

THE REIGN OF THE SERVANT KINGS

仆人君王的统治

A Study of Eternal Security
and
the Final Significance
of Man

对于永恒的安全
和
人类的终极意义
的研究

by Joseph C. Dillow, Ph.D.

约瑟·迪楼博士

Paniym Group, Inc.
4670 Limestone Road
Monument, CO 80132

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Foreword 序

It became apparent at the Synod of Dort in 1618 that the Calvinists and the Arminians had reached a stalemate concerning the doctrine of salvation which was destined to last for centuries.

在 1618 年的多特会议上趋于明显的是，加尔文主义者和阿民念主义者在有关救恩的教义上已经遇到了注定要持续数个世纪的僵局。

The Arminians, in their exegetical approach to certain problem passages, viewed the loss of a believer's salvation as a real possibility for those who fail in a consistent walk with Jesus Christ.

阿民念主义者，在他们对于某些比较棘手的经文的解释上，认为对于那些在与耶稣基督持续同行的过程中失败的信徒，他们失去救恩，是一个真实的可能性。

On the other hand, the Calvinist with a consistent biblical theology maintained that believers in Jesus Christ could never lose their eternal salvation.

而在另一方面，具有一贯圣经神学的加尔文主义者则是认为，在耶稣基督里的信徒是永远不会失去其永恒之救恩的。

For almost four centuries there has been a breach between these two major systems of theology.

几乎四个世纪以来，这两个主要的神学系统之间一直都存在着一个裂口。

It may very well be that in both systems, Calvinism and Arminianism, there has been a reductionistic error committed in understanding the meaning of salvation.

在这两个系统中，很有**可能的情况是**，加尔文主义和阿民念主义在理解救恩的意义方面，都犯了一个还原论者的（简单化）错误。

Each of these theological systems appears to have defined the term salvation narrower than God intended by emphasizing one aspect of salvation at the expense of another.

这两个神学系统中的每一个，都试图通过强调救恩的某一个方面而牺牲另一个方面的做法，按照某个比上帝所期望的更为狭隘的方式来定义救恩这个术语。

The concept and meaning of salvation in the Scriptures is multidimensional.

在圣经中，救恩的概念和意义是有众多维度的。

For example, when we look at salvation with respect to deliverance from sin, there is a past aspect--justification, deliverance from the penalty of sin, and a present aspect--sanctification, deliverance from the power of sin, and a future aspect--glorification, deliverance from the presence of sin.

例如，当我们通过从罪中得以脱离的角度来看救恩的时候，就会看到一个过去的角度——称义，从罪的惩罚中脱离了，以及一个现在的角度——成圣，从罪的力量下脱离，以及一个未来的角度——得荣耀，从罪的同在中脱离。

There are many works today explaining in great detail the doctrine of justification salvation.

今天有很多作品，非常详细地解释了称义这个层面的救恩的教义。

There are a lesser number of works seeking satisfactory explanations of the doctrine of sanctification salvation.

有少量的作品，探讨对于圣化层面之救恩教义的令人满意的解释。

There are almost no works in our generation explaining the doctrine of glorification salvation.

而在我们这一时代，几乎没有任何的作品在解释得荣耀之层面的救恩的教义。

This area of study has remained a virtual vacuum. 这个领域的研究一直是处于真空状态。

Yet it seems that in expanding the implications of the doctrine of glorification salvation and

the judgment seat of Christ there is an accurate biblical solution for this four hundred-year debate between the Calvinist and the Arminian.

然而，很有可能的是，在探寻荣耀救恩之教义以及基督的审判台所隐含的意义之时，人们对于加尔文主义者和阿民念主义者之间的这个四百年的辩论，似乎找到了一个准确的符合圣经的解决方案。

Although a believer can never lose his justification salvation, there are dimensions of glorification salvation that may be lost or gained if we take seriously passages such as Romans 14:10, 1 Corinthians 3:15, 2 Corinthians 5:10, and 2 John 7-8.

虽然信徒永远不会失去称义层面的救恩，但如果我们重视某些经文，比如罗马书 14:10，哥林多前书 3:15，哥林多后书 5:10 和约翰二书 7-8 节，那么我们会明白，在得荣耀的救恩层面，是可以丢失或获得某些东西的。

The danger of loss is real and to be taken with appropriate fear and reverence in light of the eternal implications.

在某些层面上失去救恩的那种危险，是真实存在的，加上其所具有的永恒影响性，我们应该对此事怀有适当的恐惧和敬畏。

The opportunity of reward, on the other hand, with its glories of ruling and reigning with Jesus Christ in His coming Kingdom, are presented in the Scriptures as a great motivation for holy living in the present.

另一方面，获得奖赏的机会，比如在耶稣基督将来的国度中与他一同统治和治理的荣耀，在圣经中常常被提出来，的确也是对信徒在现今努力活出圣洁生活的一个巨大动力。

It is precisely at this point that Joseph Dillow has performed a monumental service to the Body of Christ.

正是在这一点上，约瑟·迪楼为基督的身体做出了里程碑似的伟大服侍。

The Reign of the Servant Kings may just be the solution to the debate between the two major systems of theology which have dominated church history for four centuries.

《仆人君王的统治》可能正是用来解决四个世纪以来霸占教会历史的两个主要神学体系之间的辩论的方案所在。

I have personally studied through this manuscript several times and found myself most enthusiastic with Dr. Dillow's exegetical clarity and consistent biblical theology.

我亲自地认真研究了这本手稿好几次，发现自己非常热衷于迪楼博士那清晰的释经和前后一致的圣经神学。

His contribution to the disciplines of soteriology and eschatology are to be applauded.

他对于救恩论和末世论神学的贡献实在是值得赞扬。

I heartily commend this study to you for gaining growth in accurately understanding your position, practice, and place with Jesus Christ, both now and in His coming kingdom rule.

我衷心地向你推荐这项研究，期待本书对于你准确地理解自己与耶稣基督相关的地位，实践和等级，包括现今的生活中和在那即将到来的国度里的统治等诸多的方面，都能够带来成长。

God has spoken and He does not stutter. 上帝已经说话了，他并没有含糊其辞。

Therefore, we need to be diligent in our study to come to a clearer meaning of what God meant by what He has spoken in His Scriptures.

因此，我们需要在我们的研究中更加努力，以便更清楚地明白上帝在祂的经文中所说的话语的意思。

厄尔·拉德马可博士 (Earl D. Radmacher, Th.D.)

Western Seminary Phoenix 凤凰城西部神学院
Scottsdale, Arizona 亚利桑那州
January 1992 1992 年 1 月

Preface 前言

There are few issues which are as capable of raising the temperature of theological discussion as the issue of whether or not the saints will necessarily persevere in holiness.

很少有会如同以下这个问题那样，能够引起热烈的神学讨论的，那就是：圣徒们是否一定会在其圣洁生活当中坚忍到底？

The Westminster Confession (1647) has taught us that true faith inevitably results in a holy life and that justification and sanctification are always united.

威斯敏斯特信条 (1647 年) 告诉我们，真正的信仰不可避免地会导致圣洁的生活，并且，称义和成圣总是联合在一起的。

Indeed, the magnificent Reformed tradition, which has contributed in no small way to the growth and expansion of the church since the Reformation, has had perseverance in holiness as one of its central tenets.

事实上，自从宗教改革以来对教会的成长和扩张做出巨大贡献的宏大的改革宗的传统，已经把“在圣洁中的坚忍”作为它的中心信条之一。

It is also well known that the Remonstrants (1610) rejected that point of Calvinism and went to another extreme--conditional security.

同样众所周知的是，阿米念的信徒 (荷兰抗辩派，Remonstrants，1610 年) 拒绝了加尔文主义的这个观点，并进入了另一个极端——有条件的安全保障。

Both were struggling with the relation between faith and works.

双方都在信心与行为两者间的关系上，颇有挣扎。

What do we make of a man who claims to have placed his trust in Jesus Christ but whose present life-style is a complete contradiction of the faith he once acknowledged?

我们如何看待一个声称自己是信靠耶稣基督的，但他现在的生活方式却与他曾经承认的信仰格格不入的人？

The Westminster divines had the ready answer that he was never a Christian to begin with, because the ultimate test of the reality of faith is the perseverance in the faith.

威斯敏斯特神学家们有一个标准的答案，那就是，他从一开始就不是真正重生的基督徒，因为对信心之真实性的最终的检验标准，就是在信心中的坚忍。

The Remonstrants, on the other hand, speaking from the Arminian tradition, viewed the matter differently.

另一方面，荷兰抗辩派的信徒，从阿民念的传统来说话，就会以不同的角度来看待这个问题。

To them, while it was possible that the man was never truly born again to begin with, it was also possible that he was genuinely born again but, due to his falling into sin or unbelief, lost his justification.

对于他们来说，虽然有可能这个人从一开始就没有真正的重生，但也有可能是，他曾经真正重生了，但由于后来陷入罪恶或转为不信，而失去了他的称义。

A large portion of Christendom has accepted variations of the Arminian view.

基督教界的很大一部分人，已经在某些程度上接受了阿民念的观点 (或是某个变种)。

We may note that the Roman Catholic Church has long held to these ideas and so has the Wesleyan tradition, in some form or another.

我们可能会注意到，罗马天主教会已经在很长一段时间中坚持这类的想法，卫斯理的传统，也是以某种或其他形式保持同样的立场。

In view of the fact that God has given to the church the gift of teaching, we must not easily dismiss this vast body of exegetical literature simply because it disagrees with the Reformed tradition or with our own personal exegetical conclusions.

鉴于上帝已经把教导的恩赐交给了教会，我们决不能仅仅因为这与改革宗的传统不符或者与我们自己的个人的解经结果不符，而轻易的忽略那为数众多的解经著作。

To do so is to cut ourselves off from the expression of the gift of teaching in the church of Christ for the past two thousand years.

那种做法简直就是把我们自己从过去两千多年来基督的教会里所传达的教导恩赐中砍断了。

Part of the problem may be that the disputants on the question of perseverance in holiness perceived only two interpretive options when confronted with the many passages which seem to indicate that there is something conditional in the believer's ultimate destiny.

问题的一部分可能是在于，当争议者们所面对的许多的圣经段落，似乎是在表明信徒的最终命运是有一些条件性的，他们在圣洁上的坚忍这个课题，人们往往只看到两个释经方面的选择。

The warning passages in Hebrews, for example, have entered prominently into the debate.

例如，希伯来书中的警告经文，已经很突出地参与到人们的辩论当中。

As might be expected, the exegetical literature, in general, has divided along two lines: either these warnings apply to those who merely professed faith and subsequently fell away from a profession, thus proving that they never "possessed" faith to begin with, or they apply to true Christians who, through the sin of unbelief, forfeited their justification.

正如我们可以预期的，这些解经著作通常可以分为两个阵营：这些警告要么是适用于那些只是宣称自己信主并随后从宣称中脱离出来的人，从而证实他们从来都没有真正“拥有”信仰，要么就是表面他们是真正的基督徒，但由于不信的罪，后来丧失了他们的称义。

Is there a third option?

在这里还会有第三种的选择吗？

Is there an interpretive stance which can be completely faithful to the text and at the same time draws upon the exegetical contributions which the Holy Spirit has made to the church through the able, scholarly work of men from both traditions?

还有没有一种释经的立场，既可以完全忠于经文，又与此同时，能够采用圣灵借着两个传统中那些有能力、饱有学识的人士的工作在教会中所做出的解经贡献呢？

Is there a view of these warnings and others in the New Testament which maintains, with the Calvinist tradition, that justification can never be forfeited and at the same time, allows, with the Wesleyans, that justification and sanctification are not inextricably united and that there is indeed something conditional in the believer's ultimate destiny?

在新约圣经中的这些警告或其他的经文，是否能够支持这样的一种观点，一方面既维持了加尔文主义的传统，认为称义是永远不可以丧失的，另一方面又同时允许卫斯理主义者的观点，认为称义和成圣并不是不可分割的整体，而且在信徒的最终命运中确实有一些条件性的东西存在？

The answer to that question is yes.

对于这个问题的答案是，有的。

In the pages to follow, I will attempt to chart a middle road between the traditional

Reformed approach and that of the Arminian.

在接下来的段落中，我将试图绘制一条在传统的改革宗的进路和阿民念的进路之间的中间道路。

I accept the Reformed position that those who are truly born again can never lose their salvation.

我接受改革宗的立场，认为那些真正重生的人永远不会失去他们的救恩。

But I also accept the Arminian position that the warning passages of the New Testament (e. g., Heb. 6) are directed to true Christians, not merely professing Christians.

但是我也接受阿民念主义的立场，认为在新约圣经中的那些警告段落（例如，希伯来书 6 章）是针对真正的基督徒的，而不是仅仅针对宣称自己是基督徒的人。

There is a real danger here.

在这里有一个真正的危险。

However, contrary to the Arminian, the danger is not loss of heaven but loss of our reward there and severe divine discipline in time.

然而，与阿民念主义相反，这危险并不是关乎失去天堂，而是关乎失去我们在那里的奖赏和到时候领受神严厉的管教。

The issue of whether or not the saints will necessarily persevere and whether or not true faith is indestructible is a complex interpretive issue involving numerous passages in the New Testament, indeed one's whole system of theology as well.

圣徒是否必然坚持到底，以及真实信仰是否坚不可摧的问题，是一个复杂的释经问题，其将会涉及新约圣经中的许多段落，实际上，会涉及到人们整个的神学系统。

Because of this, the following discussion will take us into many different areas of biblical theology. 因为如此，接下来的讨论将会带我们进入许多的不同领域的圣经神学当中。

An entire view of the Christian life is under consideration in the following chapters.

基督徒生活的全面的状况，都会在接下来的章节中考虑到。

One final note. Throughout this book I refer to the merit which the believer can obtain by means of his good works.

最后一个提醒是，在这本书中，我提到信徒的功绩（功德），指的是信徒可以通过他的好行为所获得的事物。

In the theology texts, merit is often used in two different senses.

在神学课本中，功德通常有两种不同的理解。

It is either construed as a strict legal relation in which the believer by his works places God in his debt or as a more general term for the notion that God rewards us according to our works but not because of them.

它要么被解释为一个严格的法律层面的关系，即信徒通过他的行为，就把上帝置于人的债务之下，或者是指，作为一个更一般性的术语，上帝按照我们的行为（而不是因为我们的行为）而奖励我们。

Unless stated otherwise, it is the latter sense which is always intended.

除非另作说明，后者才是本书中所指的意思。

God is not obligated to reward us at all. That He chooses to do this, and that in accordance with a general correspondence to our faithfulness, is an act of pure grace, not of debt.

上帝完全没有义务要报答我们。他之所以选择这样做，亦即根据我们的忠心程度给我们相应的回报，全然是出于神纯粹的恩典，而绝不是欠我们的债务。

约瑟·迪楼 (Joseph C. Dillow)

奥地利的维也纳，Vienna, Austria

1992 年 1 月 15 January 1992

ABBREVIATIONS 缩写

Scripture Versions 经文版本

LXX

The Septuagint Version, With Apocrypha - Greek and English. London: Samuel Bagster & Sons, 1851; reprint ed., Grand Rapids: Zondervan, 1978. (The Septuagint is the Greek translation of the Old Testament, completed around 200 B.C.)

七十士译本，包括次经-希腊语和英语。伦敦：塞缪尔·巴格斯特及其儿子，1851年；重印版，大瀑布城：Zondervan，1978年（七十士译本是旧约的希腊语译文，完成于约公元前200年）

NASB

New American Standard Bible. La Habra, Calif.: Lockman Foundation, 1971.

新美国标准版圣经。

NIV

New International Version. Grand Rapids: Zondervan, 1978.

新国际版圣经。

NKJV

Holy Bible, New King James Version. Nashville: Nelson, 1982.

新英王钦定版圣经。

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AS

Abbott-Smith, G. A Manual Greek Lexicon of the New Testament. Edinburgh: T. & T. Clark, 1937.

Abbott-Smith, G. A 新约圣经希腊词典手册。爱丁堡：T. & T. Clark，1937年

BOB

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NIONTI

Dictionary of New Testament Theology. Edited by Colin Brown. 3 vols. Grand Rapids: Zondervan, 1975-78.

新约圣经神学字典。由 Colin Brown 编辑。3卷 大急流城：Zondervan，1975-78

ISBE

International Standard Bible Encyclopedia. Edited by James Orr. 5 vols. Grand Rapids: Eerdmans, 1929.

国际标准圣经百科全书。由 James Orr 编辑 5 卷 大急流 : Eerdmans , 1929

LS

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Liddell, Henry George, and Scott, Robert. 希腊语 - 英语词典。1907 年 ; 重印版 , 由 Henry Stuart Jones 和 Robert McKenzie 修改和扩充。牛津 : 克拉伦登出版社 , 1968 年

MM

Moulton. James Hope, and Milligan, George. The Vocabulary of the Greek Testament. One-vol. ed., 1930; reprint ed., Grand Rapids: Eerdmans, 1974.

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NISBE

International Standard Bible Encyclopedia. Rev. ed. Edited by Geoffrey W. Bromiley. 4 vols. Grand Rapids: Eerdmans, 1980-88.

国际标准圣经百科全书。修订版 由 Geoffrey W. Bromiley 编辑。4 卷 大急流城 : Eerdmans , 1980-88

TDNT

Theological Dictionary of the New Testament. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Index compiled by Ronald E. Pitkin. 10 vols. Grand Rapids: Zondervan, 1964-76.

新约神学词典。由 Gerhard Kittel 和 Gerhard Friedrich 编辑。翻译者 : Geoffrey W. Bromiley 索引由 罗纳德·皮特金 汇编。10 卷 大急流城 : Zondervan , 1964-76。

TDNTA

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TWOT

Theological Wordbook of the Old Testament. Edited by R. Laird Harris, Gleason L Archer, Jr., and Bruce K. Waltke. 2 vols. Chicago: Moody Press, 1980.

旧约的神学词汇书。由 R.Laird Harris , Gleason L Archer , Jr.和 Bruce K. Waltke 编辑。2 卷 芝加哥 : 穆迪出版社 , 1980 年。

ZPED

Zondervan Pictorial Encyclopedia of the Bible. Edited by Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1976.

桑德凡绘画百科全书圣经。由 Merrill C. Tenney 编辑。5 卷 大急流城 : Zondervan , 1976

Commentaries 注释书

BKC

The Bible Knowledge Commentary. Edited by John F. Walvoord and Roy Zuck. 2 vols. Wheaton, IL: Victor, 1983.

圣经知识注释系列。由 John F. Walvoord 和 Roy Zuck 编辑。2 卷 Wheaton , IL :

Victor , 1983

EGT

Expositor's Greek Testament. Edited by W. Robertson Nicoll. 5 vols. Reprint ed., Grand Rapids: Eerdmans, 1967.

释经者的希腊语圣经。 编辑：W. Robertson Nicoll 5 卷 重印版，大急流城：Eerdmans，1967。

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TNTC

Tasker, R. V. G., gen. ed. The Tyndale New Testament Commentaries. 20 vols. London: Tyndale, 1957-65.

Tasker, R. V. G., gen. ed. 丁道尔新约注释。 20 卷，伦敦：丁道尔，1957-65

Journals 期刊

BibSac Bibliotheca Sacra 《圣书馆》

GTJ Grace Theological Journal 恩典神学杂志

JBL Journal of Biblical Literature 圣经文学杂志

JETS Journal of the Evangelical Theological Society 福音派神学学会杂志

JGES Journal of the Grace Evangelical Society 恩典福音派学会杂志

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The Creeds of Christendom. 6th ed. Edited by Philip Schaff. 3 vols. 1876; reprint ed. of Harper and Row 1931 ed., Grand Rapids: Baker, 1985.

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In 1973 the writer was given a set of tapes by Zane Hodges on the book of Hebrews.

1973年，赞恩·霍奇斯（Zane Hodges，前达拉斯神学院新约教授）给了作者一套有关希伯来书的录音。

Those lectures resulted in a change of perspective on that book and ultimately to a different way of looking at the New Testament.

这些演讲课程，导致了对希伯来书这卷书的看法的改变，最终导致了另一种的看待新约圣经的方式。

I would like to thank Professor Hodges for the profound impact he has had on my understanding of the doctrines of eternal security and rewards.

我要感谢霍奇斯教授对我的深远影响，尤其是在对永恒保障和奖赏的教义的理解方面。

I would like to express appreciation to Wendall Hollis for his faithful assistance in editing this manuscript.

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Also, special thanks to my secretary, Leslie Smith, for her many hours of proofreading and typing and her many helpful suggestions. Any errors which remain are, of course, my own responsibility.

此外，特别感谢我的秘书Leslie Smith，她那许多个小时的校对和打字以及许多有用的建议。书中留下的任何的错误，当然都是我自己的责任。

Prologue 序幕

Shrouded in darkness, the early earth lumbered silently through the heavens.

在黑暗的笼罩下，早期的地球默然无声地穿梭于太空之中。

Its aimless journey had already consumed aeons of cosmic time.

其无目的的旅程，已经消耗了极为漫长的宇宙时间。

It was before ... the Beginning (1) . No one could have guessed that this planet would one day become the moral center of the cosmic conflict of the ages.

这都是在那“起初”的开始之前¹。没有人可以猜想到，这个星球有一天会成为延续诸多世纪的宇宙冲突的道德中心。

A universal tragedy had occurred.

一个宇宙性的悲剧已然发生了。

The Morning Star, known as Lucifer (2) God's perfect one, full of wisdom and beauty (3) the angelic being whom God had appointed as ruler over the ancient cosmos (4) ... had fallen.

1 1 the writer is assuming a widely held view that Gen. 1:1 refers not to the absolute but to a relative beginning.

作者所设想的是，那个被广泛接受的观点，即创 1:1 所指的不是绝对的，而是相对的开始。

The entire known universe, including the sun and stars and atmosphere, etc., came into existence out of nothing in Gen. 1:1ff.

整个我们已知的宇宙，包括太阳，星星和大气等，都是从创 1:1 那里，按照接下来的经文之记录，从无到有的被创造出来的。

The earth itself, however, apparently already existed at this time.

然而，地球本身，显然在那时候是已经存在的。

The angels were created and some of them fell in the pre-Gen. 1:1 universe.

天使们被创造，而且其中一部分堕落了，都是发生在创 1:1 之前的宇宙中。

When God begins His creative work, the earth is already in a judged condition.

当神开始他的创造工作时（正如创世记一章所记载的），地球已经处于一个被审判之后的状态。This is not to be confused with the "gap theory" which teaches a gap between Gen. 1:1 and 1:2.

Rather, the gap is between the original creation in eternity past (Jn. 1:1-2) and the re-creation of Gen. 1:1 which occurred about six thousand to twelve thousand years ago.

这不能与“间隙说 gap theory”的理论混为一谈，间隙说认为，在创 1:1 与创 1:2 之间，有一段时间的间隔。相反的，这个时间间隔，是在整个过去的、原初的创造（约 1:1-2）和发生于大约六千到一万两千年前的创 1:1 的再创造之间的。

In the pre-Gen. 1:1 universe an entirely different set of natural laws prevailed.

在创 1:1 之前的宇宙中，是一套完全不同的自然法则在运作的。

It is not germane to the purpose of this book nor does the book's central thesis depend upon this view. For this reason the writer will not defend it here.

这个概念与本书的目的无关，本书的中心理论也并不依靠这一观点。因此，作者不会在这里辩护它。

The interested reader is referred to Bruce Waltke, *Creation and Chaos* (Portland: Western Conservative Baptist Seminary Press, 1974). pp. 31-36.

有兴趣的读者可以参考 Bruce Waltke，《创造和混乱》（*Creation and Chaos*，波特兰：西方保守派浸信会神学院出版社，1974 年），pp. 31-36。

那位晨星，即上帝完美的造物，路西法²，充满了智慧和美丽的³，上帝所指定的古代宇宙⁴的统治者，这位天使...已经堕落了。

The prophet Ezekiel paints a picture of divine grief in his woeful description of this betrayal (Ezek. 28:11-19).

先知以西结在他对这种背叛的悲惨描述中，刻画了一幅神圣悲伤的场面（结 28:11-19）。

Lucifer had been given everything. Yet he became proud (5).路西法被赋予了所有的一切但他却开始变得骄傲⁵。

He concluded that God's gifts were more important than the giver, that dependence upon God and obedience to His revealed will were not necessary.

他得出结论说，上帝的恩赐要比上帝本身更为重要，认为依靠上帝，顺从他所显露的意志，是没有必要的。

He became the Satan, God's adversary (6).

他成为了撒旦，上帝的对手⁶。

He was cast to the earth, and the earth was judged (7).

他被抛在地上，地也遭受了审判⁷。

At that time the earth, from which he ruled and upon which he lived (8), became without form and void (Gen. 1:1-2).

As the angels looked on, the Lord declared:

在那个时候，他由此发出统治的、以及居住的地球⁸，就变得没有形状和空洞（空虚混沌，创 1:1-2）。

正当天使们观看之时，耶和华宣称：

We shall give this rebellion a thorough trial. We shall permit it to run full course.

我们应该给这个叛乱一个彻底的考验。我们应该允许它走完全程。

The universe shall see what a creature, even the greatest can do apart from God.

这个宇宙应该要看看，一个造物，即使是最伟大的造物，离开了神可以做什么。

We shall set up an experiment, and permit the universe of creatures to watch it, during this brief interlude between eternity past and eternity future called "time".

我们应该设计一个实验，并且允许这宇宙的造物们观看，把这个位于无限过去与无限未来之间的简短的插曲中，就是我们称为“时间”的这个阶段。

In it the spirit of independence shall be allowed to expand to the utmost.

在这当中，独立自主的精神，将被允许能够扩大到其最大的限度。

And the wreck and the ruin which shall result will demonstrate to the universe, and forever, that there is no life, no joy, no peace, apart from a complete dependence upon

2 2 Isa. 14:12-17. 赛 14:12-17

3 3 Ezek. 28:12. 结 28:12

4 4 Ezek. 28:14. 结 28:14

5 5 Ezek. 28:17; 1Tim.3:6. 结 28:17；提前 3:6

6 6 The word "Satan" means "adversary." “撒旦”这个词的意思就是“对手”。

7 7 Ezek. 28:17. 结 28:17

8 8 Ezek. 28:13. 结 28:13

the Most High God, possessor of heaven and earth. (9)

后续发展所造成的残骸和毁灭，将会永远向宇宙展示，除了完全依赖最高的神，那位天地的拥有者之外，在哪里都不会有生命，也不会有喜乐或是和平⁹。

The Lord of Hosts could have destroyed this rebel immediately.

万军之耶和华本来可以立刻摧毁这场叛乱的。

He could have answered this challenge with raw power. 他本来可以用自己原始的力量来回应这个挑战的。

The Satan has said that pride and independence were acceptable. But instead, Yahweh brought into existence a plan which would forever answer this satanic alternative--a plan which would involve God Himself⁹ in a moral demonstration of His love and grace.

撒旦已经说了，骄傲和独立是可以接受的。但是，耶和华却带来了一个可以永远回复撒旦的这个选择的计划——这个计划将使神自己被牵连进来，而且在道德层面展现出他的爱与恩典。

The King Himself would one day demonstrate the superiority of His ways--dependence and servanthood.

For millions of years mournful silence and darkness reigned in Satan's world.

有一天，这位君王他自己会阐释他的方法的优越性——依靠神以及仆人的心态。

在数百万年当中，惨痛的沉默与黑暗，在撒旦的世界中占据着主导地位。

Had God forgotten? Had He decided to ignore this challenge to His sovereignty? Had He decided to look the other way? The silence of God was deafening. The darkness was universal.

神是忘记了吗？他已经决定要无视这个对他的主权的挑战了吗？他已经决定用另一种方式来看待了吗？上帝的沉默是彻底消声的。黑暗遍布了整个的宇宙。

The earth belonged to the Satan. (10) The angelic sons of God yearned for the darkness and silence to be broken. (11)

这世界属于撒旦¹⁰。神的众天使（众儿子）们渴望黑暗和沉默被打破¹¹。

Suddenly--it was!

突然——沉默被打破了！

And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day", and the darkness he called "night." And there was evening, and there was morning--the first day (Gen. 1:3-5).

神说，“要有光”，就有了光。神看光是好的，就把光暗分开了。神称光为昼，称暗为夜。有晚上，有早晨，这是头一日。（创1:3-5）

"At last!" thought Michael, God's archangel. "Our Lord will once again rule here!"

“终于等到这一天啦！”神的天使长米迦勒就想，“我们的主将要再一次统治这里！”

Then God said, "Let us make man in our image, in our likeness, and let them rule over

9 9 Donald Barnhouse, *The Invisible War* (Grand Rapids: Zondervan, n.d.), p. 60.

Donald Barnhouse, 《无形的战争》（大急流城：Zondervan, n.d.），p. 60

10 10 See Lk. 4:6-7; 2 Cor. 4:4; Jn. 16:11; 12:31; Eph. 2:2.

参见路4:6-7；林后4:4；约16:11；12:31；弗2:2

11 11 And they shouted for joy when it was (Job 38:7)! 神的众子也都欢呼（伯38:7）

the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground (Gen. 1:26).

接下来，神说，我们要照着我们的形像，按着我们的样式造人，使他们管理海里的鱼，空中的鸟，地上的牲畜，和全地，并地上所爬的一切昆虫。（创 1:26）

"But," said Michael, "what is this? A man? This creature is so weak, so inferior to the Satan. Why has the King placed HIM in the Satan's world and told HIM to rule there? How can such an insignificant creature, much lower than the angels, (12) possibly accomplish the divine purpose?

Surely a great mistake has been made!"

“但是”，米迦勒说，“这是什么？一个人？这个被造物与撒旦相比就太脆弱太低等啦。为什么王要把他（亚当）放在撒旦的世界当中并且告诉他（亚当）去治理这地？这么一个不起眼的、比天使低得多¹²的被造物怎么可能完成神圣的目的？这一定是哪里出了一个大错吧！”

What is the significance of man? That question has been on the lips of both poet and philosopher since man first began to think about these things.

人的价值是什么呢？当人从最开始的时候，思考这些事的时，这个问题就已经出现在诗人和哲学家的嘴唇上了。

Thousands of years later as the shepherd David gazed upward into the brilliantly star-covered sky, he was crushed to the ground with a sense of his own insignificance and exclaimed (Ps. 8:3-4): When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, WHAT IS MAN THAT YOU ARE MINDFUL OF HIM?

数千年以后，牧羊人大卫向天举目，凝视着璀璨星空时，他感受到自己是何等的渺小，他被这种认知击垮在地，并且宣告说（诗 8:3-4）：

我观看你指头所造的天，
并你所陈设的月亮星宿，
便说，人算什么，你竟顾念他。
世人算什么，你竟眷顾他？

David's mind, apparently reflecting on the divine commission in Genesis, received a flash of illumination (Ps. 8:6-9): You made him a little lower than the heavenly beings and crowned him with glory and honor. YOU MADE HIM RULER OVER THE WORKS OF YOUR HANDS; YOU PUT EVERYTHING UNDER HIS FEET Oh LoRD, our Lord, how majestic is your name in all the earth!

在大卫的脑海中，显然是想到了创世记中的神圣委任，并从其中感受到了一丝的亮光（诗 8:6-9）：

你派他管理你手所造的，使
万物，就是一切的牛羊，
田野的兽，空中的鸟，
海里的鱼，凡经行海道的，
都服在他的脚下。

12 12 Ps. 8:5; Heb. 2:7. 诗 8:5；来 2:7

耶和华我们的主啊，
你的名在全地何其美！

Man was to rule! It was the lesser creature who would be crowned with glory and honor.

人被造是为要统治！这比天使弱小的被造物，是将被冠以荣耀和尊贵的。

It was the inferior creature who would be placed in rulership over the Satan's world!

就是这些低等的被造物，是会被放在治理撒旦权下的世界之位上的！

The glory, honor, and sovereignty which the Satan had stolen in independence and unbelief would be regained by the inferior creature living in servanthood and faith!

撒旦借着独立和不信所窃取的荣耀、尊贵和权能，将会被生活在仆人一般的心志和信心当中的低等被造物所重新获得！

In this way pride is rebuked. It was God's purpose that the lesser creature living in dependence upon God would obtain a higher position than the superior creature, who had stolen his by independence and unbelief.

如此一来，骄傲会被斥责。上帝的目的，就是使得那些生活在依靠上帝中的低等生物，将会比那通过独立和不信而窃取地位的高级生物，获得更高的地位。

Years later the Savior would say, "he who is least among you all-he is the greatest" (Lk. 9:48).

许多年以后，救主耶稣会说：“你们中间最小的，他便为大”（路 9:48）

God intends to humble the proud and independent in a unique way. He intends that the lower creature, man (created lower than the angels and hence lower than Satan), should achieve the highest position ("all things in subjection under His feet," Heb. 2:8).

神想要用一个独特的方法让那些骄傲和独立的得以谦卑下来。他想要这低等的被造物——人类（比天使造得低等，因此比撒旦也要低等）得以达到最高的位置（“叫万物都服在他的脚下”来 2:8）。

Thus, the lower creature would achieve by dependence upon God a higher position than the higher creature, Satan, achieved through independence.

因此，较低等的被造物将通过依靠上帝，而获得比那通过闹独立来获取地位的高等被造物撒旦，更高的地位。

For "it is not to angels that He has subjected the world to come, about which we are speaking" (Heb. 2:5). 因为“我们所说将来的世界，神原没有交给天使管辖”（来 2:5）。

Out of the least, God will bring the greatest. It was as MAN that the Savior defeated the enemy.

从最低等的里面，神会带来最伟大的。就如同那作为人的救主，彻底打败了仇敌。

It was as MAN that He silenced the principalities and powers. It will be as MAN that He will reign over the future kingdom of God upon this earth.

作为人，他让那些执政的和掌权的沉默了。他也将继续作为人，在这个地上统治神的未来国度。

This future kingdom is the subject of hundreds of passages in the Old Testament. It is a glorious reign of servant kings which extends to "all the works of His hands." (This may suggest that one day mankind will rule the galaxies!)

这个未来的王国，是旧约经文中数百个段落的主题。这些仆人国王们的光荣统治将会延伸到“他手中的一切工作”当中。（这可能表明，有一天人类将会治理诸多的星系呢！）

The lion will lie down with the lamb, universal righteousness will reign, there will be no war. Disease will be abolished, and the world of Satan will be placed under the rule of the Servant King and His companions (Heb. 1:9).

狮子会与羔羊一同躺卧，宇宙性的公义将会统治天下，不会再有战争。疾病会被废除，撒旦的国度会由那位奴仆君王带着他的同伴们一起统治（来 1:9）

Consistent with His divine purpose, God chose to establish His kingdom through the elevation of an obscure and insignificant Semitic tribe, Israel. It is not Greece, Rome, Egypt, Babylon, France, Germany, Russia, or the United States that will rule the earth.

与他的神圣目的相一致的是，上帝选择了要通过选拔一个不起眼和无关紧要的闪族的支派，以色列，来建立他的国度。而不是选择希腊，罗马，埃及，巴比伦，法国，德国，俄罗斯或美国来统治世界。

That future glory falls to those followers of Christ both within Israel and within His church, who, like their Master, live in dependence and obedience.

The controlling principle of the biblical philosophy of history rests in the precept of the second before the first.

那未来的荣耀，会同时落在以色列国和他的教会中的那些基督的追随者的身上，他们跟随他们主人的脚踪，带着依靠和顺服来生活。

那合乎圣经的历史哲学，当中的概括性原则就是，着重于后者而不是前者。

God often chooses the "nothings" (1 Cor. 1:26-27). Only in this way is the self praise of man destroyed. It is a pervading characteristic of the whole course of redemption that God chooses the younger before the elder, sets the smaller in priority to the greater, and chooses the second before the first.

神经常选择那些“一无所有的”（林前 1:26-27）。只有这样，人的自我推崇才会破灭。

神整个的救赎过程中的普遍特征就是，神选择一位年轻的而不是年长的，把小的安置在大的前面，选择第二的让他优于第一的。

Not Cain but Abel and his substitute Seth; not Japheth but Shem; not Ishmael but Isaac; not Esau but Jacob; not Manasseh but Ephraim; (13) not Aaron but Moses; (14) not Eliab but David; (15) not the Old Covenant but the New; (16) not the first Adam but the last Adam. (17) The first becomes last and the last becomes first. (18) The great nations are set aside, (19) and God elects to establish His purposes through two insignificant mediums, the Israel of God (the believing remnant of the last days) and the body of Christ (the invisible church).

不是该隐而是亚伯和他的替代者赛特；不是雅弗而是闪；不是以实玛利而是以撒；不是以扫而是雅各；不是玛拿西而是以法莲¹³；不是亚伦而是摩西¹⁴；不是以利押而是大卫¹⁵；不是旧约而是新约¹⁶；不是第一个亚当而是第二个亚当¹⁷。在前的将要在后，在后的将要在前¹⁸。伟大的国家被放到一边¹⁹，神选择通过两个不起眼的媒介来建立他的目的，也就是借着神的以色列（最后的日子所剩余的信靠神的选民）和基督的身体（无形的教会）。

But the first Adam, deceived by the serpent, chose the path of the father of lies, and acting

13 13 Gen. 48:14. 创 48:14

14 14 Ex. 7:1. 出 7:1

15 15 1 Sam. 16:6-13. 撒上 16:6-13

16 16 Heb. 8:13. 来 8:13

17 17 1 Cor. 15:45. 林前 15:45

18 18 Mt.19:30. 太 19:30

19 19 Dan. 2:7ff; Rom. 1:24, 26, 28. 但 2:7；罗 1:24，26，28

independently, contrary to His design, fell into sin.

但是第一个亚当，被蛇所欺骗，就选择了谎言之父的道路，行事独立，违背了神对他的设计，坠入罪中。

As a result, the newly created universe was subjected to the universal bondage of decay, (20) and the sons of men were born in need of a redeemer.

结果就是，新造的宇宙受到了衰败的束缚，而且是宇宙性的²⁰，于是人类的子孙一生下来，就都需要一位救赎者。

It is here that the beauty and symmetry of the divine plan became evident. Not only did God purpose to elevate the role of a servant and the disposition of trust, but He gave His Son, the Second Man and the Last Adam, (21) as a savior.

正是在这里，那个神圣计划的美丽和对称性就变得显而易见。上帝不仅是定意要高抬仆人的角色和推崇信靠之价值，而且他给了我们他的儿子，第二个人和末后的亚当²¹，作为救主。

He who is of the essence of God became a servant. He "made Himself nothing, taking the very nature of a servant" (Phil. 2:7). He obeyed finally and completely; "He humbled Himself and became obedient to death, even death on a cross" (2:8).

他本有神的本质，却成为了一个仆人。他“反倒虚己，取了奴仆的形像，成为人的样式”（腓 2:7）。他采取完全的、终极的顺服；“既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上”（腓 2:8）。

And in this way, living by exactly the opposite set of principles from the Satan, He achieved higher glory: Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11). Those who would rule with Him must find their lives in the same way: "Your attitude should be the same as that of Christ Jesus" (Phil. 2:5).

通过这种方式，靠着与撒旦完全相反的一套原则来生活，他就获得了更高的荣耀：

所以神将他升为至高，又赐给他那超乎万名之上的名，叫一切在天上的，地上的，和地底下的，因耶稣的名，无不屈膝，无不口称耶稣基督为主，使荣耀归与父神。（腓 2:9-11）

那些与他一同统治的人，也必须用同样的方式来过他们的生活：“你们当以基督耶稣的心为心”（腓 2:5）。

The future rulers of God's creation must, like their King, be servants now.

神的创造界的那些未来的治理者们，也必须像他们的王一样，现在就成为仆人。

There will be no room for pride nor hubris, only a heartfelt desire to extend the blessing and glory of God throughout the created order. Unlike the Satan and his modern day followers, they will have no desire to be lord over their subjects.

没有骄傲和自我吹嘘的空间，只是衷心地希望在创造的秩序中，去延展上帝的祝福和

20 20 Rom. 8:20-22. 罗 8:20-22

21 21 1Cor.15:45. There are only two "Adams," i.e., two federally representative heads of humanity. Jesus is the last Adam but only the second man; there will be many other men as God intended men to be.

林前 15:45，只有两个“亚当”，即人类的两个联邦代表。耶稣是最后一个亚当但仅仅是第二个人；还会有很多人成为神原初所设计的样子。

荣耀。与撒但和他的那些现代的追随者们不同，他们不会沉溺于高高在上地辖控他们的国民。

Instead, like their Lord, they will desire only to serve those over whom they rule: Jesus called them together and said, 'You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave--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' (Mt. 20:25-28).

取而代之的是，像他们的主一样，他们只会渴望来服侍他们所治理的人：

耶稣叫了他们来，说，你们知道外邦人有君王为主治理他们，有大臣操权管束他们。只是在你们中间不可这样。你们中间谁愿为大，就必作你们的用人。谁愿为首，就必作你们的仆人。正如人子来，不是要受人的服事，乃是要服事人。并且要舍命，作多人的赎价。（太 20:25-28）

They will be greatly loved and valued by their subjects. Instead of disobedience there will be servanthood, to God and to others. The second Adam put it this way, "Blessed are the poor in spirit, for theirs is the kingdom of heaven Blessed are the meek, for they will inherit the earth" (Mt. 5:3-5).

他们会被他们的国民大大地爱戴和重视。取代不顺服的是仆人的心志，对神如此，对其他人亦然。第二个亚当是这样说的：“虚心的人有福了，因为天国是他们的……温柔的人有福了，因为他们必承受地土。”（太 5:3-5）

We are to become the servant kings. That is our destiny. This destiny was often called "salvation" by the prophets. (22) This was not a salvation from hell, but the glorious privilege of reigning with Messiah in the final destiny of man.

我们的目标是要成为仆人式的君王。这是我们的目的地。这个目标也常被先知们称作“救赎”²²。这不是从地狱当中脱身的那个救赎，而是在人类的最终命运里，与弥赛亚一起统治的那种荣耀的特权。

In the eternal plan, only those who strive to be servants now can qualify for this great future privilege then. In order to be "great" in the kingdom of heaven, to rule there, we must first become humble like a little child. (23) "The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Mt. 23:11-12).

按照神永恒的计划，只有那些在现今努力成为仆人的人，才有资格获得这个伟大的在未来的特权。为了那个在天国里成为“大”的，在那里得以作王掌权，我们就必须先成为像小孩子一样的谦卑之人²³。“你们中间谁为大，谁就要作你们的用人。凡自高的必降为卑，自卑的必升为高。”（太 23:11-12）

If God's eternal plan revolves around demonstrating the moral superiority of humility and servanthood, it is of the utmost importance that we learn this lesson now.

如果上帝的永恒计划，乃是围绕着谦卑和仆人的心志，以及它们所展现的道德优

22 22 A discussion of the various meanings of "salvation" will be undertaken in chapter 6.

关于“救赎”的许多不同层面的含义，会在第六章进行讨论。

23 23 Mt.18:4. 太 18:4.

越性，那么我们现在就需要认真学习这个功课，这是至关重要的。

All Christians are not servants, and only those who are will be great in the kingdom.

并不是所有的基督徒都是仆人，只有那些愿意做仆人的，在天国里才会是“大的”。

Only those sons of God who are "sons indeed" will be co-heirs with their coming king in the final destiny of man. Many who have been saved by the King are not presently living for Him.

只有那些“真正”的是神的儿子的人们，才会在人类的最终命运中与他们将来的君王一同继承产业。有许多被那位君王救赎的人，现在并不是在为他而活的。

Many who have begun lives of discipleship have not persevered. They risk forfeiture of this great future. But we are "partakers (Gk. metochoi) of Christ, [only] if we hold our confidence firmly to the end" (Heb. 3:14).

许多已经开始了门徒般生活的人，并没有坚持走下去。他们有可能失去这个伟大的未来。但是，我们却是基督的同伴，“我们若将起初确实的信心，坚持到底，就在基督里有分了(partakers, Gk. metochoi)”（来 3:14）。

However, those who are obedient and dependent servants now and who persevere in discipleship to the final hour will be among Christ's metochoi, the servant kings, in the thousand-year kingdom of the Son of Man.

然而，那些现在在有在顺服神，并且依靠神的仆人们，并且能够坚持门徒操练到最后一刻的人，将成为基督的同伴（参与者），成为仆人君王，在人子的千年的国度里。

All Christians will be in the kingdom, but tragically not all will be co-heirs there.

It is by losing our lives that they find their ultimate significance. (24) Each act of service is not only an expression of God's eternal purpose but is preparation and training for our final destiny.

所有的基督徒都会在那个国度里，但可悲的是，并不是所有的基督徒都会在那里一同继承产业的。

只有借着丧失他们的生命，人们才找到他们的最终意义所在²⁴。我们服侍的每一个行为，不只是表达出上帝那永恒的目的，而且也是在为最后的命运做准备和训练。

Yes, the final answer to the Satan's rebellion, and the ultimate meaning of human existence, is to be found in the future reign of the servant kings. But who are they, and how do we join their company? Let us begin ...

是的，对撒旦的反叛的最终回答，以及人类存在的最终意义，都可以在仆人君王的未来统治之中被找到。但是他们到底是谁呢，我们如何能够加入到他们的队伍当中？让我们开始仔细查考吧.....

24 24 Mk. 8:35. 可 8:35