

## 读 经（拾叁）

### Reading the Bible (XIII)

#### 柒 帮助读经的几点解释（续）

#### VII. A Few Points of Explanation to Help in Reading the Bible (continued)

##### （伍）圣经中的时代

##### E. Dispensations in the Bible

读圣经是要分别圣经中的时代的。不然，我们就要看见其中许多矛盾难解的地方。自亚当被造，到千年国度末了，可分为七个不同的时代。在各时代的起头，人的地位和情形，并在各时代里人所负的责任，是各自不同的。但是在每一时代里人都是失败的，并且每一时代也都是以审判结束的。

We must distinguish among the different dispensations in the Bible. If we do not, many parts will seem contradictory and be difficult to explain. The period of time from the creation of Adam to the end of the millennial kingdom can be divided into seven dispensations. The position and condition of man and the responsibility borne by man in each dispensation are different. In each dispensation, however, man failed, and each dispensation ends in judgment.

（一）无罪时代—自亚当被造起，至亚当被赶出伊甸园止，最多不过一百三十年。（参看创五 3。）

**1. The dispensation of innocence—from the creation of Adam to his being driven out of the garden of Eden, at most 130 years (cf. Gen. 5:3).**

这时所以称为无罪时代，因为这时人还没有罪。在这时，人是活在神面前，受神的管治；神是直接的管治人。

This period is called the dispensation of innocence because man was without sin at the time of Adam's creation. Man lived before God and was ruled by God; God ruled man directly.

（二）良心时代—自亚当堕落起，至洪水止。无罪和良心两个时代，共约一千六百五十六年。

**2. The dispensation of conscience—from the fall of Adam to the flood. The dispensations of innocence and conscience span approximately 1,656 years.**

这时所以称为良心时代，因为这时人已经从神面前堕落到良心里，受自己良心的管治；神是藉着人的良心间接的管治人。

This period is called the dispensation of conscience because man fell from God to his conscience and was ruled by his conscience. God ruled man indirectly through his conscience.

（三）人治时代—自挪亚出方舟起，至巴别塔分散止，共四百二十七年。

**3. The dispensation of human government—from Noah's leaving the ark to the dispersion at the tower of Babel, 427 years.**

这时所以称为人治时代，因为这时人更进一步的堕落，从自己的良心里堕落到别人的管治之下，受别人的管治；神是藉着人更间接的管治人。到这时，神才给人权柄，叫人管治人。（创九 6。）人管治人的权柄，（罗十三 1，）是从这个时代的起头开始的。到这时，人堕落到了极点，先从神面前堕落到自己的良心里，再从自己的良心里堕落到别人的管治之下。这就是先从神治堕落到自治，再从自治堕落到人治。堕落到这里，就是堕落到极点，不能再堕落得更深了。到这里，人真是需要神来拯救，除此以外，别无办法。

This period is called the dispensation of human government because during this time man fell further from his own conscience to being ruled by other men. He was under man's rule. God thus ruled man even more indirectly through other men. At this time God gave man authority to rule men (9:6). Man's authority over man began in this dispensation (Rom. 13:1). By this time man had fallen to the furthest extent. He fell from God to his conscience and then from his conscience to being ruled by other men. Thus, man fell from God's government to self-government and from self-government to human government. After man fell to this extent, he could fall no further. At this point man truly needed God to come in and save him.

（四）应许时代—自亚伯兰蒙召起，至西乃山降律法止，共四百三十年。

**4. The dispensation of promise—from Abraham's calling to the giving of the law on Mount Sinai, 430 years.**

到人堕落到不能再堕落的时候，神就来召出亚伯兰（就是亚伯拉罕），应许祂要藉着他的后裔——就是基督（加三 16）——赐福给人，就是要在基督里用恩典对待人。以后神又把这事应许列祖。所以这时称作应许时代。

After man could fall no further, God came in and called Abram (Abraham), promising him that He would bless man through his seed—Christ (Gal. 3:16). This meant that **He would deal with man by grace through Christ. God repeated this promise to the patriarchs.** Therefore, this period is called **the dispensation of promise.**

（五）律法时代—自西乃山降律法起，至施洗约翰出来传道止，（路十六 16，）约一千五百年。

**5. The dispensation of law—from the giving of the law on Mount Sinai to the ministry of John the Baptist, about 1,500 years (Luke 16:16).**

神虽然应许要藉着基督用恩典待人，但人不认识自己，以为自己能行得好，能行得蒙神称义，所以神就暂时把祂恩典的应许搁置起来，用律法来对待人，显明人的罪过和无能，叫人认识自己不能行得好，不能行得蒙祂称义，好使人来就近祂的恩典。因为神在这时代里是以律法对人，所以这时代称为律法时代。

Although God promised to deal with man by grace through Christ, man did not know himself. Instead, he thought that he could do good and be justified by God by virtue of his own actions. Therefore, God temporarily put aside His promise of grace and used the law to show man his sin and impotence. **Through the law man was shown that he could not do good nor be justified in himself so that he would seek God's grace.** This period is called **the dispensation of law** because **God dealt with man through the law at this time.**

（六）恩典时代—自施洗约翰出来传道起，（可一 1～5，）至基督二次降临止。

**6. The dispensation of grace—from the ministry of John the Baptist to Christ's second coming (Mark 1:1-5).**

神用律法对待人，不过是暂时的。祂原初恩典的应许不能被后来的律法废掉。（加三 17。）祂把人摆在律法之下，（差不多有一千五百年之久，）藉着律法把人有罪无能的本相完全显出来，叫人认识自己和自己的罪过，而伏在祂的审判之下。（罗三 19～20。）以后，就差遣主耶稣来成全祂恩典的应许，使祂能以恩典对待人，也使人能活在祂的恩典之下。律法到此为止。（路十六 16。）从此一直到基督再来，神是以恩典待人，所以称作恩典时代。

God used the law only to deal with man temporarily. His original promise of grace was not annulled by the law (Gal. 3:17). He placed man under law (for approximately 1,500 years) to completely manifest man's sin and impotence so that he would know himself and his sin in order to bow before God's judgment (Rom. 3:19-20). Then God sent the Lord Jesus to fulfill His promise of grace, enabling Him to deal with man through grace and enabling man to live under His grace. **The law continued to the time of John the Baptist (Luke 16:16), but from that time until the second coming of Christ, God has dealt with man and will deal with man through grace.** Therefore, this period is called **the dispensation of grace.**

（七）国度时代—自基督来作王起，至撒但被扔在火湖止，（启二十 10，）共一千年。

**7. The dispensation of the kingdom—from Christ's coming to reign as King to the casting of Satan into the lake of fire, 1,000 years (Rev. 20:10).**

基督一再来，恩典时代就结束了。从那时起，祂的国度就临到地上，祂就开始作王直到一千年。这一千年，是祂的国度掌权的时候，所以称作国度时代。

When Christ comes back, the dispensation of grace will be over. His kingdom will be on earth, and **He will reign for one thousand years.** This period of one thousand years is the time of the authority of His kingdom, so it is called **the dispensation of the kingdom.**

以上是一般圣经学者的分法。但圣经的分法，从亚当被造，到千年国度末了，只分四个时代。

Many Bible scholars use these seven periods. **However, the Bible divides the time from the creation of Adam until the end of the millennial kingdom into only four dispensations:**

（一）列祖时代—‘从亚当到摩西’，是‘没有律法之先’，（罗五 13~14，）共二千五百一十三年。

1. **The dispensation of the fathers**—from Adam to Moses, before the giving of the law (Rom. 5:13-14), 2,513 years.

（二）律法时代—从摩西到基督第一次来，（约一 17，）约一千五百年。

2. **The dispensation of the law**—from Moses to the first coming of Christ (John 1:17), about 1,500 years.

（三）恩典时代—从基督第一次来，到基督第二次来。

3. **The dispensation of grace**—from the first coming of Christ to His second coming.

（四）国度时代—从基督第二次来，到撒但被扔在火湖，共一千年。

4. **The dispensation of the kingdom**—from the second coming of Christ to the casting of Satan into the lake of fire, 1,000 years.

（陆）圣经中的人类

#### F. People in the Bible

读经也是应该分别人类的。不可把说到犹太人的话，读到外邦人或教会身上；也不可把说到外邦人或教会的话，读到犹太人身。上圣经是把人分作三类：1 犹太人，2 希利尼人（即外邦人），和 3 教会。

（林前十 32。）从创世记一章一节，至十一章九节，（即自亚当被造，至亚伯兰蒙召，）是论到全人类。从创世记十一章七节，至玛拉基书末了，是专论犹太人。在这时期，教会是隐藏的，（弗三 9~10，5，）外邦人不过被题及而已。四福音是从犹太人过渡到教会。虽然犹太人是明显的，而教会不过被题及，以为快要显现而已，（太十六 18，十八 17，）但其中的教训多是论到教会中的信徒。从行传一章一节，至启示录三章末节，特别注重的是教会，犹太国暂时被撇开；外邦人和犹太个人是神所注意的人。从启示录四章一节，至十九章末节，犹太人、外邦人、和教会同受注意。

We also must discern the different people in the Bible. We cannot apply the word that was spoken to the Jews to the Gentiles or to the church. We also cannot apply words spoken to the Gentiles or to the church to the Jews. **In the Bible there are three kinds of people: Jews, Greeks, or Gentiles, and the church** (1 Cor. 10:32). Genesis 1:1 through 11:9 (from the creation of Adam to the calling of Abraham) speaks of all humanity. Genesis 11:10 to Malachi 4:6 speaks of the Jews. During this time the church was a hidden mystery (Eph. 3:9-10, 4-5); consequently, only Gentiles are mentioned in addition to the Jews. **The four Gospels are a transition from the Jews to the church.** Even though the Jews are referenced in the four Gospels, the teachings in the four Gospels mainly concern the believers in the church because the church would shortly be manifested (Matt. 16:18; 18:17). **The church is especially emphasized from Acts 1:1 to the end of Revelation 3.** During this time the Jewish nation is temporarily set aside, even though God pays attention to Jews and Gentiles as individuals. **Jews, Gentiles, and the church are considered together from Revelation 4:1 to the end of chapter 19.**

#### 捌 时代简图

#### VIII. Outline of the Seven Dispensations

The original world in Genesis 1:1 is covered with water in verse 2, prior to the initiation of God's dispensations with man.

（壹）无罪时代

**A. The dispensation of innocence: from the creation of Adam to his being driven out of Eden—at most 130 years:**

一 人起初的地位 创一 26~29

Man's original position—vv. 26-29.

二 人的责任 创二 15~17

Man's responsibility—2:15-17.

三 人的失败 创三 6

Man's failure—3:6.

四 神的审判 创三 24

God's judgment—v. 24.

### （贰）良心时代

**B. The dispensation of conscience: from the fall of Adam to the flood—1,656 years:**

一 人起初的地位 创三 22 上半

Man's original position—v. 22a.

二 人的责任 创四 7 上半

Man's responsibility—4:7a.

三 人的失败 创六 5, 11~12

Man's failure—6:5, 11-12.

四 神的审判 创七 11~12, 23

God's judgment—7:11-12, 23.

### （叁）人治时代

**C. The dispensation of human government: from Noah leaving the ark to the tower of Babel—427 years:**

一 人起初的地位 创七 1

Man's original position—v. 1.

二 人的责任 创九 6

Man's responsibility—9:6.

三 人的失败 创十一 1~4

Man's failure—11:1-4.

四 神的审判 创十一 5~8

God's judgment—vv. 5-8.

### （肆）应许时代

**D. The dispensation of promise: from the calling of Abraham to the law on Mount Sinai—430 years:**

一 人起初的地位 创十二 1~3

Man's original position—12:1-3.

二 人的责任 创二六 2~3

Man's responsibility—26:2-3.

三 人的失败 创四七

Man's failure—47:1.

四 神的审判 出一 8~14

God's judgment—Exo. 1:8-14.

### （伍）律法时代

**E. The dispensation of law: from the giving of the law to Moses to John the Baptist's ministry—1,500 years:**

一 人起初的地位 出十九 1~4

Man's original position—19:1-4.

二 人的责任 出十九 5~6, 加三 12

Man's responsibility—vv. 5-6; cf. Gal. 3:12.

三 人的失败 王下十七 7, 17, 徒二 22~23

Man's failure—2 Kings 17:7, 17; cf. Acts 2:22-23.

四 神的审判 王下十七 1~6, 24, 二五 1~11, 路二一 20~24

God's judgment—2 Kings 17:1-6, 24; 25:1-11; cf. Luke 21:20-24.

(陆) 恩典时代

**F. The dispensation of grace: from John the Baptist's preaching of baptism to Christ's second coming—1,900+ years:**

一 人起初的地位 路十九 10, 罗三 19, 23

Man's original position—19:10; Rom. 3:19, 23.

二 人的责任 约一 12, 三 16

Man's responsibility—John 1:12; 3:16.

三 人的失败 路十九 12~14, 十八 8, 太二四 37~39

Man's failure—Luke 19:12-14; 18:8; Matt. 24:37-39.

四 神的审判 帖后一 6~9, 二 7~12

God's judgment—2 Thes. 1:6-9; 2:7-12.

(柒) 国度时代

**G. The dispensation of the kingdom: from Christ's second coming to the casting of Satan into the lake of fire—1,000 years:**

一 人起初的地位 太二五 34, 46 下半

Man's original position—Matt. 25:34, 46b.

二 人的责任 亚十四 16~20

Man's responsibility—Zech. 14:16-20.

三 人的失败 启二十 7~9 上半

Man's failure—Rev. 20:7-9a.

四 神的审判 启二十 9~10

God's judgment—vv. 9b-10.

At the conclusion of the seven dispensations, the world will be burned with fire (2 Pet. 3:10, 12), and there will be a new heaven and new earth (Rev. 21:1).

参读：圣经要道，三十一题：读经

Reference: Crucial Truths in the Holy Scriptures, Vol. 3, Ch. 31 Reading the Bible