

# *Vision of Triumph* 胜利的远象

Revelation 17-19 启示录 17-19

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I read a story about a butler who served for a number of years at the grand 17th century Belton House in Lincolnshire, England. The butlers name was Charles Patience.

曾经有一个管家，他在英国林肯郡的 17 世纪贝尔顿大屋里服务了多年。他的名字是查尔斯·比信。

As part of his duties he dusted daily, and cleaned regular, a WW2 bomb that was dropped on the property by German bombers.

作为他职责的一部分，他每天要打扫一枚由德国轰炸机投下的二次大战的炸弹，并要定期清洗。

One day he even managed to drop the bomb on his foot while cleaning it!

有一天，他在清洁这炸弹时，甚至一不留神把炸弹掉在脚上！

One Easter weekend, an army officer was visiting the estate, and noticed to his horror that the bomb was still live, and capable of destroying the house.

一个复活节的周末，一名军官正在参观庄园，他惊恐地发现炸弹仍然是可爆炸的，能够摧毁整所大楼。

The place was evacuated and the Royal Airforce bomb disposal unit was called in. The bomb was disposed of.

整个地方被疏散了，皇家空军的炸弹处理小组被叫来。炸弹被处理拿走了。

Imagine discovering you've been cleaning a live bomb for 24 years! Even dropping it.

想象一下，发现你已经清洁了 24 年的实弹！并且你曾掉摔过它。

It goes to show it is possible to live with danger and be unaware of it. We can even convince ourselves that we are indestructible, and that things will go on forever as they are.

这表明，是有可能一直生活在危险之中而不以为意。我们甚至可以说服自己，说我们是坚不可摧的，事情将永远继续如常的下去。

It takes an expert analyst - or an apocalypse - to persuade us to another view. Apocalypse is a Greek word **meaning** "revelation" or "an unveiling of things not previously known and which cannot be known without the unveiling."

很多时是需要专业分析家…或一个启示…去说服我们从另一种观点来看。

「Apocalypse」是希腊语单词，意思是「启示」或「揭开以前不知道，没有揭幕就不能知道的东西。」

This is what the book of Revelation is for. It is not given to us to satisfy our curiosity, but to open our eyes, to prod us to come awake to reality and stimulate reforming action in our lives.

这就是《启示录》的主旨。这不是为了满足我们的好奇心，而是去把我们的眼睛睁开，促使我们清醒地面对现实，刺激我们去改革生命的行动。

What we have encountered so far is the Christian worldview. Jesus reigns in heaven. His people suffer on earth with joy, while being threatened and seduced by the powers and cultures of our day.

到目前为止，我们遇到的是基督教的世界观。耶稣在天堂统治。他的人民在地球上快乐地受苦，同时受到我们这个时期的权力和文化的威胁和诱惑。

God, however is in control throughout the chaos of history and will return to judge all humanity.

然而，上帝在历史的混乱中仍然在掌控着一切，并将再回来去审判全人类。

Christians are called to remain faithful to Jesus and the good news about him as we wait for his return to wind up history and bring us into his perfect presence forever.

基督徒被叫去对耶稣和关于他的好消息保持忠诚，等待他回来结束历史，把我们带进与他永远完美的同处

As we have been challenged on numerous occasions over these past few weeks, so again from today's text, we are challenged to live for the Lamb and not the beast, the bride not the prostitute, eternal things not temporal, to please God rather than anger him, for his eternal city and not the lake of fire.

正如我们在过去的几周里多次被挑战，所以从今天的经文开始，我们又被挑战去为羔羊而不是兽而活，为新娘而不是淫妇，永恒的东西而不是短暂性的，要取悦上帝，而不是激怒他，为了他永恒的城市，而不是火湖。

My outline is on the St Paul's app. You'll notice three points there:

我的大纲在圣保罗堂的应用程序上。您会注意到有三点：

THE PROSTITUTE & OUR PROBLEM 淫妇和我们的问题

THE LAMB & OUR SOLUTION 羔羊和我们的解决方案

THE BRIDE & OUR FUTURE HOPE (WHAT WE CAN BE)

新娘和我们未来的希望（我们可以成为什么）

### **THE PROSTITUTE & OUR PROBLEM 淫妇和我们的问题**

In chapters 17 & 18 we are introduced to a new figure. A women.

在第 17 章和第 18 章中，我们被介绍到一个新的人物。一个女人。

She is mysterious. Her title in 17:5 captures it for us: **BABYLON THE GREAT**

## ***THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.***

她很神秘的。她的头衔在 17: 5 为我们总结了：「大巴比伦，世上的淫妇和一切可憎之物的母。」

Think of John's description of Babylon the Prostitute like a political cartoonist presenting an exaggerated and outlandish personification of a city.

想想约翰对巴比伦的大淫妇的描述，就像一个政治漫画家，呈现一个夸张和古怪的城市化身。

It's possible to plunge into the extravagant imagery of these chapters, and to come up with an impressive display of convincing explanations of who this woman is astride the scarlet beast - as well as the seven heads, seven hills, seven kings, Babylon and the rest.

很有可能会陷入这些章节中的奢侈的影像，并为这个骑在朱红色的兽上的女人，和那只有七个头十个角的兽，或七座山和七个王，并巴比伦和其他的，想出一个令人信服的解释。

Just notice though the pride of this woman. Her flashy appearance. Her opposition to the disciples of Jesus. Her alliance to the beast. Her fate.

只要注意这个女人的骄傲。她华丽的外表。她对耶稣的门徒的敌意。她与兽的联盟。她的命运。

This woman represents the problem with the world. Twice in 17:8 we're told that the beast *once was, now is not, and yet will come*. In other words, the beast manifests itself in one form, then this passes away, but then will come back in other forms.

这些女人代表了世界的问题。在 17: 8 中，我们两次被告知这兽*以前有，现在没有，以后再有*。换句话说，这兽曾以一种形式出现，然后它消失，但随后会以其他形式回来。

This is another parody of the God *who is, and who was, and who is to come* as we read in chapters 1, 4 and 11.

这再次是对在第 1 章，第 4 章和第 11 章所读到的*那位今在、昔在、以后永在的上帝*的模仿。

In 17:10-12 the angel speaks of coming kings and transfers of power. In Daniel 7 - in the Old Testament - the same language is used to describe successive empires.

在 17: 10-12 中，天使谈到即将到来的国王和权力的转移。在旧约的《但以理书》第 7 章，相同的语言被用来描述帝国的连续。

The symbolic numbers seven and ten in Revelation 17 don't refer to specific kings. Instead, John is highlighting the way the beast manifests its power in recurring political empires and systems throughout history.

《启示录》17章中的7和10两个象征性的数字不是指特定的国王。相反，约翰强调兽在历史上反复的出现在政治帝国和制度中去展示其权力。

Even though the woman 'rides' on the beast and 'rules' over kings in 17:7 & 18, we see in v16 they turn on her and destroy her.

即使女人在17:7和18节中「驮着」那兽和「管辖」地上众王，我们在16节中看到他们向她倒戈，摧毁了她。

Such as the city of Rome itself, the mighty Rome when this Revelation was given to John, will be destroyed by the very empire it built in AD410.

如罗马城本身，当这个《启示录》传授给约翰时多么强大的罗马，将被它建于公元410年的帝国所摧毁。

Babylon, in chapters 17 and 18, represents human society without God, with all its violence and oppression and corruption and injustice and rejection of God, and its coming and going. It's rising and falling.

巴比伦，在第17章和18章，代表没有上帝的人类社会，及其所有的暴力和压迫，腐败和不公正，和拒绝上帝。它的来与去，它的掘起和衰落。

Babylon features in the Bible as early as Genesis 10:10. It is likely linked to the Tower of Babel in Genesis 11 - the symbol of the godless pride of humanity in its attempt to storm the heavens, dethrone God and take his glory for themselves.

巴比伦在《圣经》中早在《创世记》10:10出现。它很可能与《创世记》11章中的巴别塔有关…象征着骄傲无神的人类试图冲进天堂，废除上帝的王位，并把他的荣耀据为己有。

Throughout the Bible, Babylon came to stand for all that opposed God and his people. 在整个《圣经》中，巴比伦是用来代表所有反对上帝和他的百姓的。

Daniel 4:30 is a great example where we have the egotistical Nebuchadnezzar declaring: *Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?*

《但以理书》4:30是一个很好的例子，我们有自私自利的尼布甲尼撒王在宣布，「这大巴比伦岂不是我用大能大力建为首都，要显示我威严的荣耀吗？」

All of this sin of human society, all of this rejection of God the creator, is in 19:2 described as adultery. All human sin is described as adultery.

人类社会的一切罪，所有这些对造物主上帝的拒绝，都是在19:2被描述为奸淫。所有的人类罪都被描述为奸淫。

This is one of the great themes of the bible, from beginning to end. What we see in the Bible is God doesn't relate to people primarily as a King to his subjects, or as a shepherd to their sheep, but as a husband to a wife.

这是《圣经》从头到尾的伟大主题之一。我们在《圣经》中看到的神与人的关系，并不主要以作为国王与他的臣民，或作为牧羊人与他们的羊，而是作为丈夫与妻子。

God's plan from the beginning of creation was to have a solemn and binding relationship with his people as binding and comprehensive and intimate as marriage. 上帝从创造之初的计划就是与他的百姓建立一种庄严而有约束力的关系，就像婚姻一样有约束力，全面和亲密。

God has the audacity to say that's the kind of relationship he wants with us. It's the kind of relationship with God we were created for. There is no other religion that dares talk about a relationship with God like this.

上帝勇敢地说，这就是他想要和我们有的关系。是我们为之而创造与上帝的关系。没有其他宗教敢这样谈论与神的关系。

This therefore reveals to us what the nature of human sin is. Sin is adultery. Sin is loving anything more than God. Sin is giving the title to our hearts to anything more than God. Sin is giving the centre of our emotions and imagination to anything more than God.

因此，这向我们揭示了人类的罪的本质。罪是奸淫不忠。罪是爱任何其他东西比爱上帝更多。罪是把我们的心的头衔赋予其他东西，而不是上帝。罪是把我们的情感和想象力的中心放在其他比上帝更重要的东西。

God doesn't just want us to obey him like a king, or rely on him like a shepherd, he wants us to love him like a spouse. If we love anything more than God, its sin.

上帝不只是希望我们像服从国王一样服从他，或像依赖牧羊人一样依赖他，他希望我们像爱配偶一样爱他。如果我们爱其他东西的比上帝更多，这就是罪。

Imagine a married man who spends every evening over at another woman's house talking about life and sharing his aspirations. He takes long trips around the world with her.

想象一下，一个已婚男人每天晚上都去另一个女人家谈论生活和分享他的愿望。和她一起去长途旅行。

Finally, the wife confronts him and he says, 'I don't understand what you are so upset about, you have my name, my money, I cut the grass and do all my chores. What is your problem?' The wife says, 'but I don't have your heart! Someone else has the deepest affections of your heart.'

最后，妻子与他对质，他说，「我不明白你为什么这么不高兴，你有我的姓氏，我的钱，我割草，我做所有的家务。你有什么问题？」妻子说，「但是我没有你的心！别人有你心中最深的感情。」

Most of us are thinking, 'what an idiot, how could he say, 'what's your problem?'. So here we go. Do you say you believe? Are you baptised, go to church, pray the Lord's Prayer and work at obeying the 10 Commandments...yet something else actually has your affections.

我们大多数人都在想，「真是个白痴」，他怎么能说，「你有什么问题？」同样地，你说你相信吗？你受洗了吗？有否去教堂，以主祷文的祷告，并遵守十诫…但实际上别的东西拥有着你的情感。

There is something else you are really living for and captured your imagination. Career. Family. Relationship. Political cause. Social cause. It is possible to give God our money and taken his name for ourselves, but something else to have our hearts.

有别的东西，是你真正为着而活，并抓住了你的想象力。职业，家庭，关系，政治事业，社会事业。是有可能把我们的钱献给神，并取他的名为自己的名字，但别的东西占据着我们的心。

Surely we don't expect God to overlook it. James gave us a few tests on this last week. Where does your mind go when you don't have to think about anything? What do you do with your money?

当然，我们不认为上帝会忽视这一点。詹姆斯牧师上周给我们做了几项测试。当你不必想任何事情时，你的脑海会去哪里？你怎样使用你的金钱？

Sin is spiritual adultery, which means it's more than breaking the rules, it's walking all over God's heart. Sin breaks his heart and destroys a relationship.

罪是属灵上的奸淫，这意味着它不仅仅是违反规则，是蹂躏上帝的心。罪伤了他的心，破坏了一段关系。

Unless we see human sin as spiritual adultery we won't grapple with the seriousness of it. It is so much more than breaking a rule, it's crushing a heart...the God who made us for himself.

除非我们把人类的罪视为属灵通奸，否则我们不会应付它的严重性。这不仅仅是打破规则，它粉碎了一颗心…那为自己而制造我们的上帝的心。

When we see this prostitute here we see the fatal attraction of the human race. It's one thing to be friends with someone, it's another thing to go to bed with them. That changes the relationship.

当我们在这里看到这个的淫妇，我们看到对人类的致命吸引力。和某人做朋友是一回事，和他们上床是另一回事。这改变了关系。

As James pointed out last week, Satan parodies God, evil parodies good. The power and the affluence of society is seductive simply because it offers us what God offers us.

正如詹姆斯上周所说，撒旦模仿上帝，邪恶的模仿好的。社会的权力和富裕是诱人的，因为它正正是为我们提供了上帝将要给我们的那些东西。

Even John, the one who had the beginning received the vivid vision of the glorified Lord Jesus, is here mesmerised by his vision of the prostitute and the beast.

就连约翰，一开始时得到荣耀的主耶稣的生动远象的人，也在这里被他看见的淫妇和兽的异象迷住了。

In 17:6 he writes: *When I saw her, I was greatly astonished. Then the angel said to me: Why are you astonished?*

在 17: 6 中，他写道，「我看见她，非常诧异。7 天使对我说：「你为甚么诧异呢？」

The power and glory of human society is seductive. Even John needed the angel to snap him out of it.

人类社会的权力和荣耀是诱人的。连约翰都需要天使来给他一个当头棒喝。

Chapters 18 and 19 reveal the end of Babylon. With all that it promises it mere seduces people into destruction.

第 18 和 19 章揭示了巴比伦的结束。它承诺的一切，都只是为了引诱人们到灭亡。

Reading from 18:21: *Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said: With such violence the great city of Babylon will be thrown down, never to be found again.*

从 18: 21 开始阅读，「21 有一位大力的天使举起一块石头，好像大磨石石，扔在海里，说：「巴比伦大城也必这样猛力地被扔下去，绝对见不到了。

*The music of harpists and musicians, pipers and trumpeters, will never be heard in you again. No worker of any trade will ever be found in you again.*

22 弹琴、歌唱、吹笛、吹号的声音，在你中间绝对听不见了；各行手艺的技工在你中间绝对见不到了；

*The sound of a millstone will never be heard in you again. The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again.*

推磨的声音在你中间绝对听不见了；23 灯台的光在你中间绝对不再照耀了；新郎和新娘的声音在你中间绝对听不见了。

*Your merchants were the world s important people. By your magic spell all the nations were led astray.*

你的商人原来是地上的显要；万国也被你的邪术迷惑了。

Take a moment in this coming week and actually look at advertising across media platforms and engage with their messages. They offer power, peace, status, paradise, performance, freedom, spirituality, comfort, enlightenment, friendship, life, reconciliation, identity, escape, balance, a future.

在这个即将到来的星期，借此机会，实际看看跨媒体平台的广告，留心注意他们的讯息。他们提供的的是权力，和平，地位，天堂，表演，自由，属灵性的，舒适，启蒙，友谊，生命，和解，身份，逃避，平衡，未来。

And that's just adverts for coffee, cars, phones, holidays, cosmetics and shoes. \$10 billion a year is spent on advertising in this country with quasi-religious promises of meaning and fulfilment and hope. This is about what we worship. This is about who has captured our heart.

这只是咖啡、汽车、电话、假期、化妆品和鞋的广告。在这个国家，每年花费100亿元做广告，承诺像似宗教的意义、实现和希望。这是关于我们敬拜什么的。这是关于谁抓住了我们的心。

American Pastor David Platt observes that North American Christians give 2.5% of their income to the local church, and local churches give 2% of their income to world mission.

美国牧师戴维·普拉特指出，北美基督徒将收入的 2.5% 奉献给当地教会，而当地教会将收入的 2% 用于普世宣教。

We might remember from Revelation 5 that mission to the nations is part of the meaning of the cross of Christ. Yet of every \$100 American Christian earn, they give just 5 cents to global mission.

我们可能从《启示录》5章中记得，对万国的宣教使命是基督十字架意义的一部分。然而，美国基督徒的每100美元收入，他们只给5美仙给全球事工。

Surely this is a very good measure to the extent by which we are seduced by Babylon. 当然，这是对我们被巴比伦诱惑的程度的一个很好的衡量标准。

As you are aware we have been seeking to raise \$10,000 to further support the Khlentzos family - our global mission partners in Africa. The ministry they do there is extremely strategic.

如您所知，我们正筹集\$10000元，以进一步支持 Khlentzos 一家...我们在非洲的全球使命伙伴。他们在那里做的事工是非常策略性的。

At the time of writing this message we have raised \$4356. This project finishes tomorrow, so I would encourage you to act now.

在撰写这讲道时，我们已经筹集了\$4356元。这个项目明天结束，所以我鼓励你们现在就行动。

## THE LAMB & OUR SOLUTION 羔羊和我们的解决方案

This prostitute in chapter 17 represents our biggest problem - spiritual adultery. We are given the solution to our biggest problem though - the Lamb.

第 17 章的这个淫妇代表了我们的最大问题…属灵通奸。不过，我们得到了解决我们最大问题的方法…羔羊。

The only thing that can turn us from spiritual prostitutes into a pure bride is the blood of Jesus Christ - the one whom Revelation has already declared to be the Lamb of God. 唯一能把我们从属灵的淫妇变成纯洁的新娘，是耶稣的鲜血…那位《启示录》宣布为神的羔羊的。

The Lamb is the only one who can cure us from our fatal attractions.

羔羊是唯一能治好我们致命吸引的。

The John who got this vision also wrote the gospel of John. What is sitting in the background of Revelation 19 is John 2 and the wedding at Cana in Galilee.

有这个远见的约翰也写了《约翰福音》。《启示录》19 章的背景是《约翰福音》2 章在加利利的迦拿的一个婚宴。

This is the wedding where they ran out of wine and Jesus turned water into wine. We read this from v3:

在这个婚礼，酒用完了，而耶稣把水变成酒。我们从 3 节中阅读，

***When the wine was gone, Jesus' mother said to him, 'They have no more wine.'***

***Woman, why do you involve me?' Jesus replied. 'My hour has not yet come.'***

**3 酒用完了，耶稣的母亲对他说：「他们没有酒了。」4 耶稣说：「妇人，我与你何干呢？我的时候还没有到。」**

Whenever Jesus talks about 'HIS HOUR' he is referring to the hour of his death. So his reply to his mother is like; *Mother, I'm not ready to die yet.*

每当耶稣谈论「他的时候」时，他指的是他死亡的时刻。因此，他对母亲的回答就像，「妈妈，我还没准备好去死。」

What has that got to do with it? Well, in Isaiah 62, Ezekiel 16, Jeremiah 2 God reveals himself to be the bridegroom of his people. He wants his people to be his bride.

这和这点有关吗？在《以赛亚书》62 章，《以西结书》16 章，《杰里迈亚书》2 章，上帝透露自己是他的百姓的新郎。他希望他的百姓成为他的新娘。

Then in Matthew 9 the Pharisees come along and complain that the disciples of Jesus are a bit loose with all the Jewish rituals and practices. In v15 he says this to them:

***How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.***

然后，在《马太福音》9章中，法利赛人一起来抱怨耶稣的门徒对所有的犹太仪式和习俗都有点松动。在15节中，他对他们说，「新郎和宾客在一起的时候，宾客怎么能哀恸呢？但日子将到，新郎要被带走，那时候他们就要禁食了。」

Jesus says that HE is the bridegroom. He is claiming to be God. He is the Lord of his people.

耶稣说他是新郎。他自称是神。他是他的百姓的主。

In John 2 he is saying, *Mother, you are right, there is no joy in a wedding without wine. If my bride is going to fall into my arms with joy then I am going to have to die.*

在《约翰福音》2章，他说，「妈妈，你是对的，没有酒的婚礼没有欢乐。如果我的新娘要快乐地掉进我的怀里，那么我将不得不去死。」

So on the night he was betrayed he said *this cup is my blood*. We have no joy, we have no hope, we have no hope of a marriage feast with God forever unless his blood is shed.

所以，在他被背叛的那个晚上，他说，「这个杯子是我的血。」我们没有喜悦，我们没有希望，我们没有希望永远与上帝举行婚姻盛宴，除非他的血流下来。

On the same night in the garden of Gethsemane, he asks the Father to let his cup pass from him. The cup of God's righteous justice and anger that we deserve for our adultery. The cup he had to drink for us.

同一个晚上，在客西马尼园里，他请求父亲将这杯撤去。上帝的正义和愤怒的杯，是我们因奸淫而应得的。他不得不为我们喝的那杯。

The only way we will fall into Jesus' arms at the end of time and partake in the wedding feast of joy forever is for Jesus Christ - the lamb of God - to go to the cross in history and take the cup of justice and anger from God.

在时间的尽头，我们能进入耶稣的怀抱，永远参加欢乐的婚礼盛宴，唯一的方式是让耶稣基督…上帝的羔羊…去历史的十字架上，从神那里拿走正义和愤怒的杯子。

The only way we go from being prostitutes to being brides, the only way our hearts can be recaptured by the love of our ultimate spouse, is to have the punishment for our adultery paid by another.

我们唯一从淫妇成为新娘的出路，我们的心唯一可以重新被我们的最终配偶的爱所夺回，就是由别人支付我们奸淫的行为的惩罚。

He had to drink the cup of God's wrath in history so that we can drink the cup of joy for eternity.

他不得不在历史中喝上帝愤怒的杯，这样我们才能在永恒中喝这喜悦的杯。

This is why we have the victory cry, the roar of triumph from heaven in 19:1...  
这就是为什么在 19: 1，我们有胜利的呐喊，从天上有胜利的轰鸣声…

***Hallelujah! Salvation and glory and power belong to our God, for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants.***

哈利路亚！救恩、荣耀、权能都属于我们的上帝。2 他的判断又真实又公义；因他判断了那大淫妇，她用淫行败坏了世界。上帝为他的仆人伸冤，向淫妇讨流仆人血的罪。

Then again down in v6: ***Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.***

然后再次在第 6 节，「哈利路亚！因为主…我们的上帝、全能者，作王了。7 我们要欢喜快乐，将荣耀归给他；因为羔羊的婚期到了，他的新娘也自己预备好了，8 她蒙恩得穿明亮洁白的细麻衣：这细麻衣就是圣徒们的义行。」

## **THE BRIDE & OUR FUTURE HOPE 新娘和我们未来的希望**

The final image we have here is all who put their trust in the LAMB are THE BRIDE. There might be a few blokes out there who struggle with the idea of being a BRIDE of Christ. Like, it might be messing with your masculinity.

我们在这里的最后一个景象是所有信任羔羊的人是新娘。可能有几个家伙会对成为基督的新娘的想法有些挣扎。比如说，它可能弄乱了你的阳刚之气。

Then again, Galatians 4 says we are all sons of God, so it evens out in the end. We've all got a bit of work to do here. All got some adjustments to make.

但《加拉太书》4 章也说，我们都是神的儿子，所以最终均匀了。我们在这里都有一些工作要做。都有一些调整要做。

It changes a lot to realise we are in a marital union with God and not simply a king\subject or shepherd\sheep relationship.

要意识到我们与上帝是在一个婚姻的结合中，而不仅仅是一个国王与臣民，或牧羊人与羊的关系，将会改变很多。

Firstly, it means we have a legal relationship. In every culture around the globe, if you are poor but marry someone rich, you too become rich.

首先，这意味着我们有法律的关系。在全球的每一种文化中，如果你是穷人，但与一个有钱人结婚，你也会成为富有的人。

Although we are all spiritual adulterers, when we come to Jesus by faith and accept to death on your behalf, you become righteous.

虽然我们都是属灵上犯了奸淫，但当我们凭信来到耶稣那里，接受他代表你受死时，你们就变得公义无罪了。

We might be sinners, but when united with Jesus his righteousness becomes ours. He doesn't just cancel my debt against God, his pure righteousness is credited to you.

我们可能是罪人，但当与耶稣结为一体时，他的公义就成为了我们的。他不只是取消我对上帝的罪债，他纯正的公义也归功于你。

Secondly, being Jesus' bride means we are in a comprehensive relationship. Marriage impacts every area of life. You can't compartmentalise it to just a couple of parts. The vows pick it up...**with all that I am and all that I have.** That's everything. Relationship with Jesus touches everything.

其次，做耶稣的新娘意味着我们关系是全面的。婚姻影响生命的每一个领域。你不可以分割成只与某几个部分有关。婚姻的誓言把它指明…**以我是谁的一切所有，以我拥有的一切。**这就是一切所有。与耶稣的关系触及一切。

Thirdly, it's an intimate relationship. Relationship with Jesus requires contact. It's the love of Christ pouring into our hearts and us pouring our hearts out to him.

第三，这是一种亲密关系。与耶稣的关系需要接触。是基督的爱倾泻到我们的心中，我们也向他倾注我们的心。

How is your devotional life? Does it exist? Could it be described as intimate?

你的灵修生活进行得怎么样？有存在吗？能形容为亲密吗？

Fourthly, our relationship with Jesus is to be fruitful. When we put our lives in Jesus' hands we bear fruit. Fruit is the outward working of an inner life. Jesus love for us changes us from the inside out in such a way that we are transformed to be like Jesus. We don't just pursue his priorities but also his character.

第四，我们与耶稣的关系是富有成果的。当我们把生命放在耶稣的手中时，我们结出果子。果子是内在生命的外在工作。耶稣对我们的爱从内到外改变了我们，使我们变得更像耶稣。我们不只是追求他的优先事项，而且追求他的性格。

Lastly, this relationship with Jesus is comforting. At the wedding feast in Cana Jesus sat amongst the joy of the wedding feast and pondered his coming sorrow on the cross so that we can now sit amongst all the sorrow of this world and ponder the coming joy of the wedding banquet in his presence.

最后，这种与耶稣的关系是令人欣慰的。在迦拿的婚宴上，耶稣坐在婚宴的喜悦中，思索着他即将在十字架上面对的悲伤，这样我们现在就可以坐在这个世界所有的悲伤中，去思考即将来临与他同在一起的婚宴的喜悦。

Whether we have a good marriage, a bad marriage, no marriage and want the marriage, or had a marriage and not anymore, there is only one spouse that can give us the joy and fulfilment we need...Jesus Christ.

无论我们有一个好婚姻，一个坏的婚姻，没有婚姻，想要结婚，或曾结了婚，或没有了，只有一个配偶可以给我们所需要的喜悦和福恩…耶稣基督。

This is what awaits all those who accept the invitation to the feast. It says in 19:9...*Then the angel said to me, Write this: Blessed are those who are invited to the wedding supper of the Lamb!*”

对于那些接受了盛宴的邀请的，有这些在等待他们。19：9 说，「天使对我说：『你要写下来：凡被请赴羔羊婚宴的人有福了！』」

That is the invitation right there. The invitation to come to Jesus and experience his love, acceptance, relationship, and eternal joy. Believe in Jesus Christ, trust in his work on the cross for you.

这就是那里的邀请。邀请到耶稣那里来，去体验他的爱、接受、关系和永恒的喜悦。信赖耶稣基督，信靠他在十字架上为你成全的工作。

In chapter 18 John calls us to leave Babylon. It's not a call to a new geographical location but to make an ideological shift. He is calling us to adopt a different set of values and priorities, a different allegiance, a different object of worship.

在第 18 章，约翰呼吁我们去离开巴比伦。这不是呼吁我们去一个新的地理位置，而是在意识形态上作转变。他呼吁我们采用一套不同的价值观和优先事项，不同的效忠，不同的敬拜对象。

He is calling us to be citizens of the wedding feast of the lamb. The message of Revelation is there is an alternative to the fateful Babylon. It's a call to a new city where there is no loss and pain, only gain and joy. We'll see more of that new week.

他是在呼吁我们去成为为羔羊而设的婚宴的公民。《启示录》的信息是，有一个替代巴比伦的命运的选择。是一个呼吁到一个新的天地，不再有损失和痛苦，只有收获和喜悦。我们下周将看到更多。