时间线上还有另外一个事件。时代论者们相信将会有一次信徒们的被提。说到*被提（rapture）*，时代论者们的意思是说信徒们将会被“提起来”在空中与耶稣相遇。大多数时代论者们相信被提会在七年灾难开始的时候发生，那时所有真正的信徒们都将会突然

无声地从地上消失，上升去与主同在。所以完整的时代论的时间线看上去是这样的：



Dispensationalists make the rapture a prominent feature of their faith. Since the rapture could come at any time, the rapture should always be on the minds of believers, giving them an incentive to be ready and watching for Christ. Hal Lindsey said that the rapture is what Paul was talking about in Titus 2:13 when he said that "we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ."123John Walvoord said, "As today's headlines report current developments in the Middle East, serious students of prophecy expect the most dramatic and

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important event to be the Rapture of all true believers.”124

时代论者们使被提成了他们信仰的一个显著特征。因为被提可以在任何时候到来，所以被提应该一直在信徒们的心里，给他们一个动力去预备并仰望基督。哈尔•林赛曾说过，被提就是保罗在提多书 2：13 中所说的，在那里保罗曾说到，“等候那有福的盼望，就是我们伟大的神，救主耶稣基督荣耀的显现”（新译本）。约翰•福尔德（John Walvoord）曾说到，“当今天的头条新闻报道当前中东的事态发展时，认真研究预言的学生们所期待的最戏剧性和最重要的事件就是所有真正的信徒们被提。”124

Needless to say, this adds yet another occurrence on an already complicated time line. Now Jesus will have three comings of one sort or another—the rapture, the second coming to set up the millennium, and the final judgment. There will be three resurrections—dead believers at the rapture, believers who died during the tribulation at the second coming, and unbelievers at the final judgment.

不用说，这在已经很复杂的时间线上又增加了一个事件。现在耶稣将会有这样或那样的三次降临——被提，建立千禧年的第二次降临，以及最后的审判。将会有三次复活——在被提时死去的信徒们，在耶稣第二次降临的灾难中死去的信徒们，以及在最后审判时的非信徒们。

Supposedly found in 1 Thessalonians 4
据说是根据帖撒罗尼迦前书第四章得出的结论

For scriptural proof for their rapture doctrine, dispensationalists look primarily to 1 Thessalonians 4:16,17: “The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.” Paul said that those who are alive when Christ comes will be “caught up” in the air to meet the Lord. The Latin translation has

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the word *rapiemur* (“we will be caught up”), and this is the root from which the word *rapture* comes. There will be a catching up, or rapture, of believers when Christ comes.

对于他们被提的教导的圣经证据，时代论者们主要查考的是撒迦罗尼前书 4：16，17，“主必亲自从天降临，有呼叫的声音，和天使长的声音，又有神的号吹响。那在基督里死了的人必先复活。 以后我们这活着还存留的人，必和他们一同被提起到云里，在空中与主相遇。这样，我们就要和主永远同在” （“被提”按 NIV 译作了“被提起”）。 保罗在这里说到，那些当基督降临的时候还活着的人，将会被“提起”在空中与主相遇。拉丁语的译文是 *rapiemur*（“我们将会被提起来”）一词，这也是*被提（rapture）*一词的来源。当基督降临的时候，将会有一次信徒们的被提起，或说被提。

A supplemental passage used by dispensationalists for the rapture is Luke 17:34,35. There Jesus says, “I tell you, on that night two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left.”

时代论者们用来说明被提的补充经文是路加福音 17：34，35。在那里耶稣说到，“我对你们说，当那一夜，两个人在一个床上。要取去一个，撇下一个。两个女人一同推磨。要取去一个，撇下一个。”

Three choices—pretrib, midtrib, or posttrib
三项选择——灾前，灾中，或者灾后

There is a heated dispute among dispensationalists as to when exactly on the time line the rapture will occur. Most dispensationalists believe that the rapture will occur before the tribulation. This teaching is called pretribulational dispensationalism. Some say it will happen in the middle of the tribulation. This is midtribulational dispensationalism. Some say it is posttribulational, at the end. So people are identified as “pretrib” or “midtrib” or “posttrib.”

在时代论者们中间有一项关于在那条时间线上哪个确切的时间将会发生被提的激烈争论。大多数时代论者们相信被提将会在那灾难之前发生。这种教导被称为灾难前时代论。也有人说，它会发生在那

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灾难的中间，这是灾难中时代论。还有人说会在灾难后发生。所以这些人们被定义为“灾前”、“灾中”或“灾后”。

What is at stake in this dispute is whether or not believers will have to go through the great tribulation. Tim LaHaye is a staunch advocate for the position that believers will not have to experience the tribulation. After all, in Revelation 3:10 Christ promises, “I will also keep you from the hour of trial that is going to come upon the whole world.” LaHaye has written a book entitled *No Fear of the Storm*.125 In contrast, posttrib teachers point to Matthew 24:21,22 where Jesus says, “Then there will be great distress. . . . If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.” Here Jesus implies that the elect will go through the great distress. Midtrib teachers take a middle of the road approach, saying that believers will go through the first three and a half years, but not the last three and a half years. They lean on Daniel 9:27, where the last week is split into two parts.

在这场争论中，问题的症结是信徒们是否将不得不经历这一场大灾难。提姆·拉哈耶（Tim LaHaye）是一名坚定地主张信徒们将不一定会经历那灾难的倡导者。毕竟，基督在启示录 3：10 中应许到，“我.....必定保守你脱离那试炼的时候；这就是那将要临到普天下，来试炼住在地上的人的时候”（新译本）。拉哈耶写了一本书，名叫*《不惧风暴》（No Fear of the Storm）*。125　而与此相反的是，在马太福音 24：21，22 中耶稣说到：“那时必有大灾难……若不减少那日子，凡有血气的，总没有一个得救的。只是为选民，那日子必减少了。”在这里，耶稣意指选民们将会经历那大灾难。“灾中”的教师们采取了一种中间道路，称信徒们将会经历前三年半的灾难，但不会经历后三年半的灾难。他们倚赖但以理书 9：27 这一经文，此节经文的最后一周被分成了两个部分。

John Nelson Darby promoted the pretribulation rapture in the 1830s, and this position was enshrined in the *Scofield Reference Bible*. It is the majority opinion today, as evidenced by the Left Behind series. Still, the

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debate is ongoing among dispensationalists. I have a book jointly authored by three professors from Trinity Evangelical Divinity School in Deerfield, Illinois. One of them is pretrib, one is midtrib, and one is posttrib—all from the same school.126

约翰·纳尔逊·达比在 19 世纪 30 年代倡导灾前的被提，这个立场被载入了*斯科菲尔德参考版圣经*中。这是今天大多数人的意见，《末日迷踪》系列就是个明证。然而，时代论者们之间的争论仍在继续。我有一本由伊利诺斯州迪尔菲尔德三一福音神学院的三位教授合著的书。一个是灾前，一个是灾中，一个是灾后——都来自同一所学校。126

A summary of future events according to dispensationalism
根据时代论的、对于一些未来事件的总结

Drawing mostly from Daniel 9 and Revelation 4 – 19, dispensationalists lay out a very detailed description of the events of the end, focusing on the rapture and tribulation. Here is an abbreviated summary of the typical dispensational scheme:

时代论者们主要取材于但以理书第 9 章和启示录第 4-19 章，列出了关于末日诸事件的、聚焦在被提和那灾难上的非常详细的描述。以下是对于典型的时代论方案的简要总结：

- The church is raptured.
- 教会被提
- A Jewish remnant takes the place of the churchand preaches the kingdom gospel.
- 一批犹太余民代替了教会并且宣讲天国的福音
- The Roman Empire is revived, and the Antichrist arises.
- 罗马帝国复兴，那敌基督者兴起。
- The Antichrist makes a treaty with Israel, and the temple is rebuilt.
- 那敌基督者与以色列签订协议，圣殿被重建。

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- After three and a half years, the Antichrist breaks the treaty and begins persecuting believers.
- 三年半之后，那敌基督者破坏了协议并且开始逼迫信徒们。
- The False Prophet, a seductive religious teacher, appears.
- 那假先知，一位诱人的宗教教师，出现了。
- Catastrophic divine judgments occur in the “Great Tribulation.”
- 灾难性的神圣审判出现在“那大灾难”之中。
- There is world war, culminating in the battle of Armageddon.
- 有世界大战，在哈米吉多顿战争中达到了高潮。
- Christ comes in his second coming, and believers are raised.
- 基督在祂的二次再来中降临，信徒们被复活。
- Christ rules the millennial kingdom from Jerusalem for a thousand years.
- 基督在耶路撒冷统治千禧年王国一千年。
- There is a final rebellion.
- 有一次最后的反抗。
- The final judgment takes place, with the resurrection of the wicked.
- 最后的审判发生，伴随着恶人们的复活。
- Eternity begins, with the new heavens and new earth.
- 永恒开始，伴随着新天新地。

It takes one’s breath away to see how involved and intricate this scheme is and to think how bizarre it is in contrast to the simple, historic teaching of the Christian church. Let’s now look at each of the major Scripture portions that lie beneath this scheme, and let’s consider how Christ-centered interpreters have explained them over the years.

与基督教会那简单的、历史性的教导相比，光是看看这是多么错综复杂的计划，光是想想这是多么奇怪，就让人感到窒息。现在让我们来看看隐藏在这个架构之下的主要经文段落吧，并且，让我们来思考一下多年来以基督为中心的诠释者们对它们是如何解释的。

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Daniel 9 explanation
对于但以理书中第九章的解释

Daniel 9:24-27 by everyone’s admission is one of the most difficult passages in the entire Bible. There have been countless different interpretations over the years. This fact alone indicates that it is not a good passage to provide the chronological framework for an entire system in the way done by dispensationalists.

每个人都承认，但以理书 9：24-27 是整本圣经之中最让人难懂的段落之一。多年来对此有着数不清种的不同诠释。光这一事实，就说明了这并不是一段——用来以时代论者们所做的那样为整个系统提供时间顺序框架的——合适段落。

In this vision, the prophet Daniel sees 70 “sevens,” or “weeks,” in the future history of Jerusalem, perhaps to supplement and continue the 70 years of captivity predicted by Jeremiah (Jeremiah 25:11,12). The 70 sevens begin when the decree is issued to rebuild Jerusalem. This most naturally refers to the Edict of Cyrus in 538B.C., when Cyrus sent the Jews back to Jerusalem. The prophecy, therefore, picks up exactly where the prophecy of Jeremiah left off, at the end of Israel’s Babylonian captivity.

在这异象中，先知但以理看到在耶路撒冷未来历史中有 70 个“七”，或“周”，也许是对耶利米预言的 70 年被掳的补充和延续（耶利米书 25：11，12）。当重建耶路撒冷的法令被发出的时候，那 70 个七就开始了。极自然地，这里是指主前 538 年居鲁士的敕令，当时居鲁士让犹太人回到了耶路撒冷。因此，这预言正好接续了耶利米那里停下来了的预言，即在以色列被掳巴比伦的末尾。

According to the vision, the 70 “sevens,” or “weeks,” end when sin is done away with. I take that to be judgment day, when sin is totally removed for God’s saints in the glory of the New Jerusalem in heaven. The vision, then, covers the history of Jerusalem from the Babylonian captivity until judgment day.

根据这异象，当罪止住的时候，70 个“七”或“周”就结束了。我认为那是审判日，那时在天国新耶路撒冷的荣耀中，上帝的圣徒们

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的罪就完全不再了。因此，这异象涵盖了从巴比伦人被掳直到审判日的、耶路撒冷的历史。

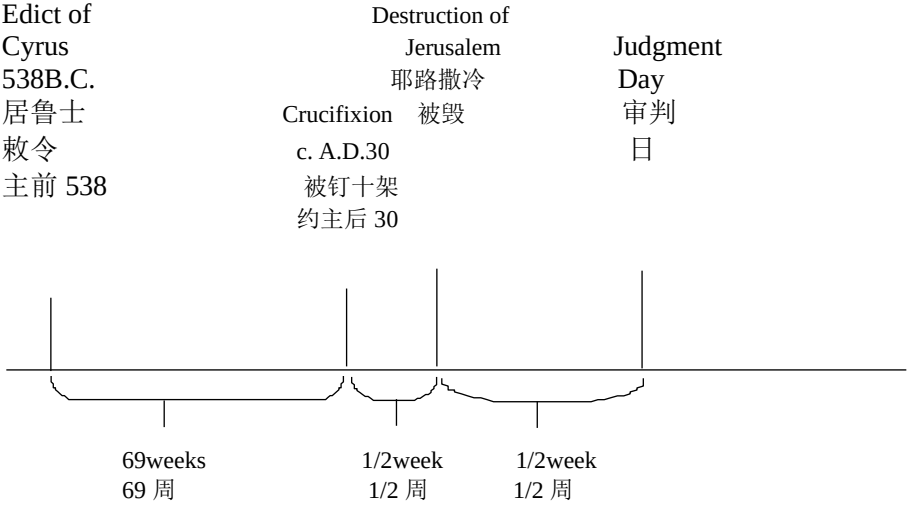
The Anointed One, or Messiah, most naturally refers to Christ. When Daniel said that the Anointed One will be cut off after 69 sevens, I take that to be a reference to Christ’s crucifixion. The covenant that the Anointed One confirms for the last seven, then, is the New Covenant of the New Testament era.

那受膏者，或弥赛亚，极自然地，是指基督。当但以理说受膏者将在六十九个七之后被剪除的时候，我认为这是指基督的受难。这样，那位受膏者在最后七年间所坚定的约就是新约时代的新约。

When Daniel said that offerings will stop in the middle of the last seven, that could refer to the destruction of Jerusalem in A.D. 70. Then the last period of a half week, or three and a half days, would be the New Testament era from the destruction of Jerusalem until judgment day. This would correlate with other prophecies in Revelation that speak of 42 months or three and a half years or 1,260 days as the New Testament era when the church is persecuted by unbelievers, the devil, and the Antichrist (Revelation 11:2,3; 12:6,14; 13:5; see Daniel 7:25; 12:7,11,12). This interpretation would look as follows on a time line:

但以理说祭祀将会在最后一个七的中间止息，这可能指的是主后 70 年耶路撒冷的被毁。然后半个七或说三日半的最后时期，就是从耶路撒冷的被毁直到审判日的新约时代。这与启示录中的其它那些把教会被非信徒们、魔鬼以及那敌基督者逼迫的新约时代说作 42 个月或者 3 年半或 1，260 天的预言是相关的（启示录 11：2，3；12：6，14；13：5；见但以理书 7：25；12：7， 11，12）。这种诠释在一条时间线上的样貌如下：

试读本



Needless to say, the “sevens,” or “weeks,” in this interpretation do not refer to literal seven-year periods. But that is to be expected in a figurative prophecy. It should also be stressed that this interpretation is only one of many that have been offered, even by conservative Lutherans. Many see the prophecy ending with Christ’s first coming and the destruction of Jerusalem in A.D. 70 and not with the end of the world. I can’t insist that my interpretation is perfectly correct. But it is in harmony with the rest of Scripture, and it is Christ-centered.

不用说，在这种诠释之中，“七”或“周”并不是指字面义上七年的时期，而是在一个比喻义的预言之中被预期。还应该强调的是，这种诠释只是许多被提供的诠释中的一种，即使是保守派路德宗也提供了许多的诠释。许多人认为这个预言以基督的第一次降临和公元 70 年耶路撒冷的被毁（比如大众圣经）、而非以世界末日作为结尾。我无法坚称我的诠释是完全正确的。但是它与圣经的其余经文是和谐一致的，它也是以基督为中心的。

The dispensational interpretation, on the other hand, relies on a number of very problematic presuppositions, as mentioned earlier. The most tenuous is the idea that there is a “gap” in the middle of the prophecy, so that the last week is postponed and separated from the other

weeks by the entire New Testament time period. There is no hint in the vision that there should be a gap. One has to ask the question, Is the dispensational interpretation drawing out of the text the meaning that is in it (exegesis), or is it reading into the text something from the interpreter's own imagination (eisegesis)? Nondispensational interpreters conclude that it is the latter, especially with the idea of a "gap."

另一方面，时代论的诠释，依赖于一些非常有问题的前提，正如前面被提到的。最脆弱的是在预言的中间有一个"缺口"的这一想法，这导致了最后一周被推迟了，也与整个新约时代的其它周分开了。在这个异象中并没有任何迹象表明应该存在一个缺口。我们不得不提出的问题是，时代论的诠释是从文本中提取它本身的意义（解经 exegesis）的吗？还是说它是在把诠释者自己想象中的一些东西读进文本呢（入经 eisegesis）？非时代论诠释者们得出的结论是后者，特别是对于"缺口"的那一想法。

The dispensational system also suffers by taking such a difficult passage and making it a foundational passage for their entire system. As has been said before, they put their own interpretation on a difficult passage, and then they rearrange the rest of the Bible accordingly. This is not proper interpretation.

时代论系统也因为把这样一段困难的经文当作了他们整个系统的基础经文段落而经历着困难。正如之前所说的，他们把自己的诠释放在了一段困难的经文段落之上，然后相应地重新编排了圣经的其余部分。这并非正确的诠释。

The interpretation of the book of Revelation
对于启示录这卷书的诠释

Recall that in regard to the book of Revelation, dispensationalists have two major presuppositions. They hold to "futurism," teaching that the entire book starting with Revelation 4 has nothing to do with the current age, but only with the future. They also say that the book is chronological, so Revelation 4－19 deals with the tribulation and Revelation 20 with the millennium.

试读本

回想一下，关于启示录，时代论者们有两个主要的前提。他们坚持“未来主义”，认为启示录整卷书从第 4 章开始就与当前时代无关了，而只与未来有关。他们还说这卷书是按时间顺序的，因此启示录 4-19 讲的是那灾难，启示录 20 则讲的是千禧年。

This theory shows itself to be untenable when the contents of Revelation 4－20 are outlined and analyzed. There are six different visions in these chapters—including seals, trumpets, bowls, and so forth. Toward the end of each of these visions, there is a description that sounds like the end—like Christ coming on judgment day. One has to ask: If the book is chronological, will there be six different judgment days, one after another? Here is a chart to illustrate:

当我们对启示录 4-20 的内容进行梳理和分析时，这一理论就站不住脚了。在这这些章节中有六种不同的异象——包括那些封印、那些号筒、那些碗等等。在这些异象之中的每一个异象的结尾，都有一个听起来像是末日——基督在审判日降临——的描述。人们不得不问：如果这本书是按时间顺序写的，那么会不会有六个不同的审判日、一个接着一个呢？这里有一个图表可以用来说明：

Vision **异象**	**Description of judgment day** **对于审判日的描述**
1.Seven seals (6:1－8:5)	6:12-17—sixth seal
1.七个封印（6:1－8:5）	6:12-17—第六印
2.Seven trumpets (8:6－11:19)	11:15-19—seventh trumpet
2.七个号筒（8:6－11:19）	11:15-19—第七号筒
3. Seven visions (12:1－14:20)	14:14-20—final harvest
3.七个异象（12:1－14:20）	14:14-20—最后的收割
4. Seven bowls (15:1－16:21)	16:17-21—seventh bowl
4.七碗（15:1－16:21）	16:17-21—第七碗
5.Babylon overthrown (17:1-19:21)	19:11-21—return of Christ
5.巴比伦被倾覆(17:1-19:21)	19:11-21—基督再来
6.Binding of Satan(20:1-15)	20:11-15—white throne judgment
6.撒旦被捆绑（20:1-15）	20:11-15—白色宝座前的审判

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The best explanation is that all of the visions are parallel to one another. They are not consecutive episodes, but different views of the same events. Each of them is depicting the entire New Testament era, culminating in judgment day. Perhaps it can be compared to a television sports broadcast that replays an event from various angles. Each replay presents the same event, but there are additional nuances to be gleaned from the different angles.

最好的解释是所有的这些异象都是相互平行的。它们并非连续的事件，而是对同样的一些事件的不同观察。它们中的每一个都在描绘整个新约时代，且在审判日达到高潮。也许这可以被比作体育电视节目的播放，它从不同的角度重播同一个事件。每个角度都重复了那一相同的事件，但也有来自不同角度被收集到的额外细微差别。

There is precedent in the Bible for parallel visions. Joseph saw two separate visions presenting the fact that his parents and brothers would bow down to him (Genesis 37:5-9). Pharaoh saw two separate visions dealing with the seven-year periods of plenty and famine in Egypt (Genesis 41:1-7). Daniel records two separate visions dealing with the four world kingdoms that were to come. In the first, the kingdoms were pictured as different parts of a statue (Daniel 2:31-45). In the second, they were beasts (Daniel 7:1-18). To have separate visions dealing with the same event is very much the pattern in the Bible.

圣经中有类似的异象先例。约瑟看到了两种不同的异象，表明他的父母和兄弟们将会向他下拜这一事实（创世记 37：5-9）。法老看到了两次不同的异象，都是关于埃及七年的丰年和饥荒（创世记 41：1-7）。但以理书记录了两种不同的异象，都是关于那将要到来的四个世界王国。首先，这些王国被描绘成了一个雕像的几个不同部分（但以理书 2：31-45），而第二个异象则被描述为了几头不同的兽（但以理书 7：1-18）。用不同的异象来对待相同的事件，这在圣经中是很常见的。

Perhaps we can look more closely at Revelation 6:12-17 as one example of a judgment day prophecy in this section. Here, in connection with the opening of the sixth seal, John saw the following:

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也许我们可以更仔细地来查看启示录 6：12-17，作为这一块内容当中的关于审判日预言的一个例子。在这里，与第六印的开启相联，约翰所见如下：

There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and
island was removed from its place.

Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?”

揭开第六印的时候，我又看见地大震动。日头变黑像毛布，满月变红像血。天上的星辰坠落于地，如同无花果树被大风摇动，落下未熟的果子一样。 天就挪移，好像书卷被卷起来。山岭海岛都被挪移离开本位。

地上的君王，臣宰，将军，富户，壮士，和一切为奴的，自主的，都藏在山洞，和岩石穴里。 向山和岩石说，倒在我们身上吧，把我们藏起来，躲避坐宝座者的面目，和羔羊的忿怒。因为他们忿怒的大日到了，谁能站得住呢？

Dispensationalists are forced to say that this is an event that will happen during the seven-year tribulation, but that it does not refer to judgment day. We ask: Will the sun and moon go dark and the stars all fall to the ground prior to judgment day? The natural understanding of this passage is that it is a picture of the final judgment.

时代论者们被迫说到，这是一桩将在七年灾难期间发生的事件，但它不是在说审判日。我们问到：在审判日之前，太阳和月亮会变暗，众星都会掉落到地上吗？对于这段经文自然的理解是，这是一副最后审判的画面。

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It can also be mentioned that the dispensationalists' chronological approach to Revelation contributes to the error of millennialism in general. Millennialists look at Revelation 19:20,21 and conclude that it must be talking about the second coming of Christ. They are right. But then, since they imagine the book of Revelation to be chronological, they assume that Revelation 20 with the binding of Satan must come chronologically after the second coming. So there must be a millennium separate from the New Testament era and it must come after the second coming. Instead, of course, Revelation 20 should be viewed as starting over with another portrayal of the entire New Testament era.

还可以被提到的是，时代论者们对启示录时间顺序的解读促成了大体上千禧年主义的错误。千禧年主义者们查看启示录 19：20，21 并得出结论说，它一定是在讲论基督的第二次降临。他们是对的。但是，因为他们认为启示录是按时间顺序写的，所以他们认为启示录第 20 章中撒旦的被捆绑一定是在耶稣的第二次降临之后才发生的。所以一定会有一个与新约时代分开的一千年，而且必须在耶稣的第二次降临之后发生。当然，相反，启示录第 20 章应该被看作是重新用另外一种方式对整个新约时代的描绘。

Explanation of 1 Thessalonians 4
对于帖撒罗尼迦前书第四章的解释

The dispensational teaching of the rapture is based on 1 Thessalonians 4:17, where Paul said, "We who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air." Without a doubt, there will be a rapture according to this verse. Believers will be caught up in the air to meet the Lord.

被提的时代论教导基于帖撒罗尼迦前书 4：17，在那里保罗曾说到："我们这活着还存留的人，必和他们一同被提到云里，在空中与主相遇。"毫无疑问，根据这段经文，将会有一种被提。信徒们将会被提到空中与主相遇。

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It is crucial, however, to notice the context of the verse. It is speaking about the Lord's second coming. It is judgment day. Someone has noted that this is one of the noisiest paragraphs in the Bible! The rapture will happen when the Lord comes down "with a loud command, with the voice of the archangel and with the trumpet call of God" (1 Thessalonians 4:16). The context indicates that the rapture will happen in connection with the trumpets of the Last Day. Before God destroys the earth in fire, he will remove believers by taking them off the earth to meet Jesus in the sky.

然而，注意这节经文的上下文是至关重要的。这是在说主的第二次降临。这是审判日。有人注意到这是圣经中最嘈杂的段落之一！当主以"发令的声音、天使长的呼声、还有神的号声"（帖撒罗尼迦前书 4：16，新译本）降临的时候，被提就将会发生。上下文表明，被提将会与末日的号筒声有关。在上帝用火毁灭这地之前，祂将会把信徒们从地上带到天上与耶稣相遇。

Dispensationalists teach that the rapture will be a secret, quiet event. Criswell wrote, "As this age began in secret, so it will close. Its end will come in the quiet secrecy of the rapture, the taking away of God's people. Nobody will see it coming. It will be unheralded and unannounced. It will be clandestine and furtive, like the coming of a thief in the night." 127 What do dispensationalists say about the "trumpet call of God" in this verse? Customarily they say that it will be a trumpet heard only by believers, dead and living, not by unbelievers. The loud command of Jesus will be given in the language of the soul, and only those on the right frequency will hear it. We respond: Is this a fair and honest reading of the text, or is this a matter of seeing what you want to see in it? The latter is certainly the case.

时代论者们教导说，被提将会是一桩秘密的、安静的事件。克里斯韦尔曾写到，"就像这个时代秘密地开始，它也将秘密地结束。它的终结将会在秘密地被提——上帝的百姓的被带走——之中到来。将不会有人看到它的来临。它将会是并未预先被告知与悄无声息的。它将会是私下的、偷偷摸摸的，好像夜间的贼来一样。"127 时代论者们在这节经文中对"上帝得胜的呼喊"进行了怎样的评论呢？他

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们按照惯例说到，这号声只有死了的和活着的信徒们才能听到，而非信徒们则无法听到。耶稣的大声命令将会以灵言被给出，且只有那些在正确的频率上的人们才会听到它。我们的回答是：这是一项对文本的公正和诚实的解读吗？还是只是看到了你想看到的内容呢？当然是后者。

Once again, millennialists flounder by trying to spread out the events of judgment day onto different occasions. To do this, they have to ignore details or interpret them oddly. The context of 1 Thessalonians 4 makes clear that the rapture will take place during the tumultuous events of the Last Day.

再一次地，千禧年主义者们通过试图把审判日的诸事件分散到不同的场景之中作着艰苦的挣扎。为了这样做，他们必须忽略那些细节或者以奇怪的方式诠释它们。帖撒罗尼迦前书第 4 章的上下文清楚地表明，被提将在末日那些混乱的事件之中发生。

Thankful for the simple, clear doctrine of the Lutheran church
为路德宗教会简单、清晰的教导感到庆幸

As we finish our look at millennialism, it grieves me to see smog hanging over much of the Christian church in regard to the end times. The smog is millennialism in its various manifestations. In contrast, I am thankful to be a conservative Lutheran Christian, where by God’s grace the end times doctrine is comparatively simple and clear. It is like fresh, mountain air.

当我们结束对千禧年主义的研究时，看到有关末世的雾霾笼罩在基督教会的大部分上空，我感到很悲伤。那雾霾是在各样不同形式下的千禧年主义。相比之下，我庆幸自己是一个保守的路德宗基督徒，在上帝的恩典下，我们关于末世的教义相对地简单和清晰。就像新鲜的、山间的空气那样。

These past chapters depict various time lines of the end. Some contain daunting complexity. Here is how the biblical, Lutheran time line looks in comparison:

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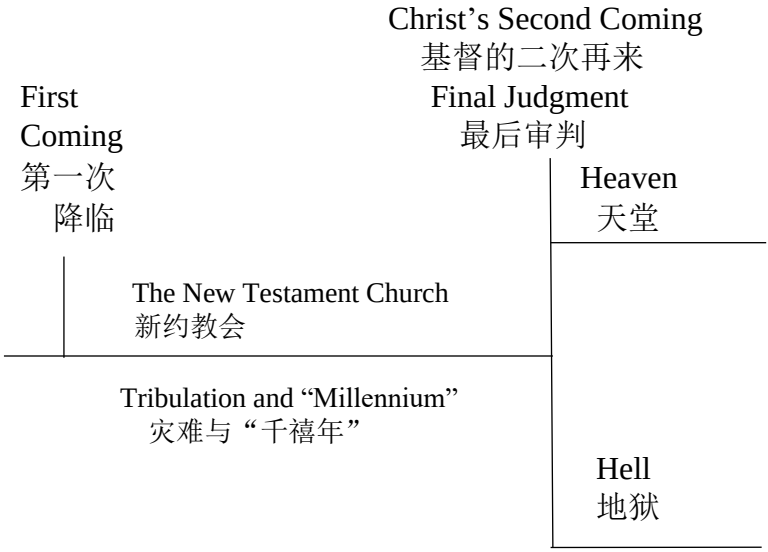
这些过去的章节描述了末世的不同时间线。其中一些包含了令人害怕的复杂性。以下是相比之下合乎圣经的、路德宗的时间线：



Certainly, one key is the recognition that the New Testament era is both the "great tribulation" and the "millennium," or "thousand years," of Revelation 20 at the same time. We as believers in the church know that we will not avoid the hardships and sufferings predicted in the Bible. We are in the midst of them now, and they may intensify even more. But we also know that the devil can't stop the spread of the gospel around the world. He is bound so that he can't deceive the nations. Both facts are true.

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当然，一个关键就是对于新约时代是那“大灾难”，同时也是启示录第 20 章中的“千禧年”或者说“一千年”。我们作为教会中的信徒们，知道我们将不会避免圣经中被预言的困难和苦难。我们现在正处于它们之中，并且它们可能会变得更为剧烈。但我们也知道魔鬼无法阻止福音在世界各地的传播。他受到捆绑，以至于他无法迷惑列国。这两个事实都是确实的。

This worldview is simple and clear, and for that reason I appreciate it. It is also in harmony with the historic creeds of the church. But I appreciate it most because it is based on clear Scripture passages that stand together without any special pleading or forced interpretation.

这种世界观简单明了，正因为如此，我才欣赏它。它也与教会的那些历史性信经互为一致。但我欣赏它，更多是因为它是基于圣经清晰的经文段落的，它们站在一起，并没有任何诡辩与强解。

It’s fair to say that conservative Lutheranism has not been a major player in the eschatological debates of the church over the years. From my perspective, that’s a shame. Conservative Lutheranism has much to offer, and I’m thankful to God to be a part of it. The true, biblical teaching of the end times needs to be proclaimed!

公平地说，保守派路德宗在教会多年来的末世论辩论中并没有扮演一个主要的角色。在我看来，这是一种耻辱。保守派路德宗有很多可以提供的，我感谢上帝我可以成为其中的一部分。关于末世的真正的、合乎圣经的教导需要被宣讲！

O God, how sin’s dread works abound!
Throughout the earth no rest is found,
And falsehood’s spirit wide has spread,
And error boldly rears its head.
In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Your holy Word and sacrament.
神啊，罪带给我们的是多少恐惧啊！
在全地找不到安息之处，
谎言的灵已经蔓延，

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错误大胆地抬着头。

在这剧烈患难的末了，
亲爱的主啊，请赐给我们真正的坚定，
使我们持守那份纯正，直到生命的末了，
就是你的圣言与圣礼。

Text: Nikolaus Selnecker (1532–1592, German Lutheran pastor) (CW 541:2,3)
文本：尼古拉斯·瑟勒克尔（德国路德宗牧师）（基督徒敬拜 541：2，3）

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19

Millennialism in the Lutheran Church
路德宗教会内的千禧年主义

Unfortunately, many of us are familiar with computer viruses. A virus can imperceptibly worm its way into a computer and cause great harm. The damage may start small, but it spreads and spreads. Then the virus can be difficult to remove.

不幸的是，我们很多人都熟悉计算机病毒。一个病毒可以在不知不觉中侵入计算机，并造成极大的危害。损害可能一开始很小，但它会不断地扩散。接着病毒就很难被清除了。

This chapter considers how millennial teaching, like a nasty virus, has infected the Lutheran church over the years. You might be surprised that this could happen, since the Lutheran church historically has held to the biblical doctrine of the end times as presented in this book, and the Lutheran Confessions clearly condemn millennial ideas. But the truth is that millennial views have invaded the Lutheran church and have found a home in some corners of it.

本章思考千禧年主义的教导多年来如何像一个肮脏的病毒一样感染了路德宗教会。你可能会对这种情况的发生感到惊讶，因为路德宗教会在历史上一直坚持正如本书所呈现的、合乎圣经的、关于末世的教义，并且路德宗的信仰告白清晰地谴责了千禧年主义。但事实是，千禧年主义的那些观点已经侵入到了路德宗教会之中，并且它们在路德宗教会的某些角落已经找到了归宿。

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Needless to say, this is a chapter that I wish I had not needed to write. I did write it, however, so that we all may be aware of the dangers and be vigilant. Lutheran Christians are not immune to the millennial virus.

不用说，这是一章我希望我没有必要写的内容。然而，我写了它，是为了让我们大家都能意识到那些危险，并且提高警惕。路德宗基督徒们对千禧年主义的病毒并没有免疫力。

Luther and the Lutheran Confessions
路德以及路德宗的信仰告白

Everyone agrees that Martin Luther was an amillennialist, as was his associate Philip Melanchthon. We may remember Luther's simple explanation to the Third Article: "On the Last Day he will raise me and all the dead and give eternal life to me and all believers in Christ."128 Luther believed that there would be a general resurrection and judgment of all people on the Last Day. After that, there would be eternal life for believers in Christ and eternal death for unbelievers. Luther specifically spoke against millennialism in a sermon on Psalm 110: "The Anabaptists and similar erring spirits dream that before the Last Day all the enemies of the church will be physically exterminated and a church assembled which shall consist of pious Christians only; they will govern in peace, without any opposition or attack. But this text clearly and powerfully says that there are to be enemies continuously as long as this Christ reigns on earth."129

每个人都同意马丁·路德是一个无千禧年主义者，就像他的同僚菲利普·墨兰顿也是个无千禧年主义者一样。我们记得路德对使徒信经第三段的简单解释是："在末日，祂要叫我和所有的死人复活，并将永生赐给我和所有在基督里的信徒们。"128　路德相信在末日会有一个普遍的复活和对所有人的审判。在那之后，信基督的人们会有永生，不信的人们会有永死。路德在诗篇 110 篇的一篇讲道中特别地反对了千禧年主义："重洗派信徒们和类似那些错谬的灵梦想在末日之前教会的所有仇敌们将会在物理意义上被消灭，而教会将只由虔诚的基督徒们所组成；他们将在和平之中执政，没有任何的反对或攻击。

但是这段经文清楚有力地表明，只要这基督在地上作王，那么就总会仇敌。”129

It is not surprising, then, that the Augsburg Confession includes an article that condemns millennialism. Article XVII of this foundational Lutheran document says: “Likewise rejected are some Jewish teachings, which have also appeared in the present, that before the resurrection of the dead saints and righteous people alone will possess a secular kingdom and will annihilate all the ungodly.”130 Notice that millennial ideas are called “Jewish teachings,” because they came originally from Jewish nonbiblical writings.

因此，奥斯堡信条中包含了一篇谴责千禧年主义的文章，就不足为奇了。这一基石性的路德宗文件的第 17 项说到：“同样当被拒绝的是一些犹太人的教导，这些教导现在也已经出现了，它们说在已死的圣徒们复活之前，只有义人们将会拥有一个世上的王国，并且他们将会消灭一切不敬虔的人。”130　请注意，千禧年主义的这些想法被称为“犹太教导”，因为它们究其本源来自犹太人的那些非圣经作品。

Period of Lutheran Orthodoxy

路德宗正统时期

During the period of Lutheran Orthodoxy, roughly 1580–1675, the views of Martin Luther and the Augsburg Confession were accepted and practiced in the Lutheran church. Though a few Lutheran doctrine teachers looked for some sort of widespread conversion of the Jews in the end, this was not the predominant view. It is reported that a Lutheran pastor named George Laurentius Seidenbecher was deposed from his office on December 12, 1661, because he taught millennialism.131 Toward the end of the period of Lutheran Orthodoxy, Johann Quenstedt wrote: “Since the second advent of Christ, the general resurrection, the final judgment, and the end of the world are immediately united, and one follows the other without an interval of time, it is manifest that, before the completion of the judgment, no earthly kingdom and life abounding in all

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spiritual and bodily pleasure, as the Chiliasts or Millennarians dream, is to be expected."132

在路德宗正统时期，大约 1580-1675 年，马丁·路德和奥斯堡信条的那些观点在路德宗教会之中被接受并被实践着。尽管一些路德宗教义教师寻求某种末期的、犹太人的广泛归信，但这并不是主流观点。据报告，1661 年 12 月 12 日，一位名叫乔治·劳伦提乌斯·塞登贝歇（George Laurentius Seidenbecher）的路德宗牧师因教导千禧年主义而被免去了职务。131　对于路德宗正统时期的结束，约翰·昆斯泰特（Johann Quenstedt）曾写到，“因为基督的第二次降临，那大范围的复活，最后的审判，以及世界末日是即时性一起发生的，其中并没有时间间隔，而是一桩接着一桩发生，其中显明，在审判完成之前，并没有一个千禧年主义信徒们梦想的、当被预期的、世上的王国以及在属灵上和身体上完全愉悦的丰盛生命。”132

Pietism and Johann A. Bengel

敬虔主义和约翰·阿尔布雷希特·本格尔

The millennial virus entered the Lutheran church during the period of Pietism, roughly 1675–1817. Philip Spener (1635–1705), the instigator of the pietistic movement, expressed his hope for "better conditions in the church" already in his first work, *Pia Desideria*, in 1675.133 He became a mild postmillennialist and greatly influenced his followers. When orthodox writer Valentin Loescher (1673–1749) listed the evils of Pietism in 1718, he included millennialism.134

千禧年主义的病毒大约在 1675-1817 年的敬虔主义时期进入了路德宗教会。敬虔主义运动的发起者菲利普•斯宾纳（Philip Spener，1635-1705）在 1675 年他的第一部作品*《敬虔的渴望》（Pia Desideria）*一书中表达了他对“在教会中的更好的条件”的愿望。他成了一名温和的后千禧年主义者，并极大地影响了他的追随者们。当正统路德宗作家瓦伦丁•勒舍尔（Valentin Loescher，1673-1749）在 1718 年列出敬虔主义的诸样邪恶之时，其中也包括了千禧年主义。134

The kingpin of Lutheran millennialism, however, was Johann Albrecht Bengel (1687–1752). Bengel was a first-rate scholar and exegete

who wrote a New Testament commentary entitled *Gnomon Novi Testamenti* that has remained on bookshelves until the present time. Somehow, though, Bengel got caught up in millennialism, and he even fell into the trap of date setting. He predicted that the thousand-year reign of Christ would begin in 1836, based on a complicated exegesis of Revelation. I have a copy of Bengel's Gnomon published in 1862. Curiously this edition leaves out most of Bengel's comments on Revelation. By that time, Bengel's interpretation was shown to be false.

然而，千禧年主义路德宗的核心人物，是约翰·阿尔布雷希特·本格尔（Johann Albrecht Bengel，1687-1752）。本格尔是一位一流的学者和诠释者，他写了一本名为*《新约指时针》（Gnomon Novi Testamenti）*的新约注释书，这本书一直被放在书架上直到现在。然而，不知怎么的，本格尔陷入了千禧年主义，甚至掉进了日期设定的陷阱。基于一种对启示录的复杂解经，他预言基督的千年统治将会从1836 年开始。我有本 1862 年出版的本格尔的指时针。奇怪的是，这一版漏掉了本格尔对启示录的大部分评论。那时，本格尔的诠释被表明是错误的。

One cannot overstate the enormous influence of Bengel. He gave supposed academic credibility to the teaching of millennialism. Ever since Bengel, millennialism has been at home in large segments of the Lutheran church. A simple generalization is this: From the beginning of Lutheranism until Bengel, millennialism was not tolerated in Lutheranism. After Bengel, millennialism has been tolerated in almost all places within the Lutheran church, except in the churches of the Synodical Conference of North America. The Synodical Conference existed from 1871 to 1963 and included the Missouri Synod, the Wisconsin Synod, and the Evangelical Lutheran Synod.

我们不能夸大本格尔的巨大影响力。他为千禧年主义的教导提供了所谓的学术可信度。自本格尔以来，千禧年主义就一直在大量的路德宗教会中如日中天。一项简单的概括是：从路德宗开始到本格尔，千禧年主义在路德宗之中是不被容忍的。但是在本格尔之后，除了北美信义会联合会的各教会之外，几乎在路德宗教会的所有地方都容忍

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了千禧年主义。北美信义会联合会存在于 1871 年至 1963 年，它包括了密苏里总会、威斯康辛总会以及福音路德总会。

American Lutheran millennialists in the 1800s
19 世纪美国路德宗千禧年主义者们

Without a doubt, most American Lutherans in the eastern part of the United States tolerated millennialism in the 1800s. Samuel Schmucker (1799–1873), a leader in the General Synod from 1820 to 1864, was a proponent of postmillennialism. Another member of the General Synod, George Peters (1825–1909), wrote a massive three-volume work on millennialism entitled The Theocratic Kingdom.

毫无疑问，美国东部的大多数路德宗信徒在 19 世纪都容忍了千禧年主义。塞缪尔•施默克（Samuel Schmucker，1799-1873）是 1820 年至 1864 年总议会的领袖，他是名后千禧年主义的支持者。总议会的另一名成员乔治•彼得斯（George Peters, 1825-1909）写了一部关于千禧年主义的巨著《神治的王国》（The Theocratic Kingdom），共三卷。

The more conservative General Council also tolerated millennialism under the leadership and influence o Joseph Seiss (1823–1904). Seiss was a dispensational pre-millennialist who said that Augsburg Confession Article XVII condemns postmillennialism and carnal notions of the millennium, but not the type of millennialism he was promoting. This typically has been the approach of Lutheran millennialists over against the Augsburg Confession. They say that the Augsburg Confession only condemns one form of millennialism and obviously not the form promoted by them.

更为保守的总议会也在约瑟夫·赛斯（Joseph Seiss，1823-1904）的领导和影响下容忍了千禧年主义。赛斯是一个时代论前千禧年主义者，他说奥斯堡信条第 17 项谴责了后千禧年主义和千禧年的那些世俗观，但并不是他那时在提倡的那种千禧年主义。这成了路德宗千禧年主义者们典型的反对奥斯堡信条的方式。他们说，奥斯堡信条只是谴责了一种形式的千禧年主义，并且显然不是他们所提倡的那种形式。

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Among Lutherans in the Midwest, the Iowa Synod became known as a haven for millennialism, because it considered millennialism to be an "open question." Its pastors in large part were trained in Neuendettelsau, Germany, by Wilhelm Loehe (1808–1872), who also was a millennialist. At its 1858 convention, the Iowa Synod decided that "the eventual conversion of the Jews, a future personal Antichrist, the return of Christ to subdue Antichrist, the first resurrection (of believers), and a thousand year reign of Christ are correct elaborations on the theology of the Confessions."135Johann Michael Reu (1869–1943) taught millennialism at Dubuque Seminary from 1899 to 1943.

在中西部的路德宗之中，爱荷华总会以千禧年主义的避风港而为人知晓，因为它认为千禧年主义是一个"开放性问题"。它的牧师们大部分都曾在德国的新代特尔斯奥（Neuendettelsau）接受威廉·洛何（Wilhelm Loehe，1808-1872）的培训，他也是一个千禧年主义者。在 1858 年的会议上，爱荷华总会决定"犹太人最终的归信，一位未来的个体的敌基督，基督的再来以制服敌基督，（信徒们的）第一次复活，以及一千年的基督统治都是对于奥斯堡信条的正确阐释。"约翰·迈克尔·雷（Johann Michael Reu，1869-1943）于 1899 年至 1943 年在迪比克神学院教导千禧年主义。

Schieferdecker and the Missouri Synod
希弗德克尔与密苏里总会

An important series of events took place in the early years of the Missouri Synod, involving a man by the name of Georg Schieferdecker (1815–1891). This man was one of the original Saxon immigrants who came over to America from Germany with Martin Stephan in 1839. Schieferdecker became the first president of the Western District of the Missouri Synod in 1854. Then, as pastor of a church in Altenburg, Missouri, he started to preach and to promote millennialism. Presumably he had been influenced by the writings of Bengel earlier in his life. The Missouri Synod suddenly was at the crossroads. Should it tolerate millennialism, or not?

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在密苏里州总会的早期发生了一系列重要的事件，其中涉及到一个名叫格乔治·希弗德克尔（Georg Schieferdecker，1815-1891）的人。这个人是最早的撒克逊移民之一，他在 1839 年和马丁·斯蒂芬（Martin Stephan）一起从德国来到了美国。希弗德克尔于 1854 年成了密苏里总会西区的第一任主席。后来，作为密苏里州阿尔滕堡一所教堂的牧师，他开始传讲并宣扬千禧年主义。据推测，他早年受到了本格尔那些作品的影响。那时密苏里总会突然到了十字路口。它是否应该容忍千禧年主义呢？

At the Missouri Synod convention in 1857 at Fort Wayne, Indiana, the matter came to a head. Schieferdecker was asked a number of questions, including these:

1857 年在印第安纳州韦恩堡举行的密苏里总会会议上，这个问题到了非解决不可的地步。希弗德克尔那时被问了许多问题，其中包括以下这些：

- Could the second coming of Christ take place at any moment?
- 基督的二次再来会在任何时候发生吗？
- Will Christ's church remain an invisible church until judgment day?
- 基督的教会会直到审判日都一直是一个无形的教会吗？
- Will all the dead, believers and unbelievers, arise on the same Last Day?
- 所有的死人、信徒以及非信徒会在末日同一天内复活吗？

Schieferdecker hedged and was not able to give a clear yes answer to these questions. Thereupon, the convention declared that Schieferdecker was no longer in fellowship with the synod. Soon afterward Schieferdecker joined the Iowa Synod.

希弗德克尔含糊其辞，并没有正面回答，并且未能对这些问题给出明确肯定的答案。于是，大会宣布希弗德克尔不再与总会有团契关系。不久之后，希弗德克尔加入了爱荷华总会。

During these years, the Missouri Synod showed that it would not tolerate millennialism. Under the leadership of C. F. W. Walther, its publications were full of biblically sound articles dealing with the end

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times. In an editorial from 1860, for example, Walther clearly referred to the Last Day as “an event that may be awaited by Christians at every moment.”136To my knowledge, the Missouri Synod never again was troubled with millennialism after Schieferdecker was disciplined. The Brief Statement of the Missouri Synod from 1932 has an excellent section on the end times, included as Appendix 4 in the back of this book.

在这几年里，密苏里总会表明它将不会再容忍千禧年主义。在卡尔·费迪南德·威廉·沃尔特（C. F. W. Walther）的领导下，密苏里总会的那些出版物充满了合乎圣经的关于末世的文章。例如，在 1860 年的一篇社论中，沃尔特明确地将末日称为“被基督徒随时等待着可能发生的事件”。136　据我所知，在希弗德克尔被处罚之后，密苏里总会那时就再也没有受到千禧年主义的困扰了。1932 年密苏里总会的*简短声明（Brief Statement）*中有一个很好的章节描绘了末世，它被收录在这本书后面的附录 4 中。

Interestingly, the rest of the story with Schieferdecker is that in 1875, he renounced his millennialism and returned to the Missouri Synod.

有趣的是，关于希弗德克尔的故事的其余部分是在 1875 年，他放弃了他的千禧年主义，并回到了密苏里总会。

1867—the Milwaukee Colloquy
1867---密尔沃基会话

Another fascinating event involving Walther and the Missouri Synod was a meeting called the Milwaukee Colloquy held in Milwaukee November 12–19, 1867. At this meeting, four representatives from the Iowa Synod met with eight representatives from the Missouri Synod to discuss the possibility of church fellowship. The meeting was requested by the Iowa Synod.

另一个涉及沃尔特和密苏里总会的引人入胜的事件是 1867 年 11 月 12 日至 19 日在密尔沃基举行的密尔沃基会话。在这次会议中，爱荷华总会的四名代表与来自密苏里总会的八名代表会面讨论了教会团契的可能性。这次会议是应爱荷华总会的要求而举行的。

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The meeting showed that there was clear disagreement on the doctrine of the end times, and the Missouri Synod refused church fellowship. The Iowa Synod wanted two points in particular to remain open questions: (1) whether or not the first resurrection of Revelation 20 is a bodily resurrection prior to the Last Day, and (2) whether or not the great Antichrist is the pope or an individual yet to come in the future. The Missouri Synod insisted that both of these points are settled by the Bible as explained in the Lutheran Confessions.

这次会议表明，在末世的教义上存在着明显的分歧，密苏里总会拒绝了教会团契。爱荷华总会尤其想要两点维持其开放性问题的特征：（1）启示录第 20 章的第一次肉体复活是否是末日前的一种身体复活，以及（2）那巨大的敌基督者是教皇还是一个会在未来来到的个体。密苏里总会坚持认为这两个问题都在圣经中得到了解决，正如路德宗信仰告白中所解释的那样。

This meeting, if nothing else, helped to shape the upcoming associations. The Iowa Synod did not join the Synodical Conference organized in 1871 with the Missouri Synod, the Wisconsin Synod, and others. The Synodical Conference, of course, held to the traditional amillennial views on the end times. Rather, the Iowa Synod in 1930 merged with the Ohio Synod and the Buffalo Synod into the original American Lutheran Church (ALC). This ALC eventually became a part of the Evangelical Lutheran Church in America (ELCA) in 1988. These churches, the ALC and ELCA, have always tolerated millennialism in their midst.

这次会议，如果没有别的，那就是帮助塑造了那时即将到来的那些协会。爱荷华总会并没有加入 1871 年由密苏里总会、威斯康辛总会和其它总会组织的总会会议。信义会联合会，当然，坚持了那些传统的关于末世的无千禧年主义的观点。相反，爱荷华总会在 1930 年与俄亥俄总会以及布法罗总会合并成了最初的美国路德会（ALC）。这一美国路德会最终在 1988 年成了美国福音路德会（ELCA）的一部分。这些教会，ALC 和 ELCA，一直容忍着千禧年主义在他们中间。

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1867—the Wisconsin Synod convention
1867—威斯康辛总会会议

The Wisconsin Synod had its chance to interact with the Iowa Synod on June 21, 1867, when ten representatives of the Iowa Synod showed up at the Wisconsin Synod convention in Milwaukee. Brothers Sigmund and Gottfried Fritschel presented the Iowa Synod position, which included the toleration of millennialism as an open question. At one point in the discussion, former Wisconsin Synod president Johann Muehlhaeuser added his support by adducing a quotation from Bengel: “You chiliasts can subscribe to the Confession with a good conscience. The Thousand-Year Kingdom is not found in the Augustana, but it is in the Bible.”137

1867 年 6 月 21 日，威斯康辛总会有了机会与爱荷华总会进行互动，当时十名爱荷华总会代表出席了在密尔沃基举行的威斯康辛总会会议。西格蒙德·弗里切尔（Sigmund Fritschel）和戈特弗莱德·弗里切尔（Gottfried Fritschel）兄弟提出了爱荷华总会的立场，其中包括将对于千禧年主义的容忍作为一个开放性问题。在讨论中，前威斯康辛总会主席约翰·穆勒豪瑟（Johann Muehlhaeuser）通过引用本格尔的一句话表示了他的支持：“你们这些千禧年主义者可以凭一颗清洁的良心赞成这种信仰告白。奥古斯都时期的作家们并没有记载那一千年的王国，但是圣经却记载了。”137

Adolf Hoenecke led the way in opposition. August Pieper reported it this way: “They [the Iowa Synod representatives] would have easily bagged us as adherents to their position on ‘Open Questions’ if Hoenecke, together with a few other pastors, had not stepped in to oppose them very politely but resolutely and victoriously.”138In the end, the Wisconsin Synod did not enter into fellowship with the Iowa Synod. The Wisconsin Synod withdrew from the General Council in 1869 in part because of its openness toward chiliasm. Ever since, the Wisconsin Synod has held resolutely to the amillennial position of the Bible and the Augsburg Confession.

阿道夫·赫内克（Adolf Hoenecke）那时带头表示了反对。奥古斯特·派博（August Pieper）是这样报告的：“如果赫内克和其他一些

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牧师没有以一种非常有礼貌的方式却又坚决与得胜地介入反对他们的话，他们（爱荷华总会代表）本来可以轻而易举地把我们拉到他们对‘开放性问题’的立场上，让我们成为他们的追随者。”138 最后，威斯康辛总会未能与爱荷华总会进入团契关系。威斯康辛总会在1869 年退出了总理事会，部分原因是由于其对千禧年主义所持的开放态度。从那时起，威斯康辛总会就坚定地坚持着圣经和奥斯堡信条的无千禧年主义立场。

American Lutheran millennialists in the 1900s and beyond
20 世纪及之后美国的路德宗千禧年主义者

In the 1900s, the various Lutheran synods continued on the paths they had established for themselves in the 1800s. The churches associated with the Synodical Conference remained in their amillennial position. All other major American Lutheran groups tolerated millennialism.

在 20 世纪初，不同的路德宗总会继续走在他们在 19 世纪为自己确立的道路上。那些与信义会联合会有关的教会仍然坚持着他们无千禧年主义的立场。而美国所有其它主要的路德宗团体则都容忍了千禧年主义。

Special mention may be made of the Church of the Lutheran Brethren (CLB), headquartered in Fergus Falls, Minnesota. This little denomination, numbering about 15,000 souls, is unique among Lutherans. It openly advances millennialism as the official doctrinal position of the church. The “Statement of Faith” on the church’s Website says about Jesus Christ that “he will come a second time personally, bodily, and visibly to gather the believers unto Himself and to establish His millennial kingdom.”139 A position paper on the same Web site says, “We affirm that Scripture teaches that Christ will reign 1,000 years and that the Church of the Lutheran Brethren’s primary tradition is premillennial, while allowing for other interpretations. Our premillennial tradition will be taught in our schools and churches.”

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特别值得一提的是路德教友会（CLB），他们的总部位于明尼苏达州的费格斯瀑布。这个小宗派大约有 15000 个灵魂，在路德宗当中是特别的。它公开地把千禧年主义作为教会的正式教义立场。他们教会网站上的“信仰宣言”说耶稣基督“将会亲自地、身体性地、以可见样式地第二次降临，聚集信徒们到祂自己那里，并建立祂的千禧年王国。”139　在这同一网站上的一份意见书说到：“我们坚信圣经教导基督将会作王一千年，路德教友会的主要传统是前千禧年主义，但也允许其它诠释。我们的那些学校和教堂将会教导前千禧年主义的传统。”

The Association of Free Lutheran Congregations, headquartered in Plymouth, Minnesota, also has a reputation for fostering millennialism. This association was formed in 1962 by conservative congregations that didn't approve of the 1960 merger of a number of Lutheran synods, and it currently numbers around 40,000 souls. Its seminary president, Francis Monseth, wrote his PhD dissertation to defend the premise that premillennialism is in harmony with Augsburg Confession Article XVII. He wrote, "While there has been no official endorsement of an eschatological position relative to the millennium, a millennialist interpretation characterizes a majority of pastors and laity in the Association of Free Lutheran Congregations (AFLC)."140 It is significant that the roots of both the CLB and the AFLC are in Lutheran Pietism.

总部设在明尼苏达州普利茅斯的自由路德教会协会（Association of Free Lutheran Congregations）也以宣扬千禧年主义而闻名。这个协会是在 1962 年由保守派教会组成的，他们不同意 1960 年的许多路德宗总会的合并，现在他们大约有 40000 灵魂。其神学院院长弗朗西斯·蒙塞斯（Francis Monseth）曾在他的博士论文中捍卫了这样一个前提，即千禧年主义与奥斯堡信条第 17 项是和谐一致的。他曾写到，“虽然没有官方对于和千禧年主义相关的末世论立场的认可，但自由路德教会协会（AFLC）的大多数牧师和平信徒们都以千禧年主义者的诠释为他们的特征。”140 值得注意的是，CLB 和 AFLC 的根源都是在路德宗敬虔主义之中。

It may be noted with joy that the Evangelical Lutheran Synod has been of one mind with the Wisconsin Synod on the teaching of the end times ever since its founding in 1917. At least one incident remains in the memory of longtime ELS leaders in regard to the end times. John Warwick Montgomery, an internationally known Christian apologist and writer, pursued a colloquy with the ELS in his younger years in order to possibly join the ELS ministerium. ELS leaders report that he was not allowed into the ELS because he accepted millennialism.

也许让人高兴的是，我们注意到福音路德总会（the Evangelical Lutheran Synod ）自 1917 年成立以来，在关于末世的教导上一直与威斯康辛总会保持着一致。关于末世，至少有一件事情仍然在长期以来的 ELS 领袖们的记忆中。约翰·沃里克·蒙哥马利（John Warwick Montgomery），一位国际知名的基督教护教家和作家，在他年轻的时候曾与 ELS 进行过一次谈话，以期有可能加入 ELS 理事会。ELS 的领袖们报告说，他不被允许进入 ELS，因为他接受千禧年主义。

One spurt of discussion from 1938 to 1960
从 1938 年到 1960 年的一股讨论

There was one spurt of active discussion about the end times in the 1930s, 1940s, and 1950s. In those years, the Missouri Synod was looking into church fellowship with the American Lutheran Church (ALC). Documents on both sides were drawn up. The documents produced by the ALC or in conjunction with the ALC were always weak on the teaching of the end times, and this was a matter of concern to the Wisconsin Synod.

20 世纪 30 年代、40 年代和 50 年代出现了一股关于末世的激烈讨论。在那些年里，密苏里总会正在研究观察与美国路德会（ALC）的团契关系。双方的各种文件都已被草拟。由 ALC 或与 ALC 一起写的那些文件在关于末世的教导上总是很薄弱，这是那时威斯康辛总会所关心的问题。

In 1938 the ALC adopted the Sandusky Declaration to serve as its doctrinal presentation over against the Missouri Synod. This Declaration

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asked for tolerance in four points dealing with the last things: the Antichrist, the conversion of the Jews, a physical resurrection of the martyrs, and the millennium. This request for tolerance should not have been a surprise, since J. M. Reu of the Iowa Synod was one of the primary authors of the document. The Wisconsin Synod reacted negatively to this Sandusky Declaration and encouraged the Missouri Synod not to pursue fellowship discussions with the ALC any longer.

1938 年，ALC 通过了《桑达斯基宣言》（ Sandusky Declaration），作为反对密苏里总会的教义陈述。这份宣言要求在处理与末世相关的四点内容上给予容忍：那敌基督者、犹太人的归信、殉道者们的肉体复活以及千禧年。这项要求容忍的请求不应当让人感到惊讶，因为爱荷华总会的 J. M. 雷乌（J. M. Reu）是该文件的主要作者之一。威斯康辛总会对这份《桑达斯基宣言》反应消极，并鼓励密苏里总会不要再继续与 ALC 进行关于团契关系的讨论。

The Missouri Synod continued to negotiate with the ALC, however, and in 1950 the Common Confession was accepted by the conventions of both church bodies. On the doctrine of the end times, this Common Confession was considerably stronger than the Sandusky Declaration. The main doctrinal concerns were in other areas, like Scripture, justification, and church fellowship. But the Common Confession hedged somewhat in the paragraph about the Antichrist. It said that the "distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman Papacy."141

然而，密苏里总会继续与 ALC 谈判，在 1950 年，共同信条（the Common Confession）被两个教会团体的会议所接受。在关于末世的教义上，这份共同信条比《桑达斯基宣言》要有力得多。其主要的教义关注是在其它领域之中，如圣经、称义以及教会团契。但是共同信条在关于那敌基督者的经文段落中有些闪烁其辞。它说，“圣经中描绘的那敌基督者的显著特征，在罗马教皇职中仍然清晰可见。”141

The doctrine of the Antichrist was a particular focus during those years. ALC theologians always wanted to look upon the identification of the papacy as the Antichrist as a historical judgment, rather than a point of doctrine. They said that the description of the "man of lawlessness" in

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2 Thessalonians 2 has historically fit with the papacy, but a different fulfillment in the future would be possible. Some in the Missouri Synod started to go down that path. From 1941 to 1946, four separate articles on the Antichrist were published in the Wisconsin Lutheran Quarterly, and another came out in 1958. When the Synodical Conference took up the discussion in the 1950s, the Wisconsin Synod drafted its "Statement on the Antichrist," part of which is included as Appendix 3 in the back of this book. This Statement was adopted by the Joint Union Committees of the Synodical Conference in October 1958. Thereafter, the issue was not discussed anymore, as the Synodical Conference broke up in 1963 over other issues.

在那些年里，关于那敌基督者的教义曾是一个特别的焦点。ALC 的神学家们一直想要把教皇职身份认定为那敌基督者视为一种历史判断，而不是一种教义观点。他们说，帖撒罗尼迦后书第 2 章对"大罪人"的描述在历史上与教皇职相符，但在未来可能会有一种不同的应验。密苏里总会中的一些人开始走上了这条道路。从 1941 年到 1946 年，威斯康辛路德季刊（Wisconsin Lutheran Quarterly）分别发表了四篇关于那敌基督者的文章，1958 年又发表了另一篇。20 世纪 50 年代，当信义会联合会开始讨论这个问题时，威斯康辛总会起草了它的"关于那敌基督者的声明"，其部分内容被收录在本书后面的附录 3 中。该声明于 1958 年 10 月由信义会联合会的联合委员会通过。此后，这个问题就不再被讨论了，因为信义会联合会在 1963 年因其它问题而破裂了。

What is one to make of this?
我们如何看待这事呢？

What is one to make of this incursion of millennialism into the Lutheran church?

一个人该如何看待千禧年主义的这种对于路德宗教会的入侵呢？

Certainly one would like to be as charitable as possible toward people who fly the flag of Lutheranism and show themselves to be

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sincere Christians. I have noticed that Iowa Synod millennialist J. M. Reu received a very complimentary obituary in the Wisconsin Lutheran Quarterly upon his death in 1943.142He was praised for being a conscientious student of the Lutheran Confessions and a staunch advocate for the inerrancy of the Bible. Almost nothing was said about his millennial aberrations. We all know our own weaknesses. When we see weaknesses in other Christians who profess faith in Christ, we can try to be sympathetic and understanding.

当然，人们会尽可能地对那些高举路德宗旗帜并表明他们自己是真诚的基督徒的人们仁慈以待。我注意到，1943 年，爱荷华总会的千禧年主义者 J. M. 雷乌死后，在威斯康辛路德季刊上收到了一篇赞美他的讣告。他被称赞为是一名对于路德宗信仰告白的真诚学生以及圣经无误的坚定拥护者。几乎没有人提及他的那些千禧年主义偏离。我们都知道我们自己的软弱。当我们看到其他承认相信基督的基督徒们的软弱时，我们可以试着去同情和理解。

Also, in regard to matters dealing with the end times, we do well to retain some humility. ELS theologian Bjarne Teigen (1909–2004) wrote, “One should remember that we are dealing with future events and it is indeed possible that our conception of these future events may in details be different from what will actually happen. One indeed needs to be humble when he approaches such momentous events as the last ones of this earth, and he should honestly try to discover what God actually has revealed in his Word.”143What is written in this book, I know, is not perfect. It’s the best I can do with the gifts and time I have and with my understanding of God’s Word.

此外，在对待末世的那些问题上，我们最好保有一些谦逊。ELS 神学家比亚内·泰根（Bjarne Teigen，1909-2004）曾写到：“我们应该记住，我们正在对待一些未来的事件，确实有可能我们对这些未来事件的概念可能在细节上与那些实际将会发生的事情有所不同。当一个人对待这样一些重大事件的时候，如地上的最后一些事情时，他确实需要谦卑，并且应当诚实地尝试去发现上帝在祂的话语中确实所已经启示了的。”143 我知道这本书里写的并不完美。这是我用我所拥有的恩赐和时间以及我对上帝话语的理解所能做的最好的了。

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Still, the errors of millennialism are not a light matter. They significantly distort the message of numerous Scripture passages. They have a negative effect on the faith and life of those who preach and those who listen. When Valentin Loescher set out to give a critique of Pietism, he filled several pages with the harmful effects of millennialism.144Some of the dangers he recognized have not been mentioned in this book. He accused millennialists of his day of minimizing the means of grace and undermining secular government, in addition to many other things.

不过，千禧年主义的那些错误并非一件小事。他们严重地歪曲了许多经文段落的信息。它们对那些传讲者和聆听者的信仰和生命有着负面的影响。当瓦伦丁•勒舍尔（Valentin Loescher）开始对敬虔主义进行批评时，他用了好几页篇幅讲述了千禧年主义的有害影响。他认识到的一些危险在这本书中是没有被提到的。他指控他那个时代的千禧年主义者们极度轻视施恩具，危害世俗政府，以及许多其它的事情。

In this book, we have noted that millennialism means robbing Christians of the comfort of the Old Testament restoration prophecies. Millennialism means that judgment day can't come tomorrow. Millennialism often means that unbelievers can have a second chance. Millennialism often means that believers shouldn't expect great tribulation on earth. Millennialism for many means getting more excited about the modern state of Israel than about heaven.

在这本书中，我们注意到了千禧年主义意味着从基督徒们那里夺去了旧约复兴预言中的安慰。千禧年主义意味着审判日明天不会到来。千禧年主义常常意味着非信徒们可以拥有第二次机会。千禧年主义常常意味着信徒们不应该盼望地上会有大灾难。对许多人来说，千禧年主义意味着比起对于天堂感到兴奋，对现代以色列国感到的兴奋更胜一筹。

We grieve to see millennialism in the Lutheran church. We have to speak out against it and pray that God keep us from it.

看到路德宗教会中存在千禧年主义，我们感到悲痛。我们必须公开反对它，并祈求上帝保守我们远离它。

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God’s Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way;
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations.
上帝话语是我们宝贵产业，
也将永远属我们。
世世代代传扬其光芒，
我们将竭力为之。
它指引着我们一生的路；
直到死亡我们才停下。
主啊，只要世界还在，
使我们在所有世代，
保持你话语教导纯净。

Text: Nikolai F. S. Grundtvig (1783–1872, Danish Lutheran pastor) (CW 293)
文本：尼古拉 F. S. 格鲁特维格（Nikolai F. S. Grundtvig，1783-1872，丹麦路德宗牧师）（基督徒敬拜 293）

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Conclusion
总结

When the children in my home were younger, every Sunday after church I would ask them what they got out of the sermon. Usually they would respond with a sentence or two. Often they would give the theme that was emphasized and highlighted in the bulletin. Sometimes they would remember a story told by the pastor.

我家里的孩子还小的时候，每个星期天作完礼拜后，我都会问他们从讲道中得到了什么。通常他们会用一两句话来回答。他们常常会给出在公告栏中被强调和被突出的主题。有时他们会记得牧师所讲的一个故事。

If you have made it to this point in this book, may I ask, What have you gotten out of this book? I hope you realize that the most important thing about the end times is not to lay out a chart or time line. It’s not to be in a frenzy about catastrophic events in the future. Rather, it’s all about Jesus. The doctrine of the end times, like the entire Bible, directs us to Jesus Christ. I hope this book has built you up in your relationship with Jesus Christ.

如果你已经看到了这本书的这个地方，我想问一下，你从这本书中得到了什么呢？我希望你能意识到关于末世最重要的事情不是列出一份图表或画出一条时间线。不是对未来那些灾难性的事件感到疯狂。相反，都是关于耶稣。末世的教义，就像整本圣经一样，把我们指向耶稣基督。我希望这本书建造了你与耶稣基督的关系。

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It’s all about Jesus

都是关于耶稣

What we know about the end times from the Bible can be summarized in one phrase: Jesus is coming soon. There is one and only one big event—the second coming of Christ. The Bible indicates that it could happen at any time.

我们从圣经中对末世的所知可以被总结为一句话：耶稣必要快来。有且只有一桩大事件——基督的二次再来。圣经指出，这可能会在任何时候发生。

What we need to know to come out on top can also be summarized in one phrase: Jesus has saved us from our sins. There is one and only one way to escape condemnation when Jesus returns. We need to have our sins removed in order to stand before the holy judge. Jesus Christ has done this by living a perfect life and dying on a cross in our place. He has assured us of forgiveness by rising from the dead.

对于最后的得胜，我们所需要知道的也能被总结为一句话：耶稣已经把我们从罪中拯救出来了。当耶稣再来的时候，有且只有一条逃离被定罪的道路。为了能够站在那位圣洁的审判官面前，我们的罪需要被除去。耶稣基督已经藉着活出了一个完美的生命并且代替我们死在十字架上成就了这一点。藉着从死里复活，祂向我们保证了赦免。

Now our lives on earth can be summarized in one phrase: We are waiting for Jesus. We want to remain in faith in Jesus because it is only through faith in Jesus that we will be saved. In all we do each day, we want to serve Jesus and others in view of his return.

现在，我们在世的生命可以用一句话被概括：我们正在等候耶稣。我们想要持守对耶稣的信心，因为唯独藉着对耶稣的信心，我们才能得救。鉴于祂的再来，在我们每天所做的一切中，我们都想要服侍耶稣和其他的人。

And we have one hope for the future: We want to live with Jesus forever in heaven. Jesus is preparing a wonderful place for us in the glory of heaven, and he has promised to take us there for all eternity.

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并且我们对于未来有一个盼望：我们想要与耶稣永远住在天堂里。耶稣正在天堂的荣耀之中为我们预备一个奇妙的地方，并且祂已经应许会带我们到那里直到永远。

Truly, it’s all about Jesus.

确实，都是关于耶稣。

Waiting for Jesus

等候耶稣

For 121/2years our family had a dog named Misty. One memory I have of Misty is how we would put her outside in the backyard on a nice summer afternoon to enjoy the weather and the outdoors. Occasionally I would watch her from inside to see what she was doing. It always seemed that she was a bit unsatisfied if there were no people with her. She would spend a fair amount of time staring at the back door of the house, waiting for one of the children to come out. She might lift her nose and sniff the air a bit. She might paw in the grass a little to see what she could find. She might fix her eyes on a rabbit in the neighborhood for a moment. She might try to find a shady spot to lie down. But it always seemed that she had the back door heavily on her mind. She was always waiting for someone to come out. Then, when one of the children would come out, she would explode in joy. There would be barking and jumping. She knew it would be fun now that someone was with her.

我家有一只名叫米丝蒂的狗，这只狗 12 岁半。我对米丝蒂的一个记忆是我们如何在一个美好的夏日午后把她放在后院让她享受天气和户外的。偶尔我会从屋里观察她，看看她在做什么。如果没有人陪着她，她总是有点不满意。她会花相当多的时间盯着房子的后门，等着其中的一个孩子出来。她可能会抬起她的鼻子，闻闻空气。她可能会在草丛中用爪子抓一会儿，看看能找到什么。她可能会盯着邻居家的一只兔子看一会儿。她可能会找个阴凉的地方躺下。但她似乎总是把那扇后门的事沉重地放在她的心上。她总是等着有人出来。然后，每当有一个孩子出来时，她就会欣喜若狂。会有犬吠和跳跃。她知道现在有人跟她在一起会很有趣。

I can’t help but think that this is the way it is for us as believers in Christ on earth. We have things that catch our attention. We paw on the ground in our work. We watch what others are doing on television. We try to set up a good place to live. But we are always looking out of the corner of our eye at the back door, to see if our Savior is coming. We know that he has promised to come soon. We know that there will be total joy when he comes.

我不禁认为这就是我们在地上相信基督的人的生活方式。我们有吸引我们注意的东西。我们在我们的工作中抓地。我们在电视上观看别人在做什么。我们试着建一个好地方住。但是我们总是用我们眼角的余光看着那扇后门，看看我们的救主是否要来。我们知道，祂已经应许了祂必要快来。我们知道，当祂来的时候，将会有全然的喜乐。

I hope this book has encouraged you, as it has me, to have Christ and his coming more on your mind. We end where the Bible ends: “Amen. Come, Lord Jesus. The grace of the Lord Jesus be with God’s people. Amen” (Revelation 22:20,21).

我希望这本书已经鼓励了你，就像它鼓励了我一样，让你更多地想到基督和祂的降临。我们以圣经的结尾结束：“阿门，主耶稣啊，我愿你来。愿主耶稣的恩惠，常与众圣徒同在，阿门”（启示录 22：20，21）。

My Savior paid the debt I owe
And for my sin was smitten;
Within the Book of Life I know
My name has now been written.
I will not doubt, for I am free,
And Satan cannot threaten me;
There is no condemnation!
O Jesus Christ, do not delay,
But hasten our salvation;
We often tremble on our way
In fear and tribulation.

Your saints are waiting patiently;
Come soon, Redeemer; make us free

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From ev’ ry evil. Amen.
我的救主还了我的债，
因我的罪被赦免了。
在生命册里，我知道
我的名字现在已经被写好了。
我将不会怀疑，因我是自由的，
撒旦不能威胁我；
不再有定罪！

哦，耶稣基督，不要迟延，
使我们快快得赎。
我们常在我们的路上，
在敬畏与灾难之中战战兢兢。

你的圣民们正在忍耐等候；
快来吧，救赎者；让我们脱离
所有邪恶吧。阿门。

Text: Bartholomäus Ringwaldt (1532 – 1599, German Lutheran pastor) (CW 207:5,6)
文本：巴赫罗马斯•林格瓦德（Bartholomäus Ringwaldt，1532 – 1599, 德国路德宗牧师）（基督徒敬拜 207：5，6）

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Appendix 1
附录一
The Augsburg Confession (1530)
奥斯堡信条（1530）

Article 17:
Concerning the Return of Christ to Judgment
十七项：
论基督再来施行审判

It is also taught that our Lord Jesus Christ will return on the Last Day to judge, to raise all the dead, to give eternal life and eternal joy to those who believe and are elect, but to condemn the ungodly and the devils to hell and eternal punishment.

我们教会又教导人：在世界末日，基督必要再来施行审判，叫一切死人复活。将永生和无穷的喜乐赐给敬虔者与选民，叫不敬虔的人和魔鬼永受苦。

Rejected, therefore, are the Anabaptists who teach that the devils and condemned human beings will not suffer eternal torture and torment.

我们教会拒绝重洗派的教导。他们认为被定罪的人和魔鬼所受的痛苦是有终结的。

Likewise rejected are some Jewish teachings, which have also appeared in the present, that before the resurrection of the dead saints and righteous people alone will possess a secular kingdom and will annihilate all the ungodly.145

我们也同样弃绝至今仍流传的犹太观念，以为死人复活以先，敬虔者要得一属世的国度，到处压制不敬虔的人。145

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Appendix 2
附录二
WELS This We Believe (1999)
WELS 我们所信（1999）

IX. Jesus' Return and the Judgment
九.耶稣的再来与审判

1. We believe that Jesus, true God and true man, who rose from death and ascended to the right hand of the Father, will come again. He will return visibly, in the same way as his disciples saw him go into heaven (Acts 1:11).
1. 我们相信那从死里复活、升到父右边的真神真人耶稣还会再来。祂将会以可见的样式再来，这可见的样式就和祂的门徒们看见祂进入天堂的同样（使徒行传 1：11）。

2. We believe that no one can know the exact time of Jesus' return. This knowledge is hidden even from the angels in heaven (Matthew 24:36). Nevertheless, our Lord has given signs to his believers to keep them in constant expectation of his return (Matthew 24:4-14). He has told them to be alert and to watch so that day will not come upon them unexpectedly (Luke 21:34).
2. 我们相信没有人能够知道耶稣再来的确切时间。这知识连天上的天使们也不知道（马太福音 24：36）。然而，我们的主已经给了祂的信徒一些预兆，使他们恒常盼望祂的再来（马太福音 24：4-14）。祂已经告诉他们要儆醒谨慎，免得那日子忽然临到他们（路加福音 21：34）。

3. We believe that at Jesus' return this present world will come to an end. "In keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Peter 3:13).

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3. 我们相信，当耶稣再来的时候，这个世界将会终结。“我们照祂的应许，盼望新天新地，有义居在其中”（彼得后书 3：13）。

4. We believe that when Jesus returns and his voice is heard throughout the earth, all the dead will rise, that is, their souls will be reunited with their bodies (John 5:28,29). Together with those still living, the resurrected will appear before his throne of judgment. The unbelievers will be condemned to an eternity in hell. Those who by faith have been cleansed in the blood of Christ will be glorified and will live with Jesus forever in the blessed presence of God in heaven (Philippians 3:21).
4. 我们相信，当耶稣再来，祂的声音传遍大地时，所有的死人都将复活，也就是说，他们的灵魂将与他们的身体重新联合（约翰福音 5：28，29）。复活的人们将会和那些到时还活着的人一起出现在祂的审判宝座前。非信徒们将会被定罪，永远到地狱之中。那些因信藉基督的宝血已得洁净的人将就会得着荣耀，并且将会和耶稣一起，永远地在天堂之中活在上帝神圣的荣面之前（腓立比书 3：21）。

5. We reject the teaching that Christ will reign on earth for a thousand years in a physical, earthly kingdom. This teaching (millennialism) has no valid scriptural basis and falsely leads Christians to set their hopes upon an earthly kingdom of Christ (John 18:36). We reject as unscriptural any claim that Christians will be physically removed, or “raptured,” from the earth prior to judgment day. We likewise reject as unscriptural any claim that all the Jews will be converted in the final days.
5. 我们拒绝那声称基督将会在一个物理意义上的、地上的国度里在地上作王一千年的教导。这种教导（千禧年主义）没有正当的圣经基础，并且错误地引导基督徒们把他们的希望寄托在了一个由基督掌权的地上的国度之上（约翰福音 18：36）。我们拒绝任何声称基督徒们将会在审判日之前从地上被挪走或“被提”的说法，我们认为这是不合乎圣经的。我们同样拒绝任何声称所有犹太人都将会在末世悔改的说法，我们认为这也是合乎圣经的。

6. We reject the teaching that Christians should look for one individual to arise in the end times as the great Antichrist. The characteristics of the Antichrist as presented in Scripture have been and are being fulfilled in the institution of the papacy (2 Thessalonians 2:4-10). We reject the opinion that the identification of the papacy with the Antichrist was merely a historical judgment valid only at the time of the Reformation.
7. 我们拒绝这样的教导：基督徒们应该期待一个个体作为那巨大的敌基督者在末世出现。在圣经中所呈现的那敌基督者的那些特征已经并且正在在教皇职的这一设立中被应验（帖撒罗尼迦后书 2：4-10）。我们拒绝这样的观点：对于教皇职是那敌基督者的辨认仅仅是一种历史判断，且仅仅在宗教改革时期有效。

8. We reject any denial of a bodily resurrection and of the reality and eternity of hell. We reject the teaching that the souls of people who have died return to earth in other bodies (reincarnation) (Hebrews 9:27).
7. 我们拒绝任何否认肉体复活、以及否认地狱的真实性和永恒性的说法。我们拒绝这样的教导：那些已经死去的人们的灵魂会在其他的身体之中回到地上（轮回）（希伯来书 9：27）。

8. We reject all attempts to interpret the New Testament descriptions of Jesus’ second coming, of the end of the world, and of the judgment as mere figures of speech for events that take place not at the end of time but within the ongoing history of the world.
9. 我们拒绝——把新约对耶稣的二次再来、世界末日以及审判的描述诠释为仅仅是对发生在世界行进历史中而不是发生在末日时的一些事件的比喻——的所有尝试。

This is what Scripture teaches about Jesus’ return and the judgment. This we believe, teach, and confess.146
这就是圣经关于耶稣的再来和审判的教导。这是我们所相信、所教导以及所承认的。146

Appendix 3
附录三
WELS Statement on the Antichrist (1959)
WELS 关于那敌基督者的声明

IV.
四.

Therefore on the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions, that "the Pope is the very Antichrist," especially since he anathematizes the doctrine of the justification by faith alone and sets himself up as the infallible head of the Church.

因此，在重新研究相关经文的基础上，我们重申路德宗的那些信仰告白的声明，即"教皇是真正的那敌基督者"，特别是因为他诅咒了唯独因信称义的教义，并将自己高抬为教会的那绝对正确的头。

We thereby affirm that we identify this "Antichrist" with the Papacy as it is known to us today, which shall, as 2 Thessalonians 2:8 states, continue to the end of time, whatever form or guise it may take. This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church, for despite all the errors taught in that church the Word of God is still heard there, and that Word is an effectual Word (Isaiah 55:10,11; see Apology of the Augsburg Confession, Article XXIV:98).

因此，我们确认，我们将这位"敌基督者"辨认为我们今天所知道的教皇职，正如帖撒罗尼迦后书 2：8 所述，无论其采取何种形式或伪装，教皇职都将持续到时间的尽头。这并不意味着也不是在说对罗马天主教会所有成员的全面定罪，因为尽管教会教导了所有的错误，神的话语仍然在那里被听见，并且那话语是有效的话语（以赛亚书 55：10，11；见《为奥格斯堡信条之辩护》，第二十四项：98）。

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We make this confession in the confidence of faith. The Antichrist cannot deceive us if we remain under the revelation given us in the Apostolic word (2 Thessalonians 2:13-17), for in God’s gracious governance of history the Antichrist can deceive only those who “refused to love the truth” (2 Thessalonians 2:10-12).

我们在信心的把握之中作出这项告白。如果我们持守在使徒话语所给我们的启示之下（帖撒罗尼迦后书 2：13-17），那么那敌基督者就不能迷惑我们，因为在神恩慈的、对历史的掌管之中，那敌基督者只能迷惑那些“不领受爱真理”的人（帖撒罗尼迦后书 2：10-12）。

And we make this confession in the confidence of hope. The Antichrist shall not destroy us but shall himself be destroyed—“Whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming” (2 Thessalonians 2:8).

我们在盼望的把握之中作出了这项告白。那敌基督者的必不能毁灭我们，反而祂自己必将被毁灭——“主耶稣要用口中的气灭绝他，用降临的荣光废掉他”（帖撒罗尼迦后书 2：8）。

We reject the idea that the fulfillment of this prophecy is to be sought in the workings of any merely secular political power (2 Thessalonians 2:4; see Treatise on the Power and the Primacy of the Pope, 39).

我们拒绝这样的想法：这个预言的被应验当在任何一位仅仅是世俗政治权力的运作中被寻求（帖撒罗尼迦后书 2：4；见《那对于教皇权力和首位的论述》，39）。

We reject the idea that the teaching that the Papacy is the Antichrist rests on a merely human interpretation of history or is an open question. We hold rather that this teaching rests on the revelation of God in Scripture which finds its fulfillment in history. The Holy Spirit reveals this fulfillment to the eyes of faith (see The Abiding Word, Vol. 2, p. 764). Since Scripture teaches that the Antichrist would be revealed and gives the marks by which the Antichrist is to be recognized (2 Thessalonians 2:6,8), and since this prophecy has been clearly fulfilled in the history and development of the Roman Papacy, it is Scripture which reveals that the Papacy is the Antichrist.147

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我们拒绝这种观点：教皇职是那敌基督者的教义，仅仅是基于人类对历史的一种解释，或者是一个开放性的问题。我们坚持这一教导是基于上帝在圣经中的启示之上的，这启示在历史中得到了应验。圣灵把这应验启示给信心的眼睛（见《那永恒的话语》，第 2 卷，第 764 页）。既然圣经教导，那敌基督者会被显露出来，并且圣经也给出了那敌基督者被识别出的那些记号（帖撒罗尼迦后书 2：6，8），既然这预言已经清楚地在罗马教皇职的历史和发展之中被应验了，那么那启示教皇职就是那敌基督者的就是圣经。147

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Appendix 4
附录四
Brief Statement of the Doctrinal Position of the Missouri Synod (1932)
密苏里总会教义性立场的简短声明（1932）

Of the Millennium
关于千禧年

42. With the Augsburg Confession (Article XVII) we reject every type of Millennialism, or Chiliasm, the opinions that Christ will return visibly to this earth a thousand years before the end of the world and establish a dominion of the Church over the world; or that before the end of the world the Church is to enjoy a season of special prosperity; or that before the general resurrection on Judgment Day a number of departed Christians or martyrs are to be raised again to reign in glory in this world; or that before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place.

42. 以奥斯堡信条（第 17 项），我们拒绝任何形式的千禧年主义，或说千年主义，即基督会在世界末日前一千年以可见的样式回到地上，在世界上建立教会的统治；或者在世界末日之前，教会将享有一个特别繁荣的时期；或者在审判日的大范围复活之前，许多死去的基督徒或殉道者们将会复活，在荣耀之中、在这个世界上作王；或者

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在世界末日之前，将会有一种犹太民族（肉体上的以色列）全体意义上的归信发生。

Over against this, Scripture clearly teaches, and we teach accordingly, that the kingdom of Christ on earth will remain under the cross until the end of the world, Acts 14:22; John 16:33; 18:36; Luke 9:23; 14:27; 17:20-37; 2 Timothy 4:18; Hebrews 12:28; Luke 18:8; that the second visible coming of the Lord will be His final advent, His coming to judge the quick and the dead, Matthew 24:29,30; 25:31; 2 Timothy 4:1; 2 Thessalonians 2:8; Hebrews 9:26-28; that there will be but one resurrection of the dead, John 5:28; 6:39,40; that the time of the Last Day is, and will remain, unknown, Matthew 24:42; 25:13; Mark 13:32,37; Acts 1:7, which would not be the case if the Last Day were to come a thousand years after the beginning of a millennium; and that there will be no general conversion, a conversion en masse, of the Jewish nation, Romans 11:7; 2 Corinthians 3:14; Romans 11:25; 1 Thessalonians 2:16.

与此相反，圣经清楚地教导，我们也同样教导，基督在地上的国，将会持续在十字架之下，直到世界的末了，使徒行传 14：22；约翰福音 16：33；18：36；路加福音 9：23；14：27；17：20-37；提摩太后书 4：18；希伯来书 12：28；路加福音 18：8；主的第二次以有形的样式降临将会是祂最后的一次降临，是祂要审判活人死人的降临，马太福音 24：29，30；25：31；提摩太后书 4：1；帖撒罗尼迦后书 2：8；希伯来书 9：26-28；只将会有一次死人复活，约翰福音 5：28；6：39，40；“末日的时间现在没人知道，也将会持续未知下去”马太福音 24：42；25：13；马可福音 13：32，37；使徒行传 1：7，末日不会在千禧年的起头之后的一千年以后来到，并非如此；并且将不会有犹太民族的一种广泛的、全体的归信，罗马书 11：7；哥林多后书 3：14；罗马书 11：25；帖撒罗尼迦前书 2：16。

According to these clear passages of Scripture we reject the whole of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians

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upon earthly goals, 1 Corinthians 15:19; Colossians 3:2, and leads them to look upon the Bible as an obscure book.

根据圣经中清晰的经文段落，我们拒绝整个千禧年主义，因为它不仅与圣经相矛盾，而且造成了一种关于基督王国的错误概念，把基督徒们的盼望转向了地上的那些目标，哥林多前书 15：19；歌罗西书 3：2，并且引导他们把圣经看作一本晦涩难懂的书。

Of the Antichrist
关于那敌基督者

43. As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thessalonians 2:3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion. All the features of the Antichrist as drawn in these prophecies, including the most abominable and horrible ones, for example, that the Antichrist "as God sitteth in the temple of God," 2 Thessalonians 2:4; that he anathematizes the very heart of the Gospel of Christ, that is, the doctrine of the forgiveness of sins by grace alone, for Christ's sake alone, through faith alone, without any merit or worthiness in man (Romans 3:20-28; Galatians 2:16); that he recognizes only those as members of the Christian Church who bow to his authority; and that, like a deluge, he had inundated the whole Church with his antichristian doctrines till God revealed him through the Reformation—these very features are the outstanding characteristics of the Papacy (see Treatise on the Power and Primacy of the Pope, 39-41,45). Hence we subscribe to the statement of our Confessions that the Pope is "the very Antichrist" (Smalcald Articles, Part II, Article IV:10).148

43. 至于那敌基督者，我们教导圣经中关于那敌基督者的预言，帖撒罗尼迦后书 2：3-12；约翰一书 2：18，都应验在罗马教皇和他的统治之中。在这些预言中的、所描绘的、所有的、那敌基督的特征，包括那些最可憎和可怕的，例如，那敌基督者"坐在神的殿里，自称是神"，帖撒罗尼迦后书 2：4；他诅咒了基督福音的核心，即，唯独因恩典、唯独因基督、唯独藉信心而没有人的任何功劳罪得赦免的教义（罗马书 3：20-28；加拉太书 2：16）；他只承认那些向他的权

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柄低头的基督教会成员；他用他那敌基督教的教义像洪水一样淹没了整个教会，直到上帝藉着宗教改革把他显露了出来——这些正是教皇职的显著特征（见《那对于教皇权力和首位的论述》，39-41，45)。因此，我们同意我们的信仰告白声明，即教皇是“那真正的敌基督者”（施马加登信条， 第二部分， 第四项：10）

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