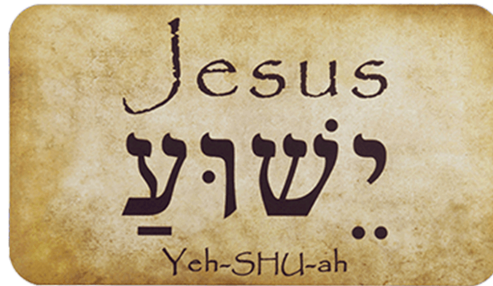


The Revelation of Jesus Christ

耶穌基督的启示



“..The LORD will display his glory, the splendor of our God.” (Is 35:2)

“人们必看见耶和华的荣耀、我们 神的华美。” (以赛亚书 35:2)

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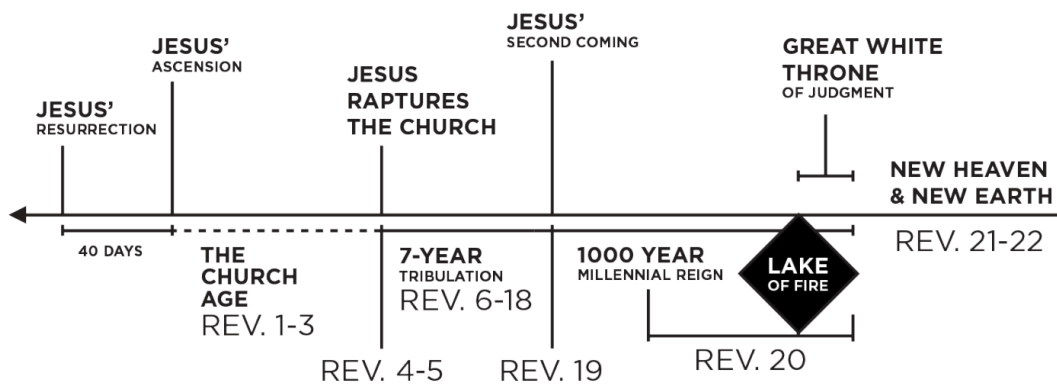
Prayer: *Father, unless we know the Jesus Christ pictured in this book we don't know Jesus Christ. Grant us the eyes to see this magnificent and fascinating portrait of Your glorious son standing in all His splendor as He longs and desires to welcome us into His Kingdom. May we experience the fellowship and glory of your Son so that these words penetrate our hearts. Grant it we ask, in Jesus name! Amen.*

禱告: 天父, 除非我们认识这本书中所描绘的耶稣基督, 否则我们就不认识耶稣基督。求祢赐给我们眼睛, 看见祢荣耀的儿子这幅宏伟而迷人的画像, 祂以一切的威严站立着, 渴望并愿意欢迎我

们进入祂的国度。愿我们经历祂儿子的团契和荣耀，使这些话语穿透我们的心。我们如此祈求，奉耶稣的名！阿们。

Welcome to one of the most exciting books in the Gospel of Jesus Christ. Over 25% of the Bible is prophetic so we have a responsibility to encounter these words as we will do in this study. This is written and presented in a simple way that even a child can understand.

欢迎来到耶稣基督福音中最令人激动的书卷之一。圣经中超过25%的内容是预言，因此我们有责任像这次学习中一样，去理解这些话语。本次学习将以简单易懂的方式进行，即使是孩子也能明白。



1

1 The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, 2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. 3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it;

1 耶稣基督的启示，就是 神赐给他，叫他把快要发生的事指示他的众仆人。他就差派天使显示给他的仆人约翰。**2** 约翰把 神的道，和耶稣基督的见证，凡是自己所看见的，都见证出来了。**3** 读这书上预言的人，和那些听见这预言并且遵守书中记载的人，都是有福的！因为

for the time is near.

- The Book of Revelation is a letter and a work of apocalyptic literature, a genre that uses symbols to explain future events. It is unique among New Testament letters for being a direct revelation from Jesus Christ.
- The revelation was delivered through a specific and elaborate chain of custody: from God the Father to Jesus, who then showed it to His angel, who finally communicated it to the Apostle John.
- This detailed chain of custody was provided to encourage trust and validate the extraordinary contents of the letter, especially given the false teachings circulating in the early Church about the return of Jesus.
- The method of communication was visual; Jesus "showed" John a series of visions, and John recorded what he "saw" rather than receiving a narrative explanation.
- This visual transmission resulted in a description of events that is often mysterious, leaving the reader to interpret the meaning of the images and intentionally obscuring the message from unbelievers.
- The book contains a unique promise of a specific blessing for those who read, hear, and "heed" the words of the prophecy.
- To receive this blessing, one does not need to fully

时候近了。

- 《启示录》是一封书信，也是一部启示文学作品，这种体裁使用符号来解释未来的事件。它在新约书信中独一无二，是耶稣基督的直接启示。
- 这一启示是通过一个具体而精密的保管链传递的：从父神到耶稣，然后由耶稣将它展示给他的天使，最终天使传达给了使徒约翰。
- 之所以提供这个详细的保管链，是为了鼓励人们相信并验证这封信中非凡的内容，尤其是在早期教会中，关于耶稣再来的错误教导盛行。
- 交流方式是视觉化的；耶稣“展示”了约翰一系列异象，约翰记录下他所“看见”的，而不是得到叙事性的解释。
- 这种视觉化的传递方式使得事件的描述常常充满神秘，留给读者去解释异象的含义，并有意向不信者隐藏其信息。
- 这本书包含了一个独特的应许，即对那些阅读、听见并“遵守”预言中的话语的人，将得到特别的祝福。
- 要获得这份祝福，人们不需要完全理解这本书，而是要接受其为真理并期待它所预言的事件。祝福本身并未具体说明，但其目的是为了鼓励信徒们去研究这部作品。

understand the book, but rather to accept it as true and anticipate the events it foretells. The blessing itself is unspecified but is intended to encourage believers to study the work.

4 John, to the seven churches which are in Asia:

Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, 6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

8 "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

The Author and Audience: The human author is the Apostle John, who acts as a secretary, taking dictation from Jesus. He addresses the letter to the "seven churches that are in Asia" to represent the entire church (100%) throughout history, as the number **seven**

4 约翰写信给在亚西亚的七个教会。愿恩惠平安, 从那位今在、昔在、以后要来的 神, 从他宝座前的七灵, **5** 又从那信实的见证人、死人中首先复生的、地上众君王的统治者耶稣基督临到你们。

他爱我们, 用自己的血把我们 从我们的罪中释放出来, **6** 又使我们成为国度, 作他父 神的祭司。愿荣耀权能都归给他, 直到永永远远。阿们。

7 看哪, 他驾着云降临,

每一个人都要看见他,

连那些刺过他的人也 要看见他,

地上的万族都要因他哀号。

这是必定的, 阿们。

8 主 神说:“我是阿拉法, 我是俄梅格;我是今在、昔在、以后要来, 全能的 神。”

作者和受众: 这封信的人类作者是使徒约翰, 他扮演着速记员的角色, 听从耶稣的口述。他将这封信寄给了“在亚细亚的七个教会”, 代表了贯穿历史的所有

represents completeness in the Bible.

The Divine Greeting: The letter opens with a greeting from all three members of the Godhead:

- **The Father:** Described as the one "Who is, was, and is to come," which emphasizes God's eternal existence and stability.
- **The Holy Spirit:** Referred to as the "Seven Spirits before the throne," with the number **seven** again representing the complete and perfect nature of the Spirit.
- **Jesus Christ:** He is presented with three titles that correspond to the three periods of his ministry: the faithful witness (pre-advent), the firstborn of the dead (his earthly ministry and resurrection), and the ruler of the kings of the earth (his future reign).

The Role of Believers: The passage highlights that while we await Jesus's second coming, believers are a "kingdom of priests." Having been freed from sin by Jesus's blood, our purpose is to intercede for the lost world and represent Christ to them. (v 6)

9 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, 11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and

教会(100%), 因为数字七在圣经中代表着完整。

****神的问候:****信的开头向神圣三位一体的所有成员致以问候:

- ****父神:****被描述为“那今在、昔在、以后永在的”, 这强调了神的永恒存在和不变性。
- **圣灵:**被称为“在他宝座前的七灵”, 其中数字七再次代表了圣灵完全和完美的本质。
- ****耶稣基督:****他被赋予三个头衔, 对应他事工的三个时期: 那为诚信真实的见证人(降临前), 那从死里首先复活的(他的地上事工和复活), 以及地上君王的首领(他未来的统治)。

****信徒的角色:****这段经文强调, 当我们等待耶稣的第二次降临时, 信徒们是一个“国度的祭司”。因着耶稣的宝血我们已经从罪中得了释放, 我们的目的是为丧失的世界代禱, 并向他们代表基督。

9 我约翰, 就是你们的弟兄, 在耶稣里跟你们一同分享患难、国度和忍耐的, 为了 神的道和耶稣的见证, 曾经在那名叫拔摩的海岛上。**10** 有一个主日, 我在灵里, 听见在我后边有一个大声音, 好象号筒的响声, **11** 说:“你所看见的, 要写在书上, 也要寄给以弗所、士每拿、别迦摩、推雅推拉、撒狄、非拉铁非、老底嘉七个

send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. 18 I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. 19 Write the things which you have seen, and the things which are, and the things which will take place after this.

The Apostle John: The author identifies himself simply as “your brother, John,” which would have been immediately understood by the early church to mean the Apostle John. He was exiled to the island of Patmos for his faith and likely wrote the book around 95 AD, making it the final book of the Bible chronologically.

教会。”

12 我转过身来要看看那跟我说话的声音是谁发的；一转过来，就看见七个金灯台。13 灯台中间有一位好象人子的，身上穿著直垂到脚的长衣，胸间束着金带。14 他的头和头发像白羊毛、像雪一样洁白，他的眼睛好象火焰，15 他的两脚好象在炉中精炼过的发光的铜，他的声音好象众水的声音。16 他的右手拿着七星，有一把两刃的利剑从他口中吐出来；他的脸发光好象正午的烈日。

17 我看见了祂，就仆倒在他脚前，像死了一样。祂用右手按着我，说：“不要怕！我是首先的，我是末后的，18 又是永活的；我曾经死过，看哪，现在又活着，直活到永永远远，并且拿着死亡和阴间的钥匙。19 所以，你要把所看见的，现在的，和今后将要发生的事都写下来。

****使徒约翰：****作者自称“你们的弟兄约翰”，这在早期教会中会被立即理解为指使徒约翰。他因信仰被流放到拔摩岛，这封信很可能写于公元95年左右，使其成为圣经按时间顺序排列的最后一本书。

****异象的背景：****约翰“在主日被圣灵感动”时，听到身后有“号角般”的声音。这个声音命令他将所看见的写下来，并寄给

The Vision's Setting: John was "in the Spirit on the Lord's day" when he heard a voice like a trumpet from behind him. The voice commanded him to write down what he was about to see and send it to the seven churches in Asia Minor.

The Vision of Jesus Christ: John turned and saw a figure "like a son of man" standing in the midst of seven lampstands. This figure is described in great detail, highlighting his divine nature and authority:

- He wore a robe and a golden sash, reminiscent of a priest or king.
- His hair was white as wool, and his eyes were like a flame of fire.
- His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.
- He held seven stars in his right hand, and a sharp, two-edged sword came out of his mouth.
- His face shone as brightly as the sun.

Symbolic Meaning: The seven lampstands are likely menorahs, symbolizing completeness.

20 The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

Symbolism of the Stars and Lampstands:

- *The **seven stars** represent the angels of the seven*

在小亚细亚的七个教会。

****耶稣基督的异象:****约翰转过身, 看见一个“像人子”的身影站在七个灯台中间。这段描述详细地描绘了这个人物, 突出了他的神圣本质和权威:

- 他穿着长袍, 胸间束着金带, 这让人联想到祭司或君王。
- 他的头发洁白如羊毛, 眼睛如同火焰。
- 他的脚像在炉中熬炼过的铜, 声音如同众水的声音。
- 他右手拿着七颗星, 口中吐出一把两刃的利剑。
- 他的脸发光, 如同烈日。

****象征意义:****这七个灯台很可能就是旧约中的金灯台 (menorah), 象征着完整。我们被告知要在书的上下文中寻找这些符号的意义。

20 你所看见在我右手中的七星和七个金灯台的奥秘就是这样: 七星是七个教会的使者, 七灯台是七个教会。”

星辰和灯台的象征意义:

- 七颗星代表七个教会的天使。
- 七个灯台代表七个教会本身。
- 这种意象表明, 耶稣行走在他的整个教会 (以完美的数字七代表) 之中, 并拥有对其的权威, 而教会的任务是成为世界

churches.

- The **seven lampstands** represent the seven churches themselves.
- This imagery shows that Jesus is walking among and has authority over His entire church (represented by the perfect number seven), which is tasked with being a light to the world.

The Meaning of Jesus's Glorified Appearance:

- John's description of Jesus is consistent with other Old Testament descriptions of God (e.g., in Daniel, Isaiah, and Psalms), even though these men never met!
- **White hair and robe** symbolize purity and holiness.
- **Eyes like a flame of fire** represent piercing discernment and judgment.
- **Glowing bronze feet** symbolize God's judgment and wrath against sin.
- The **two-edged sword from His mouth** represents the powerful word of God, used to strike down the wicked.
- His face shining like the sun and his voice like rushing waters further emphasize his awesome, unrivaled power.

John's Response:

- Despite his close relationship with Jesus on Earth, John was so overwhelmed by Jesus's glorious form that he "fell at His feet like a dead man."

的光。

耶稣荣耀形象的意义：

- 约翰对耶稣的描述与旧约中对神的其他描述(例如, 在但以理书、以赛亚书和诗篇中)是一致的。
- 洁白的头发和长袍象征纯洁和神圣。
- 火焰般的眼睛代表敏锐的洞察力和审判。
- 发光的铜脚象征神的审判和对罪的愤怒。
- 从他口中出来的两刃利剑代表神大能的话语, 用于击打恶人。
- 他脸面发光如同烈日, 声音如同众水的声音, 进一步强调了他令人敬畏、无与伦比的能力。

约翰的回应：

- 尽管约翰在世时与耶稣关系亲密, 但他被耶稣荣耀的形象所震撼, 以至于他“仆倒在他的脚前, 像死了一样”。
- 这表明耶稣作为普通人的时期是一个独特的谦卑时期, 而他真实、永恒的形象是神圣的荣耀和能力, 这会激发敬畏和崇拜。

本书的三部分大纲：

- 在第19节, 耶稣给约翰一个本书的三部分大纲：

- *This demonstrates that Jesus's time as an ordinary man was a unique period of humility, and that His true, eternal form is one of divine glory and power that inspires awe and worship.*

The Three-Part Outline of the Book:

- *In verse 19, Jesus gives John a three-part outline for the book:*
 1. **"The things which you have seen"** - Refers to the events of the vision in Chapter 1.
 2. **"The things which are"** - Refers to the letters to the seven churches in Chapters 2-3.
 3. **"The things which will take place after these things"** - Refers to the future prophetic events described in Chapters 4-22, as indicated by the phrase "After these things" at the start of Chapter 4.

1. “你所看见的事” – 指第1章异象中的事件。
2. “现在的事” – 指第2-3章中写给七个教会的书信。
3. “将来必成的事” – 指第4-22章中描述的未来预言事件，正如第4章开头“此后”一词所表明的。

Summary / 概括

- The book of Revelation was inspired by the Holy Spirit and written by the Apostle John, who was banished to the island of Patmos around 95 AD.
- The title comes from the Greek word *apokalupsis*, meaning an "unveiling" or "revealing" of Jesus Christ, not John.
- The interpretation of the book is literal, viewing the events as prophetic and futuristic, even with the presence of symbolism.

- 《启示录》由圣灵启示，由使徒约翰在公元95年左右被流放到拔摩岛时写成。
- 书名源于希腊词 *apokalupsis*，意为“揭示”或“启示”耶稣基督，而非约翰。
- 对该书的解释是字面上的，认为其中的事件是预言性的、未来的，即使存在象征意义。
- 耶稣的再来将是一个可见的事件，每个人都将亲眼目睹或通过技术看到。

- The second coming of Jesus will be a visible event that everyone will witness, either with their naked eye or through technology.
- The text notes that Revelation contains seven "beatitudes" or blessings for those who read, hear, and keep the words of the prophecy.
- The "seven spirits" mentioned in the text are representative of the Holy Spirit as seven angels who stand before God, a conclusion drawn from comparing different parts of Revelation.
- John is instructed to write down what he sees and send it to seven specific, literal churches in Asia Minor (modern-day Turkey): Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.
- Jesus identifies himself as "the Alpha and the Omega," signifying that he is the beginning and the end, the sum total of all things.
- John states that he was on the Lord's Day (Sunday) and "in the spirit" when he heard a voice like a trumpet, which he describes as an out-of-body experience.
- The voice commands John to write down what he sees in a book and send it to the seven churches.
- Jesus's Self-Description: Jesus, identified as "the Son of Man," appears in a majestic vision. His description includes white hair (purity), eyes like fire (judgment), feet like polished brass, and a voice like many waters. A sharp two-edged sword comes

- 文中指出,《启示录》包含了七个“福气”或祝福, 赐予那些阅读、听见并遵守这预言之话语的人。
- 文中提到的“七灵”代表着圣灵。
- 约翰奉命将他所看到的内容写下来, 寄给小亚细亚(今土耳其)的七个具体的教会: 以弗所、士每拿、别迦摩、推雅推喇、撒狄、非拉铁非和老底嘉。
- 耶稣称自己为“阿拉法和俄梅戛”, 意即他是开始和结束, 是万有的总和。
- 约翰说他在“主日”(星期日)“在圣灵里”听到了一个像号角般响亮的声音, 他将将其描述为一种出体体验。
- 那个声音命令约翰将他所看到的内容写在一本书上, 并寄给这七个教会。
- 耶稣的自我描述: 耶稣, 被确认为“人子”, 出现在一个威严的异象中。他的描述包括白发(纯洁)、火焰般的眼睛(审判)、像光明的铜脚以及如同众水的声音。一把两刃的利剑从他口中出来, 象征着神的话语。
- 七个教会和灯台: 耶稣显现时站在七个金灯台中间, 这些灯台代表七个教会。教会被称为“世界的光”。
- 《启示录》的大纲: 这段经文将《启示录》1:19确立为整本书的大纲:“你所看见的事”(第1章)、“现在的事”(第2-3章, 即教会时代), 以及“这以后必成的事”

from his mouth, symbolizing the word of God.

- The Seven Churches and Lampstands: Jesus reveals himself standing among seven golden lampstands, which represent the seven churches. The church is described as the "light of the world."
- The Outline of Revelation: The text identifies Revelation 1:19 as an outline for the entire book: "the things which you have seen" (Chapter 1), "the things which are" (Chapters 2-3, the Church Age), and "the things which will take place after this" (Chapters 4-22).

(第4-22章)。



Ch 2: Ephesus / 以弗所



(Ephesus Ruins)

The Seven Letters to the Churches: There are three interpretations of these 7 messages.

- The seven churches were literal churches in first-century Asia Minor (modern-day Turkey).
- If that were it, however, then there is no relevance to us today. The letters also have spiritual relevance for believers today as showing the different modern church personalities and:

****七个教会的信件:**** 这些信息有三种解读方式:

1. 这些信件是写给公元一世纪小亚细亚（今土耳其）真实存在的教会的。
2. 这些信件对今天的信徒也具有属灵意义，代表了现代教会的各种形态。
3. 它们还具有历史意义，每个教会都代表了教会历史上一个主导时期。

<ul style="list-style-type: none"> Historical significance, with each church representing a period in church history as the dominant church. 	
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Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	~ 30-100 AD
	2		
	3		
	4		
	5		
	6		
	7		

<p>1 <i>"To the angel of the church in Ephesus write:</i></p> <p><i>The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:</i></p> <p>2 <i>'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; 3 and you have perseverance and have endured for My name's sake, and have not grown weary.</i></p> <p>4 <i>But I have this against you, that you have left your first love.</i></p>	<p>1 “给以弗所教会天使的信，要这样写：</p> <p>“右手拿着七颗星，走在七个金灯台之间的他说：2 我知道你的事迹、辛勤和恒心。我还知道你不能容忍邪恶之人。你考验那些自称是使徒，但实际却不是的人，认出他们只不过是骗子而已。3 为了我，你吃苦耐劳，不知疲倦。</p> <p>4 “但是，有一件事，我要责备你：你已抛弃了当初的爱心。</p> <ul style="list-style-type: none"> 寫給七個教會的書信模式都相同：稱讚、批評、勸勉、應許和/或警告。 以弗所的意思是「可喜愛的」；這與這座
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- The pattern in the address to each church is the same for all 7 churches: commendations, criticisms, exhortations, promises and/or warnings.
- Ephesus means “desirable;” as was this prosperous port city’s reputation
- This church started well.
- It was a strong Apostolic church, but eventually backslid into the things of the world

5 Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent.

- Jesus was so serious that He threatened to bring this particular church body to an end.
- **What happened?** Unfortunately, history teaches us they did not repent.
- By the start of the 2nd century the city of Ephesus was in steep decline.
- Its harbor had filled with silt, ending its primary source of income.
- With the death of trading, the city was abandoned and today its ruins sit inland from the harbor that was once so “desirable.”
- As Jesus promised, he walks among the churches, inspects them, and in this case removes them from the lampstand.
- This was the end of Ephesus, the first church age.



繁榮港口城市的聲譽相符。

- 這個教會一開始很好。
- 它是一個強大的使徒教會，但最終卻倒退，沉溺於世俗的事物

5 想一想，你是在哪儿跌倒的。忏悔吧！当初怎么做，现在还那样做吧！如果你不忏悔，我就要到你这里来，把你的灯台拿走。

- 耶穌是如此認真，甚至威脅要讓這個特定的教會團體終結。
- 發生了什麼事？不幸的是，歷史告訴我們他們並沒有悔改。
- 到了第二世紀初，以弗所城急劇衰落。
- 它的港口被淤泥填滿，結束了其主要的收入來源。
- 隨著貿易的終止，這座城市被廢棄，今天它的廢墟位於曾經「可喜愛」的港口內陸。
- 正如耶穌所應許的，祂在教會中行走，審查他們，並在這個例子中將他們從燈台中移去。
- 這就是第一個教會時代以弗所的終結。



6 不过，你还有一些可取之处，你和我一样憎恨尼哥拉人 [a] 的行为。

- 尼哥拉黨是一個放縱於罪惡的異端，目的是為了「了解」罪惡。
- 他們沉迷於性愛女神亞底米 (Artemis)

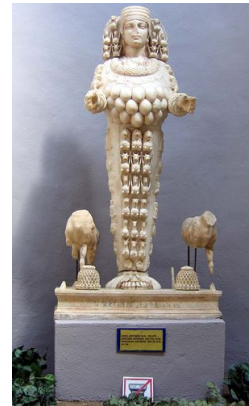
6 Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate.

- The Nicolaitans were a cult who indulged in sin in order to “understand” sin.
- They gave themselves over to the sexual goddesses Artemis (Diana) (the rows of breasts symbolize fertility).

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.’

(成排的乳房象徵著生育力)。

7 “有耳能听的人，都应该听听圣灵对教会说的话。对于胜利者，我要给他们权力，吃上帝乐园的生命树的果实。”



(Diana of Ephesus)

Summary / 概括

- **The Letter to Ephesus:** Jesus commends the church in Ephesus for their hard work, perseverance, and for discerning false doctrine. He rebukes them for having "left their first love." He instructs them to "remember, repent, and do the first works" or their lampstand will be removed.
- **The Nicolaitans:** The Nicolaitan

- 給以弗所教會的信：耶穌稱讚以弗所教會的辛勞、忍耐，以及能辨別假教義。祂斥責他們「離棄了起初的愛」。祂指示他們要「回想、悔改，並做起初所行的事」，否則祂將挪去他們的燈台。
- 尼哥拉黨：尼哥拉黨的教義，是耶穌所憎恨的，被解釋為「征服平信徒」，這是一種將人作為神與人之間中保的層級體系。經文強調，只有耶穌才是這唯一

doctrine, which Jesus hates, is explained as "to conquer the laity," a hierarchical system where a human intermediary stands between God and man. The text emphasizes that only Jesus is that intermediary.

- **Promise to the Overcomers:** The letter to Ephesus concludes with a promise to those who overcome: they will eat from the "tree of life, which is in the midst of the paradise of God."

的中保。

- 對得勝者的應許：給以弗所的信結尾，應許那些得勝的人將會吃「神樂園中生命樹的果子」。



Ch 2: Smyrna / 士麦那

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麦那 The Persecuted Church	100 - 313 AD
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<p>Smyrna is derived from the word "myrrh." The myrrh plant contains a gum or resin substance (pictured below) that God told Moses to use to make the anointing oil in the OT. Without the anointing of the Holy Spirit, the works are dry and dead. The anointing destroys the yoke of bondage (Is 10:27).</p>	<p>"Smyrna" 这个词源于“没药”(myrrh)。没药植物含有一种胶状或树脂状的物质，旧约中上帝曾告诉摩西用它来制作膏油。如果没有圣灵的膏抹，人的工作就会变得干枯而毫无生命力。膏抹能摧毁奴役的轭(以赛亚书 10:27)。</p>
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<p>8 "And to the angel of the church in Smyrna write: <i>The first and the last, who was dead, and has come to life,</i></p>	<p>8 "给士每拿教会天使的信，要这样写： "那位即是开始、又是结束、从死里复活的他说</p>
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says this:

9 *'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.*

- 3 reasons the righteous suffer:
 - **Poor Decisions:** Suffering can be the result of a person's own bad choices, which lead to negative consequences; a spiritual law of "sowing and reaping." For any decision which could have an adverse consequence, seek wisdom. "Plans go wrong for lack of advice; many advisers bring success." (Prov 15:22)
 - **Lack of Knowledge:** John Alexander Dowie's congregation suffered from the bubonic plague until he sought God for a solution which not only saved his congregation, but started a healing ministry that impacted the world. It is **knowing** the truth that sets you free. (John 8:32)

: **9** '我知道你受苦受穷,但实际上你很富有。我也知道你遭到了自称是犹太人的诽谤(其实他们并不是),他们实际上是撒旦的党羽。

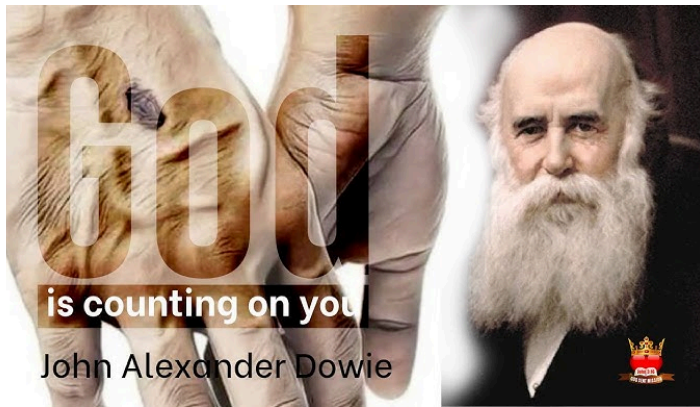
遭受苦难的义人有三个原因:

错误的决定:苦难可能是个人不良选择的结果,这些选择会带来负面后果;这是一个“种瓜得瓜,种豆得豆”的属灵法则。对于任何可能带来不利后果的决定,都应寻求智慧。“不听劝言,计划失败;顾问众多,就能成功。”(箴言 15:22)

缺乏知识:约翰·亚历山大·道威的教会因鼠疫而受苦,直到他向神寻求解决方案,这不仅拯救了他的教会,还开启了一项影响全世界的医治事工。是知道真理,真理才会使你自由。(约翰福音 8:32)

仇敌的攻击:这种苦难是由仇敌在一个堕落的世界中,因着罪的诅咒而带来的影响。

- 这间教会很贫穷,但耶稣却没有对他们有任何批评。
- 我们不应该把某人陷入困境视作神对他们的不悦。保罗说:“我已经学会了,无论在什么景况,都可以知足。”(腓立比书 4:11)
- 在这种情况下,他们的贫穷与迫害紧密相关:
 - 在罗马社会,大多数体力劳动行



God is counting on you
John Alexander Dowie

- **Attacks from the Enemy:** This type of suffering is caused by the devil's influence in a fallen world where the curse of sin exists.
- The church was poor, but Jesus did not have one word of criticism against them.
- We should not judge someone who has fallen on hard times as God's disfavor. Paul stated it as, "I have learned how to be content with whatever I have." (Phil 4:11)
- In this case their poverty was closely connected to the persecution
- Most manual labor trades in Roman society were tightly controlled by powerful trade unions
- Membership in the unions was required to work in your trade
- These unions worshipped pagan gods and participation in ritual worship and sacrifice was required as part of union membership
- A Christian who refused to worship the trade

业都受到强大的工会严格控制。

- 想要从事某个行业，必须加入工会。
- 这些工会崇拜异教神祇，加入工会就必须参与祭祀仪式。
- 拒绝崇拜工会神祇的基督徒会被开除工会，无法工作，从而导致贫穷。

- 在这里，耶稣将教会的困境归咎于那些徒有其名的犹太人。
- “因为外表上是犹太人，不是真犹太人；肉体上的割礼，也不是真割礼。只有内心是犹太人，才是真犹太人；割礼也是靠着圣灵，而不是靠着律法的文字。”（罗马书 2:28）

10 不要害怕你将要遭受到的苦难。听着，魔鬼会把你们中的一些人投入监狱，去考验你们。你们要受十天的苦难，但是，你要忠贞不渝，视死如归，我会赐给你永生的桂冠。

罗马人通常会迅速进行审判，并很快执行惩罚。

- 较轻的刑罚可能包括罚款、鞭打或其他折磨。
- 更严重的罪行则意味着死亡。
- “十日”的期限与罗马司法系统做出判决和执行刑罚所需的时间相符，而不是花费金钱长期关押囚犯。

union's god would be dismissed from the union and unable to work leading to poverty

- Here Jesus blames the church's troubles on the Jews who were Jews in name only.
 - "For you are not a true Jew just because you were born of Jewish parents or because you have gone through the ceremony of circumcision. No, a true Jew is one whose heart is right with God." (Rom 2:28)

10 *Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.*

- Romans would conduct swift trials, usually, and the punishment would follow quickly
- A less serious penalty might include a fine or scourging or other torture
- A more serious crime would mean death
- The deadline of 10 days is consistent with the time for the Roman justice system to bring a verdict and carry out a sentence as opposed to spending money housing prisoners for prolonged periods of time
- Most scholars agree that in this case the 10 day period is not only 24 hour periods, but also corresponds to periods of persecution under 10 Roman Emperors.

- 大多数学者认为, 在这种情况下, “十日”不仅指二十四小时的期限, 也对应着十位罗马皇帝统治下的迫害时期。
 - 公元54-68年 尼禄: 彼得被倒钉十字架, 保罗于公元67年6月19日被斩首。尼禄以将基督徒用油布包裹, 在夜间点燃, 作为他玫瑰园照明而闻名。
 - 公元95-96年 图密善: 约翰被扔进沸油锅中。他在油中传讲福音, 毫发无损地出来。之后他被流放到拔摩岛, 正是在那里, 他得到了这本《耶稣基督的启示录》。
 - 公元104-117年 图拉真: 安提阿的牧师伊格那丢因宣认对耶稣的信仰而被捕。他被铁链锁住, 扔进罗马斗兽场的中心, 两只被饿了三天的狮子被放出来吞噬他, 数千人为此欢呼。历史记载只剩下两根骨头。
 - 公元161-180年 马可·奥理略: 士每拿的牧师坡旅甲, 曾是使徒约翰的门徒, 因着对基督的信仰被命令处以火刑。当火被点燃时, 火焰形成了一个拱门, 像船帆一样。他的身体在熔炉中像金银一样闪耀。人们闻到了一股甜美的香味, 如同乳香或某种珍贵的

- 54-68 AD Nero: Peter was crucified upside down and Paul beheaded on June 19, 67 A.D. Nero was known to wrap Christians in oily rags and burn them at night to give light to his rose garden.
- 95-96 AD Domitian: John boiled in a pot of oil. He preached the Gospel from the oil and emerged unharmed. He was then exiled to Patmos where this Revelation of Jesus Christ was given to him.



- 104-117 AD Trajan: Ignatius, pastor at Antioch, was arrested because he confessed his faith in Jesus. He was thrown in chains into the center of a Roman Coliseum when two lions starved for three

香料。当他的身体无法被火吞噬时，他们命令一名刽子手用匕首刺他。他的血流出来，扑灭了火焰。

- 公元200-211年 塞普蒂米乌斯·塞维鲁：年轻的母亲佩尔佩图阿不肯否认她对耶稣的信仰。她被剥光衣服，放在斗兽场的网中，然后放出公牛来攻击她。她没有死去。她带着巨大的喜悦，没有受苦。当他们看到她还活着时，一名角斗士用颤抖的手用剑刺向她的肋骨之间。当这也没有杀死她时，佩尔佩图阿微笑着帮助他，将刀刃引向自己的喉咙——欣然接受了死亡。“唯独耶稣，他为每个人尝了死亡的滋味。”（希伯来书 2:9）无论我们是殉道、被提，还是自然死亡，死亡现在都已在我们身后。耶稣为我们尝了死味，所以我们不必再经历死亡。我们无需惧怕它。司提反没有感觉到石头的痛楚，因为他的灵魂在石头击中他之前就被主接去了。保罗没有感觉到被斩首的痛苦。在上述记载中，佩尔佩图阿在事件发生前几天曾说：“我现在正在受苦，但到那时，我里面将有另一位为我受苦，

days were released to devour him as thousands cheered. History tells us only two bones remained.

- 161-180 AD Marcus Aurelius: Polycarp, pastor at Smyrna who was discipled by the Apostle John himself, was ordered to be burned for his faith in Christ. As the fire was lit, the fire shaped itself into the form of an arch, like the sail of a ship. The body looked like gold and silver glowing in a furnace. A sweet scent, like frankincense or some precious spices was smelled. When his body could not be consumed by the fire, they commanded an executioner to pierce him with a dagger. His blood put the fire out.



- 200-211 AD Septimus Severus: Perpetua, a young mother, would not deny her faith in

因为我即将为他受苦。”这应该能让我们感到欣慰, 无论我们如何离开这个世界, 我们都不必惧怕死亡。死亡的毒钩已经被拔除。“死啊, 你得胜的权势在哪里? 死啊, 你的毒钩在哪里?” (哥林多前书 15:55)。

- 公元235-237年 马克西米努斯
- 公元249-251年 德西乌斯
- 公元257-260年 瓦莱里安
- 公元270-275年 奥勒良
- 公元303-313年 戴克里先
- 如果有人挑战你关于圣经的神圣启示, 这应该足以驳倒他们的论点。约翰大约在公元95年写下这本《启示录》。即使是非基督徒的历史记载也同意这些书信的写作日期(±1或2年)。这是一个历史事实。然而, 约翰却以惊人的准确性预言了教会时代未来。他预言了士每拿教会在十个时期的迫害/囚禁, 这正是接下来大约200年里所发生的事情。随着我们继续研究接下来的五个教会时代, 我们将看到他预言的同样可靠性。

11 “有耳能听的人, 都应该听圣灵对教会讲的话。获胜的人绝不会受到第二次死亡的伤害。”

- 耶稣鼓励他们要保持忠心。
- 尽管他们可能会因信仰而被杀害(第一

Jesus. She was stripped naked and placed in a net in the coliseum, then bulls were released to kill her. She did not die. With great joy, she did not suffer. When they saw she was still alive a gladiator with trembling hands stabbed her between the ribs with a sword. When this did not kill her, Perpetua helped him by bringing the blade to her own throat with a smile - embracing her death. "Yes, by God's grace, Jesus tasted death for everyone." (Heb 2:9)

Whether we are martyred, raptured, or die of natural causes, death is all behind us now. Jesus suffered it for us so that we never have to die. We need not fear it. Stephen did not feel the stones for his spirit was received by the Lord before it struck him. Paul did not feel the pain of the beheading. In the account above, Perpetua, was recorded in the days leading up to this event as saying, "I suffer what I'm suffering now, but then there will be another in me, who will suffer for me, because I am about to suffer for Him." This should be a relief that no matter how we depart this Earth, we need not fear death. The sting of it has been removed. "Death has been swallowed up in victory. Where, O Death, is your victory? Where, O Death, is your sting?" (1

次的死), 但第二次的死(阴间、地狱)无法伤害他们。

- 他们永恒的未来是稳妥的。

Cor 15:55).

- 235-237 AD Maximus
 - 249-251 AD Decius
 - 257-260 AD Valerian
 - 270-275 AD Aurelian
 - 303-313 AD Diocletian
- If someone ever challenges you on the divine inspiration of scriptures, this should destroy that argument. John wrote this Revelation around 95 AD. Historical accounts, even by non-believers in Christ, agree to the date of these letters (+/- 1 or 2 years). That is a fact of history. Yet, John gives the future of the church ages with striking accuracy. He predicted the 10 periods of persecution of the church at Smyrna and that is exactly what happened for the next ~200 yrs. As we go through these next 5 church ages, we will see the same reliability of his prophecy.

***11** He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.'*

- Jesus is encouraging them to remain faithful
- Though they may be killed (1st death) for their faith, the 2nd death (Hades, Hell) cannot touch them.
- Their eternal future is secure

Summary / 概括

- The last church message was to the Church at Ephesus. It started strong in 33 AD when founded by the apostles but slid back into compromise with the world's ways so it ended around 100 AD and the city sadly was abandoned.
- Now we start the second church age, Smyrna. This church started around 100 AD and lasted until 312 AD and was marked by 10 periods of persecutions under 10 Caesars.
- The City and its Symbolism: The city of Smyrna was a wealthy seaport, second only to Ephesus. Its name is derived from myrrh, a resin that was most fragrant when crushed. This serves as a powerful metaphor for the church, which experienced its greatest spiritual richness through suffering and persecution.
- The Suffering Church: On the timeline of church history, Smyrna represents the "suffering church," a period of intense persecution from around 100 AD to the time of Constantine. An estimated six million Christians were

我们将开始第二个教会时代，即士每拿教会。

- 以弗所教会的终结与士每拿教会的开始
最后一个教会信息是给以弗所教会的。它始于公元33年，由使徒们建立，最初非常强大，但后来渐渐向世俗妥协，最终在公元100年左右衰落。这座城市也因此被遗弃了。
- 士每拿教会时代
现在我们开始第二个教会时代，士每拿教会。这个时代始于公元100年左右，一直持续到公元312年，其特点是经历了由十位罗马皇帝发动的十个时期的迫害。
- 城市及其象征意义
士每拿城是一座富有的海港，仅次于以弗所。它的名字源于没药，一种在被压碎时才最芳香的树脂。这生动地比喻了教会，它在苦难和迫害中经历了最丰盛的属灵财富。
- 受苦的教会
在教会历史的时间线上，士每拿代表着“受苦的教会”，这是一个从约公元100年到君士坦丁大帝时期，遭受了强烈迫害的时期。在此期间，估计有六百万基督徒殉道，其中包括士每拿的主教坡旅甲。耶稣提到这场磨难将持续**“十日”

martyred during this time, including the pastor of Smyrna, Polycarp. Jesus refers to this tribulation as lasting "ten days," which is interpreted as a reference to the ten worst Roman emperors who persecuted Christians.

- Jesus's Message and Promises:
Jesus had no complaint against the church of Smyrna. He acknowledged their material poverty but declared them to be "rich" in Christ. He identified the Judaizers who were corrupting the gospel message as a "synagogue of Satan." In return for their faithfulness, he promised them the crown of life and assured them that they would not be harmed by the second death, which is the "lake of fire" for those who only have a physical birth, but not a spiritual one.

**，这被解读为是对十位最凶恶的罗马皇帝迫害基督徒的影射。

- 耶稣的信息与应许

耶稣对士每拿教会没有任何抱怨。他承认他们在物质上贫穷，但宣告他们在基督里是**“富足的”。他指出那些扭曲福音信息的犹太主义者是“撒旦的会堂”。为了回报他们的忠心，他应许他们将得到生命的冠冕**，并保证他们不会受到第二次的死的伤害，这第二次的死是指那些只有肉身出生而没有属灵重生的人所要面对的**“火湖”**。



Ch 2: Pergamon / 帕加马

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麦那 The Persecuted Church	100 - 313 AD
	3	Pergamon / 帕加马 The Roman Empire (Catholic) Church	313 - 600 AD
	4		
	5		
	6		
	7		

12 "And to the angel of the church in Pergamos write,

'These things says He who has the sharp two-edged sword: 13 "I know your works, and where you dwell, where Satan's throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells.

- Lots of satanic and idol worship. One satanic cult predominated that worshiped a snake idol, Aesulapius.



- There isn't a different standard for those living near evil, and Jesus commended the church for not playing the "devil made me do it" card.

14 *But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual*

12 "给别迦摩教会天使的信，要这样写：

“有双刃利剑的他说：**13** ‘我知道你住在哪里，你住在撒旦宝座所在之地。我还知道你一直坚持对我的名字的信仰，即使是在我忠实的见证人、安提帕斯在你们的城市里，即撒旦所在之地，被杀害的日子里，你也没有放弃对我的信仰。

- 偶像崇拜和撒旦崇拜非常盛行。其中一个撒旦邪教占据主导地位，崇拜一个名为阿斯克勒庇俄斯(Aesculapius)的蛇形偶像。
- 对于生活在邪恶之地的人，没有不同的标准，耶稣赞扬教会没有为自己的行为找借口，说“魔鬼让我这么做的”。

14 “然而有些事情我要责备你：你们中间有些人，追随巴兰木的教导。巴兰木曾教唆巴勒克去引诱以色列人，让他们犯罪，吃祭偶像的食品，并犯有不道德的性行为。

- 在《民数记》第22章中，巴兰是一位腐败且贪婪的先知。当以色列的敌人摩押王巴勒出钱请他咒诅以色列时，这位先知(意译)回答说：“让我为此祷告一下。”当一个人已经知道神的旨意却心存他意时，这是个经典的举动，因为祷告能让他们的悖逆感减轻一些。他一直

immorality.

- In Numbers 22 Balaam was a corrupt prophet. He was a greedy man. When Balak, king of Moab, one of Israel's enemies, offered the prophet money if he would curse Israel, the prophet said, (paraphrased) "Let me pray about it." A classic move when someone already knows the will of God, but wants otherwise so praying makes them feel less guilty in their rebellion. He prayed until he persuaded himself that it was ok for him to go through with the plan.
- Israel was blessed by God. **You cannot curse whom God has blessed.**
- Balaam agreed to the deal. He tried to carry out the plan, but the angel of the Lord used his donkey to prevent him from speaking a curse against Israel.
- Here is where the false doctrine snuck in: Though Balaam could not curse Israel he taught them how to get Israel to curse themselves by making them believe God would keep them not only if they obeyed him but also if they rebelled against him.
- This means God's promises are unconditional and they hold whether you obey or disobey the Word.
- This is what we call the "hyper-grace" doctrine in modern churches. It leads to a decline in morals (high divorce rates, etc).

祷告, 直到说服自己可以继续执行这个计划。

- 以色列是蒙神祝福的, 你无法咒诅神所祝福的人。巴兰同意了这笔交易, 并试图执行计划, 但耶和华的使者借着他的驴阻止他咒诅以色列。
- 虚假教义就是从这里偷偷溜进来的: 尽管巴兰无法咒诅以色列, 但他教导他们如何让以色列人自己咒诅自己。他让他们相信, 神不仅在他们顺服时保守他们, 甚至在他们悖逆时也会保守他们。这意味着神的应许是无条件的, 无论你顺服还是悖逆祂的话语, 应许都成立。
- 这就是我们现代教会所称的“过度恩典”教义。它导致道德败坏, 比如高离婚率等问题。

15 同样, 你们中间还有一些人追随尼哥拉的教导。

- 神两次提到(启示录2:6和2:15)他恨恶尼哥拉党人的教训。如果神如此恨恶它, 那么这到底是什么呢?
 - 通过圣经中事物的命名, 你就可以理解很多。
 - “尼哥拉党”一词源自希腊语 ****“nike”****, 意思是“胜利”, 所以耐克(NIKE)被用作运动服饰品牌名称。“Laos”的意思是“统治百姓”, 这指的是压制、统治或胜

15 Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

- God says twice (Rev 2:6 & 2:15) that he hates the doctrine of the Nicolaitans. If God hates it this much, what is it?
 - You can understand much in the Bible by the name given to it.
 - It is from the Greek word, "nike," meaning "victory," hence NIKE as a brand for sportswear.
 - "Laos" means "over the people." This indicates suppression/rule/victory over the people.
 - Religious leaders conquered the people.
 - Pergamos, from the word "gamy" used to describe unions (monogamy, polygamy, etc).
 - Constantine in 313 AD declared Christianity the state religion.
 - With the swing of a pen the church was married to a powerful institution, a fortress called Rome and all persecution stopped
 - But what kind of Christianity?
 - Babylonian paganism married the church.
 - Instantly, the church opened its doors to millions of Romans bringing pagan practices and pagan doctrine into the institution

过百姓。因此，“尼哥拉党”意味着宗教领袖征服了百姓。

- “别迦摩”(Pergamos)这个词来自希腊语**“gamy”**，用来描述结合(一夫一妻制、一夫多妻制等)。在公元313年，君士坦丁大帝宣布基督教为国教。教会通过一次笔墨的挥动，就与一个强大的机构、一个被称为罗马的堡垒联姻了，所有的迫害都停止了。
- 但这是一种什么样的基督教呢？是巴比伦异教与教会的结合。教会立即向数百万罗马人敞开了大门，将异教习俗和异教教义带入了教会。他们带来了不符合圣经的思想，比如庙宇祭司、偶像雕像和婴儿洗礼，这些影响取代了真正的圣经教导。这标志着没有公义的仪式主义的诞生。是一种只有认罪和仪式，却没有借着耶稣的血得到重生的行为。属灵领袖们声称他们有权柄赦免你的罪，将你逐出教会，或定你的灵魂下地狱。

16 忏悔吧！不然我很快就会到你们这儿来，用我口中的利剑与你们作战。

17 “有耳能听的人，都应该听圣灵对教会说的

- They brought unbiblical ideas like temple priests, statues of idols, infant baptism, and these influences crowded out true Biblical practices.
- This was the birth of ritual without righteousness. Confession and ceremony without conversion by the blood of Jesus.
- Spiritual leaders said they had the power to forgive your sins, excommunicate you from God, or damn your soul.

16 *Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.*

17 *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."*

- The hidden manna represents Jesus himself, the bread of life
- In ancient history if you were tried before a jury for a crime, the jurors had a white and a black stone.
- You were given a stone by each juror.
- If the majority were black stones, you were sentenced.
- If the majority were white, you were justified and could go free.
- This stone means you are justified by God.
- Justified simply means, "just as if I never sinned."

话。

“我要赐给获胜的人隐藏的吗哪，并赐给他一块白石，上面写着一个新名字，只有得到它的人才能知道那名字是什么。”

- 隐藏的吗哪代表着耶稣自己，他是生命的粮。
- 在古代，如果你因一项罪行在陪审团前受审，陪审员会拥有黑白两种石头。每位陪审员都会给你一块石头。
- 如果多数是黑石头，你被判刑。
- 如果多数是白石头，你被判为无罪，可以获得自由。
- 这块石头意味着你已被神称义。称义的简单意思是：“就好像我从未犯过罪一样。”
- “所以天父的儿子若叫你们自由，你们就真自由了。”(约翰福音8:36)

- “So if the Son sets you free, you are truly free.” (Jn 8:36)

Summary / 概括

- Pergamos was a wealthy city located about 50 miles north of Smyrna.
- Its wealth was largely due to the invention of paper by Eumenes II.
- The modern city is Bergama.
- The city was polytheistic, featuring a large statue of Zeus and Askalapius, the god of medicine.
- The symbol of Askalapius was a serpent on a staff.
- Jesus addresses Pergamos as the place "where Satan's throne is" and "where Satan dwells," possibly a reference to the serpent symbol of Askalapius.
- The historical significance of the Pergamos church is that it represents the state church after Emperor Constantine made Christianity the state religion, a period that incorporated pagan customs and practices.
- Jesus commends the church for not renouncing their faith, even after the martyrdom of one of their own, a man named Antipas.

- 别迦摩是一座富裕的城市，位于士每拿以北约50英里处。其财富主要归功于优美尼斯二世发明的纸。现代城市名为贝尔加马。
- 这座城市信奉多神教，有一座巨大的宙斯和医神阿斯克勒庇俄斯的雕像。阿斯克勒庇俄斯的象征是一条缠绕在手杖上的蛇。耶稣称别迦摩是“撒旦座位所在之处”和“撒旦居住之地”，这可能指的是阿斯克勒庇俄斯的蛇形符号。
- 别迦摩教会的历史意义在于它代表了在君士坦丁大帝将基督教定为国教之后出现的国教，这一时期融入了异教习俗和做法。
- 耶稣赞扬教会没有放弃信仰，即使是在他们的同伴安提帕殉道之后。
- 对别迦摩教会的主要指责是教会与世界的“联姻”。这个问题在于它导致教会采纳世俗的习俗和文化观点，从而失去了其独特性和向世界作见证的能力。
- 耶稣特别斥责了教会中存在的两种虚假教训：巴兰的教训指的是旧约先知巴兰，他在无法咒诅以色列后，建议巴勒王在以色列人中引入不道德行为，从而从内部击败他们。尼哥拉党人的教训则是教会领袖（神职人员）对教会成员

- The main complaint against the Pergamos church is the marriage of the church and the world.
- This "marriage" is a problem because it leads the church to adopt worldly customs and cultural viewpoints, losing its distinctiveness and ability to be a witness to the world.
- Jesus specifically rebukes two false teachings present in the church: The doctrine of Balaam: This refers to the Old Testament prophet Balaam who, after being unable to curse Israel, advised King Balak to introduce immorality among the Israelites to defeat them from within.
- The doctrine of the Nicolaitans was where church leaders (the clergy) hold authority and dominance over the church members (the laity).

(平信徒)拥有权柄和主导地位。



Ch 2: Thyatira / 推雅推喇

Thyatira was one of the longest-lasting church ages we have examined so far. This was the dominant doctrine in the church for ~1000 years. Tradition is hard to shake, so understandably we see elements of it that still persist in modern culture and churches.

推雅推喇是我們迄今為止考察過的教會時期中，持續時間最長的一個。這個教義體系在教會中佔據主導地位長達約1000年。傳統難以動搖，因此可以理解，我們看到它的某些元素至今仍舊存在於現代文化和教會中。

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麥那 The Persecuted Church	100 - 313 AD
	3	Pergamon / 帕加馬 The Roman Empire (Catholic) Church	313 - 600 AD

	4	Thyatira / 推雅推喇 The Corrupt Church	600 - 1517 AD
	5		
	6		
	7		

18 “And to the angel of the church in Thyatira write,

‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

- His eyes of fire represent perfect discernment as a fire tests metals for impurities and purifies.
- His feet of bronze (brass) represent judgment.
- Put together it means He is the perfect judge of His church and has the authority to judge it righteously.

18 “给推雅推喇教会天使的信，要这样写：

“上帝之子双眼像燃烧的火焰，双脚像闪亮的青铜，他说：

- 他火焰般的眼睛代表完美的洞察力，就像烈火檢驗和淨化金屬中的雜質一樣。
- 他黃銅般的腳代表審判。
- 綜合起來，這意味著他是他教會完美的審判者，並擁有公義審判的權柄。

19 “I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first.

- They walked in love and it was the greatest point mentioned (listed first)
- Their faith is praised
 - Nothing is impossible to him (this includes you) who believes (Mark 9:23)
 - You can live life without limit.

19 我知道你的行为、爱心、信仰、勤劳和耐力。我知道你现在做的事比刚开始时做的要好。

- 他們憑著愛心行事，這是被提及的最大優點(列在首位)。
- 他們的信心受到讚揚。
 - 對於相信的人，凡事都可能(馬可福音9:23)。
 - 你可以過著沒有限制的生活。

- You can have the life you have dreamed about, but only through the currency of faith.
- Faith comes by the Word. (Rom 10:17)

- 你可以擁有你夢寐以求的生活，但只能透過信心的貨幣。
- 信心來自於道(羅馬書10:17)。

20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

- When you hear someone being called a “Jezebel,” it means they have a controlling spirit, want to be in charge, power hungry
- Jezebel was the wife of King Ahab (Israel ~900 BC) in 1 Kings 16:31.
- Here she represented a spirit of false worship.
- They did not have control over what Jezebel’s teaching was, but they did not condemn the teaching in the church.
- They did not take a stand and Jesus criticized them for it.
- Her doctrine was that of a foreigner to Israel.
 - She brought Baal worship to replace worship to God and her weak husband let it happen.
 - It included prostitution
 - Along with some other practices arising out of this (the concept of purgatory, Pontifex Maximus or “Popes”), the thing that probably angered Jesus most about all of this is the

20 然而，有一件事我要責備你：你容忍了那個自稱是女先知的耶洗別。她的教唆使我的僕人誤入歧途，導致他們淫行墮落，吃祭過偶像的食物。

- 當一個人被稱為“耶洗別”時，通常指他們有控制欲、喜歡掌權、渴望權力。
- 耶洗別是亞哈王(約公元前900年，以色列)的妻子(列王紀上16:31)，她代表一種虛假崇拜的精神。
- 儘管他們無法控制耶洗別的教導是什麼，但他們沒有在教會中譴責這種教導。他們沒有表明立場，耶穌為此批評了他們。
- 她的教義來自一個以色列的異族。她帶來了巴力崇拜，取代了對上帝的崇拜，而她軟弱的丈夫任其發生。
- 這其中包含賣淫行為。
- 她引入了寧錄(創世記10:9)的妻子塞米拉米斯的教義。
- 塞米拉米斯聲稱創世記3:15的應許，並說她童貞所生的兒子塔木茲就是彌賽亞。
- 她讓自己和她的兒子成為崇拜對象，從

doctrine taught that you are saved by what you do in ritual, not what Jesus has done for you on the cross.

- It is ritual without righteousness (i.e. communion or reading of scripture as a “duty” or rite) and ceremony that does not call for change; Sin all you want on Fat Tuesday every year because on Ash Wednesday we start fasting.
- We move from Pergamum where believers promoted bad teaching to Thyatira where unbelievers were in charge of the teaching.
 - “They will act religious, but they will reject the power that could make them godly. Stay away from people like that!” (2 Tim 3:5)
 - “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.” (Eph 2:8-9)
- It is a counterfeit system and elements of it still exist today in both the Catholic and Christian churches (though some out of ignorance rather than intention).

而產生了“天后”或“聖母子”崇拜。

- 她聲稱她的兒子塔木茲在狩獵時被殺，並創立了“聖殿處女”，後來被稱為“修女”。
- 她為這些“修女”設立了40天的齋戒期，這後來被稱為“大齋期”。
- 在這個齋戒期結束時，在一個名為伊什塔爾(Ishtar)的異教節日上(後來被稱為“復活節”)，她聲稱她的兒子從死裡復活了，並用交換色彩鮮豔的蛋(象徵生命)來慶祝。
- 這就是復活節兔子、彩蛋和復活的概念如何融入復活節這個節日的�原因。
- 除了一些其他由此產生的做法(如煉獄、Pontifex Maximus 或“教皇”的概念)之外，最可能激怒耶穌的是這種教義：你不是因耶穌在十字架上為你所做的而被拯救，而是通過你所做的儀式行為而得救。
- 這是沒有公義的儀式(例如，將聖餐或讀經作為一種“責任”或儀式)，以及不要求改變的慶典；你可以在每年的“懺悔星期二”隨心所欲地犯罪，因為在“聖灰星期三”我們將開始禁食。
- 我們從別迦摩時期信徒宣揚錯誤教導，轉向推雅推喇時期不信者掌管教導。
- “他們將會表現出虔誠，但卻拒絕那能使他們敬虔的力量。要遠離這些人！”(提摩太後書3:5)。

	<ul style="list-style-type: none"> ● “你們得救是本乎恩，也因著信；這並不是出於自己，乃是神所賜的；也不是出於行為，免得有人自誇。”（以弗所書 2:8-9）。 ● 這是一個虛假的系統，其元素至今仍然存在於天主教和基督教教會中（儘管有些是出於無知而非故意）。
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<p>21 And I gave her time to repent of her sexual immorality, and she did not repent. 22 Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. 23 I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.</p> <ul style="list-style-type: none"> ● This prophecy came to pass, sadly ● The church wasn't ruling spiritually but politically. ● They took over responsibility for social services (education, food programs, etc). That was good as Jesus said in v 19 but as we saw - Enter Jezebel 😡 ● In v 21 Jesus said he gave them time to repent (and ~1000 years is pretty patient and generous) 	<p>21 我给了她时间去忏悔，但是，她并没有为自己的淫乱而忏悔。22 所以我要把她扔在痛苦的床上。那些和她通奸的人，也要遭受到大灾大难，除非他们为自己和她在一起的淫乱行为而忏悔。23 我要杀死跟随她的人，让所有的教会都知道，我洞悉人们的想法与意识，我要按照你们的行为，报应你们每个人</p> <ul style="list-style-type: none"> ● 遺憾的是，這個預言應驗了。 ● 教會當時並非在屬靈上掌權，而是在政治上。 ● 他們接管了社會服務的責任（如教育、食物計畫等）。正如耶穌在第19節所說，這本來是好的，但我們看到——耶洗別出現了 😡。 ● 在第21節中，耶穌說他給了他們悔改的時間（而約1000年是相當有耐心和慷慨
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but the penalty came just as Jesus said it would in v 22 and 23.

- Jezebel was made sick, and together with her children, suffered.
- When we look at history, we see this judgment fulfilled during this period of church history.
- In the late 13th century, Jesus' judgment of a terrible pestilence came as the Black Plague.
- Interestingly, the Black Plague began in two cities: Constantinople and Rome.
- It resulted in nearly 40% of that city dying as the name Thyatira suggests (odor of affliction).
- The disease spread so that all Europe was infected, and killed as much as 60% of Europe's population.
- As a result, it permanently weakened the Catholic Church in Europe.
- Fear of the disease led people to refuse to attend mass leading to great financial loss for the church weakening its hold over society/government.
- That allowed freer thinking and gave Martin Luther the opportunity to challenge the authority of the church with his famous reformation of faith.
- This marked the end of Thyatira, fulfilling Jesus' judgment of pestilence and the end of Catholic dominance.

的), 但正如耶穌在第22和23節所說, 懲罰還是來了。

- “耶洗別”染了病, 並與她的“孩子們”一同受苦。
- 當我們回顧歷史時, 會看到這段教會歷史時期應驗了這個審判。
- 13世紀末, 耶穌所預言的可怕瘟疫——黑死病——降臨了。
- 有趣的是, 黑死病始於兩個城市: 君士坦丁堡和羅馬。
- 正如推雅推喇(Thyatira)這個名字所暗示的(意為“苦難的氣味”), 它導致這兩個城市近40%的人口死亡。
- 瘟疫蔓延至整個歐洲, 導致多達60%的歐洲人口死亡。
- 結果, 它永久性地削弱了天主教會在歐洲的勢力。
- 人們因害怕疾病而拒絕參加彌撒, 這給教會帶來了巨大的經濟損失, 削弱了它對社會和政府的控制。
- 這使得思想更加自由, 並給予馬丁·路德機會, 通過他著名的宗教改革來挑戰教會的權威。
- 這標誌著推雅推喇時期的結束, 應驗了耶穌關於瘟疫的審判和天主教統治的終結。

24 “Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. **25** But hold fast what you have till I come.

- In these types of churches, there are still some, though they are the minority, who are born again/saved
- Jesus is telling them to hold onto what they have for their remaining time.

24 “你们在推雅推喇其余的人，没有追随邪说，也没有学撒旦所谓的深邃的秘密。我要告诉你们，我不会给你们任何其它的负担， **25** 但是，你们一定要坚持你们已有的，直到我的来临。

- 在這些類型的教會中，仍然有一些是重生得救的，儘管他們是少數。
- 耶穌告訴他們要堅守他們所擁有的，直到他再來。

26 And he who overcomes, and keeps My works until the end, to him I will give power over the nations—

27

‘He shall rule them with a rod of iron;
They shall be dashed to pieces like the potter’s vessels’—

as I also have received from My Father; **28** and I will give him the morning star.

- The morning star references Christ Himself

29 “He who has an ear, let him hear what the Spirit says to the churches.” ’

26 “对于那些获胜的人和一直坚持遵守我的命令到底的人，我要赐给他统治万国的权柄：

27

‘他将用铁棒来统治他们，
把他们像瓦罐一样打得粉碎。’

28 就像我从我父亲手中得到这个权力一样，我还要赐给这个人一颗晨星。

- 晨星是指基督祂自己。

29 有耳能听的人，都应该听圣灵对教会所说的话。”



Martin Luther nailing his famous 95 thesis to the church in Wittenburg, Germany on October 31, 1517

Summary / 概括

- This church is nicknamed the "idolatrous" or "corrupt" church.
- It corresponds to the historical period from approximately **600 AD to 1517**

- 推雅推喇教會被暱稱為“崇拜偶像的”或“腐敗的”教會。
- 它對應著公元約600年至1517年的歷史時期，即羅馬天主教會崛起為主要勢力

AD, which is when the Roman Catholic Church emerged as a dominant power until the Protestant Reformation.

- Jesus introduces himself as the righteous judge with "eyes like a flame of fire and his feet like fine brass."
- **Commendation:** Jesus commends the church for its works, love, service, faith, and patience.
- **Complaint:** Jesus condemns them for tolerating "that woman **Jezebel**," a symbolic figure representing idolatry and a system of works.
- **Judgment:** Jesus gives the woman time to repent but she refuses. He promises to cast her and her followers into a "sick bed" and "great tribulation," and to kill her "children" (followers) with pestilence.
- **Historical Fulfillment:** This judgment is seen as fulfilled by the **Black Plague** in the 14th century, which originated in Constantinople and Rome, severely weakened the church's authority, and ultimately helped pave the way for the Reformation.

, 直到新教宗教改革為止。

- 耶穌以“烈火般的眼睛”和“閃亮的黃銅腳”自稱為公義的審判者。
- 稱讚: 耶穌稱讚該教會的善行、愛心、服務、信心和忍耐。
- 抱怨: 耶穌譴責他們容忍“那個女人耶洗別”，一個代表偶像崇拜和行為稱義體系的象徵人物。這種影響導致信徒行不道德之事並吃祭過偶像的食物。
- 審判: 耶穌給了那女人悔改的時間，但她拒絕了。他應許將她和她的追隨者投入“病床”和“大患難”，並用瘟疫殺死她的“孩子”(追隨者)。
- 歷史應驗: 這審判被視為應驗於14世紀的黑死病。這場瘟疫始於君士坦丁堡和羅馬，嚴重削弱了教會的權威，並最終為宗教改革鋪平了道路。

羅馬天主教的傳統與異端:

- 在這個歷史時期，出現了幾種被視為非聖經的傳統：
 - 公元606年，教皇的頭銜被授予波尼法爵三世。
 - 為死人祈禱以及崇拜聖徒和天使。
 - 崇拜馬利亞。
 - 變質說(相信聖餐的餅和酒實際變成了基督的身體和血)。

Roman Catholic Traditions and Heresies

- Several practices introduced during this historical period that are considered non-biblical traditions:
 - The title of "Pope" was given to Boniface III in 606 AD.
 - Praying for the dead and the worship of saints and angels.
 - The worship of Mary.
 - Transubstantiation (the belief that the communion elements literally become the body and blood of Christ).
 - The Bible was forbidden to laymen and mass was conducted in Latin.
 - Salvation was tied to a system of works, not "by grace alone through faith alone."

The Remnant and the Reward

- Jesus speaks to the "rest in Thyatira" who do not follow the false doctrine.
- He promises them that they will one day receive a reward for those who "hold fast" to their faith until His return.

- 平信徒被禁止閱讀聖經，彌撒以拉丁語進行。
- 救恩與行為掛鉤，而非“單單憑藉恩典，因著信心”。

餘民與獎賞：

- 耶穌對推雅推喇教會中那些不追隨錯誤教義的“其餘的人”說話。
- 他應許他們將來會因著他們“堅守”他們的信仰直到他再來而得到獎賞。



Ch 3: Sardis / 撒狄

The meaning is “those escaping” or “remnant.” It was a heavily fortified city strategically built on a mountain 60 miles northeast of Smyrna that was very well protected because of its natural barriers and walls.

意思為「那些逃脫者」或「倖存者」。它是一座防禦嚴密的都市，位於士麥那東北方60英里處的一座山上，由於其天然屏障和城牆而受到嚴密的保護。

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麦那 The Persecuted Church	100 - 313 AD
	3	Pergamon / 帕加马 The Roman Empire (Catholic) Church	313 - 600 AD
	4	Thyatira / 推雅推喇 The Corrupt Church	600 - 1517 AD
	5	Sardis / 撒狄 The Dead Church	1517-1648
	6		
	7		

1 *“And to the angel of the church in Sardis write,*

‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead.

- They had a pharisee spirit.
- They acted alive by judging others.
- They had a good reputation in the area, but were more proud of the name of their denomination or name of their church than they were about the name above all names, the name of Jesus.
- An autopsy: How did they die?

1 “给撒狄教会天使的信，要这样写：

“有上帝的七个灵和七颗星星的他说：我知道你的所作所为，你有虽生犹死的名声，

假冒为善的精神：他们有一种法利赛人的精神，通过论断他人来表现得好像是活着的。

名声与骄傲：他们在当地有很好的名声，但他们更骄傲于自己宗派或教会的名字，而不是那超乎万名之上的名——耶稣的名。

属灵死亡的“验尸”：

- 死因并非来自外部：根据约翰福音 10:28和 马太福音 16:18，仇敌撒但无法杀死他们属灵的生命。

- Think about these two verses: "I give them eternal life, and they will never perish. No one can snatch them away from me" (Jn 10:28) "Now I say to you that you are Peter (which means 'rock'), and upon this rock I will build my church, and all the powers of hell will not conquer it." (Matt 16:18)
- These two verses prove that the enemy could not have killed them spiritually.
- The attack had to have come from inside the church, not from Satan.
- "Whoever has the Son has life; whoever does not have God's Son does not have life." (1 Jn 5:12)
- Samson (Judges 14-16) had his anointing in his hair. When it was cut, he was told by his wife that the Philistines were upon them so he went out to fight them as he always did, but he did not know that the Lord had left him. (Judges 16:20)
- When the anointing comes, everyone knows it.
- When it leaves, it is more difficult to know until the results (or lack thereof) make it evident.
- He went through his usual motions

- 死因来自内部:教会的属灵死亡必然来自教会内部,而非撒但的攻击。
- 缺乏神儿子的生命:正如约翰一书5:12所说,“人有了神的儿子就有生命;没有神的儿子就没有生命。”

参孙的类比:

- 参孙(士师记14-16)的力量在于他的头发,当头发被剪去后,他仍然像往常一样出去争战,却不知道耶和华已经离开了他(士师记16:20)。
- 圣灵的恩膏到来时,所有人都知道。当圣灵离开时,却很难察觉,直到因没有果效而变得明显。
- 参孙只是做着“习以为常的动作”,但已没有能力。
- 撒狄教会也是如此,他们只是在做“宗教体操”。

停止传讲神的话语:他们停止传讲神的话语,转而开始传讲心理学。

停止“生育”:

- 我们被命令“生养众多”(创世记1:28)和“使万民作我的门徒”(马太福音28:19)。
- 活着的有机体能够繁衍,而死的有机体则不能。
- 这个教会停止了在他人的生命中再生出耶稣的生命。
- 相比之下,使徒保罗被关进监狱,半夜

(shook himself) but there was no power.

- Sardis was doing the same thing - religious calisthenics.
- They stopped preaching the Word but started preaching psychology.
- We are told to "be fruitful and multiply." (Gen 1:28).
- We are told to "make disciples." (Matt 28:19)
- Living organisms reproduce.
- Dead organisms do not.
- This church stopped reproducing Jesus in others.
- The Apostle Paul on the other hand was thrown in jail and came out at midnight with the keys in one hand and a convert in the other.
- They had a lack of hunger for God.
- A sick person prior to death loses their appetite

出来时，一只手拿着钥匙，另一只手领着一个归信者。

缺乏对神的饥渴：在临终前，生病的人会失去食欲，撒狄教会也是如此，他们对神失去了饥渴。

2 Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. 3 Remember therefore how you have received

2 振作起来！在你还没有彻底死之前，加强你所剩下的生机吧。因为，在我的上帝面前，我找不出你配得上我的上帝的行为。**3** 因此切记你所听到和领受到的教导，要服从它。忏悔把！如果你不醒悟过来，我就会像小偷一样，

and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

- The good news is the church was young enough at the point when they were dying that Jesus gave them this simple recipe for revival: remember what they received and heard.
- “This is what the LORD says: “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it” (Jer 6:16)
- A musician may have the music in their heart, but they must practice the instrument before it benefits anyone. If they stop playing, those skills begin to die even if the music remains in their heart. To revive that, they must remember what they learned and practice the instrument again. Jesus is telling them to remember what they had and put it back into practice.
- With the Luther Reformation, it brought about positive change compared to the Thyatira system (proper doctrine, salvation by grace alone) but their growth and faith

出其不意地降临，而你是不会知道我在什么时候来临。

- 复兴的简单秘诀：耶稣给了他们一个简单的复兴秘诀——“记住他们所领受和听到的”。正如 6:16 所说：“耶和华如此说：‘你们当站在路上察看，访问古道，哪是善道，便行在其间。’”
- 音乐家的比喻：一个音乐家心中可能有乐曲，但他必须练习乐器才能对任何人有益。如果他停止演奏，即使乐曲仍在心中，他的技巧也会开始消亡。要重振它，他必须回忆所学并再次练习乐器。耶稣告诉他们要记住他们所拥有的，并重新付诸实践。
- 宗教改革的局限性：马丁·路德的宗教改革带来了积极的变化（如正确的教义、唯独恩典的救恩），但他们的成长和信仰很快停滞不前，变得懒惰。
- 信心与行为的区别：救恩不需要行为，但基督徒的信仰之路需要行为！
- 雅各的教导：正如雅各书 2:18 所说：“我便借着我的好行为，把我的信心指给你看。”

<p>quickly stagnated and they became lazy.</p> <ul style="list-style-type: none"> ● Salvation does not require works, but the Christian walk of faith does! ● “I will show you my faith by my good deeds.” (James 2:18) 	
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<p><i>4 You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. 5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. 6 “He who has an ear, let him hear what the Spirit says to the churches.”’</i></p>	<p>4 不过，在撒狄还是有一些洁身自好的人，这些人配得上穿白衣与我同行。5 获胜的人会像这样穿上白衣服。我不会把他从生命册中删名，我要在我父和天使面前，承认他的名字。6 有耳能听的人，都应该听灵对教会所说的话。”</p>
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<p>So, what happened? How did this church age end?</p> <ul style="list-style-type: none"> ● The Peace of Westphalia in 1648 established the basis of modern Europe. ● It established that Christians could worship when and where they wanted. 	<p>撒狄教会时代的终结</p> <ul style="list-style-type: none"> ● 《威斯特伐利亚和约》与新教会:1648年的《威斯特伐利亚和约》奠定了现代欧洲的基础。该条约允许基督徒可以自由选择何时何地敬拜。 ● 信仰的新觉醒:新的信仰觉醒和行为随
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- There was a new awakening of faith and works giving rise to new denominations such as Anglicans and Presbyterians, etc.
- As mentioned above, the lack of the church at Sardis to “reproduce” meant it died in 1648, but these new groups took the Spirit of God elsewhere and it spread throughout Europe and the world.
- Jesus stated in Rev 3:3 He would come like a thief (implying at night) if they would not repent.
- Recall in the opening above that the city was impenetrable.
- A local slave observed a soldier drop his helmet from the wall and it rolled down the mountainside. Thinking it was lost, he was surprised later to see the soldier on the mountainside retrieving his helmet, disappearing in the rocks, then re-emerging a short time later on the wall. When the slave informed Atiochus the Great, he was offered his freedom and safety to reveal this secret entrance to the city. He did and his invading forces took the city at night through this secret

之兴起, 催生了新的宗派, 如圣公会、长老会等。

- 圣灵的转移: 由于撒狄教会未能“繁衍”, 它在1648年走向了死亡。但这些新的团体将圣灵带到了别处, 并使其在欧洲乃至全世界传播开来。
- “夜间盗贼”的预言应验: 耶稣在 3:3 中说, 如果他们不悔改, 他将像盗贼一样来临(意指在夜间)。这预言与撒狄城被攻占的历史传说相呼应。
- 撒狄城被攻占的传说: 传说一个当地的奴隶观察到一名士兵从城墙上掉落头盔, 然后通过一个秘密入口取回头盔。当安提阿古斯大帝攻城时, 这个奴隶为了自身安全, 向他透露了这个秘密入口。安提阿古斯大帝的军队在夜间通过这个秘密入口攻下了这座城市, 这正应验了耶稣关于“如同夜间盗贼”的预言。

entrance, like a thief in the night,
exactly as Jesus stated in Rev 3:3

Summary / 概括

The Church in Sardis (Revelation 3:1-6)

- **Historical Context:**
 - Sardis was a wealthy city in Asia Minor, a center for the wool and carpet industries, and known for making garments.
- **The Message from Jesus:**
 - **Commendation:** A small remnant of holy people still existed in the church.
 - **Complaint:** The church was "alive on the outside, but dead on the inside." It was busy and active but lacked spiritual vitality.
 - **Reward:** The righteous will be clothed in white garments (representing righteousness) and their names will not be blotted out of the book of life.
- **Prophetic:**

撒狄教会 (3:1-6)

- **历史背景:**
 - 撒狄是小亚细亚的一个富裕城市, 是羊毛和地毯工业的中心, 以制作衣服而闻名。
- **耶稣的信息:**
 - **赞扬:** 教会中仍然存在一小部分圣洁的余民。
 - **责备:** 教会“外面活着, 里面却死了”。它虽然忙碌活跃, 但缺乏属灵的活力。
 - **奖赏:** 义人将穿上白衣(代表公义), 他们的名字必不从生命册上被涂抹。
- **预言性解释:**
 - 撒狄教会代表了新教宗教改革时期(公元1517年-公元1648年)。
 - 宗教改革始于马丁·路德的九十五条论纲, 他反对罗马天主教的赎罪券和行为称义等教义。

- The Sardis church represents the **Protestant Reformation period** (AD 1517 to AD 1648).
- The Reformation began with Martin Luther's 95 Theses, which objected to Roman Catholic doctrines like indulgences and salvation by works.
- Luther was excommunicated and declared a heretic but survived and translated the Bible into German.
- The Reformation, while restoring key biblical doctrines, led to a diminished emphasis on evangelism and works, creating a church that was "alive in name only."

- 路德被开除教籍并被宣布为异端, 但他幸存下来并将圣经翻译成德语。
- 宗教改革虽然恢复了关键的圣经教义, 但也导致了对传福音和行为的强调减弱, 创造了一个“徒有其名”的教会。



Ch 3: Philadelphia / 费城

The name means brotherly love because of the love King Eumenes II had for his brother, Attalus II. It is now Alasehir in Turkey. It had frequent earthquakes so the city remained small, but those who stayed developed a culture of persistence and determination. Like Smyrna, Jesus was pleased with this church. This church and the final church, Laodicea, represent two present-day streams of churches one of which will be raptured while the other is considered apostate.

由于欧迈尼斯二世国王对他的兄弟阿塔罗斯二世的爱，这个名字意为“兄弟之爱”。它现在是土耳其的阿拉谢希尔。那里地震频发，所以城市规模不大，但留下的人们形成了一种坚韧不拔、果断的文化。像士每拿一样，耶稣喜悦这个教会。这个教会和最后一个教会——老

底嘉教会，代表了当今教会的两种发展方向，其中一个将被提，而另一个则被认为是叛教的。

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麦那 The Persecuted Church	100 - 313 AD
	3	Pergamon / 帕加马 The Roman Empire (Catholic) Church	313 - 600 AD
	4	Thyatira / 推雅推喇 The Corrupt Church	600 - 1517 AD
	5	Sardis / 撒狄 The Dead Church	1517 - 1648 AD
	6	Philadelphia / 费城 The Favored Church	1648 - (1900 AD) Present
	7		

7 "And to the angel of the church in Philadelphia write,

'These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens":

- This is referring to David's role of working in the gate of the temple court in the Kingdom.
- The book of Isaiah states that David will preside over the court of the

7 "给非拉铁非教会天使的信，要这样写：

“真实、神圣的他，掌管着大卫的钥匙。如果他打开一扇门，就没有人能把它关上；他若关上一扇门，也就没有人能把它打开。他说：

- 这是对大卫在国度中，于圣殿院门口工作的角色的描述。
- 以赛亚书说，大卫将掌管圣殿的法庭，他拥有圣殿的钥匙。
- “我必将大卫家的钥匙放在他肩头上。他开，无人能关；他关，无人能开。”(赛 22:22)

Temple and he has the key to the temple

- “And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.” (Is 22:22)
- Some nations have already received their last call and the door is closed.
- Some have the doors open.
- It is best to seek the Lord so your time and effort is not wasted in where to go
- It has cost some people their lives because they weren't sent, but went.
- Remember Paul wanted to go to Asia Minor, but the Holy Spirit would not permit him. (Acts 16:6)
- Later, he got the Lord's vision on where to go (Macedonia), and had revival for 2 years!

- 有些国家已经得到了最后的呼召，门已经关闭。
- 有些国家的门仍然敞开。
- 最好是寻求主，这样你的时间和精力就不会浪费在错误的地方。
- 有些人因为没有被差遣却自己去了，结果付出了生命的代价。
- 记住，保罗曾想去亚细亚，但圣灵不许。(徒 16:6)
- 后来，他得到了主的异象，知道了该去哪里(马其顿)，并有了两年的复兴！

8 “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. **9** Indeed I will

8 我知道你的行为，看那，我在你面前放了一扇打开的门，没有人能把它关上。我知道，尽管你的力气单薄，但是，你还是坚持了我的教导，没有否认我的名字。**9** 听着，那些撒旦的

make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. **10** Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. **11** Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. **12** He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name.

13 “He who has an ear, let him hear what the Spirit says to the churches.”’

党羽和实际上不是但却自称是犹太人的骗子，我要让他们来跪拜在你的脚下，让他们知道我爱你。**10** 因为你遵循了我的命令，耐心地忍受着，所以，当地上所有的人接受即将来临的考验时，我会让你免于考验。

11 “我就要来了，你要坚持你所有的，不要让人夺走你的桂冠。**12** 那得胜者，我要让他成为上帝大殿里的一根支柱，从此不再离开那里。我要在他的身上，写上我的上帝的名字和我的上帝之城的名字，此城就是那从天而降、来自我的上帝的新耶路撒冷。我也要在他的身上写下我的新名字。**13** 有耳能听的人，都应该听圣灵对教会讲的话。”

What happened?

- After the Peace of Westphalia ended the Sardis church age (Reformed church of absent works) this Philadelphia church age, like Smyrna, did not end because they would not

发生了什么？

- 在威斯特伐利亚和约终结了撒狄教会时代(一个缺乏行为的改革宗教会)之后，非拉铁非教会时代，像士每拿教会一样，并非因悔改不足而终结。相反，

repent.

- Rather it moved and spread.
- These Spirit-led churches began to replace the reformed churches like Sardis.
- They brought life to dead places.
- They sent missionaries in contrast to Sardis
- Men like Johnathan Edwards after extended fasting and seeking God began the Great Awakening on the North American continent. His famous sermon, "Sinners in the Hands of an Angry God," on July 8, 1741 had congregants gripping the pews so hard during his delivery of the message that they tore chunks of wood out because they felt as if they were slipping downward into hell. It was called the sermon that was never finished. The crying and weeping became so loud from the convicting power of the Holy Spirit that Edwards had to discontinue the sermon.
- Missionaries reached central and South America, Australia, and Asia.
- A wave of Pentecostal revivalism was even sweeping some parts of China.
 - Its stress on the "gifts of the

它不断迁移并扩展。

- 这些圣灵引导的教会开始取代像撒狄那样的改革宗教会。他们为死气沉沉的地方带去生命。与撒狄教会形成对比的是，他们差派了宣教士。
- 像乔纳森·爱德华兹这样的人，在长时间的禁食和寻求神之后，在北美大陆开启了“大觉醒运动”。1741年7月8日，他那篇著名的布道文《在愤怒上帝手中的罪人》，在讲道时，会众因为感到自己正滑向地狱，紧紧抓住长凳，以至于撕下了木头碎片。这篇布道被称为“从未讲完的讲道”。圣灵的定罪能力使哭泣和哀号声变得如此响亮，以至于爱德华兹不得不中断讲道。
- 宣教士们抵达了中美洲、南美洲、澳大利亚和亚洲。一股五旬节复兴主义的浪潮甚至席卷了中国的某些地区。它对“圣灵恩赐”的强调，包括预言、神圣医治和说方言，对一些宣教工作产生了巨大影响。一位名叫玛丽·蒙森的挪威巡回布道家，是著名的“山东大复兴”的催化剂，参与者看到了并听到了火舌和风声，甚至有人半昏迷地倒下。
- 这些新思想和新主张也促进了到1920年代组织起来的大多数独立教会的成长。教会以自第一世纪以来前所未有的最快速度增长。
- 耶稣说他将使非拉铁非教会免受那将

spirit,” including prophecy, divine healing, and speaking in tongues, had a huge impact on some missions.

- A traveling Norwegian evangelist, Marie Monsen, was the catalyst for the famous “Shandong Revival,” with participants seeing and hearing tongues of fire and roaring winds, even falling down half-conscious.
- These new ideas and claims also fed the growth of most of the independent churches that were organizing by the 1920s.
- The church grew at the fastest rate it had ever grown since the first century.
- Jesus said he will spare the Philadelphia church from the hour of testing coming to the entire world.
- In prophetic terms this means it would not be the last church of the age.
- Therefore there must be one more church to end the age (which we will learn about next)

要临到全世界的考验时刻。从预言的角度来看，这意味着它不会是这个时代的最后一个教会。因此，在这个时代结束之前，必定还会有一个教会出现（我们将在接下来了解）。



Summary / 概括

The Church in Philadelphia (Revelation 3:7-13)

- **Historical Context:**
 - Philadelphia translates to "city of brotherly love."
 - It was devastated by earthquakes.
 - Its fertile soil led to grape cultivation and the worship of Dionysus, the god of wine.
 - A Christian church thrived in the midst of this pagan city.
- **The Message from Jesus:**

历史背景:

- 费拉铁非(Philadelphia)意为“弟兄之爱”。
- 它曾被地震摧毁。
- 其肥沃的土壤盛产葡萄, 因此崇拜酒神狄俄尼索斯(Dionysus)。
- 一个基督教教会在这座异教城市中茁壮成长。

耶稣的信息:

- 对耶稣的称谓: “那圣洁、真实、拿着大卫钥匙的。”耶稣是那真正、公义的大卫王位的继承人。

- **Title for Jesus:** "He who is holy, he who is true, he who has the key of David." Jesus is the genuine, righteous heir to David's throne.
- **Commendation:** The church had "a little strength," meaning they had real strength from God without being arrogant. They kept God's word and did not deny His name despite persecution.
- **Complaint:** There was **no complaint** against this church. It is presented as the ideal church.
- **Reward:** The church will be kept from the "hour of trial which shall come upon the whole world," which is interpreted as the Great Tribulation.

- **Prophetic Interpretation:**

- The Philadelphia church represents the **Evangelistic Church** from **1648 to the present day, although it moved to other continents via missionaries.**

- 赞扬：教会“有一点力量”，这意味着他们拥有来自神真正的力量，但并不傲慢。他们在迫害中持守神的话语，没有否认他的名。
- 责备：对这个教会没有责备。它被视为理想的教会。
- 奖赏：教会将被保守，脱离“那将要临到普天之下，试炼住在地上之人的试炼时刻”，这被解读为大灾难。

预言性解释：

- 费拉铁非教会代表了福音派教会，从**1648**年至今，尽管它通过宣教士传到了其他大陆。
- 这一时期以大觉醒运动为标志，关键人物包括乔纳森·爱德华兹、卫斯理兄弟和乔治·怀特菲尔德。
- 第一次大觉醒运动促成了普林斯顿和罗格斯等大学的建立。
- 第二次大觉醒运动见证了大规模的归信，仅1857年就有100万人归主。
- 第三次大觉醒运动包括威尔士复兴，它改变了整个社区，甚至影响了煤矿工人的语言。
- 第四次大觉醒运动包括葛培理布道会和耶稣运动/革命。
- 我相信我们正处于另一次最终大觉醒的时期，并开始看到第一滴“雨水”。
- 费拉铁非教会被视为将在被提时逃脱

- This period is marked by the **Great Awakenings**, with key figures like Jonathan Edwards, the Wesley brothers, and George Whitefield.
- The First Great Awakening led to the founding of colleges like Princeton and Rutgers.
- The Second Great Awakening saw a massive number of conversions, including 1 million people in 1857 alone.
- The Third Great Awakening included the Welsh Revival, which transformed entire communities and even affected the language used by coal miners.
- The Fourth Great Awakening included the Billy Graham crusades and the Jesus movement/revolution.
- **I believe we are due for another final great worldwide awakening and are starting to see the first “raindrops” of the latter rain.**
- The Philadelphia church is seen as the evangelistic

大灾难的福音派主流, 与背道的、老底嘉教会或不冷不热的教会形成对比。

stream that will be raptured and escape the great tribulation, in contrast to the apostate Laodicean church or lukewarm church.



Ch 3: Laodicea / 老底嘉

Laodicea means “people ruling” (Recall “lao” from Pergamum) or “judgment of the people.” Historically, the physical Laodicean Church was a wealthy and prosperous commercial and administrative center in the Roman empire around 60 AD. The city was known for its banks and medical school, which developed an eye salve that was sold for various eye diseases.

This church age embraced moderates, tolerance, and acceptance. History repeats itself, and we see similarities in this last church compared to the first church (Ephesus). It is like going in a circle as Israel (a type & shadow of the church) did in the wilderness.

Laodicea is a unique church age for us to examine. Although John wrote to the 7 physical churches that existed in Asia minor at the time, the letter is also a portrait of the 7 church ages that would come in the future. For us, we can look back in time and see the previous 6 and how they fit these letters. If he got the first 6 right, chances are the 7th is correct as well. The 7th one is unique because it is our current experience, making us the terminal generation! It is an exciting time to be alive (spiritually)!

老底嘉的意思是“人民统治”(回想一下别迦摩的“老”字),或是“人民的审判”。从历史上看,公元60年左右的实体老底嘉教会在罗马帝国中是一个富裕繁荣的商业和行政中心。这个城市以其银行和医学院而闻名,该学院开发了一种用于治疗各种眼疾的眼药膏。

这个教会时代崇尚中庸、宽容和接纳。历史正在重演,我们在这最后一个教会中看到了与第一个教会(以弗所)的相似之处。这就像以色列(教会的一种类型和影子)在旷野中绕圈一样。

老底嘉对我们来说是一个独特的教会时代。虽然约翰当时是写信给小亚细亚存在的7个实体教会,但这封信也是对未来将要出现的7个教会时代的描绘。对我们来说,我们可以回顾过去,看看前6个教会是如何符合这些书信的。如果他前6个都对了,那么第7个也很可能是对的。第7个是独一无二的,因为它是我们当前的经历,这使我们成为末世的一代!能在世上(属灵上)活着真是令人兴奋!

Churches	1	Ephesus / 以弗所 Apostolic → Backslidden	30-100 AD
	2	Smyrna / 士麦那 The Persecuted Church	100 - 313 AD
	3	Pergamon / 帕加马 The Roman Empire (Catholic) Church	313 - 600 AD
	4	Thyatira / 推雅推喇 The Corrupt Church	600 - 1517 AD
	5	Sardis / 撒狄 The Dead Church	1517 - 1648 AD
	6	Philadelphia / 费城 The Favored Church	1648 - (1900 AD) Present
	7	Laodicea / 老底嘉 The Apostate Church	1900 - ?

14 "And to the angel of the church of the Laodiceans write,

*'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: **15** "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. **16** So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.*

- There were two springs that merged in the valley at Laodicea.
- A cold one from Denizil and a hot sulfuric spring 6 miles to the south in

14 "给老底嘉教会天使的信，要这样写：

“那位被称为阿们的，即那位忠诚真实的证人，上帝所造的万物的统治者说道：**15** 我知道你的表现，你既不冷也不热。我倒是愿你或冷或热，**16** 可你却是不冷不热的温吞水，我要把你从我的嘴里吐出去！

- 在老底嘉的山谷裡，有兩道泉水匯合。一道來自代尼茲利(Denizil)的冷泉，另一道是來自六英里外希拉波利斯(Herapolis)的硫磺溫泉。
- 如下圖所示，引水渠將冷水(令人心曠神怡)和溫水(有療效)匯集起來。當這兩股泉水混合後，水溫變得溫吞，令人

Herapolis.

- Aqueducts, pictured below, carried water that was both cold (refreshing) and hot (therapeutic).
- When the two springs mixed, the water became lukewarm and was repulsive to drink and because of the sulfur, could even cause vomiting.
- The cold water is useful - drinking, for example
- The hot water is useful - bathing or cleaning, for example
- But the lukewarm water was not useful
- The spiritual parallel is the church in the interest of tolerance and acceptance took a moderate position on the Gospel.
- So as not to offend anyone, they watered down the Word, so it would not have as much fire.
- They became lukewarm or apostate, which caused God to spit them out.
- Because everyone is accepted and all are tolerated, it means their behaviors must be as well.
- It leads to impressive church growth, but at the expense of the Holy Spirit.
- A lecturer or academic talk replaces

厭惡, 而且由於含有硫磺, 甚至會導致嘔吐。

- 冷水是有用的, 例如可以用來飲用。熱水也是有用的, 例如可以用來沐浴或清潔。但溫吞的水就毫無用處了。
- 這有一個屬靈上的比喻: 教會為了迎合包容和接納的風氣, 對福音採取了溫和的立場。為了不冒犯任何人, 他們將神的話語沖淡, 使其失去了原有的烈火。他們變得溫吞甚至背棄信仰, 這導致神會把他們從口中吐出去。
- 因為教會接納和包容所有人, 這也意味著他們必須接納和包容所有人的行為。這會帶來驚人的教會增長, 但卻犧牲了聖靈的工作。一次講師或學術性的演講取代了聖靈真實的感動。
- 這種妥協被稱為「進步派教會」。這裡沒有講道, 只有一篇不錯的演說。通常會掛著一個「歡迎所有人」的牌子, 但卻不期望他們藉著福音的大能而改變。沒有呼召, 也沒有邀請人走向講台。我曾拜訪過這樣一個教會, 在其圖書館裡發現了新時代書籍, 例如卡爾·榮格的《尋求靈魂的現代人》等。
- 對於已經嚐過神真實的烈火的人來說, 那些經歷就像溫吞的飲用水, 你會只想把它吐出來。

authentic moves of the Holy Spirit.

- This compromise is referred to as a progressive congregation.
- It is not a sermon but a nice speech.
- There is often a sign, "All are Welcome," yet they do not expect them to change by the power of the Gospel.
- No altar call or invitation is given.
- I visited such a church and went through their church library and found new age books such as Carl Jung's, "Modern Man in Search of a Soul," etc.
- Having tasted the true fire of God, those experiences are like warm drinking water; you just want to spit it out.



(Ruins of aqueducts in Laodicea)
(老底嘉輸水道遺址)

17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—

- The physical church that existed at that time was wealthy.
- The church age (current) of Laodicea is one of the wealthiest per capita of any of the church ages in history
- Pick any popular apostate church these days and you will see parking lots full of luxury cars, plush pews, extravagant multimedia, etc.
- There is nothing wrong with this as God himself said, "If you are willing and obedient, you will eat the best of the land." (Is 1:19)
- That implies the best clothes, houses, cars, sound systems, etc.
- The problem is when they began to trust it instead of God.
- They were saying they didn't need God anymore (v 17).
- The Lord's description of them as "poor, blind, and naked" means they lacked Jesus' riches in His Kingdom,

17 你说：“我很富，我已经很富有了，不再需要任何东西了。”但是，你却没有任何意识到自己是多么地悲惨、可怜、贫穷眼瞎和赤身露体。

- 當時實際存在的教會非常富有，而當今的老底嘉教會時代也是歷史上人均最富有的教會時代之一。
- 隨便挑選一個當今流行的背道教會，你會看到停車場停滿了豪華轎車、教堂裡有豪華的長椅和奢華的多媒體設備等。
- 擁有這些本身沒有錯，因為神自己說過：「你們若甘心聽從，必吃地上的美物。」（以賽亞書1:19）這意味著最好的衣服、房子、汽車和音響系統等。
- 問題是他們開始信賴這些東西而不是信賴神，他們心裡說自己不再需要神了（17節）。
- 主形容他們「貧窮、瞎眼、赤身」，這意味著他們缺少耶穌在他國度裡的財富、屬靈的洞察力和救贖。

spiritual insight, and atonement.

18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. 19 As many as I love, I rebuke and chasten. Therefore be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. 21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

22 "He who has an ear, let him hear what the Spirit says to the churches." "

- This church/church age is the only one that Jesus does not say anything positive, but also does not pronounce a judgment on as he did with Ephesus, Pergamum, Thyatira, and Sardis.
- He puts an exhortation out before

18 我建议你从我这儿买些经过烈火锤炼的金子, 这样, 你便可以真正地富裕起来。再买些白衣服穿上, 以便掩盖你那令人羞耻的裸体, 再买些眼药抹在你的眼睛里, 使你能够看见。

19 “对我所爱的人, 我要严加管教。因此, 你们要满腔热情, 要忏悔! **20** 看哪, 我站在门口, 在敲门。如果有人听见我的声音, 并打开门, 我会进去和他共进晚餐。

21 “我要赐权力给获胜的人, 让他与我一同坐在我的宝座上, 就像已获胜的我与我父同坐在他的宝座上一样。 **22** 有耳能听的人, 都应该听圣灵对教会所说的话。”

- 這間教會/這個教會時代是唯一一個耶穌沒有任何稱讚的, 但他也沒有像對以弗所、別迦摩、推雅推拉和撒狄那樣作出審判。
- 他在他們面前提出了一個勸勉, 一個選擇的機會: 祝福或咒詛。
- 作為一個新信徒, 當我讀到耶穌鼓勵他們買眼藥膏時, 我為此禱告, 求一管那樣的眼藥膏。我相信他回應了我的禱告, 因為在兩年內, 我覺得自己學到了很

them.

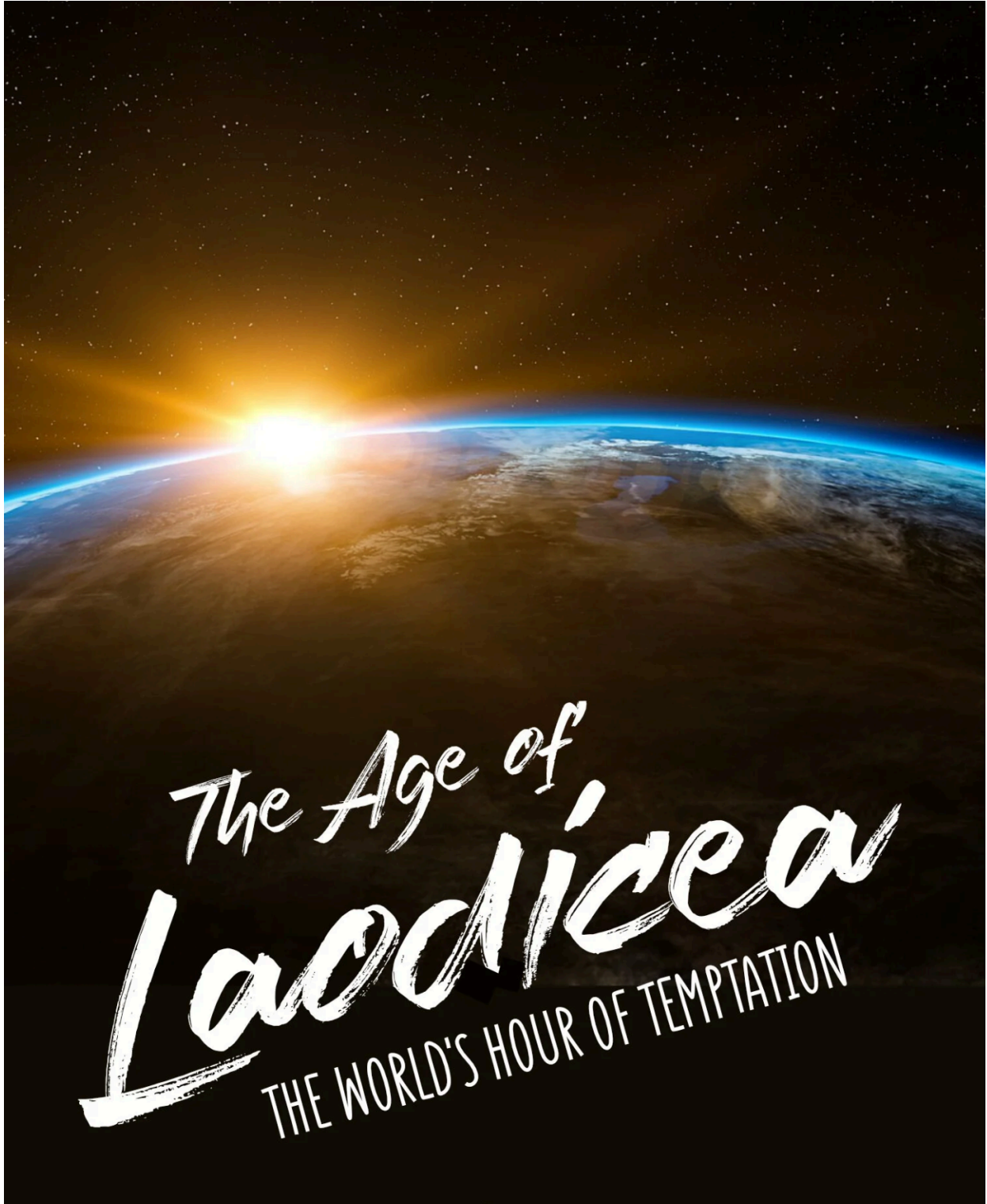
- A chance to choose. Blessing or curse.
- As a new convert when I read the encouragement to buy eye salve from Jesus I prayed for a tube of that.
- I believe he answered my prayer because in two years I felt like I learned so much compared to others who converted at a similar time as me.
- I don't speak that pridefully, but boast about what Jesus did to answer that prayer.
- It was like I could see the scriptures clearly.
- Be hot or cold as both are useful, but not indifferent (v 19). (lukewarm, apostate)
- My favorite offer from Jesus is v 20, the fellowship with Jesus as one dines with another.
- The most common thing to do when a couple goes on a date is to go eat together.
- Even after years, a romantic act of love is to go out to eat together in a nice restaurant.
- Jesus, the bridegroom, is desiring to

多, 遠超過那些與我同期信主的人。

- 我說這些並非出於驕傲, 而是誇耀耶穌如何回應了我的禱告。這就像我能清晰地看見經文。
- 要麼冷, 要麼熱, 因為兩者都是有用的, 但不能不冷不熱(19節)。
- 耶穌最美好的提議是20節, 像人與人一起吃飯那樣與耶穌相交。情侶約會最常見的活動就是一起吃飯。即使多年後, 一起去一家不錯的餐廳吃飯仍然是一種浪漫的愛的表達。
- 耶穌, 新郎, 渴望帶他的教會(也包括你), 新娘, 出去吃一頓美好的晚餐。在這個我們如此容易拒絕的時代, 讓我們不要拒絕他。

take his church (which includes you),
the bride, out for a nice dinner.

- Let us not turn him down in a time
where we are so tempted to do so.



The Age of
Laodicea
THE WORLD'S HOUR OF TEMPTATION

Summary / 概括

Historical Background: The city of Laodicea was wealthy and self-sufficient, known for its fine black wool, medical eye salve, and banking. Its residents famously refused Imperial aid after an earthquake to rebuild their city.

The Lukewarm Condition: The spiritual condition of the church is described as "lukewarm," a reference to the hot and cold water piped into the city after it mixed.

Self-Sufficiency and Spiritual Blindness: The city's self-sufficiency had infiltrated the church, making them proud and independent of God. While they were materially rich, Jesus saw them as spiritually "wretched, miserable, poor, blind, and naked."

Spiritual Remedies: Jesus offers three remedies that are a play on the city's industries: "gold refined in the fire" (pure faith), "white garments" (righteousness to cover their spiritual nakedness), and "eye salve" (spiritual sight to overcome their blindness).

Apostasy: The "apostate church" is one that is Christian in name only, not in faith or practice. It is a "pseudo church" that will not be raptured with the "true church" of genuine

- 歷史背景：老底嘉這座城市曾經富裕且自給自足，以其優質的黑羊毛、醫用眼藥膏和銀行業聞名。地震後，它的居民會因其自豪感而拒絕了帝國的援助來重建城市。
- 溫吞的狀態：教會的屬靈狀態被描述為「溫吞」，這是指從城外引入城市的冷熱水混合後的情形。
- 自給自足與屬靈盲目：這座城市的自給自足心態滲透到了教會中，使他們變得驕傲，獨立於神。儘管他們物質上富有，但耶穌卻視他們在屬靈上為「困苦、可憐、貧窮、瞎眼、赤身」的。
- 屬靈的補救措施：耶穌提出了三種針對這座城市產業的比喻性補救措施：「用火煉過的精金」（指純淨的信心）、「白衣」（指公義，以遮蓋他們屬靈的赤身）和「眼藥膏」（指屬靈的洞察力，以克服他們的瞎眼）。
- 背道：「背道教會」只是名義上的基督徒，而非在信仰或行為上的。這是一個「偽教會」，不會與在非拉鐵非教會中描述的「真正教會」——即那些真誠的信徒——一同被提。
- 背道的原因：這篇講道指出了導致這種背道的兩個關鍵運動：聖經批判學：一種否認聖經神聖性的運動，始於19世紀

believers as described in the church at Philadelphia.

Causes of the Falling Away: The sermon identifies two key movements that led to this apostasy:

- **Biblical Criticism:** The denial of the Holy Scripture, which began in the late 19th century in Europe.
- **Misunderstood Science:** A misunderstanding of the true science behind dominant scientific theories led to the abandonment of the biblical accounts, such as that of creation, causing a general loss of confidence in the authority of God's Word.
- As a scientist myself, I have seen that science agrees with and supports many Biblical principles. Ernest Walton, 1903 – 1995, said science was a way of knowing more about God. He was the winner of the Nobel Prize in Physics after he artificially split the atom and proved that $E = mc^2$.

Call to Action: Despite his strong rebuke, Jesus still loves the Laodiceans and calls them to repent, saying he stands at the door and knocks, waiting for them to open their

末的歐洲。對科學的誤解：對主流科學理論背後真正科學的誤解，導致人們拋棄了聖經的記載，例如創世記，這造成了人們對神話語權威的普遍喪失信心。身為一名科學家，我已看到科學與許多聖經原則是相符並相互支持的。

1903-1995年的歐內斯特·沃爾頓曾說，科學是更多地認識神的一種方式。在人工分裂原子並證明 $E=mc^2$ 後，他獲得了諾貝爾物理學獎。

- 行動的呼召：儘管耶穌嚴厲斥責他們，但他依然愛老底嘉的信徒，呼籲他們悔改。他說他站在門外敲門，等待他們打開心門，並鼓勵他們加入不以福音為恥的真正基督教潮流。

hearts, and encouraging them to be a part of the true stream of Christianity that is not ashamed of the Gospel.



Ch 4

Two key terms: "**age**" (a long, finite period in God's plan) and "**last days**" (the final, but not necessarily short, period of an age). We have been in the "last days" for approximately 2,000 years, beginning with the appearance of Jesus and the completion of the Bible.

The current "**age**" is identified as the "**Age of the Gentiles**," as described by Jesus in Luke 21. This age is characterized by the persecution and scattering of the Jewish people and the trampling of Jerusalem by Gentile authorities.

The prophetic book of Daniel, which I like to call "The Revelation of the Old Testament," particularly chapters 2 and 7 is presented as essential for understanding the Age of the Gentiles. Daniel's prophecy of the statue in chapter 2 is a timeline of this age.

The statue represents a succession of Gentile kingdoms:

- **Head of Gold:** The Babylonian Empire, which began the Age of the Gentiles by invading Jerusalem around 605 BC.
 - **Breast and Arms of Silver:** The Medo-Persian Empire, which replaced Babylon and was considered inferior to it.
 - **Belly and Thighs of Bronze:** The Hellenistic (Greek) Empire of Alexander the Great.
 - **Legs and Feet of Iron and Clay:** The final kingdom, which began with the Roman Empire and continues in a fragmented "Imperialistic-Democratic Alliance" that is powerful but also unstable and divided.
-

兩個關鍵詞：“時代”（在神的計劃中一個漫長而有限的時期）和“末期”（一個時代的最後一個時期，但不一定很短）。自耶穌出現和《聖經》完成以來，我們已經處於“末期”約2000年了。

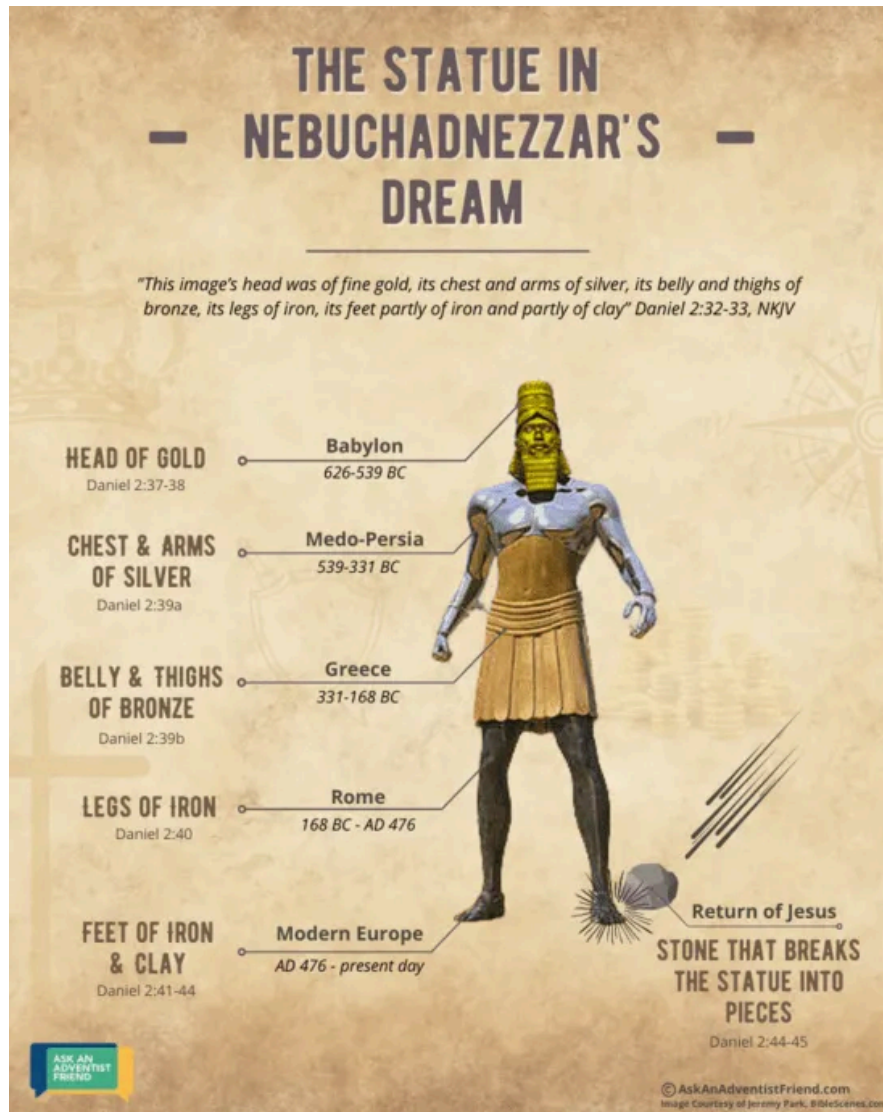
目前的“時代”被認定為“外邦人時代”，正如耶穌在《路加福音》21章所描述的。這個時代的特徵是猶太人受到迫害、分散，以及耶路撒冷被外邦統治者踐踏。

《但以理書》這本我喜歡稱之為“舊約啟示錄”的預言書，特別是第2章和第7章，被認為是理解“外邦人時代”的關鍵。但以理在第2章中預言的雕像，正是這個時代的一個時間線。

這個雕像代表著外邦人國度的更替：

- 金頭：巴比倫帝國，它在大約公元前605年入侵耶路撒冷，開始了外邦人時代。
- 銀胸和銀臂：瑪代波斯帝國，它取代了巴比倫，被認為遜色於它。
- 銅腹和銅腿：亞歷山大大帝的希臘（希臘化）帝國。

- 鐵腿和泥腳：最後一個國度，始於羅馬帝國，並延續為一個破碎的“帝國主義-民主聯盟”，它雖然強大，但同時也不穩定和分裂。



The Age of the Gentiles ends when a stone, uncut by human hands, strikes the statue's feet and destroys it completely. This stone then becomes a great mountain that fills the earth.

The stone represents the **Second Coming of Jesus**, and the mountain represents the eternal **Jewish Kingdom (the Millennial Kingdom)** He will establish on Earth.

The Rapture: As we begin Chapter 4, the rapture is described as the next prophetic event. The Greek word "**harpazo**" means to "snatch up" or "take away." It's an event where believers "meet the Lord in the air."

- "16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord." (1 Thes 4:16-17)
- This same word is used to describe Phillip the evangelist being translated after leading the Ethiopian to convert to Christ (Acts 8)

Rapture vs. Second Coming: These are two distinct events. The rapture is when Jesus comes **for** His church, taking believers to heaven. The Second Coming is when Jesus returns **with** His church to the earth (7 years after the rapture).

Proof of the Rapture: Several scriptures provide proof that the church will be "kept from the hour of trial" (Revelation 3:10) and not appointed to God's wrath. You will also note the abrupt shift in Revelation 4 where the church is no longer mentioned, suggesting they are now in heaven for a seven-year "wedding party" while the Tribulation occurs on earth.

With any major new testament event, there is a type and shadow parallel in the Old Testament. The rapture or translation is no different. We see the following:

- Enoch - raptured as he walked so closely with God that he stepped out of the earthly realm and into the Heavenly realm without dying (Gen 5:22-24, Heb 11:5-6, Jud 1:14-15). Do these things still happen? Some suggest the Indian missionary Sadhu Sundar Singh had such an experience in 1929. His disappearance still remains a mystery to this day as his body was never found on the earth after he grew very close to God.
- Lot - escaped, then judgement fell on Sodom and Gomorrah (Gen 19)

- Elijah - like Enoch, was raptured (in a chariot) then a 7-year famine struck (2 Kings 2; 2 Kings 8)

The Judgment Seat of Christ: Immediately after the rapture, believers will appear before the Judgment Seat of Christ. This is an accountability, not for salvation, but to receive rewards for deeds done on Earth.

Modern Prophetic Signs: Modern events and technologies align with end-times prophecies, such as the reestablishment of Israel as a state, the ability to see global events instantly, and the existence of nuclear weapons.

外邦人時代的結束，是當一塊非人手鑿出來的石頭擊打在雕像的腳上，將其徹底毀壞。這塊石頭隨後變成了一座充滿全地的大山。

這塊石頭代表耶穌的第二次降臨，而這座山代表祂將在地球上建立的永恆的猶太國度（千禧年國度）。

被提：當我們開始第4章時，被提被描述為下一個預言事件。希臘詞“harpazo”意為“抓起”或“帶走”。這是一個信徒“在空中與主相遇”的事件。

“因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我們這活著還存留的人必和他們一同被提到雲裏，在空中與主相遇。這樣，我們就要和主永遠同在。”（帖撒羅尼迦前書 4:16-17）

這個詞也用來描述傳福音的腓利帶領埃塞俄比亞人歸信基督後被「提走」（《使徒行傳》8章）。

被提與第二次降臨：這是兩個不同的事件。被提是耶穌來接祂的教會，將信徒帶到天堂。第二次降臨是耶穌與祂的教會一同回到地上（在被提七年後）。

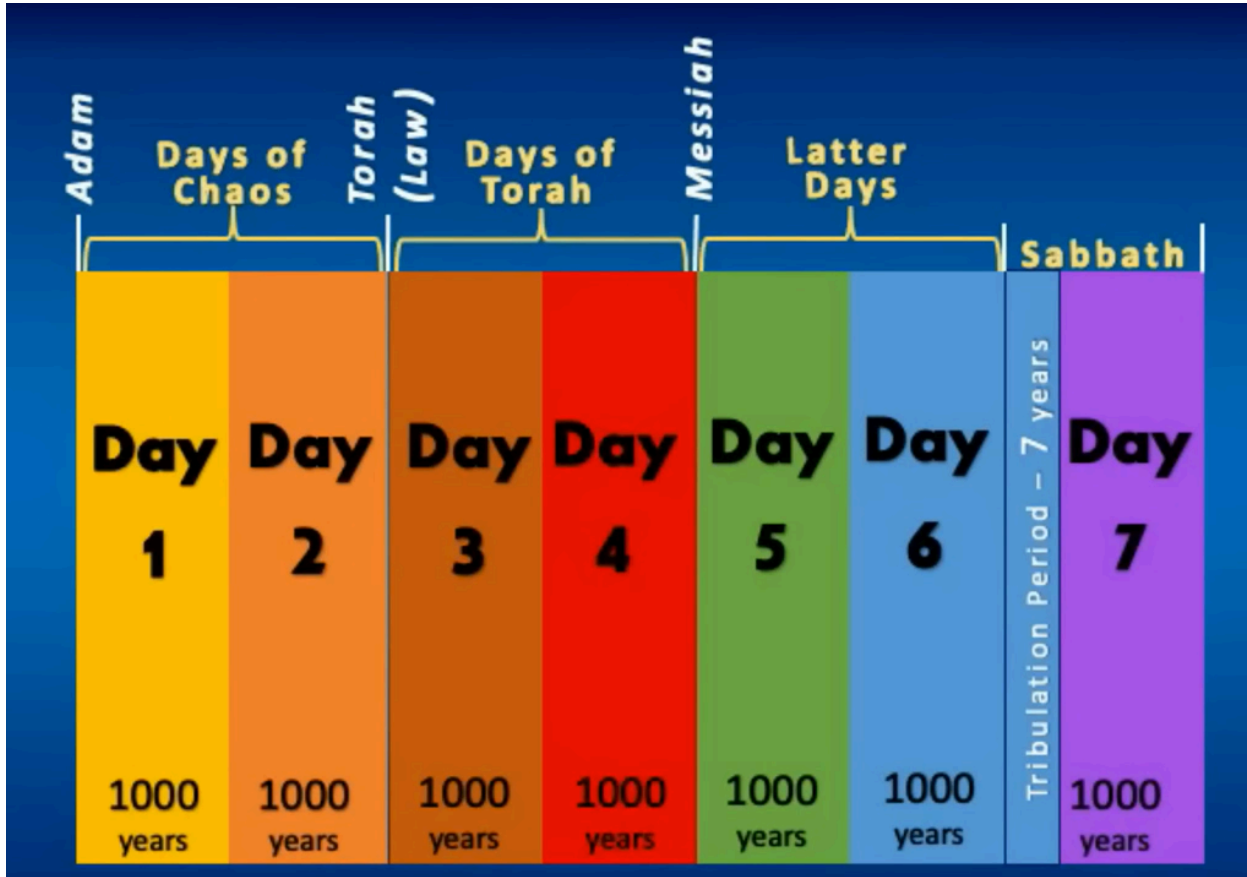
被提的證明：有幾處經文證明教會將“免去試煉的時候”(《啟示錄》3:10)，且不被命定受神的忿怒。你也會注意到《啟示錄》第4章的突然轉變，教會不再被提及，這暗示他們此刻正在天堂參加七年的“婚禮宴席”，而地上則發生大災難。

舊約中的預表：任何主要的新約事件，在舊約中都有一個「預表」和「影子」的對應。被提或被轉移也不例外。我們看到以下例子：

- 以諾——他與神同行如此親密，以至於他沒有經過死亡就從地上進入了天國(《創世記》5:22-24, 《希伯來書》11:5-6, 《猶大書》1:14-15)。這些事情現在還會發生嗎？一些人認為印度傳教士桑達·辛格在1929年有過這樣的經歷。他的消失至今仍是一個謎，因為在他與神非常親近之後，他的身體再也沒有在地上被發現過。
- 羅得——他逃脫後，審判才降臨在所多瑪和蛾摩拉(《創世記》19章)。
- 以利亞——像以諾一樣，被提(乘坐火車火馬)，然後7年的饑荒來襲(《列王紀下》2章；《列王紀下》8章)。

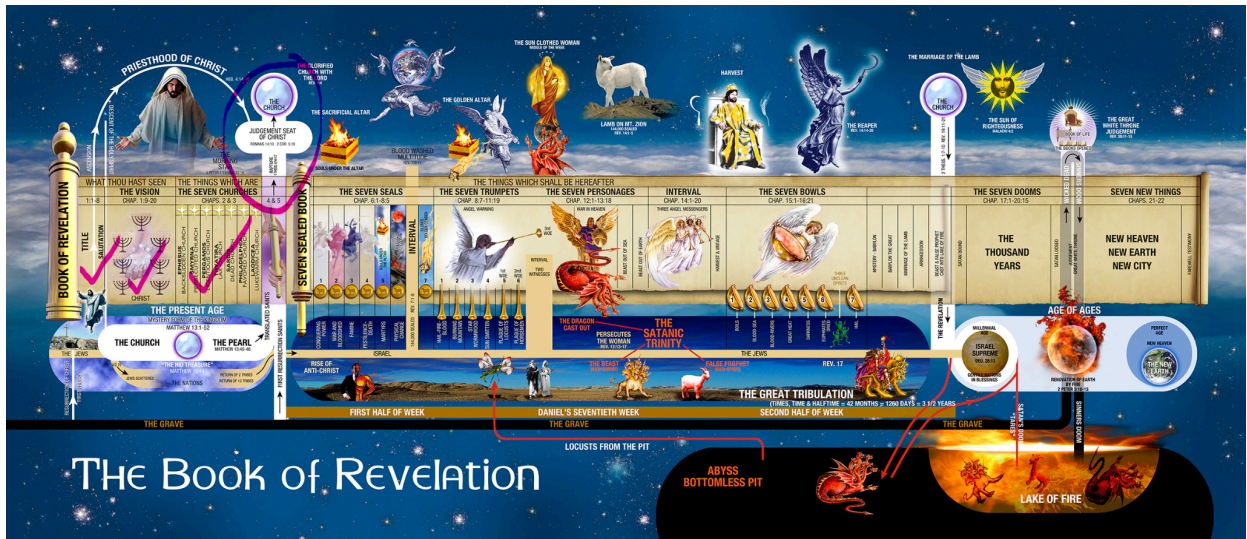
基督的審判台：被提後，信徒將立即出現在基督的審判台前。這是一個問責，不是為了救恩，而是為了接受在地上所行之事的獎賞。

現代預言徵兆：現代事件和技術與末世預言相符，例如以色列作為一個國家的重建，能夠即時看到全球事件的能力，以及核武器的存在。



(With the Lord a day is like a thousand years, and a thousand years are like a day. 2 Pet 3:8)

(主看一日如千年，千年如一日。彼得后书 3:8)



Our current progress through Revelation
我们目前在《启示录》中的进展

1 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4 Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.

- The "things that must happen after these things" (future tense) in Revelation refer to the final seven

1 此后，在我面前，我看见天堂有一扇敞开的门。我以前听到过的那个号角般的声音对我说：“你上到这里来，我要把今后必将发生的事情展示给你。”**2** 我立刻就受到灵的支配。在我面前是天堂里的一个宝座。宝座上端坐着一位，**3** 他的面容像碧玉和红宝石一样闪耀，宝座四周被一条绿宝石似的彩虹围绕着。**4** 宝座周围还有二十四个宝座，二十四位长老坐在上面。他们身穿白衣，头戴金冠。**5** 宝座闪闪发光，隆隆作响，电闪雷鸣。宝座前有七支熊熊燃烧的火把，它们是上帝的七个灵。**6** 宝座前如同一片晶莹透亮的玻璃海。宝座正前方和其它三侧，有四个生物。它们胸前背后长满了眼睛。

- “這些事以後必發生的事”：在《啟示錄》中，這些事指的是外邦人時代最後的七年，這個時期也被稱為“主的日子”、“雅各遭難的時候”，以及最常被提及的“大災難”。
- 這段時期被描述為一場席捲全地的大毀滅和極度痛苦的時刻。
- 《啟示錄》第4章和第5章是從“教會時代”過渡到“大災難時期”的轉折點。
- 這一幕描述了神在天上的寶座室。約翰被一個像號角的聲音召喚到天上，這個聲音被認定是耶穌。
- 二十四位長老被認定為人類信徒，特別是教會的領袖。

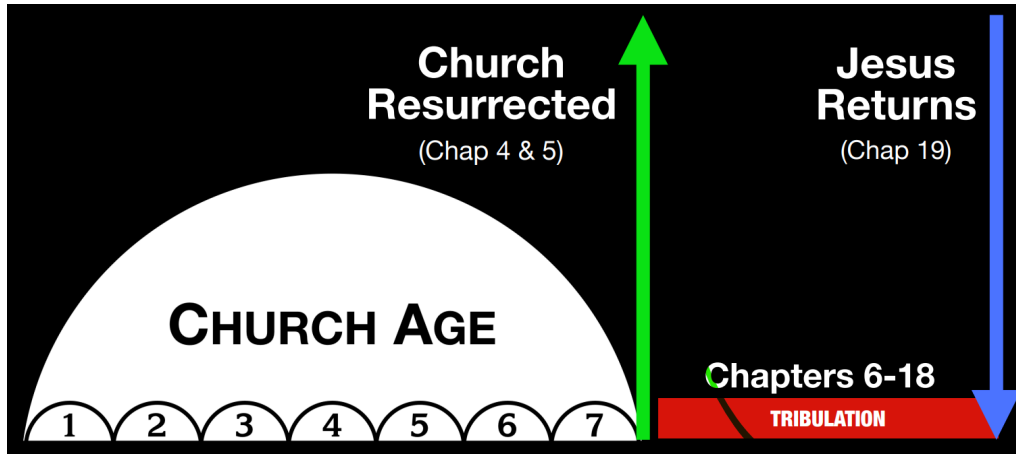
years of the Age of the Gentiles, which is also known as the "Day of the Lord," "Time of Jacob's Distress," and most commonly, the "**Tribulation.**"

- This period is described as a time of great destruction and anguish for the whole earth.
- Chapters 4 and 5 of Revelation serve as a transition from the Church Age to the Tribulation.
- This scene describes the throne room of God in Heaven. John is called up to Heaven by a voice like a trumpet, which is identified as Jesus.
- The **twenty-four elders** are identified as human believers, specifically the leaders of the church.
- Their white garments, crowns (stephanos), and thrones symbolize righteousness, eternal rewards, and ruling authority.
- The number 24 (12 doubled) is used to represent all the leaders of the church as there were 12 tribes of Israel (Old Testament) and 12 disciples (New Testament).
- This also confirms the church is in Heaven because if the church leadership is now in Heaven, then so

- 他們的白色衣袍、冠冕 (stephanos) 和寶座象徵著公義、永恆的獎賞和統治的權柄。
- 數字24 (12的兩倍) 被用來代表所有的教會領袖，因為舊約有12個以色列支派，新約有12個門徒。
- 這也證實了教會在天上，因為如果教會的領袖在天上，那麼教會也一定在天上。
- 神的七靈 (即聖靈) 完整地在天上，這表明他們不再在地上，這個細節支持了“教會此時也在天上”的結論。
- 主為教會的降臨是一個迫在眉睫的事件，不依賴於任何其他的預言事件。在這個事件中，耶穌來“接你們到我那裡去”，並將信徒帶到他們在天上的住所。
- 耶穌的第二次降臨是一個獨立、分開的事件，發生在大災難的結束時。它依賴於其他的預言，例如一個單一世界統治者的興起。
- 教會將在大災難開始前被提 (被接到天上)，這得到了《啟示錄》第4章的場景以及《約翰福音》14章和《哥林多前書》15章等其他經文的支持。

must be the church.

- The **seven Spirits of God** (or the Holy Spirit) are present in their entirety in Heaven, suggesting they are no longer on earth, a detail that supports the conclusion that the Church is also in Heaven at this time.
- The Coming of the Lord for the Church is an imminent event not dependent on any other prophetic events. In this event, Jesus comes to "receive you to Myself" and take believers to their dwelling places in Heaven.
- The Second Coming of Jesus is a distinct, separate event that occurs at the end of the Tribulation. It is dependent on other prophecies, such as the rise of a single world ruler.
- The Church will be raptured (taken to Heaven) before the Tribulation begins, as supported by the scene in Revelation 4 and other scriptures like John 14 and 1 Corinthians 15.



7 The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. 8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

*"Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!"*

9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

7 第一个生物像狮子。第二个像公牛，第三个有一副人脸，第四个像飞鹰。**8** 四个生物都有六个翅膀，浑身上下长满了眼睛。它们日夜不停地说着：

“主，全能的上帝，
神圣，神圣，神圣，
昔日、现在、未来，他永在。”

9 每当这些生物把荣耀、尊崇和感谢献给坐在宝座上永生不朽的那位时，**10** 二十四名长老就匍伏在宝座上永生的那位面前，敬拜那位万寿无疆的他。他们把自己的王冠放到宝座前，说：

11
“主，我们的上帝，
荣耀、尊崇和权力，
你受之无愧，
因为您创造了万物，

*"You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were
created."*

- V 10 and other scriptures in Revelation mention crowns.
- If you are sitting in a room full of military servicemen (or women) you know instantly by looking at their insignia what their rank and honors are. (See picture below)
- Each person will be given a crown based on accomplishing the works God told them to do.
- If it glistens like stars, we know they won souls, "ran the race" and "fought the good fight of faith."
- "Those who are wise will shine as bright as the sky, and those who lead many to righteousness will shine like the stars forever." (Dan 12:3)
- If the crown looks like it came from the street vendor selling cheap toys, we know they probably had to be dragged to church by their spouse and did not contribute to Kingdom of

万物因为您的旨意，
才得以存在和受造。”

- 《启示录》第10章及其他经文提到了冠冕。
- 如果你坐在一个满是军人的房间里，仅凭他们的军衔和勋章，你就能立即知道他们的军衔和荣誉。
- 每个人都将因完成了神吩咐他们所做的工作而得到一个冠冕。
- 如果冠冕像星星一样闪烁，我们就会知道他们是得人如得鱼的人，是“跑完赛程”并“打了那美好的仗”的人。
- “智慧人必发光，如同天上的光；那使多人归义的，必发光如星，直到永永远远。”(但12:3)
- 如果冠冕看起来像街边小贩卖的廉价玩具，我们就会知道他们可能需要被配偶拖着去教堂，并且在世上没有为神的国度做出贡献。

God works while on the Earth.



Summary / 概括

- The church is currently in the church age, awaiting the "trumpet call of God" to take Christians from the earth in an event known as the rapture (catching up, resurrection, or translation).
 - Jesus gives John an outline for the book: things "you have seen" (chapter 1), things "which are" (chapters 2-3), and things that "will take place after this" (chapters 4-22).
 - The "after this" part is the focus of the rest of this book.
 - Revelation 4:1-2 serves as a transition into future events.
- 教会目前正处于教会时代，等待“神的号角声”，以便在被称为被提（被接到天上、复活或改变）的事件中，将基督徒从地上带走。
 - 耶稣为约翰概述了《启示录》这本书：你“所看见的事”（第1章）、“现在的事”（第2-3章），以及“以后必成的事”（第4-22章）。“以后”这部分是本书其余部分的重点。
 - 《启示录》4:1-2是进入未来事件的过渡。约翰被提到天上，这是教会将被提的一个预表或图画。
 - 有几个理由支持这种观点：
 - 《启示录》第4-22章中没有“教会”这个

- John is taken up to heaven, which is a type, or picture, of the church being raptured.
- Several pieces of evidence are offered for this view:
- **The absence of the word "church"** from Revelation chapters 4-22, in contrast to its 19 mentions in the first three chapters.
- **An open door in heaven** in Revelation 4:1, representing the church going up, and the only other time it's open is when Jesus comes down in chapter 19.
- **The sound of a trumpet**, which is consistent with other passages describing the rapture in 1 Thessalonians 4 and 1 Corinthians 15.
- **The invitation "come up here,"** which is also used for the two witnesses in Revelation 11:12.
- **The return of the saints with Christ** after the tribulation, which implies they must have been in heaven during that period.
- Jesus' comparison of the rapture was to the days of Noah and Lot, where the righteous were spared from

词, 而在前三章中提到了19次。

- 《启示录》4:1中有一个通往天堂的“敞开的门”, 代表着教会的上升, 而下一次这扇门打开是在第19章, 当耶稣降临时。
- 号角的声音, 这与描述被提的其他经文, 如《帖撒罗尼迦前书》第4章和《哥林多前书》第15章一致。
- “你上到这里来”的邀请, 这个邀请也用在《启示录》11:12中的两位见证人身上。
- 圣徒在患难之后与基督一同降临, 这意味着他们在此期间一定是在天堂。
- 耶稣将被提比作挪亚和罗得的日子, 当时义人在审判到来之前就被拯救了。
- 耶稣在《马太福音》24:38中说, “人吃喝嫁娶”, 并在第39节中说, “人子降临也要这样”。
- 这意味着耶稣为他的教会的到来(被提), 因为正如我们将在《启示录》第6-18章大灾难期间看到的那样, 没有吃、喝、婚礼等任何快乐的事件。
- 《帖撒罗尼迦前书》5:9, “因为神不是预定我们受刑, 乃是预定我们藉着我们主耶稣基督得救。”
- 接着, 这一章转向描述神宝座的房间, 这是约翰在异象中看到的。
- 全能的神坐在宝座上, 他的样子如同碧玉和红宝石。

judgment before it came.

- In Matt 24:38 Jesus states, "people were eating and drinking, marrying and giving in marriage," and stated in v 39, "That is how it will be at the coming of the Son of Man."
- This implies the coming of Jesus for his church (rapture) because as we will see during the great tribulation in Ch 6-18, there is not any joyful events such as eating, drinking, weddings, etc
- Thessalonians 5:9, "For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ."
- The chapter then shifts to a description of the throne room of God, which John sees in a vision.
- God Almighty is seated on the throne, with a jasper and sardius stone-like appearance.
- A rainbow like an emerald is around the throne.
- There are 24 elders sitting on 24 thrones, wearing white robes and crowns of gold
- These 24 elders represent the saints, both Old and New Testament

- 宝座周围有彩虹，好像绿宝石。
- 有24位长老坐在24个宝座上，身穿白衣，头戴金冠冕（"stefanos"，即胜利者的冠冕，而非"diadem"，即皇冠）。
- 讲道者认为这24位长老代表旧约和新约的圣徒。
- 从宝座中发出闪电、声音和雷轰。
- 宝座前有一片“玻璃海，如同水晶”，讲道者将其解释为人类在神面前安息与平安的景象。
- 在宝座的中间和周围有四个活物，长满了眼睛和六只翅膀，可能是基路伯或撒拉弗。他们不停地宣告：“圣哉！圣哉！圣哉！主神是昔在、今在、以后永在的全能者。”

believers.

- From the throne, there proceed lightnings, thunderings, and voices.
- Before the throne, there is a "sea of glass like crystal," which is a picture of humanity at rest and peace in God's presence.
- In the midst of and around the throne are four living creatures with multiple eyes and six wings, likely cherubim or seraphim. They continuously declare, "Holy, Holy, Holy, Lord God Almighty."



"He leads me beside the still waters." (Ps 23:2)

诗篇 23:2 他使我躺卧在青草地上，领我到安静的水边。

Ch 5

1 And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" 3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. 4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."

- Notice there was writing on both sides of the scroll. (v 1)
- In Israel at that time, there were two copies of land/property deeds.
- One for the owner and the other at the government office
- The copy the government retained was a scroll that had the deed on the inside with the deed identity written on the outside.
- So a scroll with writing on both the inside and outside was a property

1 然后, 我看到坐在宝座上的人, 右手拿着一卷正反两面都写着字、并用七个印封住的书轴。*2* 我又看见一个强壮的天使高声问道:“谁配启封开卷?”*3* 可是天上、地上、地下没有一个人能打开卷轴, 阅读它, 因为没人有资格启封开卷并阅读它。*4* 对此, 我痛哭不已。*5* 随后一位长老对我说:“别哭了。看! 犹大支派的狮子, 大卫的后代获胜了, 他能揭开七个印, 打开那书卷。”

- 注意, 这卷书卷的两面都写有文字(第1节)。
- 在当时的以色列, 土地/财产契约通常有两份副本。一份是给物主的, 另一份则保存在政府办公室。
- 政府保存的副本是一卷书卷, 契约内容写在里面, 而契约的身份信息则写在外边。因此, 一个两面都写有文字的书卷就代表一份房产契约或地契。
- 如果发生财产纠纷, 声称的物主可以将他们的契约带到法庭, 然后法庭会找到另一份副本。只有一位法官才有资格打破政府副本上的封印。
- 如果两份契约完全一致, 那么拥有契约的人就是合法的物主。如果两份不符, 那它显然就是一份伪造的假契约。
- 以色列在旧约时代, 也就是公元前605

deed/title.

- If there was ever a dispute about property, the alleged property owner could bring their deed to court and the copy would be located.
- Only a judge was worthy to break the seal on the government copy.
- If the two copies were identical, then the possessor of the deed was the rightful owner.
- Obviously, if they didn't match, it was a counterfeit/fake deed.
- Israel had lost their land to the gentiles in the OT in 605 BC (Age of the Gentiles), so when John saw this property deed to Israel, fearing no righteous judge was worthy to open it, he felt Israel had no hope to possess the land God promised Abraham in Genesis, so he began to weep (v 4).
- Fortunately a righteous judge was present, worthy to open the scroll and break the seals.
- Jesus is the worthy and righteous judge
- This Jesus to whom you belong, who will be worshiped by millions, who shakes the foundations of hell, who is exalted to the highest place in Heaven

年(外邦人的时代), 失去了他们的土地。所以当约翰看到这份属于以色列的房产契约时, 他害怕没有一位公义的法官配打开它, 他觉得以色列没有希望重新拥有上帝在《创世记》中应许给亚伯拉罕的土地, 因此他开始哭泣(第4节)。

- 幸运的是, 一位公义的法官在场, 他配打开书卷并打破封印。这位耶稣就是那配得的、公义的法官。
- 你所归属的这位耶稣, 将被亿万人敬拜, 他撼动地狱的根基, 被高举到天堂的至高之处, 他渴望着你。他渴望与你亲密地同席——仿佛你是世上唯一存在的人。我们看到他用这卷书卷救赎了以色列, 但他是用他的宝血救赎了你——这有着远超一切的价值。你“在他里面”! 你拥有冠军的血脉!

desires you. He desires to dine with you, intimately - as if you are the only person in existence. We see Him redeeming Israel with this scroll, but He has redeemed you with His blood - something of far greater value. You are "in Him!" The bloodline of a champion!



6 *And I looked, and behold, in the midst of the*

6 接着，我看见一只羔羊站在宝座前，那四个

throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. **7** Then He came and took the scroll out of the right hand of Him who sat on the throne.

8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. **9** And they sang a new song, saying:

*"You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your
blood
Out of every tribe and tongue and people
and nation,*

10

*And have made us kings and priests to our
God;
And we shall reign on the earth."*

11 Then I looked, and I heard the voice of

生物和长老围绕着它。羔羊看上去好像已被祭献过了。它长着七只角，七只眼，代表着被派到地上去的上帝的七个灵。**7** 然后，这羔羊走过来，从坐在宝座上的那位的右手中接过卷轴。**8** 羔羊一拿到卷轴，四个生物和二十四位长老都跪在羔羊面前。他们每人手拿一把竖琴和盛满香的金碗，这香就是上帝子民的祷告。

9 他们唱着一首新歌：

*"你配拿卷轴，并开启封印，
因为你做为祭物被杀；
用鲜血为上帝赎回了子民，
他们来自各支派，说各种语言，
属于不同的民族和国家。*

10

*你让他们组成一个王国，
并使他们成为供职上帝的祭司。
在地上执掌王权。"*

11 接着，我看到，并听到众多天使的声音，他们围绕在宝座、四个生物和长老的周围，天使的数目有成千上万个，数不胜数。**12** 他们齐声高呼：

*"被杀害的羔羊配得上
权力、财富、智慧、力量、尊崇、荣耀和赞
美！"*

13 然后，我又听到天上、地上，地下和水中一

many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, 12 saying with a loud voice:

*"Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and
blessing!"*

13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

*"Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!"*

*14 Then the four living creatures said, "Amen!"
And the twenty-four elders fell down and
worshiped Him who lives forever and ever.*

- This is the fulfillment of Phil 2:9-10:
"Therefore God also has highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the

切被造之物—整个宇宙的生物说：

“赞美、尊崇、荣耀和权力永远属于坐在宝座上的他和这只羔羊。”

14 四个生物回答道：“阿们！”长老们纷纷俯伏敬拜。

- 这正是对《腓立比书》2:9-10的应验：“所以神将祂升为至高，又赐给祂超乎万名之上的名，叫一切在天上的，地上的，和地底下的，因耶稣的名无不屈膝。”
- “地底下”指的是地狱，因此“万膝”确实意味着“每一个膝盖”。
- 这不是一个“是否”的问题，而是“何时”的问题。
- 作为得救之人，自愿在今生屈膝比作为丧失之人被迫屈膝要好得多。

earth”

- Under the earth refers to hell, so “every knee” indeed means “every knee.”
- It is not a question of if, but when.
- It is much better to bow voluntarily in this life as one who is saved than having to bow as one who is lost.

Summary / 概括

- John addresses the scroll sealed with seven seals in God's right hand, which represents the title deed to the Earth.
- An angel asks who is worthy to open the scroll, and no one is found worthy, causing John to weep.
- An elder tells John not to weep because "the Lion of the tribe of Judah, the Root of David" has prevailed.
- This figure is Jesus, and He is referred to as "the Lamb" 19 times throughout the rest of Revelation.
- Jesus is described as "a Lamb as though it had been slain," emphasizing His redemptive work on

- 约翰看到在上帝右手中的书卷，这书卷用七个印封着，象征着地球的所有权。一位天使大声问谁配展开这书卷，但无人能配，这使约翰大大悲哭。
- 一位长老告诉约翰不要哭泣，因为“犹太支派中的狮子，大卫的根”已经得胜了。这位人物就是耶稣，在《启示录》的其余部分，他被称作“羔羊”共19次。耶稣被描述为“一只曾被宰杀的羔羊”，这强调了他在十字架上所成就的救赎工作。
- 书中提到羔羊有七角（能力）和七眼（智慧），这象征着他的全能和全知。四活物和二十四位长老俯伏在羔羊面前，各拿着琴和盛满了香的金碗，这香就是“众圣徒的祈祷”，强调了所有祈祷都被保

the cross.

- He mentions the seven horns (power) and seven eyes (wisdom) of the Lamb, signifying His omnipotence and omniscience.
- The four living creatures and 24 elders fall down before the Lamb, holding harps and golden bowls full of incense, which are "the prayers of the saints."
- This emphasizes that all prayers are preserved in heaven.
- A new song is sung, declaring the Lamb worthy because He was slain and "has redeemed us to God by your blood out of every tribe and tongue and people and nation."
- The chapter concludes with a description of innumerable angels, along with every creature in heaven and on earth, singing praises to God and the Lamb.

存在天上。

- 众人唱着一首新歌，宣告羔羊是配得的，因为他曾被杀害，“用自己的血从各族、各方、各民、各国中买了人来，叫他们归于神”。
- 这一章最后描述了无数的天使，以及天上地上一切受造之物，都在向神和羔羊唱颂赞美。

In chapters 4-5 we saw what the scene is in Heaven with the freshly raptured church. There was a property title/deed (scroll) with the seven seals. Israel has hope of getting their land because Jesus, the righteous judge, is able to break the seals. As Jesus breaks the first 6 seals, the vision unfolds of what is to come.

Since the church is gone, the force that holds back the enemy is gone.

“You are the salt of the earth.” (Matt 5:13)

Salt at that time was used as a preservative (and still is) since refrigeration was not available. When we, the “salt” are caught up (Gr: “harpazo”), all hell will begin to break loose on the Earth.

Two events will be taking place simultaneously: The world enters a 7 year period called the tribulation, and the church a 7 year celebration in Heaven, or Daniel’s 70th week.

Chapter 6 is a preview of these events to come.

在启示录第4-5章中，我们看到了被提后的教会所处的荣耀天国景象。那里有一卷用七印封住的书卷(财产契约/地契)。以色列有希望重获他们的土地，因为耶稣这位公义的审判者，能够揭开这七印。当耶稣揭开前六印时，未来的景象也随之展开。

因为教会已被提走，那抑制敌人的力量也不复存在。“你们是世上的盐。”(太5:13)在当时，由于没有冷藏设备，盐被用作防腐剂(至今仍是)。当我们这些“盐”被提到(希腊文:“harpazo”)时，地狱的一切将开始在地上释放。

届时将有两件事同时发生：世界进入一个被称为“大灾难”的七年时期，而教会则在天国中庆祝七年，这也被称为但以理的第70个七。

第六章是即将发生的事件的预览。

Ch 6

1 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.” 2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

- Jesus, holding the deed to the Earth,

1 我看到羔羊打开七个封印的第一个封印，同时，听到四个生物中的一个用好似雷鸣般的声音说：“过来！”**2** 我看到面前有一匹白马，骑手手执弓箭。他被赐予一顶皇冠，然后，他骑出去，去赢得胜利。

- 耶稣手握大地契约，开始打破七个印。这个模式在前面四个印中重复出现，每

begins to break the seven seals.

- This pattern is repeated with each of the first four seals, bringing forth a different horse and rider.

The First Seal: The White Horse and Rider

- The four horses and their riders are commonly called the Four Horsemen of the Apocalypse.
- The first horse is white, traditionally ridden by a military commander. Its rider is an unnamed "he."
- This person is the anti-Christ
- Satan attempts to counterfeit Jesus since Jesus will also come riding on a white horse.
- For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. (Matt 24:5)
- He will have the power to perform miracles. For those who would believe only seeing a miracle, they will be deceived.
- He will deceptively come as one who can bring peace.
- The rider carries a bow without arrows, suggesting he gains power

个印都带来一匹不同的马和一位骑手。

- 第一个印: 白马和骑手
- 这四匹马和它们的骑手通常被称为“启示录四骑士”。
- 第一匹马是白色的, 它的骑手通常是一位军事指挥官, 其身份被称为“他”。这个人就是敌基督。
- 撒但企图仿冒耶稣, 因为耶稣再来时也会骑着一匹白马。经上说:“因为将来有好些人冒我的名来, 说:‘我是基督,’ 并且要迷惑许多人。”(马太福音24:5)
- 他将拥有行神迹的能力。对于那些只凭神迹才相信的人, 他们将被欺骗。他将带来和平的姿态欺骗世人。
- 这位骑手拿着一张没有箭的弓, 这暗示他通过武力威胁而非直接的军事力量来获得权力。他戴着一个“stephanos”冠冕, 这是一种通过努力获得的冠冕, 而不是象征王权的“diadem”。这表明他是一个拥有政治或军事权力的人, 但并非天生的君王。
- 约翰的描述与但以理书第9章中“那将要来的王子”相符。他是一位有罗马血统的外邦人。
- 这位骑手“胜了又要胜”, 这是一个随着时间推移而不断获得权力的过程。这个第一个印的开启是大灾难的开始, 它将通过与以色列就圣殿山签订和平协议来启动。

through the *threat* of force rather than outright military power.

- He wears a *stephanos* crown, which is an earned crown, not a *diadem*, which is a king's crown. This suggests he is a man of political or military power, but not a natural-born king.
- John's description aligns with the "prince who is to come" from Daniel 9. He is a Gentile of Roman descent.
- This rider goes forth "conquering and to conquer," a process of gaining power over time.
- The opening of this first seal is the beginning of the Tribulation and is launched by the signing of a peace covenant with Israel concerning the temple mount.

Understanding the Antichrist

- This coming world leader is given many names in the Bible, but the most common is the Antichrist.
- John uses the term in different ways:
 - **A general sense:** Anyone who denies that Jesus is the Christ (1 John 2:22).
 - **A singular sense:** The one man, the Antichrist, who is to

- 了解敌基督
- 这位将要来临的世界领袖在圣经中有许多名称, 但最常见的是敌基督。
- 约翰用不同的方式来使用这个词:
- 一个普遍的意义: 任何否认耶稣是基督的人(约翰一书2:22)。
- 一个单一的意义: 指将要来临的那一个人, 即敌基督(约翰一书2:18)。
- 一个灵: 指“敌基督的灵”, 这是撒但的灵, 它导致了那些否认基督的人出现(约翰一书4:3), 并且这种灵在整个圣经时代都存在。
- 保罗称这个人是“那大罪人”和“沉沦之子”(帖撒罗尼迦后书2:3)。他将高举自己, 超过一切称为神的和受人敬拜的, 最终坐在神的殿里, 自称为神。
- 内住在教会里的圣灵, 像一个限制者, 阻止敌基督被显现出来, 直到教会通过被提“被取走”。

come (1 John 2:18).

- **A spirit:** The "spirit of the antichrist" which is Satan, responsible for producing people who deny Christ (1 John 4:3) and this has existed throughout the ages of scripture.
- Paul calls this man the "man of lawlessness" and the "son of destruction" (2 Thess. 2:3). He will exalt himself above every god and eventually sit in the temple, declaring himself to be God.
- The Holy Spirit, indwelling the Church, acts as a restrainer, preventing the Antichrist from being revealed until the Church is "taken out of the way" in the rapture.



3 When He opened the second seal, I heard the second living creature saying, "Come and see." **4** Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a

3 可是天上、地上、地下没有一个人能打开卷轴，阅读它，因为没人有资格启封开卷并阅读它。**4** 对此，我痛哭不已。

- 當第二個印被揭開時，一匹紅馬出現了。紅色象徵著流血。
- 騎士與第一個印的騎士是同一個人：敵

great sword.

The Second Seal: The Red Horse and Rider

- When the second seal is broken, a red horse appears. The color red symbolizes bloodshed.
- The rider is the same as the first: the Antichrist.
- He is given a great sword to "take peace from the earth."
- This signifies that the threat of war from the first seal becomes a reality, leading to widespread bloodshed on Earth
- The second seal shows the Antichrist consolidating his power by triggering global conflict.

基督。

- 他得到了一把巨大的劍，「從地上奪走和平」。
- 這意味著第一個印所預示的戰爭威脅變成了現實，導致地球上發生大規模的流血事件。
- 第二個印顯示敵基督透過引發全球衝突來鞏固他的權力。

5 When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. 6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

5 羔羊打开第三个封印时，我听到第三个生物喊道：“过来。”然后，我看见一匹黑马站在我的面前。骑手拿着一个天平。**6** 我听到仿佛是从四个生物中发出的一个声音说：“一天的工钱能买一升小麦，一天的工钱能买三升大麦。不要糟蹋橄榄油和酒！”

- 第三個印：黑馬與騎士
- 第三個印帶來了一匹黑馬，騎士手裡拿著一對天平。

The Third Seal: The Black Horse and Rider

- The third seal brings a black horse with a rider holding a pair of scales.
- The rider is still the Antichrist.
- The scales symbolize the economic impact of the Antichrist's rise, specifically the scarcity of goods and hyperinflation that follow the war from the second seal.
- A voice announces that a day's wage (denarius) will only buy a quart of wheat (one day's food for a family).
- This signifies a period of severe famine and starvation.
- Notably, oil and wine are not affected, which indicates that the land of Israel's vineyards and olive oil industries are spared due to the peace covenant.

- 騎士依然是敵基督。
- 天平象徵著敵基督崛起所帶來的經濟影響，特別是繼第二個印的戰爭之後的商品短缺和惡性通貨膨脹。
- 一個聲音宣布，一天的工資（一錢銀子）只能買到一夸脫的小麥（一個家庭一天的口糧）。
- 這預示著一個嚴重的饑荒和飢餓時期。
- 值得注意的是，橄欖油和葡萄酒並未受到影響，顯示以色列的葡萄園和橄欖油產業並未受到和平條約的影響。

7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." 8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the

7 当羔羊打开第四个封印时，我听见第四个生物说道：“过来！”**8** 我看见面前有一匹灰白色的马，骑手名叫“死亡”（希腊文“死亡”意思也为“瘟疫”，在这一节的后部分也是如此。）地狱紧跟其后，它们被赋予权力，统治地球的四分之一，并用战争、饥荒、瘟疫和地上的野兽去杀

earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

The Fourth Seal: The Ashen Horse and Rider

- The fourth seal brings a pale green horse (ashen) with a rider named "Death," and "Hades" follows him.
- This symbolizes the ultimate effect of the Antichrist's rise: widespread death.
- This judgment is described as killing a fourth of the Earth's population through war, famine, pestilence, and wild beasts.
- By today's population count, it would be 2 billion (¼ of the earth)
- The destination of the souls of the unbelievers is Hades.

人。

- 第四個印：灰馬與騎士
- 第四個印帶來了一匹蒼白的綠馬(灰燼)，騎在上面的是一個名叫「死亡」的騎士，而「陰間」緊隨其後。
- 這象徵著敵基督崛起所帶來的最終後果：大規模的死亡。
- 這場審判被描述為透過戰爭、饑荒、瘟疫和野獸殺死地球上四分之一的人口。
- 根据今天的人口统计，这个数字将是 20 亿(地球的四分之一)
- 不信者的靈魂最終將去往陰間。

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" 11

9 羔羊打开了第五个封印，这时，我看见祭坛下有许多人的灵魂，因为这些人对上帝信息的忠诚和坚持证言而遭杀害。10 他们齐声呼喊：“神圣、真实的主啊，要等到什么时候，你才审判地上的人，为我们所流的血伸冤呢？”11 每个灵魂都得到一件白袍。他们被告知再等一等，要等到他们的同事和兄弟，也像他们一样被

Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

The Fifth Seal: The Tribulation Saints

- This seal breaks the pattern of the horses, focusing on a heavenly scene.
- John sees the souls of martyrs under the altar who were killed for their faith during the Tribulation.
- They cry out for vengeance, but are told to wait until the full number of Tribulation saints is complete.
- This shows that new believers will come to faith after the Rapture and are being persecuted.
- This means it will be possible for people to be born again, but will suffer immense persecution.
- Most will be executed.
- These are the souls under the altar (pictured and circled below)
- This seal is a summary of the persecution and martyrdom of believers that will occur throughout the Tribulation.

杀为止。

- 第五個印：患難聖徒
- 這個印打破了馬的模式，轉而關注一個天上的場景。
- 約翰看到祭壇下有在患難期間因信仰而被殺害的殉道者的靈魂。
- 他們呼求復仇，但被告知要等到患難聖徒的人數滿足。
- 這表明新的信徒將在被提之後歸信，並遭受迫害。
- 這意味著人們將有可能重生，但會遭受巨大的迫害。
- 大多數人將被處決。
- 這些就是祭壇下的靈魂（如下圖所示並被圈出）。
- 這個印總結了整個患難期間信徒將遭受的迫害和殉道。



12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. **13** And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. **14** Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. **15** And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, **16** and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! **17** For the great day of His wrath has come, and who is able to stand?"

12 我看到羔羊打开第六个封印，此时，发生了一场大地震。太阳变得漆黑一团，像葬布，整个月亮像血一样鲜红。 **13** 星星从天上坠落到地，仿佛像未成熟的无花果被暴风吹落。 **14** 天空劈裂像书卷一样卷了起来，群山和海岛都被移动，离开了原地。

15 地上的帝王、将相、有钱有势的人和所有的奴隶和自由人，都躲进了山洞和岩石之间。 **16** 他们对山说：“砸在我们身上吧，让我们躲过坐在宝座上的他的出现和来自羔羊的愤怒吧。 **17** 他们发怒的日子已经来临了，谁能幸免于它呢？”

- 第六個印：宇宙劇變
- 第六個印給地球帶來了超自然的毀滅。
- 發生了一場大地震，太陽變黑，月亮變成血紅色，「星星」(流星)墜落到地球上。

The Sixth Seal: Cosmic Upheaval

- The sixth seal brings supernatural devastation on Earth.
- A great earthquake occurs, the sun becomes black, the moon turns blood-red, and "stars" (meteors) fall to the Earth.
- The sky splits, and every mountain and island is moved.
- This event is a clear, unmistakable act of God's judgment, unlike the more "natural" events of the first four seals.
- The result is that people go into hiding and realize they are facing "the wrath of God and the Lamb."

- 天空裂開，每一座山和島嶼都被挪動了。
- 這個事件是上帝審判的一個清晰、無誤的行為，與前四個印更「自然」的事件不同。
- 結果是人們躲藏起來，意識到他們正在面對「上帝和羔羊的憤怒」。

Summary / 概括

- **Chapter 6 is about God's wrath:** The chapters from 6 to 18 of the book of Revelation are considered heavy because they detail God's coming wrath, which is described as a "final wake-up call" to get people, primarily Israel, to turn to Him.
- **The Seven Seals:** The scroll that Jesus takes from God the Father is

- 第6章是關於上帝的憤怒：《啟示錄》第6至18章被認為是沉重的，因為它們詳細描述了上帝即將到來的憤怒，這被描述為「最後的警鐘」，旨在讓世人，主要是以色列人，歸向祂。
- 七個印：耶穌從天父上帝手中接過的書卷是地球的產權書，上面有七個印封著。當耶穌揭開每一個印，祂就釋放一個審判。這些審判的強度不斷升級，從

the title deed to the Earth, sealed with seven seals. As Jesus breaks each seal, He unleashes a judgment. These judgments escalate in intensity, beginning with the seals, followed by trumpets, and then bowls.

- **The Four Horsemen of the Apocalypse:** The first four seals are represented by four horses and their riders, a concept known as the Four Horsemen of the Apocalypse.
- **The White Horse and the Antichrist:**
 - The first horse is white, but its rider is not Jesus (who appears on a white horse in Revelation 19).
 - The rider is the Antichrist, who appears under the guise of peace. He has a bow but no arrows, symbolizing a threat of war rather than immediate war.
 - He wears a *stephanos* (a wreath-like crown earned in achievement, like a laurel wreath) rather than a *diadema* (an ornate royal crown), suggesting he is not a true king but a charismatic political leader who gains power.

印開始，接著是號，然後是碗。

- 啟示錄四騎士：前四個印由四匹馬和牠們的騎士所代表，這個概念被稱為啟示錄四騎士。
- 白馬與敵基督：第一匹馬是白色的，但其騎士並非耶穌（耶穌在啟示錄第19章騎著白馬出現）。這是一位敵基督的騎士，他以和平的姿態出現。他有一張弓但沒有箭，象徵著戰爭的威脅而非立即的戰爭。他戴著的是stephanos（一種因成就而獲得的像月桂花環一樣的冠冕），而不是diadema（一種華麗的王室冠冕），這表明他不是真正的君王，而是一位藉由魅力獲得權力的政治領袖。
- 敵基督的稱號與特徵：敵基督被稱為多個不同的稱號，包括「不法之人」、「那不法的」和「那行毀壞可憎的」。他是一個將褻瀆上帝、高舉自己，並最終在上帝的聖殿中設立自己的雕像，宣稱自己是上帝的人。
- 歷史與預言的應驗：「那行毀壞可憎的」具有雙重含義。從歷史上看，它指的是一位希臘國王安提阿古四世，他在猶太聖殿中獻祭了一頭豬。從預言上看，耶穌在馬太福音24章中指出，一個由敵基督在未來執行的事件，將會是這項預言的最終應驗。

- **Titles and Traits of the Antichrist:**

The Antichrist is referred to by various titles, including "the man of lawlessness," "the lawless one," and "the abomination that causes desolation." He is a man who will blaspheme God, exalt himself, and eventually set up a statue of himself in the temple of God, proclaiming himself to be God.

- **Historical and Prophetic Fulfillment:**

The "abomination that causes desolation" has a dual meaning. Historically, it refers to a Greek king, Antiochus IV, who sacrificed a pig in the Jewish temple. Prophetically, Jesus indicates in Matthew 24 that a future event, performed by the Antichrist, will be the ultimate fulfillment of this prophecy.



Ch 7

This chapter is an interlude in the breaking of the seals (in Ch 6 we examined the first six seals).

The phrase "After this I saw" in Revelation 7:1 doesn't necessarily mean the events are sequential. The events of the Tribulation are complex and often happen simultaneously. The context, specifically the mention of angels holding back the winds and the lack of devastation, suggests that the events of Chapter 7 predate the judgments described in Chapter 6. This chapter describes events happening at the very beginning of the Tribulation.

Think of the Book of Revelation like a movie with multiple scenes occurring simultaneously. For example, if a scene was playing out about a world war and was showing a battle in France, the movie may then shift to a new scene and say,

“Meanwhile in Germany.” Then the scene unfolds what is happening there simultaneously.

本章是揭开印记的插曲(在第6章中, 我们查验了前六个印记)。

《启示录》7:1中的“此后, 我看见”这个短语不一定意味着事件是按时间顺序发生的。大灾难的事件是复杂的, 而且往往是同时发生的。上下文, 特别是提到天使拦住风和没有发生毁灭, 表明第7章的事件早于第6章所描述的审判。本章描述的是大灾难刚开始时发生的事件。

将《启示录》想象成一部有多重场景同时发生的电影。例如, 如果一个场景正在上演一场世界大战, 并展示在法国的一场战役, 电影可能会切换到一个新场景, 说:“与此同时, 在德国。”然后场景展开, 讲述在德国同时发生的事情。

1 After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

- Four angels are seen standing at the four corners of the earth, a euphemism for the entire earth.
- They are holding back the "four winds," which would normally drive the earth's weather and water cycles.
- Stopping the winds would cause a devastating drought and famine, an interruption of normal food production similar to the earlier seal judgments.

1 这之后, 我又看见四个天使站在大地的四角。他们挡住了地球四面的风, 不让风吹到陆上、海上或树上。

- 有四位天使站在地四角, 这是一个委婉的说法, 指代整个地球。
- 他们正在控制“四风”, 这些风通常驱动着地球的天气和水循环。
- 阻止风会造成毁灭性的干旱和饥荒, 打断正常的食物生产, 类似于早先的印记审判。
- 如果没有风来分散空气和雨水, 地球赤道附近的气候将变得无法居住。

- Without wind to disperse air and rain, the climate of the earth near the equators would become uninhabitable.

2 Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, 3 saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

- This angel instructs the other four to hold back their destructive attacks until the bond-servants of God are sealed on their foreheads.
- The term **bond-servant** is a New Testament title for a believer in Jesus Christ. This shows that new believers will emerge after the Church is removed.
- Later we learn the antiChrist will try to imitate this seal with the satanic Mark of the Beast.

2 然后, 我看见另一个天使从东方走来, 他拿着活生生的上帝的印, 大声呼唤那四个被赋予了毁坏大地和海洋的权力的天使。**3** 他说:“在我们给上帝的仆人的前额盖印之前, 不要伤害地球、海洋和树木。”

- 一位天使指示另外四位天使, 要他们暂缓破坏性的攻击, 直到上帝的仆人们在额头上受了印记。
- “仆人”这个词是《新约》中对耶稣基督信徒的称呼。这表明在教会离开后, 将会有新的信徒出现。
- 后来我们知道, 敌基督将试图用撒旦的兽印来模仿这个印记。

4 And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were

4 前额上被盖了印的人的总数为: 以色列各支派共十四万四千人, 他们来自于以色列每个不

sealed:

*5 of the tribe of Judah twelve thousand were sealed;
of the tribe of Reuben twelve thousand were sealed;
of the tribe of Gad twelve thousand were sealed;*

*6 of the tribe of Asher twelve thousand were sealed;
of the tribe of Naphtali twelve thousand were sealed;
of the tribe of Manasseh twelve thousand were sealed;*

*7 of the tribe of Simeon twelve thousand were sealed;
of the tribe of Levi twelve thousand were sealed;
of the tribe of Issachar twelve thousand were sealed;*

*8 of the tribe of Zebulun twelve thousand were sealed;
of the tribe of Joseph twelve thousand were sealed;
of the tribe of Benjamin twelve thousand*

同的支派:

5 犹大支派一万二千人;
流便支派一万二千人;
迦得支派一万二千人;
6 亚设支派一万二千人;
拿弗他利支派一万二千人;
玛拿西支派一万二千人;
7 西缅支派一万二千人;
利未支派一万二千人;
以萨迦支派一万二千人;
8 西布伦支派一万二千人;
约瑟支派一万二千人;
便雅悯支派一万二千人。

- 这群人是一个确切的数字: 144,000名个体。
- 他们都是犹太人, 从以色列各支派中被印记。
- 这些人是超自然地, 没有人类干预而被带入信仰的, 并将作为大灾难的首批传福音者。
- 这意味着被提并不是人们得救的最后机会, 尽管在被提之前信主比之后要好

were sealed.

- This group is a literal number: 144,000 individuals.
- They are all Jewish, sealed from every tribe of the sons of Israel.
- These men are brought to faith supernaturally, without human intervention, and will serve as the first evangelists of the Tribulation.
- This means the Rapture is not the last chance for people to be saved, though it's much better to believe before than after
- "Indeed, the "right time" is now. Today is the day of salvation." (2 Cor 6:2)
- Salvation always begins with the Jewish people, a pattern that continues here.
- There are 12,000 from each of the 12 tribes

得多。

- “看哪，现在正是悦纳的时候！现在正是拯救的日子！”(《哥林多后书》6:2)
- 救恩总是从犹太人开始，这种模式在这里延续。
- 12个支派中，每个支派都有12,000人。

9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

- After the sealing of the 144,000, John

9 接着，我看见面前有一大群人，谁也数不清有多少。这些人来自各个国家、各个支派、各个民族，说各种语言。他们站在宝座和羔羊面前，身穿白袍，手拿棕榈枝，

- 在十四万四千人受了印记之后，约翰看到了一个巨大的、无法计算的群众，他们来自每个国家、每个支派、每个民族

sees a great, uncountable multitude from every nation, tribe, people, and language.

- This is a different group from the 144,000, and their presence is a direct result of the evangelistic work of the 144,000.
- They are in Heaven, standing before the throne, having come "out of the great tribulation" and have "washed their robes... in the blood of the Lamb."
- This confirms that coming to faith during the Tribulation is deadly, as the vast majority of these believers will be martyred.
- The scene also confirms that the events of Chapter 7 are happening concurrently with the judgments of Chapter 6.
- As the antiChrist rises to power God raises up these 144,000 Jews to spread the Gospel which bring a multitude to Christ (not just Israel but the whole Earth, hence "every nation.")

和每一种语言。

- 这群人与十四万四千人不同，他们的出现是十四万四千人传福音工作的直接结果。
- 他们在天上，站在宝座前，是从“大灾难”中出来的，并且“用羔羊的血把衣裳洗白了”。
- 这证实了在大灾难期间信主是致命的，因为这些信徒中的绝大多数都将殉道。
- 这一场景也证实了第7章的事件与第6章的审判是同时发生的。
- 当敌基督掌权时，上帝兴起这十四万四千犹太人传福音，这使得一大群人归向基督（不仅仅是以色列，而是整个地球，因此是“每个国家”）。

10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the

10 他们呼喊道：“胜利属于宝座上的上帝，胜利属于羔羊！” **11** 所有的天使都站在宝座、长老

throne, and to the Lamb!" **11** All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, **12** saying:

*"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and
might,
Be to our God forever and ever.
Amen."*

13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

- Those who are saved after the rapture (which is the beginning of tribulation on the Earth) will be martyred.
- These are the souls under the altar as the 5th seal was broken.
- These are the souls under the altar pictured in our pictogram (See Ch 6) as the fifth seal was broken from

和四个生物的四周。他们在宝座前以面伏地，敬拜上帝。**12** 他们说：“阿们！愿赞美、荣耀、智慧、感恩、尊崇、权力和力量永远属于上帝，阿们！”

13 一位长老问我：“那些穿白袍的人是谁？他们是从哪里来的？”

14 我回答说：“先生，您知道他们是谁。”于是，他对我说：“他们经历了大迫害，他们用羔羊的血，把自己的长袍洗得干净洁白。

- 那些在被提(这是地球上大灾难的开始)之后得救的人将会殉道。
- 这些就是第五个印记揭开时祭坛下的灵魂(见第6章)。

Chapter 6

15 Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. **16** They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; **17** for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

15 所以他们站在上帝的宝座前，日夜在他的殿里敬拜他。宝座上的人会庇护他们，**16** 让他们不再饥渴，不再让骄阳、烈炎灼伤他们。**17** 宝座前中间的羔羊会牧养他们，领他们到赋予生命的泉水那里去。上帝会擦去他们的每一滴泪水。”

Summary / 概括

This chapter is considered out of chronological order and is seen as God's mercy in the midst of his wrath.

The 144,000:

- John sees four angels holding back judgment.
- A fifth angel appears, telling them to wait until the "servants of God" are sealed on their foreheads.
- These 144,000 are Jewish believers, 12,000 from each of the 12 tribes of

- 本章被认为不按时间顺序排列，被看作是上帝在祂的忿怒中显出的怜悯。
- 十四万四千人：
- 约翰看见四位天使拦住审判。
- 第五位天使出现，告诉他们要等到“上帝的仆人”在额头上受了印记。
- 这十四万四千人是以色列十二个支派的每一个支派，每个支派一万二千人，他们被标记以获得超自然的保护。
- 他们被差遣作为传福音者，在大灾难期间分享福音。

Israel, who are marked for supernatural protection.

- They are sent as evangelists to share the gospel during the tribulation.
- The tribes of Dan and Ephraim are noted as missing from the list. (they were associated with gross idolatry and apostasy in the Old Testament, leading to their replacement by Joseph, Manasseh's brother, and Levi to make up the 12 tribes)

The Great Multitude:

- John's second vision is of a vast, uncountable multitude from every nation, tribe, people, and language.
- They are standing before the throne, wearing white robes and holding palm branches.
- An elder explains that these are the ones who "come out of the great tribulation" and were martyred for their faith.
- Their white robes, washed in the blood of the Lamb, glow with light.
- They serve God day and night in his temple, and God promises to comfort them, wiping away every tear.

- 值得注意的是, 但支派和以法莲支派不在名单上(他们在旧约中与严重的偶像崇拜和背道有关, 因此被约瑟、玛拿西的兄弟和利未取代, 以凑足十二个支派)。
- 大批的群众:
- 约翰的第二个异象是看到一个巨大的、无法计算的群众, 他们来自每个国家、每个支派、每个民族和每一种语言。
- 他们站在宝座前, 穿着白袍, 手持棕树枝。
- 一位长老解释说, 这些人是“从大灾难中出来的”, 并为了他们的信仰而殉道。
- 他们用羔羊的血洗净的白袍, 闪耀着光芒。
- 他们日夜在祂的殿中事奉上帝, 上帝应许要安慰他们, 擦去他们所有的眼泪。



(People Mountain, People Sea 😊)

The **Tribulation** is a seven-year period of judgment described in Revelation 6-19.

The first four seal judgments release the **Antichrist**, who initiates world war, famine, and death, resulting in one-fourth of the world's population perishing.

The fifth seal reveals the souls of martyred believers in Heaven, persecuted by the **Antichrist**.

The sixth seal marks the first time a supernatural judgment occurs, bringing massive earthquakes, a darkened sun, and a blood-red moon, making humanity aware that the destruction is from an angry God.

These events were detailed in Chapter 6, with part of Chapter 7 being somewhat of an interlude showing a scene in Heaven occurring simultaneously.

Now we return back to the Earth to open the seventh seal which releases seven trumpet judgments.

Think of these judgments as seven giving birth to seven which gives birth to seven through three generations.

大灾难是《启示录》6-19章所描述的、为期七年的审判期。

前四个印记的审判释放了敌基督，他发动了世界大战、饥荒和死亡，导致世界上四分之一的人口灭亡。

第五个印记揭示了在天上殉道的信徒的灵魂，他们受到敌基督的迫害。

第六个印记标志着第一次超自然审判的发生，带来了大规模的地震、变黑的太阳和血红的月亮，让世人意识到这场毁灭是来自一位愤怒的上帝。

这些事件在第6章中已经详细描述，而第7章的部分内容可以看作是一个插曲，展示了同时在天上发生的一个场景。

现在我们回到地上，来开启第七个印记，它将释放七个号筒的审判。

可以把这些审判想象成七个生出七个，再通过三代生出七个。

Ch 8

1 When He opened the seventh seal, there was silence in heaven for about half an hour. 2 And I saw the seven angels who stand before God, and to them were given seven trumpets. 3 Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. 5 Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake.

The Seventh Seal and Trumpet Judgments

- The seventh seal sets in motion the seven trumpet judgments.

1 羔羊打开第七个封印时，天堂里的寂静达半小时之久。**2** 我看见站立在上帝面前的七位天使，每人都被授予了一只号角。**3** 然后，另外一个天使过来，手捧金香炉，站在祭坛边。他接受了许多香，并与所有上帝子民的祈祷一起献给宝座前的金坛上。**4** 缭绕的香烟和圣徒的祷告一起从天使的手中升起，飘到了上帝面前。**5** 接着，那位天使手捧香炉，用它盛满祭坛上的火，然后扔向大地。随之，发生了雷鸣、轰响、闪电和地震。

- 第七个印记和号筒的审判
- 第七个印记的开启启动了七个号筒的审判。印记被揭开之后，天上有一段“约有半小时”的寂静，这突显了即将到来的审判的严重性。在号筒吹响之前，一位天使将圣徒的祷告作为香呈献给上帝。号筒的审判是一次最终的警告，每一次吹响都在提醒世人，时间已经不多多了。

- Its breaking is followed by a period of silence in Heaven for "about half an hour," underscoring the severity of the coming judgments.
- Before the trumpets sound, an angel presents the prayers of the saints to God as incense.
- The trumpet judgments serve as a final warning, with each blast reminding the world that time is running out.

6 *So the seven angels who had the seven trumpets prepared themselves to sound.*

7 *The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.*

8 *Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. 9* *And a third of the living creatures in the sea died, and a third of the ships were destroyed.*

6 拿着七支号角的七位天使，做好了吹奏准备。

7 第一位天使吹响号角，于是冰雹和火伴着血水，降在地上。大地的三分之一燃烧起来；树木的三分之一被烧毁；所有的青草都被烧光。**8** 第二位天使吹响号角，一座好像是燃烧着的山被投进了大海。海水的三分之一变成血；

9 海里的生物死了三分之一；船只的三分之一也被毁。

10 第三位天使吹响号角就有一颗燃着的巨星似的火炬从天上坠落。这颗巨星落在三分之一的江河和泉源上。**11** 巨星的名字叫茵陈（一种味苦的植物，代表悲苦）。于是水的三分之一变

10 Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. 11 The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

12 Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.

The First Four Trumpet Judgments

- The first four trumpet judgments are directed at the physical earth and remind us of the plagues in the Old Testament from the Book of Exodus.
- **First Trumpet:** Hail, fire, and blood rain down, burning up a third of the earth's land, a third of the trees, and all green grass.
- **Second Trumpet:** A "great mountain burning with fire" is cast into the sea. A third of the sea turns to blood, causing a third of all marine life to die and a third of the world's ships to be destroyed. This could possibly be an

得又苦又涩。因为水变苦，许多人喝了这水都死去了。

12 第四位天使吹响号角，太阳、月亮和星辰的三分之一遭到撞击，于是，三分之一的日月星辰变得暗淡无光，结果白天的三分之一没有光亮，黑夜的三分之一也没有光。

- 头四个号筒的审判
- 头四个号筒的审判是针对物质地球的，它们让我们想起《旧约·出埃及记》中的十灾。
- 第一个号筒：冰雹、火和血混在一起从天而降，烧毁了地上三分之一的陆地，三分之一的树木，以及所有的青草。
- 第二个号筒：一座“燃烧着的大山”被投进海里。三分之一的海水变成了血，导致三分之一的海洋生物死亡，世界上三分之一的船只被摧毁。
- 第三个号筒：一颗名叫“茵蔯”的“星”从天而降，毒化了世界上三分之一的淡水资源。这颗“星”可能是一位堕落的天使（魔鬼）。
- 第四个号筒：三分之一的太阳、月亮和星星被击打，导致它们的光和热减少了三分之一。这将导致气温急剧下降，并出现核冬天的景象。

asteroid or comet.

- **Third Trumpet:** A "star" named **Wormwood** falls from Heaven, poisoning a third of the world's fresh water sources. This "star" is likely a fallen angel (demon) or possibly nuclear fallout.
- **Fourth Trumpet:** A third of the sun, moon, and stars are struck, causing them to provide one-third less light and heat. This would lead to a dramatic drop in temperatures and a nuclear winter scenario.

13 And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

The Woe Judgments and Timeline

- An angel in "mid-heaven" announces that the final three trumpet judgments will be "**woe, woe, woe**" to the inhabitants of the earth.
- These "woe" judgments are directed at the physical bodies of people,

13 我看到一只雄鹰在高空中飞翔，并听见它在高声呼喊：“因为剩下的三位天使要吹响他们的号角了，地上的居民要遭殃了，要大难临头了！”

- 头三个“灾祸”的审判和时间线
- 一位在“空中”的天使宣告，最后三个号筒的审判将给地上的居民带来“祸哉，祸哉，祸哉”。
- 这些“灾祸”审判是针对人们的肉体，将造成剧烈的痛苦，甚至死亡都无法解脱。
- 这些审判逐步摧毁地球上可用的部分，其中前两个号筒可能影响了北美洲/南美洲和太平洋。这将世界人口和注意力

<p>causing intense suffering where even death is not an escape.</p> <ul style="list-style-type: none"> • The judgments progressively destroy the usable parts of the globe, with the first two trumpets possibly affecting North/South America and the Pacific Ocean. This concentrates the world's population and attention to the Middle East for the final battle. • The third "woe" judgment consists of the final seven bowl judgments, which will bring the age to an end. 	<p>集中到中东, 为最后的决战做准备。</p> <ul style="list-style-type: none"> • 第三个“灾祸”审判由最后七个碗的审判组成, 这将结束这个时代。
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Summary / 概括

<p>God's Wrath: God's wrath is revealed through a series of successive judgments:</p> <ul style="list-style-type: none"> • The opening of seven seals. • The blowing of seven trumpets. • The pouring out of seven bowls. <p>Tribulation and Salvation:</p> <ul style="list-style-type: none"> • The church will be raptured before the tribulation begins, so believers do not have to worry about these events. • However, many people will still be 	<p>上帝的忿怒: 上帝的忿怒通过一系列连续的审判得以显明:</p> <ul style="list-style-type: none"> • 七个印记的开启。 • 七个号筒的吹响。 • 七个碗的倾倒。 <p>大灾难和救恩:</p> <ul style="list-style-type: none"> • 教会将在大灾难开始前被提, 因此信徒们不必担心这些事件。 • 然而, 许多人仍将在大灾难期间得救, 但这将是在极其痛苦的环境下。
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saved during the tribulation, but it will be under excruciatingly painful circumstances.

- Those who become believers during this time will not receive the Mark of the Beast and will be martyred for their faith.
- Chapter 8 begins with the opening of the **seventh seal**, which initiates the seven **trumpet** judgments.
- Before the trumpets sound, there is a half-hour of silence in heaven.
- Lots of debate on what this silence might mean, but possibly a holy hush as they see the severity of the judgments that are about to be unleashed.
- An angel then takes the prayers of the saints, mixes them with fire from the altar, and throws them to the earth, causing noises, thunderings, lightnings, and an earthquake.
- The first four trumpets destroy a third of the earth's land, trees, and green grass; a third of the sea, marine life, and ships; a third of fresh water sources; and a third of the light from the sun, moon, and stars.
- An angel announces that the last

- 那些在这段时间成为信徒的人将不会接受兽印，并会为了他们的信仰而殉道。

第八章始于第七个印记的开启，这开启了七个号筒的审判。

在号筒吹响之前，天上有半小时的寂静。

关于这种寂静可能意味着什么有很多争论，但它可能是因为即将到来的审判的严重性而产生的一种神圣的静默。

接着，一位天使将圣徒的祷告与祭坛上的火混合，然后扔到地上，引发了响声、雷声、闪电和地震。

前四个号筒的审判摧毁了地上三分之一的陆地、树木和青草；三分之一的海洋、海洋生物和船只；三分之一的淡水资源；以及三分之一的太阳、月亮和星星的光。

一位天使宣布，最后三个号筒的审判将给地上的居民带来“祸哉，祸哉，祸哉”。

three trumpet judgments will be "woe,
woe, woe" to the inhabitants of the
earth.



These fifth and sixth trumpet judgments are severe enough and intense enough to be called “woes,” meaning distress or intense sorrow.

第五和第六号筒的审判是如此严厉和强烈，以至于被称为“祸哉”，意为痛苦或极度的悲伤。

Ch 9

9 Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. 2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. 3 Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power.

The Fifth Trumpet (First Woe) Judgment

- **The Fallen Angel:** The fifth trumpet judgment begins with a **fallen angel** (a demon) descending from heaven with the key to the **bottomless pit** (or abyss).
- This is not a meteor as some have suggested, but a demon because it is referred to as “he” near the end of v 1.
- “I saw Satan fall from heaven like lightning!” (Luke 10:18)

9 第五位天使吹响了号角，我看见一颗星星从天上坠落到地球上。赐给了它打开无底深渊的钥匙。(启示录20:1-3) **2** 它一打开深渊，烟就从洞里冒了出来，仿佛是从大熔炉里冒出来似的。因为这深渊的烟，太阳和天空都变得昏暗了。**3** 蝗虫从烟中飞出，扑向地上，它们都得到了像地上蝎子一样的能力。

- 第五号筒(第一“祸哉”)的审判
- 堕落天使: 第五号筒的审判始于一位堕落天使(一个魔鬼)从天而降，手里拿着无底坑(或深渊)的钥匙。这不是一些人所说的流星，而是一个魔鬼，因为在第1节末尾它被称为“他”。
- “我曾看见撒但从天上坠落，像闪电一样！”(路加福音10:18)
- “你这明亮之星，早晨之子啊，你何竟从天坠落？你这攻败列国的，何竟被砍倒在地上？”(以赛亚书14:12)
- 这个灵被称为亚巴顿(希伯来语)或亚玻伦(希腊语)，两者都意为“毁灭者”。这可能指的是撒但自己或另一个强大的魔鬼。

- “How you are fallen from heaven, O shining star, son of the morning! You have been thrown down to the earth” (Is 14:12)
- This spirit is named **Abaddon** (Hebrew) or **Apollyon** (Greek), both meaning "Destroyer." This may refer to Satan himself or another powerful demon.
- **The Release of Demons:** The angel opens the pit, from which a thick smoke rises, darkening the sun and the air. From the smoke, a horde of supernatural **locust-like demons** emerge.

- 魔鬼的释放:天使打开了坑,从里面冒出浓烟,使太阳和空气都变暗了。从烟中,涌出一大群超自然的、状似蝗虫的魔鬼。

4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. 5 And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. 6 In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

- **A Different Kind of Locust:** These creatures are not natural locusts.

4 但是它们奉命,不可伤害地上的草、植物和树木,只可伤害前额没有上帝印记的人。**5** 它们没有被授权去杀死这些人,而是要让这些入受五个月的罪。这种痛苦就像蝎蜇一样疼痛难忍。**6** 在这五个月里,他们求死不得,欲死不能。

- 一种不同的蝗虫:这些生物并非自然界的蝗虫。它们被命令不得伤害植被,而只可折磨那些额头上没有上帝印记的人(即144,000名和其他信徒)。
- 它们的模样十分可怕,被描述为预备出战的战马,有人的脸,女人的头发,狮子的牙齿,和蝎子般的尾巴。它们由深渊的使者带领。
- 折磨:这些魔鬼被赋予了用蝎子般的刺

They are commanded not to harm vegetation, but only to torment men who do not have the seal of God on their foreheads (the 144,000 and other believers).

- Their appearance is terrifying, described as horses prepared for battle, with faces of men, hair of women, teeth of lions, and tails like scorpions.
- They are led by the angel of the abyss.
- **The Torment:** The demons are given the power to inflict torment upon people for **five months** with stings like a scorpion.
- This pain is so excruciating that people will desperately seek to die but will be supernaturally prevented from doing so.
- The locusts would come during a period of normal locusts which is 5 month (May-September in most seasonal parts of the earth).
- They cannot harm those tribulation saints.
- You will notice there are parallels of these trumpets to the plagues in Egypt in the OT (Exodus).
- Recall that the first four trumpets

折磨人类五个月的能力。这种痛苦是如此剧烈，以至于人们会拼命求死，却被超自然地阻止。

- 这些蝗虫会在通常的蝗虫季节出现，为期五个月（在地球上大多数季节性地区为五月至九月）。它们无法伤害那些大灾难时期的圣徒。
- 你会注意到，这些号筒的审判与旧约（出埃及记）中埃及的瘟疫有相似之处。回想一下，前四号筒影响了地球。这影响了所有居民，包括信徒。现在，这些蝗虫攻击人的身体，而主正在做出区分。
- 挪亚和他的家人在世界被洪水审判时幸免于难。
- 罗得和他的家人从所多玛的毁灭中得以幸免。
- 当以色列国受审判时，义人得以幸免。

affected the Earth.

- This affected all inhabitants, including believers.
- Now these locusts attack bodies and the Lord is making a distinction.
- Noah and his family were spared when the world was judged with a flood.
- Lot and his family were spared from the destruction in Sodom.
- The righteous in Israel were spared when the nation was judged.

7 The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. 8 They had hair like women's hair, and their teeth were like lions' teeth. 9 And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. 10 They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. 11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

- Why such horrible judgment? No one

7 这些蝗虫就像准备出征的战马，它们头戴的东西好似金冠，面如人脸，**8** 毛似女发，牙齿像狮子的利齿，**9** 它们的胸膛就像铁甲，振翅之声恰似众多的马匹和战车征战驰骋。**10** 它们如同毒蝎，长着带刺的尾巴。这尾巴的力量，能给人带来五个月的痛苦。**11** 掌管深渊的天使是蝗虫之王。他的希伯来语名字叫亚巴顿，希腊语名字叫亚玻伦，意思是“毁灭者”。

- 为什么会有如此可怕的审判？五个月里没有人能死去。这是自伊甸园以来，在地球上首次发生这样的事。
- 为什么不干脆让这些人下地狱受苦？悔改是在今生完成的。因为如果能做出悔改的决定，祝福和怜悯有时会从审判中而来。
- 这五个月的怜悯期，是为了“劝服”非信

can die for 5 months.

- This is the first time since the Garden of Eden that this has happened on Earth.
- Why not just let the people go to hell to suffer?
- Repentance is done in this life.
- Because blessing and mercy can sometimes come from judgment IF a decision to repent is made.
- This 5 month mercy period is to “persuade” unbelievers to repent and accept Jesus.
- Hopefully such hell on Earth will encourage many to do so.
- Some people only learn the hard way, but that is better than an eternity in darkness if that is what it takes to get some people to repent and call on Jesus
- The five-month duration is seen as a period of grace, with the number five symbolizing grace in scripture.

徒悔改并接受耶稣。希望这种人间地狱能鼓励许多人这样做。

- 有些人只得通过这种艰难的方式才能学到教训, 但如果这是让一些人悔改并呼求耶稣所必需的, 那也比在永恒的黑暗中要好。
- 这五个月的持续时间被视为一个恩典期, 而数字五在圣经中象征着恩典。



12 *One woe is past. Behold, still two more woes are coming after these things.*

13 *Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, **14** saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." **15** So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. **16** Now the number of the army of the horsemen was two hundred million; I heard the number of them. **17** And thus I saw*

12 第一场大灾难过去了，但要注意，还有两场大灾难随后就要来临。

13 第六位天使吹响号角，我听到从上帝面前金祭坛的四角发出一个声音，**14** 吩咐第六位手拿号角的天使说：“把绑在幼发拉底大河的四位天使释放掉。”**15** 于是，他们被释放了。他们早就被准备好，要在此年、此月、此日，被释放，好去杀掉地上三分之一的人。**16** 我听说他们有两亿骑兵。**17** 在异象中，骑手和战马看上去就像这样：骑手的胸甲红似火，蓝的像蓝宝石，黄的像硫磺。马头像狮子的头，口吐烈火、浓烟和硫磺。**18** 这三样瘟疫杀死了地上三分之一的人。**19** 马的威力集中在马口和马尾上。

the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone. 18 By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. 19 For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

20 But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. 21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

- He seems to be describing supernatural demons, not men, because he describes the horses as having heads of lions
- Some people are stubborn.
- After 1/3 of the world's population has been killed as a result of this 6th trumpet judgment / 2nd woe, they are

因为马尾像有头的蛇，它们以此来伤人。

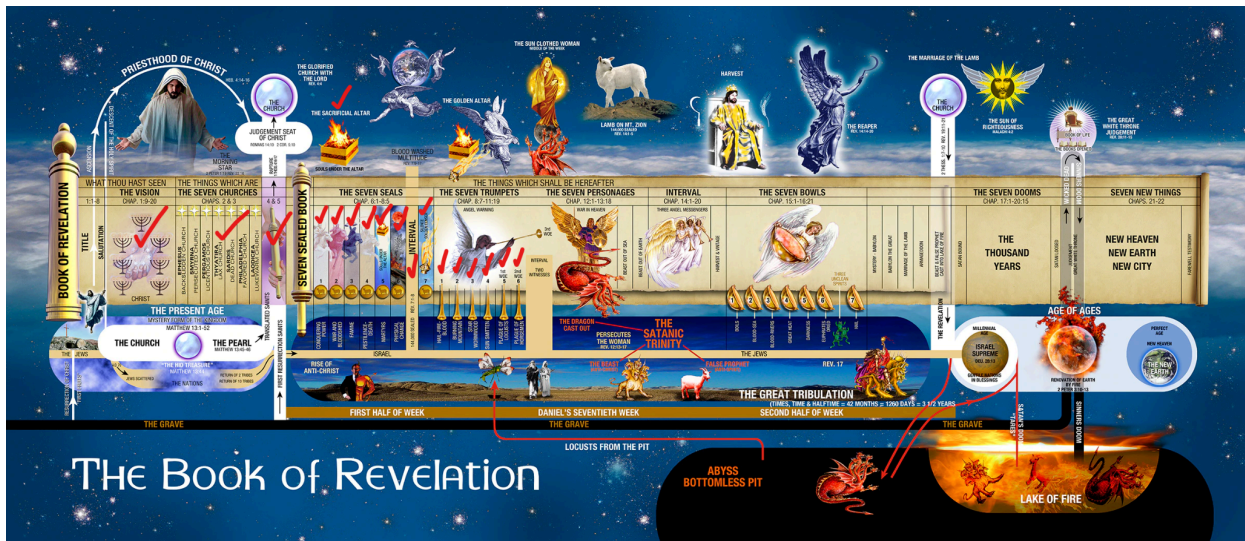
20 剩下那些没有被杀的人，仍然不肯为他们双手所做的事忏悔。他们还不停地崇拜魔鬼和用金银铜铁、木头石块做的那些不能看、不能听、不能动的偶像。**21** 他们也不为自己的谋杀、巫术、淫乱和偷窃行为而忏悔。

- 他似乎是在描述超自然的魔鬼，而不是人，因为他描述这些马有狮子的头。
- 有些人是顽固的。
- 在第六号筒审判(即第二次“祸哉”)导致世界三分之一的人口被杀之后，他们仍然拒绝转向那位又真又活的上帝。

still refusing to turn to the true living God.

This brings us to the midway point of the 7-year tribulation period (middle of Daniel's 70th week).

这把我们带到了七年大灾难时期的中点(但以理的第七十个七年周的中间)。



Summary / 概括

The Fifth Trumpet (First Woe):

- A fallen star (a demon identified as Satan) is given a key to the **bottomless pit**.
- He releases locust-like creatures that are described as supernatural demons.
- They are commanded to **torment** (but

第五号筒(第一次“祸哉”):

一颗坠落的星(一个被认为是撒旦的魔鬼)得到一把无底坑的钥匙。

他释放了形似蝗虫的生物,它们被描述为超自然的魔鬼。

这些魔鬼被命令用蝎子般的毒刺折磨人类五个月,但不允许杀死他们。

not kill) people for **five months** with a painful sting like a scorpion.

- This torment is so severe that people will **long to die** but are supernaturally prevented from doing so.
- The five months and the number five are seen as a symbol of **grace**, giving people a final chance to repent.

The Sixth Trumpet (Second Woe):

- Four bound demonic angels are released from the **Euphrates River**.
- They lead an army of **200 million horsemen**, believed to be a demonic army.
- Their purpose is to **kill a third of mankind** with fire, smoke, and brimstone that comes from their mouths and tails.
- This event, combined with previous judgments, results in **half of the world's population** being gone.

Lack of Repentance:

- Despite the massive torment and death, the remaining people **do not repent**.
- They continue to worship idols and practice murder, sorcery (pharmacia,

这种痛苦极其剧烈，以至于人们会求死，却被超自然地阻止。

五个月的时长和数字五被视为恩典的象征，给予人们最后一次悔改的机会。

第六号筒(第二次“祸哉”)：

四位被捆绑的魔鬼天使从幼发拉底河被释放。

他们率领一支两亿人的骑兵大军，据信这是一支魔鬼军队。

他们的目的是用从口中和尾巴里喷出的火、烟和硫磺杀死人类的三分之一。

这一事件，加上之前的审判，导致世界一半的人口丧生。

缺乏悔改：

尽管经历了巨大的痛苦和死亡，剩下的人们依然没有悔改。

他们继续崇拜偶像，并沉溺于谋杀、邪术(pharmacia, 即使用药物)、淫乱和偷窃。

悔改的意义：

“悔改”(repent)这个词是《启示录》的核心，其出现频率超过新约圣经中任何其他书卷。

悔改的定义是，从罪恶中转向上帝，这不仅仅是一次性的祷告，而是一种生活方式的改变。

or drugs), sexual immorality, and theft.

The Meaning of Repentance:

- The word "**repent**" is central to the book of Revelation, appearing more often than in any other New Testament book.
- Repentance is defined as a **turning away from sin and toward God**, not just a single prayer but a lifestyle change.



- Mid-Tribulation Events The seal and trumpet judgments are complete except for the final 7th trumpet judgment (3rd woe), which are the seven bowl judgments.

- Recall: 7 seal judgments w/ the 7th seal having 7 trumpet judgments with the 7th trumpet having 7 bowl judgements; three groups of 7 judgements.
- Over 50% of the earth's population is dead
- One third of the earth is uninhabitable, and one third of all bodies of water are undrinkable and unnavigable
- But there is no reason to celebrate the "week" being half over because the worst is yet to come.
- The final woe, which are the Bowl Judgments called the wrath of God or the Great Tribulation
- Before these events, Revelation enters an interval where two witnesses appear.
- This interval of the two witnesses is so important that Revelation devotes 4 chapters to the events of mid-Tribulation (actually 6 if you count there is an introduction and conclusion chapter).
- Chapters 10-15 are all mid-Tribulation related
- The midpoint is just a short time interval, dividing the first 3.5 years from the second 3.5 years
- That halfway point is also expressed as 42 months or 1,260 days (on the Jewish calendar)
- The first 6 seals happened in sequence.
- The events of these 6 chapters are a mixture of events happening all at the same time.

- 大災難中期事件
- 七印和七號的審判已經完成，只剩下最後第七號（第三個災禍），也就是七碗的審判。
- 回顧：七個印的審判，其中第七個印包含七個號的審判，而第七個號包含七個碗的審判；這是三組共七個審判。
- 超過百分之五十的地球人口已經死亡。
- 三分之一的陸地變得不適合居住，三分之一的水域變得無法飲用和航行。
- 但沒有理由慶祝這「一週」過了一半，因為最糟糕的還在後頭。
- 最後的災禍，即被稱為神的憤怒或大災難的七碗審判，即將來臨。

- 在這些事件之前,《啟示錄》進入一個間歇期,有兩位見證人出現。
- 這兩位見證人的間歇期如此重要,以至於《啟示錄》用了四個章節來描述大災難中期的事件(如果算上引言和結論章節,則共有六章)。
- 第10章到第15章都與大災難中期有關。
- 這個中間點只是一個短暫的時間間隔,將前三年半與後三年半分開。
- 這個中間點也可以用42個月或1,260天來表示(按照猶太曆)。
- 前六個印是按順序發生的。
- 這六個章節中的事件則是同時發生的混合事件。

Ch 10

1 I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. 2 He had a little book open in his hand. And he set his right foot on the sea and his left foot on the land, 3 and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices. 4 Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them."

5 The angel whom I saw standing on the sea and on the land raised up his hand to heaven 6 and swore by Him who lives forever and

10 然后,我看见另一位强大的天使从天堂而降,他身披云雾,头绕彩虹,面如太阳,腿像火柱。**2** 他手执一卷展开的小书轴,右脚踩在海里,左脚踏在地上。**3** 他高声呼喊,像狮子咆哮一般。当他高声呼喊时,七雷发出了声音。**4** 七雷说话时,我正要去记录,但却听见一个来自天堂的声音说:“七雷之言不可泄露,你不要写下来。”

5 我看到那脚踏海陆的天使朝天堂举起右手,**6** 指着那创造了天地、海洋和其中万物的永生的上帝,发誓说:“不要再拖延了!**7** 待到第七位天使吹响号角时,上帝就要实现他向自己的仆人和先知所宣告的秘密了。”

8 接着,我又听到那个来自天堂的声音对我说:“去把那脚踏在海陆的天使手中的书轴拿来。”

9 于是我走过去向那位天使要小书轴,他对我

ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, **7** but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

8 Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

9 So I went to the angel and said to him, "Give me the little book."

And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. **11** And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

- John sees a strong angel descending from heaven, clothed in a cloud with a rainbow over his head. His face is like

说：“把书轴拿去，吃掉。你吃起来觉得像蜜一样甜，但是它会让你的胃酸痛。” **10** 于是我从天使手中接过小书轴，吃了下去。在我嘴里果然像蜜一样甜，但一吃下去，胃就开始泛酸。**11** 然后，他告诉我说：“你必须再次为众多的民族、国家、说不同语言的人和国王讲说预言。

- 約翰見到強壯的天使
- 約翰看到一位強壯的天使從天而降，他身披雲彩，頭上有虹。他的臉像太陽，腳像火柱，這都象徵著他擁有巨大的權柄。
- 這位天使手裡拿著一本打開的「小書卷」(在希臘原文中為 *biblaridion*)。
- 他身形巨大，右腳踏在海上，左腳踏在陸地。
- 他發出如同獅子吼叫的聲音，隨之有七個雷聲響應，發出它們的聲音。
- 約翰正準備寫下雷聲所說的話，但一個從天上來的聲音命令他要「封住」這些話，不要寫下來。
- 與《但以理書》第12章的關聯
- 這個場景與《但以理書》第12章中一個相似的時刻有直接關聯。在但以理的異象中，一位強壯的天使出現在陸地和水邊，並告訴先知要把他的話封住，直到「末時」。
- 《啟示錄》中的這位天使就是但以理異象中的同一位天使，現在正在解開先前

the sun and his feet are like pillars of fire, indicating great authority.

- The angel holds an open "little book," a **biblaridion**, or small scroll.
- He is so large that he places his right foot on the sea and his left on the land.
- He cries out with a voice like a lion's roar, and in response, seven peals of thunder utter their voices.
- John is about to write what the thunders said, but a voice from heaven orders him to "seal up" the words and not write them down.

The Connection to Daniel 12

- This scene is directly linked to a similar moment in **Daniel 12**. In Daniel's vision, a strong angel appears near land and water and tells the prophet to seal up his words until the "end of time."
- The angel of Revelation is likely the same angel from Daniel's vision, now unsealing the prophecy. John's scene is presented as Part 2 of a single conversation that began with Daniel.
- The "little book" in the angel's hand is the same scroll that Daniel was told

的預言。約翰所見的場景被視為與但以理的對話的第二部分，這段對話始於很久以前。

- 天使手中的「小書卷」就是很久以前但以理被告知要寫下並封住的那個書卷。
- 吃掉書卷
- 一個從天上來的聲音告訴約翰，要從天使手中接過這本打開的書卷並吃掉它。
- 天使告訴約翰，這書卷在他的口中是甜的，但在他的肚腹中卻是苦的。
- 這「甜」代表著關於末世預言的吸引力和令人興奮的性質，而「苦」則象徵著為了帶來那個新時代所必須經歷的審判和動盪的嚴酷現實。
- 吃完書卷後，約翰被命令要「再說預言，說到許多民族、邦國、方言和君王」。這意味著他將要揭示但以理第一次聽到但被命令要封住的大災難事件。
- 大災難的時間線
- 《但以理書》第12章第7節提到「一載、二載、半載」，這與大災難後三年半（即大災難）的3.5年相符。
- 七年大災難時期正式開始於敵基督與以色列簽訂和平盟約/條約，這將允許獻祭恢復。
- 大災難的中點由敵基督「廢除常獻的祭，並設立那行毀壞可憎的」來定義。這一事件發生在大災難開始後的第1,260天。

to write and seal so long ago.

Eating the Scroll

- A voice from heaven tells John to take the open book from the angel's hand and eat it.
- The angel tells John the book will be **sweet** in his mouth but **bitter** in his stomach.
- The sweetness represents the attractive and exciting nature of prophecy about the end times, while the bitterness symbolizes the harsh reality of the judgment and turmoil that must occur to bring about that new age.
- After eating the book, John is commanded to "prophesy again concerning many peoples and nations and tongues and kings." This means he is to reveal the events of the Great Tribulation that Daniel first heard but was told to seal.
- This is where we get "bitter-sweet" from. These words are sweet for those who have repented but bitter for those who have not.

The Tribulation Timeline

- 預言中提到一個1,290天的時期, 這額外的30天將在稍後解釋。

- **Daniel 12:7** speaks of a "time, times, and half a time," which corresponds to the 3.5 years of the Great Tribulation.
- The seven-year Tribulation period officially begins with the signing of a covenant/peace treaty between the Antichrist and Israel, which allows sacrifices to resume.
- The midpoint of the Tribulation is defined by the Antichrist "abolishing the regular sacrifice and setting up the abomination of desolation." This event occurs 1,260 days into the Tribulation.
- The prophecy mentions a period of 1,290 days, leaving an unaccounted-for 30-day period that will be explained later.



Summary / 概括

- Between chapters 6 and 18, a series of seven judgments are poured out on the Earth to awaken non-believers.

- 約翰、強壯的天使與小書卷
- 在《啟示錄》第6章到第18章之間，一系列的七個審判被傾倒在地球上，目的是

These judgments are described in three sets: seven seals, seven trumpets, and seven bowls.

- By the time of the sixth trumpet, half of the world's population has died. Despite this, the remaining people do not repent of their wicked deeds, showing a stubborn reluctance to submit to God.
- Chapter 10 is an interlude, a pause in God's judgment between the sixth and seventh trumpets, which is a period of mercy before more severe judgments.

The Mighty Angel and the Little Book

- John sees another mighty angel descending from heaven, clothed in a cloud, with a rainbow on his head, a face like the sun, and feet like pillars of fire.
- This angel is not Jesus, as Jesus is never described as an angel in Revelation.
- The angel holds a "little book" or scroll, and places one foot on the sea and one on the land, symbolizing his complete authority over both domains.
- He cries out like a lion, and seven

為了喚醒非信徒。這些審判分為三組：七印、七號和七碗。

- 到了第六個號吹響時，世界上有一半的人口已經死亡。儘管如此，剩下的人仍然沒有為他們的邪惡行為悔改，表現出頑固地不願順服上帝。
- 《啟示錄》第10章是一個間歇期，是上帝在第六和第七個號之間暫停審判的一段時間，這段時間是為了給予更多嚴厲審判之前的憐憫。
- 強壯的天使與小書卷
- 約翰看到另一位強壯的天使從天而降，他身披雲彩，頭上有虹，臉像太陽，腳像火柱。
- 這位天使不是耶穌，因為耶穌在《啟示錄》中從未被描述為天使。
- 天使手裡拿著一本「小書卷」，他一隻腳踏在海上，另一隻腳踏在陸地上，象徵著他對這兩個領域擁有完全的權柄。
- 他發出像獅子般的吼叫，接著有七個雷聲發出聲音。約翰正準備寫下雷聲所說的話，但一個聲音告訴他要「封住」這些

thunders utter voices. John is about to write what the thunders said but is told to "seal up" the words and not write them. This is a reference to a similar event in the book of Daniel where Daniel was told to seal up a prophecy until the end of time.

The Command to Eat the Scroll

- A voice from heaven tells John to take the little book from the angel and eat it.
- The angel warns that it will be "sweet as honey" in his mouth but will make his stomach "bitter."
- This is a symbolic act, similar to what the prophet Ezekiel did. The sweetness represents the joyful nature of receiving God's word, while the bitterness signifies the painful reality of the judgments and suffering described within the prophecy.
- After eating the scroll, John is told he "must prophesy again about many peoples, nations, tongues, and kings," indicating he is commissioned to reveal the details of the Great Tribulation.

話，不要寫下來。這與《但以理書》中的一個類似事件有關，但以理被告知要封住一個預言，直到末時。

- 吃掉書卷的命令
- 一個從天上來的聲音告訴約翰，要從天使那裡拿過這本小書卷並吃掉它。
- 天使警告說，這書卷在他的口中將「甜如蜜」，但會使他的肚腹「發苦」。
- 這是一個具有象徵意義的行為，類似於先知以西結所做的。這「甜」代表了領受上帝話語時的喜悅，而「苦」則象徵著預言中所描述的審判和苦難的痛苦現實。
- 吃完書卷後，約翰被告知他「必須再說預言，說到許多民族、邦國、方言和君王」，這表明他被委託去揭示大災難的更多細節。



- One of the most opposed countries in the world is Israel.
- So why does the enemy oppose this small country the size of New Jersey with ~7 million Jews so much?
- The reason is simple: Jesus, a Jew, brought salvation to the world
- Satan tried to eradicate the Jews in Biblical times to stop this world-changing event that threatened his kingdom and he continues to attempt to oppose the Jews in order to stop the second coming of Christ
- To fulfill the Abrahamic covenant, the nation of Israel must do three things:
 - Acknowledge the sin of their forefathers
 - Acknowledge their own sin
 - Acknowledge that Jesus is the Messiah
- This has not happened on a national level yet, but it will and when that happens, they will cry out for him and he will return in three days as we will learn later

- So if Satan can oppose the Jews, he can stop the second coming of Christ from happening
- Fortunately God preserves a remnant supernaturally through the tribulation
- The Jews gave us every book of the Bible. "I will bless those who bless you [referring to Israel] and curse those who treat you with contempt. All the families on earth will be blessed through you." (Gen 12:3)
- If you want to know where we are prophetically, look at Israel.

- 世界上最常被反对的国家之一是以色列。

那么，为什么敌人要如此反对这个面积如新泽西州、拥有约700万犹太人的小国呢？

原因很简单：耶稣是犹太人，他为世界带来了救恩。

撒旦在圣经时代试图消灭犹太人，以阻止这个改变世界的事件威胁他的国度；如今他仍在试图反对犹太人，以阻止基督的再来。

- 为了实现亚伯拉罕之约，以色列这个国家必须完成三件事：
 - 承认他们祖先的罪
 - 承认他们自己的罪
 - 承认耶稣是弥赛亚
- 这在国家层面上尚未发生，但终将发生。到那时，他们将呼求他，而他将在三天后回来（我们稍后会进一步了解）。

因此，如果撒旦能够成功反对犹太人，他就能阻止基督的再来。
- 幸运的是，上帝会在大灾难中以超自然的方式保守一部分余民。

犹太人为我们带来了圣经的每一本书。“我必赐福给那祝福你的人（指以色列），咒诅那轻视你的人。地上的万族都要因你得福。”（创世记12:3）
- 如果你想知道我们在预言中的位置，就看看以色列。

GOD'S
ALARM
CLOCK

The Nation of Israel



Ch 11

1 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. 2 But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. 3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6

1 然后，我得到一根长茎做量尺，并被告知：“起来，去量一下上帝的大殿和祭坛，数一数在里面敬拜的人有多少。2 不要量殿外的院子，因为它已给了外邦人，他们会践踏圣城四十二个月。3 我要授权给我的两个证人，让他们穿上孝服，布一千二百六十天的道。”4 这两个证人，就是站在地球之主面前的两棵橄榄树和两个灯台。5 如果有人想伤害他们，他们就口吐烈火烧死敌人。谁要是想伤害他们，就会遭到这样的下场。6 他们有封锁天空的力量，所以，在他们布道的那些日子里，不会下雨，他们还有力量，让水泉变成血，让各种瘟疫在大地上，按他们的旨意，想流行多少次就流行多少次。

- 圣殿 (Shèng diàn)
- 约翰受指示去丈量上帝的圣殿、祭坛和敬拜者，但要將外邦人院子撇在外头。

These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

The Temple:

- John is instructed to measure the temple of God, the altar, and the worshippers, but to leave out the Gentile court.
- This indicates that a Jewish temple is operating in Jerusalem during the mid-Tribulation period, a building that has not existed since its destruction in AD 70.
- The Gentiles are still "trampling under foot" the holy city, meaning the Age of the Gentiles has not yet concluded.

The Two Witnesses:

- Two prophets (witnesses) are given authority to prophesy for 1,260 days (3.5 years or 42 months), connecting their ministry to the time the temple is operating.
- Their ministry serves to condemn the world for its sin, as required by the law of two or three witnesses.

- 这表明在灾难中期，一座犹太圣殿正在耶路撒冷运作，这座圣殿自公元 70 年被摧毁后就不复存在了。
- 外邦人仍然“践踏”圣城，这意味着外邦人时代尚未结束。
- 两位见证人 (**Liǎng wèi jiàn zhèng rén**)
- 两位先知(见证人)被赋予权柄，要传道 1260 天(3.5 年或 42 个月)，这表明他们的事工与圣殿的运作时间相关。
- 他们的事工是为了按着两三个见证人的律法，谴责世界的罪恶。
- 见证人是那些作见证/说真话的人(可能是你我或传道人等)。
- 在圣经中，有两个人从未经历死亡。
- 以诺与上帝同行，以至于他被接升天(这预示着教会将要发生的事情)。
- 以利亚乘坐火车被接升天(我们从中得到属灵歌曲“Swing Low, Sweet Chariot”)。
- 许多圣经学者推测这两个人将是两位见证人，是敌基督的恐怖。
- 他们被《撒迦利亚书》第 4 章认定为“两棵橄榄树和两个灯台”，从圣殿里传道。他们也被称为“两个受膏者”或“两个油的儿子”。
- 他们有能力施行审判，可以从天上降火、止住下雨或宣告瘟疫。(第 5-6 节)
- 世人憎恨他们，将灾难上半场的灾难归

- A witness is someone who testifies/speaks the truth (could be you or me or a preacher, etc).
- In scripture, two men never experienced death.
- Enoch walked so closely with God that he was translated to Heaven (a type and shadow of what will happen with the Church).
- Elijah was taken up in a chariot (from where we get the spiritual song "Swing Low, Sweet Chariot.")
- Many Bible scholars speculate these two men will be the two witnesses, and a terror to the antiChrist.
- They are identified as "the two olive trees and the two lampstands" from Zechariah 4, prophesying out of the temple. They are also called "the two anointed ones" or "the two sons of oil."
- They have the power to judge by calling fire from Heaven, stopping the rain, or pronouncing plagues. (v 5-6).
- The world hates them, blaming them for the disasters of the first half of the Tribulation, and wants to kill them.

咎于他们, 并想杀死他们。

7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

- After their 3.5-year testimony, they are killed by a "beast that comes up out of the abyss".
- Their ministry timeline fits the first

7 他们做完见证后，有只野兽会从深渊出来攻击他们，把他们打败，并置他们于死地。8 他们的尸体要横陈在那座大城的街头（那个城市被象征性地称作所多玛和埃及。）。他们的主也是在此被钉死在十字架上的。9 整整三天半，来自不同民族、支派、国家，说不同语言的人都来观看两个证人的尸体，并且不让把尸体烧掉。10 地上的居民对此无不兴高采烈，欢庆，互赠礼品，因为这两位先知曾折磨过他们。11 但是，三天半之后，上帝赐予的生命之气进入他们体内，他们就站立起来。看见他们的人都吓坏了。12 两位先知听到从天堂里传来一个宏亮的声音说：“到这儿来！”于是在他们敌人的注视下，他们腾云驾雾升到了天堂。

13 就在这时，发生了一场大地震，城市的十分之一塌落，七千人在地震中丧生，剩下的人都非常害怕，都赞美天上的上帝。

- 在他们 3.5 年的见证之后，他们被“从无底坑中上来的兽”杀死。
- 他们的事工时间线符合灾难的前半段，因为灾难中期正是那兽出现的时候（第 7 节）。
- 他们的尸体未经埋葬，被扔在耶路撒冷（被神秘地称为所多玛和埃及）的街道上，长达 3.5 天。
- 全世界通过欢庆和互赠礼物来庆祝他们的死亡。
- 3.5 天后，他们在仇敌的注视下复活，

half of the tribulation because the mid-point is when the rise of the beast occurs (v 7).

- Their bodies lie unburied in the streets of Jerusalem (mystically called Sodom and Egypt) for 3.5 days.
- The world celebrates their death by rejoicing and exchanging gifts.
- After 3.5 days, they are resurrected and ascend to heaven in a cloud, watched by their enemies.
- This event is followed by a great earthquake that kills 7,000 people and causes the rest to give glory to God.

并驾云升天。

- 这一事件之后，发生了一场大地震，杀死了 7000 人，并使剩下的人都将荣耀归于上帝。

14 *The second woe is past. Behold, the third woe is coming quickly.*

15 *Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"* **16** *And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:*

"We give You thanks, O Lord God Almighty,

14 第二场大灾难过去了。但是，你们要注意，第三场大灾难就要来临了。

15 第七个天使吹响号角，从天堂里传来一个宏亮的声音说：

“世上的统治权已属于我们的主和他的基督，
他将永远统治下去。”

16 坐在上帝面前自己座位上的二十四位长老，纷纷匍伏在地，敬拜上帝，**17** 他们说：

“昔在、今在，

*The One who is and who was and who is to come,
Because You have taken Your great power and reigned.*

18

*The nations were angry, and Your wrath has come,
And the time of the dead, that they should be judged,
And that You should reward Your servants the prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth.”*

19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

- The seventh angel sounds the **seventh trumpet**, which signals the coming of the seven bowl judgments (the third woe).
- Loud voices in heaven declare, "**The kingdom of the world has become the**

全能的主上帝啊,
我们感谢您,
因为您开始以您的大能实行统治了。

18

异教徒曾经施逞怒气,
但现在您的愤怒来临了。
死去的人也将受到审判。
这是您的仆人、先知、
子民和敬畏您的人,
无论贵贱尊卑,
受到奖赏的时刻,
这是那些毁灭大地的人遭到毁灭的时刻！”

19 天堂里上帝的大殿敞开了, 露出了大殿里的约柜, 接着是电闪雷鸣, 山崩地裂, 地震和大冰雹。

- 第七位天使吹响了第七号筒, 这预示着七碗审判(第三个祸哉)的来临。
- 天上响起大声说:“世上的国已成了我主和祂基督的国。”
- 尽管这些事件尚未发生, 但这一宣告预示着第二次降临和地上国度的建立。
- 天上的长老俯伏敬拜, 感谢上帝开始掌权并实现祂的应许。
- 这一幕以闪电、雷声、地震和大冰雹结束, 象征着即将到来的最终审判。

kingdom of our Lord and of His Christ."

- This declaration is a foreshadowing of the Second Coming and the establishment of the earthly Kingdom, even though the events have not yet occurred.
- The elders in heaven fall in worship, giving thanks to God for beginning to reign and fulfilling His promises.
- The scene ends with lightning, thunder, an earthquake, and a great hailstorm, signifying the imminent final judgments.

Summary / 概括

- John is instructed to measure the temple in Jerusalem, which implies the temple will be rebuilt in the end times. The Antichrist will play a role in this, but he will later break a seven-year peace treaty and set himself up in the temple.
- Two witnesses are given power by God to prophesy for 1,260 days, or three and a half years, in Jerusalem.

- 约翰奉命丈量耶路撒冷的圣殿，这暗示着在末世圣殿将被重建。敌基督将在此事中扮演一个角色，但他后来会撕毁一份为期七年的和平条约，并在圣殿中自立为神。
- 两位见证人被神赋予能力，在耶路撒冷传道1,260天，也就是三年半。他们身穿

- Clothed in sackcloth, they preach a message of repentance during the first half of the seven-year Tribulation.
- God gives them the power to breathe fire from their mouths to protect themselves.
- At the end of their ministry, they are killed by "the beast" (the Antichrist). Their bodies lie in the streets of Jerusalem for three and a half days while people celebrate their death and exchange gifts.
- After three and a half days, God resurrects them. They stand on their feet and ascend to heaven in a cloud, in full view of their enemies. This event is broadcast to the entire world.
- Following their resurrection, a great earthquake strikes Jerusalem, killing 7,000 people. The survivors, in fear, give glory to God, suggesting many become believers.
- The ministry of the two witnesses is referred to as the "second woe," and their death and resurrection are a prelude to the "third woe," which begins with the blowing of the seventh trumpet.

麻衣, 在七年大灾难的前半段传讲悔改的信息。神赐予他们能力, 可以从口中吐出火来保护自己。

- 在他们传道的末期, 他们被“那兽”(敌基督)所杀害。他们的尸体躺在耶路撒冷的街上三天半, 而人们则欢庆他们的死亡, 并互赠礼物。三天半后, 神使他们复活。他们站立起来, 在众目睽睽之下乘云升天。这一事件被向全世界播放。
- 他们复活之后, 一场大地震袭击了耶路撒冷, 导致7,000人死亡。幸存者因恐惧而将荣耀归给神, 这暗示许多人因此成为信徒。两位见证人的事工被称为“第二祸”, 他们的死亡和复活是“第三祸”的前奏, 而第三祸始于第七号的吹响。
- 两位见证人的身份 关于两位见证人的身份有几种可能性, 包括以诺和以利亚(因为他们没有经历肉身死亡)。另一种可能性是摩西和以利亚。这些见证人有能力封闭天空, 使三年半不下雨, 正如以利亚在《列王纪上》所做的那样。他们也有能力将水变为血, 并用灾难打

The Identity of the Two Witnesses

- Several possibilities exist for the identity of the two witnesses, including Enoch and Elijah (because they did not experience physical death).
- Another possibility includes Moses and Elijah. The witnesses have the power to shut up the heavens and prevent rain for three and a half years, just as Elijah did in 1 Kings. They also have the power to turn water into blood and strike the earth with plagues, just as Moses did in the Book of Exodus.
- We are not told their names, so any theory as to their identity is speculation

The Seventh Trumpet

- The seventh trumpet sounds, and a proclamation is made in heaven that the "kingdoms of this world have become the kingdoms of our Lord and of his Christ."
- The 24 elders fall on their faces and worship God as creator (Chapter 4), redeemer (Chapter 5), and now as

击大地，正如摩西在《出埃及记》中所做的那样。我们没有被告知他们的名字，因此任何关于他们身份的理论都只是推测。

- 第七号 第七号吹响，天上有声音宣告：“世上的国已成了我主和祂基督的国。”二十四位长老俯伏敬拜神，祂是创造者（第四章），救赎者（第五章），现在又是审判者和君王（第十一章）。
- 神的殿在天空中被打开，约柜显现，随后有闪电、响声、雷轰、地震和大冰雹。

judge and king (Chapter 11).

- The temple of God is opened in heaven, revealing the ark of the covenant, followed by lightnings, noises, thunders, an earthquake, and hail.



Ch 12

1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of

1 天堂里出现了一个大的迹象：一位妇人身披阳光，脚踏月亮，头戴缀有十二颗星的王冠。2 她怀孕在身，即将分娩。产前的阵痛令她大声

twelve stars. **2** Then being with child, she cried out in labor and in pain to give birth.

3 And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. **4** His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. **5** She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

The Woman, the Dragon, and the Child (Revelation 12:1-5)

- Chapter 12 opens with two symbolic "signs."
- **The first sign:** A woman, representing the nation of Israel, gives birth to a male child, the Messiah, Jesus. The child is "caught up to God," signifying Jesus's ascension. The woman is described as "clothed with the sun," a reference to a dream of Joseph's in Genesis 37.
- **The second sign:** A "great red dragon" with "seven heads and ten horns,"

喊叫。**3** 接着天堂里又出现一个迹象：我看见一条有七头十角、头顶七个王冠的红色巨龙。**4** 他的尾巴把天上三分之一的星辰扫落在地。巨龙站在那位临产的妇人面前，准备等孩子一生下来，就把他给吞下去。**5** 妇人生下一个男婴。他命中注定要用铁棍统治全世界。婴儿被送到上帝和他的宝座那里。

- 妇人、大龙和孩子 (启示录 12:1-5)
- 第12章以两个象征性的“兆头”开始。
- 第一个兆头：一个妇人，代表以色列国，生下一个男孩子，就是弥赛亚耶稣。这个孩子“被提到神那里”，象征着耶稣的升天。这位妇人被描述为“身披太阳”，这是对创世记37章中约瑟一个梦的引用。
- 第二个兆头：一条“大红龙”，有“七头十角”，被认为是撒但。它的尾巴“将天上星辰的三分之一拖到地上”（那些与它一起背叛的天使）。大龙的头和角代表它所控制的世上王国。它“要吞吃她的孩子”，象征着它对耶稣由来已久的敌意。

identified as Satan. His tail "swept away a third of the stars of heaven" (angels who rebelled with him). The dragon's heads and horns represent the worldly kingdoms he controls. He waits to "devour her child," symbolizing his ages-old opposition to Jesus.

6 *Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.*

7 *And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, **8** but they did not prevail, nor was a place found for them in heaven any longer. **9** So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

10 *Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our*

6 妇人则逃到了旷野里去了，上帝在那里为她准备了一个地方，以便让她在那里受到一千二百六十天的照顾。

7 天堂发生了战争。米迦勒和他的天使与巨龙交战，巨龙也和他的天使们一起应战。**8** 但是，巨龙势单力薄，失去了在天堂里的地盘，**9** 它被扔出天上。它就是那条被称为魔鬼或撒旦，并欺骗了整个世界的老蛇。他被抛到了地球上，他的天使也和他一起被扔到了地上。

10 然后，我听到天堂里有一个宏亮的声音说：“这是我们上帝胜利的时刻！是他显示他的力量和主宰一切的时刻！他所立的弥赛亚展示了他的权力，那日夜在上帝面前控告我们兄弟的人已被扔了下去。**11** 他们用羔羊的血和自己的见证打败了它。他们甚至不惜牺牲自己的生命。**12** 因此，诸天和住在其上的人们快乐吧！不过大地和海洋要遭难了，因为魔鬼下到

brethren, who accused them before our God day and night, has been cast down. 11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. 12 Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

War in Heaven and Wrath on Earth (Revelation 12:6-12)

- At the midpoint of the Tribulation, a war breaks out in heaven.
- The archangel Michael and his angels fight against Satan and his demons.
- Satan is cast out of heaven and permanently confined to earth.
- When we sin, Satan has access to the courts of the Lord to accuse us (called the accuser above)
- If we repent, then there is no record/evidence because the sin is remitted by the blood of Jesus - wiped clean!
- If there is no repentance, then Satan has a legal right to steal, kill, and destroy things in our life. It leaves the

你们那里去了，他怒气冲冲，他知道自己的时间不多了。”

- 天上的战争与地上的忿怒 (启示录 12:6-12)
- 在大灾难的中期，天上爆发了一场战争。
- 天使长米迦勒和他的使者与撒但和它的鬼魔争战。
- 撒但从天上被摔下来，并永远被限制在地上。
- 当我们犯罪时，撒但有权利进入主的法庭来控告我们(被称为控告者)。如果我们悔改，那么就没有记录/证据，因为罪孽已经被耶稣的宝血涂抹干净了！
- 如果没有悔改，那么撒但就有合法的权利来偷窃、杀害和毁灭我们生命中的东西。这会给他留下可乘之机。
- 这就是为什么快速悔改、快速饶恕、快速相信是很重要的。把那扇门关上！
- 在这里，他的权限被撤销了(第8节)，在第10节中，你看到天堂为摆脱他而感到喜悦，也因为基督即将为祂的国度而来。
- 记住，你我将来也会在天堂，所以我们都会分享这份喜悦。约翰在2000年前所听到的事竟然也包括了我們，尽管这些事还未到来，这真是令人着迷！
- 知道自己的时候不多了，撒但充满了极

door open to him.

- That is why it is important to be quick to repent, quick to forgive, and quick to believe. Get that door closed!
- Here his access gets revoked (v 8) and in v 10 you see Heaven is glad to be rid of him and also because Christ's coming for His kingdom is at hand.
- Remember that you and I will be in Heaven too so we will share in this joy. It is fascinating that what John heard 2000 years ago included us even though it is yet to come!
- Knowing his time is short, Satan is filled with great wrath and focuses his persecution on earth. This leads to the martyrdom of many believers and faithful Jews.

大的忿怒，将他的迫害集中在地上。这导致了许多信徒和忠心的犹太人殉道。

13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. 14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a

13 那龙见自己被扔到了地上，便去追踪那个生育了男婴的妇人。**14** 但是，妇人得到了一双巨鹰的翅膀，飞到旷野里为她准备的地方。她要在那里去休息三年半，躲避那龙。**15** 龙追赶妇人时，从嘴里喷出水来，像一条河一样，龙想要冲走妇人，淹死她。**16** 但是，大地帮助了她，大地张开嘴，吞下了龙吐出的河水。**17**

time, from the presence of the serpent. 15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. 16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. 17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

God's Protection of Israel (Revelation 12:6, 13-16)

- The woman (Israel) is given "two wings of a great eagle" and flees to a place in the wilderness prepared by God.
- She is protected and nourished there for 1,260 days (3.5 years).
- Satan attempts to destroy her with a flood of water, but the earth opens up and swallows it. Both the "eagles' wings" and the swallowing of the flood are references to God's supernatural protection of Israel during the Exodus. Snakes cannot strike an eagle in flight, so it

龙对妇人非常生气，转而去和她的后代交战。妇人的后代，就是那些服从上帝的命令并坚持为基督作见证的人。

18 龙站在海滩上。

- 神的保护 (启示录 12:6, 13-16)
- 妇人(以色列)得了“大鹰的两个翅膀”，飞到旷野一个神为她预备的地方。
- 她在那里得到保护和供养1260天(3.5年)。
- 撒但试图用洪水淹没她，但地却开口吞了这水。无论是“大鹰的翅膀”还是地吞下洪水，都象征着神在出埃及期间对以色列超自然的保护。蛇不能在空中袭击飞翔中的鹰，所以它象征着从敌人那里得到的保护。
- 这个避难所被认为是佩特拉，正如以赛亚书33章和弥迦书2章所描述的那样。
- 佩特拉是一个完美的地方。那里有水，有高高的悬崖，还有天然的坚固岩石屏障，可以抵御任何核爆炸。
- 撒但持续的战争 (启示录 12:17)
- 当撒但无法伤害受保护的犹太余民时，他便将怒火转向“其余的儿女”。
- 这句话指的是两群人：
- 不信的犹太人，他们“遵守神的诫命”(摩西律法)。
- 信主的非犹太人，他们“为耶稣作见证”。

symbolizes protection from the enemy.

- This refuge is believed to be Petra, as described in Isaiah 33 and Micah 2.
- Petra is the perfect place. It has water there. It has high cliffs. It has natural solid rock barriers to shield from any nuclear type blasts.

Satan's Continued War (Revelation 12:17)

- When Satan cannot harm the protected Jewish remnant, he directs his anger toward "the rest of her children."
- This phrase refers to two groups:
 - Unbelieving Jews who "keep the commandments of God" (the Mosaic Law).
 - Believing Gentiles who "hold to the testimony of Jesus."
- Satan's "all-out war" on these groups is a major consequence of the mid-Tribulation period, resulting in widespread persecution and martyrdom.

- 撒但对这两群人的“全面战争”是大灾难中期的一个主要后果，导致了普遍的迫害和殉道。



(Petra)

Summary / 概括

Current Position in Revelation

- The current study is in Revelation chapter 12, specifically between the seven trumpets and the seven bowls.
- Chapter 12 is a non-chronological chapter that provides a backdrop of information.
- 启示录12章的背景和分析
- 目前的学习是在启示录第12章，具体位于七号和七碗之间。
- 第12章是非按时间顺序排列的章节，它提供了背景信息。
- 七年大灾难时期在第6章至第18章中有

- The seven-year Tribulation period is detailed from chapters 6 through 18.
- The intensity of God's judgment progresses from seals to trumpets to bowls.

Outline of Chapters 12-14

- **Chapter 12:** The explanation of God's redemptive plan through a woman and a child, and the introduction of the dragon.
- **Chapter 13:** The opposition to that plan by the dragon, the beast out of the sea, and the beast out of the earth.
- **Chapter 14:** The proclamation of the gospel plan by angels to the world.

Analysis of the Signs (Revelation 12:1-6)

- **The Woman:** She is identified as **Israel**, based on the description of being "clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars." This imagery is consistent with Joseph's dream in Genesis 37, where the sun, moon, and eleven stars represent his father Jacob (Israel), his mother, and

详细描述。

- 神的审判强度从七印到七号再到七碗逐步升级。
- 第12-14章纲要
- 第12章:通过一个妇人和一个孩子,解释了神的救赎计划,并介绍了大龙。
- 第13章:大龙、海中的兽和地上的兽对该计划的对抗。
- 第14章:天使向全世界宣告福音计划。
- 兆头的分析 (启示录 12:1-6)
- 妇人:她被认为是以色列,依据是她“身披太阳,脚踏月亮,头戴十二星的冠冕”的描述。这个意象与创世记37章中约瑟的梦相符,其中太阳、月亮和十一个星星代表他的父亲雅各(以色列)、他的母亲和他的弟兄们。旧约也经常将以色列比作一个妇人(例如,以赛亚书54章、耶利米书3章、以西结书16章、何西阿书2章)。
- 孩子:妇人生了一个“将来要用铁杖辖管万国”的男孩子。这是对弥赛亚耶稣的引用,正如诗篇2篇所预言的那样。孩

his brothers. The Old Testament also often portrays Israel as a woman (e.g., Isaiah 54, Jeremiah 3, Ezekiel 16, Hosea 2).

- **The Child:** The woman gives birth to a male child "who was to rule all nations with a rod of iron." This is a reference to the Messiah, Jesus, as prophesied in Psalm 2. The fact that the child is "caught up to God" signifies Jesus's ascension and enthronement, not a literal baby Jesus.
- **The Dragon:** He is described as a "great fiery red dragon having seven heads and ten horns." The Bible later identifies him by name in verse 9 as **Satan**. The seven heads, ten horns, and seven crowns signify his authority and influence over world government. His tail sweeping a third of the stars to the earth refers to the rebellion of a third of the angels who fell with him.

The Many Names and Nature of Satan

- The passage reveals five names/titles for the dragon:
 1. **The serpent of old:** A reference to Genesis chapter 3. The

子“被提到神那里”的事实象征着耶稣的升天和登基, 而不是一个字面上的婴儿耶稣。

- **大龙:** 他被描述为一条“大红龙, 有七头十角”。圣经后来在第9节中将他明确命名为撒但。七个头、十个角和七个冠冕象征着他世界政府的权柄和影响力, 但他不是复活的罗马帝国。他的尾巴将天上三分之一的星辰拖到地上, 指的是三分之一的天使与他一同堕落。
- 撒但的许多名字和本性
- 这段经文揭示了大龙的五个名字/称号:
- **古蛇:** 是对创世记第3章的引用。希伯来文单词 nachash(蛇)意为“铜或青铜”, 暗示着一种闪亮的外表。
- **魔鬼:** 源自希腊语 Diabolos, 意为“控告者”。
- **撒但:** 源自希伯来语 Satan, 意为“对头”或“敌人”。
- **迷惑普天下的人:** 他的野心是使不信的人对福音的真理视而不见(哥林多后书 4:4)。

Hebrew word **nachash** (serpent) means "copper or bronze," suggesting a glistening appearance.

2. **The devil:** From the Greek word **Diabolos**, meaning "accuser."

3. **Satan:** From the Hebrew word **Satan**, meaning "adversary" or "enemy."

4. **The one who deceives the whole world:** His ambition is to blind unbelievers from the truth of the gospel (2 Corinthians 4:4).

5. **The accuser of our brethren:** He accuses believers before God day and night and whispers accusations and lies to them directly.

- Satan is filled with great wrath because he knows his time is short. His goal is to destroy everything that is related to God, including the lives and families of believers.

- 控告我们弟兄的:他昼夜在神面前控告信徒,并直接向他们低声说谎言和控告。

- 撒但充满了极大的忿怒,因为他知道自己时候不多了。他的目标是摧毁一切与神有关的事物,包括信徒的生命和家庭。



- At the mid-point of the Tribulation, the Lord prepares the Earth with dramatic moves, including creating a place of protection (Petra) for believing Jews.
 - Satan is enraged and makes war against believing Jews and Gentiles. He cannot destroy the Jewish remnant because God has promised that a remnant will always exist.
 - Satan attacks two other groups: Jews who keep the Mosaic Law but have not yet believed in Jesus, and Gentile believers who came to faith after the Rapture. Neither group is given protection and many will be martyred.
-
- 在大灾难的中点，主以戏剧性的举动预备地球，其中包括为信主的犹太人创造一个受保护的地方(佩特拉)。
 - 撒但大为震怒，向信主的犹太人和外邦人宣战。他无法摧毁余下的犹太人，因为上帝已应许余民将永远存在。
 - 撒但攻击另外两群人：遵守摩西律法但尚未相信耶稣的犹太人，以及在被提之后才信主的外邦信徒。这两群人没有得到保护，许多人将殉道。

Ch 13

1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 2 Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. 3 And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. 4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

- Chapter 13 introduces a beast, the Antichrist, who rises to power from the "sea" (representing Gentile nations according to Daniel 7), with features of the lion, bear, and leopard, symbolizing the culmination of the Gentile Age.
- The Antichrist's rise is made possible by Satan, who gives him power and authority.

1 这时我看见一只野兽从海里出来，它长着七头十角，每只角上戴着一个王冠。它的头上写着亵渎的名称。**2** 这只野兽看上去像一只豹子，爪像熊掌，嘴像狮子的嘴。巨龙把自己的权力、宝座和力量都给了这只野兽。**3** 我注意到这只野兽的一只头好像受了致命的伤，但这致命的伤却又愈合了。整个世界都惊诧不已，纷纷跟随这只野兽，**4** 他们曾崇拜巨龙，因为它把自己的权威给了那野兽，他们也崇拜那只野兽，他们说：“谁能与这只野兽相比呢？谁能和他匹敌呢？”

- 第13章介绍了一只兽，即敌基督，它从“海”（根据但以理书第7章，海代表外邦列国）中兴起掌权，拥有狮子、熊和豹的特征，象征着外邦时代的集大成。
- 敌基督的兴起是撒但促成的，撒但将能力和权柄赐给了它。
- 这只兽的一个头受了致命的伤，却又痊愈了。这代表敌基督被暗杀后又复活，是对基督复活的伪造。
- 复活之后，敌基督被撒但内住，并成为 一个冒牌的基督。世人同时敬拜那只兽和那条龙（撒但）。

- One of the beast's heads is fatally wounded and healed. This represents the Antichrist being assassinated and then resurrected, a counterfeit of Christ's resurrection.
- After his resurrection, the Antichrist is indwelt by Satan and becomes a counterfeit Christ. The world worships both the beast and the dragon (Satan).

Revelation 13 & Daniel COMPARISON!



by RevelationScriptures.com



1/2 of Revelation 13 is quoting from Daniel!

Revelation 13	Daniel	
Revelation 13:1 ↔	Daniel 7:2-3	"Beast" from "Sea"
Revelation 13:1 ↔	Daniel 7:7-8, 20, 24	"10 Horns"
Revelation 13:1 Revelation 13:5-6 ↔	Daniel 7:8,11,20,25 Daniel 11:36	"Blasphemy" & "Speaking Great Things"
Revelation 13:2 ↔	Daniel 7:4-6	"Leopard" / "Bear" / "Lion"
Revelation 13:2 ↔	Daniel 8:24	"Great Power" (Source)
Revelation 13:5 ↔	Daniel 7:25, 11:7	"42 Months" or 3½ Years
Revelation 13:7 ↔	Daniel 7:21,25, 8:24	"Conquer Saints"
Revelation 13:7 ↔	Daniel 7:23	Global Domination & Authority
Revelation 13:10 ↔	Daniel 11:33	"Captivity" "Sword" "Flame" "Plunder"
Revelation 13:15 ↔	Daniel 3:6, 15	"Worship" "Image" or "Die"

啟示錄 13 章和但以理書的

比較！

作者：Scriptures.com

啟示錄 13 章有一半引用了但以理書！



啟示錄13	丹尼爾	
啟示錄 13:1 ↔	但以理書 7:2-3	“野獸”來自“海”
啟示錄 13:1 ↔	但以理書 7:7-8,20,24	《10個角》
啟示錄 13:1 ↔	但以理書 7:8,11,20,25	“褻瀆”
啟示錄 13:5-6 ↔	但以理書 11:36	“講大話”
啟示錄 13:2 ↔	但以理書 7:4-6	“豹子” / “熊” / “獅子”
啟示錄 13:2 ↔	但以理書 8:24	「大國」(來源)
啟示錄 13:5 ↔	但以理書 7:25, 11:7	“42個月”或312年
啟示錄 13:7 ↔	但以理書 7:21,25,8:24	《征服聖徒》
啟示錄 13:7 ↔	但以理書 7:23	全球統治與權威
啟示錄 13:10 ↔	但以理書 11:33	“囚禁” “劍” “火焰” “掠奪”
啟示錄 13:15 ↔	但以理書 3:6,15	“崇拜” “形象” 或 “死亡”

5 And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. 6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. 7

5 这个野兽还得到一张夸大和褻瀆的嘴巴，并获准在四十二个月内随意使用它。6 所以，它开始褻瀆上帝、上帝的名字和住所，他还侮辱天堂里的居民。7 它获准和上帝的子民交战，并打败他们，还得到了权力，去控制各支派、各民族、各国和说各种语言的人。8 自开天辟

It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. 8 All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

9 If anyone has an ear, let him hear. 10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. 12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. 13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. 14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. 15 He was granted power to give breath to the image of the beast, that

地以来，地上凡是名字没有登在被害羔羊的生命簿上的人，都会崇拜它。

9 有耳能听的人，都应听着：

10

注定被俘的人，必定被俘。

注定被剑刺死的人，必定死于剑下。

这就是说，上帝的子民，需要有耐心和信仰。

11 这时，我看见另外一只野兽钻出地面，它像羔羊一样有两只角。但它说起话来像巨龙。

12 它在第一只野兽面前行使第一只野兽的一切权力。它迫使大地和大地上的居民崇拜那只受过致命伤、但又被治愈的第一只野兽。13 第二只野兽可以行奇迹，甚至可以当着众人的面从天堂引火下地。14 它到处欺骗世人，因为它获准当着第一只野兽的面表演各种奇迹。它还告诉生活在地上的人为那受了致命的剑伤而又被治愈了的第一只动物造一尊塑像。15 第二只野兽还被授权，给予第一只动物的塑像以生命，让它不但能说话，而且还能下令杀死不崇拜它的人。

- 敌基督进入新建的犹太圣殿，终止献祭，并自称为神，这就是但以理和耶稣所说的“行毁灭的可憎之物”。
- 这个拒绝了耶稣的世界将得到他们所需要的。因为他们拒绝了神的儿子，神就会把魔鬼的弥赛亚——敌基督——赐

the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

- The Antichrist enters the newly built Jewish temple, ends sacrifice, and declares himself God, which is the "abomination of desolation" spoken of in Daniel and by Jesus.
- This world that has rejected Jesus will be getting what they want.
- Since they rejected God's son, he will give them the devil's Messiah, the anti-Christ.
- "Since they thought it foolish to acknowledge God, he abandoned them to their foolish thinking and let them do things that should never be done." (Rom 1:28)
- The Antichrist is given authority to act for 42 months (3.5 years), speaking blasphemous things and making war against the saints.
- A second beast, the False Prophet, rises from the "earth" and works with the Antichrist. He has two horns like a lamb but speaks like a dragon, appearing as a prophet of God but speaking for Satan.

给他们。“他们既然故意不认识神，神就任凭他们存邪僻的心，行那些不合理的事。”(罗马书 1:28)

- 敌基督被授予权柄，可以行动42个月(3.5年)，口出亵渎神明的话，并向圣徒开战。
- 第二只兽，即假先知，从“地”中兴起，与敌基督一同作工。它有两只角如同羊羔，说话却像龙，看起来像是神的先知，但却是为撒但说话。
- 假先知行大奇事，甚至能使火从天降到地上，以此来迷惑人，并强迫人敬拜敌基督。
- 假先知为那只兽造了一个会说话的活像，并命令所有不敬拜这像的人都必须被杀。

- The False Prophet performs great signs, like calling fire down from heaven, to deceive people and enforce the worship of the Antichrist.
- The False Prophet creates a speaking, living image of the beast and commands that all who do not worship it be killed.



16 *He causes all, both small and great, rich and poor, free and slave, to receive a mark on*

16 第二只野兽强迫所有的人，不分高低贵贱、贫富、自由人或奴隶，一律在右手或前额

their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

18 *Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.*

- He enforces worship through economic means, requiring everyone to take a mark (the number 666) on their right hand or forehead to buy or sell.
- Recall that God put the seal of His Holy Spirit on believers previously. Now the antiChrist imitates this practice with his seal.
- The number 666 is the number of a man, likely a Hebrew name, with 6 being the number of fallen man. Tripling the number (666) signifies the "most sinful man."
- Hebrew letters have a numbering scheme. The Hebrew script for "Caesar Nero" (Recall him as the first one of the 10 persecutors in the Smyrna church age) adds up to 666 so some speculate a revival of the

上加盖印记。17 没有印记的不得做买卖。印记包括这只动物的名字或代表名字的号码。

18 这需要智慧。有头脑的人可以计算出这只野兽的号码, 因为这号码代表一个人的名字, 它的号码是666。

- 他通过经济手段强制人敬拜, 要求所有人在右手或额头上接受一个印记(数字 666), 才能买卖。
- 回想一下, 神曾将他圣灵的印记盖在信徒身上。现在, 敌基督也用他的印记来模仿这一做法。
- 数字666是人的数字, 很可能是一个希伯来名字, 其中6是堕落之人的数字。这个数字的三重化(666)象征着“最邪恶的人”。
- 希伯来字母有其数字编码。根据一些人的推测, “凯撒·尼禄”(回想一下, 他是士每拿教会时代十个迫害者中的第一个)的希伯来文名字数字加起来正好是 666, 因此有些人猜测, 敌基督会以尼禄的名字复兴罗马帝国。但除非我们得到这个希伯来名字, 否则我们无法确定, 因为我们需要把这些数字加起来。
- 撒但创造了一个假三位一体: 龙(看不见的“父”)、敌基督(“基督”)和假先知(“圣灵”)。世界被迫在这假三位一体和真三位一体之间做出选择。

Roman Empire with the antiChrist named Nero, but until we have the Hebrew name, we will not know because we would need to add those numbers.

- Satan creates a false trinity: the Dragon (invisible "Father"), the Antichrist (the "Christ"), and the False Prophet (the "Holy Spirit"). The world is forced to choose between the false trinity and the real one.

3½ Years occurs 5X's in Revelation!

Clustered together in 3 consecutive chapters at Rev 11, 12 & 13!

$$3\frac{1}{2} \text{ Years} \times 2 = 7$$

42 Months	Rev 11:2	"trample the holy city for 42 months "
1,260 Days	Rev 11:3	2 Witnesses "prophesy for 1,260 days clothed in sackcloth."
1,260 Days	Rev 12:6	"woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days. "
Time, times & a ½ time	Rev 12:14	"the woman was given the 2 wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, & times, & half a time. "
42 Months	Rev 13:5,7	"beast... exercise authority for 42 months. " "allowed to make war on the saints & to conquer them."

Don't be Confused!

Its all the same amount of time expressed in different ways!

3½ Years = 42 Months = 1,260 Days = Time Times & ½ a Time.

RevelationScriptures.com

31/2 年在《啟示錄》中出現了 5 次！

聚集在第 11、12 和 13 版的連續 3 章！

312年 x2=7

42 個月	啟示錄 11:2	“踐踏聖城42個月”
1,260天	啟示錄 11:3	2 見證人「穿著麻衣預言了 1,260 天」。
1,260天	啟示錄 12:6	“女人逃到荒野，在那裡有上帝為她準備的地方，她將在那裡被養育 1,260 天。”
時間、次數和 半次	啟 12:14	「於是女人得了大鷹的兩個翅膀，叫她能飛到曠野，躲避蛇，到她要被養育一載、二載、半載的地方。」
42 個月	啟 13:5,7	“野獸…行使權力42個月。” “允許與聖徒作戰並征服他們。”

不要困惑！

都是用不同的方式表達相同的時間！

312 年 = 42 個月 = 1,260 天 = 時間倍數和 1/½ 時間。

啟示錄聖經Scriptures.com

When the supernatural comes from God, it blesses and brings peace. It is pure and lovely. Miracles from God, for example, bring healing and restoration and joy. Miracles from Satan bring destruction.

“Whatever is good and perfect is a gift coming down to us from God our Father.” (James 1:17)

当超自然的力量来自神时，它会带来祝福与平安。它是纯洁而可爱的。例如，来自神的奇迹会带来医治、恢复和喜乐。而来自撒但的奇迹则带来毁灭。“各样美善的恩赐和各样全备的赏赐都是从上头来的，从众光之父那里降下来的。”(雅各书 1:17)

Summary / 概括

- Revelation Chapter 13 is in the middle of the seven-year Tribulation period.

- 启示录第13章正处于七年大灾难的中

- The storyline of Revelation 12, 13, and 14 involves a contrast between God's redemptive plan and Satan's opposition.
- Chapter 13 introduces the "demonic duo": the Antichrist (a global political dictator) and the False Prophet (a global religious leader). They work together to advance Satan's agenda.
- There is a distinction between the capital 'A' Antichrist, who is an individual yet to come, and lowercase 'a' antichrists, who are historical figures like Nero and Hitler who were inspired by Satan.
- The word "Antichrist" does not appear in the Book of Revelation; it is found only in John's other writings.
- The Antichrist is described as a beast rising from the sea, given power and authority by the dragon (Satan).
- He has a mortal wound that is healed, which is a counterfeit of Christ's resurrection.
- The world is deceived and worships both the beast and the dragon.
- The Antichrist is given authority for 42 months (3.5 years) to speak blasphemies and wage war against

期。

- 启示录第12、13和14章的故事线，展示了神的救赎计划与撒但的对抗之间的对比。
- 第13章介绍了“邪恶二人组”：敌基督（一位全球政治独裁者）和假先知（一位全球宗教领袖）。他们共同合作以推动撒但的议程。
- 敌基督（用大写字母'A'表示）是一位尚未出现的个体，而敌基督者（用小写字母'a'表示）则是有史以来被撒但煽动、像尼禄和希特勒那样的历史人物，两者之间是有区别的。
- “敌基督”一词并未出现在《启示录》中，它只出现在约翰的其他著作里。
- 敌基督被描述为一只从海中上来的兽，由那条龙（撒但）赐予能力和权柄。
- 他受了致命的伤却又痊愈了，这是对基督复活的伪造。
- 全世界都受了迷惑，并敬拜那只兽和那条龙。
- 敌基督被授予权柄，可以在42个月（3.5

the saints.

- The False Prophet is a second beast who rises from the earth and has two horns like a lamb but speaks like a dragon.
- He performs great signs and wonders to deceive people and enforces the worship of the Antichrist.
- He requires everyone to take a mark (the number 666) on their right hand or forehead in order to buy or sell.
- The number 666 is the number of a man, symbolizing the "most sinful man," a counterfeit of the perfect number of God (777).
- Satan creates a false trinity: the Dragon (false "Father"), the Antichrist (false "Christ"), and the False Prophet (false "Holy Spirit").

年)里口出亵渎神明的话,并向圣徒开战。

- 假先知是第二只从地中上来的兽,它有两只角如同羊羔,说话却像龙。
- 他行大奇事,以此来迷惑世人并强迫人敬拜敌基督。
- 他要求所有人在右手或额头上接受一个印记(数字666),才能买卖。
- 数字666是人的数字,象征着“最邪恶的人”,是对神完美数字(777)的伪造。
- 撒但创造了一个假三位一体:龙(假的“父”)、敌基督(假的“基督”)和假先知(假的“圣灵”)。



- We're nearing the end of the mid-point of the tribulation.
- To review, the trigger for these events is the casting down of Satan from Heaven.
- His new strategy is to orchestrate the death and resurrection of the Anti-Christ, then kill the two witnesses in Jerusalem.
- Everyone will have to receive a mark.

- It is decision time, because once it is made, there is no changing their mind.
 - It sets the destiny so there will be no more need for the 144,000 to evangelize because it will be impossible to convert after receiving the mark.
 - Refusing the mark will mean almost certain death for the ones who choose Jesus over Satan.
-
- 我们即将接近大灾难中期的尾声。
 - 回顾一下, 这些事件的导火索是撒但从天上被摔下来。
 - 他的新策略是策划敌基督的死亡与复活, 然后杀死耶路撒冷的两位见证人。
 - 每个人都必须接受一个印记。
 - 这是做出抉择的时候, 因为一旦做出决定, 就无法反悔。
 - 這個決定將決定一個人的命運, 因此144,000名傳教士將不再需要, 因為在獲得印章後就不可能皈依。
 - 拒绝这个印记, 对于那些选择耶稣而不是撒但的人来说, 几乎意味着必死无疑。

Ch 14

1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. 2 And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. 3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and

1 这时我看到羔羊站在锡安山上, 和他站在一起的还有十四万四千人。这些人的前额上写着他和他父的名字。**2** 接着我听见从天堂传来一个声音, 仿佛像瀑布的咆哮, 也像霹雳的雷声, 又像竖琴手弹琴的声音。**3** 他们在宝座、四只生物和长老面前唱着新歌, 除了这十四万四千人以外, 没有人能学会这首新歌。他们从世间被赎救。**4** 他们未曾沾染妇女, 都是童身。他们时时处处跟随羔羊。他们从人类中被赎出, 是做为供品献给上帝和羔羊的第一批丰收的

forty-four thousand who were redeemed from the earth. **4** These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. **5** And in their mouth was found no deceit, for they are without fault before the throne of God.

- The mid-Tribulation events are triggered by Satan being cast down from heaven after his war with Michael.
- Bound to Earth, Satan's time is short, and he begins to war with saints and Jewish people.
- Satan first attacks believing Jews, who are protected by God in a desert fortress.
- Satan then orchestrates the death and resurrection of the Antichrist, who is killed by three kings in Jerusalem and then resurrected by Satan.
- The Antichrist's resurrection stuns the world, which celebrates him as a savior.
- He kills the three kings and the two witnesses, enters the temple, declares

果实。 **5** 他们从不说谎，没有缺点。

- 大灾难中期事件是由撒但与米迦勒争战后被从天上摔下来所引发的。
- 撒但被拘禁在地上，他所剩时日无多，便开始向圣徒和犹太人开战。
- 撒但首先攻击信主的犹太人，这些人受到神的保护，躲藏在一个沙漠要塞里。
- 接着，撒但策划了敌基督的死而复活。敌基督在耶路撒冷被三位君王所杀，然后被撒但复活。
- 敌基督的复活震惊了全世界，世人将他奉为救主。
- 他杀死那三位君王和两位见证人，进入圣殿，自称为神，并终止了犹太教的献祭仪式。
- 一位假先知被撒但兴起，以促进对敌基督的敬拜。
- 假先知在圣殿里为敌基督设立了一个像，并建立了一种新的宗教秩序，要求所有人都必须有“兽的印记”(启示录 13:16-17)才能买卖。
- 根据人类对敌基督印记和偶像的反应，他们被分化成不同的群体。
- 在这一时期开始救赎工作的144,000名犹太传道人，最终殉道，他们的死成为献给神的“初熟果子”。
- 约翰的异象显示，羔羊(基督)和144,000人站在锡安山上。

himself to be god, and ends the practice of Judaism.

- A False Prophet is raised up by Satan to promote worship of the Antichrist.
- The False Prophet sets up an image of the Antichrist in the temple and institutes a new religious order that requires the "mark of the beast" (Rev. 13:16-17) to buy or sell.
- Mankind is polarized into groups based on their response to the Antichrist's mark and image.
- The 144,000 Jewish evangelists, who began the work of salvation during this period, are martyred, and their deaths serve as "first fruits" for God.
- John's vision shows the Lamb (Christ) and the 144,000 on Mount Zion.
- This Mount Zion is a heavenly one, representing the future kingdom of Israel in glory, not the earthly mountain in Jerusalem. This is consistent with Christ remaining in heaven until his return in Revelation 19.
- The 144,000 are described as being "purchased from the earth" (Rev. 14:3), indicating they have died and are now in heaven.

- 这个锡安山是天上的, 代表未来以色列在荣耀中的国度, 而不是耶路撒冷地上的那座山。这与基督一直留在天上直到他在启示录第19章的回归是一致的。
- 144,000人被描述为“从地上买来的”(启示录 14:3), 表明他们已经殉道, 现在在天上。
- 他们是“初熟的果子”(启示录 14:4), 是在这一时期第一批进入天堂的殉道者。
- 启示录第7章中144,000人被盖印, 是为了保护他们免受神的审判, 但这印记并不能保护他们免受撒但的迫害。

- They are "first fruits" (Rev. 14:4), the first group of martyrs to enter heaven during this period.
- The 144,000 were sealed in Revelation 7 to protect them from God's judgments, but this sealing does not protect them from persecution by Satan.

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people— 7 saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

9 Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, 10 he himself

6 然后，我看见另一个天使高高地飞翔在天空中。他有永恒的福音，他要向生活在地上的人—各国、各支派、各民族和说各种语言的人宣告。**7** 他高声说道：“敬畏上帝，给予他荣耀吧。因为他进行审判的时刻已来了。敬拜那创造了天、地、江河湖海的上帝吧！”

8 第二个天使紧随着第一个天使说：“她垮了！大巴比伦垮了！她让所有国家的人喝了她的淫乱的烈酒。”

9 然后，第三个天使紧跟着前两个天使，高声说道：“任何崇拜那只野兽及其偶像、并在手上或前额上接受过印记的人，**10** 都要喝下上帝的愤怒之酒。上帝愤怒的酒杯中的酒是未被稀释的酒。他将在神圣天使羔羊的面前和受到燃烧着的硫磺的烧灼。**11** 折磨他们的烟，将永远不停地往上冒。那些崇拜野兽及其偶像并接受

shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

- This is it! The last call.
- At this point, the 144,000 have been martyred.
- The two witnesses are gone.
- There is no church because it was raptured, yet there are still some on the Earth who have never heard the Gospel.
- This will be their last call to repentance.
- After this first angel proclaims the Gospel so the whole world hears, the mark of the beast will come and there can be no conversion after it is received so there will be no reason to preach the Gospel.
- They can receive this last call to repentance and be saved, but will face

过它的印迹的人，将日夜不得安宁。”

- 这是最后的呼召！
- 此时，144,000人已经殉道。两位见证人也已离去。教会已被提，不复存在，然而地上仍有一些人从未听过福音。这将是他们最后一次悔改的机会。这第一位天使宣告福音，使全世界都能听见；在此之后，兽的印记将出现，一旦接受了印记，就不可能再归信，因此也没有必要再传福音了。他们可以接受这最后的悔改呼召并得救，但将面临几乎确定的死亡。“这天国的福音要传遍天下，对万民作见证，然后末期才来到。”（马太福音 24:14）
- 第二位天使宣告巴比伦倾倒了，预示着对敌基督和淫妇体系的审判。第三位天使警告那些敬拜兽并接受其印记的人，他们将遭受永远的沉沦。这是神恩典的有力信息，也是最终审判前的最后一次警告。这些天使的信息不仅是给丧失者的，也是为了坚固信徒的信心，让他们知道他们的敌人将要受到审判。

certain death.

- “And the Good News about the Kingdom will be preached throughout the whole world, so that all nations will hear it; and then the end will come.” (Matt 24:14)
- The second angel proclaims that Babylon is fallen, announcing the judgment on the Antichrist and the harlot system.
- The third angel warns of eternal damnation for those who worship the beast and take his mark.
- This is a powerful message of God's grace and a final warning before the final judgments.
- These angels are not just for the lost, but also to strengthen the faith of believers, knowing that their enemy will be judged.

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

13 Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in

12 所以，服从上帝命令和坚持信仰基督的上帝子民，需要有耐心。

13 这时我听到从天堂传来一个声音说：“记下这些：从现在起，那些在主里死去的人，是有福的。”圣灵说道：“是的，这是真的，现在他们可

the Lord from now on.’ ”

“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

14 *Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.” 16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.*

17 *Then another angel came out of the temple which is in heaven, he also having a sharp sickle.*

18 *And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” 19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20 And the winepress was trampled outside the city, and*

以收工休息了。因为他们所做的事情会与他们同在。”

14 然后，我看到眼前有一朵白云，云端坐着一个像“人子”的人。他头戴金冠，手执锐利的镰刀。15 又有一位天使从大殿里出来，他对坐在云端上的人高声喊道：“收获的时刻到了，大地的庄稼已经成熟，用你的镰刀来收割吧。”

16 于是坐在云端的人在大地之上挥舞镰刀，地上的庄稼全都被收割了。

17 然后，又有一个天使从天堂的大殿里出来，他手中也拿着一把锋利的镰刀。18 从祭坛上又走下另一位天使，他掌管着控制火的权力。他对拿着锋利的镰刀的天使高声说：“葡萄已经熟了，用你锋利的镰刀收获大地上的葡萄吧。”

19 于是天使在大地上挥舞镰刀，收获了大地上的葡萄，然后，把它们投到了上帝愤怒的榨酒池里。20 葡萄汁在城外榨酒池里被挤榨出来，血从榨酒池里涌出，与马头一般高，奔泻三百公里。

- 在天使们的信息之后，异象转向最后的审判。约翰看见一位像人子的，手里拿着锋利的镰刀，收割地上的庄稼。这不是收割灵魂得救的庄稼，而是收割忿怒的庄稼。第16节是那些没有接受印记、接受了第6节中天使所传福音的人的最后收割。另一位天使从祭坛出来，手里拿着锋利的镰刀，收聚忿怒的葡萄。这

blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

- After the angels' message, the vision turns to the final judgment.
- John sees one like the Son of Man with a sharp sickle, who reaps the harvest of the Earth.
- Verse 16 is the last harvest of those who did not receive the mark; who accepted the Gospel preached by the angel in verse 6.
- Another angel appears from the altar with a sharp sickle to gather the grapes of wrath.
- This is the "wine press of the wrath of God," a horrific image of judgment.
- The scene is symbolic of the Battle of Armageddon, which takes place on Earth, not in heaven.
- If you do the math from verse 20, this much blood in a continual river would be more than what is contained in the population of the world. It is rather a surge of this height eventually traveling this distance, like a flash flood of blood from these bowls (symbolizing pouring out wrath).

就是“神忿怒的大酒榨”，一个可怕的审判画面。

- 这一幕象征着哈米吉多顿之战，这场战争发生在地上，而不是在天上。
- 如果你根据第20节来计算，如此多血的河流会比全世界人口所含的血量还要多。这更像是一种达到这种高度的血浪，最终流淌这么远的距离，如同从这些碗中(象征倾倒忿怒)涌出的血色山洪。

Mid Tribulation

Chapter 10	Chapter 14 144,000 Martyred / Angels Preach / Evangelism Ends	Chapter 15
	Chapter 13 Antichrist Resurrected / False Prophet & Image	
	Chapter 12 Satan Cast Down / Remnant Protected / Persecution	
	Chapter 11 2 Witnesses Die	
Mid Tribulation		

災難中期

第10章	第14章 144,000 人殉道 / 天使傳道 / 福音傳道結束	第15章
	第13章 敵基督復活/假先知與假像	
	第12章 撒旦被擊落/殘餘受保護/迫害	
	第11章 2名證人死亡	
災難中期		

Summary / 概括

- Chapter 14 is a "parenthetical chapter" that provides hope and a reference to God's mercy in the midst of his wrath.
- Chapter 13 focused on the Antichrist, a charismatic political dictator, and the False Prophet.
- The world is heading towards a

- 启示录第14章是一个“插入章节”，它在神的忿怒中提供了希望和对神怜悯的启示。
- 第13章着重讲述了敌基督（一个魅力超凡的政治独裁者）和假先知。
- 世界正朝着一个全球政府和全球经济

one-world government and economy, which aligns with biblical prophecy.

- Alan Bloom (author of *The Closing of the American Mind*) says the essential component for globalism is to "eliminate any system of absolutes."
- Nobel Prize-winning economist Jan Tinbergen said, "Mankind's problems can no longer be solved by national governments. What is needed is world government."
- The Antichrist will rule a one-world government, and the False Prophet will promote a one-world religion.
- Chapter 14 also shows how God will get the gospel out to people during the Tribulation.

发展, 这与圣经预言相符。

- 艾伦·布鲁姆(《美国精神的封闭》一书的作者)曾说, 全球主义的核心要素是“消除任何绝对的体系”。
- 诺贝尔奖得主经济学家简·廷贝亨曾说: “人类的问题不能再由各国政府来解决。所需要的是一个世界政府。”
- 敌基督将统治一个全球政府, 而假先知将推动一种全球宗教。
- 第14章也展示了神在大灾难期间如何将福音传给世人。



This chapter takes us out of the midpoint of the tribulation and we transition into the final few months and weeks of the 7 years where these bowls of wrath are poured out. There is an uneasy peace on the Earth for most of the second half of the tribulation, like a calm before the storm.

本章將我們帶出大災難的中期，進入七年之災的最後幾個月和幾周，即傾倒忿怒之碗的時期。在大災難的後半段大部分時間里，地上有一種不安的平靜，如同暴風雨前的寧靜。

Ch 15

1 Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

- This period of tribulation is a part of the “terms and conditions” of the Old Covenant between the Lord and Israel
- Those in Botzrah (Petra) will be spared the 7 bowl judgements.
- What we are watching take place in these final chapters of these judgements is the cutting off of some in Israel with the refining and coming to faith of others

1 然后, 我又看见了天堂里的另一个异象。我看见七个天使带着最后七个灾难。这是最后的灾难, 因为上帝的愤怒将随着它们结束。

- 这段大灾难时期是耶和华与以色列之间旧约“条款和条件”的一部分。
- 那些在波斯拉(佩特拉)的人将免受七碗的审判。
- 我们在这些审判的最后几章中看到, 一些以色列人被剪除, 而另一些人则在熬炼中走向信仰。

2 And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. 3 They sing the song of Moses, the servant of God, and the song of the Lamb,

2 我又看见一个伴着火的玻璃海, 还有那些已战胜那野兽及其偶像和它名字号码的人们。他们站在玻璃海边, 拿着上帝赐给他们的琴,
3 唱着上帝仆人、摩西的羔羊之歌: “全能之主上帝啊,

您的行为伟大而神奇啊。
万民之王啊,

saying:

*"Great and marvelous are Your works,
Lord God Almighty!
Just and true are Your ways,
O King of the saints!"*

4

*Who shall not fear You, O Lord, and glorify
Your name?
For You alone are holy.
For all nations shall come and worship
before You,
For Your judgments have been manifested."*

- Why are they singing the song of Moses?
- The entire book of Exodus experience is a type and shadow of the tribulation:
 - Israel escaped from the enemy by fleeing into the desert; a foreshadow of Israel escaping the enemy to Botzrah (Petra)
 - Through miraculous judgments/plagues, God delivered Israel to himself safely in the promised land; a foreshadow of the Great

您的道路真实而正义。

4

主啊, 谁不敬畏您,
并赞美您的名字?
因为只有您是神圣的。
所有的民族都要敬拜您,
因为您公正的判决已经昭然于世"

- 为什么他们要唱摩西之歌?
- 《出埃及记》的全部经历都是大灾难的预表和影子:
 - 以色列逃离敌人, 进入旷野; 这预示着以色列将逃离敌人, 前往波斯拉(佩特拉)。
 - 藉着神迹般的审判/灾难, 神将以色列安全地带到应许之地; 这预示着在大灾难期间, 神将在这些审判/灾难中超自然地保护留在佩特拉的以色列余民。
- 这首歌是由那些不相信耶稣但相信旧约的正统犹太人所唱。
- 这仍然是一个良好且有效的约。
- “我必不肯弃我的约, 也不改变我口中所出的。”(诗篇 89:34)
- 这首歌给了以色列希望, 让他们知道一切并未失去。
- 耶稣(羔羊)之歌是由信徒(如你和我)

Tribulation where God supernaturally protects a remnant of Israel in Petra during these judgments/plagues.

- This song is being sung by the Orthodox Jews who did not believe in Jesus but believed the Old Covenant.
- It is still a good and valid covenant.
- "I will not violate my covenant or alter what my lips have uttered." (Ps 89:34)
- This song gives Israel hope that all is not lost
- The song of Jesus (the Lamb) is sung by the believers (like you and me).

所唱。

5 After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. 6 And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. 7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. 8 The temple was filled with smoke from the

5 此后，我看见在天堂那存约柜的大殿被打开了。**6** 掌管七种最后灾害的七位天使从大殿出来，他们穿着干净闪光的亚麻长袍，胸间系着金带。**7** 那四个生物中的一个给每个天使一只金碗，里面盛满了永生上帝的愤怒。**8** 大殿里弥漫着显示上帝荣耀和力量的烟雾，所以，直到七位天使带来的七种灾难结束之前，没有人能进入大殿。

- 新旧约对比
- 在旧约之下，只有大祭司可以进入会

glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

- Under the old covenant, only the high priest could enter the tabernacle.
- Under the new/blood covenant, Jesus became our high priest.
- “Jesus whom we declare to be God’s messenger and High Priest.” (Heb 3:1)
- If Jesus (the high priest) cannot enter (v 7), then he cannot make intercession before the Father.
- If there’s no intercession, then there’s no grace.
- This proves conversion will not be possible until the pouring of the bowls is complete.
- But what about after? (We answer this later)

幕。在新约/血之约之下，耶稣成为我们的大祭司。

- “我们所宣称的耶稣是神的使者和我们的大祭司。”(希伯来书 3:1)
- 如果耶稣(大祭司)无法进入(第7节)，那么他就不能在父面前为我们代求。
- 如果没有代求，就没有恩典。
- 这证明在倾倒七碗之前，悔改归信是不可能的。
- 但之后呢？(我们稍后回答这个问题)

Summary / 概括

- The chapter serves as a transition from the mid-point to the final months and weeks of the seven-year Tribulation.

- 大灾难的过渡和审判
- 本章是七年大灾难从中期过渡到最后几个月和几周的章节。

- At this point, Satan has resurrected the Antichrist, who is ruling the world and is celebrated as the Messiah.
- A false prophet has been raised up to lead a new, one-world religion.
- An image of the Antichrist is installed in the Jewish temple for people to worship.
- The world is required to take the "mark of the beast" to buy or sell; those who refuse are beheaded.
- Believers and devoted Jewish people are the primary groups who resist.
- Some believers are in a protected fortress in Petra, while others are being persecuted and martyred around the world.
- The first 3.5 years of the Tribulation, including the seal and trumpet judgments, have passed.
- The final bowl judgments have not yet begun, but they are the next events in the narrative.
- Revelation 15:5 shows the "Temple of the Tabernacle of Testimony" in heaven being opened. This is a real temple, not a figurative one.
- Access to the temple is cut off, similar to the earthly Tabernacle and

- 在此时，撒但已经使敌基督复活，敌基督统治着世界，并被世人奉为弥赛亚。一位假先知已被兴起，来领导一个新的全球性宗教。
- 敌基督的偶像被安放在犹太圣殿中供人敬拜。
- 世人被要求接受“兽的印记”才能买卖；那些拒绝的人将被斩首。
- 信徒和虔诚的犹太人是主要的反抗群体。
- 一些信徒在佩特拉的一个受保护的要塞里，而另一些人则在世界各地遭受迫害和殉道。
- 大灾难的前三年半，包括印和号筒的审判，已经过去。
- 最后的碗的审判尚未开始，但它们是叙事中的下一个事件。
- 启示录 15:5 显示天上的“见证的帐幕的殿”被打开了。
- 这是一座真实的殿，而不是一个象征性的。殿的入口被切断了，这与地上的会幕和圣殿相似，暗示着耶稣也无法进

<p>Temple, which suggests that Jesus also does not enter.</p> <ul style="list-style-type: none"> ● If Jesus cannot enter the temple, he cannot intercede, which implies that no new opportunities for faith are possible on Earth until the bowl judgments are complete. ● This chapter shows that the bowl judgments will likely take place at the very end of the Tribulation, and until they are finished, grace is no longer being offered. 	<p>入。</p> <ul style="list-style-type: none"> ● 如果耶稣不能进入殿，他就不能代求，这意味着在碗的审判完成之前，地上不可能再有新的信主机会。 ● 本章显示，碗的审判很可能发生在大灾难的最后，而且在审判完成之前，恩典将不再被提供。
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This chapter tells us about the 7 bowl judgments from the 7th trumpet. They are poured out either together or in close sequence in the last few weeks of the tribulation. There are various supports of this in scripture, but the most obvious is how long can you live with no fresh water? They will be surviving on water that has been stored, but it cannot be replenished because all rivers and oceans have turned to blood.

关于七碗审判

本章向我们讲述了第七号筒的七碗审判。它们在大灾难的最后几周内，或同时或紧密相继地倾倒下。圣经中有各种支持这一点的依据，但最明显的是，如果没有淡水，人能活多久呢？他们将依靠储存的水生存，但这些水无法得到补充，因为所有的江河和海洋都变成了血。

Ch 16

1 Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."

2 So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

3 Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.

4 Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. **5** And I heard the angel of the waters saying:

"You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.

6

For they have shed the blood of saints and prophets,
And You have given them blood to drink.
For it is their just due."

7 And I heard another from the altar saying, "Even so, Lord God Almighty, true and

16 然后，我听见大殿里传来一个宏亮的声音，对七个天使说：“去把盛着上帝怒火的七只碗倒在大地上。”

2 第一个天使离去，把碗倒在陆地上，于是，印有那只野兽记号并崇拜其偶像的人，身上长出了可怕、疼痛的脓疮。

3 第二位天使把他的碗倒入大海，海水就变成血，如同死人的血一样，海里的生物都死光了。

4 第三位天使把碗倒入江河与泉水，水立刻都变成了血。**5** 我听见掌管水的天使说：

“您的审判绝对是公正的，
昔在、现在，您永远是圣者。”

6

因为他们杀害了圣民和先知，
所以，您赐给了他们血喝，
这是他们罪有应得。”

7 然后，我又听见祭坛说：

“是的，全能之主上帝，
您的审判是真实和公正的。”

8 第四个天使把他的碗泼在太阳上，于是太阳获准用火烧灼这些人。**9** 他们被炽热烧灼，便诅咒操纵一切灾难的上帝名字，却拒不忏悔，

righteous are Your judgments.”

8 *Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. 9 And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.*

10 *Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. 11 They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.*

12 *Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. 13 And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

也不把荣耀给予上帝。

10 第五个天使把碗倒在那个野兽的宝座上，于是他的王国陷入一片黑暗。他们疼得直咬舌头。**11** 因为疼痛和痲疮，他们诅咒天堂里的上帝，却拒不为他们的行为忏悔。

12 第六位天使把碗倒入幼发拉底河，其河水立刻枯竭了，为从东方来的君王准备好了道路。**13** 然后，我看见像青蛙一样的三个邪灵。他们是恶魔的精灵，分别从龙嘴、野兽嘴和假先知的嘴里出来。他们有行奇迹的力量。**14** 这些邪灵出去见全世界的君王，把他们集聚在一起，准备在全能上帝的伟大的日子里作战。

- 七年大灾难的末期涉及一系列重叠的事件。
- 前五个碗的审判标志着这个最后时期的开始。
- 第一碗：那些有兽的印记的人身上长出了恶毒的毒疮。
- 第二碗：海水变成了血，海里的一切活物都死了。
- 第三碗：江河和众水的泉源变成了血。一位天使证实了这审判的公义，因为恶人流了圣徒和先知的血，他们理应如此。
- 第四碗：太阳的热量增强，炙烤着世人，但他们仍不悔改。
- 第五碗：兽的国度陷入黑暗，人们因痛

- The end of the seven years of Tribulation involves a set of overlapping events.
- The first five bowl judgments mark the beginning of this final period.
- **Bowl 1:** A loathsome and malignant sore afflicts those who have the mark of the beast.
- **Bowl 2:** The sea turns to blood, and every living thing in it dies.
- **Bowl 3:** Rivers and springs of water turn to blood. An angel confirms the righteousness of this judgment, as the wicked deserve it for having shed the blood of saints and prophets.
- **Bowl 4:** The sun's heat is intensified, scorching people, but they do not repent.
- **Bowl 5:** The kingdom of the beast is plunged into darkness, and people gnaw their tongues in agony but still do not repent.
- **Bowl 6:** The Euphrates River is dried up to prepare the way for the "kings from the East" to gather for battle.
- As these first 5 bowls of wrath are poured out on the unbelievers, we notice a familiar parallel: the scorching heat, (spiritual) darkness,

苦而咬自己的舌头,但仍然不悔改。

- 第六碗: 幼发拉底河干涸了, 为“东方的众王”聚集起来备战铺平了道路。
- 当这前五碗的忿怒倾倒在不信者身上时, 我们看到了一个熟悉的相似之处: 炙热、(属灵的)黑暗、没有水、没有清凉、任由敌人摆布、以及身体上的痛苦得不到缓解, 所有这些都是地狱的预演。那是一个持续经历神忿怒倾泻的地方。
- 他们的反应是继续亵渎神, 并不悔改(第9节)。
- 不信者的罪性是永恒的(除非他们悔改并让神改变他们的心), 因此他们的悖逆也将是永恒的。
- 这些审判的最终良好目标是将以色列从罪中带入一个永恒的国度。
- 随着幼发拉底河干涸(第六碗的审判), 撒但激励这些君王在哈米吉多顿集结他们的军队。
- 由于地上没有淡水变得无法生存, 他们知道自己的时间所剩无几, 因此撒但准备在基督回来时摧毁他, 他让他的军队从以色列北部向耶路撒冷移动, 在那里等候, 准备在基督回来时将他摧毁。












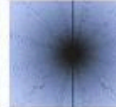


no water, no refreshment, at the mercy of the enemy, and no relief from physical torment are all previews of Hell.

- It is a place that experiences the outpouring of the wrath of God continually.
- Their response is to continue blaspheming God without repentance (v 9).
- An unbeliever's sin nature is eternal (unless they repent and allow God to change their heart) so their rebellion will also be eternal.
- These judgements have the ultimate good goal of moving Israel from sin to an eternal Kingdom.
- As the Euphrates River dries up (6th bowl judgment), Satan motivates these kings to amass their forces in Armageddon.
- Since life on Earth is becoming unlivable without fresh water, they know their time is short so Satan prepares to destroy Christ at his return by having his forces move from northern Israel to Jerusalem where they will be waiting to destroy Christ

at His return.

7 Bowls of Wrath

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1	2	3	4	5	6	7
						
						
Rev. 16:2	Rev. 16:3	Rev. 16:4-7	Rev. 16:8-9	Rev. 16:10-11	Rev. 16:12-16	Rev. 16:17-21
Malignant ulcers appear on those with the mark of the Beast.	Sea turns to blood, all living creatures in the sea die.	Drinking water turns to blood, men given blood to drink..	The sun becomes extremely hot, and scorches men.	Antichrist's kingdom struck with darkness.	Euphrates river dried up, armies gathered for Armageddon.	Worldwide earthquake, cities collapse, 120lb. hailstones fall from the sky

Abomination of Desolation

Second Coming of Jesus Christ

七碗憤怒

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1	2	3	4	5	6	7
						
						
啟示錄 16:2	啟示錄 16:3	啟示錄 16:4-7	啟 16:8-9	啟示錄 16:10-11	啟示錄 16:12-16	啟示錄 16:17-21
帶有野獸標記的人身上會出現惡性潰瘍。	海水變成血，海裡的生物都死了。	飲用水變成血，人類喝的是血。	太陽變得極為炎熱，灼傷了人們。	敵基督的王國陷入黑暗。	幼發拉底河乾涸，軍隊集結，準備發動哈米吉多頓決戰。	全球地震，城市倒塌，120磅冰雹從天而降

毀滅的憤怒

耶穌基督的第二次降臨

15 "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame."

16 And they gathered them together to the place called in Hebrew, Armageddon.

17 Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" **18** And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. **19** Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. **20** Then every island fled away, and the mountains were not found. **21** And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

- The final Tribulation judgments are the final wrath of God, designed to bring an end to Satan's influence and destroy Babylon in all its forms.

15 “听着！我会像贼一样悄悄到来，让你们大吃一惊，醒着并穿着衣服的人，是有福的，因为他们不必当众赤身裸体行走，让人看到羞处。”

16 邪灵把众君王聚集在一个希伯来语叫哈米吉多顿的地方。

17 然后，第七位天使把他的碗泼在空中，大殿里宝上传来一个响亮的声音，说：“结束了！”

18 于是雷电交加，霹雳大作，发生了大地震，这是自从人类出现在地球上以来，从未经历过的大地震。**19** 大城裂为三瓣，外邦人的城市全部倒塌。上帝没有忘记要惩罚巴比伦大城，便赐给她装满愤怒烈酒的酒杯。**20** 所有的岛屿全都消失得无影无踪，大山也消失了。**21** 40 公斤重的大冰雹从天而降，砸在了人们身上。人们因这冰雹的灾难而诅咒上帝，因为这是一场可怕的灾难。

- 最后几个审判
- 最后的灾难审判是神最后的忿怒，旨在终结撒但的影响力并摧毁一切形式的巴比伦。
- 第七碗：大城巴比伦倾倒了。
- 物理上的城市被摧毁，包括其政治、经济和军事力量。
- 属灵的巴比伦，代表所有虚假的宗教和偶像崇拜，也被摧毁。
- 对巴比伦的毁灭可分为两部分来看：后

- **Bowl 7:** Babylon, the great city, falls.
- The physical city is destroyed, including its political, economic, and military power.
- Spiritual Babylon, representing all false religion and idolatry, is also destroyed.
- The destruction of Babylon is seen in two parts:
- **Chapter 17:** The judgment of Spiritual Babylon. God uses Satan to destroy false religion.
- **Chapter 18:** The judgment of the physical city of Babylon, which served as the seat of the Antichrist's power.
- Recall that in Revelation Ch 3 Jesus told the church at Laodicea (representing the current church age) to be ready as He will come like a thief in the night - referring to them/us getting translated/raptured.
- Now in v 15, He states this again, but is referring to His second coming.
- The 7th bowl results in an earthquake so strong that it levels all mountains and islands (islands are also mountains rising from the ocean).
- Apparently it is such a shaking of the Earth's crust that anything tall cannot

示录第17章:对属灵巴比伦的审判。神使用撒但来摧毁虚假的宗教。启示录第18章:对物理城市巴比伦的审判,那里曾是敌基督权力的所在地。

- 回想在启示录第3章中,耶稣告诉老底嘉教会(代表当前的教会时代)要做好准备,因为他将像夜间的贼一样来临——指的是他们/我们将被提到空中。而在第15节,他再次提及此事,但指的是他的第二次降临。
- 第七碗引发了一场强烈的地震,震平了所有的山脉和海岛(海岛也是从海洋中升起的山脉)。显然,这是一场对地壳的剧烈震动,以至于任何高大的东西都无法矗立。
- 在整本圣经中,巴比伦和巴比伦系统代表了世界的或人类的方式,而非神的方式。它是罪的诞生地,因为它曾是伊甸园(在今天的伊拉克)。
- 这些约100磅的冰雹在旧约中有一个平行事件。在旧约之下(请记住,这是正统犹太人在此时仍然遵行的),对罪的惩罚是石头打死——因此出现了巨大的冰雹。

Summary / 概括

- Isaiah 13:11-13 states, “I, the Lord, will punish the world for its evil and the wicked for their sin. I will crush the arrogance of the proud and humble the pride of the mighty. I will make people scarcer than gold— more rare than the fine gold of Ophir. For I will shake the heavens. The earth will move from its place when the Lord of Heaven’s Armies displays his wrath in the day of his fierce anger.”
- These bowl judgments preview conditions of hell
- Most of the population of the world is gone by this point, as noted above that “people are more rare than fine gold.”
- Their purpose of these judgements is to judge sin and to bring the remnant of Israel to their knees to acknowledge Jesus as their Messiah
- Sadly, some people will only learn the hard way

- 最后审判的目的
- 以赛亚书 13:11-13 记载：“我必因邪恶惩罚世界，因罪孽惩罚恶人。我必使骄傲人的狂妄止息，使强暴人的骄傲降低。我必使人比纯金更稀少，比俄斐的精金更罕见。因此，我必震动诸天，当万军之耶和华发烈怒、显忿怒的日子，地必从本处摇撼。”
- 这些碗的审判预示着地狱的光景。正如前面所指出的，“人比精金更稀少”，此时世界上大部分的人口已经消失。
- 这些审判的目的是审判罪恶，并使以色列的余民谦卑下来，承认耶稣是他们的弥赛亚。
- 可悲的是，有些人只会以艰难的方式吸取教训。



This chapter is fun because it has some riddles and symbolism. Unfortunately, a lot of people have run crazy with it and produced some erroneous commentary, sermons, and literature but the Bible plainly defines what we need to know without having to guess. Recall from Ch 16 that Babylon is the seat of sin - both spiritually/symbolically and physically (site of original sin). Ch 17 deals with the spiritual fall of Babylon. Chapters 16-18 focus on Babylon.

Why so much interest in Babylon? In Genesis 11:1-8 the people decided to build a tower to Heaven and the Lord came down and confused their languages. Over time, this gave rise to different languages we have now. This tower was called the Tower of Babel because it was in the area of Babylon. The languages confused the people (hence the word "babel" when we don't understand someone) so they stopped building the tower. God was not concerned with the tower (since it could never reach Heaven anyhow), but rather what it represented. It was the birth of idolatry and fake religions. It symbolized that the people could get to Heaven in some other way than through God. That is what

the counterfeit or fake religions teach - that you can achieve “peace,” eternal life, union with the universe, God, etc without going through Jesus to do it.

关于巴比伦

本章很有趣，因为它有一些谜题和象征意义。不幸的是，许多人对此产生了错误的解读，创作了许多错误的注释、讲道和文学作品，但圣经清楚地定义了我们需要知道的东西，无需猜测。

回想一下第16章，巴比伦是罪恶的所在地——包括属灵/象征性的和物理性的（最初罪恶的发生地）。第17章讲述了巴比伦的属灵倾倒。第16-18章都聚焦于巴比伦。

为什么巴比伦如此重要？在创世纪 11:1-8 中，人们决定建造一座通往天堂的塔，而主降下来，变乱了他们的语言。随着时间的推移，这产生了我们现在所拥有的不同语言。这座塔被称为巴别塔，因为它位于巴比伦地区。语言的混乱使人们停止了建塔（因此当我们听不懂别人说话时，会用“巴别”这个词来形容）。神关心的不是这座塔本身（因为它无论如何也无法到达天堂），而是它所代表的意义。它是偶像崇拜和虚假宗教的诞生地。它象征着人们可以不通过神，而以其他方式到达天堂。这就是那些仿冒或虚假的宗教所教导的——你可以不通过耶稣，就能获得“平安”、永生、与宇宙、神合一等等。

Ch 17

1 Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her

1 这时，拿碗的七位天使中的一位走过来对我说：“过来，我要让你看看坐在众河之上的大妓女所要得到的惩罚。**2** 地上的诸王都与她行过淫，世人喝了她的淫荡的酒，都变得醉醺醺的。”

3 然后，天使把圣灵附体的我带到旷野里，在

fornication.”

3 So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. **4** The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. **5** And on her forehead a name was written:

MYSTERY, BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND OF THE ABOMINATIONS
OF THE EARTH.

- Chapter 17 is a prophetic puzzle that focuses on the judgment of "the great harlot." The harlot is a woman who is seen riding a scarlet-colored beast.
- The angel explains that the woman represents "Spiritual Babylon." This is not a literal city, but a comprehensive system of all false religion, idolatry, and humanistic beliefs throughout history. This system is a deliberate counterfeit of God's holy city, Jerusalem, and has influenced kings

那里我看见一个女人骑在一只鲜红的野兽身上，那野兽遍体写着亵渎上帝的名称，它长着七头十角。**4** 那女人身穿大红大紫的长袍，浑身上下戴满了金饰、宝石和珍珠，她手拿一盃金杯，里面盛满恶心的东西和她淫乱的污秽。**5** 她的额头上写着象征性的称号：

“大巴比伦城，
世上的淫妇和
一切龌龊之物之母。”

- 淫妇和兽的审判
- 第17章是一个预言性的谜题，重点是关于“大淫妇”的审判。这个淫妇是一个骑在朱红色兽身上的女人。
- 天使解释说，这个女人代表“属灵的巴比伦”。这不是一个真实的城市，而是历史上所有虚假宗教、偶像崇拜和人文主义信仰的综合体系。这个体系是故意仿冒神的圣城耶路撒冷，并影响了世界各地的君王和国家。
- 这个女人所骑的兽代表“敌基督”，一个在末世中将成为核心人物的人类政治独裁者和统治者。
- 兽的象征意义被进一步细分：七个头代表七个迫害过以色列的世界帝国。五个已经倾倒(埃及、亚述、巴比伦、玛代波斯、希腊)，一个在约翰写书时存在(罗马)，还有一个尚未出现。兽本身也被认定为第八位王，他从那七位中兴起。

and nations across the world.

- The beast the woman rides represents the "Antichrist," a human political dictator and ruler who will be a central figure in the end times.
- The symbolism of the beast is further broken down:
 - The **seven heads** represent seven world empires that have persecuted Israel. Five have already fallen (Egypt, Assyria, Babylon, Medo-Persia, Greece), one exists at the time of John's writing (Rome), and one is yet to come. The beast himself is also identified as an eighth king, who rises out of the seven.
 - The **ten horns** are ten kings who will come to power and receive authority to rule alongside the beast during the Tribulation.
- Symbolism is used - Ex: the church is often called the bride of Christ.
- Here, spiritual Babylon is called a harlot/prostitute.
- Such a person gives the illusion of marriage without the substance or

十只角是十位君王，他们将在大灾难期间掌权，并与兽一同统治。

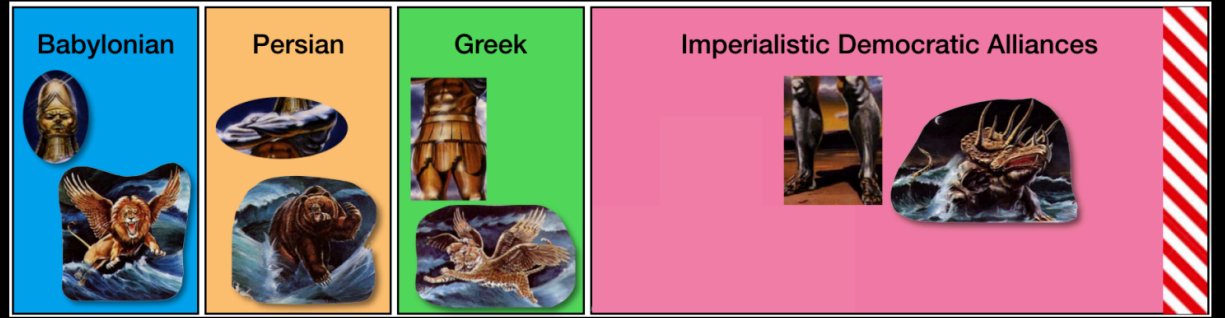
- 圣经中使用了象征手法——例如：教会常被称为基督的新妇。在这里，属灵的巴比伦被称为一个淫妇/妓女。这样的人给人一种婚姻的假象，但没有其实质或真实性。
- 这种仿冒或虚假的宗教既是镇静剂，也是兴奋剂。它刺激肉体的欲望或贪婪（你可以拥有XYZ；例如：伊斯兰教中死后有72个处女）。它使人陷入一种属灵的昏沉状态，使他们对真理免疫或视而不见。
- 这样的人拿起金杯，但对他们来说是虚假的，所以在这里，这种行为受到了审判。
- 圣经告诉我们，神不是混乱的根源（哥林多前书 14:33），因此撒但的策略是制造如此多的宗教，使人们感到困惑，从而质疑哪一个才是真理。

reality of it.

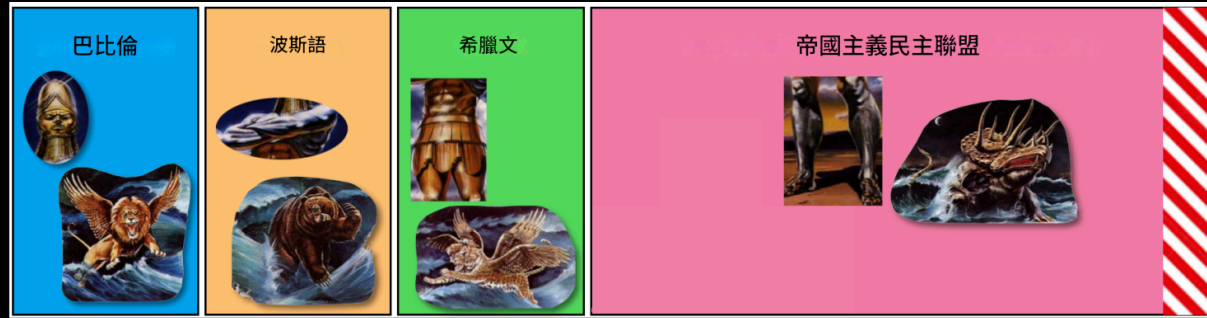
- The counterfeit or false religion is both a sedative and stimulant.
- It stimulates the lust of the flesh or greed (you can have XYZ; Ex: 72 virgins after death in Islam).
- It lulls people into a spiritual stupor so that they are inoculated or blinded to the truth.
- Such people take the golden communion cup, but it is fake to them so here the practice is judged
- Scripture tells us God is not the author of confusion (1 Cor 14:33), so Satan's strategy is to create so many religions so as to confuse people to question which one is the truth.



Rev. 13:2 And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.



啟 13:2 我所看見的獸好像
 它的腳像豹，腳像熊的腳，口像獅子的口。龍將自己的能力、
 座位和大權柄都給了它。



6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

7 But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her,

5 这个野兽还得到一张夸大和褻瀆的嘴巴，并获准在四十二个月内随意使用它。6 所以，它开始褻瀆上帝、上帝的名字和住所，他还侮辱天堂里的居民。7 它获准和上帝的子民交战，并打败他们，还得到了权力，去控制各支派、各民族、各国和说各种语言的人。8 自开天辟地以来，地上凡是名字没有登在被害羔羊的生

which has the seven heads and the ten horns.

8 The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

9 "Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. **10** There are also seven kings. Five have fallen, one is, and the other has not yet come. And when he comes, he must continue a short time. **11** The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

12 "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. **13** These are of one mind, and they will give their power and authority to the beast. **14** These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

15 Then he said to me, "The waters which you

命薄上的人，都会崇拜它。

9 有耳能听的人，都应听着：

10

注定被俘的人，必定被俘。

注定被剑刺死的人，必定死于剑下。

这就是说，上帝的子民，需要有耐心和信仰。

11 这时，我看见另外一只野兽钻出地面，它像羔羊一样有两只角。但它说起话来像巨龙。

12 它在第一只野兽面前行使第一只野兽的一切权力。它迫使大地和大地上的居民崇拜那只受过致命伤、但又被治愈的第一只野兽。**13** 第二只野兽可以行奇迹，甚至可以当着众人的面从天堂引火下地。**14** 它到处欺骗世人，因为它获准当着第一只野兽的面表演各种奇迹。它还告诉生活在地上的人为那受了致命的剑伤而又被治愈了的第一只动物造一尊塑像。**15** 第二只野兽还被授权，给予第一只动物的塑像以生命，让它不但能说话，而且还能下令杀死不崇拜它的人。

- 七座山代表世界的统治者或君王。有五位已经倾倒，第六位正在掌权，第七位尚未到来，但他的统治将很短暂。在约翰写这封信时，正在掌权的君王是提图斯。将来临的敌基督，只会在大灾难的最后三年半里掌权。
- 第11节中的谜语“他曾是，但现在不是

saw, where the harlot sits, are peoples, multitudes, nations, and tongues. **16** And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. **17** For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. **18** And the woman whom you saw is that great city which reigns over the kings of the earth."

- The 7 hills represent world rulers or kings
- Five kings have already fallen, the sixth now reigns, and the seventh is yet to come, but his reign will be brief.
- At the time of John writing this letter, 5 kings had fallen, one was in power (Titus), and the one to come will be the antiChrist only in power for the last 3.5 years of the tribulation (hence a "brief" reign).
- The riddle in V 11, "He was, but is no longer," is referring to the antiChrist being the 7th king (v 10), but gets shot in the head (is no longer), then miraculously recovers becoming "the eighth king."

了”，指的是敌基督是第七位君王（第10节），他头部受到致命枪伤，奇迹般地康复后，成为“第八位君王”。

- 第12-14节描述了敌基督所建立的十个王国。
- 第15-18节的第七碗审判将终结这个仿冒的体系。在大灾难中期，撒但进入敌基督体内，赋予他权力并禁止一切对其他神的崇拜。
- 这是讽刺的，因为撒但最初建立了这些虚假的宗教，而现在他的国度却负责摧毁所有圣殿、教堂、清真寺等（用火烧毁它们，第16节）。
- 在第17节，神利用这第七次审判来简化洁净世界中虚假宗教的问题。他让撒但替他完成此事，这样在基督第二次降临时，他只需要摧毁一个人——敌基督，从而终结所有的偶像崇拜。（事半功倍 😊）

- V 12-14 are the 10 kingdoms set up by the antiChrist.
- V 15-18 The 7th bowl judgment puts an end to this counterfeit system.
- At mid-Trib Satan indwells the antiChrist giving rise to his power and bans all worship except to him.
- This is ironic because Satan instituted these false religions to begin with, now his kingdom is responsible for destroying all temples, churches, mosques, etc (burns them with fire v 16).
- In v 17 God uses this 7th judgment to simplify the problem of cleansing the world of false religion.
- He allowed Satan to do it for Him, so that He would only need to destroy one man, the antiChrist at His second coming, putting an end to all idolatry.
(Work smarter not harder 😊)



- I. Home of sin
- II. Origin of Idolatry
- III. First to Conquer Israel
- IV. Antichrist Headquarters
- V. Symbol of all False Religion



- 一、罪惡之家
- 二、偶像崇拜的起源
- 三、首先征服以色列
- 四、敵基督總部
- 五、一切虛假宗教的象徵

Summary / 概括

- The chapter's central figures are "the great harlot," a woman, and the "beast" she rides.
- The harlot is identified as "Spiritual Babylon," which represents all false religion, idolatry, and humanism throughout history.
- The beast is identified as "the Antichrist," a political ruler who rises to power.
- The symbolism of the beast is detailed:
- The **seven heads** represent seven world empires that have persecuted Israel (five past, one present, and one to come).
- The **ten horns** are ten kings who will rule with the beast.
- The beast and the ten kings turn against the harlot, destroying her and stripping her of her wealth.
- This act is seen as fulfilling God's purpose to destroy all organized religion, leaving only the Antichrist.

- 本章的中心人物是“大淫妇”(一个女人)和她所骑的“兽”。
- 淫妇被认定为“属灵的巴比伦”，代表着历史上所有虚假的宗教、偶像崇拜和人文主义。
- 这兽被认定为“敌基督”，一个掌权的政治统治者。
- 这兽的象征意义被详细解释：
- 七个头代表七个曾迫害过以色列的世界帝国(五个已过去，一个正在，一个将要来临)。
- 十只角是十位将与兽一同统治的君王。
- 这兽和这十位君王将反过来攻击淫妇，摧毁她并夺去她的财富。
- 这一行为被视为实现了神的目的，即摧毁所有有组织的宗教，只留下敌基督。



In Ch 17 we saw the focus was mostly the spiritual fall of Babylon. Ch 18 addresses the physical fall of Babylon. Just like faith, our spirit must take hold of things before it will manifest in the physical. God showed John what was happening in the spiritual realm in Ch 17 and now we see the results manifest in the physical realm in Ch 18.

在第17章中，我们看到重点主要是巴比伦在属灵上的倾倒。第18章则讲述了巴比伦在物理上的倾倒。就像信仰一样，我们的灵必须先抓住事物，然后它才能在物质世界中显现。神在第17章向约翰展示了属灵领域里正在发生的事情，现在我们在第18章中看到了结果在物质世界中显现。

Ch 18

1 After these things I saw another angel

1 此后，我又看到另一位天使从天堂而降。他

coming down from heaven, having great authority, and the earth was illuminated with his glory. **2** And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! **3** For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."

4 And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. **5** For her sins have reached to heaven, and God has remembered her iniquities. **6** Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. **7** In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' **8** Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong

持有大权，荣光普照大地。**2** 这位天使高声呼喊：

“她垮了！
大城巴比伦垮掉了！
她变成了魔鬼之窟，
邪灵出没之地，
各种脏鸟聚集之巢，
各种污秽可憎的禽兽藏身之穴。

3

世人因喝了她淫乱的烈酒而醉倒了，
地上的诸王与她发生淫乱。
世上的商贾都因她的奢侈而大发横财。”

4 接着我又听到从天堂里传来一个声音说：

“我的子民，从那城出来，
免得你们沾染她的罪恶，
免得你们遭受到落到她身上的灾害，

5

她罪恶滔天。
上帝忘不了她的罪行。

6

要像她对待你们那样对待她，
而且要加倍惩罚她。
为她调配的酒，要比她给别人调配的酒浓两倍。

is the Lord God who judges her.

- When scripture states “Mystery Babylon” it tends to reference the spiritual Babylon or Babylonian system (the world).
- When it states the “Great City Babylon” or “Babylon” as it does in v 2, it is referring to the actual physical city.
- This was prophesied by others:
- Isaiah 13:19 “And Babylon, the beauty of kingdoms, the glory of the Chaldeans’ pride, Will be as when God overthrew Sodom and Gomorrah.”
- Jeremiah 51:37 “Babylon will become a heap of ruins, a haunt of jackals, An object of horror and hissing, without inhabitants.
- In v 4-8 God is warning the Jews and any believers who have not received the mark of the beast to escape Babylon so they do not face its judgment.
- God knows how to protect His people.
- “So you see, the Lord knows how to rescue godly people from their trials, even while keeping the wicked under punishment until the day of final

7

赐给她的悲伤和痛苦与她给自己的豪华、荣耀一样多。

她不停地对自己说：

‘我坐在宝座上像女王一样；

我不是寡妇，

我绝不会悲伤。’

8

但是，一天之内，注定要降临在她身上的灾难会一齐降临：

瘟疫、悲伤、饥荒。

她会被烈火焚烧，

因为审判她的主上帝是强大的。”

- 当圣经提到“奥秘的巴比伦”时，通常是指属灵的巴比伦或巴比伦体系(世界)。
- 当它提到“大城巴比伦”或像第2节那样直接说“巴比伦”时，指的是实际的物理城市。

这在其他先知书中也有预言：

- 以赛亚书 13:19 “巴比伦素来为列国的荣华，为迦勒底人所矜夸的，必像神所倾覆的所多玛、蛾摩拉一样。”
- 耶利米书 51:37 “巴比伦就变为乱堆，为野狗的住处，令人惊骇，嗤笑，无人居住。”
- 在第4-8节中，神警告犹太人和任何尚

judgment.” (2 Pet 2:9)

- “Flee from Babylon! Save yourselves! Don’t get trapped in her punishment! It is the LORD’s time for vengeance; he will repay her in full.” (Jer 51:6)
- Refugees will flee to Jerusalem
- “Just as Babylon killed the people of Israel and others throughout the world, so must her people be killed. Get out, all you who have escaped the sword! Do not stand and watch—flee while you can! Remember the LORD, though you are in a far-off land, and think about your home in Jerusalem.” (Jer 51:49-50).

未接受兽印的信徒逃离巴比伦，以免遭受其审判。

- 神知道如何保护祂的子民。
- “主知道搭救敬虔的人脱离试探，把不义的人留在刑罚之下，等候审判的日子。”(彼得后书 2:9)
- “你们要从巴比伦中逃奔，各救自己的性命！不要陷在她的罪孽中一同灭亡；因为这是耶和华报仇的时候，他必向她施行报应。”(耶利米书 51:6)
- 难民将逃往耶路撒冷。
- “巴比伦怎样使以色列人倒毙，全地的人也怎样在巴比伦倒毙。你们这逃脱刀剑的人，要快快离开，不要耽延！要在远方纪念耶和华，心中想念耶路撒冷。”(耶利米书 51:49-50)。



9 *"The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, **10** standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.'*

11 *"And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: **12** merchandise of*

9 那些和她发生过淫乱、与她分享过奢侈的地球上的诸王，看到焚烧她的烟，会为她哭泣、悲伤。 **10** 他们对她受到的惩罚恐惧万分，唯恐避之不及。他们会说：

“多可怕呀，多可怕呀！伟大的城市！
哦，雄伟的巴比伦城！
刚刚一个钟头，你的惩罚就来临了。”

11 世间的商贾也要为她哭泣和悲伤，因为再也没有人来买他们的货物了， **12** 没有人来买他们的金、银、珠宝、亚麻丝绸、大红大紫的

gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; **13** and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. **14** The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all. **15** The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, **16** and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! **17** For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance **18** and cried out when they saw the smoke of her burning, saying, 'What is like this great city?'

19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships

衣料、各种香木牙雕、各种贵重木器、青铜铁器、大理石。**13** 也没有人来买肉桂、豆蔻、香料、香膏、乳香、酒、油、面粉、麦子、牛羊车马、奴隶，甚至人的生命。商贾们哭泣着说：

14

“哦，巴比伦，你梦寐以求的美物都弃你而去，
你所有的荣华富贵都一去不复返了。”

15 靠做这些生意而发财的商人离她远远地站着，因为他们都害怕她所受到的折磨。他们悲伤痛哭，**16** 说道：

“惨呀，伟大的巴比伦是多么悲惨呀，
她身穿绫罗绸缎，全身披红挂紫，
浑身金光闪闪、珠光宝气！

17

这些财富仅在一个钟头内，便被毁掉了！”

所有的船长、旅客、水手，和靠海谋生的人，都远远地站着。**18** 他们看到焚烧着她的烟，就喊道：“有哪座城市能和这座大城相比呀？”**19** 然后，他们把尘土扬在头上，悲痛欲绝地哭喊道：

“惨呀，这座大城市多么地惨呀！
所有以航海为生的人都靠她发了大财，
然而，她却在—一个钟头之内被毁！

on the sea became rich by her wealth! For in one hour she is made desolate.'

20 *"Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!"*

- In the end times, Babylon will be resurrected from its ancient ruins to become the Antichrist's world capital and a center of political, economic, and military power.
- The judgment is described through three laments from three distinct groups: the kings, the merchants, and the sailors.
- **The Kings' Lament:** The kings of the earth who have been allied with the Antichrist and lived in luxury from Babylon's power lament its fall. They will likely be gathered in the Jezreel Valley for the Battle of Armageddon, where they witness the city's destruction from afar.
- **The Merchants' Lament:** The merchants mourn the economic collapse caused by the city's destruction. Babylon is described as the hub of a global trade network, and the detailed list of trade goods

20

天堂呀，为此欢呼吧，
使徒、先知和所有上帝的子民们，
你们欢呼吧！

因她对你们所做的事，上帝惩罚了她！”

- 在末世，巴比伦将从其古老的废墟中复活，成为敌基督的世界首都和政治、经济、军事力量的中心。审判通过三个不同群体的三首哀歌来描述：君王、商人和水手。
- 君王的哀歌：与敌基督结盟并靠巴比伦的力量过着奢华生活的地上君王，为它的倾倒而哀哭。他们很可能聚集在耶斯列谷准备参加哈米吉多顿之战，在那里他们将从远处目睹这座城市的毁灭。
- 商人的哀歌：商人为这座城市被毁所造成的经济崩溃而哀悼。巴比伦被描述为一个全球贸易网络的枢纽，注释中详细列出的贸易货物清单强调了其巨大的财富和影响力。这个经济中心的毁灭瘫痪了世界的金融体系。
- 水手的哀歌：从与巴比伦的海上贸易中获利的水手们为失去生计而哀哭。他们的悲伤凸显了巴比伦商业力量的巨大影响范围。

mentioned in the notes underscores its immense wealth and influence. The destruction of this economic center cripples the world's financial system.

- **The Sailors' Lament:** The sailors who profited from the maritime trade with Babylon lament the loss of their livelihoods. Their grief emphasizes the vast reach of Babylon's commercial power.
- The destruction comes in two parts:
- Isaiah 13 details its destruction at the hands of men.
- Jer 51 details how the Lord sends an invading army to carry out the rest of the destruction
- "This is what the LORD says: "I will stir up a destroyer against Babylon and the people of Babylonia." (Jer 51:2)

这场毁灭分为两部分：

- 以赛亚书 13章详细描述了它被人类之手摧毁。
- 耶利米书 51章详细描述了主如何派遣一支入侵军队来完成其余的毁灭。
- “耶和华如此说：‘看哪！我必激动毁灭者来攻击巴比伦和住在迦勒底的人。’” (耶利米书 51:2)



21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. **22** The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. **23** The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the

21 这时，一个强壮的天使搬起一块磨盘大的巨石，把它扔进了海里，说道：

“大城巴比伦也要像这样被猛烈地扔下去，再也不见踪影。

22

你再也听不到琴师、歌手、笛手的音乐和号角，

再也找不到从事各种行当的工匠，听不到磨盘的声音。

great men of the earth, for by your sorcery all the nations were deceived. 24 And in her was found the blood of prophets and saints, and of all who were slain on the earth."

- A key element of the event is the Lord's use of irony. He "lures" the Antichrist away from his capital city, leaving it vulnerable to judgment. This strategic move ensures that Babylon, the symbol of humanity's rebellion and opposition to God, is completely destroyed.
- Since the antiChrist controlled the economy, this person and city became very rich.
- Now that the antiChrist's seat is destroyed, where do we go from here?
- Jerusalem is the only city left on Earth.
- This baits the antiChrist toward Jerusalem, right where the Lord wants him.
- Moving forward, the antiChrist's only strategy left on the table is to destroy the remnant of Jews.
- If he can do that, it would allow him to rescue himself because Jesus would have no reason to return.

23

也不会有照明的灯光，
再也听不到新郎和新娘的欢笑。
你的商人是世上最精明的人，
世人都被你的魔法蒙蔽了。

24

在巴比伦，发现了先知、上帝子民和地上所有被杀害的人的血。”

- 主的反讽：主运用了反讽的手法，引诱敌基督离开他的首都，使其易于遭受审判。这一战略性举动确保了巴比伦，这个象征着人类反叛和与神对抗的城市，被彻底摧毁。
- 敌基督的策略：由于敌基督控制了经济，他和这座城市变得非常富有。他的宝座被摧毁后，耶路撒冷成为地上唯一剩下的城市。这诱使他前往耶路撒冷，正是主所希望他去的地方。接下来，敌基督唯一剩下的策略就是摧毁余下的犹太人。他相信如果能做到这一点，他就能自救，因为耶稣就没有理由再回来了。
- 巴比伦的毁灭：巴比伦的毁灭是如此彻底，以至于圣经预言它将永远不会被重建，成为一个只有野兽居住的荒凉之地。

- The destruction of Babylon is so complete that it is prophesied that it will never be rebuilt, becoming a desolate place inhabited only by wild creatures.
- The complete destruction of Babylon signifies the end of the enemy's influence and work on earth, setting the stage for Christ's return and the establishment of His kingdom.

- 最终目的: 巴比伦的彻底毁灭标志着仇敌在地上影响和工作的终结, 为基督的再来和祂王国的建立铺平了道路。

Summary / 概括

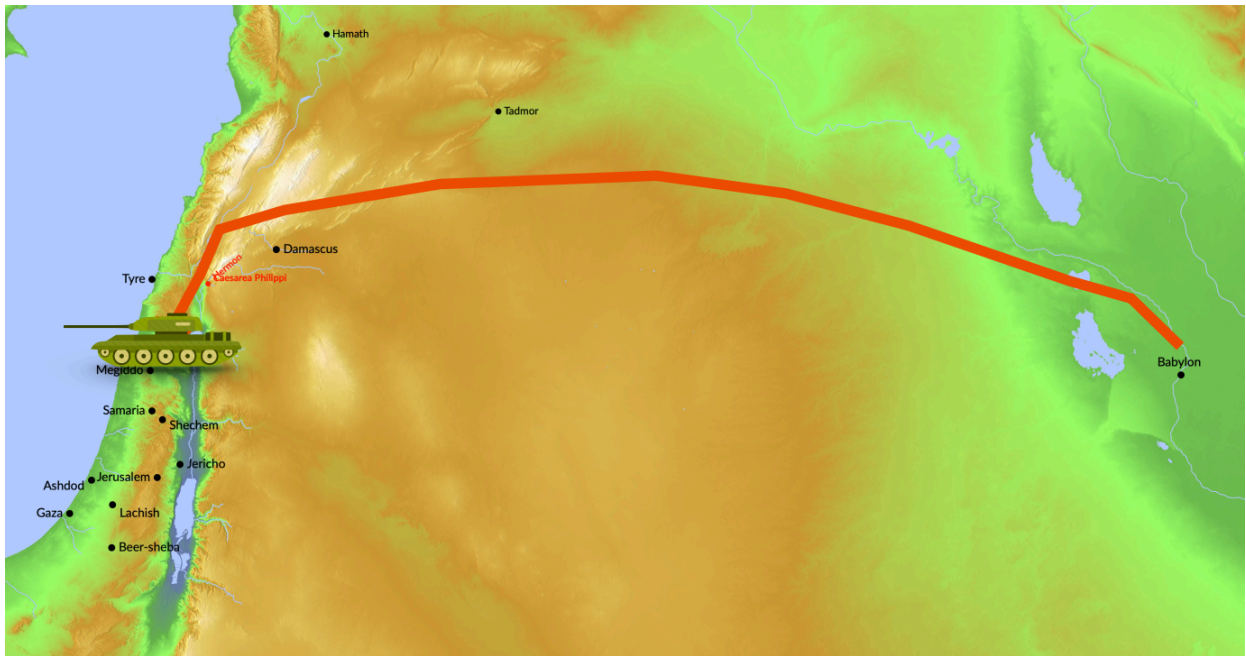
- Babylon is the most mentioned city in the Bible after Jerusalem, with 42 out of 404 verses in Revelation dedicated to it.
- Geographically, ancient Babylon is located 55 miles south of Baghdad in Iraq, where it is currently in ruins.
- In Revelation 18:3, the nations have become intoxicated with materialism and greed, which is a key trend of the end-times world.
- Babylon will become the center of a one-world commercial and economic system, which people will love and

- 巴比伦是圣经中仅次于耶路撒冷被提及最多的城市, 在《启示录》的404节经文中, 有42节专门描述它。
- 地理上, 古巴比伦位于伊拉克巴格达以南55英里处, 现在是一片废墟。
- 在《启示录》18:3中, 各国都因物质主义和贪婪而陶醉, 这是末世世界的一个关键趋势。
- 巴比伦将成为一个世界性商业和经济体系的中心, 人们将喜爱并崇拜它。

worship.

- The world is set to have a one-world religion (Chapter 17) and a one-world economic system (Chapter 18) that people will love and worship.

- 世界将拥有一个人们喜爱并崇拜的一世界宗教(第17章)和一个一世界经济体系(第18章)。



If you had to pick a climax of John's letter, it would begin here. The antiChrist rebuilt the city of Babylon, which is now destroyed. His allies have turned against him and he has lost everything. He now sits with what is left of his armies and only one strategy left: if he can destroy the last group of Jewish population on earth, his last resistance, he can prevent Christ's return.

如果要选出约翰书信的高潮，那将从这里开始。敌基督重建了巴比伦城，但它现在已被摧毁。他的盟友已经背叛了他，他失去了一切。他现在只剩下残余的军队和一个唯一的策略：如果他能杀死地上最后一批犹太人，也就是他最后的抵抗者，他就能阻止基督的再来。

Ch 19

1 After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! 2 For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever and ever!" 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!" 5 Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"

- At the dawn of this new Kingdom of our Lord, there is excitement in Heaven.
- When the scripture talks about servants (or bondservants) in v 5 praising God, that is a term specifically for the church; born again by the Spirit of God.
- The fact that it states the voice came from the throne (obviously in Heaven)

1 这之后，我听到在天堂里像有许多人欢呼的声音：

“哈利路亚（赞美上帝）！
拯救、荣耀和权力属于我们的上帝，

2

他的审判是真实和公正的。
他审判了那个大妓女，
她用淫荡败坏了世界。
他惩罚她，
为他仆从所流的血，向她讨还血债。”

3 他们又说：

“哈利路亚！
焚烧她的烟雾永远不散。”

4 那二十四位长老和四个生物匍伏在地，敬拜宝座上的上帝。他们说：

“阿们，哈利路亚！”

5 这时，从宝座上传来一个声音，说：

“所有上帝的仆人，凡是敬畏他的，不论尊贵卑微，都赞美我们的上帝。”

and states "all" is irrefutable proof from an impeccable source that we are in Heaven at this time.

- You are actually seeing yourself in this event.
- You will recognize it once it happens as being this event.
- Now the stage is set for His return and preparations are being made in Heaven.
- His return will be a visible and global event for all to see.

这在其他先知书中也有预言：

- 在主的新王国来临之际，天国充满了兴奋。
- 当经文在第5节中提到仆人(或奴仆)赞美神时，这是特指教会；他们是藉着神的灵重生的。
- 经文明确指出声音来自宝座(显然是在天上)，并说“所有”，这是无可辩驳的证明，表明我们此时身在天国。
- 你实际上是在这个事件中看到了自己。一旦它发生，你就会认出这就是这个事件。
- 现在，祂再来的舞台已经准备就绪，天国正在为此进行预备。
- 祂的再来将是一个对所有人可见的、全球性的事件。

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the

6 然后，我听见鼎沸的人声，犹如瀑布的咆哮，霹雳的巨响，他们说：

“哈利路亚！

我们的主，全能的上帝要统治一切了。

7

让我们欢呼雀跃吧！

让我们赞美上帝吧！

righteous acts of the saints.

9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God." **10** And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

- The angel tells John not to worship him.
- We are not to worship angels.
- The only angel who desired worship was Satan, and that has not worked out too good for him.
- We worship God.
- Angels assist and protect us on the earth, but it is God who commands and empowers them to do so.
- "Therefore, angels are only servants—spirits sent to care for people who will inherit salvation."
(Heb 1:14)

因为羔羊举行婚礼的时候到来了，新娘已经准备就绪。

8

她获准穿上干净漂亮的亚麻衣裳。”
(亚麻代表上帝子民的义行。)

9 这时，天使吩咐我说：“记下来：‘那些得到邀请参加羔羊婚筵的人，是有福的。’”他又说：“这些话都是上帝的真话。”

10 我跪在他的脚边敬拜他，但是他却对我说：“当心，不要这样！我和你以及你的兄弟们一样，都是仆从，负责传播耶稣的真理。敬拜上帝吧！耶稣的真理是预言的灵。”

- 天使告诉约翰不要崇拜他。
- 我们不应该崇拜天使。
- 唯一渴望崇拜的天使是撒旦，但这对他来说结果并不好。
- 我们崇拜上帝。
- 天使在地上协助和保护我们，但正是上帝命令并赋予他们这样做的能力
- “所以，天使们都只是服役的灵，奉差遣为那些将要承受救恩的人效力。”(希伯来书 1:14)

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. 13 He was clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. 15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on His robe and on His thigh a name written:

**KING OF KINGS AND
LORD OF LORDS.**

- Recall that the primary purpose of the tribulation is to move Israel to a place of repentance.
- This is so that God can fulfill the covenant made with Abraham in Genesis.
- “Come, let us return to the Lord. He has torn us to pieces but he will heal

11 然后，我看到天堂敞开着，一匹白马出现在我的面前。马背上的骑手叫“忠诚与真实”，他用公正来进行审判和发动战争。**12** 他的眼睛像燃烧的烈焰，头戴许多顶皇冠。他身上写着一个名字，除了他自己之外，没人认识。**13** 他身穿浸过鲜血的长袍，赐给他的名字叫“上帝之道”。**14** 天兵天将身穿洁白的亚麻衣裳，骑着白马，紧随其后。**15** 骑手口吐利剑，用它来攻打异教徒。要用铁棍统治他们，要挤榨盛在全能上帝的愤怒的榨酒器里的葡萄。**16** 他的袍上、大腿上写着一个名字：

“万王之王，万主之主。”

- 回顾一下，大灾难的首要目的，是让以色列回转悔改之地。这是为了让上帝可以成就祂在《创世记》中与亚伯拉罕所立的约。
- “来吧，让我们归向耶和华。他撕裂我们，也必医治我们；他打伤我们，也必包扎我们。两天后他必使我们复活；第三天他必使我们兴起，我们好在他的面前活着。我们当认识耶和华，竭力地去认识他。他出现是确定的，如同晨光。他必临到我们，如冬雨，又如滋润大地的春雨。”（何西阿书 6:1-3）
- 从这段经文中，我们可以注意到，在敌基督围攻耶路撒冷的第二天，他们最终向耶稣，即真正的弥赛亚，呼求救赎。

us; he has injured us but he will bind up our wounds. After two days he will revive us; on the third day he will restore us, that we may live in his presence. Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.” (Hos 6:1-3)

- Notice from this passage that on the second day of the antiChrist’s siege of Jerusalem they call out finally to Jesus, the true Messiah to save them.
- He comes a second time to save them on the third day.
- The last time Jesus came, it was for peace.
- This time he comes to make war.
- “And the armies in heaven (another proof we will be in Heaven), clothed in fine linen, white and clean, followed Him on white horses.” (v 14)
- This includes us.
- You will have your own personalized horse
- “Immediately after the tribulation of those days, the sun will be darkened, the moon will give no light, the stars

他将在第三天第二次降临拯救他们。

上一次耶稣来, 是为了和平。这一次他来, 是为了发动战争。

- “天上的众军, 都穿着洁白、纯净的细麻衣, 骑着白马跟随他。”(第14节)
- 这也包括我们。你将拥有自己专属的马。
- “那些日子的灾难一过去, 日头就变黑了, 月亮也不发光, 众星要从天上坠落, 天势都要震动。那时, 人子的兆头要显在天上, 地上的万族都要哀哭。他们要看见人子, 有能力, 有大荣耀, 驾着天上的云降临。”(马太福音 24:29-30)
- “这是谁, 从以东、从波斯拉来, 衣服染了朱红? 他穿华美的衣服, 大有能力行走的是谁呢? 就是我, 是凭公义说话, 以大能施行拯救的。”(以赛亚书 63:1)
- 这就是为什么耶稣告诉跟随者, 当有人来宣称自己是弥赛亚或其他人是弥赛亚时, 不要相信, 因为这将是一个所有人都将看到的事件。这是无法否认的, 因为一切都将变暗, 然后所有人都会看到他驾着云彩, 带着大能和荣耀降临。

will fall from the sky, and the powers in the heavens will be shaken. And then at last, the sign that the Son of Man is coming will appear in the heavens, and there will be deep mourning among all the peoples of the earth. And they will see the Son of Man coming on the clouds of heaven with power and great glory.” (Matt 24:29-30)

- “Who is this who comes from Edom, from the city of Bozrah, with his clothing stained red? Who is this in royal robes, marching in his great strength? “It is I, the LORD, announcing your salvation! It is I, the LORD, who has the power to save!” (Is 63:1)
- This is why Jesus told followers not to believe it when someone comes proclaiming they are the Messiah or that someone else is, because this will be an event that all will see.
- There will be no denying it, because everything will be darkened then everyone will see Him coming on the clouds with great power and glory
- All hail King Jesus

All hail the Lord of Heaven and earth

All hail King Jesus

All hail the Savior of the world



17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, 18 that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people,

17 这时我看见一位天使站在太阳上，高声呼唤在空中飞翔的鸟儿说：“都来参加上帝盛大的宴会吧， 18 以便能吃到帝王将相和社会名流的肉，吃到战马和骑手的肉，吃到所有人的肉，不论是自由人，还是奴隶；不论是低贱的还是高贵之人的肉。”

19 然后，我又看见那只野兽和世间诸王以及他们的军队集聚在一起要和骑在马背上的骑

free and slave, both small and great.”

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. 21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

- With his forces remaining in northern Israel, the Antichrist's final goal is to destroy the last group of Jews in Jerusalem to prevent Christ's return. This is the **ultimate confrontation** between the forces of Satan and God's chosen people. Satan knows that God's plan for the future kingdom hinges on a believing Jewish remnant, and this final act is a desperate attempt to thwart God's promise to Israel.
- After His return, Christ will personally take care of the **Antichrist and the**

手及其军队打仗。**20** 那只野兽被俘了，在它面前表演奇迹的假先知也一同被俘。这假先知曾借奇迹欺骗那些接受了那动物印记，和崇拜它的塑像的人。那只野兽和假先知都被活活地扔进燃烧着的、炽热的硫磺湖中去了，**21** 他们的残兵败将都被骑手口吐的利剑所杀死。所有的鸟都来狼吞虎咽地啄食他们的尸体。

- 敌基督的军队留在以色列北部，他最后的目的是摧毁耶路撒冷最后一批犹太人，以阻止基督的再来。这是撒旦的势力与上帝选民之间的终极对抗。撒旦知道上帝未来国度的计划取决于一支信主的犹太余民，而这最后行动是他绝望地试图挫败上帝对以色列的应许。
- 祂再来之后，基督将亲自处理敌基督和假先知，他们将被活生生地扔进火湖。这是基督独特而直接的审判，象征着祂对假冒三位一体的完全胜利。
- 所有人，无论是信徒还是非信徒，都将复活获得新的身体。信徒将带着他们的新身体与基督同享永生，而非信徒，包括敌基督和假先知，将复活经历永恒的死亡和痛苦。这凸显了人类的两种截然不同的命运：在基督面前的永生，或是永远与祂分离。
- 敌基督的“复活”和他成为第一个被扔进火湖的人，是故事中一个讽刺性的转折。他和假先知作为他们假冒三位一体

False Prophet, who are thrown alive into the **Lake of Fire**. This is a unique and direct judgment by Christ, symbolizing His complete victory over the false trinity.

- All human beings will be resurrected into new bodies, both believers and unbelievers. Believers will have eternal life with Christ in their new bodies, while unbelievers, including the Antichrist and False Prophet, will be resurrected to eternal death and suffering. This highlights the two distinct destinies for humanity: **eternal life** in Christ's presence or **eternal separation** from Him.
- The Antichrist's resurrection and his being the first to be cast into the Lake of Fire is an **ironic twist** on the story. He and the false prophet, as part of their counterfeit trinity, imitated the Father and the Holy Spirit. Just as the Holy Spirit points to the Son, the False Prophet points to the Antichrist. The Antichrist's "resurrection" is a direct parody of Christ's, but his end is the opposite of Christ's glorious return.
- Christ is the "**first fruits**" of the resurrection to eternal life, meaning

的一部分，模仿了父和圣灵。正如圣灵指向圣子，假先知也指向敌基督。敌基督的“复活”是对基督的直接模仿，但他的结局与基督荣耀的再来恰恰相反。

- 基督是复活得永生的“初熟之果”，意指祂是第一个复活得永不朽坏身体的人。同样，敌基督将是复活去经历永恒死亡的“初熟之果”。这个概念意味着基督的复活保证了所有信徒未来的复活，正如敌基督的审判保证了所有非信徒未来的审判一样。
- 耶稣从东方来(从波斯拉/佩特拉到耶路撒冷)，而敌基督从西方来。
- 撒迦利亚书 14:1-5 记载，当耶稣站在橄榄山上时，祂命令山从东到西一分为二。山的两部分将向南北移动，分开。这将创造一条向东延伸、远离城市的通道或山谷。
- 请记住，此时世界上已经没有山了，除了耶路撒冷所在的这座山。当这座山被劈开时，它会创造一条提供保护的通道。旧约中的平行事件是红海中的通道。
- 耶稣，用祂口中的话语(第15节“有两刃的利剑从祂口中出来，称为上帝的道”)瞬间摧毁了敌基督和他的所有军队。
- “那时，这不法的人将显露出来，但主耶稣要用口中的气击杀他，用祂降临的荣光废掉他。”(帖撒罗尼迦后书 2:8)

He was the first human being to be resurrected into a body that never dies. Similarly, the Antichrist will be the "first fruits" of the resurrection among those who go into eternal death. This concept signifies that Christ's resurrection guarantees the future resurrection of all believers, just as the Antichrist's judgment guarantees the future judgment of all unbelievers.

- Jesus comes from the east (Botzrah/Petra to Jerusalem) and the antiChrist from the west.
- Zechariah 14:1-5 says that as Jesus stands on the Mount of Olives, He commands the mountain to split in two, east to west.
- The two parts of the mountain will move apart, one half to the north and another half to the south.
- This will create a channel or valley that runs eastward away from the city to the east.
- Remember the world has no mountains at this point, except the mount that Jerusalem sits upon.
- When the mount is split, it creates a channel that provides protection in it.

- 敌基督和假先知的灵会短暂地降到阴间。（以赛亚书 14:1-21）

- The Old Testament parallel is a channel through the Red Sea.
- Jesus, with the word of His mouth (v 15 “out of His mouth came a double-edged sword called the Word of God”) destroys the antiChrist and all his armies in an instant.
- “Then the man of lawlessness will be revealed, but the Lord Jesus will slay him with the breath of his mouth and destroy him by the splendor of his coming.” (2 Thes 2:8)
- The antiChrist and false prophet’s spirits descend into hell for a brief period of time. (Is 14:1-21)



Summary / 概括

- **The Marriage Supper of the Lamb:** Heavenly celebrations precede Christ's return to earth. This event is a spiritual celebration of the union between Christ and the church, with the church being presented as the **Bride of Christ**.
- **The Bride (The Church):** The church is described as having made herself ready, dressed in fine linen, bright and clean. This garment represents the righteous deeds of the saints.

- 羔羊的婚宴: 天上的庆祝活动先于基督回到地上。这个事件是基督与教会结合的属灵庆祝, 教会以基督新娘的形象出现。
- 新娘(教会): 新娘被描述为已经预备好了自己, 穿着洁白、纯净的细麻衣。这件衣服代表了圣徒的公义行为。
- 伴娘: 伴娘与新娘有所不同。这些伴娘被称为“客人”, 他们是“被邀请参加婚宴”

- **The Bridesmaids:** The bridesmaids are distinct from the Bride. These bridesmaids are referred to as "guests" who are "invited to the marriage supper." This group is comprised of believers from the Old Testament and believers who are saved during the Tribulation period. (Matt 22:1-14)
- **A Distinctive Group:** The distinction between the Bride (the Church) and the bridesmaids (Old Testament and Tribulation saints) highlights the unique position of the church as Christ's completed body, while other believers are also present to celebrate this momentous union.
- **Christ as Warrior and King:** After the heavenly celebration, Christ is depicted as a warrior riding a white horse. This is a powerful contrast to His first coming as a humble servant. He is now the conquering King, coming to bring final judgment and establish His kingdom.
- Christ's return is described as Him riding on a **white horse**, a symbol of purity and victory. He is depicted as a divine warrior, with a sharp sword

的”。这个群体由旧约信徒和大灾难期间得救的信徒组成。

- 一个独特的群体:新娘(教会)与伴娘(旧约和灾难时期的圣徒)之间的区别,凸显了教会作为基督完整身体的独特地位,而其他信徒也出席,共同庆祝这一重要的结合。
- 基督作为战士和君王:在天上的庆祝活动之后,基督被描绘成骑着白马的战士。这与他第一次谦卑仆人的降临形成了鲜明对比。他现在是征服的君王,来施行最终的审判并建立他的国度。
- 基督的再来被描述为他骑着白马,象征着纯洁和胜利。他被描绘成一位神圣的战士,口中吐出一把利剑来击败他的敌人。这是他权柄和能力的象征性表现,他的话语本身就足以征服一切反对势力。
- 基督将如同在酒榨中一样践踏他的敌人。这个意象在圣经的其他部分也有出现,是上帝的愤怒和对那些反叛他的人的最终审判的有力象征。这是一场完全

coming from His mouth to defeat His enemies. This is a symbolic representation of His power and authority, where His word alone is enough to conquer all opposition.

- Christ will trample His enemies like grapes in a winepress. This imagery is found in other parts of the Bible and is a powerful symbol of God's wrath and final judgment against those who have rebelled against Him. It is a complete and final victory.
- **The Battle of Armageddon:** Jesus defeats all the armies of the world and their leaders with the sword of His mouth, signifying the power of His word.
- **The End of the Antichrist and False Prophet:** The Antichrist and the False Prophet are immediately captured and cast alive into the Lake of Fire, which is the final and permanent home for all unbelievers. This act marks the complete end of Satan's counterfeit trinity on earth.
- **The End of the World's Armies:** The rest of the world's armies are destroyed by Christ and their bodies are consumed by birds, a stark and

而彻底的胜利。

- **哈米吉多顿战役:** 耶稣用他口中的剑击败世界上所有的军队和他们的领袖, 这象征着他话语的力量。
- **敌基督和假先知的结局:** 敌基督和假先知被立即抓住, 活生生地扔进火湖, 这是所有非信徒最终和永恒的归宿。这一行动标志着撒旦在地上假冒三位一体的彻底终结。
- **世界军队的结局:** 世界上其余的军队都被基督消灭, 他们的尸体被飞鸟吞噬, 这是上帝完全胜利的一个鲜明而最终的意象。
- **耶稣的再来是教会的希望。** 这是信徒所盼望的事件, 因为它标志着苦难的结束, 上帝应许的实现, 以及基督永恒统治的开始。

final image of God's complete victory.

- The Second Coming is the hope of the church. This is the event that believers look forward to as it marks the end of suffering, the fulfillment of God's promises, and the beginning of Christ's eternal reign.



Daniel (Ch 9) is told that a week (shabbat), or 7-year period, would end our current age (Age of the Gentiles). In Revelation Ch 10 there were 30 days unaccounted for. Because the Earth has been supernaturally damaged as a result of the tribulation judgments, it will need to be supernaturally renovated. Think of it as the greatest “fixer-upper” project ever. The temple must also be cleansed. “I am creating new heavens and a new earth, and no one will even think about the old ones anymore.” (Is 65:17) Hebrew implies a re-creation, but our English translation makes it look like a new one. It will actually be a re-creation and cleansing during this 30-day period. This is not the same event as in

Revelation 21 when the current is destroyed by fire and an entirely new and different world is created.

《但以理书》(第9章)中提到,“一七”(一个安息年或七年时期)将结束我们当前的时代(外邦人时代)。《启示录》第10章中,有30天没有被提及。由于地球因大灾难的审判而受到超自然的破坏,它将需要进行超自然的翻新。可以将其想象成有史以来最伟大的“翻新”项目。圣殿也必须得到洁净。“因为看哪,我创造新天新地,先前的事不再被记念,也不再被人想起。”(以赛亚书 65:17)希伯来语的含义是“重新创造”,但我们的英文译本看起来像是“一个新”的。实际上,这30天将是一段重新创造和洁净的时期。这与《启示录》第21章中,当前的世界被火毁灭,并创造一个全新、完全不同的世界,是不同的事件。

Ch 20

1 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. 2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; 3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

- There is a 75-day period between the end of the Tribulation and the beginning of the Millennial Kingdom,

20 接着,我看见一位天使从天堂而降,手拿无底深渊的钥匙和一条长链。**2** 他抓住那条巨龙,也就是魔鬼撒旦,用锁链锁了他一千年。**3** 天使把他扔进无底深渊,并封住了出口,加上封印,让他一千年里再也不能欺骗任何民族,这之后,他才能获得片刻的自由。

- 《但以理书》12:11-12指出,在大灾难结束和千禧年王国开始之间,有一个75天的时期。
- 前30天用于对地球进行超自然的洁净和更新,如《以赛亚书》65:25所描述的,并移除死人。
- 接下来的45天是审判和赐福的时期,包括捆绑撒旦。

as referenced in **Daniel 12:11-12**.

- The first 30 days are for the supernatural clean-up and renewal of the earth, as described in **Isaiah 65:25**, and the removal of the dead.
- The next 45 days are for judgment and blessing, including the binding of Satan.
- The "sheep and goats" judgment of **Matthew 25:31-46** could be Jesus's judgment of the Gentiles who survived the Tribulation, with the "sheep" being those who demonstrated their faith by showing mercy to unbelieving Jews.

- 《马太福音》25:31-46中的“绵羊与山羊”的审判, 可能是耶稣对在大灾难中幸存下来的外邦人的审判, 其中“绵羊”是那些通过对不信的犹太人施以怜悯来证明自己信仰的人。



4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. 5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the

4 然后，我看见一些人坐在宝座上，他们被赋予审判的权力。我还看见一些灵魂，他们因为宣传耶稣的真理和上帝的信息而被砍头。他们没有敬拜那只野兽及其偶像，也没有在手上或额头上接受它的印记。他们复活了，与基督一起统治一千年 5（其余的人要等一千年后才能复活。），这是第一次复活。 6 在第一次复活中，占有一席之地的人是有福的。第二次死亡，对于这些人没有任何力量。他们要成为上帝和基督的祭司，和他一起统治一千年。

- 第一次复活包括历史上所有的信徒，从

first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

- The first resurrection includes all believers throughout history, from the Old Testament saints to the Tribulation martyrs.
- These believers will live and reign with Christ for the 1,000 years, and this resurrection is for believers, who will receive new, glorified bodies.
- The second resurrection is for the unsaved and occurs at the end of the 1,000 years.
- John sees the “rest of the dead” (v 5) coming to life after the 1,000 years.
- The “rest of the dead” is referring to unbelievers who will be brought up for purposes of the great white throne judgment.

旧约圣徒到大灾难时期的殉道者。

- 这些信徒将与基督一同活并作王一千年，这次复活是为信徒预备的，他们将得到新的、荣耀的身体。
- 第二次复活是为未得救的人预备的，发生在这一千年之后。
- 约翰看到“其余的死人”(第5节)在这一千年之后活了过来。
- “其余的死人”指的是那些不信的人，他们将被带到白色大宝座前接受审判。

7 Now when the thousand years have expired, Satan will be released from his prison 8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog,

7 一千年之后，撒旦会从囚禁中被释放。8 他要去欺骗居住在世界各地的民族，他要欺骗歌革和玛各，把他们纠集在一起去打仗，他们的人数多得就像海滩上的沙粒。9 撒旦的军队会

to gather them together to battle, whose number is as the sand of the sea. **9** They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. **10** The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.

- At the end of the 1,000-year reign, Satan is released from the abyss for a short time (**Revelation 20:7-8**).
- He immediately goes out to deceive the nations again, specifically a group known as "Gog and Magog" (**Ezekiel 38-39**), and gathers a vast army to attack "the camp of the saints" and the "beloved city" (Jerusalem).
- His target is the temple in Jerusalem.
- The battle is over quickly as fire from Heaven consumes the invaders.
- This Gog-Magog war is the one described in Ezekiel 38-39.
- This proves that even a perfect environment with Christ as King is not enough to change the sinful nature of man.

跨扫大地，包围上帝子民的营地和上帝钟爱的城市。但是大火会从天而降，烧毁他们。**10** 然后，欺骗他们的恶魔撒旦会被抛进燃烧着的炽热的硫磺湖中去。那只野兽和假先知也在湖中，他们要在那里日日夜夜、永生永世地经受煎熬。

- 在一千年统治期结束时，撒旦将从无底坑中被释放出来，但只是一小段时间（启示录 20:7-8）。
- 他会立刻出来再次欺骗列国，特别是被称为“歌革和玛各”的一群人（以西结书 38-39），并聚集一支庞大的军队攻击“圣徒的营”和“蒙爱的城”（耶路撒冷）。
- 他的目标是耶路撒冷的圣殿。
- 这场战争很快就结束了，因为有火从天而降吞灭了入侵者。
- 这场歌革和玛各之战正是《以西结书》38-39章所描述的那场战争。
- 这证明了即使在基督为王的完美环境中，也无法改变人类的罪恶本性。
- 这解释了为什么撒旦被捆绑了一千年。
- 但为什么他会被释放呢？
- “那最后被毁灭的仇敌就是死亡。因为经上说：‘上帝已把万物都放在他的权柄之下。’”
- 这一千年统治期的目的，是给予耶稣掌管罪恶的契机。
- 撒旦必须在基督的统治下被击败，然后

- It makes sense why Satan was bound for the 1,000 period.
- But why is he released?
- “And the last enemy to be destroyed is death. For the Scriptures say, “God has put all things under his authority.”
- The purpose of this 1,000 year reign is to give Jesus the opportunity to rule over sin.
- Satan must be defeated under Christ’s rule, then Paul says these dark powers will be destroyed.

保罗说这些黑暗势力将会被毁灭。

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and

11 这时，我看到一个巨大的白色宝座和坐在上面的他。大地天堂从他眼前逃过，不留一丝痕迹。**12** 然后，我看到了死去的人，不论尊贵卑微，都站在宝座前，几本书打开着，还有一本书也被打开了，那是生命簿。死者都根据书中记载的他们的行为，接受审判。**13** 大海、死亡和地狱放弃了在它之中的死者。每个人都要按照自己的行为，受到审判。**14** 死亡和地狱也被扔进火湖中。这是第二次死亡：火湖。**15** 如果谁的名字没有载入生命簿，那么他就会被投入火湖之中。

- 到了这里，我们正接近尾声。这是不信者被判处“第二次死亡”的地方，这是一

Hades were cast into the lake of fire. This is the second death. 15 And anyone not found written in the Book of Life was cast into the lake of fire.

- Here we are wrapping things up. This is where unbelievers are sentenced to the "second death," a spiritual death resulting in eternal separation from a God who loves them but they rejected Him and His son.
- After the final rebellion, the unsaved dead are resurrected and stand before the Great White Throne Judgment (**Revelation 20:11-12**).
- The books of the deeds of all humanity are opened, and those whose names are not found in the "Book of Life" are cast into the Lake of Fire.
- This is the final judgment
- The first resurrection was for all believers, but this second resurrection will be for all unbelievers as they are brought before the Great White Throne to be formally sentenced.
- Although salvation is not determined by works, this judgment is for the degree of punishment for the evil

种精神上的死亡，导致他们永远与爱他们的上帝分离，因为他们拒绝了祂和祂的儿子。在最后的叛乱之后，未得救的死人将复活，并站在白色大宝座前接受审判(启示录 20:11-12)。记载全人类行为的案卷将被打开，凡名字没有记在“生命册”上的，都将被扔进火湖里。这是最后的审判。

- 第一次复活是为所有信徒预备的，而这次第二次复活则是为所有不信者预备的，他们将被带到白色大宝座前接受正式宣判。尽管救恩并非由行为决定，但这次审判是根据邪恶行为的程度来决定刑罚的轻重。在这一点上，他们没有任何希望。这将是上帝最悲伤的一天，当祂必须哭着对祂所爱的造物说，要他们永远离开祂。
- 让我们尽我们所能，确保我们命中注定要服事的人，不会经历所描述的一切。要留意上帝圣灵所带来的引导和机会。光明与黑暗的势力都是真实存在的。我曾与这两者都有过超自然的接触。相信我，你会想留在有喜乐、平安和爱的光明中。
- 得救是一件简单的事：求耶稣赦免，进入你的内心，并相信祂是你的主。为祂所做的一切向祂献上感谢，你就会经历属灵的重生，在你的灵里会有一种确据，让你知道你已经重生了。

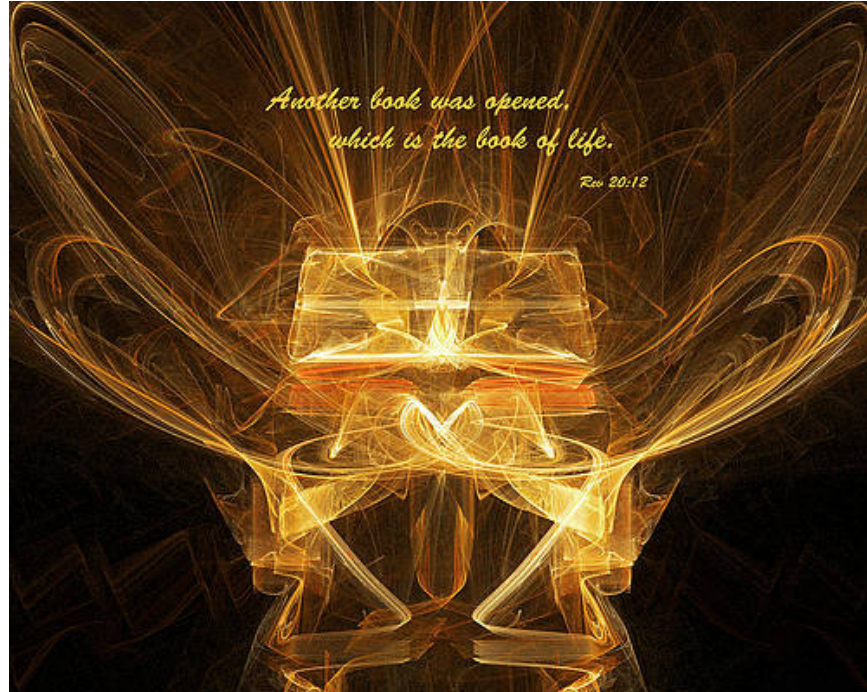
deeds

- There is no hope for them at this point.
- It will be God's saddest day as He cries when He must tell a creation He loves to depart from Him forever.
- Let us do what we can to ensure anyone we are destined to minister to does not experience what is described.
- Be mindful of the leadings and opportunities presented by the Spirit of God.
- These forces of light and darkness are both real. I have had supernatural encounters with both. Trust me, you want to be in the light where there is joy, peace, and love.
- It is a simple thing to be saved: Ask Jesus to forgive, come into your heart, and believe in Him to be your Lord. Give Him thanks for doing these things and you will experience the spiritual rebirth with an assurance in your spirit that you know you are born again.
- The Lake of Fire is the final and permanent destination for Satan, the Antichrist, the False Prophet, and all

- 火湖是撒旦、敌基督、假先知以及所有不信者的最终和永久归宿(启示录 20:14-15)。
- 这是一种永远的刑罚状态, 是一个真实的折磨之地, 而不仅仅是毁灭。

unbelievers (**Revelation 20:14-15**).

- It is an eternal state of punishment, and a literal place of torment, not just annihilation.



Summary / 概括

- This chapter focuses on the millennial reign, a thousand-year period where Jesus establishes his kingdom on earth after the seven years of tribulation (Revelation 6-18).
- Revelation gives a general outline, while other Old Testament books like

- 本章重点介绍千禧年统治期, 这是一个为期一千年的时期, 耶稣将在七年大灾难(启示录 6-18章)后在地球上建立祂的国度。
- 《启示录》给出了一个大致的轮廓, 而

Isaiah and Zechariah provide more details about what life will be like during this time.

- Jesus establishes his kingdom on earth for a thousand years, and believers will rule and reign with him from Jerusalem.
- This period will be one of unprecedented peace and joy, with tamed animals (Isaiah), increased longevity, and the direct rule of Jesus as King.

Satan's Binding and Release (Revelation 20:1-3, 7-10):

- An angel binds Satan with a great chain and casts him into the "bottomless pit" or "abyss" for a thousand years (Revelation 20:1-3).
- The term "abyss" (Greek: **abusos**) is the same word used in Luke 8:31, where demons begged Jesus not to be sent there.
- Jude 6 also mentions angels being reserved in everlasting chains for judgment.
- After the thousand years expire, Satan is released for a "little while" (Revelation 20:3, 7).

《以赛亚书》和《撒迦利亚书》等旧约书籍则提供了更多关于这段时期生活细节的描述。

- 耶稣将在地球上建立祂的国度一千年，信徒将与祂一同在耶路撒冷作王统治。
- 这段时期将是前所未有的和平与喜乐的时期，届时动物会被驯服（以赛亚书），人类寿命会延长，并由耶稣直接作为君王来统治。
- 撒旦的捆绑与释放（启示录 20:1-3, 7-10）：
 - 一位天使会用一条大链子捆绑撒旦，并将其投入“无底坑”或“深渊”一千年（启示录 20:1-3）。
 - “深渊”（希腊语：abusos）一词与《路加福音》8:31中魔鬼恳求耶稣不要将它们送去的地方是同一个词。
 - 《犹大书》第6节也提到，天使被拘禁在永远的锁链中，等候审判。
 - 一千年满了之后，撒旦将被释放“一会儿”（启示录 20:3, 7）。
 - 他会立刻出来再次欺骗列国，聚集一支

- He immediately goes to deceive the nations again, gathering a vast army (like the "sand of the sea") to attack "the beloved city," Jerusalem (Revelation 20:8-9).
- God sends fire from heaven to devour them. The devil is then cast into the lake of fire and brimstone forever (Revelation 20:9-10).

**The Great White Throne of Judgment
(Revelation 20:11-15):**

- A vision of a great white throne and God as the judge.
- The (spiritually) dead, both small and great, stand before God.
- "Books were opened," and they were judged according to their works.
- "Another book was opened, which is the Book of Life."
- Those not found in the Book of Life are cast into the lake of fire, which is the "second death."
- Death and Hades are also cast into the lake of fire.

庞大的军队(多如“海边的沙”)来攻击“蒙爱的城”——耶路撒冷(启示录 20:8-9)。

- 上帝会从天上降下火来吞灭他们。魔鬼随后将被扔进硫磺的火湖里,直到永远(启示录 20:9-10)。
- 白色大宝座的审判(启示录 20:11-15):
- 这是一个白色大宝座和上帝作为审判官的异象。
- (属灵的)死人,无论大小,都站在上帝面前。
- “案卷都展开了”,他们是照着各人所行的受审判。
- “另有一卷展开,就是生命册。”
- 凡名字没有记在生命册上的,都被扔进火湖里,这就是“第二次的死”。
- 死亡和阴间也都被扔进了火湖。

ONE SECOND COMING. TWO EVENTS. ONE KING.



“The Lord himself shall descend...
and we shall be caught up.”

1 Thess. 4:16-17 KJV



Behold, he cometh with clouds;
and every eye shall see him...

Rev. 1:7 KJV

ARE YOU READY?

一秒鐘就到來。

兩個事件。

一位國王。



“主親自降臨……我們將被
提上去。”

帖撒羅尼迦前書 4-16-17 KJV



看哪，他駕雲降臨；眾目要看見
他……

啟示錄 1:7 KJV

你準備好了嗎？

The last two chapters of the Bible are patterned after the first two. All four are the perfect will of God.

《圣经》最后两章的模式与前两章相仿。这四章都是上帝完美的旨意。

Ch 21

1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

A New Creation:

- A new heaven and a new earth are created, with no more sea, signifying a complete renewal. (Rev. 21:1)
- Why is there no sea? We will answer it shortly
- This new creation parallels the original creation in Genesis 1:1.
- The original had markers of sin.
- For example, God cursed the ground after Adam sinned.
- Once those words went forth from

1 然后，我看到一个新天堂和新大地。原来的天堂和大地已经消失了，大海也不复存在。**2** 我还看到了圣城新耶路撒冷 从上帝的天堂而降。它就像一个穿戴整齐、迎接丈夫的新娘。**3** 我听到从宝座中传来一个声音说：“现在上帝安家在人間了，他要和人住在一起，他们要成为他的子民。上帝要亲自和他们同在，做他们的上帝。**4** 他要为他们揩干每一滴泪水，从此将不再有死亡，也没有悲伤、哭泣与痛苦，因为旧的事物已逝。”

- 新造的：
- 新天新地被创造，不再有海，象征着完全的更新。(启示录 21:1)
- 为什么没有海？我们稍后会回答这个问题。
- 这个新造的世界与《创世记》1:1中的原始创造相呼应。
- 原始的创造带有罪的印记。
- 例如，亚当犯罪后，上帝咒诅了大地。
- 一旦这些话从上帝口中说出，祂就无法“解除咒诅”，因为经上记着说：“我必不背弃我的约，也不改变我口中所出的。”(诗篇 89:34)
- 祂的解决方案是用火摧毁原来的地球，使其不复存在。
- 新耶路撒冷：
- 圣城新耶路撒冷从天而降。(启示录 21:2)

God, he cannot “un-curse” the ground, for it is written, “No, I will not break my covenant; I will not take back a single word I said.” (Ps 89:34)

- His solution is to destroy the original Earth with fire so that it is no more
- Some call the Book of Revelation the book about the end of the world, but I prefer to think about it as the beginning of the world, because our permanent perfect new world will begin at this point

The New Jerusalem:

- The holy city, the new Jerusalem, descends from heaven. (Rev. 21:2)
- The city is described as a bride adorned for her husband, a metaphor for its beauty and special relationship with God. (Rev. 21:2)
- The city is already in existence in the heavenly realm, prepared for this future day. (Hebrews 11:15-16, Philippians 3:20)
- The city descends to us, unlike in Genesis where God placed man in the Garden. (Gen. 2:7-8)

God's Presence and Promise:

- 这座城被描述为打扮整齐等候丈夫的新娘，象征着它的美丽以及与上帝的特殊关系。(启示录 21:2)
- 这座城已经在天上存在，为这一天的到来预备着。(希伯来书 11:15-16, 腓立比书 3:20)
- 这座城降临到我们这里，这与《创世记》中上帝将人安置在伊甸园不同。(创世记 2:7-8)
- 上帝的同在与应许：
- 上帝的居所如今在人间，祂将与人同住。(启示录 21:3)
- 所有罪的负面后果都被消除了：不再有眼泪，没有死亡、悲哀、哭号或疼痛。(启示录 21:4)

- God's dwelling place is now among men, and He will live with them. (Rev. 21:3)
- All negative consequences of sin are eliminated: no more tears, death, mourning, crying, or pain. (Rev. 21:4)



5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. 7 He who overcomes shall inherit all things, and I will be his God and he shall be My son. 8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

- Those who forever reject God will forever be in the lake of fire.
- Sin is not only what a person did, but who they are which causes them to sin.
- The opposite is true that being in Christ is not a matter of what one did, but what Jesus did to make them a new creation (reborn spirit).
- Lost or saved is an identity rather than a rap sheet.
- It is a paternal identity that can be

5 然后，坐在宝座上的他，说：“看，我正在把一切都变成新的！”接着又说：“记下这些，这一切都是可信和真实的。”

6 然后，他对我说：“结束了！我是阿拉法，我是俄梅戛。我既是开始，也是结束。我要把生命泉中的水无偿地赐给口渴的人。7 胜利者会继承所有这一切。我要做他的上帝，他要作我的儿子。8 但是那些懦夫、无信仰者、堕落者、杀人凶手、淫乱者、巫术者、崇拜偶像以及所有的说谎者，都会被扔进滚滚燃烧的硫磺湖中。这是第二次死亡。”

- 那些永远拒绝上帝的人，将永远在火湖里。
- 罪不仅是一个人所做的事，更是他们是谁，这导致他们去犯罪。
- 反之亦然，在基督里不是一个人做了什么，而是耶稣做了什么使他们成为新造的人(重生的灵)。
- 迷失或得救是一种身份，而不是一份犯罪记录。
- 这是一种父系身份，可以通过验血来回答。
- 你要么是通过耶稣的宝血由圣灵重生，要么你体内流淌着亚当带来的咒诅血脉。
- 你的父亲要么是上帝，要么是魔鬼。
- “你们既为儿子，上帝就差他儿子的灵

answered with a blood test.

- You are either born of the Spirit by the blood of Jesus or you have the bloodline of the curse from Adam flowing through you.
- Your Father is either God, or the devil.
- “And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, “Abba, Father.” (Gal 4:6)
- “For you are the children of your father the devil, and you love to do the evil things he does.” (John 8:44)

进入你们的心，呼叫‘阿爸！父！’”(加拉太书 4:6)

- “你们是出于你们的父魔鬼，你们父的私欲，你们偏要行。”(约翰福音 8:44)

9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” **10** And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, **11** having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. **12** Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names

9 接着，手执盛着七种最后灾难的碗的七位天使中的一位走过来，对我说：“过来，我要让你看看羔羊的新娘。” **10** 在圣灵的支配下，他引导我登上一座高山，向我展示圣城，即从上帝那里自天堂而降的耶路撒冷。**11** 它带着上帝的荣耀，光芒四射，犹如宝石、水晶。**12** 它的城墙高大，有十二个城门。十二位天使各把一门，城门上写着以色列的十二个支派的名字。**13** 城的东南西北，各边都有三个门。**14** 城墙建在十二块基石上，上面写着羔羊的十二个使徒的名字。

15 对我说话的天使，手执一把金量尺，所以他

of the twelve tribes of the children of Israel:
13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

14 Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. **15** And he who talked with me had a gold reed to measure the city, its gates, and its wall. **16** The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. **17** Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. **18** The construction of its wall was of jasper; and the city was pure gold, like clear glass. **19** The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. **21** The twelve gates were twelve pearls: each individual gate was of one pearl. And the

能够丈量城、城门和城墙。 **16** 城池四四方方，长宽一致。天使用金尺量城，一万二千视距。城的长宽高都一样。 **17** 天使又用人的尺寸衡量城墙，量出其高一百四十四肘。 **18** 城墙用碧玉筑成，而城本身是用明亮的玻璃似的纯金建成。 **19** 城墙的地基用各种名贵宝石装饰着。第一块是碧玉。第二块是蓝宝石。第三块是绿玛瑙。第四块是绿宝石。 **20** 第五块是红玛瑙。第六块是红宝石。第七块是黄璧玺。第八块是水苍玉。第九块是红璧玺。第十块是翡翠。第十一块是紫玛瑙。 **21** 第十二块是紫晶。十二个城门是十二颗珍珠，每个城门都是由一颗珍珠建造而成。城中道路都是用纯金铺成，像玻璃一样透亮。

- 城门纪念了以色列的十二支派(第12节)，因为没有以色列，就没有先知、没有经文，也没有弥赛亚(这些都来自犹太人)，这象征着所有人都要通过以色列进入。
- 同样，根基纪念了十二使徒。
- 这座城是一个完美的立方体，长、宽、高各为1500英里(启示录 21:16)。
- 令人惊叹的是，这座城将有多么巨大。
- 美国南北方向最长的距离，从佛罗里达州基韦斯特的最南端到加拿大的边境，有1650英里。因此，这座城的长或宽基本上相当于美国南北方向的宽度。
- 由于它的高度也延伸到同样远的距离，

street of the city was pure gold, like transparent glass.

- The gates memorialize the 12 tribes of Israel (v 12) because without Israel there are no prophets, no scripture, or no Messiah; (all came from Jews) signifying everyone enters through Israel.
- Similarly, the foundation memorializes the 12 apostles.
- The city is a perfect cube, measuring 1,500 miles in length, width, and height. (Rev. 21:16)
- It is fascinating how large this one city will be.
- The longest north to south distance in the U.S. extends from the southernmost point in Key West, Florida to the border of Canada and is 1,650 miles. So basically the length or width of this city would be about as wide as the U.S. measured north to south.
- Since it extends upward into the sky by an equal distance this city will reach into the range of where satellites orbit today
- Obviously, this means the new Earth

这座城将达到如今卫星轨道的范围。

- 显然, 这意味着承载这座城的新地球必须与今天的大不相同。
- 我们的 C 气层要么必须非常不同, 要么我们根本就不需要 C 气层。
- 经文提到有12种宝石用来装饰新耶路撒冷, 而这12种宝石全部都是各向异性的宝石, 即在纯净的光下能呈现出彩色图案的宝石。
- 钻石和红宝石是各向同性的, 当纯净的光穿过它们时, 没有任何美感可言。
- 在通常被视为宝石的28种石头中, 只有16种是各向异性的。
- 各向异性的石头在交叉偏振光(“纯净”光)下会产生五彩斑斓的光彩, 反射出彩虹的所有颜色, 而各向同性的石头则会失去所有颜色, 呈现黑色。
- 由于各向异性行为是在上个世纪才被发现的, 而约翰在2000多年前就写下了《启示录》, 因此随机选择12颗宝石都属于这个群体的几率约为16,715分之一!
- 在那个时代, 宇宙中只有一个人可能知道这一点, 那就是上帝!
- 天上的光将是“纯净”的光, 它将通过这些宝石散发出来。
- 想想那将是多么美丽, 而那仅仅是根基而已。
- “.....又有虹围着宝座, 好像绿宝石的样

supporting this city must be vastly different than today's

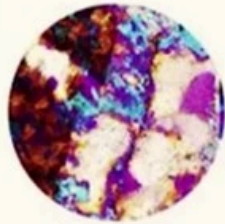
- Our atmosphere must either be very different or else we won't need an atmosphere
- There are 12 gems mentioned to be inlaid for decoration of the New Jerusalem
- You would think it would be diamond, etc
- ALL of these 12 gems are anisotropic gems, i.e., gems that can show colorful patterns under pure light.
- Diamonds and rubies are isotropic when pure light passes through them, there is no beauty at all.
- Of the 28 stones that are normally regarded as gemstones, only 16 are anisotropic.
- Anisotropic stones produce a colorful array when viewed in crossed-polarized light ("pure" light), reflecting all the colors of the rainbow, whereas isotropic stones lose all of their color and appear black.
- Since anisotropic behavior has only been discovered in the last century, and John wrote Revelation over 2000 years ago, the odds of 12 stones

子。”(启示录 4:3)

picked randomly being in that one group, is about 1 in 16,715!

- Only one person in the universe could have possibly known this at that time, and it was God!
- The light in heaven will be "pure" light, which emanates through the gems.
- Think how beautiful that will be
- "...and there was a rainbow round about the throne, in sight like unto an emerald." (Revelation 4:3)

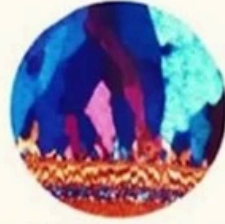




碧玉
(石英)



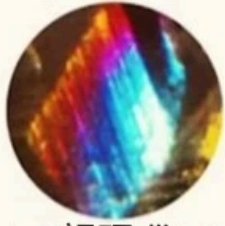
藍寶石



玉髓



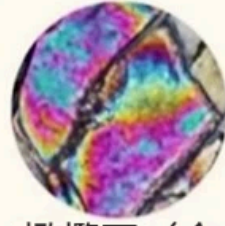
翠



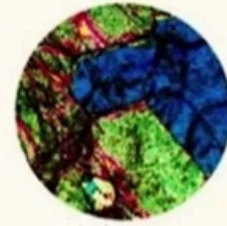
褐瑪瑙



紅玉髓



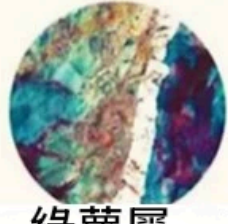
橄欖石 (金
橄欖石)



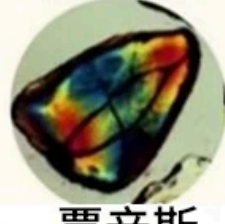
綠柱石
(海藍寶石)



黃玉



綠蘿屬



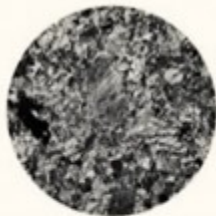
賈辛斯



紫晶



Diamond



Spinal



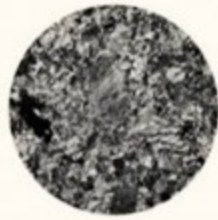
Pyrope



Alamandine



鑽石



脊



鎂鋁榴石



阿拉曼丁

22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. **23** The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. **24** And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. **25** Its gates shall not be shut at all by day (there shall be no night there). **26** And they shall bring the glory and the honor of the nations into it. **27** But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

- Now we see there is no sun, moon, or darkness.
- Why, and why is there no sea?
- Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. (Gen 1:14)

22 我在城里，没有看见一座大殿，因为全能之主上帝和羔羊就是它的大殿。**23** 城中不需要太阳或月亮照明，因为上帝的光辉照亮了它，羔羊就是它的明灯。**24** 各民族都借着羔羊的光明行走，世上的君王都为此城带来他们的荣耀。**25** 城门从不关闭，城中没有黑夜。**26** 世上的珍奇财宝都被带到此城。**27** 不洁之物进不了此城，无耻之徒和说谎的人也不得入内，只有那些名字载入羔羊生命簿的人，才能进入此城。

- 现在我们看到没有太阳、月亮，也没有黑暗。
- 这是为什么？为什么也没有海呢？
- 上帝说：“天上要有光体，可以分昼夜，作记号，定节令、日子、年岁。”(创世记 1:14)
- 因此，太阳和月亮是为了让我们能够衡量时间。
- 在新天新地里，将永远不再需要衡量时间，所以也不再需要太阳或月亮。
- 我们的日历不是一个向上的计数，而是

- So the sun and moon allowed us to measure time.
- There will never be a need to measure time again, so no reason for a sun or moon.
- Our calendar is not a count-up, but a count-down to the end of time.
- When the need to count time ends, so will the objects that were created for that purpose
- So what about the sea?
- In Noah's day, God used the sea to produce a flood on the Earth to destroy the world (or at least the inhabited world) and widespread sin.
- Archaeologists have claimed to have discovered remnants of Noah's ark on Mt. Ararat in modern Turkey.
- According to a National Geographic study (also other studies), several large wooden compartments were found buried at 13,000 ft (above tree line) whose wood radio-carbon dated to be over 5,000 years old.
- Is this the site? Possibly. Perhaps we don't know for sure.
- Over and over throughout scripture, the sea has been used for judgment: Jonah, Egyptians in the Red Sea, etc.

一个倒计时，指向时间的终结。

- 当计算时间的需要结束时，那些为此目的而创造的物体也将随之消失。
- 那么海呢？
- 在挪亚的时代，上帝曾用洪水(通过海)来毁灭世界(或至少是人类居住的世界)和泛滥的罪恶。
- 考古学家声称在现代土耳其的亚拉腊山上发现了挪亚方舟的残骸。
- 根据《国家地理》杂志(以及其他研究)的一项研究，在13,000英尺高的地方(高于树木生长线)发现了一些被埋藏的大型木制隔间，其木头的放射性碳定年法显示其已有超过5,000年的历史。这是否就是方舟的遗址？有可能。也许我们不能确定。
- 在整本圣经中，大海被一次又一次地用于审判：约拿，埃及人在红海中，等等。
- 在新天新地里，没有任何不洁净和罪恶。
- 随着这些元素的移除，大海，这个毁灭和审判的象征，将不再是一个威胁。
- 那将是一个充满美丽和令人心旷神怡的“安歇水边”(诗篇 23:2)的世界，而不是狂暴、愤怒的海洋。

- In the New Heaven & Earth, there is nothing unclean and no sin.
- With those elements removed, the sea, a symbol of destruction and judgment will no longer be a threat.
- It will be a world of beautiful and inviting “still waters” (Ps 23:2) instead of raging, angry seas.



Summary / 概括

- The current heaven and earth will pass away (Matthew 24:35; 2 Peter 3:10-13).
- A new heaven and a new earth will be created (Revelation 21:1, Isaiah 65:17).
- The new creation will have no more sea, tears, death, sorrow, crying, or pain.
- The city is described as having incredible beauty, with streets of gold and gates of a (single) pearl.
- It will have no need for a temple, sun, or moon, as God's glory provides all the light (Revelation 21:22-23).
- The gates will be always open, as there is no night (Revelation 21:25).
- Only those whose names are written in the Lamb's book of life may enter (Revelation 21:27).

- 现有的天地将要过去(马太福音 24:35; 彼得后书 3:10-13)。
- 将会创造新天新地(启示录 21:1, 以赛亚书 65:17)。
- 在新造的世界里, 不再有海, 没有眼泪、死亡、悲伤、哭号或疼痛。
- 这座城被描述为拥有令人难以置信的美丽, 有黄金的街道和(单颗)珍珠的城门。
- 它不需要圣殿、太阳或月亮, 因为上帝的荣耀提供了所有的光(启示录 21:22-23)。
- 城门将永远敞开, 因为那里没有黑夜(启示录 21:25)。
- 只有那些名字写在羔羊生命册上的人才能进入(启示录 21:27)。



Ch 22

1 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. 3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. 4 They shall see His face, and His name shall be on their foreheads. 5 There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light.

22 然后，天使向我展现了赋予生命的泉水，河水晶莹剔透。它从上帝和羔羊的宝座流出，**2** 流向街心。河的两侧长着生命树，树上结着十二种果实，每月结果一次。树叶能医治全人类。**3** 以后再也没有诅咒，上帝和羔羊的宝座就在城内，他的仆人都敬拜他。**4** 他们能够看到他的脸庞。他的名字写在他们额头上。**5** 再也不会会有黑夜，人们不再需要阳光或灯光了，因为主上帝给了他们光明。他们将永远统治下去。

- 生命河：一道清澈如水晶的河，被称为生命水，从上帝和羔羊的宝座流出，滋养着这座城。这条河在一条宽阔的大街中间流淌。

And they shall reign forever and ever.

The River of Life:

- A crystal-clear river, called the water of life, flows from the throne of God and of the Lamb, nourishing the city. This river flows down the middle of a broad street.

The Tree of Life:

- Located on both sides of the river, it appears to be sustained by the water of life. This is the same singular tree that was in the Garden of Eden, from which Adam and Woman were barred after the Fall to prevent them from living forever in their fallen state.
- It produces twelve kinds of fruit, yielding a different fruit each month. This monthly cycle will serve as the timekeeping mechanism for the New Heavens and Earth.
- Its leaves have a healing power for the nations, and eating from the tree makes physical immortality possible. The tree is a mechanism to remind us that all life flows from God, ensuring we never take our immortality for granted.

- 生命树：位于河的两岸，似乎由生命水滋养。这棵树就是伊甸园里的那一棵树，亚当和女人堕落后被禁止吃这树上的果子，以防他们在堕落的状态下永远活着。
- 它结出十二样果子，每个月都结出不同的果实。这个每月的周期将作为新天新地的时间计时机制。
- 它的叶子具有医治万民的能力，吃这树上的果子可以使身体得到永生。这棵树是一种提醒我们的机制，让我们知道所有的生命都源于上帝，确保我们永远不会将我们的永生视为理所当然。
- 我认为生命树是耶稣十字架的预表和影射。祂死在“一棵树”上。祂复活了，这样我们就可以来到那棵“树”（十字架）前并获得永生。我们吃圣餐（由树上的食物所代表）来象征我们拥有那永恒的生命/关系。
- 咒诅的消除：上帝在《创世记》第3章对地球所宣判的咒诅现在已经消失了，这将带来一个田园般完美无瑕的世界。那里没有杂草，没有辛勤的劳作，没有会咬人或蜇人的昆虫，尤其没有罪恶和死亡。
- 我们的工作将是侍奉基督，这是有价值且令人愉悦的，我们将在祂的面前工作，并能亲眼见到祂的面。
- 将不再有黑夜，也不再需要灯光或太阳

- I see the tree of life as a type and shadow of the cross of Jesus. He died upon a “tree.” He was resurrected so that we could come to that “tree” (the cross) and obtain eternal life. We eat the communion supper (represented by the food on the tree) to symbolize we have that eternal life/relationship.

The Absence of the Curse:

- The curse God pronounced on the earth in Genesis 3 is now gone, resulting in a world that is idyllic and without flaw. There will be no weeds, no hard work, biting or stinging insects, and especially no sin or death.
- Our work will be in service to Christ, worthwhile and enjoyable, and we will work in His very presence, seeing His face.
- There will be no night, and no need for the light of lamps or the sun, because the Lord God will illuminate everything. Light will exist in all places, and it is assumed that we will not sleep.

的光, 因为主上帝将照亮一切。光将存在于所有地方, 并且可以推测我们不会睡觉。

First Creation

Heavens and the Earth created (Gen 1:1)

Night begins (Gen 1:5)

Seas created (Gen 1:10)

Sun & moon created (Gen 1:14)

Curse on the earth (Gen 3:14-17)

Death enters (Gen 3:19)

Sorrow and pain begin (Gen 3:17)

Man driven from the tree (Gen 3:24)

A world created for sin

Last Creation

New Heavens and Earth created (Rev 21:1)

No night (Rev 21:25)

No seas (Rev 21:1)

No sun and moon (Rev 21:23)

No curse (Rev 22:3)

No death (Rev 21:4)

No more crying, pain, sorrow (Rev 21:4)

Man restored to the tree (Rev 22:14)

A world created for glory

第一次創作

創造天地 (創 1:1)

夜晚開始 (創 1:5)

海洋被創造 (創 1:10)

太陽和月亮被創造 (創 1:14)

咒詛大地 (創 3:14-17)

死亡來臨 (創 3:19)

悲傷與痛苦開始 (創 3:17)

人被從樹上趕下來 (創 3:24)

一個為罪而創造的世界

最後的創作

創造新天新地 (啟 21:1)

沒有夜晚 (啟 21:25)

沒有海洋 (啟 21:1)

沒有太陽和月亮 (啟 21:23)

沒有咒詛 (啟 22:3)

沒有死亡 (啟 21:4)

不再有哭泣、痛苦和悲傷 (啟 21:4)

人回到樹上 (啟 22:14)

一個為榮耀而創造的世界

6 Then he said to me, "These words are faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place.

7 "Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this

6 然后，天使对我说：“这些话是真实可信的，主，即先知之灵的上帝已派遣了他的天使，去向上帝的仆人展示即将发生的事情。”

7 “听！我就要来了！遵守这本书中预言的人是有福的。”

8 我是约翰，我亲眼看见亲耳听到了这一切。

book.”

8 Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

9 Then he said to me, “See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.” **10** And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand. **11** He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

12 “And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. **13** I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”

- Several times throughout this letter, John is told that these words are trustworthy and true.
- He was caught up in the Spirit when he wrote this letter.
- The same Spirit who gave the prophets their words is the Spirit who

我耳闻目睹这一切后，立刻跪在向我展示这一切的天使的脚下，要敬拜他。**9** 但是，他却对我说：“当心，不要这么做。我和你以及你的兄弟先知们一样，都是仆人，都遵守了这本书上的话。敬拜上帝吧！”

10 他又对我说：“不要隐瞒这本书中的预言。发生这一切的时刻快要到了。**11** 让做恶的人继续做恶；愿肮脏的人仍旧肮脏；行善的人继续行善；圣洁的人仍旧神圣。”

12 “听着！我就要来了。我给你们带来我对你们的奖惩！我要按照每个人的所作所为，来回报他。**13** 我是阿拉法，也是俄梅戛，是第一个，也是最后一个，是开始，也是结束。”

在整封信中，约翰多次被告知这些话是可信和真实的。当他写这封信时，他是在灵里被提升的。赐给众先知话语的同一位圣灵，也赐给了约翰这些话。

- 以赛亚在很久以前写下的关于耶稣的事情都应验了。
- 但以理所写的关于世界事件的预言也完全按照他所说的发生了。
- 这不是幻觉，也不是有人在他的午餐里放了蘑菇。
- 这些事实是无可辩驳的。
- 这封信中已经发生的事件，与约翰的描述完全吻合。
- 许多点都在《以西结书》、《但以理

gave John these words

- Isaiah wrote things long ago about Jesus that came true
- Daniel wrote about world events that transpired exactly as Daniel said
- It was not a hallucination or someone slipping mushrooms in his lunch.
- The facts are undeniable.
- Events mentioned in this letter that have already taken place match the descriptions John wrote.
- Many of these points are elaborated upon in the books of Ezekiel, Daniel, Isaiah, and a few others, the writers of whom John never met, yet their descriptions match perfectly.
- The example given in Ch 21 with the anisotropic stones prove this couldn't be random thoughts and writing.
- So given the accuracy up to this point in time, we can confidently conclude the future points will be correct as well
- John is told (v 10) not to seal up this prophecy.
- Recall that Daniel was told by this same angel to seal his vision because it wouldn't be revealed until John's day, which we studied in Chapter 11.

书》、《以赛亚书》以及其他几本书中得到详细阐述, 而约翰从未见过这些书的作者, 但他们的描述却完美地吻合。

- 《启示录》第21章中给出的各向异性宝石的例子证明, 这不可能是随意的想法和写作。
- 因此, 鉴于到目前为止的准确性, 我们可以自信地得出结论, 未来的预言也将是正确的。
- 约翰被告知(第10节) 不要封住这预言。
- 回想一下, 但以理被同一位天使告知要封住他的异象, 因为它直到约翰的时代才会被揭示, 这我们在第11章中已经研究过了。
- 但以理得到的预言如此遥远, 以至于在那些早期日子里它并不具备实用性。
- 约翰因崇拜天使而受到斥责, 这是一个提醒, 不要将任何上帝的仆人抬高到他们应有的位置之上。
- 回想一下, 撒旦在堕落之前渴望被崇拜, 但这对他来说并没有好的结果。
- 耶稣向信徒和非信徒发出了最后的呼召。
- 他将很快带着奖赏来, 赐给那些侍奉祂的人。
- 那些拒绝被祂的宝血洗净的非信徒, 将被留在圣城“外面”, 也就是火湖里。

- The prophecy Daniel was given was so far in advance that it couldn't be useful in those early days.
- John is rebuked by the angel for worshipping him, a reminder not to elevate any servant of God above their appropriate station.
- Recall that Satan desired worship prior to his fall and that did not work out so well for him.
- Jesus issues a final call to both believers and unbelievers.
- He is coming quickly with a reward for those who have served Him.
- Unbelievers who refuse the call to be washed by His blood will be left "outside" the holy city, in a Lake of Fire.

14 *Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. 15* *But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.*

14 “那些洗净自己衣服的人是有福的。他们有权吃生命之树的果实，有权通过城门进城。**15** 但是，“狗”（坏人）、那些耍弄巫术的人、荒淫无道的人、杀人凶手、崇拜偶像的人、喜好撒谎的人要留在城外。

16 “我，耶稣，派我的天使，为教会就这些事情向你们作见证。我是大卫家族的后代，是闪亮

16 *"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."*

17 *And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.*

18 *For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; **19** and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.*

20 *He who testifies to these things says, "Surely I am coming quickly."*

Amen. Even so, come, Lord Jesus!

21 *The grace of our Lord Jesus Christ be with you all. Amen.*

- The book concludes with a stern warning against adding to or taking away from the words of this prophecy, a sign of unbelief that will result in the

的晨星。”

17 圣灵和新娘说：“来！”愿听到的人都说：“来！”愿口渴的人都过来。愿任何想得到赋予生命的泉水的人，都无偿地得到它。

18 我向所有倾听本书预言的人宣布：任何人对于书中的预言添枝加叶，上帝就会把书中所写的灾难带给他。**19** 任何人删减书中的内容，上帝都会剥夺他进入圣城、分享生命之树果实的权力，这也是书中记载的。

20 带着敬意为这些事情作证的人那位（耶稣），他说：“是的，我就要来了。”

阿们，主耶稣，来吧！

21 愿主耶稣的恩典与所有的人同在。

- 本书以严厉的警告作结，警告不可在这预言的话语上增加或删减，这是一种不信的标志，将导致瘟疫临到和被排除在上帝之城外。这是撒旦曾用过且仍在使用的伎俩。
- 祝福
- 耶稣确认祂的身份为“大卫的根，又是他的后裔，那明亮的晨星”。
- 圣灵和新娘都说：“来！”呼唤所有口渴的人，无偿地来取生命水。
- 耶稣以“我必快来！”的提醒作结。约翰回应：“阿们！主耶稣啊，我愿你来！”我

<p>plagues and exclusion from the city of God.</p> <ul style="list-style-type: none"> ● That is a trick Satan used and continues to do so <p>Benediction</p> <ul style="list-style-type: none"> ● Jesus affirms His identity as the "root and the descendant of David, the bright morning star." ● The Spirit and the bride say, "Come," calling to all who are thirsty to take the water of life without cost. ● Jesus closes with a reminder He is coming quickly! John replies, "Amen! Come, Lord Jesus!" to which I reply, Amen! 	<p>也回应: 阿们!</p>
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<p style="text-align: center;">Questions and Answers</p> <p>Q: Is it possible for a person to be saved in the Tribulation and will they be raptured?</p> <p>A: While people can be saved during the first half of the Tribulation prior to the issuance of the mark of the beast, they will not be raptured, as the rapture is a pre-tribulation event for the church. They will likely face</p>	<p>问答</p> <p>问: 在大灾难时期, 一个人有可能得救并被提吗?</p> <p>答: 虽然人们有可能在大灾难的前半段、在兽的印记颁布之前得救, 但他们不会被提, 因为教会的被提是一件在大灾难之前的事件。他们</p>
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extreme persecution and be martyred. These are the "souls under the altar." (Rev 6:9-11)
The only ones to be saved after the mark of the beast (issued starting mid-tribulation) would be the remnant who do not take the mark and God supernaturally protects and escorts to safety

Q: Why do some people believe that the rapture will happen in the middle of the Tribulation?

A: Some believe in a mid-tribulation rapture because they think the church needs to be purified, but the church is already purified by Jesus' blood. If this were not true, then there is no hope for anyone who has already died if the blood does not purify them. "...the blood of Jesus, his Son, purifies us from all sin." (1 Jn 1:17)

Q: Will all of the world's population die during the Tribulation?

A: The book notes 2/3 of the world's population will die during the Tribulation due to the trumpet and bowl judgments, but not everyone will.

Q: Will it be possible for those who receive the "mark of the Beast" to end up being

可能会面临极端的迫害并殉道。他们就是“祭坛底下的灵魂”(启示录 6:9-11)。在大灾难中期颁布兽的印记之后,唯一能得救的人将是那些没有接受印记、并被上帝超自然地保护和护送到安全之地的余民。

问:为什么有些人相信被提会在大灾难中期发生?

答:有些人相信大灾难中期被提,因为他们认为教会需要被洁净,但教会已经被耶稣的宝血洁净了。如果这不是真的,那么任何已经死去的人就没有希望了,因为宝血无法洁净他们。
“.....祂儿子耶稣的血也洗净我们一切的罪。”
(约翰一书 1:7)

问:在大灾难时期,全世界的人口都会灭亡吗?

答:这本书提到,全世界三分之二的人口将因号筒和碗的审判而死亡,但并非所有人都将死去。

问:在大灾难期间,那些接受“兽的印记”的人

saved during the Tribulation?

A: It appears not. The "mark of the Beast" is a conscious choice to align with the Antichrist, which eliminates the possibility of salvation for those who take it.

Q: Does the rapture of the church take place before, in the middle of, or at the end of the Tribulation?

A: I believe the rapture will occur before the Tribulation. This is based on the idea that the church is not appointed to God's wrath and is not mentioned in the book during the Tribulation judgments (See Ch 4 for more details).

Q: What is the Great Tribulation?

A: We currently experience tribulation. Tribulation that occurs in the 7-year tribulation period is unique and sorrowful. The Great Tribulation is the last three and a half years of the seven-year Tribulation period, a time of unprecedented suffering on earth.

Q: What is the significance of the 144,000 in Revelation?

A: The 144,000 are 12,000 Jewish men from

有可能得救吗？

答：看来不可能。“兽的印记”是人们有意识地选择与敌基督结盟，这消除了那些接受印记的人得救的可能性。

问：教会的被提是在大灾难之前、之中还是之后发生？

答：我相信被提会发生在大灾难之前。这基于一个观点，即教会并不是为了承受上帝的愤怒而存在的，并且在大灾难的审判期间，书中没有提到教会（详情请参见第4章）。

问：什么是大灾难？

答：我们目前正在经历苦难。而在七年大灾难时期发生的苦难是独一无二且充满悲痛的。大灾难是七年大灾难时期的最后三年半，这是一个地球上史无前例的受苦时期。

问：在《启示录》中，**144,000**人有什么意义？

答：这144,000人是以色列十二支派中，每个支派选出的12,000名犹太男子，他们被上帝印记，在大灾难时期担任布道者，并受到审判的

each of the 12 tribes of Israel, who are sealed by God to be evangelists during the Tribulation and are protected from its judgments.

Q: Why does the Book of Revelation use so much symbolic language?

A: Revelation is a type of apocalyptic prophecy that uses symbolic language and vivid imagery to convey truths. The meanings of these symbols are often explained within the book or in other biblical texts, primarily Daniel and Ezekiel. It requires spiritual discernment to reveal it, and "It is God's privilege to conceal things and the king's privilege to discover them." (Prov 25:2)

Q: What is the significance of the seven seals, seven trumpets, and seven bowls in Revelation?

A: They represent a series of escalating divine judgments. The seals are first, setting the subsequent judgments in motion, followed by the trumpets and bowls which are poured out with increasing intensity.

Q: What is the significance of the Two Witnesses in Revelation?

A: The two witnesses are prophets given

保护。

问:为什么《启示录》使用这么多象征性的语言?

答:《启示录》是一种使用象征性语言和生动意象来传达真理的末日预言。这些符号的含义通常在书中或其他圣经文本(主要是但以理书和以西结书)中有解释。它需要属灵上的洞察力来揭示,并且“将事隐秘乃上帝的荣耀,将事察明乃君王的荣耀。”(箴言 25:2)

问:在《启示录》中,七印、七号和七碗有什么意义?

答:它们代表了一系列逐步升级的神圣审判。七印是首先出现的,它们开启了随后的审判,接着是七号和七碗,其降下时的强度递增。

问:在《启示录》中,两位见证人有什么意义?

答:这两位见证人是先知,他们在在大灾难期间被赋予神圣力量,可以作1260天的预言。他们被敌基督所杀,但随后又复活并升天。

divine power to prophesy for 1,260 days during the Tribulation. They are killed by the Antichrist but are later resurrected and ascend to heaven.

Q: What is the "mark of the Beast" and what is its significance?

A: The "mark of the Beast" is a physical brand (possibly a barcode, microchip, etc) on the hand or forehead that is required to buy and sell. It is a sign of allegiance to the Antichrist and is a permanent choice against God.

Q: What is the identity of the Antichrist?

A: The Antichrist is a future political and/or military leader who will rise to power during the Tribulation. He is also called the "Beast" and the "man of lawlessness."

Q: Is the Book of Revelation meant to be taken literally?

A: The book is intended to be interpreted literally, except where its context or other parts of the Bible indicate symbolism. It is a literal prophecy of future events that uses symbolic language.

Q: What is the Great White Throne

问:什么是“兽的印记”,它有什么意义?

答:“兽的印记”是手或额头上的一个实体标记(可能是条形码、微芯片等),是买卖所必需的。这是向敌基督效忠的标志,也是一个对上帝的永久性选择。

问:敌基督的身份是什么?

答:敌基督是一位未来的政治和/或军事领袖,他将在大灾难期间掌权。他也被称为“兽”和“不法的人”。

问:《启示录》是应该被按字面意思理解吗?

答:这本书应该被按字面意思来解释,除非其上下文或圣经的其他部分表明是象征性的。它是一个使用象征性语言的关于未来事件的字面预言。

问:什么是白色大宝座的审判?

答:这是历史上所有未得救之人的最后审判。它发生在基督的千禧年统治之后,凡名字没有记在生命册上的人都将扔进火湖里。

Judgment?

A: This is the final judgment for all the unsaved throughout history. It occurs after the millennial reign of Christ, and all whose names are not found in the Book of Life will be cast into the Lake of Fire.

Q: What is the significance of the seven churches in Revelation?

A: The seven churches were literal churches in John's time, but they also serve as representative types of churches and church ages that have existed throughout history.

Q: What is the millennium?

A: The millennium is a literal 1,000-year reign promised to Jesus, during which he will rule from Jerusalem and bring righteousness and justice.

Q: What is the significance of the "marriage supper of the Lamb"?

A: This is a celebration in heaven that takes place after the rapture. It signifies the union of Christ with His church, which is His bride.

Q: Who are the two beasts in Revelation 13?

A: The first beast is the Antichrist, a political

问:在《启示录》中,七个教会的意义是什么?

答:这七个教会是约翰时代实际存在的教会,但它们也代表着历史上存在过的教会类型和教会时代。

问:什么是千禧年?

答:千禧年是应许给耶稣的一个真实的1000年统治期,在此期间,他将从耶路撒冷统治并带来公义与公正。

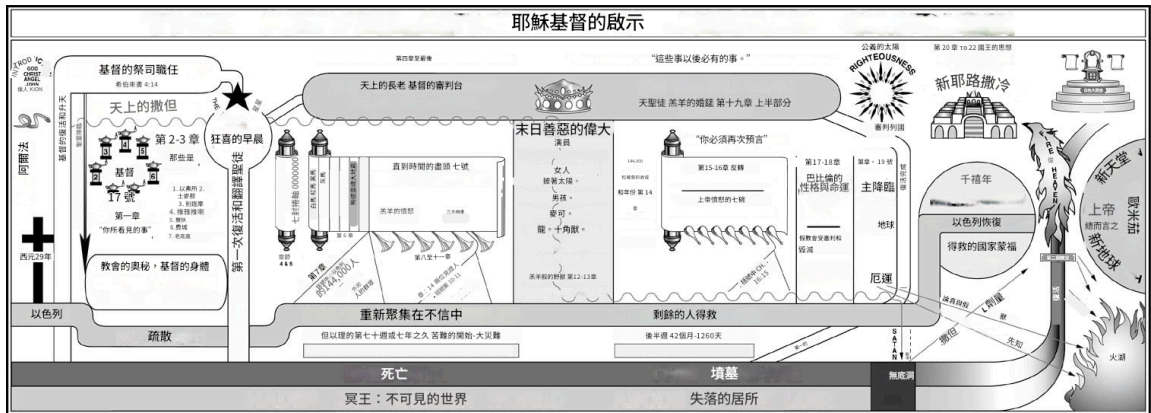
问:什么是“羔羊的婚宴”,它有什么意义?

答:这是一场在被提之后于天国举行的庆典。它象征着基督与祂的新娘——教会的结合。

问:在《启示录》第13章中,两只兽分别是谁?

答:第一只兽是敌基督,一位政治和军事领袖。第二只兽,也被称为假先知,是一位宗教人物,他会行奇事来推动对第一只兽的崇拜。

and military leader. The second beast, also known as the False Prophet, is a religious figure who performs wonders to promote the worship of the first beast.



Conclusion / 結論

I applaud you for taking the time to read and study this book. I am aware it is a heavy teaching compared to other books. This is why "God blesses the one who reads the

words of this prophecy to the church, and he blesses all who listen to its message and obey what it says, for the time is near.” (Rev 1:3) I may not understand all of it, but it states “reads, “hears,” and “obeys.” (not understands) I am opting to take the blessing, as I trust you will too!

We have seen both blessings and judgments throughout this book. What one experiences is by choice. It is my prayer that as you read these words, you were drawn toward the light rather than the darkness. If you want the full assurance that the light of Christ abides in your heart, in your spirit, pray and believe this prayer: “God, I acknowledge your son Jesus to be my Lord. I ask for forgiveness of all my sins. May I be washed clean and made pure and free of all guilt by the blood of Jesus, the Lamb of God who takes away my sin. I thank you for doing this for me and fully expect to experience the results of my salvation with a new spirit within me. Amen!” If you believe those words, then what remains except joy and thanksgiving because now you can truly say “I have made it. I am free, and a child of God”

Be blessed, in Jesus name! Amen!

我为你们花时间阅读和学习这本书而喝彩。我知道与其他书相比，这是一门沉重的教导。这就是为什么“念这书上预言的，和那些听见又遵守其中所记载的，都是有福的，因为日期近了。”(启示录 1:3)我可能不理解所有内容，但经文说的是“念”，是“听见”，是“遵守”(而不是理解)。我选择领受这份祝福，我相信你们也会！在整本书中，我们看到了祝福，也看到了审判。一个人经历什么是由他自己选择的。我祈祷，当你们阅读这些话语时，你们会被吸引向光明而不是黑暗。

如果你想完全确信基督的光住在你的心里和灵里，请祷告并相信这个祷告：“上帝啊，我承认你的儿子耶稣是我的主。我请求你赦免我所有的罪。愿我借着耶稣的宝血，就是除掉我罪孽的上帝羔羊，被洗净、洁净并脱离所有罪咎。我感谢你为我所做的一切，并完全期待着我的救恩，在我里面有一个新灵。阿们！”

如果你相信这些话语，那么剩下的除了喜乐和感恩还有什么呢？因为现在你可以真正地说：“我做到了。我自由了，我是上帝的儿女。”

愿你蒙福，奉耶稣的名！阿们！