

I am the First and the Last. Rev. 1 : 17

It is true, O Son of God. Thou art the First in order of Being, and last in the full completeness of thy glory.

FIRST IN RESPECT OF TIME, for Thou art the everlasting Father--Father and Creator of the ages; and when time shall be no more, Thou wilt last for ever. From everlasting to everlasting Thou art God. Thy years shall not fail.

FIRST IN RESPECT TO CREATION. Thou wast before all things; thine was an age prior to the creation of matter; all things were made by Thee: and when the heavens and earth that are now have passed away for ever; when the elements shall have melted with fervent heat; when the sun shall be burnt out and the stars wane--Thou wilt still be the last, able to bring into being new heavens and a new earth.

FIRST IN THE ORDER OF REDEMPTION. God first loved us. From before the foundation of the world, Thou wert the Lamb slain; before the foundation of the world we were chosen in Thee. First in the love that resolved to redeem; first in the mystery of thine incarnation, lowest in the depth of thy descent unto death, and in the resurrection through which Thou becamest the First-born among the dead; first to open the way within the veil, to bear our nature risen before the throne, and to inaugurate for man the life of resurrection-power.

FIRST IN RESPECT TO THE EXPERIENCE OF THINE ELECT. None is to be compared with Thee, Thou Prince of the kings of the earth. Their Alpha, their Beginning, the Day-star of their Hope, the Dawn of their Life, the Origin of all that is good and blessed in their life; whom they take to be their Ideal, their Goal, their Aim, their Omega, their End.

我是首先的，我是末後的。 啟一17

神的兒子啊，這是真實的！你是萬有的起始，你是榮耀成全的終極！

在時間上你是首先，因為你是永在的父 — 父神及諸世代的創造者；而到時間的盡頭，你仍將永遠長存。從亙古到永遠，你是神。你的年數沒有窮盡。

在創造上你是首先。你存在於萬有以先(西一15)，你的年日在萬物創造以先；萬物是你所造的。當現今的天地永遠過去，當所有物質融化在炙熱中；當太陽燃燒殆盡，星辰衰微 — 你仍是那最終者，能夠帶進新天新地。

在救贖上你是首先。神先愛我們(約壹四19)。你是從創世以來被殺的羔羊(啟十三8直譯)；在創世以前，我們就在你裡面蒙揀選(弗一4)。你首先在愛裡定意來救贖，你首先在成為肉身的奧秘裡，降至最卑微以至於死，並且在復活裡，藉著復活成為從死人中的首生者(西一18直譯)；你首先打開通往幔內的道路，帶著人性升到寶座前，並為人開啟復活大能的生命。

在蒙揀選者的經歷上你是首先。無人能與你相比，你是全地君王的元首。是他們的阿拉法，他們的元始，是他們希望的晨星，是他們生命的清晨，是他們生命裡一切美善與福分的源頭；你是他們的典範，他們的目的，他們的目標，他們的俄梅戛，他們的終結。

I will give him a white stone. Rev. 2: 17

There is every reason to suppose that this white stone is a diamond, and that it stands for the Urim and Thummim stone, which the high priest wore in his breast-plate, and which he consulted for the oracles of God. It probably darkened with the divine No, and grew lustrous with Yes.

THE BELIEVER MAY HAVE DIRECT KNOWLEDGE OF THE WILL OF GOD. You may have your white stone. If only your heart is right with God, you may know his will for your path, not only by the pillared cloud of outward circumstances, but by the inner bearing of the heart. By a quick intuition you may know what God's mind is, both when you kneel in prayer and when you are called on to act. Only the surface of the inner life must be unruffled and pure; there must be no anxious agitation, no blurring miasma of sin.

EACH REVELATION OF GOD'S WILL CARRIES WITH IT A DEEPER KNOWLEDGE OF HIMSELF. On the Urim stone were engraven the mystic characters of the divine name. On these no eye but Aaron's might rest; so, deep in our heart, these revelations of God's nature are given, which are direct and special for each loving and obedient soul. Eye hath not seen nor heart conceived what God says to his children about life and death, and Himself, and their relationship, and the glorious future.

SUCH REVELATIONS ARE IN PROPORTION TO OUR OVERCOMING LIFE, If you are perpetually yielding to sin and impurity, and being trodden down by the heel of passion, such communications from the Infinite will be rare and indistinct. To him that overcometh, not once for all, but perpetually, shall be made the revelations of God.

我... 賜他一塊白石。 啟二17

有充分的理由推測這塊白石是一顆鑽石，象徵烏陵和土明，就是大祭司佩戴在決斷的胸牌上的，也是他用來求問神的諭示的(出廿八30)。這白石也許在神禁止時變為陰暗，而在神許可時發出燦爛的光芒。

信徒可以對神的旨意有直接的認識。你可以擁有你的白石。只要你的心在神面前是對的，你可以在你所行的路上知道神的旨意，不單憑外在環境的雲柱，而是靠著你內心的感動。當你屈膝禱告時，以及受呼召採取行動時，靠著敏銳的直覺，你能夠知道神的心意是什麼。只是你內在生命必須平靜且純潔；必須沒有焦躁的攪擾，沒有罪惡的混濁瘴氣。

每一個神旨意的啟示都使人對祂有更深的認識。在烏陵石上雕刻著神名字的奧祕字母，除了亞倫，沒有人見過這些字母；同樣，神性情的啟示在我們內心深處賜下來，這些啟示是直接並特別為著每一個愛主並順服的人。神所告訴祂的兒女關於生命與死亡，關於祂自己，關於祂與他們之間的關係，還有將來的榮耀，乃是眼睛未曾看見，人心未曾想到的(林前二9)。

這樣的啟示是按照我們得勝生命的程度賜給的。如果你持續屈服於罪與污穢，並被踏在情慾的腳跟底下，從永恆那裡來的信息必定稀少且模糊不清。神的啟示賜給得勝的人，這人不是只限一次得勝，而是持續地得勝。

I will make . . . a pillar in the Temple of my God. Rev. 3: 12

All who lived on the seaboard of Asia Minor were familiar with the vast and beautiful temples, in which Oriental lavishness and Greek art combined to realize the utmost magnificence. Their ruins strew the deserted sites of former cities to this day. The Lord therefore used familiar imagery in this promise. A column hewn from its rocky bed, richly sculptured, and conveyed to the rising temple-structure!

STABILITY. "Shall go no more out." God Himself shall establish, strengthen, and settle, the soul which trusts Him, and is willing to follow at all costs where He leads. He will make such a one to be as Jachin or Boaz, the two mighty pillars which Solomon erected in the Temple court, their names signifying establishment and strength. There is no spectacle more inspiring than to behold the steadfastness of the soul that wavers and swerves not, but stands to its post, though all nature rocks.

RESPONSIBILITY. The pillar bears up some part of the structure; and it is Christ's good pleasure to call us to share with Him the weight of ministering to his Church. As you show yourself true and faithful, God will allow you to bear up the common life of his people by ministering comfort, direction, encouragement, to such as could not stand by themselves.

BEAUTY. The mediæval architects and masons took great pleasure in their designs. In many cases each pillar is sculptured as to its capital in its own fashion. There is infinite variety and beauty in the patterns. So Jesus is cutting deep into us the name of his Father and Himself, and making us bear new revelations to the world. Do not shrink from the deep cutting of his chisel.

我要叫他在我神殿中作柱子。 啟三12

所有住在小亞細亞沿海一帶的人，都熟悉那些巨大且美麗的廟宇，結合東方奢華與希臘藝術而呈現壯麗極致。那些廟宇的廢墟散落在過去城市的遺址直到如今。於是主在這應許中使用這熟悉的圖像。從岩石地層開採出來的圓柱，經過精雕細琢，運去作建造中的殿宇結構！

穩固。「必不再從那裡出去。(12節)」神必親自建立、堅固並安置那信靠祂、願意不計代價跟隨祂帶領的人。祂將使每一個這樣的人成為如同「雅斤」或「波阿斯」，就是所羅門王所豎立，在聖殿廊前的那兩根強大的柱子，這兩個名代表「建立」與「力量」(代下三17)。沒有一個奇觀能激動人心，超過觀看這人的堅定不移；他站在自己的位置上，即使所有的自然界都震動。

責任。這根柱子支撐某一部分結構體；基督也喜悅呼召我們與祂分擔服事祂教會的重任。當你顯出真誠與忠心，神就允許你支撐祂子民的共同生命，藉著安慰、引導和鼓勵，服事那些無法自己站立的人。

美麗。中世紀的建築師和石匠醉心於他們的設計。在許多工程計畫中，每一個柱子按著各自的風格被雕刻出來。在款式上千變萬化，美侖美奐。同樣，耶穌深深鏤刻天父與祂自己的名到我們裡面，使我們向著世人傳播新的啟示。請你不要從祂鑿子深刻的雕琢中退縮。

A door opened in heaven. Rev. 4 : 1

You must remember that John was in the isle of Patmos, a lone, rocky, inhospitable prison, for the Word of God and the testimony of Jesus. And yet to him, under such circumstances-separated from all the loved ones of Ephesus; debarred from the worship of the Church; condemned to the companionship of uncongenial fellow-captives--were vouchsafed these visions. For him, also, a door was opened.

We are reminded of Jacob, exiled from his father's house, who laid himself down in a desert place to sleep, and in whose dreams beheld a ladder which united earth with heaven, and at the top stood God.

Not to these only, but to many more, doors have been opened into heaven; when, so far as this world was concerned, it seemed as though their circumstances were altogether unlikely for such revelations. To prisoners and captives; to constant sufferers, bound by iron chains of pain to sick couches; to lonely pilgrims and wanderers; to women detained from the Lord's house by the demands of home; to domestic servants, missing the blessed opportunities of the sanctuary--how often has the door been opened in heaven. And what has not Nature been to some of us! How often in a country glade, the first flower of spring, a bird's warble, a gleam of light chequering the path, has been as a door opened in heaven!

There are conditions. You must know what it is to be in the Spirit; you must be pure in heart, and obedient in life; you must be willing to count all things but loss for the excellency of the knowledge of Jesus Christ. Then, when God is all in all to us, when we live, move, and have our being in his favour, to us also will the door be opened.

天上有門開了。 啟四1

你必須記住，約翰當時是在一個名叫拔摩的小島上，那是一個人跡罕至、遍滿岩石、荒涼的監獄，他為了神的道和耶穌的見證，被放逐在那裡(一9)。但在這樣的環境裡(離開在以弗所他所愛的人，受攔阻不能參加教會的崇拜，被判決與志趣不相投的俘虜作同伴)這些異象賜給了他。對他來說，也是一扇門開啟了。

這使我們想起雅各的故事，他離開父家流亡在外，在荒野中躺臥睡覺，在夢裡他看見一個連接地與天的梯子，而神就站在那梯子的頂端(創廿八10-13)。

不只對這些人，對許多其他的人來說，通到天上的門也已經敞開了；就這個世界而言，好像他們的情況完全不可能有這樣的啟示。對於囚犯和俘虜；對經常不斷受苦的人，被疼痛的鐵鍊綁在病榻上；對孤獨的天路客與流浪者；對被家庭的需要所攔阻，而不能前去教會的婦女；對失去機會在聖殿裡蒙福的家僕——天上的門多久一次打開呢？對我們中間有些人來說，大自然何嘗不是如此！多久一次在鄉村林間的空曠之地，看到春天第一朵綻放的花朵，聽到一隻鳥兒鳴叫，看見閃爍的光交錯在小徑上，彷彿天上的門打開了呢！

這是有條件的。你必須明白什麼是在聖靈裡面；你必須清心，在生命裡順服；你必須甘願將萬事當做有損的，以認識耶穌基督為至寶(腓三8)。然後，當神對我們來說是一切的一切，當我們的生活、動作、存留都討祂喜悅，天門也必向我們敞開。

In the midst of the throne stood a Lamb as it had been slain. Rev. 5 : 6

It is a marvellous combination, but how reassuring! Not the throne without the Lamb, else sinners dare not venture nigh: not the Lamb without the throne, or we might question his victory, his omnipotence to succour and save. No; but the throne with the Lamb, the Lamb and the throne, the Lamb in its very midst.

How does the Lamb come there? Surely meekness, humility, gentle submissiveness to an irresistible lot, are not the virtues that win thrones! Perhaps not in man's world, but they do in God's. In the eternal world the passive virtues are stronger than the active; sufferers wield more might than wrestlers; to yield is to overcome; to be vanquished is to conquer. It is because He was God's Lamb that He is now God's Anointed King, having seven horns for his omnipotence, seven eyes for omniscience, and seven spirits sent into all the world for omnipresence.

But see: the marks of suffering, of agony and death, of sacrifice, are stamped upon his flesh. "A Lamb as it had been slain." The redeemed ones that stand around tell the story; He purchased and cleansed them by his blood; He is worthy to fill the throne and rule for ever. He who could make Himself the supreme sacrifice and offering for the sins of the world is worthy to be the world's King. The angels corroborate their verdict. In concentric rings they stand around the throne in their massed myriads. From ten thousand times ten thousand clear voices the acclamation rings out, Thou art worthy!

Take the scroll of history, of empire, of our lives, O gentle, holy, victorious, mighty Lamb. Break the seals, and unroll it page by page. All must be well that passes beneath thy tender and mighty hand.

寶座 ... 之中，有羔羊站立，像是被殺過的。 啟五6

這是一個奇妙的結合，卻何等令人安心！不是一個沒有羔羊的寶座，否則罪人們不敢挨近；也不是沒有寶座的羔羊，否則我們也許會質疑祂的得勝、祂拯救的全能。都不是；乃是寶座上有羔羊，羔羊與寶座，羔羊在寶座當中。

羔羊是如何來到寶座那裡的呢？誠然順從、謙卑、溫柔地降服於不可抵抗的處境，不是贏得寶座的美德！這些美德在人的世界中也許無法贏得寶座，但在神的世界中確實可以贏得寶座。在永恆的世界中，消極不抵抗的美德，比積極主動的美德更堅強；受苦者比摔跤手運用更多力氣；降服就是得勝；克服情感就是戰勝。正因為祂曾是神的羔羊，如今祂是神所膏的君王，擁有七角使祂無所不能，擁有七眼使祂無所不知，七靈被差遣到全地使祂無所不在(6節)。

但請看：那些受苦的記號、死亡煎熬的記號、以及犧牲的記號，都烙在祂的身上。「像是被殺過的羔羊。」站在四圍蒙救贖的人們述說這故事：祂用祂的血買贖他們並洗淨他們；祂配得坐在寶座上永遠掌權。祂既然可以為著世人的罪，將自己當作至高的祭物獻上，就配作這世界的王。眾天使證實他們的判斷。他們以寶座為中心一圈圈地圍繞站立，為數眾多。千千萬萬嘹亮的聲音中發出歡呼說，你是配得的(5, 9, 12節)！

溫柔、聖潔、得勝、大能的羔羊啊，拿取那歷史的、國度的、我們生命的書卷吧。揭開那七印，並且一頁一頁地展開一切。在你溫柔大能的手下經過的都必平安。

Come! Rev. 6: 7

The A.V. reads, Come and see. The R.V., with the majority of Greek MSS., drops the last two words, and puts the simple word come into the lips of the four living creatures. Indeed, that word rings through the corridors of this book like a clarion. Come, Son of God! Come, according to thy plighted word! Come, for creation travails in pain together until now! Come restore thine ancient people, and bring in the golden age! Come! Take to Thyself thy great power, and reign! The time is ripe! Midnight has faded into dawn, and dawn is lightening fast to day!

The ages which are characterized by the bloodless victories of civilization and peace are incomplete without Thee; and as the white horse issues forth; men are not satisfied with the abundance of this world's goods, there is still an unsatisfied yearning which says, Come.

The ages most saturated with blood--the blood of men, shed by the hands of men, where harvests grow rank because the soil has been so richly fertilized by blood and tears--need Thee sorely; and as the red horse comes forth, sad Mother Earth, who has received so many mangled bodies to her bosom, bids Thee come.

The ages, filled with plague, pestilence, and famine, wherein beasts multiply about the homes of men, because there is no hand to keep them back, since men have perished from the earth, as the livid horses go forth, cry, Come.

And listen to the cry of thy martyrs, from beneath the altar. Is it not time to arrest the heavy hand of the persecutor, and avenge their blood ? Then come, and add to all thy other crowns, the crown of all the earth!

你來！ 啟六7

四活物都說：「你來！」這個詞真的就像尖聲小號一樣，響徹這卷書的長廊。神的兒子，來吧！照著你的誓言，來吧！因受造之物一同歎息勞苦直到如今(羅八22)，來吧！來復興你古時的子民，並帶來黃金時代！來吧！將你的權柄收歸自己，並作王掌權！時機成熟了！深夜退去，白晝將近，黎明正朝著白晝迅速地發亮！

歷代雖有不流血而勝利的文明與和平，卻因為沒有你，而顯得不完全。猶如這白馬出來；人不因這世界物質的豐富感到滿足，仍有一種不滿足的渴望。他們說，來吧。

那些被鮮血浸透的世代 — 人的血被他人的手所流，莊稼都因血與淚使土壤變得如此肥沃而生長繁茂 — 這些世代極度需要你。在這紅馬出來時，悲傷的大地接受如此多血肉模糊的屍體到她的懷裡，她吩咐你來。

這些充滿災禍、瘟疫和饑荒的世代，因那幾匹活潑的馬出來，人類大量從地上毀滅，沒有人能阻攔野獸，野獸在人的家園四圍繁殖。這些世代的人呼求你：來吧。

請聽為你殉道的人從祭壇底下發出的呼喊。現在不是阻止那殘酷迫害者的手，為他們的血伸冤的時候嗎？那麼來吧！在你眾冠冕中，加上全地的冠冕吧！

The Lamb shall guide them unto fountains of waters of life. Rev. 7:17 (R.V.)

WE do not live until we have been born again. The moment of regeneration is the first moment of life. All the years before are as though they had never been. But from the moment we receive the life of the eternal God into our being, we begin an endless progression.

THE ENTRANCE OF THAT LIFE MAKES US LAMBS IN THE FLOCK OF THE GOOD SHEPHERD. We no longer resist, or fight, or boast in things of which we should be ashamed. We become pure, sweet, gentle, lowly, and submissive. We are willing to lay down our lives for others. We follow the way of the cross without murmur or complaint. Every time we eat of that bread and drink of the cup we witness to the world our desire to absorb more and more of the lamb-like nature of the Son of God. Hence, it is said, the Lamb shall lead, shall shepherd, shall tend us as his flock.

THE LIFE WHICH GOD HAS IMPLANTED YEARNS FOR SATISFACTION. As a parched flock desires the crystal streams that purl over the pebbles, so the flock of God in this life and the next cry out for God, for the living God. Nothing will satisfy God's lambs and sheep but God Himself. And this is satisfied in Jesus. In Him the eternal God comes near to us; we follow Him without fear.

AND IN THAT LIFE THERE IS ETERNAL PROGRESSION. Jesus leads us from one fountain to another, from one well to the next; always deeper into the heart of heaven, always further towards the very centre of all things, which is God. We shall always be satisfied; but our capacity will constantly enlarge, and it will become necessary to give us fuller manifestations, according to his own promise (John 17: 26, R.V.).

羔羊必 ... 領他們到生命水的泉源。 啟七17

我們重生之前，並不真正活著。重生的那一刻是生命的第一刻。以前所有的年日彷彿從未存在。然而從我們接受永恆之神的生命進入我們裡面的那一刻起，我們就開始了一個無止盡的進程。

那生命進來，就使我們成為好牧人羊群中的小羊。我們不再抵抗、不再爭鬥、不再以羞恥的事為誇口。我們變得單純、可愛、溫柔、謙卑及順服。我們願為他人捨命。我們毫無怨言地跟隨十字架的道路。每當我們吃主的餅、喝主的杯，我們向世人見證，我們渴望越來越多吸取神兒子羔羊般的性情。因此，經上說，羔羊必把我們當作祂的羊群來帶領、牧養、照顧(賽四十11)。

神所植入的生命渴慕滿足。正如乾渴的羊群切慕那潺潺流過鵝卵石的清澈溪流，神的羊群在今生和來生向永生神呼籲。除了神自己，沒有什麼能夠滿足神的羊。這生命在耶穌裡得滿足。永恆的神在耶穌裡靠近我們；我們跟隨祂沒有懼怕。

在那生命裡有永恆的進程。耶穌帶領我們從一個泉源到另一個泉源，從一口水井到下一口水井；總是更深入天上的心，向萬有的中心更進入，那中心就是神。我們必時常得滿足；然而我們的度量會一直擴大，這需要是照著祂自己的應許，給我們更豐滿的顯現(約十七26)。

That He should add it unto the prayers of all saints. Rev. 8: 3

Each series of seven, whether of the candle sticks, the seals, the trumpets, or the vials, is introduced by some appropriate and suggestive appearance of Christ. Here, for instance, the seven trumpets are restrained until this inspiring vision of the Redeemer is delineated as an imperishable fresco on the wall of Scripture.

It is not startling that He assumes here the appearance of an angel. This was his frequent guise in the ages which preceded his incarnation. And as to the priestly function here ascribed to Him, they are his habitual practice and wont throughout the present dispensation. He appears in the presence of God on our behalf. He has gone within the veil to make intercession for us. Such a Priest becomes us who is a minister of the sanctuary, and of the true tabernacle which the Lord has pitched, and not man. And since it is necessary that, as High Priest, He should have somewhat to offer, there is given to Him the praises, prayers, and gifts of the saints, that He should mingle them with the much incense of his own merit, and present them at the golden altar which is before the throne. Whenever we approach God in the name of Jesus we are really appealing to Him on the ground of that presentation, of that much incense, and the prevalence of that intercession.

Our prayers appear at times too utterly unworthy to bring to God. How can we dare to believe that they can be acceptable to the Holy God! Granted! It is all true. But never forget the much incense which is added to each petition; and remember that Christ gave Himself unto God, and is perpetually giving Himself, for us, an offering and a sacrifice, for an odour of a sweet smell.

香... 要和眾聖徒的祈禱一同獻... 上。 啟八3

每一組「七」，無論是七個燈台、七印、七號、或七碗，都由某種適當、帶有暗示的基督顯現引出來。譬如在這裡，七枝號沒有吹響，直等到救贖主在這鼓舞人心的異象出現，祂被描繪成聖經之牆上永不磨滅的壁畫。

祂在這裡取了天使的容貌，並不令人驚訝。在祂成為肉身以前的世代，這是祂經常採取的外表。論到那屬於祂的祭司職分，乃是祂在整個現今時代[教會時代]例行的工作和習慣。祂在神面前代表我們。祂已進入幔內為我們代求。這樣的一位祭司對我們是合宜的，祂是聖所的執事，也是那真帳幕的執事；這帳幕是主所支的，不是人所支的。作為大祭司，祂必須有所獻的(來八2-3)，於是有眾聖徒的讚美、禱告、以及禮物賜給祂，祂將這些與祂自己功績的香，調和在一起，獻在寶座前的金壇上。每當我們奉耶穌的名來到神面前，我們向祂祈求，確實是根據祂的奉獻——那許多的香以及那代求的功效(約十七章)。

我們的禱告有時好像全然不配帶到神面前。我們怎敢相信我們的禱告能夠被聖潔的神接受！得蒙應允！這全然是真實的。但你永遠不要忘記，在每一個懇求中所加上的許多香；要記得基督將祂自己獻給神，並為我們永遠不斷地將祂自己當作祭物與犧牲獻上，成為那馨香之氣。

Only such men as have not the seal of God on their foreheads. Rev. 9:4 (R.V.)

THIS reference carries us back to chap. 7, with its sublime description of the angel ascending from the sunrise, having the seal of the living God. He had cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea (7: 2).

The seal of God! Whatever that means in this pictorial or hieroglyphic book, we know what it means throughout the Epistles. The sealed have no doubt about their personal acceptance with God. They have set their seal to God, and He to them. They realize that they belong to Him in bonds of ownership which neither life nor death can dissolve. They bear upon their lives the impression of his image and superscription. They go to and fro about the world under the protecting escort of his high angels, who are commissioned to bring them safely to their Father's home. They have been anointed as kings and priests.

What a remarkable inference may be derived from the prohibition of the previous chapter, and the immunity accorded to the sealed ones in this! If the hordes of horsemen are withheld from touching the servants of God, whom the Angel sealed, we may infer, when no such caution is uttered about our lives, and no such immunity secured, that God has allowed pain, and sorrow, and death to hurt us for some sufficient reason--one which we shall be able to appreciate when we stand in his light. If He who has power to withhold the power of the adversary does not withhold it, the assaults which make our frail craft tremble from stem to stern must be his appointment and choice for us, and we must dare to look up into his face, and say, It is the Lord, let Him do what seemeth Him good.

惟獨... 額上沒有神印記的人。 啟九4

提到這處經文，就把我們帶回到第七章，在那裡有壯觀的描述「天使從日出之地上來，拿著永生神的印。他就向那得著權柄能傷害地和海的四位天使，大聲喊著說。(七2)」

神的印！無論它在這卷充滿圖畫和祕密文字的書中是什麼意思，我們知道它在使徒書信裡的意思。受印的人無疑是指他們個人接受神(弗一13)。他們向神蓋印保證，神也向他們蓋印保證。他們明白自己屬於祂，這個歸屬的約束是無論生死都不能解除的。他們在自己的生命銘刻著祂圖像與銘文。他們在地上來去，都蒙祂眾高等天使的護衛，這些天使也受命要將他們，安全地帶回他們天父的家中。這些人已經受膏作王與祭司。

由第七章裡的禁令，和這裡受印者得免受傷害，可以得到一個引人注目的結論！如果大隊的馬兵被禁止傷害神的眾僕人，就是被那天使印上印的，我們可以推斷說，當沒有這樣關乎我們生命的警告發出，也沒有不受傷害的保證時，神因著某種充分的理由，允許痛苦、憂愁和死亡傷害我們 — 當我們站在祂的光中，我們必能因著這個理由感激祂。如果祂有權柄攔阻仇敵的勢力，卻沒有攔阻，那麼這些攻擊，使我們脆弱的小船從頭到尾搖晃，一定是祂為我們的命定與選擇。我們必須勇敢仰望祂的面，說，「這是出於耶和華，願祂憑自己的意旨而行。(撒上三18)」

Time no longer. Rev. 10: 6

Time is but an incident in the procession of eternity: a wreath of cloud on its expanse; a throb of its pendulum; a drop in its multitudinous ocean. There was a moment when it began ; there shall be another of its pause and cessation.

But we may look for this expiration of the Time Ages without alarm. We have already received the germ of the eternal life, which existed before time began, and will last when it has fulfilled its course. "The witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life." We are the children of eternity; our eternal life dates from the moment of our regeneration; we know not how it befell, but we awoke in the time sphere to discover that we were objects of an eternal love, and that we are destined to a life which will outlast the universe of matter. From everlasting to everlasting Thou art God; and Thou hast made us partakers of thy divine nature, who art, and wast, and art to come!

The margin suggests another rendering, that there should be no longer delay for the finishing of the mystery of God. From times eternal God has been elaborating his secret purpose, which surely must include the overruling of evil for good; the vindication of his permission of evil; and the final restitution of all things. For long that mystery has remained unfinished. God has not told his deep design. To many questionings He has given no reply. But the moment is at hand when the mystery of God will be finished, and the draping veil will be removed. Then, beloved, but not before, you will understand. Then you shall see the end from the beginning; and in God's light, see light.

不再有時日了(或作:不再耽延了)。 啟十6

時間僅僅是永恆進程裡的小事件；天空中的一朵小雲；鐘擺的一次擺動；滄海中的一滴水。時間有開始的一刻，也必有停止的一刻。

但我們可以不必戰戰兢兢等候「時間」消逝。我們已經領受了永生的種子，這種子在時間開始之前就已存在，並在時間的過程完結後還要持續。「這見證就是神賜給我們永生，這永生是在祂兒子裡面。人有了神的兒子就有生命。(約壹五12-13)」我們是「永恆」的兒女；我們的永生追溯到我們得重生的那一刻；我們不知這怎麼發生，但我們在時間的範圍裡甦醒，發現我們是一個永恆之愛的對象，我們命定要得一個比物質的宇宙更持久的生命。從亙古直到永遠，你是神(詩九十2)。並且你使我們有分你的神聖性情(彼後一4)。你是昔在、今在、以後永在的神(啟一4)！

經文的小字提示了另一種翻譯，就是神奧祕的完成「不再耽延」。從有時間以來，永恆的神一直在苦心經營祂奧祕的旨意，這其中必定包含為了良善推翻邪惡；為祂容許罪惡存在辯護；以及最後復興萬物。很長的時間過去了，那奧祕仍未完成。神還沒有告訴我們祂深奧的計畫。祂對我們許多的問題尚未給予答覆。但神奧祕得完成的時刻已經不遠了，覆蓋的幔子要被挪去。親愛的，那時而不是以前，你要明白。你將從起初看到終結；在神的光中，必得見光(詩卅六9)。

There was seen in his Temple the Ark of his Covenant. Rev. 11 : 19 (R.V.)

We are constantly encountering evidences that the Bible is one. Its writers are as various in their styles and characteristics as their respective ages; but they keep striking the same notes, and making allusion to the same objects. We have not heard of the Ark for centuries. Now we suddenly meet with it in a description of the coronation of the Son of Man. He has taken his great power and reigned. The kingdoms of the world have become his. The portals of the temple of God have been thrown open, and within is seen the Ark of the Covenant.

GOD WILL NEVER FORGET HIS COVENANT. When once He has pledged Himself to a nation or an individual, to Abraham or Israel, or to Christ and his seed, He will infallibly stand to it. All traces of his faithfulness may elude the eye of the earthly watchers, obliterated by the storms of sorrow that sweep the world; the very emblems of the covenant may have passed from human custody; and the time may be long--but at the destined hour the parted veil will reveal the Ark of the Covenant, as though to show that the victory of Christ was the fulfilment of that ancient pledge.

THE COVENANT, WHICH MEANS BLESSING TO GOD'S CHILDREN, IS FRAUGHT WITH TERROR TO HIS ENEMIES. "There followed lightnings, and voices, and thunders, and an earthquake, and great hail." It was so of old, when the ark brought deliverance to Israel, but disaster to Philistia. The savour of life and of death; the pillar of cloud which was light, and midnight darkness; the "Come, ye blessed," and "Depart, ye cursed"--these alternatives are presented to us all.

在祂殿中現出祂的約櫃。 啟十一19

我們不斷地遇見證據，證明聖經是一致的。聖經各書卷的作者因著各自的時代不同，他們的風格特色也不同；然而他們卻不斷地發出同樣的音調，引述同樣的物件。我們已經好幾百年沒有聽見約櫃了。現今在「人子」的加冕典禮中，突然遇見約櫃。祂已執掌大權作王了(17節)。世上的國成了祂的國(15節)。神殿的門打開了，在裡頭出現「約櫃」。

神永遠不忘記祂的約。祂曾向一國或向一個人起誓，向亞伯拉罕或向以色列起誓，或向基督和祂的後裔起誓，祂就絕對準確遵守誓言。祂信實的所有跡象可以躲過世人觀察的眼目，因為被橫掃世界的陣陣悲傷所湮沒；「約」的真正標記可以從人的看守中消失，時間可能長久 — 然而在所定的時候，裂開的幔子將顯露約櫃，好像是要顯示基督的勝利就是古時誓言的實現。

這約，對神的兒女是祝福，卻使祂的仇敵充滿懼怕。「隨後有閃電、聲音、雷轟、地震、大雹。(19節)」在古時也是如此，當約櫃帶給以色列拯救時，卻帶給非利士人災難(撒上五章)。生命的香氣，也是死亡的香氣(林後二16)；光明的雲柱，也是午夜的黑暗(出十四20)；「來啊，你們這蒙神賜福的人」和「去吧，你們這被咒詛的人。(太廿五34, 41)」 — 這些選擇就擺在我們所有人面前。

They overcame him because of the blood of the Lamb. Rev. 12: 11

The overcoming and casting-out of Satan is the theme of the Book. First he overcomes; then he is overcome. Overcome first by Christ; and secondly by those who belong to Christ. Cast out from Heaven to the heavenly places or the air, of which as prince he wields the power. Cast out from there into the earth. Cast out thence into the bottomless pit. Cast out thence into the lake of fire. Such are the stages of the overthrow of the adversary of God and man.

Though Satan has no access to the presence of God now that the risen Saviour has entered there by virtue of his own blood, yet he may accuse us to our own conscience:

*I hear the accuser roar
Of ills that I have done:
I know them well, and thousands more;
Jehovah findeth none.*

How are such accusations to be met ? By the blood of the Lamb, and by the word of our testimony. There is no force so potent as the witness of the saints for truth, purity, and spirituality. Oh that there were more of this, by life and lip! Oh that there were more unswerving loyalty to the King, who before Pontius Pilate witnessed a good confession!

For when this is so Satan gives back. The darkness cannot withstand the light. Victory is assured to those who love not their life unto the death, in their steadfast obedience to the truth. Then the fruit of the tree of life, immunity from the second death, the hidden manna, the white stone, the morning star, the confession before the angels of God, and the pillar in the temple of Eternity!

弟兄勝過他，是因羔羊的血。 啟十二11

這卷書的主題是戰勝撒但並摔下他。最初撒但勝利，然後被打敗。撒但首先被基督打敗，接著被屬基督的打敗。撒但從天上被摔到空中，他就在空中作王掌權。撒但又從空中被摔到地上。再從地上被摔到無底坑。再從那裡被扔到火湖裡。這就是「神與人」的對頭，被打倒的各個階段。

由於復活的救主已經藉著祂寶血的功效進到神面前，撒但就不能進到那裡，然而他還可以向我們的良心控告：

我聽見控告人的大聲咆哮，
控告我所做的惡行；
我很清楚這些惡行以及更多成千的邪惡；
耶和華卻一件也找不著。

這樣的控告如何被處理呢？乃是藉著羔羊的血並我們所見證的道(11節)。沒有什麼力量比聖徒為真理、純潔、靈性作見證更有能力。但願還有更多這樣的見證，是用生命與嘴唇來作見證！但願還有更多人堅定不移效忠這位君王，祂曾在本丟彼拉多面前作過美好的見證！（約十八33-37，提前六13）。

當這種事發生時，撒但就退後。黑暗抵擋不住光明。勝利確實屬於那些雖至於死也不愛惜性命的人，他們堅定不移的順從真理。然後就是生命樹的果子、免去第二次死的害、隱藏的嗎哪、白石、晨星、在神的使者面前被承認、在永恆神的殿中作柱子！（二7, 11, 17, 28, 三5, 12）。

That no man should be able to buy or to sell, save he that hath the mark. Rev. 13: 17

From many hints dropped from time to time by business men it would seem as though the time described in these words is already being inaugurated. Christian men are finding it increasingly difficult to carry on their businesses without adopting a lower standard than that of the sanctuary. Tradespeople are strongly tempted to adopt two prices, adulterate, or sell beneath their samples. Workmen are hardly put to it when association with their fellows threatens to involve them in movements from which in their secret souls they revolt. How much business is done over the glass of wine or in the public-house !

Under these circumstances, Christians must resolve:

FIRST, THAT THEY WILL NOT TRIFLE WITH THEIR CONSCIENCE, BUT WILL DARE IN ALL RESPECTS TO OBEY THE LAW OF CHRIST. For everyone there is an inevitable choice to be made and maintained, whether a clear conscience or a fortune is to hold the first place in their business career. At many a subsequent crisis the decision may be tested; but the peril of reversing it will become always less.

SECOND, MEN MUST BE CONTENT TO BEAR POVERTY AS PART OF THE CROSS OF CHRIST. We admire and canonize the martyrs, but are strangely unwilling to face the disgrace of poverty, the dens and caves of the earth, which they endured for principle. Our religion will cost us something, or we may fairly question its vitality and worth. What a man will not suffer for he does not value.

THIRD, CHRISTIAN PEOPLE SHOULD TEACH THEIR CHILDREN THE NOBILITY OF FRUGALITY, SIMPLICITY, AND CONTENTMENT. There would be fewer hearts broken by prodigals if we lived as though Christian life did not consist in our possessions, but in God.

除了那受印記 ... 的，都不得作買賣。 啟十三17

偶爾從商人隨口說出的許多暗示裡，似乎顯示這些話語所描述的時代正在開始。基督徒發覺越來越難經營事業，除非接受比聖所更低的標準。作生意的人受到強烈的試探，去接受兩種價格、攙加雜物、販售低於樣品的商品。工人極其為難，當他們與同事來往，就受威脅要捲入社會運動裡，而這些運動是他們內心所厭惡的。何等多的生意是透過喝酒或在酒館裡達成的！

在這些情況之下，基督徒必須作決定：

第一、不要輕忽自己的良心，而要勇敢地在各方面順從基督的法則。每一個人都不可避免要作選擇並持守一個清潔的良心，還是財富為職業生涯的第一優先。在許多隨後而來的危機裡，這持守清潔良心的抉擇可能受到考驗；但是，轉換這個選擇的危險性總是小一點。

第二、人都必須甘心忍受貧窮，以此為基督十字架的一部分。我們欽佩殉道者，將他們封為聖，然而卻奇怪的不願意面對貧窮的羞辱，不願面對山洞、地窖，這些是殉道者為了原則所忍受的。我們的信仰使我們付出某些代價，或者我們可以光明正大的質問信仰的重要性和其價值。一個人必不會為他所認為沒有價值的事受苦。

第三、基督徒應當教導自己的兒女節儉、樸素、和知足的高貴。假如我們生活都表現基督徒的生命不在於我們所擁有的財物，而在於神，那麼就更少人因揮霍浪費的人而心碎。

The firstfruits unto God and unto the Lamb. Rev. 14: 4

What a word is here! The apostle points to the radiant throng, grouped around Christ as his bodyguard of personal attendants. We had just beheld in the previous chapter the mighty legions mustering under the prince of darkness, and which furnish a strange contrast to this galaxy of strength and beauty. And as we wonder and admire, we are told that they are but as the firstfruit sheaf of the mighty harvest to be reaped from the earth.

By examining the firstfruit sheaf, we are able to tell the nature and quality of all the other sheaves that stand in the harvest-field under the golden autumn light. It is by studying the characteristics of these happy and holy spirits that we may learn what we shall be, and what the whole body of the elect shall be one day. Let us consider their number, their character, and their occupation.

THEIR NUMBER. "With Him, a hundred and forty-four thousand." But if this vast multitude is only a sheaf, what will not the entire harvest be but a multitude which none shall be able to compute?

THEIR CHARACTER. Stamped indelibly with the name of God and of the Lamb; singing a new song, which only redeemed hearts can learn and redeemed lips utter; virgin souls, clad in stainless purity, with no lie in their mouths, and no blemish in their lives; purchased from among men to follow the Lamb. Such are they before the throne.

THEIR OCCUPATION. Adoration: they sing a new song. Loyal obedience and companionship: they follow the Lamb whithersoever He goeth. They cannot claim aught to themselves. Their whole story is told in the announcement that they were purchased--purchased by the blood of the Lamb they love.

作初熟的果子歸與神和羔羊。 啟十四4

這是多麼好的一句話！使徒約翰指著這一大群容光煥發的群眾，他們在基督的四圍作侍候祂的貼身隨從。在第十三章裡我們才看到有大群的人集結在黑暗之君的權下，那個情景提供一個奇特的對比，襯托出羔羊身旁這群人的力量與美麗。當我們驚奇讚歎時，得知他們是地上大收成中的初熟禾捆。

藉著檢驗初熟的禾捆，我們能夠知道所有其餘秋天金色陽光下，立在田裡收成的禾捆的品質。藉著研究這群喜樂聖潔之人的特徵，我們就可以曉得我們將如何，以及全體蒙揀選的人將來將如何。讓我們思想他們的數目，他們的特質，和他們的工作。

他們的數目。「同祂，有十四萬四千人。(1節)」若是這麼大群的人只是一捆，那麼全部的收成，不就是無人能計數的群眾嗎？

他們的特質。不能磨滅地印上神和羔羊的名字；唱著新歌，只有被買贖的人才能學的歌；童身，穿上潔白沒有玷污的衣服，口中沒有謊言，生命中沒有瑕疵；從人間買來跟隨羔羊。這就是在寶座前的初熟果子的特質。

他們的工作。**尊崇：**他們唱新歌(3節)。**忠心跟隨並陪伴：**羔羊無論往哪裡去，他們都跟隨祂(4節)。他們不為自己要求任何事物。他們全部的故事就是宣告他們是被買來的，是用他們所愛的羔羊的血買來的。

Righteous and true are thy ways, Thou King of the ages. Rev. 15:3 (R.V.)

This is the scene of the deliverance from Pharaoh on the shores of the Red Sea, translated into the imagery and language of eternity. The hosts of God shall emerge ere long from their long oppressions; by suffering they shall conquer; they shall come off victorious from the beast, and from his image, and from the number of his name. Behind them shall be spread out the sea of time, so calm and still, so hushed from all its tumult and storm, that it shall seem to be like sheets of glass; and as the morning of eternity breaks, it shall be drenched with fire. Fire here is probably an emblem of the holiness and the judgments of God.

Israel broke into rapturous thanksgiving, as the people saw their enemies dead upon the shore. "Sing unto the Lord, for He hath triumphed gloriously!" But those triumphant notes, though chanted by an entire nation, shall be as a whisper compared with that song which shall break in thunder from the saints of all the ages. Those who were brought up under the dispensation of Moses, and the followers of the Lamb in the present dispensation, together with all holy souls who have overcome, shall constitute one vast choir.

But search the song of Moses as you will, you will fail to find one note that equals this in sublimity. Here are the saints of God, trained in distinguishing the niceties of righteous and holy government and behaviour, enabled from their vantage-ground in eternity to survey the entire history of the divine dealings, adoring Him as King of the Ages, and acknowledging that all his ways had been righteous and true. What a confession! What an acknowledgment!

萬世之王啊，你的道途義哉！誠哉！ 啟十五3

這是在紅海的岸上得救脫離法老的場景，轉換成永恆形象的描述。神的大軍不久將擺脫長期的壓制；他們藉著受苦得勝；他們將勝過獸、獸的像、並獸名的數字。他們背後乃是很長時間寂靜，沒有吵雜風暴，像玻璃平板；當永恆破曉時，就要浸在火中。火在這裡可能是神聖潔審判的記號。

當以色列百姓看見仇敵死在岸邊，他們頓時欣喜若狂地感恩。「要向耶和華歌唱，因祂大大戰勝！（出十五1）」雖然這首凱歌是以色列整個民族唱的，然而比起歷代所有聖徒發出的如雷歌聲，就像是低吟而已。在摩西的時代被拯救的人，和現今時代跟隨羔羊的人，加上所有得勝的聖徒，將構成一個龐大的合唱團。

雖然你盡所願地搜尋摩西的歌（出十五1-18），你不會找到一個音調像這首歌那樣壯麗。在這裡神的眾聖徒訓練有素，可以分辨公義與聖潔和作為的微妙的差異，能夠從他們在永恆裡的優勢，檢查神作為的全部歷程，尊崇祂為萬世之王，並承認祂一切道路都公義且真實。這是何等的告白！何等的確認！

Behold, I come as a thief. Blessed is he that watcheth. Rev. 16: 15

The Second Advent will come on men generally suddenly and unexpectedly. When they say, Peace and safety, then sudden destruction shall overtake them, as travail a woman with child, and they shall not escape. With the rapidity of the lightning flash; with the suddenness of a flood or avalanche; with the surprise of the midnight robber--Christ will come. When men are asleep, when every bolt and fastening refuses admittance, when the streets are still and hushed, behold the Judge will stand before the door.

As Lightfoot, quoted by Dr. Macduff, suggests, the allusion may be to a Jewish custom in the service of the temple. Twenty-four wards or companies were appointed night by night to guard the various entrances to the sacred courts. One individual was appointed as captain or marshal over the others, called the "Man of the Mountain of the House of God." His duty was to go round the various gates during the night to see that his subordinates were faithful to their charge. Preceded as he was by men bearing torches, it was expected that each wakeful sentinel should hail his appearance with the password, "Thou Man of the Mountains of the House, peace be unto thee!" If through unwatchfulness and slumber this were neglected, the offender was beaten with the staff of office, his garments were burnt, and he was branded with shame.

It was in contrast with these slumbering Levites that Jesus pronounces a blessing on his own people who watch and keep their garments, and are saved from the reproach of spiritual nakedness. Let us, therefore, wait for the promise of his coming, looking for and hasting unto the coming of the day of God.

看啊，我來像賊一樣，那儆醒 ... 的有福了。 啟十六15

對於一般人來說，耶穌再來是突然且意想不到的。人說平安穩妥的時候，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(帖前五3)。基督降臨如閃電之急速；如洪水、雪崩之突然；如半夜盜賊之意外。當人睡覺，門戶緊閉，防人闖入，街上寂靜時，看啊審判的主站在門口了。

正如麥克道富博士引用萊特富特 [Joseph B. Lightfoot, 1828-1889, 十九世紀英國最重要的新約聖經學者。] 所提示的，啟示錄十六章15節可能指猶太人在聖殿事奉中的慣例，二十四班守衛被指派每個夜晚看守聖殿院宇各個入口。一個作隊長，指揮其他的人，他叫作「神殿之山的守衛」。他的職責就是在夜裡巡視他的下屬，是否忠於所託付的職務。在他前頭有人拿著火把，期待著每一個儆醒的守衛用口令迎接他的出現，說：「神殿之山的守衛，願你平安！」如果因為打盹不儆醒，而沒有用口令向他致敬，就用杖責打這犯規的人，並且把他的衣服焚燒，使他因此蒙羞。

對照這些打盹的利未人，耶穌向祂自己的子民宣告說，那儆醒、看守自己衣服、免受屬靈赤身之責備的人有福了(15節)。因此，但願我們等候祂來臨的應許，等候並催促神的日子來到(彼後三12直譯)。

Drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Rev. 17: 6

Pagan and papal Rome have had to contend with an unbroken line of the witnesses of Jesus. In the words of an exiled Huguenot, "Since the birth of anti-Christianity, there have not been wanting those who have cried against its errors and idolatries." They have been called by various names--Paulicians, Waldenses, Albigenses, Wycliffites, Lollards, Lutherans, Zwinglians, Pietists, and Schismatics; but God never left Himself without witness. They might all have adopted the symbol and motto of one of them, "A lighted candle in a candlestick," with the words, "The light shineth in darkness."

But how terribly has the vision of the text been verified! Think of the persecutions under the Emperors, when the entire empire was filled with fire and sword. Take the single instance of the Empress Theodora, who slaughtered and drowned one hundred thousand of these Paulician Christians. During the thirteenth, fourteenth, and fifteenth centuries, Romanism, then in the plenitude of its power, gathered itself for a great, determined, and persistent effort to crush out all that opposed its supremacy, and to clear Christendom of heresy. And wherever any revival of true religion took place, or any confessors of Christ could be found, they were hunted, if possible, to death.

We have not yet resisted unto blood, in the strife against the sin and evil of our time. It is not that the world or the professing Church loves us better, but, probably, we are deficient in the spirit that lived in the martyr's breast. O Spirit of the living God, kindle that flame of love again which shall make us willing to suffer the loss of all, even of life, for the sake of Jesus!

喝醉了聖徒的血，和為耶穌作見證之人的血。 啟十七6

異教的羅馬[啟示錄十八章的巴比倫]和天主教的羅馬[啟示錄十七章的巴比倫]一直不斷地與耶穌的見證人爭鬥。一位的胡格諾派[16世紀法國新教加爾文派，屢受禁制逼迫。]流亡的人說「自從『反對基督信仰』出現以來，就不曾缺少人反對這運動的錯誤和拜偶像。」這些反對者被冠以各種不同的名稱——保羅派[在亞美尼亞]、瓦勒度派[在義大利西北部]、阿爾比根派[在法國南部]、威克里夫派[在英格蘭]、羅拉德派[在英國]、路德派[在德國]、慈運理派[在瑞士]、敬虔派[在德國]、以及分裂者[另一教皇在君士坦丁堡]；然而神從來不缺見證人，他們都會接受這個標誌「一盞點亮的燈」，其上寫著「光照在黑暗裡」(約一5)。

這經文(十七6)的異象得到何等可怕的證明！想想許多羅馬帝王施行的逼迫，當時整個帝國充滿了火和刀劍。就拿王后西朵拉為例，她屠殺溺死十萬名保羅派的基督徒。在十三、十四、十五世紀，羅馬天主教的政權在全盛時期，盡其堅定的大力，不斷壓迫所有敵擋其霸權的人，為要掃除異端[指不同教派]。無論何處有真信仰再興起，或任何公開承認相信基督的人被發現，他們就可能被迫害至死。

現今我們與罪惡相爭，還沒有敵擋到流血的地步(來十二4)。並非這世界或所謂的教會更愛我們，而是我們心中可能還缺乏殉道者的靈。永生神的靈啊，求你再次挑旺愛火，使我們願意為耶穌的緣故，喪失一切，甚至自己的生命！

Come forth, My people, out of her. Rev. 18:4 (R.V.)

We cannot be surprised to find that God has people in the midst of Babylon. Probably in the most corrupt days there has always been a remnant of seven thousand who have not bowed the knee or kissed the hand to Baal. It is the presence of true, though benighted, piety which has perpetuated the existence of organizations which are an offence and a stumbling-block. But their presence in such company cannot be tolerated.

It is often argued that we should stay in the midst of churches and bodies whose sins and follies we deplore, in the hope of saving them for God and man. And such reasoning has a good deal of force in the first stages of declension. A strong protest may arrest error. A vigorous policy may stop the gangrene. But as time advances, and the whole body becomes infected and diseased; when the protests have been disregarded, and the arguments trampled underfoot; when the majority have clearly taken up their position against the truth; when her sins have reached up to heaven, and the plagues are about to befall--there is need for another policy; we have no alternative but to come out and be separate, and not touch unclean thing. "Let us, therefore, go forth unto Him without the camp, bearing his reproach."

The place from which we can exert the strongest influence for good is not from within, but from without. Lot lost all influence of his life in Sodom; but Abraham, from the heights of Mamre, was able to exert a mighty influence on its history. Obadiah might hide the prophets of God by fifties in a cave; but Elijah, from the Mount of Carmel, was able to exterminate the priests of Baal, and call back again the people's hearts to God.

我的民哪，你們要從那城出來。 啟十八4

我們不會因發現神有子民在巴比倫城裡而感到驚奇。也許在最敗壞的時期，總是還有七千人的餘數，他們未曾向巴力屈膝，未曾與巴力親嘴(王上十九18)。這些人雖然蒙昧無知，卻是真正的虔誠，因著他們的存在，使這個犯罪、絆人腳的體制，得以苟延殘存許久。然而他們留在這樣的團體是不被寬容的。

常有人爭辯說，在教會群體當中有我們強烈譴責的罪惡、愚昧，我們應該留在裡頭希望為神和人的緣故拯救他們。這種推理在墮落的初期非常有力。強烈抗議可能制止錯誤。強力的對策可能阻止墮落。然而時日推進，全體就被感染而發病；當抗議不被理會，爭辯被踹在腳下；當大多數人站起來反對真理時；當這團體的罪惡達到天上，而災殃就快要降臨 — 這時就需要另一個對策；我們別無選擇，只有離開並且分別，不沾染污穢的事。「這樣，你們也當出到營外就了祂去，忍受祂所受的凌辱。(來十三13)」

我們能發揮強烈永久影響力的地方不是在團體裡面，而是在團體外面。羅得在所多瑪城裡失去他生命所有的影響力；而亞伯拉罕從幔利的高原，能夠發出力量影響所多瑪的歷史(創十八16-十九29)。俄巴底雖然可以隱藏許多先知每五十人在一個洞裡；然而卻是以利亞在迦密山除滅巴力的祭司，將百姓的心再次喚回到神面前(王上十八1-40)。

Blessed are they which are bidden to the marriage supper of the Lamb. Rev. 19:9 (R.V.)

At the epoch described in the text we behold the Church of Christ unveiled and visible to heaven and earth. She has laid aside her weeds of sorrow, her ashen garments, her evidences of persecution and rejection, and stands forth a monument of grace, the masterpiece of Christ, the joy of the Bridegroom's heart. There will be no churches then, but one Church, which will contain within her borders the believing ones of all the churches.

The marriage supper, it has been truly said, is the arrival of that epoch which the redeemed of every age have anticipated. It has been the longed-for day of patriarchs, the glowing prediction of prophets, the burden of songs, the hope of the Church, the era for which creation groans and the sons of God pray.

But there must be a present character to fit us for this future felicity. Who are they that are thus called to the marriage supper? They are of every kindred, nation, people, and tongue, who have accepted the promises and invitations of the everlasting Gospel, and have washed their robes and made them white in the blood of the Lamb. Let us now pass on that invitation ; let him that heareth say Come. Let us go forth into the highways and hedges and compel men to come in, that God's feast may be furnished with guests. Let us not be content with the first refusal, or the second; but with eager persistency press on men the urgency of these closing hours of opportunity, remembering that, when once the Master of the house has risen up and shut to the door, it will be hopeless and impossible to secure an entrance. "Now is the accepted time; now is the day of salvation."

凡被請赴羔羊之婚筵的有福了。 啟十九9

在這句經文所描述的時代，我們看見基督的教會揭開面紗向天地顯明。她拋開悲傷的喪服，拋開灰色的外衣，拋開受逼迫被拒絕的痕跡，站出來作恩典的模範，作基督的傑作，作新郎心中的喜樂。那時不再有許多教會，而是只有一個教會，包括所有教會的信徒。

確實地說，婚筵就是歷代被贖之人所期盼重大時刻的來臨。這是列祖所渴望的日子，是眾先知熱烈預言的，是詩歌的主題，是教會的盼望，是受造之物歎息等候的時期(羅八22)，是神的眾子所祈求的日子。

然而我們現在該有一種特質，使我們配得上將來的喜慶。被請赴婚筵的人是誰呢？他們乃是來自各族、各國、各民、各方，接受永遠福音的應許和邀請，並在羔羊寶血裡洗淨衣袍，使衣袍潔白的。但願我們將這邀請傳遞出去；但願所有聽見的都說：「來」。讓我們出去到大路上、籬笆旁，勉強人進來，使神的筵席充滿賓客(路十四23)。讓我們不停止於一次、兩次被拒絕；而是帶著急切的堅持，催促人注意機會即將結束的緊迫；要記住，一旦家主起來把門關上，就不再有指望能進去(太廿四11-12)。「現在正是悅納的時候；現在正是拯救的日子。(林後六2)」

A great white throne. Rev. 20:11

GREAT, because of the great causes that will be decided there; the great destinies that will impinge; the great God who will sit there; the great eternity which will be decided for good or bad.

WHITE, because of its immaculate purity. Sir Walter Raleigh, involved in a network of malice, and unjustly condemned to die, turned from the earthly court in which he had suffered vile insult and cruel wrong to the thought of heaven's unimpeachable truth. Whilst being ferried from Westminster to his dark cell in the Tower, which we visit with hushed footsteps and bated breath, he wrote by lamplight of

*Heaven's bribeless hall,
Where no corrupted voices brawl,
No conscience molten into gold,
No forged accuser bought or sold,
No cause deferred, no vain spent journey--
For Christ is there, the King's Attorney.*

A THRONE, because a King will sit there, the Son of Man, the Son of God. What a change is here! He that hung upon the cross in shame, shall sit upon the throne in glory. He who stood condemned before the earthly tribunal, shall decide the destinies of the race and reveal the principles of the divine government.

But that judgment will not affect those who have fled to the refuge of his wounds. These cannot come into judgment. Let us always distinguish between the judgment of the world-spirit, when Jesus died; the judgment of sin on the cross; the judgment which awaits each believer as to the use he has made of his talents, and the work he has done in the world, and finally, the last great judgment which has to do with those who have refused the love and light of God, and have voluntarily cast in their lot with Satan.

一個偉大白色的寶座。 啟二十11(直譯)

偉大，因為重大因由都在此決定；偉大的結局要敲定；偉大的神要坐在這裡，偉大的永恆是好是壞將在此定奪。

白色，因為寶座純潔無瑕。饒列爵士[1554-1618, 英國探險家、朝臣、歷史家、詩人作家。] 被捲入一個惡意的網羅，而且被不公正地處死，地上的法庭使他受到卑鄙的羞辱和殘酷的冤屈，他轉而思想天上無可指責的真相。他被人用渡輪從英國國會送進倫敦塔的黑暗囚牢，我們現今帶著壓低聲音的腳步屏住氣息去參觀這囚牢，當時他在燈光下寫著這首詩：

天上沒有賄賂的大廳，
沒有腐敗叫嚷的聲音，
沒有熔成黃金的良心，
沒有金錢收買出來編造謊言的控告者，
沒有申辯的理被擱置，沒有任何旅程是枉費 —
因有基督在那裡，祂是王的代理人。

一個寶座，因有一位君王坐在那裡，祂是人子，也是神子。這是何等的改變！祂曾掛在十字架上受羞辱，卻要坐在寶座上得榮耀。地上的法庭所定罪的這一位，將斷定人類的結局並揭示神治理的法則。

然而這個審判並不影響那些逃往祂的槍傷得庇護的人。這些人不會受白色大寶座的審判。讓我們分辨幾種不同的審判：耶穌死時地上施行的審判；十字架上對罪的審判；等待每一個信徒的審判，是關乎他如何運用所得的恩賜，與他在世上所完成的工作；以及那最後的大審判，是關於凡拒絕神的愛和光的人，他們自願與撒但同生共死。

The sea is no more. Rev. 21 : 1 (R.V.)

All through this book we hear the clash of the waves. Throughout there is the voice of many waters. But when there dawns on the eye of the seer the bright and blessed time, which is yet to come; when the new heavens and earth appear, this is among the chief attractions of that glorious world--that there is no more sea. The sea is a characteristic emblem of this age, but not of the next.

THERE SHALL BE NO MORE PAINFUL MYSTERY. To the Jew there was a double mystery in the sea--that which lay in its sunless caves, and that which lay beyond the rim of the horizon; and because there was mystery there was dread and alarm. We, too, live on the shores of mystery, and float above it, with only a plank between it and us. But there we shall know as we are known; our questions answered; our problems solved.

THERE SHALL BE NO MORE REBELLIOUS POWER. The sea is the emblem of untamed power. Lashed into yeasty foam it drives the great ships before it and eats into the land. Men cry, Let us break his bands asunder, and cast away his cords. But God laughs at them. Remember the motto that England struck on its medal to celebrate the destruction of the Armada: "The Lord blew upon them, and they were scattered." And so shall it be one day when all proud opposition to his will is vanquished.

THERE SHALL BE NO MORE DISQUIET AND UNREST. Life is like a voyage over the sea--now miles of calm, then days of storm; now monotonous and slow progress, then the awful stress of peril and threatening death. Outside of Christ life is like the troubled sea, when it cannot rest, but casts up mire and dirt. But yonder there will be unbroken peace and rest.

海不再有了。 啟二十一1

整卷啟示錄我們聽見撞擊的海浪匍匐聲。到處都有眾水的聲音(十四2)。然而當說預言的約翰開始看見即將來臨的光明有福時刻，當新的天地出現，這是那榮耀的世界一件主要吸引人的事——那裡再沒有海了。海是今世的標記，不是來世的標記。

再沒有痛苦的奧祕。對於猶太人，海有雙重的奧祕——海在沒有陽光的洞穴中，遠在地平線的邊緣；因為有奧祕，所以有害怕驚慌。我們也活在奧祕的岸邊上，並且漂浮在其上，與它僅僅一板之隔。然而在彼岸我們將明白正如我們被認識一樣；我們的疑問得到答案；難題得解決。

再沒有背叛的權勢。海是尚未被制伏之權勢的標記。海浪撞擊生出泡沫，催逼船隻，並且侵蝕陸地。人們喊著，讓我們將祂的團夥拆散，拋開祂的繩索。然而神卻嘲笑他們。請記得這則格言，是英國刻在紀念章上用以慶祝消滅西班牙的無敵艦隊：「耶和華向他們吹氣，他們就四散了。」有一天所有驕傲敵擋祂旨意的，都要被擊敗。

再沒有不安和動盪。人生有如在海上航行——時而萬里平靜，時而狂風暴雨；時而單調緩慢前進，時而遇危險和死亡威脅的可怕壓力。在基督之外的人生有如翻騰的海，不能平靜且吐出泥濘污穢。然而在彼岸，有不被阻斷的平靜 安息。

His servants shall serve Him; and see his face; his name shall be in their foreheads. Rev. 22: 3, 4.

These are the three elements in heavenly bliss:

SERVICE. In the disciples' prayer the Lord taught us that the will of God is done there. Not that there is any breach in its perfect rest. Activity there will be, as easy and natural as the play of the bees among the limes, or of minnows in the pool. There will be no strain, no effort, no exhaustion. To stay those ministries which the blessed render to Him would be intolerable pain. They would be weary with forbearing, and could not stay.

VISION. "They shall see his face." Here, through a glass darkly; there, face to face. Here, as when the two walked to Emmaus, and knew not their Companion, though their burning hearts might have told them the secret; there, as when their eyes were opened, and they knew Him (though He will not vanish from our sight). Oh, what a glad surprise!

TRANSFIGURATION. "His name shall be in their foreheads." The name of God is the totality of the divine perfection and beauty, and the bearing of his name on their foreheads indicates that they are becoming like Him, whilst they see Him as He is.

There the Bible closes its record, finding man in a garden, leaving him in a city; demonstrating that where sin reigned unto death, there much more grace reigned through righteousness unto eternal life, giving man a more exalted and blessed lot than Adam enjoyed in the cool of the day in Eden.

祂的僕人都要事奉祂，也要見祂的面，祂的名字必寫在他們的額上。 啟二十二3-4

這是天上福分的三個要素：

事奉。在主教導門徒的禱文裡，祂教導我們神的旨意在天上通行。神的旨意在完全的安息裡沒有任何破壞。在那裡的活動將是從容自在，如蜜蜂在萊姆樹中，又像小魚在水池子裡。沒有緊張、沒有辛苦努力、沒有枯竭。要阻止蒙福的人事奉祂，將是難以忍受的痛苦。他們因忍耐而疲倦，而難以停留。

異象。「他們要看見祂的面。」在這裡，看祂如透過深色的玻璃；在那裡，是面對面。在這裡，好像那兩個下以馬忤斯的門徒，不認識與他們同行的人，即使他們火熱的心可能已經告訴他們這個祕密；在那裡，好像他們的眼睛被打開，認出祂來（雖然祂不會從我們的視線消失）。啊，何等的驚喜！

改變。「祂的名字必寫在他們的額上。」神的名字是神的完全與美麗的總和，在額上寫著祂的名，表示當他們看見祂的所是，就變得像祂。

在那裡，聖經終結它的記載，先是看見人在園子裡，末了人在城裡面；證明罪在何處作王叫人死，就在那裡恩典藉著義作王叫人得永生（羅五21），給人一個更高貴、更有福的分，勝過始祖亞當在伊甸園涼爽日子裡所享受的。