

Louis Berkhof, *Systematic Theology*
基督的位格與工作（第三部分）
Doctrine of the Person and Work of Christ (Part III)

IV. 贖罪大工的性質 The Nature of the Atonement

The doctrine of the atonement here presented is the penal substitutionary or satisfaction doctrine, which is the doctrine clearly taught by the Word of God.

A. 基督受刑代罪的教義

Statement of the Penal Substitutionary Doctrine of the Atonement.

In the discussion of this view several particulars should be stressed.

1. 贖罪是客觀的。The Atonement is Objective.

羅 Rom. 5:10

因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。

10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

林後 II Cor. 5:19, 20

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。

所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。

19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.

This means that the atonement makes its primary impression on the person to whom it is made. If a man does wrong and renders satisfaction, this satisfaction is intended to influence the person wronged and not the offending party. In the case under consideration it means that

the atonement was intended to propitiate God and to reconcile Him to the sinner. This is undoubtedly the primary idea, but does not imply that we can not also speak of the sinner's being reconciled to God. Scripture does this in more than one place, [Rom. 5:10](#); [II Cor. 5:19, 20](#). But it should be borne in mind that this is not equivalent to saying that the sinner is atoned, which would mean that God made amends or reparation, that He rendered satisfaction to the sinner. And even when we speak of the sinner as being reconciled, this must be understood as something that is secondary. The reconciled God justifies the sinner who accepts the reconciliation, and so operates in his heart by the Holy Spirit, that the sinner also lays aside his wicked alienation from God, and thus enters into the fruits of the perfect atonement of Christ. In other words, the fact that Christ reconciles God to the sinner results in a reflex action on the sinner, in virtue of which the sinner may be said to be reconciled to God. Since the objective atonement by Christ is an accomplished fact, and it is now the duty of the ambassadors of Christ to induce sinners to accept the atonement and to terminate their hostility to God, it is no wonder that the secondary and subjective side of the reconciliation is somewhat prominent in Scripture. This statement of the objective character of the atonement is placed in the foreground, because it represents the main difference between those who accept the satisfaction doctrine of the atonement and all those who prefer some other theory. Now the question arises, whether this conception of the atonement is supported by Scripture. It would seem to find ample support there. The following particulars should be noted:

來 [Heb. 5:1](#)

凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物和贖罪祭（或作：要為罪獻上禮物和祭物）。

1 Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.

- a. 基督為祭司的職份，本質上指向代罪。

The fundamental character of the priesthood clearly points in that direction. While the prophets represented God among men, the priests in their sacrificial and intercessory work represented men in the presence of God, and therefore looked in a Godward direction. The writer of Hebrews expresses it thus: "For every high priest, taken from among men, is ordained for men in things pertaining to God," [Heb. 5:1](#). This statement contains the following elements:

- (1) The priest is taken from among men, is one of the human race, so as to be able to represent men;

(2) he is appointed for men, that is, to be active in the interests of men; and

(3) he is appointed to represent men in things pertaining to God, that is, in things that have a Godward direction, that look to God, that terminate on God.

This is a clear indication of the fact that the work of the priest looks primarily to God. It does not exclude the idea that the priestly work also has a reflex influence on men.

伯 Job 42:8

現在你們要取七隻公牛，七隻公羊，到我僕人約伯那裡去，為自己獻上燔祭，我的僕人約伯就為你們祈禱。我因悅納他，就不按你們的愚妄辦你們。你們議論我，不如我的僕人約伯說的是。

8 So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken of me what is right, as my servant Job has."

b. 獻祭的概念表達代罪的真理。

The same truth is conveyed by the general idea of the sacrifices. These clearly have an objective reference. Even among the Gentiles they are brought, not to men, but to God. They were supposed to produce an effect on God. The Scriptural idea of sacrifice does not differ from this in its objective reference. The sacrifices of the Old Testament were brought to God primarily to atone for sin, but also as expressions of devotion and gratitude. Hence the blood had to be brought into the very presence of God. The writer of Hebrews says that the "things pertaining to God" consist in offering "both gifts and sacrifices for sin." The friends of Job were urged to bring sacrifices, "lest I," says the Lord, "deal with you after your folly." [Job 42:8](#). The sacrifices were to be instrumental in stilling the anger of the Lord.

來 Heb. 2:17

所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。

17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

約壹 I John 2:2

他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。

2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

約壹 I John 4:10

不是我們愛神，乃是神愛我們，差他的兒子為我們的罪作了挽回祭，這就是愛了。

10 This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

羅 Rom. 1:18

原來，神的忿怒從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人。

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

加 Gal. 3:10

凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。

10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

弗 Eph. 2:3

我們從前也都在他們中間，放縱肉體的私慾，隨著肉體和心中所喜好的去行，本為可怒之子，和別人一樣。

3 All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

羅 Rom. 5:9-10

現在我們既靠著他的血稱義，就更要藉著他免去神的忿怒。

因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。

9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

羅 Rom. 11:28

就著福音說，他們為你們的緣故是仇敵；就著揀選說，他們為列祖的緣故是蒙愛的。

28 As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs,

c. 希伯來文贖罪的詞匯。

The Hebrew word *kipper* (piel) expresses the idea of atonement for sin by the covering of sin or of the sinner. The blood of the sacrifice is interposed between God and the sinner, and in view of it the wrath of God is turned aside. It has the effect, therefore, of warding off the wrath of God from the sinner. In the Septuagint and in the New Testament the terms *hilaskomai* and *hilasmos* are used in a related sense. The verb means "to render propitious," and the noun, "an appeasing" or "the means of appeasing." They are terms of an objective character. In classical Greek they are often construed with the accusative of *theos* (God), though there is no example of this in the Bible. In the New Testament they are construed with the accusative of the thing (*hamartias*), [Heb. 2:17](#), or with *peri* and the genitive of the thing (*hamartion*), [1John 2:2](#); [4:10](#). The first passage is best interpreted in the light of the use of the Hebrew *kipper*; the last can be interpreted similarly, or with *theon* as the object understood. There are so many passages of Scripture which speak of the wrath of God and of God as being angry with sinners, that we are perfectly justified in speaking of a propitiation of God, [Rom. 1:18](#); [Gal. 3:10](#); [Eph. 2:3](#); [Rom. 5:9](#). In [Rom. 5:10](#) and [11:28](#) sinners are called "enemies of God" (*echthroi*) in a passive sense, indicating, not that they are hostile to God, but that they are the objects of God's holy displeasure. In the former passage this sense is demanded by its connection with the previous verse; and in the latter by the fact that *echthroi* is contrasted with *agapetoi*, which does not mean "lovers of God," but "beloved of God."

太 Matt. 5:23-24

所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。

23 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you,

24 leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

林後 II Cor. 5:19

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。

19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

羅 Rom. 5:10-11

因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。

不但如此，我們既藉著我主耶穌基督得與神和好，也就藉著他以神為樂。

10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

11 Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

d. 希臘文贖罪的詞匯。

The words *katalasso* and *katalage* signify "to reconcile" and "reconciliation." They point to an action by which enmity is changed to friendship, and surely have, first of all, an objective signification. The offender reconciles, not himself, but the person whom he has offended. This is clearly brought out in [Matt. 5:23,24](#): "Therefore if thou bring thy gift before the altar, and there remember that thy brother hath aught against thee; leave thy gift there before the altar, and go thy way; first be reconciled to thy brother (which in this connection can only mean, reconcile thy brother to thyself, which is objective), and then come and offer thy gift." The brother who had done the supposed injury is called upon to remove the grievance. He must propitiate or reconcile his brother to himself by whatsoever compensation may be required. In connection with the work of Christ the words under consideration in some instances certainly denote the effecting of a change in the judicial relation between God and the sinner by removing the judicial claim. According to [II Cor. 5:19](#) the fact that God reconciled the world to Himself is evident from this that He does not reckon unto them their sins. This does not point to any moral change in man, but to the fact that the demands of the law are met, and that God is satisfied. In [Rom. 5:10,11](#) the term "reconciliation" can only be understood in an objective sense, for

(1) it is said to have been effected by the death of Christ, while subjective reconciliation is the result of the work of the Spirit;

(2) it was effected while we were yet enemies, that is, were still objects of God's wrath; and

(3) it is represented in [verse 11](#) as something objective which we receive.

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

林前 I Cor. 6:20

因為你們是重價買來的。所以，要在你們的身子上榮耀神。

20 you were bought at a price. Therefore honor God with your body.

林前 I Cor. 7:23

你們是重價買來的，不要作人的奴僕。

23 You were bought at a price; do not become slaves of men.

e. 希臘文的詞匯（續）。

The terms *lutron* and *antilutron* are also objective terms. Christ is the *Goel*, the liberator, [Acts 20:28](#); [I Cor. 6:20](#); [7:23](#). He redeems sinners from the demands of God's retributive justice. The price is paid to God by Christ as the representative of the sinner. Clearly, the Bible abundantly justifies us in ascribing an objective character to the atonement. Moreover, strictly speaking, atonement in the proper sense of the word is always objective. There is no such thing as subjective atonement. In atonement it is always the party that has done wrong that makes amends to the one who was wronged.

2. 救贖是代罪。It is a Vicarious Atonement.

a. 代罪救贖的意義。

The meaning of the term "vicarious atonement." There is a difference between personal and vicarious atonement. We are interested particularly in the difference between the two in connection with the atonement of Christ. When man fell away from God, he as such

owed God reparation. But he could atone for his sin only by suffering eternally the penalty affixed to transgression. This is what God might have required in strict justice, and would have required, if He had not been actuated by love and compassion for the sinner. As a matter of fact, however, God appointed a vicar in Jesus Christ to take man's place, and this vicar atoned for sin and obtained an eternal redemption for man. Dr. Shedd calls attention to the following points of difference in this case:

(1) Personal atonement is provided by the offending party; vicarious atonement by the offended party.

(2) Personal atonement would have excluded the element of mercy; vicarious atonement represents the highest form of mercy.

(3) Personal atonement would have been forever in the making and hence could not result in redemption; vicarious atonement leads to reconciliation and life everlasting.

b. 代罪救贖的可能性。 *The possibility of vicarious atonement.*

All those who advocate a subjective theory of the atonement raise a formidable objection to the idea of vicarious atonement. They consider it unthinkable that a just God should transfer His wrath against moral offenders to a perfectly innocent party, and should treat the innocent judicially as if he were guilty. There is undoubtedly a real difficulty here, especially in view of the fact that this seems to be contrary to all human analogy. We cannot conclude from the possibility of the transfer of a pecuniary debt to that of the transfer of a penal debt. If some beneficent person offers to pay the pecuniary debt of another, the payment must be accepted, and the debtor is *ipso facto* freed from all obligation. But this is not the case when someone offers to atone vicariously for the transgression of another. To be legal, this must be expressly permitted and authorized by the lawgiver. In reference to the law this is called relaxation, and in relation to the sinner it is known as remission. The judge need not, but can permit this; yet he can permit it only under certain conditions, as

(1) that the guilty party himself is not in a position to bear the penalty through to the end, so that a righteous relation results;

(2) that the transfer does not encroach upon the rights and privileges of innocent third parties, nor cause them to suffer hardships and privations;

(3) that the person enduring the penalty is not himself already indebted to justice, and does not owe all his services to the government; and

(4) that the guilty party retains the consciousness of his guilt and of the fact that the substitute is suffering for him. In view of all this it will be understood that the transfer of penal debt is well nigh, if not entirely, impossible among men. But in the case of Christ, which is altogether unique, because in it a situation obtained which has no parallel, all the conditions named were met. There was no injustice of any kind.

c. 基督代罪救贖：經文根據。 *Scriptural proof for the vicarious atonement of Christ.*

The Bible certainly teaches that the sufferings and death of Christ were vicarious, and vicarious in the strict sense of the word that He took the place of sinners, and that their guilt was imputed, and their punishment transferred, to Him. This is not at all what Bushnell means, when he speaks of the "vicarious sacrifice" of Christ. For him it simply means that Christ bore our sins "on His feeling, became inserted into their bad lot by His sympathy as a friend, yielded up Himself and His life, even, to an effort of restoring mercy; in a word that He bore our sins in just the same sense as He bore our sicknesses." The sufferings of Christ were not just the sympathetic sufferings of a friend, but the substitutionary sufferings of the Lamb of God for the sin of the world. The Scriptural proofs for this may be classified as follows:

利 Lev. 1:4

他要按手在燔祭牲的頭上，燔祭便蒙悅納，為他贖罪。

4 He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

利 Lev. 16:20-22

亞倫為聖所和會幕並壇獻完了贖罪祭，就要把那隻活著的公山羊奉上。

兩手按在羊頭上，承認以色列人諸般的罪孽過犯，就是他們一切的罪愆，把這罪都歸在羊的頭上，藉著所派之人的手，送到曠野去。

要把這羊放在曠野，這羊要擔當他們一切的罪孽，帶到無人之地。

20 "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat.

21 He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task.

22 The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.

利 Lev 17:11

因為活物的生命是在血中。我把這血賜給你們，可以在壇上為你們的生命贖罪；因血裡有生命，所以能贖罪。

11 For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

(1) The Old Testament teaches us to regard the sacrifices that were brought upon the altar as vicarious. When the Israelite brought a sacrifice to the Lord, he had to lay his hand on the head of the sacrifice and confess his sin. This action symbolized the transfer of sin to the offering, and rendered it fit to atone for the sin of the offerer, [Lev. 1:4](#). Some and others regard this action merely as a symbol of dedication. But this does not explain how the laying on of hands made the sacrifice fit to make atonement for sin. Neither is it in harmony with what we are taught respecting the significance of the laying on of hands in the case of the scape goat in [Lev. 16:20-22](#). After the laying on of hands death was vicariously inflicted on the sacrifice. The significance of this is clearly indicated in the classical passage that is found in [Lev. 17:11](#): "For the life of the flesh is in the blood; and I have given it to you to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." Says Dr. Vos, "The sacrificial animal in its death takes the place of the death due to the offerer. It is forfeit for forfeit." The sacrifices so brought were prefigurations of the one great sacrifice of Jesus Christ.

賽 Isa. 53:6

我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。

6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

賽 Isa. 53:12

所以，我要使他與位大的同分，與強盛的均分擄物。因為他將命傾倒，以致於死；他也被列在罪犯之中。他卻擔當多人的罪，又為罪犯代求。

12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

约 John 1:29

次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

林後 II Cor. 5:21

神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

加 Gal. 3:13

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

來 Heb. 9:28

像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候他的人第二次顯現，並與罪無關，乃是為拯救他們。

28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

彼前 I Pet. 2:24

他被掛在木頭上，親身擔當了我們的罪，使我們既然在罪上死，就得以在義上活。因他受的鞭傷，你們便得了醫治。

24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

約壹 I John 3:4

凡犯罪的，就是違背律法；違背律法就是罪。

4 Everyone who sins breaks the law; in fact, sin is lawlessness.

羅 Rom. 6:11-13

這樣，你們向罪也當看自己是死的；向神在基督耶穌裡，卻當看自己是

活的。

所以，不要容罪在你們必死的身上作王，使你們順從身子的私慾。

也不要將你們的肢體獻給罪作不義的器具；倒要像從死裡復活的人，將自己獻給神，並將肢體作義的器具獻給神。

11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body so that you obey its evil desires.

13 Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.

(2) There are several passages in Scripture which speak of our sins as being "laid upon" Christ, and of His "bearing" sin or iniquity, [Isa. 53:6,12](#); [John 1:29](#); [II Cor. 5:21](#); [Gal. 3:13](#); [Heb. 9:28](#); [I Pet. 2:24](#). On the basis of Scripture we can, therefore, say that our sins are imputed to Christ. This does not mean that our sinfulness was transferred to Him — something that is in itself utterly impossible — but that the guilt of our sin was imputed to Him. Says Dr. A. A. Hodge: "Sin may be considered (1) in its formal nature as transgression of the law, [I John 3:4](#); or (2) as a moral quality inherent in the agent (*macula*), [Rom. 6:11-13](#); or (3) in respect to its legal obligation to punishment (*reatus*). In this last sense alone is it ever said that the sin of one is laid upon or borne by another." Strictly speaking, then, the guilt of sin as liability to punishment was imputed to Christ; and this could be transferred, because it did not inhere in the person of the sinner, but was something objective.

門 Philemon 13

我本來有意將他留下，在我為福音所受的捆鎖中替你伺候我。

13 I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.

羅 Rom. 5:6-8

因我們還軟弱的時候，基督就按所定的日期為罪人死。

為義人死，是少有的；為仁人死、或者有敢做的。

惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly.

7 Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die.

8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

羅 Rom. 8:32

神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和他一同白白的賜給我們麼？

32 He who did not spare his own Son, but gave him up for us all--how will he not also, along with him, graciously give us all things?

加 Gal. 2:20

我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

來 Heb. 2:9

惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

加 Gal. 3:13

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

約 John 11:50

獨不想一個人替百姓死，免得通國滅亡，就是你們的益處。

50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

林後 II Cor. 5:15

並且他替眾人死，是叫那些活著的人不再為自己活，乃為替他們死而復活的主活。

15 And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

太 Matt. 2:22

只因聽見亞基老接著他父親希律作了猶太王，就怕往那裡去，又在夢中被主指示，便往加利利境內去了，

22 But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee,

太 Matt. 5:33

你們又聽見有吩咐古人的話，說：不可背誓，所起的誓總要向主謹守。

33 "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.'

太 Matt. 20:28

正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

可 Mark 10:45

因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。

45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

提前 I Tim. 2:6

他捨自己作萬人的贖價，到了時候，這事必證明出來。

6 who gave himself as a ransom for all men--the testimony given in its proper time.

(3) Finally, there are several passages in which the prepositions *peri*, *huper*, and *anti* are used in connection with the work of Christ for sinners. The substitutionary idea is expressed least by the first, and most by the last preposition. But even in the interpretation of *huper* and *anti* we shall have to depend largely on the context, for while the former really means "in behalf of," it may, and in some cases does, express the idea of substitution, and while the latter may mean "instead of," it does not always have that meaning. It is rather interesting to notice that,

according to Deissmann, several instances have been found on the inscriptions of the use of *huper* with the meaning "as representative of." We find a similar use of it in [Philemon 13](#). In such passages as [Rom. 5:6-8](#); [8:32](#); [Gal. 2:20](#); [Heb. 2:9](#) it probably means "instead of," though it can also be rendered "in behalf of"; but in [Gal. 3:13](#); [John 11:50](#), and [II Cor. 5:15](#) it certainly means "instead of." Robertson says that only violence to the text can get rid of that meaning here. The preposition *anti* clearly means "instead of" in [Matt. 2:22](#); [5:33](#); [20:28](#); [Mark 10:45](#). According to Robertson any other meaning of the term is out of the question here. The same idea is expressed in [I Tim. 2:6](#).

d. 反對代罪救贖論的理論。Objections to the idea of a vicarious atonement.

Several objections are raised against the idea of vicarious atonement.

(1) 不符合法律。Substitution in penal matters is illegal.

It is generally admitted that in cases of a pecuniary debt payment by a substitute is not only permissible, but must be accepted and at once cancels all further obligation on the part of the original debtor. However, it is said that penal debt is so personal that it does not admit of any such transfer. But it is quite evident that there are other than pecuniary cases in which the law has made provision for substitution. Armour in his work on *Atonement and Law* mentions three kinds of such cases. The first is that of substitution in cases of work for the public benefit required by law, and the second, that of substitution in the case of military service required in behalf of one's country. Respecting the third he says "Even in the case of crime, law, as understood and administered by men in all lands, provides that the penalty may be met by a substitute, in all cases in which the penalty prescribed is such that, a substitute may meet it consistently with the obligations he is already under." It is perfectly evident that the law does recognize the principle of substitution, though it may not be easy to cite instances in which innocent persons were permitted to act as substitutes for criminals and to bear the penalties imposed on these. This finds a sufficient explanation in the fact that it is usually impossible to find men who meet all the requirements stated under (b) above. But the fact that it is impossible to find men who meet these requirements, is no proof that Jesus Christ could not meet them. In fact, He could and did, and was therefore an acceptable substitute.

彼前 I Pet. 3:18

因基督也曾一次為罪受苦（有古卷作：受死），就是義的代替不義的，

為要引我們到神面前。按著肉體說，他被治死；按著靈性說，他復活了。

18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

(2) 無辜這為作惡者受苦。 *The innocent is made to suffer for the wicked.*

It is perfectly true that, according to the penal substitutionary doctrine of the atonement Christ suffered as "the righteous for the unrighteous" ([1 Pet. 3:18](#)), but this can hardly be urged as an objection to the doctrine of vicarious atonement. In the form in which it is often stated it certainly has very little force. To say that this doctrine makes the innocent suffer the consequences of the guilt of the wicked, and is therefore unacceptable, is tantamount to raising an objection against the moral government of God in general. In actual life the innocent often suffer as a result of the transgression of others. Moreover, in this form the objection would hold against all the so-called theories of the atonement, for they all represent the sufferings of Christ as being in some sense the result of the sins of mankind. Sometimes it is said that a moral agent cannot become reasonably responsible for any sin, except by doing it personally; but this is contradicted by the facts of life. One who hires another to commit a crime is held responsible; so are all accessories to a crime.

(3) 父上帝不公義。 *God the Father is made guilty of injustice.*

It appears that all the objections are really variations on the same theme. The third is virtually the same as the second put in a more legal form. The doctrine of vicarious atonement, it is said, involves an injustice on the part of the Father in that He simply sacrifices the Son for the sins of mankind. This objection was already raised by Abelard, but loses sight of several pertinent facts. It was not the Father but the triune God that conceived the plan of redemption. There was a solemn agreement between the three persons in the Godhead. And in this plan the Son *voluntarily* undertook to bear the penalty for sin and to satisfy the demands of the divine law. And not only that, but the sacrificial work of Christ also brought immense gain and glory to Christ as Mediator. It meant for Him a numerous seed, loving worship, and a glorious kingdom. And, finally, this objection acts as a boomerang, for it returns with vengeance on the head of all those who, like Abelard, deny the necessity of an objective atonement, for they are all agreed that the Father sent the Son into the world for bitter suffering and a shameful death which, while beneficial, was yet unnecessary. This would have been cruel indeed!

(4) 代罪上没有真正的聯合。 *There is no such union as would justify a vicarious atonement.*

It is said that, if a vicar is to remove the guilt of an offender there must be some real union between them which would justify such a procedure. It may be admitted that there must be some antecedent union between a vicar and those whom he represents, but the idea that this must be an organic union, such as the objectors really have in mind, cannot be granted. As a matter of fact the required union should be legal rather than organic, and provision was made for such a union in the plan of redemption. In the depths of eternity the Mediator of the new covenant freely undertook to be the representative of His people, that is, of those whom the Father gave unto Him. A federal relationship was established in virtue of which He became their Surety. This is the basic and the most fundamental union between Christ and His own, and on the basis of this a mystical union was formed, ideally in the counsel of peace, to be realized in the course of history in the organic union of Christ and His Church. Therefore Christ could act as the legal representative of His own, and being mystically one with them, can also convey to them the blessings of salvation.

3. 代罪救贖包括基督主動的順服和被動的順服。

It Includes Christ's Active and Passive Obedience.

約 John 10:18

沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。

18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

It is customary to distinguish between the active and passive obedience of Christ. But in discriminating between the two, it should be distinctly understood that they cannot be separated. The two accompany each other at every point in the Saviour's life. There is a constant interpenetration of the two. It was part of Christ's active obedience, that He subjected Himself voluntarily to sufferings and death. He Himself says: "No man taketh my life from me, I lay it down of myself," [John 10:18](#). On the other hand it was also part of Christ's passive obedience, that He lived in subjection to the law. His moving about in the form of a servant constituted an important element of His sufferings. Christ's active and passive obedience should be regarded as complementary parts of an organic whole. In discussing it, account should be taken of a threefold relation in which Christ stood to the law, namely, the natural, the federal, and the penal relation. Man proved a failure in each one of these. He did not keep the law in its natural and federal aspects, and is not now in a position to pay the

penalty, in order to be restored in the favor of God. While Christ naturally entered the first relation by His incarnation, He vicariously entered only the second and third relations. And it is with these that we are particularly concerned in this connection.

加 Gal. 4:4-5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，要把律法以下的人贖出來，叫我們得著兒子的名分。

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons.

加 Gal. 4:7

可見，從此以後，你不是奴僕，乃是兒子了；既是兒子，就靠著神為後嗣。

7 So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

羅 Rom. 10:3-4

因為不知道神的義，想要立自己的義，就不服神的義了。律法的總結就是基督，使凡信他的都得著義。

3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the end of the law so that there may be righteousness for everyone who believes.

羅 Rom. 8:3-4

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，使律法的義成就在我們這不隨從肉體、只隨從聖靈的人身上。

3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, 4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

林後 II Cor. 5:21

神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

a. 基督主動的順服。 *The active obedience of Christ.*

Christ as Mediator entered the federal relation in which Adam stood in the state of integrity, in order to merit eternal life for the sinner. This constitutes the active obedience of Christ, consisting in all that Christ did to observe the law in its federal aspect, as the condition for obtaining eternal life. The active obedience of Christ was necessary to make His passive obedience acceptable with God, that is, to make it an object of God's good pleasure. It is only on account of it that God's estimate of the sufferings of Christ differs from His estimate of the sufferings of the lost. Moreover, if Christ had not rendered active obedience, the human nature of Christ itself would have fallen short of the just demands of God, and He would not have been able to atone for others. And, finally, if Christ had suffered only the penalty imposed on man, those who shared in the fruits of His work would have been left exactly where Adam was before he fell. Christ merits more for sinners than the forgiveness of sins. According to [Gal. 4:4,5](#) they are through Christ set free from the law as the condition of life, are adopted to be sons of God, and as sons are also heirs of eternal life, [Gal. 4:7](#). All this is conditioned primarily on the active obedience of Christ. Through Christ the righteousness of faith is substituted for the righteousness of the law, [Rom. 10:3,4](#). Paul tells us that by the work of Christ "the righteousness of the law is fulfilled in us," [Rom. 8:3,4](#): and that we are made "the righteousness of God in Him," [II Cor. 5:21](#).

According to Anselm Christ's life of obedience had no redemptive significance, since He owed this to God for Himself. Only the sufferings of the Saviour constituted a claim on God and were basic to the sinner's redemption. Thinking along somewhat similar lines Piscator, the seventeenth century Arminians, Richard Watson, R. N. Davies, and other Arminian scholars deny that the active obedience of Christ has the redemptive significance which we ascribe to it. Their denial rests especially on two considerations:

(1) Christ needed His active obedience for Himself as man.

Being under the law, He was in duty bound to keep it for Himself. In answer to this it may be said that Christ, though possessing a human nature, was yet a divine person, and as such was not subject to the law in its federal aspect, the law as the condition of life in the covenant of works. As the last Adam, however, He took the place of the first. The first Adam was by nature under the law of God, and the keeping of it as such gave him no claim to a reward. It was only when God graciously entered into a covenant with him and promised him life in the

way of obedience, that the keeping of the law was made the condition of obtaining eternal life for himself and for his descendants. And when Christ voluntarily entered the federal relationship as the last Adam, the keeping of the law naturally acquired the same significance for Him and for those whom the Father had given Him.

(2) God demands, or can demand, only one of two things of the sinner: either obedience to the law, or subjection to the penalty, but not both.

If the law is obeyed, the penalty cannot be inflicted; and if the penalty is borne, nothing further can be demanded. There is some confusion here, however, which results in misunderstanding. This "either . . . or" applied to the case of Adam before the fall, but ceased to apply the moment he sinned and thus entered the penal relationship of the law. God continued to demand obedience of man, but in addition to that required of him that he pay the penalty for past transgression. Meeting this double requirement was the only way of life after sin entered the world. If Christ had merely obeyed the law and had not also paid the penalty, He would not have won a title to eternal life for sinners; and if He had merely paid the penalty, without meeting the original demands of the law, He would have left man in the position of Adam before the fall, still confronted with the task of obtaining eternal life in the way of obedience. By His active obedience, however, He carried His people beyond that point and gave them a claim to everlasting life.

賽 Isa. 53:6

我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。

6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

羅 Rom. 4:25

耶穌被交給人，是為我們的過犯；復活，是為叫我們稱義（或作：耶穌是為我們的過犯交付了，是為我們稱義復活了）。

25 He was delivered over to death for our sins and was raised to life for our justification.

彼前 I Pet. 2:24

他被掛在木頭上，親身擔當了我們的罪，使我們既然在罪上死，就得以在義上活。因他受的鞭傷，你們便得了醫治。

24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

彼前 I Pet. 3:18

因基督也曾一次為罪受苦（有古卷作：受死），就是義的代替不義的，為要引我們到神面前。按著肉體說，他被治死；按著靈性說，他復活了。

18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

約壹 I John 2:2

他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。

2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

太 Matt. 3:15

耶穌回答說：你暫且許我，因為我們理當這樣盡諸般的義（或作：禮）。於是約翰許了他。

15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

太 Matt. 5:17-18

莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

約 John 15:10

你們若遵守我的命令，就常在我的愛裡，正如我遵守了我父的命令，常在他的愛裡。

10 If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

加 Gal. 4:4-5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，要把律法以下的人贖出來，叫我們得著兒子的名分。

4 But when the time had fully come, God sent his Son, born of a woman, born under law,
5 to redeem those under law, that we might receive the full rights of sons.

來 Heb. 10:7-9

那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

以上說：祭物和禮物，燔祭和贖罪祭，是你不願意的，也是你不喜歡的（這都是按著律法獻的）；

後又說：我來了為要照你的旨意行；可見他是除去在先的，為要立定在後的。

7 Then I said, 'Here I am--it is written about me in the scroll-- I have come to do your will, O God.'

8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made).

9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

羅 Rom. 10:4

律法的總結就是基督，使凡信他的都得著義。

4 Christ is the end of the law so that there may be righteousness for everyone who believes.

林後 II Cor. 5:21

神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

腓 Phil. 3:9

並且得以在他裡面，不是有自己因律法而得的義，乃是有信基督的義，就是因信神而來的義，

9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith.

加 Gal. 3:13-14

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

加 Gal. 4:4-5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

4 But when the time had fully come, God sent his Son, born of a woman, born under law, 5 to redeem those under law, that we might receive the full rights of sons.

弗 Eph. 1:3-12

願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

又因愛我們，就按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，

使他榮耀的恩典得著稱讚；這恩典是他在愛子裡所賜給我們的。

我們藉這愛子的血得蒙救贖，過犯得以赦免，乃是照他豐富的恩典。

這恩典是神用諸般智慧聰明，充充足足賞給我們的；

都是照他自己所預定的美意，叫我們知道他旨意的奧秘，

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

我們也在他裡面得（或作：成）了基業；這原是那位隨己意行、做萬事的，照著他旨意所預定的，

叫他的榮耀從我們這首先在基督裡有盼望的人可以得著稱讚。

3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—

6 to the praise of his glorious grace, which he has freely given us in the One he loves.

7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

8 that he lavished on us with all wisdom and understanding.

9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.

弗 Eph. 5:25-27

你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。

要用水藉著道把教會洗淨，成為聖潔，

可以獻給自己，作個榮耀的教會，毫無玷污、皺紋等類的病，乃是聖潔沒有瑕疵的。

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

26 to make her holy, cleansing her by the washing with water through the word,

27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

b. 基督被動的順服。 *The passive obedience of Christ.*

Christ as Mediator also entered the penal relation to the law, in order to pay the penalty in our stead. His passive obedience consisted in His paying the penalty of sin by His sufferings and death, and thus discharging the debt of all His people. The sufferings of Christ, which have already been described, did not come upon Him accidentally, nor as the result of purely natural circumstances. They were judicially laid upon Him as our representative, and were therefore really penal sufferings. The redemptive value of these sufferings results from the following facts: They were borne by a divine person who, only in virtue of His deity, could bear the penalty through to the end and thus obtain freedom from it. In view of the infinite value of the person who undertook to pay the price and to bear the curse, they satisfied the justice of God essentially and intensively. They were strictly moral sufferings, because Christ took them upon Himself voluntarily, and was perfectly innocent and holy in bearing them. The passive obedience of Christ stands out prominently in such passages as the following: [Isa. 53:6](#); [Rom. 4:25](#); [1 Pet. 2:24](#); [3:18](#); [1 John 2:2](#), while His active obedience is taught in such passages at [Matt. 3:15](#); [5:17,18](#); [John 15:10](#); [Gal. 4:4,5](#); [Heb. 10:7-9](#), in connection with the passages which teach

us that Christ is our righteousness, [Rom. 10:4](#); [II Cor. 5:21](#); [Phil. 3:9](#); and that He secured for us eternal life, the adoption of sons, and an eternal inheritance, [Gal. 3:13,14](#); [4:4,5](#); [Eph. 1:3-12](#); [5:25-27](#). Arminians are willing to admit that Christ, by His passive obedience merited for us; the forgiveness of sins, but refuse to grant that He also merited for us positive acceptance with God, the adoption of children, and everlasting life.

B. 反對代罪受刑的贖罪觀的論點。

Objections to the Satisfaction or Penal Substitutionary Doctrine of the Atonement.

There are many circles in which this doctrine of the atonement is not popular. There always has been opposition to it, and in our day the opposition is particularly strong. The main objections are the following:

1. 這種贖罪完全不需要。Such an Atonement was Entirely Unnecessary.

Some hold that such an atonement was entirely unnecessary, either because sin is not guilt and therefore does not call for an atonement, or because there can be no obstacle to the free forgiveness of sin in God, who is our heavenly Father and is essentially a God of love. If a man can, and often does, forgive the penitent without demanding and receiving satisfaction, God, our perfect exemplar, surely can and will do this. This is the common objection of all those who advocate a purely subjective theory of the atonement. It may be answered, however, that the Bible certainly teaches us to regard sin as guilt; and because it is guilt, it makes man subject to the wrath of God and renders him liable to divine punishment. Moreover, the idea of a universal Fatherhood of God, in virtue of which He loves all men with a redemptive love, is entirely foreign to Scripture. And if God is a Father, He is also a Judge; if He is a God of love, He is also a God of justice and holiness. There is no one attribute in God which dominates and determines the expression of all the other divine perfections. And, finally, it should not be forgotten that what man can do as a private individual, he is not always able to do when acting in the capacity of a judge.

2. 這種贖罪貶低上帝的性格。Such an Atonement would Derogate from the Character of God.

Closely connected with the preceding objection is that which holds that such an atonement would derogate from the character of God: from His justice, because He punishes

the innocent for the guilty; from His love, because He acts as a stern, severe, and relentless being, who demands blood to appease His wrath; and from His pardoning grace, since He demands payment before He can or will forgive. But Christ voluntarily took the place of sinners, so that this substitution involved no injustice on the part of God. If God had been actuated by strict justice only, and not by compassionate love and mercy as well, He would have left the sinner to perish in His sin. Moreover, it is entirely incorrect to say that, according to the satisfaction doctrine of the atonement, the love and the pardoning grace of God could not flow forth until satisfaction was rendered, because God Himself provided the ransom, and by giving His Son already gave evidence of His infinite love and pardoning grace. His love precedes even the repentance of sinners and calls this into action.

3. 這種贖罪假設一種不可能的忿怒轉移。Such an Atonement Assumes an Impossible Transfer of Wrath.

It is pointed out that this doctrine of the atonement holds that God transferred His wrath against the sinner to the Mediator, which is unthinkable; and that He also transferred the punishment of the sinner to Christ, which is manifestly illegal. In answer to this it may be said, however, that the wrath of God does not partake of the nature of personal vindictiveness, such as we witness among men, and which they would find it hard to transfer from the object of their hatred to a perfectly innocent person. It is God's holy displeasure against sin, a displeasure to which the sinner is also exposed as long as the guilt of sin is not removed. It is also quite natural that, when the guilt of sin as liability to punishment was transferred to Jesus Christ, the wrath of God against sin was similarly transferred. Moreover, it cannot be said that the transfer of the punishment to Christ was manifestly illegal, because, as a matter of fact, He identified Himself with His people. He made satisfaction as the responsible Head of a community for those who in union with Him constituted one legal corporate body. This responsible union was constituted, says Hodge, (a) by His own voluntary assumption of the legal responsibilities of His people, (b) by the recognition of His sponsorship by God, and (c) by His assumption of our nature.

4. 福音書中沒有提到這種贖罪。Such an Atonement is Not Taught in the Gospels.

太 Matt. 20:28

正 如 人 子 來 ， 不 是 要 受 人 的 服 事 ， 乃 是 要 服 事 人 ， 並 且 要 捨 命 ， 作 多 人

的贖價。

28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

約 John 1:29

次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

約 John 3:16

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

16 "For 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.

約 John 10:11

我是好牧人；好牧人為羊捨命。

11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

約 John 15:13

人為朋友捨命，人的愛心沒有比這個大的。

13 Greater love has no one than this, that he lay down his life for his friends.

太 Matt. 26:27

又拿起杯來，祝謝了，遞給他們，說：你們都喝這個；

27 Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you.

約 John 6:51

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

《聖經》沒有教導代罪救贖！

Some are of the opinion that the Bible teaches no vicarious atonement or, if the Bible does, the Gospels certainly do not. And after all, it is what Jesus taught, and not what Paul said, that counts. We need not enter upon a lengthy discussion of this matter, since we have already shown that there is abundant proof for a vicarious atonement in Scripture. It is true that it does not stand out so clearly in the teachings of the Gospels as in those of the Epistles, but this is due to the fact (to express it in the words of Crawford) "that the purpose of our Lord's personal ministry in His life and death were not so much the full preaching of the atonement, as the full accomplishment of the atonement in order to the preaching of it." Yet even the Gospels contain sufficient evidence for it, [Matt. 20:28](#); [John 1:29](#); [3:16](#); [10:11](#); [15:13](#); [Matt. 26:27](#); [John 6:51](#).

5. 這種教義是不道德的，有害的。Such a Doctrine is Immoral and Injurious.

It is also claimed that this view of the atonement is immoral and injurious in its practical tendency. It is said to undermine the authority of the moral law, and to weaken, if not destroy, the force of our obligations and inducements to personal holiness. This objection was already made to the doctrine of free grace in the days of Paul. The charge is not true, however, for this theory more than any other upholds the majesty of the law, and in no way minimizes the obligation of the redeemed sinner to render full obedience to the law. On the contrary, it offers several incentives to personal holiness, by emphasizing the exceeding sinfulness of sin, by displaying the unspeakable love of God and of Jesus Christ, and by the assurance of divine aid in the struggle of life, and of the acceptance of our imperfect services in Christ.

V. 贖罪論的種種。Divergent Theories of the Atonement

Since the atonement is clearly something objective, something that has a Godward direction, strictly speaking only those theories can come into consideration here that represent the work of Christ as intended primarily to ward off the wrath of God and divine punishment from sinners rather than to change the sinner's attitude to God from one of hostility to one of friendship. Theories that are entirely subjective and conceive of the work of Christ exclusively as bearing on the sinner's moral condition might, in strict logic, be left out of consideration altogether. They might conceivably be considered as theories of reconciliation, but can hardly be regarded as theories of atonement. Miley argues that there really can be no more than two

theories of atonement. He points out that the atonement, as an objective ground for the forgiveness of sins, must answer to a necessity which will naturally determine its nature. This necessity must lie, either in the requirement of an absolute justice which must punish sin, or in the rectoral office of justice as an obligation to conserve the interests of moral government. In the first case one arrives at the satisfaction theory; in the second, at the governmental theory, which is preferred by Miley and finds great favor with the Methodists in general. Alfred Cave ascribes an objective character also to the theory of the early Arminians, in which the death of Christ is regarded as a substitute for the penalty imposed on sinners; and to the theory of McLeod Campbell, which finds the real significance of the work of Christ in His vicarious repentance. And it is undoubtedly true that both of these do contain an objective element. But in addition to these there are several purely subjective theories. Though these are not, strictly speaking, theories of atonement, yet they call for consideration, since they are considered as such in many circles. The following are the most important theories:

A. 早期教會的贖罪論。 Theories of the Early Church.

There were two theories in the early Church that call for brief mention.

1. 給撒但的贖金。 The Ransom-to-Satan Theory.

This is based on the singular notion that the death of Christ constituted a ransom paid to Satan, in order to cancel the just claims which the latter had on man. Origen, one of the chief advocates of this theory, held that Satan was deceived in the bargain, since the outcome proved that he could not stand in the presence of the holy Christ, and was not able to retain his hold on Him. This theory found favor with several of the early Church Fathers, though they did not always state it in exactly the same form. It proved to be rather tenacious, for the echo of it was still heard in the days of Anselm. Yet it was found to be so incongruous that it gradually disappeared for lack of intelligent support. Mackintosh speaks of this theory as the esoteric theory of the early Church.

2. 人性的恢復。 The Recapitulation Theory.

Irenaus, who also expresses the idea that the death of Christ satisfied the justice of God and thus liberated man, nevertheless gave great prominence to the recapitulation theory,

that is, to the idea, as Orr expresses it, "that Christ recapitulates in Himself all the stages of human life, including those which belong to our state as sinners." By His incarnation and human life He reverses the course on which Adam by his sin started humanity and thus becomes a new leaven in the life of mankind. He communicates immortality to those who are united to Him by faith and effects an ethical transformation in their lives, and by His obedience compensates for the disobedience of Adam. This, according to Mackintosh, was the esoteric theory of the early Church.

B. 安瑟倫：滿足說（商業交換）。The Satisfaction Theory of Anselm (Commercial Theory).

The theory of Anselm is sometimes identified with that of the Reformers, which is also known as the satisfaction theory, but the two are not identical. Some seek to prejudice others against it by calling it "the commercial theory." Anselm stressed the absolute necessity of the atonement by grounding it in the very nature of God. According to him sin consists in the creature's withholding from God the honor which is His due. By the sin of man God was robbed of His honor, and it was necessary that this should be vindicated. This could be done in either of two ways: by punishment or by satisfaction. The mercy of God prompted Him to seek it in the way of satisfaction, and more particularly through the gift of His Son, which was the only way, since an infinite satisfaction was required. Christ rendered obedience to the law, but since this was nothing more than His duty as man, it did not constitute any merit on His part. In addition to that, however, He also suffered and died in the performance of His duty; and since He as a sinless being was under no obligation to suffer and to die, He thus brought infinite glory to God. This was a work of supererogation on the part of Christ, which merited, and also brought, a reward; but since Christ as the Son of God needed nothing for Himself, the reward was passed on to sinners in the form of the forgiveness of sins and of future blessedness for all those who live according to the commandments of the gospel. Anselm was the first to work out a rather complete doctrine of the atonement, and in many respects his theory points in the right direction. However, it is open to several points of criticism.

1. 對贖罪的必須性不一致。It is not consistent in its representation of the necessity of the atonement.

It ostensibly does not ground this necessity in the justice of God which cannot brook sin, but in the honor of God which calls for amends or reparation. He really starts out with the principle of "private law" or custom, according to which an injured party may demand

whatever satisfaction he sees fit; and yet argues for the necessity of the atonement in a way which only holds on the standpoint of public law.

2. 並沒有說明基督的受苦是受刑，是代罪。This theory really has no place for the idea that Christ by suffering endured the penalty of sin, and that His suffering was strictly vicarious.

The death of Christ is merely a tribute offered voluntarily to the honor of the Father. It constitutes a supererogatory merit, compensating for the demerits of others; and this is really the Roman Catholic doctrine of penance applied to the work of Christ.

3. 片面，不足够。救贖僅根據基督的死：尊榮上帝。

The scheme is also one-sided and therefore insufficient in that it bases redemption exclusively on the death of Christ, conceived as a material contribution to the honor of God, and excludes the active obedience of Christ as a contributing factor to His atoning work. The whole emphasis is on the death of Christ, and no justice is done to the redemptive significance of His life.

4. 基督的功勞只是外表上轉移。In Anselm's representation there is merely an external transfer of the merits of Christ to man.

It contains no indication of the way in which the work of Christ for man is communicated to man. There is no hint of the mystical union of Christ and believers, nor of faith as accepting the righteousness of Christ. Since the whole transaction appears to be rather commercial, the theory is often called the commercial theory.

C. 道德影響力（薰陶）。The Moral Influence Theory.

This theory was first advocated by Abelard in opposition to Anselm, and since his day found many ardent supporters. The fundamental idea is always the same, though it has assumed different forms at the hands of such men as Young, Maurice, Bushnell, Stevens, David Smith, and many others. The fundamental idea is that there is no principle of the divine nature which necessarily calls for satisfaction on the part of the sinner; and that the death of Christ should not be regarded as an expiation for sin. It was merely a manifestation of the love of God, suffering in and with His sinful creatures, and taking upon Himself their woes and griefs. This suffering did not serve to satisfy the divine justice, but to reveal the divine love, so as to soften human hearts and to lead them to repentance. It assures sinners that there is no

obstacle on the part of God which would prevent Him from pardoning their sins. Not only can He do this without receiving satisfaction, but He is even eager to do it. The only requirement is that sinners come to Him with penitent hearts. The following objections may be urged against this theory:

1. 違背《聖經》；《聖經》並不教導基督的贖罪主要是顯明上帝的愛。

This theory is contrary to the plain teachings of Scripture, which represents the atoning work of Christ as necessary, not primarily to reveal the love of God, but to satisfy His justice; regards the sufferings and death of Christ as propitiatory and penal; and teaches that the sinner is not susceptible to the moral influence of the sacrificial work of Christ until the righteousness of Christ has become his own by faith.

2. 基督的愛必須從代罪救贖的角度理解。

While it is undoubtedly true that the cross of Christ was the supreme manifestation of the love of God, it can be regarded as such only from the point of view of the penal substitutionary doctrine of the atonement, according to which the sufferings and death of Christ were absolutely necessary for the salvation of sinners. But according to the moral influence theory they merely served the purpose of making an impression on man, which God might have done in many other ways; and therefore were not necessary. And if they were not necessary, they were indeed a cruel manifestation of God's love, — a contradiction in terms. The sufferings and death of Christ were a manifestation of God's love only, if it was the only way to save sinners.

3. 這理論主張：救贖不是客觀的，不是真正的贖罪。

This theory robs the atonement of its objective character, and thereby ceases to be a real theory of the atonement. It is at most only a one-sided theory of reconciliation. In fact, it is not even that, for subjective reconciliation is only possible on the basis of an objective reconciliation. It really confounds God's method of saving man with man's experience of being saved, by making the atonement itself to consist in its effects in the life of the believer, in union with Christ.

4. 根據自己的理論不攻而破。

Finally, this theory fails on its own principle. It is undoubtedly true that necessary suffering,

that is, suffering for some saving purpose which could not be realized in any other way, is apt to make a deep impression. But the effect of a voluntary suffering, which is entirely unnecessary and uncalled for, is quite different. As a matter of fact, it is disapproved by the Christian conscience.

D. 好榜樣。 The Example Theory.

This theory was advocated by the Socinians in the sixteenth century, in opposition to the doctrine of the Reformers, that Christ vicariously atoned for the sin of mankind. Its fundamental principle is, that there is no retributive justice in God which requires absolutely and inexorably that sin be punished. His justice does not prevent Him from pardoning whom He will without demanding any satisfaction. The death of Christ did not atone for sin, neither did it move God to pardon sin. Christ saves men by revealing to them the way of faith and obedience as the way of eternal life, by giving them an example of true obedience both in His life and in His death, and by inspiring them to lead a similar life. This view really establishes no direct connection between the death of Christ and the salvation of sinners. Yet it holds that the death of Christ may be said to expiate the sins of man in view of the fact that Christ, as a reward for His obedience unto death, received power to bestow eternal life on believers. This theory is objectionable for various reasons.

1. 伯拉糾主義的復甦。

It is really a revival and concoction of several ancient heresies: of Pelagianism, with its denial of human depravity and its assertion of the natural ability of man to save himself; of the adoptionist doctrine, with its belief that the man Christ was adopted to be the Messianic Son of God on account of His obedience; of the Scotist doctrine of an arbitrary will in God; and of the emphasis of some of the early Church Fathers on the saving efficacy of the example of Christ. Consequently it is open to all the objections that militate against these views.

2. 完全不符合《聖經》，基督只是人。

It is entirely unscriptural in its conception of Christ as a mere man of exceptional qualities; in its view of sin, in which the character of sin as guilt, so strongly emphasized by the Word of God, is entirely ignored; in its one-sided emphasis on the redemptive significance of the life of Christ; and in its representation of the death of Christ as a martyr's death, while failing to account for the unmartyrlike anguish of Christ on the cross.

3. 道成肉身之前的信徒又如何？

It fails to account for the salvation of those who lived before the incarnation and of infants. If the life and sufferings of Christ merely save men by their exemplary character, the question naturally arises, how they who lived prior to the coming of Christ, and they who die in infancy can derive any benefit from them. Yet there is clear Scriptural evidence for the fact that the work of Christ was also retrospective in its efficacy, and that little children also share in the benefits of His atoning death.

4. 基督是好榜樣，却不是非信徒可以效法的。

Moreover, while it is perfectly true that Christ is also represented as an example in Scripture, He is nowhere represented as an example after which unbelieving sinners must pattern, and which will save them if they do; and yet this is the necessary assumption of the theory under consideration. The example of Christ is one which only His people can follow, and to which even they can make but a slight approach. He is our Redeemer before He can be our example.

E. 治理說。The Governmental Theory.

改革宗與蘇西尼派的居間立場。

The governmental theory was intended to be a mean between the doctrine of the atonement, as taught by the Reformers, and the Socinian view. It denies that the justice of God necessarily demands that all the requirements of the law be met. The law is merely the product of God's will, and He can alter or even abrogate it, just as He pleases. While in strict justice the sinner deserved eternal death, that sentence is not strictly executed, for believers are set free. For them the penalty is set aside, and that without strict satisfaction. Christ did indeed render a certain satisfaction, but this was only a nominal equivalent of the penalty due to man; something which God was pleased to accept as such. If the question is asked, why God did not remit the penalty outright, as He might have done, the answer is that He had to reveal in some way the inviolable nature of the law and His holy displeasure against sin, in order that He, the moral Ruler of the universe, might be able to maintain His moral government. This theory, first advocated by Grotius, was adopted by Wardlaw and several New England theologians, and is also supported in such recent works as those of Dale, A. Cave, Miley, Creighton, and others. It is open to the following objections:

1. 建立在錯誤的基礎上。

It clearly rests upon certain false principles. According to it the law is not an expression of the essential nature of God, but only of His arbitrary will, and is therefore subject to change; and the aim of the so-called penalty is not to satisfy justice, but only to deter men from future offenses against the law.

2. 救贖最主要的目的？

While it may be said to contain a true element, namely, that the penalty inflicted on Christ is also instrumental in securing the interests of the divine government, it makes the mistake of substituting for the main purpose of the atonement one which can, in the light of Scripture, only be regarded as a subordinate purpose.

3. 貶低上帝。

It gives an unworthy representation of God. He originally threatens man, in order to deter him from transgression, and does not execute the threatened sentence, but substitutes something else for it in the punishment inflicted on Christ. And now He again threatens those who do not accept Christ. But how is it possible to have any assurance that He will actually carry out His threat?

4. 違背《聖經》；《聖經》肯定教導，基督的贖罪是受刑，賺來罪人的救贖。

It is also contrary to Scripture, which certainly represents the atonement of Christ as a necessary revelation of the righteousness of God, as an execution of the penalty of the law, as a sacrifice by which God is reconciled to the sinner, and as the meritorious cause of the salvation of sinners.

5. 道成肉身之前的信徒如何？

Like the moral influence and the example theories, it also fails to explain how the Old Testament saints were saved. If the punishment inflicted on Christ was merely for the purpose of deterring men from sin, it had no retroactive significance. How then were people saved under the old dispensation; and how was the moral government of God maintained at that time?

6. 根據自己的理論而不攻而破。

Finally, this theory, too, fails on its own principle. A real execution of the penalty might make a profound impression on the sinner, and might act as a real deterrent, if man's sinning or not sinning were, even in his natural state, merely contingent on the human will, which it is not; but such an impression would hardly be made by a mere sham exhibition of justice, designed to show God's high regard for the law.

F. 神秘主義。The Mystical Theory.

The mystical theory has this in common with the moral influence theory, that it conceives of the atonement exclusively as exercising influence on man and bringing about a change in him. At the same time it differs from the moral influence theory in that it conceives of the change wrought in man, not primarily as an ethical change in the conscious life of man, but as a deeper change in the subconscious life which is brought about in a mystical way. The basic principle of this theory is that, in the incarnation, the divine life entered into the life of humanity, in order to lift it to the plane of the divine. Christ possessed human nature with its inborn corruption and predisposition to moral evil; but through the influence of the Holy Spirit He was kept from manifesting this corruption in actual sin, gradually purified human nature, and in His death completely extirpated this original depravity and reunited that nature to God. He entered the life of mankind as a transforming leaven, and the resulting transformation constitutes His redemption. This is in effect, though with differences of detail, the theory of Schleiermacher, Edward Irving, Menken, and Stier. Even Kohlbruegge seemed inclined to accept it in a measure. It is burdened, however, with the following difficulties:

1. 沒有考慮人的罪孽。

It takes no account of the guilt of man. According to Scripture the guilt of man must be removed, in order that he may be purified of his pollution; but the mystical theory, disregarding the guilt of sin, concerns itself only with the expulsion of the pollution of sin. It knows of no justification, and conceives of salvation as consisting in subjective sanctification.

2. 建立在錯誤的根基上。

It rests upon false principles, where it finds in the natural order of the universe an

exhaustive expression of the will and nature of God, regards sin exclusively as a power of moral evil in the world, which involves no guilt and deserves no punishment, and looks upon punishment as a mere reaction of the law of the universe against the transgressor, and not at all as a revelation of the personal wrath of God against sin.

3. 違背《聖經》。

It contradicts Scripture where it makes Christ share in the pollution of sin and hereditary depravity, and deduces the necessity of His death from the sinfulness of His own nature (not all do this). By doing this, it makes it impossible to regard Him as the sinless Saviour who, just because of His sinlessness, could take the place of sinners and pay the penalty for them.

4. 道成肉身之前的人如何在基督的救贖上有份？

It has no answer to the question, how those who lived before the incarnation can share in the redemption of Jesus Christ. If Christ in some realistic way drove out the pollution of sin during the time of His sojourn on earth, and now continues to drive it out; and if the salvation of man depends on this subjective process, how then could the Old Testament saints share in this salvation?

G. 代替悔改。The Theory of Vicarious Repentance.

This theory of McLeod Cambell is also called the theory of sympathy and identification. It proceeds on the gratuitous assumption that a perfect repentance would have availed as a sufficient atonement for sin, if man had only been capable of an adequate repentance, which he was not. Now Christ offered to God, in behalf of humanity, the requisite repentance, and by so doing fulfilled the conditions of forgiveness. His work really consisted in the vicarious confession of sin in behalf of man. The question naturally arises, how the death of Christ is related to this vicarious repentance and confession. And the answer is that Christ, by His suffering and death, entered sympathetically into the Father's condemnation of sin, brought out the heinousness of sin and condemned sin; and this was viewed by the Father as a perfect confession of our sins. This condemnation of sin is also calculated to produce in man that holiness which God demands of sinful humanity. This theory labors under the following difficulties.

1. 道成肉身如何使基督與們的罪惡感認同？

It can readily be understood that Christ as man could enter sympathetically into our afflictions and temptations, and into the feeling of our infirmities; but it is not at all clear how the incarnation enabled Him to enter into a fellow-feeling with us with respect to our sins. He was sinless, a total stranger to sin as a corrupting power in His life, and therefore could hardly identify Himself in a moral sense with sinners.

2. 基督的同情心並不是祂救贖大工的最重要部分。

While it may be admitted that, according to Scripture, Christ did sympathize with the sinners whom He came to save, this sympathy is certainly not represented as being the whole or even the most important part of His redemptive work. All the emphasis is on the fact that He vicariously endured the penalties that were due to sinners and met the requirements of the law in a life of obedience. Yet this theory, while recognizing the retributive justice of God and the demerit of sin, denies the necessity and possibility of penal substitution, and asserts that the work of Christ in behalf of sinners consisted, not in His suffering for them, but in the vicarious confession of their sins.

3. 建立在錯誤的基礎上。

The theory proceeds on erroneous principles, namely, that sin does not necessarily make men liable to punishment; that the justice and holiness of God did not, as a matter of course, call for an objective atonement; and that the only necessity for redemptive help followed from the inability of man to repent in true fashion.

4. 自相矛盾。

Finally, a vicarious confession, such as this theory implies, is really a contradiction in terms. Confession is something altogether subjective, and to be valid must be personal. It is the outcome of a personal consciousness of sin, and is also personal in its effects. It is hard to see how such a vicarious repentance can release others from the obligation to repent. Moreover, this theory has no Scriptural foundation.

VI. 救贖的目的與範圍。 The Purpose and the Extent of the Atonement

A. 救贖的目的。 The Purpose of the Atonement.

The atonement was destined to affect the relation of God to the sinner, the state and condition of Christ as the Mediatorial author of salvation, and the state and condition of the sinner.

1. 對上帝的效果。 Its Effect with Reference to God.

約 John 3:16

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

16 "For 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.

It should be emphasized first of all that the atonement effected no change in the inner being of God, which is unchangeable. The only change that was brought about was a change in the relation of God to the objects of His atoning love. He was reconciled to those who were the objects of His judicial wrath. This means that His wrath was warded off by the sacrificial covering of their sin. The atonement should not be represented as the moving cause of the love of God, for it was already an expression of His love. It is often represented as if, on the satisfaction theory, God could not love the sinner until His just demands were met. But then the fact is overlooked that Christ is already the gift of God's love, [John 3:16](#). At the same time it is perfectly true that the atonement did remove obstacles to the manifestation of God's redeeming love in the pardoning of sinners and in their sanctification, by satisfying the justice of God and the demands of the law, both in its federal and penal aspects.

2. 對基督的效果。 Its Effect with Respect to Christ.

約 John 17:5

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

詩 Psalm 68:18

你已經升上高天，擄掠仇敵；你在人間，就是在悖逆的人間，受了供獻，叫耶和華 神可以與他們同住。

18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious-- that you, O LORD God, might dwell there.

弗 Eph. 4:8

所以經上說：他升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。

8 This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

徒 Acts 2:33

他既被神的右手高舉（或作：他既高舉在神的右邊），又從父受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

詩 Ps. 2:8

你求我，我就將列國賜你為基業，將地極賜你為田產。

8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

來 Heb. 2:6-9

說：我已經立我的君在錫安—我的聖山上了。

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

你求我，我就將列國賜你為基業，將地極賜你為田產。

你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

6 But there is a place where someone has testified: "What is man that you are mindful of him, the son of man that you care for him? 7 You made him a little lower than the angels; you crowned him with glory and honor 8 and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. 9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

基督中保的賞賜。

The atonement secured a manifold reward for Christ as Mediator. He was constituted the life-giving Spirit, the inexhaustible source of all the blessings of salvation for sinners. He received:

a. 祂的得榮。

All that belonged to His glorification, including His present Messianic glory. Hence He prayed, when in His high priestly prayer He by anticipation already thought of His work as completed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," [John 17:5](#).

b. 豐富的恩典與恩賜。

The fulness of those gifts and graces which He imparts to His people. Thus we read in [Ps. 68:18](#): "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord might dwell among them." Paul applies this to Christ in [Eph. 4:8](#).

c. 聖靈。

The gift of the Holy Spirit for the formation of His mystical body and the subjective application of the fruits of His atoning work. This is evident from the words of Peter on the day of Pentecost: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear," [Acts 2:33](#).

d. 世界屬祂，由祂統治。

The ends of the earth for His possession and the world for His dominion. This was one of the promises made unto Him: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," [Ps. 2:8](#). That this promise was fulfilled is quite evident from [Heb. 2:6-9](#).

3. 對罪人的效果。 Its Effect as Far as the Sinner is Concerned.

a. 真正做成救贖。

The atonement not only made salvation possible for the sinner, but actually secured it. On this point Calvinists join issue with the Roman Catholics, the Lutherans, the Arminians, and all

those who teach a universal atonement. These hold that the atonement of Christ merely made salvation possible, and not certain, for those for whom it was offered. But the Calvinist teaches that the atonement meritoriously secured the application of the work of redemption to those for whom it was intended and thus rendered their complete salvation certain.

b. It secured for those for whom it was made:

(1) A proper judicial standing through justification. This includes the forgiveness of sin, the adoption of children, and the right to an eternal inheritance.

(2) The mystical union of believers with Christ through regeneration and sanctification. This comprises the gradual mortification of the old man, and the gradual putting on of the new man created in Christ Jesus.

(3) Their final bliss in communion with God through Jesus Christ, in subjective glorification, and in the enjoyment of eternal life in a new and perfect creation.

All this clearly obviates the objection so often raised against the penal substitutionary doctrine of the atonement, namely, that it has no ethical bearings and offers no basis for the ethical life of the redeemed. It may even be said that it is the only doctrine of the atonement that offers a secure basis for a real ethical life, a life that is rooted in the heart through the operation of the Holy Spirit. Justification leads right on to sanctification.

B. 救贖的範圍（對象）。The Extent of the Atonement.

1. 問題的癥結。The Exact Point at Issue.

The question with which we are concerned at this point is not (a) whether the satisfaction rendered by Christ was in itself sufficient for the salvation of all men, since this is admitted by all; (b) whether the saving benefits are actually applied to every man, for the great majority of those who teach a universal atonement do not believe that all are actually saved; (c) whether the *bona fide* offer of salvation is made to all that hear the gospel, on the condition of repentance and faith, since the Reformed Churches do not call this in question; nor (d) whether any of the fruits of the death of Christ accrue to the benefit of the non-elect in virtue of their close association with the people of God, since this is explicitly taught by many Reformed scholars. On the other hand, the question does relate to the design of the

atonement. Did the Father in sending Christ, and did Christ in coming into the world, to make atonement for sin, *do this with the design or for the purpose of saving only the elect or all men?* That is the question, and that only is the question.

2. 改革宗的立場。Statement of the Reformed Position.

The Reformed position is that Christ died for the purpose of actually and certainly saving the elect, and the elect only. This is equivalent to saying that He died for the purpose of saving only those to whom He actually applies the benefits of His redemptive work. Various attempts have been made in circles that claimed to be Reformed to modify this position. The Dutch Arminians maintained that Christ died for the purpose of making salvation possible for all men without exception, though they will not all be saved. Salvation is offered to them on lower terms than it was to Adam, namely on condition of faith and evangelical obedience, a condition which they can meet in virtue of God's gift of common or sufficient grace to all men. The Calvinistic Universalists sought to mediate between the Reformed position and that of the Arminians. They distinguished a twofold decree of God:

(a) A decree to send Christ into the world to save all men by His atoning death on condition of faith in Him. However, because God saw that this purpose would fail, since no one would accept Christ by faith, He followed up the first by a second decree,

(b) A decree to give a certain elect number special grace, in order to engender faith in their hearts and to secure their salvation.

This dubious and very unsatisfactory view was held by the school of Saumur (Cameron, Amyraldus, and Testardus), and also by such English scholars as Wardlaw, John Brown, and James Richards. Some New England theologians, such as Emmons, Taylor, Park, and Beman held a somewhat similar view. The Marrow-men of Scotland were perfectly orthodox in maintaining that Christ died for the purpose of saving only the elect, though some of them used expressions which also pointed to a more general reference of the atonement. They said that Christ did not die for all men, but that He is dead, that is, available, for all. God's giving love, which is universal, led Him to make a deed of gift and grant to all men; and this is the foundation for the universal offer of salvation. His electing love, however, which is special, results in the salvation of the elect only. The most important of the Marrowmen were Hog, Boston, and the two Erskines.

3. 有限的救贖的證據。 Proof for the Doctrine of a Limited Atonement.

The following proofs may be given for the doctrine of particular atonement:

- a. 上帝的計劃必然有效，人不可能推翻。

It may be laid down, first of all, as a general principle, that the designs of God are always surely efficacious and cannot be frustrated by the actions of man. This applies also to the purpose of saving men through the death of our Lord Jesus Christ. If it had been His intention to save all men, this purpose could not have been frustrated by the unbelief of man. It is admitted on all hands that only a limited number is saved. Consequently, they are the only ones whom God has determined to save.

約 John 10:11

我是好牧人；好牧人為羊捨命。

11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

約 John 10:15

正如父認識我，我也認識父一樣；並且我為羊捨命。

15 just as the Father knows me and I know the Father--and I lay down my life for the sheep.

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

太 Matt. 1:21

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。

21 She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

羅 Rom. 8:32-35

神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和他一同白白的賜給我們麼？

誰能控告神所揀選的人呢？有神稱他們為義了（或作：是稱他們為義的神麼）

誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求（有基督....或作是已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求的基督耶穌麼）

誰能使我們與基督的愛隔絕呢？難道是患難麼？是困苦麼？是逼迫麼？是飢餓麼？是赤身露體麼？是危險麼？是刀劍麼？

32 He who did not spare his own Son, but gave him up for us all--how will he not also, along with him, graciously give us all things?

33 Who will bring any charge against those whom God has chosen? It is God who justifies.

34 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.

35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

b. 基督為誰捨命？

Scripture repeatedly qualifies those for whom Christ laid down His life in such a way as to point to a very definite limitation. Those for whom He suffered and died are variously called "His sheep," [John 10:11,15](#), "His Church," [Acts 20:28](#); [Eph. 5:25-27](#), "His people," [Matt. 1:21](#), and "the elect," [Rom. 8:32-35](#).

約 John 17:9

我為他們祈求，不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。

9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

c. 基督的獻上自己和祂的代求的同一對象。

The sacrificial work of Christ and His intercessory work are simply two different aspects of His atoning work, and therefore the scope of the one can be no wider than that of the other. Now Christ very definitely limits His intercessory work, when He says: "I pray not for the world, but for those whom thou hast given me." [John 17:9](#). Why should He limit His intercessory prayer, if He had actually paid the price for all?

d. 邏輯上導致普救論。

It should also be noted that the doctrine that Christ died for the purpose of saving all men, logically leads to absolute universalism, that is, to the doctrine that all men are actually saved. It is impossible that they for whom Christ paid the price, whose guilt He removed, should be lost on account of that guilt. The Arminians cannot stop at their halfway station, but must go all the way.

太 Matt. 18:11

人子來，為要拯救失喪的人。）

羅 Rom. 5:10

因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。

10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

林後 II Cor. 5:21

神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

加 Gal. 1:4

基督照我們父神的旨意，為我們的罪捨己，要救我們脫離這罪惡的世代。

4 who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,

加 Gal. 3:13

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

弗 Eph. 1:7

我們藉這愛子的血得蒙救贖，過犯得以赦免，乃是照他豐富的恩典。

7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

e. 救贖的成就與施行有着不可分的關係。

If it be said, as some do say, that the atonement was universal, but that the application of it is particular; that He made salvation possible for all, but actually saves only a limited number, — it should be pointed out that there is an inseparable connection between the purchase and the actual bestowal of salvation. The Bible clearly teaches that the design and effect of the atoning work of Christ is not merely to make salvation possible, but to reconcile God and man, and to put men in actual possession of eternal salvation, a salvation which many fail to obtain, [Matt. 18:11](#); [Rom. 5:10](#); [II Cor. 5:21](#); [Gal. 1:4](#); [3:13](#); [Eph. 1:7](#).

羅 Rom. 2:4

還是你藐視他豐富的恩慈、寬容、忍耐，不曉得他的恩慈是領你悔改呢？

4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

加 Gal. 3:13-14

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

弗 Eph. 1:3-4

願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

4 For he chose us in him before the creation of the world to be holy and blameless in his sight.
In love

弗 Eph. 2:8

你們得救是本乎恩，也因著信；這並不是出於自己，乃是神所賜的；

8 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

腓 Phil. 1:29

因為你們蒙恩，不但得以信服基督，並要為他受苦。

29 For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him,

提後 II Tim. 3:5-6

有敬虔的外貌，卻背了敬虔的實意；這等人你要躲開。

那偷進人家、牢籠無知婦女的，正是這等人。這些婦女擔負罪惡，被各樣的私慾引誘，

5 having a form of godliness but denying its power. Have nothing to do with them.

6 They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires,

f. 《聖經》教導：基督的死賺來信心，悔改，聖靈的運行等。

And if the assertion be made that the design of God and of Christ was evidently conditional, contingent on the faith and obedience of man, attention should be called to the fact that the Bible clearly teaches that Christ by His death purchased faith, repentance, and all the other effects of the work of the Holy Spirit, for His people. Consequently these are no conditions of which the fulfilment is simply dependent on the will of man. The atonement also secures the fulfilment of the conditions that must be met, in order to obtain salvation, [Rom. 2:4](#); [Gal. 3:13,14](#); [Eph. 1:3,4](#); [2:8](#); [Phil. 1:29](#); [II Tim. 3:5,6](#).

3. 反對有限的救贖的理由。Objections to the Doctrine of a Limited Atonement.

These may be classified as follows:

約 John 1:29

次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

約 John 3:16

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」

16 "For 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.

約 John 6:33

因為神的糧就是那從天上降下來、賜生命給世界的。

33 For the bread of God is he who comes down from heaven and gives life to the world."

約 John 6:51

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

羅 Rom. 11:12

若他們的過失，為天下的富足，他們的缺乏，為外邦人的富足；何況他們的豐滿呢？

12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

羅 Rom. 11:15

若他們被丟棄，天下就得與神和好；他們被收納，豈不是死而復生麼？

For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

林後 II Cor. 5:19

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。

19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

約壹 I John 2:2

他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。

2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

a. 經文說，基督為全世界死。

There are passages which teach that Christ died for the world, [John 1:29](#); [3:16](#); [6:33,51](#); [Rom. 11:12,15](#); [II Cor. 5:19](#); [I John 2:2](#). The objection based on these passages proceeds on the unwarranted assumption that the word "world" as used in them means "all the individuals that constitute the human race." If this were not so, the objection based on them would have no point.

路 Luke 2:1

當那些日子，該撒亞古士督有旨意下來，叫天下人民都報名上冊。

1 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world.

約 John 1:10

他在世界，世界也是藉著他造的，世界卻不認識他。

10 He was in the world, and though the world was made through him, the world did not recognize him.

徒 Acts 11:28

內中有一位，名叫亞迦布，站起來，藉著聖靈指明天下將有大饑荒。這事到革老丟年間果然有了。

28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)

徒 Acts 19:27

這樣，不獨我們這事業被人藐視，就是大女神亞底米的廟也要被人輕忽，

連亞西亞全地和普天下所敬拜的大女神之威榮也要消滅了。

27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

徒 Acts 24:5

我們看這個人，如同瘟疫一般，是鼓動普天下眾猶太人生亂的，又是拿撒勒教黨裡的一個頭目，

5 "We have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect

羅 Rom. 1:8

第一，我靠著耶穌基督，為你們眾人感謝我的神，因你們的信德傳遍了天下。

8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.

西 Col. 1:6

這福音傳到你們那裡，也傳到普天之下，並且結果，增長，如同在你們中間，自從你們聽見福音，真知道神恩惠的日子一樣。

6 that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth.

約 John 7:4

人要顯揚名聲，沒有在暗處行事的；你如果行這些事，就當將自己顯明給世人看。

4 No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world."

約 John 12:19

法利賽人彼此說：看哪，你們是徒勞無益，世人都隨從他去了。

19 So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

約 John 14:22

猶大（不是加略人猶大）問耶穌說：主阿，為甚麼要向我們顯現，不向

世人顯現呢？

22 Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

約 John 18:20

耶穌回答說：我從來是明明的對世人說話。我常在會堂和殿裡，就是猶太人聚集的地方教訓人；我在暗地裡並沒有說甚麼。

20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.

羅 Rom. 11:12

若他們的過失，為天下的富足，他們的缺乏，為外邦人的富足；何況他們的豐滿呢？

12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

羅 Rom. 11:15

若他們被丟棄，天下就得與神和好；他們被收納，豈不是死而復生麼？

For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

約 John 6:33

因為神的糧就是那從天上降下來、賜生命給世界的。

33 For the bread of God is he who comes down from heaven and gives life to the world."

約 John 6:51

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

羅 Rom. 11:12

若他們的過失，為天下的富足，他們的缺乏，為外邦人的富足；何況他們的豐滿呢？

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若他們被丟棄，天下就得與神和好；他們被收納，豈不是死而復生麼？

For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

“世界”一詞有不同意義。

But it is perfectly evident from Scripture that the term "world" has a variety of meanings, as a mere reading of the following passages will prove conclusively, [Luke 2:1](#); [John 1:10](#); [Acts 11:28](#); [19:27](#); [24:5](#); [Rom. 1:8](#); [Col. 1:6](#). It also appears that, when it is used of men, it does not always include all men, [John 7:4](#); [12:19](#); [14:22](#); [18:20](#); [Rom. 11:12,15](#); in some of these passages it cannot possibly denote all men. If it had that meaning in [John 6:33,51](#), it would follow that Christ *actually gives life to all men*, that is, *saves them all*. This is more than the opponents themselves believe. In [Rom. 11:12](#), [15](#) the word "world" cannot be all-inclusive, since the context clearly excludes Israel; and because on that supposition these passages too would prove more than is intended, namely, *that the fruits of the atoning work of Christ are actually applied to all*. We do find in these passages, however, an indication of the fact that the word "world" is sometimes used to indicate that the Old Testament particularism belongs to the past, and made way for New Testament universalism.

太 Matt. 24:14

這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。

14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

可 Mark 16:16

信而受洗的，必然得救；不信的，必被定罪。

16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

羅 Rom. 1:5

我們從他受了恩惠並使徒的職分，在萬國之中叫人為他的名信服真道；

5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

羅 Rom. 10:18

但我說，人沒有聽見麼？誠然聽見了。他們的聲音傳遍天下；他們的言語傳到地極。

18 But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world."

The blessings of the gospel were extended to all nations, [Matt. 24:14](#); [Mark 16:16](#); [Rom. 1:5](#); [10:18](#).

約 John 1:29

次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

約 John 6:33

因為神的糧就是那從天上降下來、賜生命給世界的。

33 For the bread of God is he who comes down from heaven and gives life to the world."

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我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

林後 II Cor. 5:19

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。

19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

約壹 I John 2:2

他為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。

2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

This is probably the key to the interpretation of the word "world" in such passages as [John 1:29](#); [6:33,51](#); [II Cor. 5:19](#); [I John 2:2](#).

太 Matt. 26:13

我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所行的，作個紀念。

13 I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

約 John 3:16

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

16 "For 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.

林前 I Cor. 1:21

世人憑自己的智慧，既不認識神，神就樂意用人所當作愚拙的道理，拯救那些信的人；這就是神的智慧了。

21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

林後 II Cor. 5:19

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。

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51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

羅 Rom. 4:13

因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義。

13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

羅 Rom. 11:12

若他們的過失，為天下的富足，他們的缺乏，為外邦人的富足；何況他們的豐滿呢？

12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

羅 Rom. 11:15

若他們被丟棄，天下就得與神和好；他們被收納，豈不是死而復生麼？

For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

“世界”指“萬國”。

Dr. Shedd assumes that the word means "all nations" in such passages as [Matt. 26:13](#); [John 3:16](#); [I Cor. 1:21](#); [II Cor. 5:19](#); and [I John 2:2](#); but holds that in other passages it denotes the world of believers, or the Church, [John 6:33,51](#); [Rom. 4:13](#); [11:12,15](#). Kuyper and Van Andel also assume that this is the meaning of the word in some passages.

羅 Rom. 5:18

如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。

18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

林前 I Cor. 15:22

在亞當裡眾人都死了；照樣，在基督裡眾人都要復活。

22 For as in Adam all die, so in Christ all will be made alive.

林後 II Cor. 5:14

原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；

14 For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

提前 I Tim. 2:4

他願意萬人得救，明白真道。

4 who wants all men to be saved and to come to a knowledge of the truth.

提前 I Tim. 2:6

他捨自己作萬人的贖價，到了時候，這事必證明出來。

6 who gave himself as a ransom for all men--the testimony given in its proper time.

多 Tit. 2:11

因為神救眾人的恩典已經顯明出來，

11 For the grace of God that brings salvation has appeared to all men.

來 Heb. 2:9

惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

彼後 II Pet. 3:9

主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。

9 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.

羅 Rom. 5:18

如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人

也就被稱義得生命了。

18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

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22 For as in Adam all die, so in Christ all will be made alive.

b. 基督為眾人死。

Closely related to the passages to which we referred in the preceding, are those in which it is said that Christ died for all men, [Rom. 5:18](#); [I Cor. 15:22](#); [II Cor. 5:14](#); [I Tim. 2:4,6](#); [Tit. 2:11](#); [Heb. 2:9](#); [II Pet. 3:9](#). Naturally, each of these passages must be considered in the connection in which it is found. For instance, the context clearly shows that the "all" or "all men" of [Rom. 5:18](#), and [I Cor. 15:22](#) includes only those who are in Christ, as contrasted with all who are in Adam. If the word "all" in these passages is not interpreted in a limited sense, they would teach, not merely that Christ made salvation possible for all men, but that He actually saves all without exception.

林後 II Cor. 5:14

原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；

14 For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

來 Heb. 2:9-10

惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。

9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

多 Tit. 2:11

因為神救眾人的恩典已經顯明出來，

11 For the grace of God that brings salvation has appeared to all men.

提前 I Tim. 2:4-6

他願意萬人得救，明白真道。

因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌；

他捨自己作萬人的贖價，到了時候，這事必證明出來。

4 who wants all men to be saved and to come to a knowledge of the truth.

5 For there is one God and one mediator between God and men, the man Christ Jesus,

6 who gave himself as a ransom for all men--the testimony given in its proper time.

彼後 II Pet. 3:9

主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。

9 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.

阿米念主義這落在普救論陣容。

Thus the Arminian would again be forced into the camp of the absolute Universalist, where he does not want to be. A similar limitation must be applied in the interpretation of [II Cor. 5:14](#), and [Heb. 2:9](#), cf. [verse 10](#). Otherwise they would prove too much, and therefore prove nothing. In all these passages the "all" are simply all those who are in Christ. In the case of [Tit. 2:11](#), which speaks of the appearance of the grace of God, "bringing salvation to all men," the context clearly shows that "all men" really means all classes of men. If the "all" is not restricted, this passage too would teach universal salvation. The passages in [I Tim. 2:4-6](#), [Heb. 2:9](#); [II Pet. 3:9](#) refer to the revealed will of God that both Jews and Gentiles should be saved, but imply nothing as to the universal intent of the atonement. Even Moses Stuart, who believes in universal atonement, admits that in these cases the word "all" cannot be taken in a universal sense.

羅 Rom. 14:15

你若因食物叫弟兄憂愁，就不是按著愛人的道理行。基督已經替他死，你不可因你的食物叫他敗壞。

15 If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

林前 I Cor. 8:11

因此，基督為他死的那軟弱弟兄，也就因你的知識沉淪了。

11 So this weak brother, for whom Christ died, is destroyed by your knowledge.

羅 Rom 14:4

你是誰，竟論斷別人的僕人呢？他或站住，或跌倒，自有他的主人在；而且他也必要站住，因為主能使他站住。

4 Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

林前 I Cor. 13:1-3

我若能說萬人的方言，並天使的話語，卻沒有愛，我就成了鳴的鑼，響的鈸一般。

我若有先知講道之能，也明白各樣的奧秘，各樣的知識，而且有全備的信，叫我能夠移山，卻沒有愛，我就算不得甚麼。

我若將所有的賙濟窮人，又捨己身叫人焚燒，卻沒有愛，仍然與我無益。

1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.

2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.

3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

加 Gal. 1:8

但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛。

8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

彼後 II Pet. 2:1

從前在百姓中有假先知起來，將來在你們中間也必有假師傅，私自引進陷害人的異端，連買他們的主他們也不承認，自取速速的滅亡。

1 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them--bringing swift destruction on themselves.

來 Heb. 10:29

何況人踐踏神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢！

29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

c. 基督為那些可能不得救的人而死？

A third class of passages which seem to militate against the idea of a limited atonement consists of those which are said to imply the possibility that those for whom Christ died fail to obtain salvation. [Rom. 14:15](#) and the parallel passage in [I Cor. 8:11](#) may be mentioned first of all. Some commentators are of the opinion that these passages do not refer to eternal destruction, but it is more likely that they do. The apostle simply wants to bring the uncharitable conduct of some of the stronger brethren in the Church into strong relief. They were likely to offend the weaker brethren, to cause them to stumble, to override their conscience, and thus to enter upon the downward path, the natural result of which, if continued, would be destruction. While Christ paid the price of His life to save such persons, they by their conduct tended to destroy them. That this destruction will not actually follow, is evident from [Rom. 14:4](#); by the grace of God they will be upheld. We have here then, as Dr. Shedd expresses it, "a supposition, for the sake of argument, of something that does not and cannot happen," just as in [I Cor. 13:1-3](#); [Gal. 1:8](#). Another, somewhat similar, passage is found in [II Pet. 2:1](#), with which [Heb. 10:29](#) may also be classed. The most plausible explanation of these passages is that given by Smeaton, as the interpretation of Piscator and of the Dutch annotations, namely, "that these false teachers are described according to their own profession and the judgment of charity. They gave themselves out as redeemed men, and were so accounted in the judgment of the Church while they abode in her communion."

d. 上帝是否誠意的為人提供救恩？

Finally, there is an objection derived from the bona fide offer of salvation. We believe that God "unfeignedly," that is, sincerely or in good faith, calls all those who are living under the

gospel to believe, and offers them salvation in the way of faith and repentance. Now the Arminians maintain that such an offer of salvation cannot be made by those who believe that Christ died only for the elect. This objection was already raised at the time of the Synod of Dort, but its validity was not granted. The following remarks may be made in reply:

結 Ezek. 33:11

你對他們說，主耶和華說：我指著我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離所行的道而活。以色列家啊，你們轉回，轉回罷！離開惡道，何必死亡呢？

11 Say to them, '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?'

(1) 救恩的呼籲不屬上帝隱藏的計劃。

The offer of salvation in the way of faith and repentance does not pretend to be a revelation of the secret counsel of God, more specifically, of His design in giving Christ as an atonement for sin. It is simply the promise of salvation to all those who accept Christ by faith.

(2) 這呼籲是帶有信心和悔改的條件的。

This offer, in so far as it is universal, is always conditioned by faith and conversion. Moreover, it is contingent on a faith and repentance such as can only be wrought in the heart of man by the operation of the Holy Spirit.

(3) 福音對世人的呼籲，並不意味着基督為所有聽到福音的人贖罪。

The universal offer of salvation does not consist in the declaration that Christ made atonement for every man that hears the gospel, and that God really intends to save each one. It consists in

(a) an exposition of the atoning work of Christ as in itself sufficient for the redemption of all men;

(b) a description of the real nature of the repentance and faith that are required in coming to Christ; and

(c) a declaration that each one who comes to Christ with true repentance and faith will obtain the blessings of salvation.

(4) 傳福音者沒有責任調和上帝隱藏的計劃和祂啟示的旨意。

It is not the duty of the preacher to harmonize the secret counsel of God respecting the redemption of sinners with His declarative will as expressed in the universal offer of salvation. He is simply an official ambassador, whose duty it is to carry out the will of the Lord in preaching the gospel to all men indiscriminately.

(5) Shedd 的解釋。

Dr. Shedd says: "The universal offer of the benefits of Christ's atonement springs out of God's will of complacency, [Ezek. 33:11...](#). God may properly call upon the non-elect to do a thing that God delights in, simply because He does delight in it. The divine desire is not altered by the divine decree of preterition." He also quotes a very similar statement from Turretin.

(6) 福音對全人類的呼籲，顯露人心的剛硬，叫人無可推諉。

The universal offer of salvation serves the purpose of disclosing the aversion and obstinacy of man in his opposition to the gospel, and of removing every vestige of excuse. If it were not made, sinners might say that they would gladly have accepted the gift of God, if it only had been offered to them.

5. 救贖的更廣意義。The Wider Bearing of the Atonement.

基督是否（在某一種意義上）為非選民而死？（蘇格蘭神學）

The question may be raised, whether the atonement wrought by Christ for the salvation of the elect, and of the elect only, has any wider bearing. The question is often discussed in Scottish theology, whether Christ did not die, *in some other than a saving sense*, also for the non-elect. It was discussed by several of the older theologians, such as Rutherford, Brown, Durham, and Dickson, but was answered by them in the negative. "They held, indeed," says Walker, "the intrinsic sufficiency of Christ's death to save the world, or worlds; but that was altogether irrespective of Christ's purpose, or Christ's accomplishment. The phrase that Christ died sufficiently for all was not approved, because the 'for' seemed to imply some reality of actual substitution." Durham denied that any mercy bestowed upon the reprobate, and enjoyed by them, could be said to be the proper fruit of, or the purchase of, Christ's death; but

at the same time maintained that certain consequences of Christ's death of an advantageous kind must reach wicked men, though it is doubtful whether these can be regarded as a blessing for them. This was also the position taken by Rutherford and Gillespie. The Marrow-men of Scotland, while holding that Christ died for the purpose of saving only the elect, concluded from the universal offer of salvation that the work of Christ also had a wider bearing, and that, to use their own words, "God the Father, moved by nothing but His free love to mankind lost, hath made a deed of gift and grant unto all men of His Son Jesus Christ." According to them all sinners are legatees under Christ's testament, not indeed in the essence but *in the administration* of the covenant of grace, but the testament becomes effectual only in the case of the elect. Their position was condemned by the Church of Scotland. Several Reformed theologians hold that, though Christ suffered and died only for the purpose of saving the elect, many benefits of the cross of Christ do actually — and that also according to the plan of God — accrue to the benefit of those who do not accept Christ by faith. They believe that the blessings of common grace also result from the atoning work of Christ.

弗 Eph. 1:10

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

西 Col. 1:20

既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有—無論是地上的、天上的—都與自己和好了。

20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

羅 Rom. 8:19-22

受造之物切望等候神的眾子顯出來。

因為受造之物服在虛空之下，不是自己願意，乃是因那叫他如此的。

但受造之物仍然指望脫離敗壞的轄制，得享（享：原文是入）神兒女自由的榮耀。

我們知道一切受造之物一同歎息、勞苦，直到如今。

19 The creation waits in eager expectation for the sons of God to be revealed.

20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

基督救贖大工對天使有意義。

That the atoning work of Christ also had significance for the angelic world would seem to follow from [Eph. 1:10](#), and [Col. 1:20](#). Things on earth and things in heaven are summed up in Christ as a Head (*anakephalaaiosasthai*), [Eph. 1:10](#), and are reconciled to God through the blood of the cross, [Col. 1:20](#). Kuyper holds that the angelic world, which lost its head when Satan fell away, is reorganized under Christ as Head. This would reconcile or bring together the angelic world and the world of humanity under a single Head. Naturally, Christ is not the Head of the angels in the organic sense in which He is the Head of the Church. Finally, the atoning work of Christ will also result in a new heaven and a new earth in which dwelleth righteousness, a fit dwelling place for the new and glorified humanity, and in the glorious liberty in which the lower creation will also share, [Rom. 8:19-22](#).

VII. 基督代求的工作。The Intercessory Work of Christ

來 Heb. 8:2

在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

2 and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.

來 Heb. 8:4

他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。

4 If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law.

The priestly work of Christ is not limited to the sacrificial offering of Himself on the cross. The representation is sometimes given that, while Christ was a *Priest* on earth, He is a *King* in heaven. This creates the impression that His priestly work is finished, which is by no means correct. Christ is not only an earthly but also, and especially, a heavenly High Priest. He is even while seated at the right hand of God in heavenly majesty, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." [Heb. 8:2](#). He only began His

priestly work on earth, and is completing it in heaven. In the strict sense of the word He is not reckoned among the earthly priests, who were but shadows of a coming reality, [Heb. 8:4](#). He is the *true*, that is, the *real* Priest, serving at the *real sanctuary*, of which the tabernacle of Israel was but an imperfect shadow. At the same time He is now the Priest upon the throne, our Intercessor with the Father.

A. 經文根據。 Scriptural Proof for the Intercessory Work of Christ.

1. 基督代求的表徵。 The Intercessory Work of Christ Symbolized.

While the sacrificial work of Christ was symbolized primarily by the priestly functions at the brazen altar and the sacrifices that were brought upon it, His intercessory work was prefigured by the daily burning of incense on the golden altar in the Holy Place. The constantly rising cloud of incense was not only a symbol of the prayers of Israel, but also a type of the high priestly prayer of our great High Priest. This symbolic action of burning incense was not dissociated from, but most closely connected with, the bringing of the sacrifices at the brazen altar. It was connected with the application of the blood of the more important sin offerings, which was applied to the horns of the golden altar, also called the altar of incense, was sprinkled towards the veil, and on the great Day of Atonement was even brought within the Holy of Holies and sprinkled upon the mercy-seat. This manipulation of the blood symbolized the presentation of the sacrifice to God, who dwelt between the cherubim. The Holy of Holies was clearly a symbol and type of the city four-square, the heavenly Jerusalem. There is still another connection between the sacrificial work at the brazen altar and the symbolical intercession at the golden altar. The fact that the incense might be burned only on living coals taken from the altar of burnt offering was an indication of the fact that the intercession was based on the sacrifice and would be effective in no other way. This clearly indicates that the intercessory work of Christ in heaven is based on His accomplished sacrificial work, and is acceptable only on that basis.

2. 《新約聖經》。 New Testament Indications of Christ's Intercessory Work.

約 John 14:16

我要求父，父就另外賜給你們一位保惠師（或作：訓慰師；下同），叫他永遠與你們同在，

16 And I will ask the Father, and he will give you another Counselor to be with you forever--

約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

約 John 16:7

然而，我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就到你們這裡來；我若去，就差他來。

7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

約 John 16:14

他要榮耀我，因為他要將受於我的告訴你們。

14 He will bring glory to me by taking from what is mine and making it known to you.

約壹 I John 2:1

我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位中保，就是那義者耶穌基督。

1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One.

基督是保惠師。

The term *parakletos* is applied to Christ. The word is found only in [John 14:16](#), [26](#); [15:26](#); [16:7,14](#); [I John 2:1](#). It is rendered "Comforter" wherever it is found in the Gospel of John, but "Advocate" in the single passage in which it is found in the First Epistle of John. The form is a passive, and can therefore, says Westcott, "properly mean only one called to the side of another, and that with the secondary notion of counseling or aiding him." He points out that

the word has that meaning in classical Greek, in Philo, and also in the writings of the Rabbis. Many of the Greek Fathers, however, gave the word an active sense, rendered it "Comforter," and thus gave undue prominence to what is but a secondary application of the term, though they felt that this meaning would not fit in [1 John 2:1](#). The word, then, denotes *one who is called in for aid, an advocate, one who pleads the cause of another and also gives him wise counsel*. Naturally, the work of such an advocate may bring comfort, and therefore he can also in a secondary sense be called a comforter. Christ is explicitly called our Advocate only in [1 John 2:1](#), but by implication also in [John 14:16](#). The promise, "And I will pray the Father, and He shall give you *another* Comforter, that He may be with you forever," clearly implied that Christ was also a *parakletos*. The Gospel of John regularly applies the term to the Holy Spirit. There are therefore two Advocates, Christ and the Holy Spirit. Their work is partly identical and partly different. When Christ was on earth, He was the Advocate of the disciples, pleading their cause against the world and serving them with wise counsel, and the Holy Spirit is now continuing that work in the Church. In so far the work is identical, but there is also a difference.

亞 Zech. 3:1

天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。

1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

來 Heb. 7:25

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

約壹 1 John 2:1

我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位中保，就是那義者耶穌基督。

1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One.

啟 Rev. 12:10

我聽見在天上有大聲音說：我神的救恩、能力、國度、並他基督的權柄，現在都來到了！因為那在我們神面前晝夜控告我們弟兄的，已經被摔下去了。

10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

約 John 16:8

他既來了，就要叫世人為罪、為義、為審判，自己責備自己。

8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

約 John 16:14

他要榮耀我，因為他要將受於我的告訴你們。

14 He will bring glory to me by taking from what is mine and making it known to you.

羅 Rom. 8:24

我們得救是在乎盼望；只是所見的盼望不是盼望，誰還盼望他所見的呢（有古卷作：人所看見的何必再盼望呢）？

24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has?

來 Heb. 7:25

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他

們祈求。

25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

來 Heb. 9:24

因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

基督為信徒代求；聖靈為信徒代求。

Christ as our Advocate pleads the believer's cause with the Father against Satan, the accuser ([Zech. 3:1](#); [Heb. 7:25](#); [I John 2:1](#); [Rev. 12:10](#)), while the Holy Spirit not only pleads the cause of believers against the world ([John 16:8](#)), but also pleads the cause of Christ with believers and serves them with wise counsel, ([John 14:26](#); [15:26](#); [16:14](#)). Briefly, we can also say that Christ pleads our cause with God, while the Holy Spirit pleads God's cause with us. Other New Testament passages which speak of the intercessory work of Christ are found in [Rom. 8:24](#); [Heb. 7:25](#); [9:24](#).

B. 基督代求工作的性質。The Nature of Christ's Intercessory Work.

It is evident that this work of Christ may not be dissociated from His atoning sacrifice, which forms its necessary basis. It is but the continuation of the priestly work of Christ, carrying it to completion. Compared with the sacrificial work of Christ His ministry of intercession receives but little attention. Even in evangelical circles the impression is often given, though perhaps without intending it, that the work accomplished by the Saviour on earth was far more important than the services which He now renders in heaven. It seems to be little understood that in the Old Testament the daily ministrations at the temple culminated in the burning of incense, which symbolized the ministry of intercession; and that the annual ritual on the great Day of Atonement reached its highest point, when the high priest passed beyond the veil with the atoning blood. Neither can it be said that the ministry of intercession is sufficiently understood. This may be the cause, but may also be the result, of the widespread failure of Christians to rivet the attention on it. The prevailing idea is that the intercession of Christ consists exclusively in the prayers which He offers for His people. Now it cannot be denied that these form an important part of the intercessory work of Christ, but they are not

the whole of it. The fundamental point to remember is that the ministry of intercession should not be dissociated from the atonement, since they are but two aspects of the same redemptive work of Christ, and the two may be said to merge into one. Martin finds that the two constantly appear in juxtaposition and are so closely related in Scripture, that he feels justified in making the following statement: "The essence of the Intercession is Atonement; and the Atonement is essentially an Intercession. Or, perhaps, to put the paradox more mildly: The Atonement is real, — real sacrifice and offering, and not mere passive endurance, — because it is in its very nature an active and infallible intercession; while, on the other hand, the Intercession is real intercession, — judicial, representative, and priestly intercession, and not a mere exercise of influence, — because it is essentially an Atonement or substitutionary oblation, once perfected on Calvary, now perpetually presented and undergoing perpetual acceptance in heaven." Analyzing it, we find the following elements in the intercession of Christ:

來 Heb. 9:24

因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

出 Ex. 12:13

這血要在你們所住的房屋上作記號；我一見這血，就越過你們去。我擊殺埃及地頭生的時候，災殃必不臨到你們身上滅你們。

13 The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

1. 基督完成了救贖，進入天上的至聖所；代表百姓到上帝面前。

Just as the high priest on the great Day of Atonement entered the Holy of Holies with the completed sacrifice, to present it to God, so Christ entered the heavenly Holy Place with His completed, perfect, and all-sufficient sacrifice, and offered it to the Father. And just as the high priest, on entering the Holy Place, came into the presence of God, symbolically bearing the tribes of Israel on His breast, so Christ appeared before God as the representative of His people, and thus reinstated humanity in the presence of God. It is to this fact that the writer of Hebrews refers when he says: "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us,"

[Heb. 9:24](#). Reformed theologians often directed attention to it that the perpetual presence of the completed sacrifice of Christ before God contains in itself an element of intercession as a constant reminder of the perfect atonement of Jesus Christ. It is something like the blood of the passover, of which the Lord said: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." [Ex. 12:13](#).

羅 Rom. 8:33-34

誰能控告神所揀選的人呢？有神稱他們為義了（或作：是稱他們為義的神麼）

誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求（有基督...或作是已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求的基督耶穌麼）

33 Who will bring any charge against those whom God has chosen? It is God who justifies.

34 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.

亞 Zech. 3:1-2

天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。

耶和華向撒但說：撒但哪，耶和華責備你！就是揀選耶路撒冷的耶和華責備你！這不是從火中抽出來的一根柴麼？

1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

2. 法律層面：為選民辯護。

There is also a judicial element in the intercession, just as there is in the atonement. Through the atonement Christ met all the just demands of the law, so that no legal charges can justly be brought against those for whom He paid the price. However, Satan the accuser is ever bent on bringing charges against the elect; but Christ meets them all by pointing to His completed work. He is the Paraklete, the Advocate, for His people, answering all the charges that are brought against them. We are reminded of this not only by the name "Paraklete," but also by the words of Paul in [Rom. 8:33,34](#): "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Jesus Christ that died, yea

rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Here the judicial element is clearly present. Cf. also [Zech. 3:1,2](#).

來 Heb. 4:15

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

來 Heb. 2:8

叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

8 and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him.

3. 改變人心（成聖）層面。

Not only does the intercessory work of Christ bear on our judicial state; it also relates to our moral condition, our gradual sanctification. When we address the Father in His name, He sanctifies our prayers. They need this, because they are often so imperfect, trivial, superficial, and even insincere, while they are addressed to One who is perfect in holiness and majesty. And besides rendering our prayers acceptable, He also sanctifies our services in the Kingdom of God. This is also necessary, because we are often conscious of the fact that they do not spring from the purest motives; and that even when they do, they are far from that perfection that would make them, in themselves, acceptable to a holy God. The blight of sin rests upon them all. Therefore Peter says: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, *acceptable to God through Jesus Christ*." Christ's ministry of intercession is also a ministry of loving care for His people. He helps them in their difficulties, their trials, and their temptations. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin: for in that He himself hath suffered, being tempted, He is able to succor them that are tempted." [Heb. 4:15](#); [Heb. 2:18](#).

來 Heb 5:1

凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物和贖

罪祭（或作：要為罪獻上禮物和祭物）。

1 Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.

4. 為上帝的百姓禱告。

And in and through it all there is, finally, also the element of prayer for the people of God. If the intercession is of a piece with the atoning work of Christ, it follows that the prayer of intercession must have reference to the things pertaining to God ([Heb. 5:1](#)), to the completion of the work of redemption. That this element is included, is quite evident from the intercessory prayer in [John 17](#), where Christ explicitly says that He prays for the apostles and for those who through their word will believe in Him. It is a consoling thought that Christ is praying for us, even when we are negligent in our prayer life; that He is presenting to the Father those spiritual needs which were not present to our minds and which we often neglect to include in our prayers; and that He prays for our protection against the dangers of which we are not even conscious, and against the enemies which threaten us, though we do not notice it. He is praying that our faith may not cease, and that we may come out victoriously in the end.

C. 基督為誰，為何事代求。The Persons for Whom and the Things for Which He Intercedes.

1. 基督為誰代求。The Persons for Whom He Intercedes.

羅 Rom. 8:34

誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求（有基督...或作是已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求的基督耶穌麼）

34 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.

來 Heb. 7:25

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

來 Heb. 9:24

因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

約 John 17:9

我為他們祈求，不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。

9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

約 John 17:20

我不但為這些人祈求，也為那些因他們的話信我的人祈求，

20 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

路 Luke 21:32

我實在告訴你們，這世代還沒有過去，這些事都要成就。

32 "I tell you the truth, this generation will certainly not pass away until all these things have happened.

啟 Rev. 3:5

凡得勝的必這樣穿白衣，我也必不從生命冊上塗抹他的名；且要在我父面前，和我父眾使者面前，認他的名。

5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

路 Luke 23:34

當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。

34 Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

太 Matt. 5:44

只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。

44 But I tell you: Love your enemies and pray for those who persecute you,

代求與大祭司的工作的對象（範圍）是一樣的。

The intercessory work is, as has been said, simply the complement of His redemptive priestly work, and is therefore equal to it in extent. Christ intercedes for *all* those for whom He has made atonement, and for those *only*. This may be inferred from the limited character of the atonement, and also from such passages as [Rom. 8:34](#); [Heb. 7:25](#); [9:24](#), in every one of which the word "us" refers to believers. Moreover, in the high priestly prayer, recorded in [John 17](#), Jesus tells us that He prays for His immediate disciples and "for them also that believe on me through their word," [John 17:9](#), [20](#). In the 9th verse He makes a very explicit statement respecting the limitation of His high priestly prayer: "I pray for them: I pray not for the world, but for those whom thou hast given me." And from the 20th verse we can learn that He does not intercede for present believers only, but for all the elect, whether they are already believers, or will believe some time in the future. The intercessor is mindful of each one of those that are given unto Him, [Luke 21:32](#); [Rev. 3:5](#). Lutherans distinguish between a general intercession of Christ for all men, and a special intercession for the elect only. For proof they appeal to [Luke 23:34](#), which contains Christ's prayer for His enemies, but that prayer need not be considered as a part of the official intercessory work of Christ. Dabney believes that it was, and that the objects of this prayer were later on converted. But it is also possible that this prayer was simply a prayer such as Christ taught all his followers to pray for their enemies, a prayer to ward off an immediate and terrible punishment for the enormous crime committed. Cf. [Matt. 5:44](#).

4. 基督為何事代求。The Things for Which Christ Intercedes.

約 John 17:17

求你用真理使他們成聖；你的道就是真理。

17 Sanctify them by the truth; your word is truth.

來 Heb. 4:14

我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

來 Heb. 4:16

所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。

16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

來 Heb. 10:21-22

又有一位大祭司治理神的家！

並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前；

21 and since we have a great priest over the house of God,

22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

彼前 I Pet. 2:5

你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。

5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

約 John 17:24

父阿，我在那裡，願你所賜給我的人也同我在那裡，叫他們看見你所賜給我的榮耀；因為創立世界以前，你已經愛我了。

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

基督代求的內容。

Christ has a great deal to pray for in His intercessory prayer. We can only give a brief indication of some of the things for which He prays. He prays that the elect who have not yet come to Him may be brought into a state of grace; that those who have already come may receive pardon for their daily sins, that is, may experience the continued application to them of the fruits of justification; that believers may be kept from the accusations and temptations of Satan; that the saints may be progressively sanctified, [John 17:17](#); that their intercourse with heaven may be kept up, [Heb. 4:14, 16](#); [10:21, 22](#); that the services of the people of God

may be accepted, [1 Pet. 2:5](#); and that they may at last enter upon their perfect inheritance in heaven, [John 17:24](#).

D. 基督代求的特徵。 Characteristics of His Intercession.

There are especially three characteristics of the intercessory work of Christ, to which attention should be directed:

1. 不斷代求。 The Constancy of His Intercession.

We need not only a Saviour who has completed an objective work for us in the past, but also one who is daily engaged in securing for His own the subjective application of the fruits of the accomplished sacrifice. Tens of thousands of people call for His attention at once, and a moment's intermission would prove fatal to their interests. Therefore He is always on the alert. He is alive to all their wants, and none of their prayers escape Him.

2. 帶有權柄的代求。 The Authoritative Character of His Intercession.

約 John 14:16

我要求父，父就另外賜給你們一位保惠師（或作：訓慰師；下同），叫他永遠與你們同在，

16 And I will ask the Father, and he will give you another Counselor to be with you forever--

約 John 16:26

到那日，你們要奉我的名祈求；我並不對你們說，我要為你們求父。

26 In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

約 John 17:9

我為他們祈求，不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。

9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

約 John 17:15

我不求你叫他們離開世界，只求你保守他們脫離那惡者（或作：脫離罪惡）。

15 My prayer is not that you take them out of the world but that you protect them from the evil one.

約 John 17:20

我不但為這些人祈求，也為那些因他們的話信我的人祈求，

20 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

約 John 17:24

父阿，我在那裡，願你所賜給我的人也同我在那裡，叫他們看見你所賜給我的榮耀；因為創立世界以前，你已經愛我了。

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

不是祈求，是要求。

It is not altogether correct to represent Him as a suppliant at the throne of God, begging favors of His Father for His people. His prayer is not the *petition* of the creature to the Creator, but the *request* of the Son to the Father. "The consciousness of His equal dignity, of His potent and prevailing intercession, speaks out in this, that as often as He asks, or declares that He will ask, anything of the Father, it is always *eroto*, *eroieso*, an asking, that is, as upon equal terms ([John 14:16](#); [16:26](#); [17:9,15,20](#)), never *aiteo* or *aiteo*." Christ stands before the Father as an authorized intercessor, and as one who can present legal claims. He can say: "Father, I desire that they also whom thou hast given me, be with me where I am," [John 17:24](#).

3. 有效的代求。The Efficacy of His Intercession.

約 John 11:42

我也知道你常聽我，但我說這話是為周圍站著的眾人，叫他們信是你差了我來。

42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

永不失敗的禱告。

The intercessory prayer of Christ is a prayer that never fails. At the grave of Lazarus the Lord expressed the assurance that the Father always hears Him, [John 11:42](#). His intercessory prayers for His people are based on His atoning work; He has merited all that He asks, and therein lies the assurance that those prayers are effective. They will accomplish all that He desires. The people of God may derive comfort from the fact that they have such a prevailing intercessor with the Father.

VIII. 基督為君王的職份。The Kingly Office

詩 Ps. 103:19

耶和華在天上立定寶座；他的權柄（原文是國）統管萬有。

19 The LORD has established his throne in heaven, and his kingdom rules over all.

As the Second Person in the Holy Trinity, the eternal Son, Christ naturally shares the dominion of God over all His creatures. His throne is established in the heavens and His Kingdom ruleth over all, [Ps. 103:19](#). This kingship differs from the mediatorial kingship of Christ, which is a conferred and economical kingship, exercised by Christ, not merely in His divine nature, but as Theanthropos (the God-man). The latter is not a kingship that was Christ's by original right, but one with which He is invested. It does not pertain to a new realm, one that was not already under His control as Son of God, for such a realm can nowhere be found. It is rather, to speak in the words of Dick, His original kingship, "invested with a new form, wearing a new aspect, administered for a new end." In general we may define the mediatorial kingship of Christ as His official power to rule all things in heaven and on earth, for the glory of God, and for the execution of God's purpose of salvation. We must distinguish, however, between a *regnum gratiae* and a *regnum potentiae*:

A. 基督為屬靈君王的職份。The Spiritual Kingship of Christ.

1. 君王職份的性質。The Nature of this Kingship.

詩 Ps. 2:6

說：我已經立我的君在錫安—我的聖山上了。

6 "I have installed my King on Zion, my holy hill."

詩 Ps. 45:6-7

神啊，你的寶座是永永遠遠的；你的國權是正直的。
你喜愛公義，恨惡罪惡；所以 神—就是你的 神—用喜樂油膏你，勝過膏你的同伴。

6 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.

7 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

來 Heb. 1:8-9

論到子卻說：神阿，你的寶座是永永遠遠的；你的國權是正直的。
你喜愛公義，恨惡罪惡；所以神，就是你的神，用喜樂油膏你，勝過膏你的同伴；

8 But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom.

9 You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

詩 Ps. 132:11

耶和華向大衛、憑誠實起了誓，必不反覆，說：我要使你所生的坐在你的寶座上。

11 The LORD swore an oath to David, a sure oath that he will not revoke: "One of your own descendants I will place on your throne--

賽 Isa. 9:6-7

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

他的政權與平安必加增無窮。他必在大衛的寶座上治理他的國，以公平公義使國堅定穩固，從今直到永遠。萬軍之耶和華的熱心必成就這事。

6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

耶 Jer. 23:5-6

耶和華說：日子將到，我要給大衛興起一個公義的苗裔；他必掌王權，行事有智慧，在地上施行公平和公義。

在他的日子，猶大必得救，以色列也安然居住。他的名必稱為耶和華—我們的義。

5 "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

彌 Mic. 5:2

伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。

2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. "

雅 Zech. 6:13

他要建造耶和華的殿，並擔負尊榮，坐在位上掌王權；又必在位上作祭司，使兩職之間籌定和平。

13 It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'

路 Luke 1:33

他要作雅各家的王，直到永遠；他的國也沒有窮盡。

33 and he will reign over the house of Jacob forever; his kingdom will never end."

路 Luke 19:27

至於我那些仇敵，不要我作他們王的，把他們拉來，在我面前殺了罷！

27 But those enemies of mine who did not want me to be king over them--bring them here and kill them in front of me.' "

路 Luke 19:38

說：奉主名來的王是應當稱頌的！在天上和平；在至高之處有榮光。

38 "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!"

路 Luke 22:29

我將國賜給你們，正如我父賜給我一樣，

29 And I confer on you a kingdom, just as my Father conferred one on me,

約 John 18:36-37

耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。

彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

37 "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

徒 Acts 2:30-36

大衛既是先知，又曉得神曾向他起誓，要從他的後裔中立一位坐在他的寶座上，

就預先看明這事，講論基督復活說：他的靈魂不撇在陰間；他的肉身也不見朽壞。

這耶穌，神已經叫他復活了，我們都為這事作見證。

他既被神的右手高舉（或作：他既高舉在神的右邊），又從父受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

大衛並沒有升到天上，但自己說：主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

故此，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立他為主，為基督了。

30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.

31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.

32 God has raised this Jesus to life, and we are all witnesses of the fact.

33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

34 For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: "Sit at my right hand

35 until I make your enemies a footstool for your feet." "

36 "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

在恩典中的王權：治理教會。

The spiritual kingship of Christ is His royal rule over the *regnum gratiae*, that is over His people or the Church. It is a spiritual kingship, because it relates to a spiritual realm. It is the mediatorial rule as it is established in the hearts and lives of believers. Moreover, it is spiritual, because it bears directly and immediately on a spiritual end, the salvation of His people. And, finally, it is spiritual, because it is administered, not by force or external means, but by the Word and the Spirit, which is the Spirit of truth and wisdom, of justice and holiness, of grace and mercy. This kingship reveals itself in the gathering of the Church, and in its government, protection, and perfection. The Bible speaks of it in many places, such as, [Ps. 2:6](#); [45:6,7](#) (cf. [Heb. 1:8,9](#)); [132:11](#); [Isa. 9:6,7](#); [Jer. 23:5,6](#); [Mic. 5:2](#); [Zech. 6:13](#); [Luke 1:33](#); [19:27,38](#); [22:29](#); [John 18:36,37](#); [Acts 2:30-36](#), and other places.

弗 Eph. 1:22

又將萬有服在他的腳下，使他為教會作萬有之首。

22 And God placed all things under his feet and appointed him to be head over everything for the church,

弗 Eph. 4:15

惟用愛心說誠實話，凡事長進，連於元首基督，

15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.

西 Col. 1:18

他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

西 Col. 2:19

不持定元首。全身既然靠著他，筋節得以相助聯絡，就因神大得長進。

19 He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.

基督是教會的元首：屬靈的君王。

The spiritual nature of this kingship is indicated, among others, by the fact that Christ is repeatedly called the Head of the Church, [Eph. 1:22](#); [4:15](#); [5:23](#); [Col. 1:18](#); [2:19](#). This term, as applied to Christ, is in some cases practically equivalent to "King" (Head in a figurative sense, one clothed with authority), as in [1 Cor. 11:3](#); [Eph. 1:22](#); [5:23](#); in other cases, however, it is used in a literal and organic sense, [Eph. 4:15](#); [Col. 1:18](#); [2:19](#), and in part also [Eph. 1:22](#). The word is never used (except it be in [1 Cor. 11:3](#)) without the implication of this organic conception. The two ideas are most intimately connected. It is just because Christ is the Head of the Church that He can rule it as King in an organic and spiritual way. The relation between the two may be indicated as follows:

- (1) The headship of Christ points to the mystical union between Christ and His body, the Church, and therefore belongs to the sphere of being. His kingship, however, implies that He is clothed with authority, and belongs to the judicial sphere.
- (2) The headship of Christ is subservient to His kingship. The Spirit which Christ, as the Head of the Church, imparts to it, is also the means by which He exercises His royal power in and over the Church. Present day Premillenarians strongly insist that Christ is the Head of the Church, but as a rule deny that He is its King. This is tantamount to saying that He is not the authoritative Ruler of the Church, and that the officers of the Church do not represent Him in the government of the Church. They not only refuse to admit that He is the King *of the Church*, but deny His present kingship altogether, except, perhaps, as a kingship *de jure*, a kingship which is His by right but has not yet become effective. At the same time their practice is better than their theory, for in practical life they do, rather inconsistently, recognize the authority of Jesus Christ.

2. 君王國度的範圍。The Kingdom Over which it Extends.

This kingdom has the following characteristics:

- a. 君王的王權（國度）是根據祂救贖大工。 *It is grounded in the work of redemption.*

The *regnum gratiae* did not originate in the creative work of God but, as the name itself indicates, in His redeeming grace. No one is a citizen of this kingdom in virtue of his humanity. Only the redeemed have that honour and privilege. Christ paid the ransom for those that are His, and by His Spirit applies to them the merits of His perfect sacrifice. Consequently, they now belong to Him and recognize Him as their Lord and King.

- b. 國度是屬靈的國度。 *It is a spiritual Kingdom.*

In the Old Testament dispensation this kingdom was adumbrated in the theocratic kingdom of Israel. Even in the old dispensation the reality of this kingdom was found only in the inner life of believers. The national kingdom of Israel, in which God was King, Lawgiver, and Judge, and the earthly king was only the vice-regent of Jehovah, appointed to represent the King, to carry out His will, and to execute His judgments, was only a symbol, and a shadow and type of that glorious reality, especially as it was destined to appear in the days of the New Testament. With the coming of the new dispensation all the Old Testament shadows passed away, and among them also the theocratic kingdom. Out of the womb of Israel the spiritual reality of the kingdom came forth and assumed an existence independent of the Old Testament theocracy. Hence the spiritual character of the kingdom stands forth far more clearly in the New Testament than it does in the Old. The *regnum gratiae* of Christ is identical with what the New Testament calls the kingdom of God or of heaven. Christ is its mediatorial King. Premillenarians mistakenly teach that the terms "kingdom of God" and "kingdom of heaven," as they are used in the Gospels, refer to two different realities, namely, to the universal kingdom of God and the future mediatorial kingdom of Christ. It is perfectly evident, as some of their own leaders feel constrained to admit, that the two terms are used interchangeably in the Gospels.

路 Luke 8:1-10

過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和他同去的有十二個門徒，

還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，

又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。

當許多人聚集、又有人從各城裡出來見耶穌的時候，耶穌就用比喻說：

有一個撒種的出去撒種。撒的時候，有落在路旁的，被人踐踏，天上的飛鳥又來吃盡了。

有落在磐石上的，一出來就枯乾了，因為得不著滋潤。

有落在荊棘裡的，荊棘一同生長，把他擠住了。

又有落在好土裡的，生長起來，結實百倍。耶穌說了這些話，就大聲說：有耳可聽的，就應當聽！

門徒問耶穌說：這比喻是甚麼意思呢？

他說：神國的奧祕只叫你們知道；至於別人，就用比喻，叫他們看也看不見，聽也聽不明。

1 After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him,

2 and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out;

3 Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

4 While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable:

5 "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up.

6 Some fell on rock, and when it came up, the plants withered because they had no moisture.

7 Other seed fell among thorns, which grew up with it and choked the plants.

8 Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear."

9 His disciples asked him what this parable meant.

10 He said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, " 'though seeing, they may not see; though hearing, they may not understand.'

太 Matt. 8:11-12

我又告訴你們，從東從西，將有許多人來，在天國裡與亞伯拉罕、以撒、雅各一同坐席；

惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。

11 I say to you that 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.

12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

太 Matt. 21:43

所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。

43 "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

路 Luke 17:21

人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。

21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

約 John 18:36

耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

約 John 3:3

耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」

3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again. "

約 John 3:5

耶穌說：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。」

5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

可 Mark 4:30

又說：神的國，我們可用甚麼比較呢？可用甚麼比喻表明呢？

30 Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it?

太 Matt. 13:33

他又對他們講個比喻說：天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。

33 He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough."

路 Luke 17:21

人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。

21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

路 Luke 18:36

聽見許多人經過，就問是甚麼事。

36 When he heard the crowd going by, he asked what was happening.

羅 Rom. 14:17

因為神的國不在乎吃喝，只在乎公義、和平，並聖靈中的喜樂。

17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

約 John 18:36-37

耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。

彼拉多就對他說：這樣，你是王麼？耶穌回答說：你說我是王。我為此而生，也為此來到世間，特為給真理作見證。凡屬真理的人就聽我的話。

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

37 "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

天國與上帝的國。

This appears from the fact that, while Matthew and Luke often report the same statements of Jesus, the former represents Him as using the term "kingdom of heaven," and the latter substitutes for it the term "kingdom of God," compare [Matt. 13](#) with [Mark 4](#); [Luke 8:1-10](#), and many other passages. The spiritual nature of the kingdom is brought out in several ways. Negatively, it is clearly indicated that the kingdom is not an external and natural kingdom of

the Jews, [Matt. 8:11,12](#); [21:43](#); [Luke 17:21](#); [John 18:36](#). Positively, we are taught that it can be entered only by regeneration, [John 3:3,5](#); that it is like a seed cast into the earth, [Mark 4:26-29](#), like a mustard seed, [Mark 4:30](#), and like a leaven, [Matt. 13:33](#). It is in the hearts of people, [Luke 17:21](#), "is righteousness and peace and joy in the Holy Spirit," [Rom. 14:17](#), and is not of this world, but a kingdom of the truth, [John 18:36,37](#). The citizens of the kingdom are described as the poor in spirit, the meek, the merciful, the peacemakers, the pure in heart, and those that hunger and thirst for righteousness. The spiritual nature of the Kingdom should be stressed over against all those who deny the present reality of the mediatorial kingdom of God and hold that it will take the form of a re-established theocracy at the return of Jesus Christ.

In connection with the present day tendency to regard the kingdom of God simply as a new social condition, an ethical kingdom of ends, to be established by human endeavors, such as education, legal enactments, and social reforms, it is well to bear in mind that the term "kingdom of God" is not always used in the same sense. Fundamentally, the term denotes an abstract rather than a concrete idea, namely, the rule of God established and acknowledged in the hearts of sinners. If this is clearly understood, the futility of all human efforts and of all mere externals is at once apparent. By no mere human endeavors can the rule of God be established in the heart of a single man, nor can any man be brought to a recognition of that rule. In the measure in which God establishes His rule in the hearts of sinners, He creates for Himself a realm in which He rules and in which He dispenses the greatest privileges and the choicest blessings.

太 Matt. 6:10

願你的國降臨；願你的旨意行在地上，如同行在天上。

10 your kingdom come, your will be done on earth as it is in heaven.

太 Matt. 7:21

凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。

21 "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.

太 Matt. 8:12

惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。

12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

太 Matt. 13:44-45

天國好像寶貝藏在地裡，人遇見了就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。

天國又好像買賣人尋找好珠子，

44 "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. 45 "Again, the kingdom of heaven is like a merchant looking for fine pearls.

太 Matt. 22:2-14

天國好比一個王為他兒子擺設娶親的筵席，

就打發僕人去，請那些被召的人來赴席，他們卻不肯來。

王又打發別的僕人，說：你們告訴那被召的人，我的筵席已經預備好了，牛和肥畜已經宰了，各樣都齊備，請你們來赴席。

那些人不理就走了；一個到自己田裡去；一個作買賣去；

其餘的拿住僕人，凌辱他們，把他們殺了。

王就大怒，發兵除滅那些兇手，燒燬他們的城。

於是對僕人說：喜筵已經齊備，只是所召的人不配。

所以你們要往岔路口上去，凡遇見的，都召來赴席。

那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。

王進來觀看賓客，見那裡有一個沒有穿禮服的，

就對他說：朋友，你到這裡來怎麼不穿禮服呢？那人無言可答。

於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裡；在那裡必要哀哭切齒了。

因為被召的人多，選上的人少。

2 "The kingdom of heaven is like a king who prepared a wedding banquet for his son.

3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

4 "Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'

5 "But they paid no attention and went off--one to his field, another to his business.

6 The rest seized his servants, mistreated them and killed them.

7 The king was enraged. He sent his army and destroyed those murderers and burned their city.

8 "Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come.'

9 Go to the street corners and invite to the banquet anyone you find.'

10 So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests.

11 "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes.

12 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless.

13 "Then the king told the attendants, 'Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.'

14 "For many are invited, but few are chosen."

太 Matt. 14:16-24

耶穌說：不用他們去，你們給他們吃罷！

門徒說：我們這裡只有五個餅，兩條魚。

耶穌說：拿過來給我。

於是吩咐眾人坐在草地上，就拿著這五個餅，兩條魚，望著天祝福，擘開餅，遞給門徒，門徒又遞給眾人。

他們都吃，並且吃飽了；把剩下的零碎收拾起來，裝滿了十二個籃子。

吃的人，除了婦女孩子，約有五千。

耶穌隨即催門徒上船，先渡到那邊去，等他叫眾人散開。

散了眾人以後，他就獨自上山去禱告。到了晚上，只有他一人在那裡。

那時船在海中，因風不順，被浪搖撼。

16 Jesus replied, "They do not need to go away. You give them something to eat."

17 "We have here only five loaves of bread and two fish," they answered.

18 "Bring them here to me," he said.

19 And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.

20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

21 The number of those who ate was about five thousand men, besides women and children.

22 Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd.

23 After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

24 but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

路 Luke 13:29

從東、從西、從南、從北將有人來，在神的國裡坐席。

29 People will come from east and west and north and south, and will take their places at the feast in the kingdom of God.

And, again, in the proportion in which man responds to the rule of God and obeys the laws of the kingdom, a new condition of things will naturally result. In fact, if all those who are now citizens of the Kingdom would actually obey its laws in every domain of life, the world would be so different that it would hardly be recognized. In view of all that has been said, it causes no surprise that the term "kingdom of God" is used in various senses in Scripture, as, for instance, to denote the kingship of God or of the Messiah, [Matt. 6:10](#); the realm over which this rule extends and the condition of things to which it gives rise, [Matt. 7:21](#); [19:23,24](#); [8:12](#); the totality of the blessings and privileges that flow from the reign of God or of the Messiah, [Matt. 13:44, 45](#); and the condition of things that marks the triumphant culmination of the reign of God in Christ, [Matt. 22:2-14](#); [Luke 14:16-24](#); [13:29](#).

太 Matt. 12:28

我若靠著神的靈趕鬼，這就是神的國臨到你們了。

28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

路 Luke 17:21

人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。

21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

西 Col. 1:13

他救了我們脫離黑暗的權勢，把我們遷到他愛子的國裡；

13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

太 Matt. 7:21-22

凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。

當那日必有許多人對我說：主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能麼？

21 "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.

22 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?'

太 Matt. 19:23

耶穌對門徒說：我實在告訴你們，財主進天國是難的。

23 Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.

太 Matt. 22:2-14

天國好比一個王為他兒子擺設娶親的筵席，

就打發僕人去，請那些被召的人來赴席，他們卻不肯來。

王又打發別的僕人，說：你們告訴那被召的人，我的筵席已經預備好了，牛和肥畜已經宰了，各樣都齊備，請你們來赴席。

那些人不理就走了；一個到自己田裡去；一個作買賣去；其餘的拿住僕人，凌辱他們，把他們殺了。

王就大怒，發兵除滅那些兇手，燒燬他們的城。

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所以你們要往岔路口上去，凡遇見的，都召來赴席。

那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。

王進來觀看賓客，見那裡有一個沒有穿禮服的，

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因為被召的人多，選上的人少。

2 "The kingdom of heaven is like a king who prepared a wedding banquet for his son.

3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

4 "Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'

5 "But they paid no attention and went off--one to his field, another to his business.

- 6 The rest seized his servants, mistreated them and killed them.
- 7 The king was enraged. He sent his army and destroyed those murderers and burned their city.
- 8 "Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come.'
- 9 Go to the street corners and invite to the banquet anyone you find.'
- 10 So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests.
- 11 "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes.
- 12 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless.
- 13 "Then the king told the attendants, 'Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.'
- 14 "For many are invited, but few are chosen."

太 Matt. 25:1-13

那時，天國好比十個童女拿著燈出去迎接新郎。
 其中有五個是愚拙的，五個是聰明的。
 愚拙的拿著燈，卻不預備油；
 聰明的拿著燈，又預備油在器皿裡。
 新郎遲延的時候，他們都打盹，睡著了。
 半夜有人喊著說：新郎來了，你們出來迎接他！
 那些童女就都起來收拾燈。
 愚拙的對聰明的說：請分點油給我們，因為我們的燈要滅了。
 聰明的回答說：恐怕不夠你我用的；不如你們自己到賣油的那裡去買罷。
 他們去買的時候，新郎到了。那預備好了的，同他進去坐席，門就關了。
 其餘的童女隨後也來了，說：主阿，主阿，給我們開門！
 他卻回答說：我實在告訴你們，我不認識你們。
 所以，你們要儆醒；因為那日子，那時辰，你們不知道。

- 1 "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.
- 2 Five of them were foolish and five were wise.
- 3 The foolish ones took their lamps but did not take any oil with them.
- 4 The wise, however, took oil in jars along with their lamps.
- 5 The bridegroom was a long time in coming, and they all became drowsy and fell asleep.
- 6 "At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!'

7 "Then all the virgins woke up and trimmed their lamps.

8 The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

9 " 'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

10 "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

11 "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!'

12 "But he replied, 'I tell you the truth, I don't know you.'

13 "Therefore keep watch, because you do not know the day or the hour.

太 Matt. 25:34

於是王要向那右邊的說：你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國；

34 "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.'

路 Luke 22:29-30

我將國賜給你們，正如我父賜給我一樣，

叫你們在我國裡，坐在我的席上吃喝，並且坐在寶座上，審判以色列十二個支派。

29 And I confer on you a kingdom, just as my Father conferred one on me,

30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

林前 I Cor. 6:9

你們豈不知不義的人不能承受神的國麼？不要自欺！無論是淫亂的、拜偶像的、姦淫的、作變童的、親男色的、

9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders

林前 I Cor. 15:50

弟兄們，我告訴你們說，血肉之體不能承受神的國，必朽壞的不能承受不朽壞的。

50 I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

加 Gal. 5:21

嫉妒（有古卷在此有：兇殺二字）、醉酒、荒宴等類。我從前告訴你們，現在又告訴你們，行這樣事的人必不能承受神的國。

21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

弗 Eph. 5:5

因為你們確實的知道，無論是淫亂的，是污穢的，是有貪心的，在基督和神的國裡都是無分的。有貪心的，就與拜偶像的一樣。

5 For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God.

帖前 I Thess. 2:12

要叫你們行事對得起那召你們進他國、得他榮耀的神。

12 encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.

提後 II Tim. 4:18

主必救我脫離諸般的兇惡，也必救我進他的天國。願榮耀歸給他，直到永永遠遠。阿們。

18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

來 Heb. 12:28

所以我們既得了不能震動的國，就當感恩，照神所喜悅的，用虔誠、敬畏的心事奉神。

28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,

彼後 II Pet. 1:11

這樣，必叫你們豐豐富富的得以進入我們主—救主耶穌基督永遠的國。

11 and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

c. 國度是現今的，也是未來的。 *It is a kingdom that is both present and future.*

It is on the one hand a present, ever developing, spiritual reality in the hearts and lives of men, and as such exercises influence in a constantly widening sphere. Jesus and the apostles clearly refer to the kingdom as already present in their time, [Matt. 12:28](#); [Luke 17:21](#); [Col. 1:13](#). This must be maintained over against the great majority of present day Premillenarians. On the other hand it is also a future hope, an eschatological reality; in fact, the eschatological aspect of the kingdom is the more prominent of the two, [Matt. 7:21,22](#); [19:23](#); [22:2-14](#); [25:1-13,34](#); [Luke 22:29, 30](#); [I Cor. 6:9](#); [15:50](#); [Gal. 5:21](#); [Eph. 5:5](#); [I Thess. 2:12](#); [II Tim. 4:18](#); [Heb. 12:28](#); [II Pet. 1:11](#). Essentially the future kingdom will consist, like that of the present, in the rule of God established and acknowledged in the hearts of men. But at the glorious coming of Jesus Christ this establishment and acknowledgment will be perfected, the hidden forces of the kingdom will stand revealed, and the spiritual rule of Christ will find its consummation in a visible and majestic reign.

太 Matt. 24:21-44

21 因為那時、必有大災難、從世界的起頭、直到如今、沒有這樣的災難、後來也必沒有。

22 若不減少那日子、凡有血氣的、總沒有一個得救的。只是為選民、那日子必減少了。

23 那時、若有人對你們說、基督在這裡。或說、基督在那裡。你們不要信。

24 因為假基督、假先知、將要起來、顯大神蹟、大奇事。倘若能行、連選民也就迷惑了。

25 看哪、我預先告訴你們了。

26 若有人對你們說、看哪、基督在曠野裡。你們不要出去。或說、看哪、基督在內屋中。你們不要信。

27 閃電從東邊發出、直照到西邊。人子降臨、也要這樣。

28 屍首在那裡、鷹也必聚在那裡。

29 那些日子的災難一過去、日頭就變黑了、月亮也不放光、眾星要從天上墜落、天勢都要震動。

30 那時、人子的兆頭要顯在天上、地上的萬族都要哀哭。他們要看見人子、有能力、有大榮耀、駕著天上的雲降臨。

31 他要差遣使者、用號筒的大聲、將他的選民、從四方、從

32 你們可以從無花果樹學個比方。當樹枝發嫩長葉的時候、你們就知道夏天近了。

33 這樣、你們看見這一切的事、也該知道人子近了、正在門口了。

- 34 我實在告訴你們、這世代還沒有過去、這些事都要成就。
- 35 天地要廢去、我的話卻不能廢去。
- 36 但那日子、那時辰、沒有人知道、連天上的使者也不知道、子也不知道、惟獨父知道。
- 37 挪亞的日子怎樣、人子降臨也要怎樣。
- 38 當洪水以前的日子、人照常喫喝嫁娶、直到挪亞進方舟的那日。
- 39 不知不覺洪水來了、把他們全都沖去。人子降臨也要這樣。
- 40 那時、兩個人在田裡、取去一個、撇下一個。
- 41 兩個女人推磨。取去一個、撇下一個。
- 42 所以你們要儆醒、因為不知道你們的主是那一天來到。
- 43 家主若知道幾更天有賊來、就必儆醒、不容人挖透房屋。這是你們所知道的。
- 44 所以你們也要預備。因為你們想不到的時候、人子就來了。
- 21 For then there will be great distress, unequalled from the beginning of the world until now--and never to be equaled again.
- 22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.
- 23 At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.
- 24 For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible.
- 25 See, I have told you ahead of time.
- 26 "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.
- 27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.
- 28 Wherever there is a carcass, there the vultures will gather.
- 29 "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.'
- 30 "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.
- 31 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.
- 32 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

33 Even so, when you see all these things, you know that it is near, right at the door.

34 I tell you the truth, this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words will never pass away.

路 Luke 17:22-37

22 他又對門徒說、日子將到、你們巴不得看見人子的一個日子、卻不得看見。

23 人將要對你們說、看哪、在那裡。看哪、在這裡。你們不要出去、也不要跟隨他們。

24 因為人子在他降臨的日子、好像閃電、從天這邊一閃、直照到天那邊。

25 只是他必須先受許多苦、又被這世代棄絕。

26 挪亞的日子怎樣、人子的日子也要怎樣。

27 那時候的人又喫又喝、又娶又嫁、到挪亞進方舟的那日、洪水就來、把他們全都滅了。

28 又好像羅得的日子。人又喫又喝、又買又賣、又耕種、又蓋造。

29 到羅得出所多瑪的那日、就有火與硫磺從天上降下來、把他們全都滅了。

30 人子顯現的日子、也要這樣。

31 當那日、人在房上、器具在屋裡、不要下來拿。人在田裡。也不要回家。

32 你們要回想羅得的妻子。

33 凡想要保全生命的、必喪掉生命。凡喪掉生命的、必救活生命。

34 我對你們說、當那一夜、兩個人一個在一個床上。要取去一個、撇下一個。

35 兩個女人一同推磨。要取去一個、撇下一個。〔有古卷在此有〕

36 〔兩個人在田裡要取去一個撇下一個〕

37 門徒說、主阿、在那裡有這事呢。耶穌說、屍首在那裡、鷹也必聚在那裡。

22 Then he said to his disciples, "The time is coming when you will long to see one of the days of the Son of Man, but you will not see it.

23 Men will tell you, 'There he is!' or 'Here he is!' Do not go running off after them.

24 For 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.

25 But first he must suffer many things and be rejected by this generation.

26 "Just as it was in the days of Noah, so also will it be in the days of the Son of Man.

27 People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

- 28 "It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building.
- 29 But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.
- 30 "It will be just like this on the day the Son of Man is revealed.
- 31 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.
- 32 Remember Lot's wife!
- 33 Whoever tries to keep his life will lose it, and whoever loses his life will preserve it.
- 34 I tell you, on that night two people will be in one bed; one will be taken and the other left.
- 35 Two women will be grinding grain together;
- 36 one will be taken and the other left. "
- 37 "Where, LORD?" they asked. He replied, "Where there is a dead body, there the vultures will gather."

路 Luke 21:5-33

- 5 有人談論聖殿、是用美石和供物妝飾的。
- 6 耶穌就說、論到你們所看見的這一切、將來日子到了、在這裡沒有一塊石頭留在石頭上、不被拆毀了。
- 7 他們問他說、夫子、甚麼時候有這事呢。這事將到的時候、有甚麼預兆呢。
- 8 耶穌說、你們要謹慎、不要受迷惑。因為將來有好些人冒我的名來、說、我是基督。又說、時候近了。你們不要跟從他們。
- 9 你們聽見打仗和擾亂的事、不要驚惶。因為這些事必須先有。只是末期不能立時就到。
- 10 當時耶穌對他們說、民要攻打民、國要攻打國。
- 11 地要大大震動、多處必有饑荒瘟疫。又有可怕的異象、和大神蹟、從天上顯現。
- 12 但這一切的事以先、人要下手拿住你們、逼迫你們、把你們交給會堂、並且收在監裡、又為我的名拉你們到君王諸侯面前。
- 13 但這些事終必為你們的見證。
- 14 所以你們當立定心意、不要預先思想怎樣分訴。
- 15 因為我必賜你們口才智慧、是你們一切敵人所敵不住、駁不倒的。
- 16 連你們的父母、弟兄、親族、朋友、也要把你們交官。你們也有被他們害死的。
- 17 你們要為我的名、被眾人恨惡。
- 18 然而你們連一根頭髮、也必不損壞。

- 19 你們常存忍耐、就必保全靈魂。（或作必得生命）
- 20 你們看見耶路撒冷被兵圍困、就可知道他。成荒場的日子近了。
- 21 那時、在猶太的、應當逃到山上。在城裡的、應當出來。在鄉下的、不要進城。
- 22 因為這是報應的日子、使經上所寫的都得應驗。
- 23 當那些日子、懷孕的和奶孩子的有禍了。因為將有大災難降在這地方、也有震怒臨到這百姓。
- 24 他們要倒在刀下、又被擄到各國去。耶路撒冷要被外邦人踐踏、直到外邦人的日期滿了。
- 25 日月星辰要顯出異兆。地上的邦國也有困苦。因海中波浪的響聲、就慌慌不定。
- 26 天勢都要震動。人想起那將要臨到世界的事、就都嚇得魂不附體。
- 27 那時、他們要看見人子、有能力、有大榮耀、駕雲降臨。
- 28 一有這些事、你們就當挺身昂首。因為你們得贖的日子近了。
- 29 耶穌又設比喻對他們說、你們看無花果樹、和各樣的樹。
- 30 他發芽的時候、你們一看見自然曉得夏天近了。
- 31 這樣、你們看見這些事漸漸的成就、也該曉得 神的國近了。
- 32 我實在告訴你們、這世代還沒有過去、這些事都要成就。
- 33 天地要廢去、我的話卻不能廢去。
- 5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said,
- 6 "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down."
- 7 "Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?"
- 8 He replied: "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.
- 9 When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away."
- 10 Then he said to them: "Nation will rise against nation, and kingdom against kingdom.
- 11 There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.
- 12 "But before all this, they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name.
- 13 This will result in your being witnesses to them.

- 14 But make up your mind not to worry beforehand how you will defend yourselves.
- 15 For I will give you words and wisdom that none of your adversaries will be able to resist or contradict.
- 16 You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death.
- 17 All men will hate you because of me.
- 18 But not a hair of your head will perish.
- 19 By standing firm you will gain life.
- 20 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near.
- 21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.
- 22 For this is the time of punishment in fulfillment of all that has been written.
- 23 How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people.
- 24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.
- 25 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea.
- 26 Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.
- 27 At that time they will see the Son of Man coming in a cloud with power and great glory.
- 28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."
- 29 He told them this parable: "Look at the fig tree and all the trees.
- 30 When they sprout leaves, you can see for yourselves and know that summer is near.
- 31 Even so, when you see these things happening, you know that the kingdom of God is near.
- 32 "I tell you the truth, this generation will certainly not pass away until all these things have happened.
- 33 Heaven and earth will pass away, but my words will never pass away.

帖前 1 Thess. 5:2-3

因為你們自己明明曉得，主的日子來到，好像夜間的賊一樣。人正說平安穩妥的時候，災禍忽然臨到他們，如同產難臨到懷胎的婦人一樣。他們絕不能逃脫。

2 for you know very well that the day of the Lord will come like a thief in the night.

3 While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

彼後 II Pet. 3:10-12

但主的日子要像賊來到一樣。那日，天必大有響聲廢去，有形質的都要被烈火銷化，地和其上的物都要燒盡了。

這一切既然都要如此銷化，你們為人該當怎樣聖潔，怎樣敬虔，切切仰望神的日子來到。在那日，天被火燒就銷化了，有形質的都要被烈火鎔化。

10 But the day of the Lord will come like a thief. 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.

11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives

12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

It is a mistake, however, to assume that the present kingdom will develop almost imperceptibly into the kingdom of the future. The Bible clearly teaches us that the future kingdom will be ushered in by great cataclysmic changes, [Matt. 24:21-44](#); [Luke 17:22-37](#); [21:5-33](#); [I Thess. 5:2,3](#); [II Pet. 3:10-12](#).

太 Matt. 8:12

惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。

12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

太 Matt. 13:24-30

耶穌又設個比喻對他們說：天國好像人撒好種在田裡，及至人睡覺的時候，有仇敵來，將稗子撒在麥子裡就走了。到長苗吐穗的時候，稗子也顯出來。

田主的僕人來告訴他說：主阿，你不是撒好種在田裡麼？從那裡來的稗子呢？

主人說：這是仇敵做的。僕人說：你要我們去薅出來麼？

主人說：不必，恐怕薅稗子，連麥子也拔出來。

容這兩樣一齊長，等著收割。當收割的時候，我要對收割的人說，先將稗子薅出來，捆成捆，留著燒；惟有麥子要收在倉裡。

24 Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field.

25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away.

26 When the wheat sprouted and formed heads, then the weeds also appeared.

27 "The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'

28 " 'An enemy did this,' he replied. "The servants asked him, 'Do you want us to go and pull them up?'

29 " 'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them.

30 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.' "

太 Matt. 13:47-50

天國又好像網撒在海裡，聚攏各樣水族，網既滿了，人就拉上岸來，坐下，揀好的收在器具裡，將不好的丟棄了。世界的末了也要這樣。天使要出來，從義人中把惡人分別出來，丟在火爐裡；在那裡必要哀哭切齒了。

47 "Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish.

48 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.

49 This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous

50 and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

d. 國度與教會有親密的關係，兩者却不相同。 *It is closely related to the Church, though not altogether identical with it.*

The citizenship of the kingdom is co-extensive with the membership in the invisible Church. Its field of operation, however, is wider than that of the Church, since it aims at the control of life in all its manifestations. The visible Church is the most important, and the only divinely instituted, external organization of the kingdom. At the same time it is also the God-given means *par excellence* for the extension of the kingdom of God on earth. It is well to note that

the term "kingdom of God" is sometimes employed in a sense which makes it practically equivalent to the visible Church, [Matt. 8:12](#); [13:24-30](#), [47-50](#). While the Church and the kingdom must be distinguished, the distinction should not be sought along the lines indicated by Premillennialism, which regards the kingdom as essentially a kingdom of Israel, and the Church as the body of Christ, gathered in the present dispensation out of Jews and Gentiles.

徒 Acts 7:38

這人曾在曠野會中和西乃山上，與那對他說話的天使同在，又與我們的祖宗同在，並且領受活潑的聖言傳給我們。

38 He was in the assembly in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers; and he received living words to pass on to us.

羅 Rom.11:11-24

11 我且說、他們失腳是要他們跌倒麼。斷乎不是。反倒因他們的過失、救恩便臨到外邦人、要激動他們發憤。

12 若他們的過失、為天下的富足、他們的缺乏、為外邦人的富足。何況他們的豐滿呢。

13 我對你們外邦人說這話。因我是外邦人的使徒、所以敬重我的職分。
〔敬重原文作榮耀〕

14 或者可以激動我骨肉之親發憤、好救他們一些人。

15 若他們被丟棄、天下就得與神和好、他們被收納、豈不是死而復生麼。

16 所獻的新麵若是聖潔、全團也就聖潔了。樹根若是聖潔、樹枝也就聖潔了。

17 若有幾根枝子被折下來、你這野橄欖得接在其中、一同得著橄欖根的肥汁。

18 你就不可向舊枝子誇口、若是誇口、當知道不是你托著根、乃是根托著你。

19 你若說、那枝子被折下來、是特為叫我接上。

20 不錯。他們因為不信、所以被折下來。你因為信、所以立得住。你不可自高、反要懼怕。

21 神既不愛惜原來的枝子、也必不愛惜你。

22 可見神的恩慈、和嚴厲。向那跌倒的人、是嚴厲的。向你是有恩慈的。只要你長久在他的恩慈裡。不然、你也要被砍下來。

23 而且他們若不是長久不信、仍要被接上。因為神能夠把他們從新接上。

24 你是從那天生的野橄欖上砍下來的、尚且逆著性得接在好橄欖上、何況這本樹的枝子、要接在本樹上呢。

11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry

14 in the hope that I may somehow arouse my own people to envy and save some of them.

15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,

18 do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.

19 You will say then, "Branches were broken off so that I could be grafted in."

20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid.

21 For if God did not spare the natural branches, he will not spare you either.

22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.

23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.

24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

加 Gal. 3:7-9

所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。

並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。

可見那以信為本的人和有信心的人一同得福。

7 Understand, then, that those who believe are children of Abraham.

8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

9 So those who have faith are blessed along with Abraham, the man of faith.

加 Gal. 3:29

你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

弗 Eph. 2:11-22

11 所以你們應當記念、你們從前按肉體是外邦人、是稱為沒受割禮的這名原是那些憑人手在肉身上稱為受割禮之人所起的。

12 那時、你們與基督無關、在以色列國民以外、在所應許的諸約上是局外人。並且活在世上沒有指望、沒有神。

13 你們從前遠離神的人、如今卻在基督耶穌裡、靠著他的血、已經得親近了。

14 因他使我們和睦、（原文作因他是我們的和睦）將兩下合而為一、拆毀了中間隔斷的牆。

15 而且以自己的身體、廢掉冤仇、就是那記在律法上的規條。為要將兩下、藉著自己造成一個新人、如此便成就了和睦。

16 既在十字架上滅了冤仇、便藉這十字架、使兩下歸為一體、與神和好了。

17 並且來傳和平的福音給你們遠處的人、也給那近處的人。

18 因為我們兩下藉著他被一個聖靈所感、得以進到父面前。

19 這樣、你們不再作外人、和客旅、是與聖徒同國、是神家裡的人了。

20 並且被建造在使徒和先知的根基上、有基督耶穌自己為房角石。

21 各（或作全）房靠他聯絡得合式、漸漸成為主的聖殿。

22 你們也靠他同被建造成為神藉著聖靈居住的所在。

11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)—

12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,
 15 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,
 16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.
 17 He came and preached peace to you who were far away and peace to those who were near.
 18 For through him we both have access to the Father by one Spirit.
 19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,
 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.
 21 In him the whole building is joined together and rises to become a holy temple in the Lord.
 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Israel was the Church of the Old Testament and in its spiritual essence constitutes a unity with the Church of the New Testament, [Acts 7:38](#); [Rom. 11:11-24](#); [Gal. 3:7-9,29](#); [Eph. 2:11-22](#).

3. 國度的年限。The Duration of this Kingship

箴 Prov. 8:23

從亙古，從太初，未有世界以前，我已被立。

23 I was appointed from eternity, from the beginning, before the world began.

詩 Ps. 2:6

說：我已經立我的君在錫安—我的聖山上了。

6 "I have installed my King on Zion, my holy hill."

徒 Acts 2:29-36

29 弟兄們、先祖大衛的事、我可以明明地對你們說、他死了、也葬埋了、並且他的墳墓、直到今日還在我們這裡。

30 大衛既是先知、又曉得 神曾向他起誓、要從他的後裔中、立一位坐在他的寶座上。

31 就預先看明這事、講論基督復活說、他的靈魂、不撇在陰間、他的肉

身、也不見朽壞、

32 這耶穌、神已經叫他復活了、我們都為這事作見證。

33 他既被神的右手高舉、〔或作他既高舉在神的右邊〕又從父受了所應許的聖靈、就把你們所看見所聽見的、澆灌下來。

34 大衛並沒有升到天上、但自己說、『主對我主說、你坐在我的右邊、
35 等我使你仇敵作你的腳凳。』

36 故此、以色列全家當確實的知道、你們釘在十字架上的這位耶穌、神已經立他為主為基督了。

29 "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day.

30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.

31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.

32 God has raised this Jesus to life, and we are all witnesses of the fact.

33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

34 For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: "Sit at my right hand

35 until I make your enemies a footstool for your feet." "

36 "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

腓 Phil. 2:5-11

25 你們當以基督耶穌的心為心。

6 他本有神的形像、不以自己與神同等為強奪的。

7 反倒虛己、取了奴僕的形像、成為人的樣式。

8 既有人的樣子、就自己卑微、存心順服、以至於死、且死在十字架上。

9 所以神將他升為至高、又賜給他那超乎萬名之上的名、

10 叫一切在天上的、地上的、和地底下的、因耶穌的名、無不屈膝、

11 無不口稱耶穌基督為主、使榮耀歸與父神。

5 Your attitude should be the same as that of Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be grasped,

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

a. 國度的開始。 *Its beginning.*

Opinions differ on this point. Consistent Premillenarians deny the present mediatorial kingship of Christ, and believe that He will not be seated upon the throne as Mediator until He ushers in the millennium at the time of His second advent. And the Socinians claim that Christ was neither priest nor king before His ascension. The generally accepted position of the Church is that Christ received His appointment as mediatorial King in the depths of eternity, and that He began to function as such immediately after the fall, [Prov. 8:23](#); [Ps. 2:6](#). During the old dispensation He carried on His work as King partly through the judges of Israel, and partly through the typical kings. But though He was permitted to rule as Mediator even before His incarnation, He did not publicly and formally assume His throne and inaugurate His spiritual kingdom until the time of His ascension and elevation at the right hand of God, [Acts 2:29-36](#); [Phil. 2:5-11](#).

詩 Ps. 45:6

神啊，你的寶座是永永遠遠的；你的國權是正直的。

6 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.

來 Heb. 1:8

論到子卻說：神阿，你的寶座是永永遠遠的；你的國權是正直的。

8 But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom.

詩 Ps. 72:17

他的名要存到永遠，要留傳如日之久。人要因他蒙福；萬國要稱他有福。

17 May his name endure forever; may it continue as long as the sun. All nations will be blessed through him, and they will call him blessed.

詩 Ps. 89:37-38

又如月亮永遠堅立，如天上確實的見證。（細拉）

但你惱怒你的受膏者，就丟掉棄絕他。

37 it will be established forever like the moon, the faithful witness in the sky." "Selah"

38 But you have rejected, you have spurned, you have been very angry with your anointed one.

賽 Isa. 9:7

他的政權與平安必加增無窮。他必在大衛的寶座上治理他的國，以公平公義使國堅定穩固，從今直到永遠。萬軍之耶和華的熱心必成就這事。

7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

但 Dan. 2:44

當那列王在位的時候，天上的神必另立一國，永不敗壞，也不歸別國的人，卻要打碎滅絕那一切國，這國必存到永遠。

44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

撒下 II Sam. 7:13

他必為我的名建造殿宇；我必堅定他的國位，直到永遠。

13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.

撒下 II Sam. 7:16

你的家和你的國必在我（原文是你）面前永遠堅立。你的國位也必堅定，直到永遠。

16 Your house and your kingdom will endure forever before me; your throne will be established forever.' "

路 Luke 1:33

他要作雅各家的王，直到永遠；他的國也沒有窮盡。

33 and he will reign over the house of Jacob forever; his kingdom will never end."

彼後 II Pet. 1:11

這樣，必叫你們豐豐富富的得以進入我們主-救主耶穌基督永遠的國。

11 and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

弗 Eph. 1:21-22

遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

又將萬有服在他的腳下，使他為教會作萬有之首。

21 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.

22 And God placed all things under his feet and appointed him to be head over everything for the church,

弗 Eph. 5:22-24

你們作妻子的，當順服自己的丈夫，如同順服主。

因為丈夫是妻子的頭，如同基督是教會的頭；他又是教會全體的救主。

教會怎樣順服基督，妻子也要怎樣凡事順服丈夫。

你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。

22 Wives, submit to your husbands as to the Lord.

23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

林前 I Cor. 15:24-28

再後，末期到了，那時基督既將一切執政的、掌權的、有能的、都毀滅了，就把國交與父神。

因為基督必要作王，等神把一切仇敵都放在他的腳下。

儘末了所毀滅的仇敵，就是死。

因為經上說：神叫萬物都服在他的腳下。既說萬物都服了他，明顯那叫萬物服他的，不在其內了。

萬物既服了他，那時子也要自己服那叫萬物服他的，叫神在萬物之上，為萬物之主。

24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ.

28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

b. 國度的終點。 *Its termination.*

The prevailing opinion is that the spiritual kingship of Christ over His Church will, as to its essential character, continue eternally, though it will undergo important changes in its mode of operation at the consummation of the world. The eternal duration of the spiritual kingship of Christ would seem to be explicitly taught in the following passages: [Ps. 45:6](#) (comp. [Heb. 1:8](#)); [72:17](#); [89:36,37](#); [Isa. 9:7](#); [Dan. 2:44](#); [II Sam. 7:13,16](#); [Luke 1:33](#); [II Pet. 1:11](#). The Heidelberg Catechism also speaks of Christ as "our eternal king." Similarly the Belgic Confession in article XXVII. Moreover, the kingship and the headship of Christ are inextricably bound up together. The latter is subservient to the former, and is sometimes clearly represented as including the former, [Eph. 1:21,22](#); [5:22-24](#). But, surely, Christ will never cease to be the Head of His Church, leaving the Church as a body without a Head. Finally, the fact that Christ is a priest forever, after the order of Melchizedek, would also seem to argue in favor of the eternal duration of the spiritual kingship of Christ, since His mediatorial office is after all a unit. Dick and Kuyper, however, argue that this kingship of Christ will cease when He has accomplished the salvation of His people. The only passage of Scripture to which they appeal is [I Cor. 15:24-28](#), but this passage evidently does not refer to Christ's spiritual kingship, but to His kingship over the universe.

B. 基督是君王，統治全宇宙。 The Kingship of Christ over the Universe.

1. 這君王職份的性質。 The Nature of this Kingship.

大能的國度（王權）。

By the *regnum potentiae* we mean the dominion of the God-man, Jesus Christ, over the universe, His providential and judicial administration of all things in the interest of the Church. As King of the universe the Mediator so guides the destinies of individuals, of social groups, and of nations, as to promote the growth, the gradual purification, and the final perfection of the people which He has redeemed by His blood. In that capacity He also

protects His own against the dangers to which they are exposed in the world, and vindicates His righteousness by the subjection and destruction of all His enemies. In this kingship of Christ we find the initial restoration of the original kingship of man. The idea that Christ now rules the destinies of individuals and nations in the interest of His blood bought Church, is a far more comforting thought than the notion that He is now "a refugee on the throne of heaven."

2. 恩典的國度與大能的國度之間的關係。The Relation of the Regnum Potentiae to the Regnum Gratiae.

The Kingship of Christ over the universe is subservient to His spiritual kingship. It is incumbent on Christ, as the anointed King, to establish the spiritual kingdom of God, to govern it, and to protect it against all hostile forces. He must do this in a world which is under the power of sin and is bent on thwarting all spiritual endeavors. If that world were beyond His control, it might easily frustrate all His efforts. Therefore God invested Him with authority over it, so that He is able to control all powers and forces and movements in the world, and can thus secure a safe footing for His people in the world, and protect His own against all the powers of darkness. These cannot defeat His purposes, but are even constrained to serve them. Under the beneficent rule of Christ even the wrath of man is made to praise God.

3. 這國度的年限。The Duration of this Kingship.

詩 Ps. 2:8-9

你求我，我就將列國賜你為基業，將地極賜你為田產。
你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

太 Matt. 28:18

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。

18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

弗 Eph. 1:20-22

就是照他在基督身上所運行的大能大力，使他從死裡復活，叫他在天上坐在自己的右邊，

遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

又將萬有服在他的腳下，使他為教會作萬有之首。

20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

21 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.

22 And God placed all things under his feet and appointed him to be head over everything for the church,

腓 Phil. 2:9-11

所以，神將他升為至高，又賜給他那超乎萬名之上的名，叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，無不口稱耶穌基督為主，使榮耀歸與父神。

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

林前 I Cor. 15:24-28

再後，末期到了，那時基督既將一切執政的、掌權的、有能的、都毀滅了，就把國交與父神。

因為基督必要作王，等神把一切仇敵都放在他的腳下。

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因為經上說：神叫萬物都服在他的腳下。既說萬物都服了他，明顯那叫萬物服他的，不在其內了。

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24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

25 For he must reign until he has put all his enemies under his feet.

26 The last enemy to be destroyed is death.

27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ.

28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

Christ was formally invested with this kingship over the universe when He was exalted at the right hand of God. It was a promised reward of His labors, [Ps. 2:8,9](#); [Matt. 28:18](#); [Eph. 1:20-22](#); [Phil. 2:9-11](#). This investiture was part of the exaltation of the God-man. It did not give Him any power or authority which He did not already possess as the Son of God; neither did it increase His territory. But the God-man, the Mediator, was now made the possessor of this authority, and His human nature was made to share in the glory of this royal dominion. Moreover, the government of the world was now made subservient to the interests of the Church of Jesus Christ. And this kingship of Christ will last until the victory over the enemies is complete and even death has been abolished, [I Cor. 15:24-28](#). At the consummation of all things the God-man will give up the authority conferred on Him for a special purpose, since it will no more be needed. He will return His commission to God, that God may be all in all. The purpose is accomplished; mankind is redeemed; and thereby the original kingship of man is restored.

QUESTIONS FOR FURTHER STUDY

1. In whom was Christ typified as prophet in the Old Testament?
2. How were the true prophets distinguished from the false?
3. How did prophets and priests differ as teachers?
4. What was characteristic of the priesthood after the order of Melchizedek?
5. Were the sacrifices of Cain and Abel peculiar?
6. On what grounds do Jowett, Maurice, Young, and Bushnell deny the vicarious and typico-prophetic character of the Mosaic sacrifices?
7. What is the difference between atonement, propitiation, reconciliation, and redemption?
8. What accounts for the widespread aversion to the objective character of the atonement?
9. What arguments are advanced to disprove the necessity of the atonement?
10. Why is penal substitution practically impossible among men?
11. Does the universal offer of salvation necessarily imply a universal atonement?

12. What becomes of the doctrine of the atonement in modern liberal theology?
13. What two *parakletoi* have we according to Scripture, and how does their work differ?
14. What is the nature of the intercessory work of Christ?
15. Are our intercessory prayers like those of Christ?
16. Is Christ ever called "King of the Jews"?
17. Do Premillenarians deny only the present spiritual kingship of Christ or also His Kingship over the universe?

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