

1.00:03-00:58 Picture 1 · The Revelation of Jesus given to John the prophet. Use picture 1 to give a summary of the previous lesson (Rev. 1-11).

2.01:00-02:11 Picture 2 · (A) After the ___ trumpets, John stops the drumbeat of sevens with a series of visions that he calls "___". The word literally means "___" and these chapters are full of them. These visions explore the message of the open ___ in greater depth. The first one reveals the cosmic spiritual ___ that lay behind the suffering of the ___ churches under ___ persecution. It's a manifestation of that ancient ___ that began in ___ chapter 3. The serpent, who represents the source of all evil, is depicted here as a ___. It attacks a woman and her seed. They represent the ___ and his ___. Then the Messiah defeats the dragon through his ___ and ___ and it's cast to earth. There the dragon inspires hatred and persecution of the Messiah's people. But they will ___ the dragon by ___ his influence, even if it ___ them. (B) John's trying to show the churches that neither Rome nor any other nation or human is the real enemy. Question: Who is the real enemy?

3.02:16-04:02 Picture 3 · John's next vision retells the story of the same conflict, but this time in the earthly symbolism of ___ animal visions. John sees two ___ empowered by the ___. One of them represents national ___ power that conquers through violence. The other beast symbolizes the ___ propaganda machine that exalts this power as divine. (B) And these beasts demand full allegiance from the nations and that's symbolized by taking the mark of the beast and his number, ___, on the forehead or hand. John's making a clear ___ Old Testament reference here. First of all, this mark is the anti-___. The writing on the forehead in hand, it's a clear reference to the Shema, an ancient Jewish ___ of allegiance to God that's found in the Book of ___. This prayer also was written on the ___ and ___ as a symbol of devoting all your thoughts and actions to the one true God. (C) Read Deut. 6:4-8 and

1。图片 1。使用图片 1 来总结启示录 1-11 章的内容。

2。图片 2。(A) 写完“__支号角”之后，约翰没再继续使用数字“七”，而是开始叙述一系列异象。约翰称这些异象为“___”。“景象”的字面含义是“___”，它们在这些章节里随处可见。这些异象进一步解释了那些___传递的信息。第一个异象揭示了遭___帝国逼迫的___间教会所受的苦难，指出这背后是属灵___。这些苦难展现的就是从《___》第三章开始的那场古老的___。那条象征着万恶之源的蛇被描述成一条___，它攻击一个妇人和她的后裔，他们代表了___和祂的___。后来，弥赛亚通过自己的___和___战胜了龙，龙就被摔到地上。在地上，龙掀起对弥赛亚子民的仇恨和迫害，但是即使面对___，这些子民仍会___龙的力量，并最终___它。(B) 约翰试图向众教会说明：真正迫害他们的敌人并不是罗马帝国或其他任何国家、人民。问题：那么谁是他们的真正敌人？

3。图片 3。约翰的下一个异象重复了先前的冲突，但这次出现的是先知___梦中的动物形象。约翰看见两只被___授予权柄的___，一只兽代表着通过暴力征服世人的国家___力量，另一只兽象征着宣扬___至高的舆论机器。(B) 这两只兽向地上各国索取绝对的拥护，叫众人在额头或手上刻下兽名的印记或象征兽的数字___。显然，约翰借用了___旧约的内容。首先，兽印的意思是反“___”。古代犹太人会在额头或手上写下“示玛”，就是效忠于神的___，《___》对此有记录。古代犹太人把祈祷文印在___和___上，象征着将自己的心智、意念

mention the similarities. (D) But now, the rebellious nations demand their own allegiance and they force everyone to decide who they will follow. **Then there's the number of the beast, which has fascinated readers for thousands of years. But this was not a mystery to John. He spoke Hebrew and Greek. And Hebrew letters were also numbers.**

Question: Use picture 3 to explain what John meant with "666". Use keywords as Nero Caesar, Beast, ancient pattern, Daniel, Babylon, Persia, Greece, Rome.

4.04:06-04:56 Picture 4 ◦ Standing opposed to the beastly nations and the dragon is another _____. It's the slain _____. He's with his _____ who have given their lives to follow him. And from the New Jerusalem, their song of victory goes out to the nations and what John calls "the _____ gospel". And they call everyone to _____ and to worship God and to come out of _____ that will fall. Its days are numbered. Then John sees a vision of final _____. It's symbolized by two harvests. (1) One is a _____ harvest of _____ as King Jesus comes to gather up his faithful people to _____. (2) The other is a harvest of wine _____. It represents humanity's intoxication with _____. They are taken to the winepress and _____. Now, throughout all these sign visions, John is placing a stark choice before the _____ churches. Will they _____ the lure of Babylon and follow the Lamb? Or will they _____ the beast and suffer its defeat?

5.05:00-06:02 Picture 5 ◦ Now that the choice is clear, John replays a final cycle of _____ divine judgments, symbolized as pouring out _____ bowls. Now we know from the Lamb's scroll and from the sign visions that many among the nations do _____. But as the _____ plagues are repeated and poured out through the bowls, there are many people who do not repent. They resist and curse God just like _____. And so it all leads up to the 6th bowl as the dragon and the beast, they gather the _____ together to make _____ against God's people in a place called _____. (B) What does Armageddon literally refer to? What could Armageddon also mean? (C) This BP lesson explains that there could be different views on the meaning of

和行为都完全地献给独一真神耶和华。(C) 请阅读申命记 6:4-8, 请讲出他们相似的地方。(D) 但现在, 这些抵挡神的人要求神的子民向他们效忠, 他们强迫每个人选择自己要效忠的对象。接下来, 出现了几千年来一直让读者困惑的兽名数字 666。不过, 在约翰看来, 这个数字并不神秘。约翰精通希伯来语和希腊语, 希伯来语的字母就是数字。问题: 使用图片 3 来解释 666 这个数字, 使用关键字, 例如, 尼禄凯撒, 兽, 但以理, 巴比伦, 波斯, 希腊, 罗马。

4。图片 4。与这些兽之国和龙相对的, 是另一位 _____, 就是“被杀的_____”。祂和献上生命追随祂的 _____ 站在一起。他们胜利的歌声从新耶路撒冷开后, 传遍各国, 约翰称之为“_____的福音”。他们呼召所有人 _____、敬畏神, 并且离开 _____, 因为它就要倾倒了, 所剩的日子不多了。接下来, 约翰看到了末日 _____ 的异象。这个异象包含了两次“收割”: (1) 一次是收割 _____ 的 _____, 意思是耶稣回来, _____ 忠心于祂的子民; (2) 另一次是收割葡萄树的 _____, 它代表着受 _____ 蛊惑的人, 他们将被扔进酒醴里 _____。通过这些异象, 约翰向 _____ 间教会提出一个非此即彼的抉择: 他们是 _____ 巴比伦的引诱, 追随神的羔羊, 还是 _____ 兽, 遭受终极的惨败呢?

5。图片 5。(A) 现在, 选项很明确了, 约翰借用象征着盛有神大怒的 _____ 碗, 再次展现了神的 _____ 个终极审判。通过书卷和异象可以看到, 有许多国家 _____ 了, 但还是有许多国家不肯悔改, 于是, _____ 的灾难再次出现, 盛着神怒气的七只碗被倒在地上。这些人像 _____ 一样抵挡神、诅咒神。这一切都引向了“第六碗”的灾难, 龙和兽召集 _____, 在 _____ 向神的子民 _____。(B) 哈米吉多顿可以比喻为什么? 也可以是指什么事情?(C) 这个读圣经视频解

Armageddon, but either way, John's clearly taken images from the book of Ezekiel about God's battle with Gog. **Fill in:** Gog was Ezekiel's ____ of the ____ nations gathered before God to face his _____. And that's what comes in the ____ bowl. It's the fourth and final depiction of the ____ of the Lord when evil is ____ among the nations once and for all.

6.06:06-07:25 Picture 6 ◦ Now, John has fully unpacked the message of the Lamb's unsealed scroll. And now he goes back to expand on three key themes that he's introduced earlier: (1) the fall of ____, (2) the ____ battle to defeat evil, and (3) the arrival of the new _____. And each one of these explores the ____ coming of God's kingdom from a ____ angle. So first, the fall of Babylon. An angel shows John a stunning woman who's dressed like a ____ but she's drunk with the ____ of the martyrs and of all innocent people. She's riding the ____ beast from the sign visions. It's a symbol of the ____ nations. And she's called ____, the _____. Now, the detailed symbols of this vision, they would be very clear to John's ____ readers. He's personifying the ____ and ____ power of the Roman Empire. But he's also doing more. In this vision, John has blended together words and images from every single ____ Testament passage about the downfall of ancient Babylon, Tyre and Edom. John's showing how Rome is simply the ____ version of the Old Testament archetype of humanity in ____ against _____. They come together and form nations that exalt their own economic and military security into a ____ god. This isn't something limited to the ____ or the _____. It's a portrait of the human ____ throughout _____. And ____ will come and go, leading up to the day when Jesus returns to replace Babylon with his _____.

7.07:30-09:08 Picture 7 ◦ But how will Jesus' kingdom come? Up to this point, the day of the Lord has been depicted as a day of fire or earthquake or harvest and now it's depicted as a final ____ and it's told twice. It results in the vindication of the martyrs. Now John takes us back to the ____ bowl where the nations were gathered together to ____ God. And all of a sudden, ____ appears. He's the great _____. He's

释了哈米吉多顿可以有多个见解，无论是哪种解释，都会发现，约翰在这里明显借用了《以西结书》中神与歌革的争战。先知以西结用歌革来____那些____神的国家，它们聚集在神的面前，等待末日____。这就是“第__碗”要发生的事。这是第四次，也是最后一次对神的____的描述，那时，列国中的邪恶最终会被彻底____。

6。图片 6。到这里，约翰已经完全展开了神羔羊的书卷信息，他继续扩展之前引入的三个关键主题：（1）____的毁灭、（2）打败邪恶的____之战和（3）新____的到来。每一个主题都从不同____探寻神国度的____降临。先是巴比伦的毁灭。天使向约翰展示了一个身穿____、____的女人，她畅饮着殉道者和所有无辜者的____，骑一只长着七头十角的“__”。这兽象征着____神的国家，这个女人被称为“_____”。当时，约翰的____读者应该能很清楚地明白这个异象，约翰把罗马帝国的____和____实力拟人化了。不但如此，在这个异象里，他还把____中所有关于古巴比伦、推罗和以东沦陷的文字与画面结合起来。他让读者看到，罗马就是旧约中____的人类在当时的最__写照。人们联合起来，建成一个又一个把经济和军事能力当成“__”的国家。这体现了人类的____发展进程，像____一样的罪恶之国兴起又衰落，____，直到耶稣再来，祂的__将取代巴比伦。

7。图片 7。但是耶稣的国会如何降临呢？迄今为止，“主的日子”一直被描绘成充满了火、地震和最后的收割。在这里，有两次被描绘成是一场终极____。结局是神为殉道者们洗净了冤屈。约翰把我们带回到“第__碗”的灾难，正当各国聚集起来____神的时候，____突然出现了。祂是伟大的____。祂

the ____ of God riding on a white horse and he's ready to ____ the world's evil, but pay attention! He's covered with ____ before the battle even _____. And that's because it's his _____. And his only weapon is the ____ of his mouth. It's an image adapted from _____. John's telling us that Armageddon will not be a _____. Rather, the same Jesus who shed his own blood for his enemies now comes proclaiming _____. He will hold accountable those who refuse to ____ of the ways that they participate in the ruin of God's ____ world and the destructive hellfire that they've unleashed in God's world justly becomes their own God-appointed destiny. (B) After this, John sees a vision of Jesus' followers who have been ____ by Babylon. And they're brought back to life and they ____ with the Messiah for ____ years. (C) Then after this, the ____ who inspired humanity's rebellion against God rallies the nations of the world together to ____ against God's kingdom. But before God's throne of justice, they all face the consequences of eternal _____. And so the forces of spiritual evil and everyone who doesn't want to participate in God's kingdom are _____. They're given what they want: to exist ____ themselves and ____ themselves. And so the dragon and Babylon and all who choose them are ____ quarantined, never again able to ____ God's ____ creation.

8.09:12-09:43 Picture 8. Now, there's a lot of debate about the relationship of the 1,000 years to these two battles. (A) What are the different views on the 1000 years period? (mention two) (B) According to this lesson, whichever view you take, the main point is clear. What is the main point?

9.09:46-10:56 Picture 9. The book concludes with a final vision of the marriage of heaven and earth. An angel shows John a stunning ____ that symbolizes the new ____ that has come forever to ____ God and his covenant _____. God announces that he's come to live with humanity ____ and that he's making all things _____. This place is a new heavens and earth, a restored creation that's ____ of the pain and evil of ____ history. It's also a ____ Garden of Eden, the paradise of ____ life with God.

是神的____，骑在白马上，准备____魔鬼。但是请注意，争战还没____，祂已经被____覆盖，那是祂____的血，而祂唯一的武器就是口中的____。这个画面来自《_____》。约翰想告诉我们，哈米吉多顿之战不是一场____战争；相反，这位曾替仇敌流血的耶稣，现在要回来彰显____。祂将审判那些参与毁灭神看为____的世界、并拒绝____的人。他们在神的世界燃起的毁灭性的地狱之火，理所当然地变成神为他们所预定的结局。(B)接着，约翰又看到一个异象，被大巴比伦____的那些耶稣门徒从死里复活了。他们同弥赛亚一起____年。(C)随后，那条诱人背叛神的____，联合世上列国要____神的国。但在神公义的宝座面前，他们面临最终的____，灵界所有的邪恶势力和所有拒绝加入神国的人，都将被____。神任由他们为所欲为，他们远离神，____自己的私欲____活。于是，龙、大巴比伦和它们的追随者都被____地囚禁起来，再也不能____神全____的创造了。

8·图片 8。今天，关于这两场战争和“一千年”之间关系的争论层出不穷。(A)请讲述人们对这 1000 年的两个不同见解。(B)根据读圣经视频，无论哪种见解，有一点是明确的，那是什么？

9·图片 9。《启示录》最后，以天与地联姻结尾。天使带约翰看见一位美丽的____，她象征着一个全新的____，神与同祂立约的____就____在这里。神表示，祂要与自己的子民____在一起，祂要让万物都____。这将是一个全新的天地，一个被____一新、不再有伤痛和邪恶的____。它也是一个____的伊甸园，一个与神共享____的乐园。然而，它不仅回归了最初的伊甸园，它更____成了全新的耶路撒冷，一座伟大的城市，各种____、各个____共同在神的

But it's not simply a return back to the garden. It's a step ____ into a new Jerusalem, a great city where human ____ and all their ____ work together in peace and harmony before _____. And then, the most surprising twist of all, there's no ____ building in the new creation because the ____ of God and the Lamb that were once ____ to the temple now permeate every ____ of the new world. And there's a new humanity there, ____ the calling placed on them all the way back on page ____ of the Bible: to rule as God's ____, to ____ together with God in taking this creation into ____ and uncharted _____. And so ends John's apocalypse and the epic storyline of the whole Bible.

10.11:01-11:39 Picture 10。John did not write this book as a secret ____ for you to decipher the ____ of Jesus' _____. It's a ____ vision that brought hope and challenge to the ____ first century churches and every ____ of Christians since. It reveals history's ____ and God's ____ that every human kingdom eventually becomes ____ and must be resisted in the ____ of the slain Lamb. But there's a promise that Jesus who loved and died for this world will not let Babylon go _____. He will return one day to remove ____ from his ____ world and make all things _____. And that is a promise that should motivate ____ in every generation of God's people until the ____ returns.

11. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

12. Scripture reading:
Deut. 6
Revelation 21:1-8; 22:12-21

面前和平友好地相处。最让人惊奇的是，____将不复存在，因为过去____圣殿____的神和献祭的羔羊，如今出现在新世界的____，全新的人类将____圣经创世____就被赋予的使命，那就是作为神的____代表，他们要跟神一起____，____这个____。使徒约翰的末日启示和整本圣经波澜壮阔的史诗性故事到这里就结束了。

10。图片 10。约翰写这卷书的目的，不是让我们____耶稣____的____。这卷充满异象的书，为一世纪的____间教会和____的基督徒带来了盼望和挑战。因为它揭示了____的发展规律和神的____，那就是每一个由人类建造的国度，最终都将沦为____，而巴比伦的邪恶一定要用被杀的羔羊的____来战胜。但是不必灰心，因为深爱这个世界并为之而死的耶稣，不会____巴比伦放纵。有一天，祂会回来，把____赶出神的____世界，并且____万物。正是这个应许，激励着每一代神的子民持守____，直到____归来。

11。使用 1 张图片来分享你从本课程中学到关于父神，圣子，或圣灵的一件事。

经文阅读：
民数记 6
启示录：21:1-8
22:12-21

English : <https://www.youtube.com/watch?v=QpnIrbq2bKo>

國語: <https://www.youtube.com/watch?v=4QlhNOVaY-E>

粵語: <https://www.youtube.com/watch?v=Rs7iFw-0E5k>

那稣基督的

启示录

指示 (9)

预言 (10)

7 个教会

1b-3 给 7 间教会的信息

10-16 神的 3 组 7 个审判

6-8a 七印

7 羔羊的军队

8b-11 七号

4-5 神的宝座 & 羔羊

10-11-13

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1:15 / 12:51

1

不肯悔改 (9:20-21)

外面的院子

12-14 景象 = (象征)

古老的属灵争战 (根据创世记 3:15) 12

他们靠着羔羊的宝血战胜龙 (12:11)

不是真正的敌人

子!

听!

龙

2:32 / 12:51

2

12-14 景象 = (象征)

古老的属灵争战 (根据创世记3:15) 12

他们靠着羔羊的宝血战胜龙 (12:11)

不是真正的敌人

13 地上的大战 (根据但以理书7:12章)

军事力量

经济机器

3A

2:53 / 12:51

12-14 景象 = (象征)

古老的属灵争战 (根据创世记3:15) 12

他们靠着羔羊的宝血战胜龙 (12:11)

不是真正的敌人

13 地上的大战 (根据但以理书7:12章)

军事力量

经济机器

兽的印记 = 效忠

1.) 反示玛
申命记6:4-8里
效忠神的诫命，
写在前额和手
(思想) (行为)

3B

3:33 / 12:51

不肯悔改 (9:20-21)

外面的院子

彼得前书 2:4-5

2个先知

景象 = (象征)

争战 (根据创世记 3:15) **12**

他们靠着羔羊的宝血战胜龙 (12:11)

不是真正的敌人

军事力量 666 经济机器

巴比伦 波斯 希腊

兽的印记 = 效忠

1.) 反示玛
申命记 6:4-8 是
敬神的祷告,
写在前额和手
(思想) (行为)

2.) 数字
666 =
𐤀𐤂𐤅𐤆 (尼禄)
𐤀𐤁𐤅𐤆 (兽)

罗马, 等等...

3D

4:35 / 12:51

2个先知

先知性角色

(11:13)

悔改

14a 羔羊的军队

永恒的福音 (14:6)

敬是神 & 归荣耀给他!

巴比伦 倾倒了!

新耶路撒冷

罗马, 等等...

14b 最后公义

收割神子民的庄稼

收割人类邪恶的葡萄

选择

抵抗巴比伦 & 追随神的羔羊

或

跟随巴比伦 & 承受它的惨败

4

5:35 / 12:51



巴比伦倒了！
 新耶路撒冷

收割神丁氏的庄稼

神的羔羊
 或
 跟随
 巴比伦 & 承受
 它的惨败

哈米吉多顿：
 许多以色列
 战役发生的地方
 (士师记 5:19, 列王纪下 23:29 章)
 悖逆国度的象征
 (以西结书 38-39 章)

16:17-21

6:49 / 12:51

5C

来

17-19a 巴比伦倾倒

巴比伦 → 罗马 的军事和经济力量 → 人类悖逆神的典范

无义人的血 (18:24)

有神了！

混合了旧约里形容
 巴比伦，推罗和以东的意象
 (以赛亚书 13, 23, 34, 47 章
 耶利米书 50-51 章
 以西结书 26-27 章)

19b-20 最后战役

8:10 / 12:51

6





最后战役 I

哈米吉多顿 不是 一场 流血战争

耶稣为他的仇敌而死，现在他承担他们的责任

殉道者 掌权...

1000年!

战役 II (见但以理书)

按顺序 A B

千禧年 国度

耶稣再来 最后审判

一千年 = 象征耶稣现在已得胜

两场战役 = 耶稣再来

从两个角度看

重点: 耶稣将会以王的身分再来 去除掉邪恶 & 为他的跟随者平反

龙、巴比伦 & 所有选择跟随他们 都将被永远隔绝

8B

10:37 / 12:51

重点: 耶稣将会以王的身分再来 去除掉邪恶 & 为他的跟随者平反

21-22 天 & 地的婚礼

我把一切都更新了 (21:5)

整个 创造 神 & 羔羊的 圣殿

人类的 形象 去 管治 (创世记 1:27-28)

羔羊的新妇

或 跟随 巴比伦 & 承受的 惨败

17-21

旧约应许的 万花筒

- 新天 & 新地 (以赛亚书 65: 17)
- 新伊甸园 (创世记 2章、以撒书 4章)
- 新耶路撒冷 (以赛亚书 2章、以西结书 3章)

9

11:54 / 12:51

给世代基督徒的象征性异象

历史的规律：← 揭示了 → 神的应许：



(B)

之内 从三个角度看 耶稣复活&他再来 之间的时间

17-19a 巴比伦倾倒



12:35 / 12:51

10

[Q1]

00:03
The Revelation of Jesus given to John the prophet.
00:06
In the first video, we explored how John composed this apocalyptic prophecy
00:10
as a circular letter to seven churches in Asia Minor to challenge and comfort these Christians
00:15
who were suffering from apathy and persecution under the Roman Empire.
00:19
We also encountered John's main symbol for Jesus: the slain Lamb
00:23
who conquered his enemies by dying for them.
00:26
He is the one who opens up the scroll containing God's purposes to bring his kingdom on earth as in heaven.
00:33
The scroll's opening brought warning judgments like the plagues of Egypt.
00:37
And like Pharaoh, the nations do not repent.
00:39
And then John introduced the multi-ethnic army of the Lamb
00:43
and the opened scroll revealed their strange mission.
00:46
It's to follow the Lamb
00:47
by bearing witness to God's justice and mercy before the beastly nations, even if it kills them.
00:53
And they will conquer the beast by laying down their lives, just like the Lamb.
00:58
And this will move the nations to repentance.

[Q2]

01:00
In the remainder of the book,
01:01
John will fill out his portrayal of this beast and his war on God's people and how the whole story ends.
01:08
After the seven trumpets, John stops the drumbeat of sevens with a series of visions that he calls "signs".
01:14
The word literally means "symbols"
01:16
and these chapters are full of them.
01:18
These visions explore the message of the open scroll in greater depth.

[Q1]

在《启示录》上集，约翰将末世预言写成信件，寄给小亚细亚的七间教会传阅，目的是激励和安慰那些在罗马帝国统治下遭受冷遇和逼迫的基督徒。在上集中，约翰用来描述耶稣的一个重要象征，是一只“被杀的羔羊”，这只羔羊通过死亡战胜了仇敌。正是耶稣展开了神的书卷，里面写着神的旨意，神要在地上彰显祂的国度，就像在天上一样。

这些书卷宣布的警告，与《出埃及记》中神对埃及的审判很像；但许多国家的人也像法老那样，不愿意悔改。于是，约翰描述说，神的羔羊召集了一支多种族组成的军队，书卷揭示了他们的独特使命，就是效法羔羊，尽管面临死亡，也要在神的敌人面前为神的公义和怜悯做见证。他们将像羔羊那样献上自己的生命来战胜“兽”，最终让列国悔改。

[Q2]

约翰在后面的书卷中，详细地描述了这只兽，兽跟神子民之间的争战，以及所有故事的结局。写完“七支号角”之后，约翰没再继续使用数字“七”，而是开始叙述一系列异象。约翰称这些异象为“景象”。“景象”的字面含义是“象征”，它们在这些章节里随处可见。这些异象

01:22

The first one reveals the cosmic spiritual battle

01:25

that lay behind the suffering of the seven churches under Roman persecution.

01:30

It's a manifestation of that ancient conflict that began in Genesis chapter 3.

01:35

The serpent, who represents the source of all evil, is depicted here as a dragon.

01:40

It attacks a woman and her seed.

01:43

They represent the Messiah and his people.

01:45

Then the Messiah defeats the dragon through his death and resurrection and it's cast to earth.

01:50

There the dragon inspires hatred and persecution of the Messiah's people.

01:54

But they will conquer the dragon by resisting his influence, even if it kills them.

01:59

John's trying to show the churches that neither Rome nor any other nation or human is the real enemy.

02:05

There are dark spiritual powers at work

02:08

and Jesus' followers will announce Jesus' victory

02:11

by remaining faithful and loving their enemies just like the slain Lamb.

[Q3]

02:16

John's next vision retells the story of the same conflict,

02:19

but this time in the earthly symbolism of Daniel's animal visions.

02:23

John sees two beasts empowered by the dragon.

02:25

One of them represents national military power that conquers through violence.

02:29

The other beast symbolizes the economic propaganda machine that exalts this power as divine.

02:35

And these beasts demand full allegiance from the nations

02:38

and that's symbolized by taking the mark of the beast and his number, 666, on the forehead or hand.

02:45

Now, this is an infamous image

进一步解释了那些书卷传递的信息。

第一个异象揭示了遭罗马帝国逼迫的七间教会所受的苦难，指出这背后是属灵争战。这些苦难展现的就是从《创世记》第三章开始的那场古老的战争。那条象征着万恶之源的蛇被描述成一条龙，它攻击一个妇人和她的后裔，他们代表了弥赛亚和祂的子民。后来，弥赛亚通过自己的死亡和复活战胜了龙，龙就被摔到地上。

在地上，龙掀起对弥赛亚子民的仇恨和迫害，但是即使面对死亡，这些子民仍会抵挡龙的力量，并最终战胜它。约翰试图向众教会说明：真正迫害他们的敌人并不是罗马帝国或其他任何国家、人民，而是黑暗属灵势力的攻击。耶稣的门徒则像被杀的羔羊一样，通过持守信心和爱仇敌来宣告耶稣的胜利。

[Q3]

约翰的下一个异象重复了先前的冲突，但这次出现的是先知但以理梦中的动物形象。约翰看见两只被龙授予权柄的兽，一只兽代表着通过暴力征服世人的国家军事力量，另一只兽象征着宣扬经济至高的舆论机器。这两只兽向地上各国索取绝对的拥护，叫众人在额头或手上刻下兽名的印记或象征兽的数字 666。

02:47
and you won't discover its meaning by reading news headlines.
02:51
John's making a clear Hebrew Old Testament reference here.
02:54
First of all, this mark is the anti-Shema.
02:57
The writing on the forehead in hand, it's a clear reference to the Shema,
03:01
an ancient Jewish prayer of allegiance to God that's found in the Book of Deuteronomy.
03:05
This prayer also was written on the forehead and hand
03:08
as a symbol of devoting all your thoughts and actions to the one true God.
03:13
But now, the rebellious nations demand their own allegiance
03:16
and they force everyone to decide who they will follow.
03:19
Then there's the number of the beast, which has fascinated readers for thousands of years.
03:23
But this was not a mystery to John.
03:26
He spoke Hebrew and Greek.
03:27
And Hebrew letters were also numbers.
03:30
If you spell the Greek words "Nero Caesar" and the word "Beast" in Hebrew, each one amounts to 666.
03:38
Now, John isn't saying that Nero was the only fulfillment of this vision.
03:42
Nero is just a recent example of the ancient pattern set out by Daniel,
03:46
that the nations become beasts when they exalt their own power
03:50
and economic security as a false god and then demand total allegiance.
03:55
So Babylon was the beast in Daniel's day.
03:57
But that was followed by Persia, followed by Greece and now Rome in John's day.
04:02
And so it goes for any later nation that acts in the same way.

[Q4]

04:06

这幅画面邪恶污秽，背后的寓意也绝不是看一眼就能理解明白的。显然，约翰借用了希伯来旧约的内容。首先，兽印的意思是反“示玛”。古代犹太人会在额头或手上写下“示玛”，就是效忠于神的祈祷文，《申命记》对此有记录。古代犹太人把祈祷文印在额头和手上，象征着将自己的心智、意念和行为都完全地献给独一真神耶和华。但现在，这些抵挡神的人要求神的子民向他们效忠，他们强迫每个人选择自己要效忠的对象。

接下来，出现了几千年来一直让读者困惑的兽名数字 666。不过，在约翰看来，这个数字并不神秘。约翰精通希伯来语和希腊语，希伯来语的字母就是数字。如果你用希伯来语拼写希腊词“尼禄凯撒”或“猛兽”，每个词加起来，总和都等于 666。约翰并不是说尼禄凯撒应验了这个异象。

尼禄凯撒不过是先知但以理笔下古老统治模式的一个当代例子，这指的是，当国家政权把自身的权力和经济保障看作偶像，并强迫人民完全服从时，它就变成了“兽”。巴比伦国就是先知但以理时代的“兽”，接着是波斯、希腊以及约翰所处时代的罗

Standing opposed to the beastly nations and the dragon is another king.

04:10

It's the slain Lamb.

04:11

He's with his army who have given their lives to follow him.

04:15

And from the New Jerusalem, their song of victory goes out to the nations

04:18

and what John calls "the eternal gospel".

04:21

And they call everyone to repent and to worship God and to come out of Babylon that will fall.

04:27

Its days are numbered.

04:29

Then John sees a vision of final judgment.

04:31

It's symbolized by two harvests.

04:33

One is a good harvest of grain as King Jesus comes to gather up his faithful people to himself.

04:38

The other is a harvest of wine grapes.

04:41

It represents humanity's intoxication with evil.

04:44

They are taken to the winepress and trampled.

04:47

Now, throughout all these sign visions, John is placing a stark choice before the seven churches.

04:53

Will they resist the lure of Babylon and follow the Lamb?

04:56

Or will they follow the beast and suffer its defeat?

[Q5]

05:00

Now that the choice is clear, John replays a final cycle of seven divine judgments,

05:04

symbolized as pouring out seven bowls.

05:07

Now we know from the Lamb's scroll and from the sign visions that many among the nations do repent.

05:13

But as the Exodus plagues are repeated and poured out through the bowls,

05:17

there are many people who do not repent.

05:19

They resist and curse God just like Pharaoh.

05:22

And so it all leads up to the 6th bowl as the dragon and the beast, they gather the nations together

马帝国。之后，任何按这种模式发展的国家都是这样的“兽”。

[Q4]

与这些兽之国和龙相对的，是另一位君王，就是“被杀的羔羊”。祂和献上生命追随祂的军队站在一起。他们胜利的歌声从新耶路撒冷开启，传遍各国，约翰称之为“永远的福音”。他们呼召所有人悔改、敬畏神，并且离开巴比伦，因为它就要倾倒了，所剩的日子不多了。

接下来，约翰看到了末日审判的异象。这个异象包含了两次“收割”：一次是收割熟透的庄稼，意思是耶稣回来，召聚忠心于祂的子民；另一次是收割葡萄树的果子，它代表着受邪恶蛊惑的人，他们将被扔进酒醪里碾碎。

通过这些异象，约翰向七间教会提出一个非此即彼的抉择：他们是抵抗巴比伦的引诱，追随神的羔羊，还是追随兽，遭受终极的惨败呢？

[Q5]

现在，选项很明确了，约翰借用象征着盛有神大怒的七碗，再次展现了神的七个终极审判。

通过书卷和异象可以看到，有许多国家忏悔了，但还是有许多国家不肯悔改，于是，埃及的灾难再次出

05:28
to make war against God's people in a place called
Armageddon.
05:32
This refers to a plain in northern Israel where many battles
were fought by Israel against invading nations.
05:38
And some people think that this sixth bowl refers to an actual
future battle.
05:42
Other people think that it's a metaphor for God's final justice
on evil.
05:46
Either way, John's clearly taken images from the book of
Ezekiel about God's battle with Gog.
05:52
Gog was Ezekiel's symbol of the rebellious nations gathered
before God to face his justice.
05:57
And that's what comes in the seventh bowl.
05:59
It's the fourth and final depiction of the day of the Lord
06:02
when evil is defeated among the nations once and for all.

[Q6]

06:06
Now, John has fully unpacked the message of the Lamb's
unsealed scroll.
06:10
And now he goes back to expand on three key themes that
he's introduced earlier:
06:15
the fall of Babylon,
06:16
the final battle to defeat evil,
06:18
and the arrival of the new Jerusalem.
06:20
And each one of these explores the final coming of God's
kingdom from a different angle.
06:25
So first, the fall of Babylon.
06:27
An angel shows John a stunning woman who's dressed like a
queen
06:31
but she's drunk with the blood of the martyrs and of all
innocent people.
06:36
She's riding the dragon beast from the sign visions.
06:39
It's a symbol of the rebellious nations.
06:41
And she's called Babylon, the prostitute.
06:44

现，盛着神怒气的七只碗被倒在地上。这些人像法老一样抵挡神、诅咒神。这一切都引向了“第六碗”的灾难，龙和兽召集各国，在哈米吉多顿向神的子民宣战。

哈米吉多顿指的是以色列北部某地，以色列人多次在这个地方抵御其他国家的入侵。有人认为，“第六碗”的灾难暗示着一场未来将要真实发生的战争；也有人认为，这只是一个比喻，表现神与邪恶的终极对决。

无论是哪种解释，都会发现，约翰在这里明显借用了《以西结书》中神与歌革的争战。先知以西结用歌革来比喻那些悖逆神的国家，它们聚集在神的面前，等待末日审判。这就是“第七碗”要发生的事。这是第四次，也是最后一次对神的末日审判的描述，那时，列国中的邪恶最终会被彻底打败。

[Q6]

到这里，约翰已经完全展开了神羔羊的书卷信息，他继续扩展之前引入的三个关键主题：巴比伦的毁灭、打败邪恶的终极之战和新耶路撒冷的到来。每一个主题都从不同角度探寻神国度的最终降临。

先是巴比伦的毁灭。天使向约翰展示了一个身穿华服、美艳的女人，

Now, the detailed symbols of this vision, they would be very clear to John's first readers.

06:49

He's personifying the military and economic power of the Roman Empire.

06:53

But he's also doing more.

06:54

In this vision, John has blended together words and images from every single Old Testament passage

07:00

about the downfall of ancient Babylon, Tyre and Edom.

07:04

John's showing how Rome is simply the newest version

07:07

of the Old Testament archetype of humanity in rebellion against God.

07:11

They come together and form nations that exalt their own economic and military security into a false god.

07:17

This isn't something limited to the past or the future.

07:20

It's a portrait of the human condition throughout history.

07:23

And Babylons will come and go,

07:25

leading up to the day when Jesus returns to replace Babylon with his kingdom.

[Q7]

07:30

But how will Jesus' kingdom come?

07:32

Up to this point, the day of the Lord has been depicted as a day of fire or earthquake or harvest

07:37

and now it's depicted as a final battle and it's told twice.

07:41

It results in the vindication of the martyrs.

07:43

Now John takes us back to the sixth bowl where the nations were gathered together to oppose God.

07:48

And all of a sudden, Jesus appears.

07:50

He's the great hero.

07:51

He's the Word of God riding on a white horse

07:54

and he's ready to conquer the world's evil, but pay attention!

07:58

He's covered with blood before the battle even begins.

08:01

And that's because it's his own.

08:03

她畅饮着殉道者和所有无辜者的鲜血，骑一只长着七头十角的“兽”。这兽象征着悖逆神的国家，这个女人被称为“巴比伦大淫妇”。

当时，约翰的第一批读者应该能很清楚地明白这个异象，约翰把罗马帝国的军事和经济实力拟人化了。不但如此，在这个异象里，他还把旧约中所有关于古巴比伦、推罗和以东沦陷的文字与画面结合起来。他让读者看到，罗马就是旧约中悖逆神的人类在当时的最新写照。

人们联合起来，建成一个又一个把经济和军事能力当成“神”的国家。这体现了人类的历史发展进程，像巴比伦一样的罪恶之国兴起又衰落，循环反复，直到耶稣再来，祂的国将取代巴比伦。

[Q7]

但是耶稣的国会如何降临呢？迄今为止，“主的日子”一直被描绘成充满了火、地震和最后的收割。在这里，有两次被描绘成是一场终极之战。结局是神为殉道者们洗净了冤屈。约翰把我们带回到“第六碗”的灾难，正当各国聚集起来抵挡神的时候，耶稣突然出现了。祂是伟大的英雄。祂是神的道，骑在白马上，准备征服魔鬼。但是请注意，争战还没开

And his only weapon is the sword of his mouth.
08:06
It's an image adapted from Isaiah.
08:08
John's telling us that Armageddon will not be a bloodbath.
08:11
Rather, the same Jesus who shed his own blood for his enemies now comes proclaiming justice.
08:17
He will hold accountable those who refuse to repent
08:19
of the ways that they participate in the ruin of God's good world
08:23
and the destructive hellfire that they've unleashed in God's world
08:27
justly becomes their own God-appointed destiny.
08:30
After this, John sees a vision of Jesus' followers who have been murdered by Babylon.
08:34
And they're brought back to life and they reign with the Messiah for 1,000 years.
08:39
Then after this, the dragon who inspired humanity's rebellion against God
08:43
rallies the nations of the world together to rebel against God's kingdom.
08:47
But before God's throne of justice, they all face the consequences of eternal defeat.
08:52
And so the forces of spiritual evil
08:54
and everyone who doesn't want to participate in God's kingdom are destroyed
08:58
They're given what they want: to exist by themselves and for themselves.
09:03
And so the dragon and Babylon and all who choose them are eternally quarantined,
09:08
never again able to corrupt God's new creation.

[Q8]

09:12
Now, there's a lot of debate about the relationship of the 1,000 years to these two battles.
09:16
There are some who think it refers to a literal chronological sequence:
09:20
Jesus' return, followed by a thousand-year kingdom on earth

始，祂已经被鲜血覆盖，那是祂自己的血，而祂唯一的武器就是口中的剑。

这个画面来自《以赛亚书》。约翰想告诉我们，哈米吉多顿之战不是一场流血战争；相反，这位曾替仇敌流血的耶稣，现在要回来彰显公义。祂将审判那些参与毁灭神看为美好的世界、并拒绝悔改的人。他们在神的世界燃起的毁灭性的地狱之火，理所当然地变成神为他们所预定的结局。

接着，约翰又看到一个异象，被大巴比伦杀害的那些耶稣门徒从死里复活了。他们同弥赛亚一起掌权一千年。随后，那条诱人背叛神的龙，联合世上列国要推翻神的国。但在神公义的宝座面前，他们面临最终的失败，灵界所有的邪恶势力和所有拒绝加入神国的人，都将被消灭。神任由他们为所欲为，他们远离神，为自己的私欲而活。于是，龙、大巴比伦和它们的追随者都被永远地囚禁起来，再也不能败坏神全新的创造了。

[Q8]

今天，关于这两场战争和“一千年”之间关系的争论层出不穷。有人认为，这里的“一千年”要按字面解释，指的是一个时间顺序：耶稣再来，然后神国降临，众信徒与耶稣一

called the Millennium,
09:24
followed by God's final judgment.
09:26
Other people think that the thousand years
09:28
are a symbol of Jesus' and the martyrs' present victory over
spiritual evil,
09:33
and that the two battles depict Jesus' future return from two
different angles.
09:37
Whichever view you take, the main point is clear: when Jesus
returns as king he will deal with evil forever
09:43
and he'll vindicate those who have been faithful to him.

[Q9]

09:46
The book concludes with a final vision of the marriage of
heaven and earth.
09:50
An angel shows John a stunning bride
09:53
that symbolizes the new creation that has come forever to join
God and his covenant people.
09:58
God announces that he's come to live with humanity forever
and that he's making all things new.
10:05
John's vision here is a kaleidoscope of Old Testament
promises.
10:09
This place is a new heavens and earth,
10:11
a restored creation that's healed of the pain and evil of human
history.
10:15
It's also a new Garden of Eden, the paradise of eternal life
with God.
10:20
But it's not simply a return back to the garden.
10:22
It's a step forward into a new Jerusalem, a great city
10:26
where human cultures and all their diversity work together in
peace and harmony before God.
10:31
And then, the most surprising twist of all,
10:32
there's no temple building in the new creation because the
presence of God
10:36
and the Lamb that were once limited to the temple now
permeate every square inch of the new world.
10:42

同掌权一千年，也叫做“千禧年”，
最后就是神的末日审判。也有人认为，这里的“一千年”是象征耶稣和殉道者已经取得的胜利，那两场战争只是从两个不同角度描绘耶稣再来时的情景。

无论你认同哪个观点，约翰表达的信息都很明确：那就是当耶稣回来做王的时候，他将处理世上的邪恶，为忠于祂的子民伸冤。

[Q9]

《启示录》最后，以天与地联姻结尾。天使带约翰看见一位美丽的新娘，她象征着一个全新的天地，神与祂立约的子民就住在这里。神表示，祂要与自己的子民永远在一起，祂要让万物都更新。

约翰的这个异象，是旧约众多应许的总和。这将是一个全新的天地，一个被修复一新、不再有伤痛和邪恶的受造界。它也是一个全新的伊甸园，一个与神共享永生的乐园。然而，它不仅回归了最初的伊甸园，它更升级成了全新的耶路撒冷，一座伟大的城市，各种文化、各个民族共同在神的面前和平友好地相处。

最让人惊奇的是，圣殿将不复存在，因为过去只在圣殿出现的神和献祭的羔羊，如今出现在新世界的

And there's a new humanity there, fulfilling the calling placed on them
10:46
all the way back on page one of the Bible: to rule as God's image,
10:51
to partner together with God in taking this creation into new and uncharted territory.
10:56
And so ends John's apocalypse and the epic storyline of the whole Bible.

[Q10]

11:01
John did not write this book as a secret code for you to decipher the timetable of Jesus' return.
11:07
It's a symbolic vision that brought hope and challenge to the seven first century churches
11:12
and every generation of Christians since.
11:15
It reveals history's pattern and God's promise that every human kingdom eventually becomes Babylon
11:21
and must be resisted in the power of the slain Lamb.
11:24
But there's a promise that Jesus who loved and died for this world will not let Babylon go unchecked.
11:31
He will return one day to remove evil from his good world and make all things new.
11:36
And that is a promise that should motivate faithfulness
11:39
in every generation of God's people until the King returns.
11:44
That's what the book of Revelation is all about.

空间，全新的人类将完成圣经创世第一页就被赋予的使命，那就是作为神的形象代表，他们要跟神一起生活，管理这个新天新地。使徒约翰的末日启示和整本圣经波澜壮阔的史诗性故事到这里就结束了。

[Q10]

约翰写这卷书的目的，不是让我们破解耶稣再来的时间点。这卷充满异象的书，为一世纪的七间教会和世代代的基督徒带来了盼望和挑战。因为它揭示了历史的发展规律和神的应许，那就是每一个由人类建造的国度，最终都将沦为大巴比伦，而巴比伦的邪恶一定要用被杀的羔羊的力量来战胜。

但是不必灰心，因为深爱这个世界并为之而死的耶稣，不会任由巴比伦放纵。有一天，祂会回来，把邪恶赶出神的美好世界，并且更新万物。正是这个应许，激励着每一代神的子民持守信心，直到万王之王归来。这就是《启示录》的精义。