**028** **第七号 启 11章15至19**

P**小孩子：**如果神是慈爱的祂为何造了地狱？如果神是公义的，祂为什么不审判刑罚？

* **Warn:** 如果你长大后拒绝主耶稣，你要为自己悖逆神的罪孽受审判。来6:4-8、来10:26-31

P**【启 11:15】第七位天使吹号[[1]](#footnote-1)，天上就有大声音说：世上的国成了我主和主基督的国；他要作王，直到永永远远[[2]](#footnote-2)。16 在神面前，坐在自己位上的二十四位长老，就面伏於地，敬拜神，17 说：昔在、今在的主神全能者啊，我们感谢你！因你执掌大权作王了。18 外邦发怒，你的忿怒也临到了；审判死人的时候也到了。你的仆人众先知和众圣徒，凡敬畏你名的人，连大带小得赏赐的时候也到了。你败坏那些败坏世界之人的时候也就到了。19 当时，神天上的殿开了，在他殿中现出他的约柜。随後有闪电、声音、雷轰、地震、大雹。**

P**【1】第七号：大审判的其中一个角度**

P**3Pic上文：从无底坑上来的兽要杀害两个见证人（教会），后来他们复活被提到云里 V7-14[[3]](#footnote-3)**

**P复习:**兽（敌基督）、两个见证人（教会）被逼迫杀害、复活、升天提到云里、七号大审判

* 一些我尊敬的时代论牧者解释，圣经有几次审判，认为这里并不是白色大宝座审判。[[4]](#footnote-4)
* P**我认为这是大审判：（**1）世界的国都成为了神的国（2）主（父）**和**主基督要做王直到永远（3）V18审判**死人**的时候也到了。V18败坏世界之人的时候到了
* 兽与撒旦被基督彻底击败之后才揭开。20:7-10

**P 4Pic** 七号大审判，不是7次大审判，而大审判的**7个不同视角perspective**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **第1环 cycle** | **第2环 cycle** | **第3环 cycle** | **第4环 cycle** | **第5环 cycle** | **第6环 cycle** | **第7环 cycle** |
| **七印**  4:1-8:5 | **七号**  8:6-11:19 | **龙与兽的逼迫**  12:1-14:20 | **七碗**  15:1-16:21 | **巴比伦**  17:1-19:10 | **白马骑士**  19:11-21 | **白色大宝座**  20:1-21:8 |
| **末日审判**  8:5  雷轰、响声、闪电和地震 | **末日审判**  11:15-19  闪电、响声、雷轰、地震、**大冰雹**  **审判死人的时候到了(V18）** | **末日审判**  14:8-11  **拜兽和兽像或有兽印的人**  **在火与硫磺中受苦** | **末日审判**  16:17-21  闪电、声音、雷轰、大地震大雹子  **列国的城倒塌、海岛众山不见了（V19）** | **末日审判**  18:9-19:3  **巴比伦大淫妇**  被毁灭，直到永永远远。 | **末日审判**  (19:20-21)  **兽与假先知，**  被扔在火湖里 | **末日审判**  (20:7-10)  **龙撒但、兽和假先知，**  被拋在火湖里。 |

P**【2】大审判来临时，父与子要一统天下与天上**

**P V15第七位天使吹号,天上就有大声音说:世上的国成了我主和[[5]](#footnote-5)的国;他要作王,直到永永远远。**

* 一些我尊敬的时代论牧者会解释，这是1000年国度[[6]](#footnote-6)。

**P3Pic**秦始皇统一天下、蒙古成吉思汗1162-1227、风险RISK:统治世界的游戏The Game of Global Domination

* 基督要回来做王，统一天下。
* ap我们现在是为神的国拼命，将来世界一统，基督要永远做王
* eg主耶稣在世时说福音要传到天下（太24:14、徒1:8）当时也唯有门徒相信祂

**P V16在神面前，坐在自己位上sit on their thrones θρόνος 的二十四位长老，就面伏於地，敬拜神，17 说：昔在、今在的主神全能者啊，我们感谢你！因你执掌大权作王了。**

* 天下万国要臣服在主的脚下（V15）。
* 天上天庭，二十四位长老（V16）也俯伏敬拜
* 二十四位长老所说：你执掌大权作王了 **and begun to reign.**
* 击败撒旦与它的天使，重掌天上与地上：宇宙万物都秩序完全恢复 cosmic order restored
* 撒旦被彻底击败20:7-10 之后才揭开。

**P【3】审判死人的时候到了**

**P V18 外邦**(新译本：列国nations)**发怒[[7]](#footnote-7)，你的忿怒也临到了；审判死人的时候也到了 [[8]](#footnote-8)...**

* **人发怒:** 世人讨厌神、恨神，抵挡神，甚至向他们传福音的人发怒。
* 上帝忿怒时刻到了！ 审判死人的时候到了
* **问：**拒绝上帝赦罪的人，死后不是立刻下地狱吗？
* **e.g**. 路16:22-23 财主死了在阴间受痛苦。

**P路16:22 ...财主也死了，并且埋葬了23.他在阴间受痛苦，举目远远地望见亚伯拉罕，又望见拉撒路在他怀里，24.就喊着说：『我祖亚伯拉罕哪，可怜我吧！打发拉撒路来，用指头尖蘸点水，凉凉我的舌头；因为我在这火焰里，极其痛苦。』**

* 财主死后下到阴间受被火烧。
* 财主是挂名的基督徒，他知道上帝。
* 财主却不信神、不信神的话。他**不信有地狱**！
* 他是挂名的基督徒，是假冒为善的基督徒[[9]](#footnote-9)。
* 审判从神的家开始（彼前4:17）
* 不是在有型教会里面的人都得救，而是那些真心信靠主的人要得救。
* 山羊与绵羊要被分开（太25:31-46）

**P问：已经在地狱里了，为什么大审判时，死人还要再受审判？**

**P Pic**拒绝上帝的赦免、第一次死后先下阴间受苦等候。基督再来时恶人也要复活（约5:28-29、但12:2、徒24:15 作恶的复活定罪）[[10]](#footnote-10)，受审判面对第二次的死（启20:13、启21:8）,刑罚是有不同程度(太11:21-24、路10:13-14、路12:47-48、来10:29)

**P** **Pic e.g. 古代衙门**收监在监牢里，等候审判。审判完毕后被刑罚再加回到监牢里

* **e.g.**收监等候[[11]](#footnote-11) remand in Changi、直到宣布审判、正式进入监狱。
* 人只有今生的机会，来接受赦罪
* 没有轮回，给你机会重新再来了！

**P来 9:27.按着定命，人人都有一死，死后且有审判。**

* 进入地狱：不能靠还清恶业出去、无法靠超度、再无机会求耶稣
* **地狱是永远的**（但12:2、太25:46、可9:34-48、贴后1:9、启14:11）

**P【4】忠心事主的人要得赏赐** （林后5:10）

**P V18...... 你的仆人众先知和众圣徒，凡敬畏你名的人[[12]](#footnote-12)，连大带小得赏赐的时候也到了。你败坏那些败坏世界之人的时候也就到了。**

* 愿意为主受苦、事奉主、为主牺牲的人，今世与来世都要得赏（太19:28-30、可10:28-31）

**P太19:28** 耶稣说：「我实在告诉你们，你们这跟从我的人，到复兴的时候，人子坐在他荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。29 凡为我的名撇下房屋，或是弟兄、姐妹、父亲、母亲、儿女、田地的，**必要得著百倍，并且承受永生**。30 然而，有许多在前的，将要在後；在後的，将要在前。」

**P Pic** 你感觉是画大饼？ 那么你要看是谁给你画的大饼。

* 害怕人软弱，不信神的赏赐，也不渴慕
* e.g.人都会为将来好好投资。
* e.g.愿意牺牲付出努力代价、去读书）e.g.操心儿女们的学业

**P Pic神按各人所有得到的审判**（五千、两千、一千）太25:14-30

* e.g.才干、时间、金钱、健康 （五千、两千、一千）

**O路12:48** …多给谁，就向谁多取；多托谁，就向谁多要。

**O林前3:15** 看见一些信徒只是仅仅得救。

* 不知天国里是否有乞丐？beggar in heaven??
* 认为赏赐不重要的人，其实不明白神的赏赐是，神评估我们对祂的爱与忠心的付出
* **信主之人的赏赐，我们将看到约柜**

**P V19**当时,神天上的殿开了,在他殿中现出他的约柜[[13]](#footnote-13)。随後有闪电、声音、雷轰、地震、大雹[[14]](#footnote-14)。

**P**象征神的宝座，神的同在。(出25:22、民7:89、诗80:1、99:1)

* 约柜是神施行公义的审判或祂施恩的怜悯。
* 被掳巴比伦时遗失了（王下25:8-10、代下36:18-19、耶3:16）
* 不信弥赛亚的犹太人，到今天还在寻找 约柜
* 天上的殿开了，约柜出现。象征天父与主耶稣的宝座，并且 神与我们同在

**P总结：**大审判来临时，神会按我们一生忠心的服事来赏赐我们

* 祈求主帮助我们忠心爱主，赢得未来天上的赏赐
* **大审判的7个不同视角7 different perspectives of the Final Judgement**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **第1环** | **第2环** | **第3环** | **第4环** | **第5环** | **第6环** | **第7环** |
| **七印**  4:1-8:5 | **七号**  8:6-11:19 | **龙与兽的逼迫**  12:1-14:20 | **七碗**  15:1-16:21 | **巴比伦**  17:1-19:10 | **白马骑士**  19:11-21 | **白色大宝座**  20:1-21:8 |
| **末日审判**  8:5  雷轰、响声、闪电和地震 | **末日审判**  11:15-19  闪电、响声、雷轰、地震、**大冰雹**  审判死人与奖赏圣徒的时候到了(V18） | **末日审判**  14:8-11  拜兽和兽像或有兽印的人  在火与硫磺中受苦 | **末日审判**  16:17-21  闪电、声音、雷轰、**大地震**大雹子  列国的城倒塌、海岛众山不见了（V19） | **末日审判**  18:9-19:3  巴比伦大淫妇  被毁灭，直到永永远远。 | **末日审判**  (19:20-21)  兽与假先知，被扔在火湖里 | **末日审判**  (20:7-10)  龙撒但、兽和假先知，被拋在火湖里。 |

1. The seventh trumpet of 11:15–19, like the seventh seal and seventh bowl, narrates the very end of history. Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 236). William B. Eerdmans Publishing Company.

   The past tenses in this verse appear to be a projection into the future, when the kingdom has been established and the heavenly host offers praise in response. In this case, the past tenses are actual descriptions of past actions, but from the perspective of the future.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 236). William B. Eerdmans Publishing Company.

   The second cycle of judgments (8:2–11:19) closes with a second description of the Second Coming. It zeroes in on the Last Judgment (11:18) and the triumph of God’s rule (vv. 15, 17).yPoythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 131). P&R Publishing.

   In fact just as the seven seals led into the seven trumpets so the trumpets lead into the next series of visions. Once again John has brought us to the verge of final judgment and once again he breaks off to unfold further teaching in a new series of visions.Morris, L. (1987). Revelation: an introduction and commentary (Vol. 20, p. 148). InterVarsity Press.

   In view of these fixed points of biblical revelation about the end of history, we cannot interpret the resurrection of the witnesses as the bodily resurrection of the church and at the same time view the city’s partial destruction as symbolizing a postresurrection period in which God offers sinners further opportunity to repent. In view of the parallel that we have observed between the three and a half days of the beast’s triumph over the witnesses and the “short time” of the dragon’s release to assemble worldwide opposition against the saints (Rev. 20:3, 7–8), the witnesses’ resurrection and ascension in full view of their enemies after the three and a half days (11:11) coincides with God’s deliverance of the saints and destruction of the devil and his followers after the “short time” (20:9–10)—without any intervening delay to provide further opportunity for the church’s enemies to repent.It seems most consistent, therefore, to see the witnesses’ resurrection as portraying the bodily resurrection of all who belong to Christ’s true church by faith at his return, accompanied by the great earthquake of judgment that will compel fear-filled praise even from God’s enemies (see Phil. 2:9–11). Just as the vision genre sometimes compresses vast historical eons into symbolic images that pass like the twinkling of an eye (see Rev. 12:1–5, which spans redemptive history from Genesis 3 to Acts 1), so also a split-second in time may be expanded in visionary description and simultaneous climactic events presented as successive, in order to help hearers to see different facets of Christ’s victory.Johnson, D. E. (2001). Triumph of the Lamb: A Commentary on Revelation (pp. 175–176). P&R Publishing. [↑](#footnote-ref-1)
2. Dispensationalists often understand this event as the declaration of Christ’s imminent reign on earth, transitioning from the current age to the establishment of the Millennial Kingdom (a literal 1,000-year reign of Christ, as described in Revelation 20:4-6). [↑](#footnote-ref-2)
3. The picture here is the same as that shown to Daniel, where the evil kingdoms of the world are defeated and handed over by the Ancient of Days to the authority of the Son of man, who then reigns forever. That the eventual transference of power (from the rule of evil to the rule of God) pictured in Daniel 7 is in mind is already indirectly apparent from v. 7. There allusion was made to Dan. 7:3, 21 concerning the antagonistic world kingdom which will persecute the saints, which Dan. 7:13–14, 18, 22, 27 says will be replaced by the reign of the Son of man and the saints. Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 236). William B. Eerdmans Publishing Company. [↑](#footnote-ref-3)
4. According to a dispensational view, there is more than one judgment to come. For example, dispensationalists would not see the final judgment in Matthew 25:31–46:When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food.… As you did it to one of the least of these my brothers, you did it to me.” Then he will say to those on his left, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food.… As you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life.From a dispensational perspective, this passage does not refer to final judgment (the “great white throne judgment” spoken of in Rev. 20:11–15), but rather to a judgment that comes after the tribulation and before the beginning of the millennium. They say that this will be a “judgment of the nations” in which the nations are judged according to how they have treated the Jewish people during the tribulation. Those who have treated the Jews well and are willing to submit to Christ will enter into the millennium, and those who have not will be refused entrance.Thus, in a dispensationalist view there are different judgments: (a) a “judgment of the nations” (Matt. 25:31–46) to determine who enters the millennium; (b) a “judgment of believers’ works” (sometimes called the bēma judgment after the Greek word for “judgment seat” in 2 Cor. 5:10) in which Christians will receive degrees of reward; and (c) a “great white throne judgment” at the end of the millennium (Rev. 20:11–15) to declare eternal punishments for unbelievers.【2】The view taken in this book is that these three passages all speak of the same final judgment, not of three separate judgments. With regard to Matthew 25:31–46 in particular, it is unlikely that the dispensational view is correct: there is no mention of entering into the millennium in this passage. Moreover, the judgments pronounced speak not of entrance into the millennial kingdom on earth or exclusion from that kingdom but of eternal destinies of people: “Inherit the kingdom prepared for you from the foundation of the world.… Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.… And these will go away into eternal punishment, but the righteous into eternal life” (vv. 34, 41, 46). Finally, it would be inconsistent with God’s ways throughout Scripture to deal with people’s eternal destiny on the basis of what nation they belong to, for unbelieving nations have believers within them, and nations that exhibit more conformity to God’s revealed will still have many wicked within them. And “God shows no partiality” (Rom. 2:11). Though indeed “all the nations” are gathered before Christ’s throne in this scene (Matt. 25:32), the picture of judgment is one of judgment on individuals (sheep are separated from goats, and those individuals who treated Christ’s brothers kindly are welcomed into the kingdom while those who rejected them are rejected, vv. 35–40, 42–45).【2】 See Lewis Sperry Chafer, Systematic Theology (1948; repr., Grand Rapids: Kregel, 1976), 7:213–17, who includes other judgments as well.Grudem, W. (2020). Systematic Theology: An Introduction to Biblical Doctrine (Second Edition, pp. 1405–1406). Zondervan Academic. [↑](#footnote-ref-4)
5. In the New Testament as a whole Lord usually refers to Christ, but in Revelation it is more often used of the Father (see note on 1:8). The choice of language here may be affected by the fact that the words represent the homage of people at large rather than of the church. For those who see no need of redemption ‘the Lord’ is God the Father, while the Lord of the church is ‘the Lord’s Christ’ (so Swete). The past tense shows that the event is certain; it is as good as having already occurred. Moreover this is no temporary affair. God will reign for ever and ever.

   Swete Henry Barclay Swete, The Apocalypse of St John (Macmillan, 1907).Morris, L. (1987). Revelation: an introduction and commentary (Vol. 20, p. 148). InterVarsity Press. [↑](#footnote-ref-5)
6. 神的国度已经开始。 [↑](#footnote-ref-6)
7. The wicked nations are pictured as enraged against God and His people. God judges them wrathfully in response to their sinful outrage. The final judgment is expressed by the clause Thy wrath came.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 237). William B. Eerdmans Publishing Company. [↑](#footnote-ref-7)
8. The following phrase and the time came for the dead to be judged confirms without doubt that this passage is a description of the last judgment.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 237). William B. Eerdmans Publishing Company. [↑](#footnote-ref-8)
9. 财主身前像他的弟兄们，不信神，不信神的话（路16:29-31） [↑](#footnote-ref-9)
10. Although unbelievers pass into a state of eternal punishment immediately upon death, their bodies will not be raised until the day of final judgment. On that day, their bodies will be raised and reunited with their souls, and they will stand before God’s throne for final judgment to be pronounced upon them in the body (see Matt. 25:31–46; John 5:28–29; Acts 24:15; and Rev. 20:12, 15) Grudem, W. (2020). Systematic Theology: An Introduction to Biblical Doctrine (Second Edition, p. 1013). Zondervan Academic. [↑](#footnote-ref-10)
11. Queenstown Remand Prison (QRP) in Singapore was replaced by Cluster B of the Changi Prison Complex in 2009:  [↑](#footnote-ref-11)
12. The reward is given to Thy bond-servants the prophets and to the saints and to those who fear Thy name. These are probably three ways of describing the same group, because the entire church is identified in 11:3 with the two prophetic witnesses (which is consistent with Joel 2:28–32 in Acts 2:16–21)Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 238). William B. Eerdmans Publishing Company. [↑](#footnote-ref-12)
13. The appearance of the ark of His covenant along with the trumpet also points back to Jericho, where the ark followed the trumpets, declaring both God’s judgment and His victory. The ark represents not just God’s judgment, but is also the place of forgiveness and of God’s presence with His people. The OT did not expect a literal reappearance of the ark, but rather looked forward to a reappearance of God’s presence in Israel’s midst (as clarified by Jer. 3:14–17), which was what the ark originally represented. This is the idea in Rev. 11:19, which is expanded on in 21:3, 22, where the establishment of the end-time temple is interpreted as God’s special revelatory presence in the midst of His peopleBeale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 239). William B. Eerdmans Publishing Company.

    The ark is seen (v. 19). The ark was the most holy object in the tabernacle (Ex. 25:10–22). It was normally concealed from sight behind the tabernacle curtains. The revealing of this innermost object signifies that God has fully revealed his glory, both the glory of his law (the covenant words) and of his mercy (as signified by the atonement cover).Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 131). P&R Publishing.

    God’s ‘sanctuary’ (naos) was now opened and the ark of his covenant revealed. In the Old Testament the ark was the very symbol of God’s presence. It is not known what became of it after Josiah told the Levites to put it in the temple (2 Chr. 35:3). Jeremiah looked for a time when the people would know God so intimately that they would not miss the ark (Jer. 3:15–17). In view of this attitude it is all the more curious that a legend grew up that Jeremiah hid the ark (together with the tabernacle and the altar of incense) in a place which no-one can find ‘until God gathers his people together again’ (2 Macc. 2:4–8). But the legend is evidence of an interest in the ark which we see also in the present passage. Here, however, it is not the earthly ark but its heavenly prototype. Its disclosure, taken with the opening of the sanctuary, will show that the way into God’s presence is open wide (cf. Heb. 10:19). In the earthly sanctuary the curtain permanently screened off the ark, thus making it clear that people had no rights of access (cf. Heb. 9:8). But Christ in his work for us has changed all that and now the way is wide open.Morris, L. (1987). Revelation: an introduction and commentary (Vol. 20, pp. 149–150). InterVarsity Press. [↑](#footnote-ref-13)
14. The portrayal of the seventh trumpet closes in v. 19 with the mention of flashes of lightning and sounds and peals of thunder and an earthquake, which in Revelation are always indicators of the final judgment (4:5; 8:5; 16:18). Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 238). William B. Eerdmans Publishing Company.

    All in all, this opening implies the revealing of God himself. Lightning, thunder, and other awesome natural phenomena accompany his appearing (v. 19), as at Mount Sinai, showing the majesty of his power. With God’s presence comes also the renewal of all things (21:1–22:5). But the further explanation of this renewal must wait for a later point in the dramatic development in RevelationPoythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 131). P&R Publishing. [↑](#footnote-ref-14)