

**THE MYSTERY OF THE  
APOCALYPTIC TRUMPETS UNRAVELED**

**Biblical and historical certainties you will need  
for the world's final crisis**

**揭开末世号角之谜**

您所需的圣经和历史的确据以面对世界最后的危机

**Alberto R. Treiyer, Ph.D.  
阿巴多·R·崔耶博士**

*Adventist Distinctive Messages*  
复临信徒的独特信息

I want to thank Pr. Joe O'Brien, one of the leaders of the Pastoral Staff at 3ABN, for suggesting the publication of this book, and the encouragement he gave me to write it.

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## FOREWORD

### 前言

Dr. Alberto Treiyer, distinguished biblical scholar fluent in three languages and college/university professor, has done us all a favor by condensing in this volume his larger book entitled *APOCALYPSE: Seals and Trumpets*. This larger book is saturated with critical historical references that support his understanding of Revelation's seals and trumpets. Frankly, I found this earlier book a remarkable presentation of how to interpret these biblical issues—so fair to the biblical text and so corroborated by the extensive historical record.

阿巴多·R·崔耶博士是一位精通三种语言的杰出圣经学者和学院/大学教授，他通过在本书中浓缩自己所写的著作《天启：印与号》中的精华来帮助我们。这本著作充满了重要的历史参考，支持他对启示录的印和号的解释。坦率地说，我在先前的著作中得到如何解释这些圣经问题的精彩阐述—它公正地对待圣经上下文，并且以广泛历史记录为佐证。

But now, this condensation is exactly what is needed when many have not the time to devote to a thorough analysis of what the trumpets, especially, mean today. What could be more important than reading what John the Revelator said would be the most important issues in our time?

但是现在，许多人没有时间专注于彻底分析诸号，尤其是今天这些号筒的意义，这本浓缩之书正是大家所需要的。在我们这个时代还有什么比阅读启示者约翰所说的重中之重的事情来得更重要？

The “trumpets” in Revelation have been interpreted differently through the years, depending on one's presuppositions regarding how to understand the biblical text. Although the historical emphasis has been the primary tool of Protestants since the Reformation, other schools of interpretation have arisen, such as the preterists (that what we call prophecy had already been fulfilled) and the futurists (that pick and choose as to what is yet to be fulfilled).

多年来，“启示录”中的“七枝号”有着不同的解释，这取决于一个人如何理解经文。自宗教改革以来，虽然历史重要事件一直是新教教徒的主要解释工具，但如今也兴起了其它学派的解释，例如末世预言已实现论者（我们称之为预言已经实现）和未来主义论者（挑选那些尚未应验的经文）。

Dr. Treiyer chooses to accept the historicist principle, that prophecies relating to the seals and trumpets are historical events that can be adequately substantiated in well-recognized historical works. This method requires that the interpreter be well-versed, not only with the biblical languages but also in the field of church history.

崔耶博士选择接受历史主义原则，即有关诸印和诸号的预言是历史事件，可以在公认的历史著作中得到充分证实。这种方法要求释经者不仅精通圣经的语言，并且通晓教会历史。

The reader will find that the author combines biblical insight and historical knowledge with an evangelical fervor that makes these pages challenging to one's heart as well as one's head.

读者会发现，作者将对圣经的洞察力和历史知识与对福音的热情结合在一起，使这些文字挑战人的心灵和思想。

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"This is possibly the most careful study done on the seals and the trumpets in recent times... Dr. Alberto R. Treiyer has demonstrated that the interpreter of Revelation can combine exegetical insight and historical knowledge in the exposition of the message of that book. He has carefully examined recent historical studies and found evidence for the historical fulfillment of the encoded message of the seals and the trumpets" [About my former book on the trumpets].

“这可能是近代对印和号进行的最细致研究。……阿巴多·R·崔耶博士已经证明启示录的释经者可以将解经的洞察力和历史知识结合起来展示这卷书的信息。他仔细考证最近的历史研究，并找到了证据，证明了印和号中的加密信息在历史中的应验。”[这是关于我以前有关七号的书的评论]。

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## WHY A NEW BOOK ON THE TRUMPETS

为什么要写一本关于七号的新书

In July 2008, I was interviewed by 3ABN [Three Angels Broadcasting Network] regarding my book *The Seals and the Trumpets: Biblical and Historical Studies*. As a result of that interview, I was invited to be one of the speakers for a theological symposium on the Trumpets at the headquarters of 3ABN in February 2011. At that time, Pastor Joe O'Brien (one of the pastoral staff leaders of 3ABN), asked me about the possibility of summarizing my work into a small book. To accomplish this I had to rely on most of the vast documentation I had gathered and published in the former book. However, I decided to undertake the task because I knew such a summary would allow me to offer new arguments and touch on other important points of the prophecy I had not yet fully developed. Therefore, this new work, *The Mystery of the Apocalyptic Trumpets Unraveled*, should not be seen simply as a summary of my former work, but also as a complementary document. In some ways, it can also be seen as a more definite answer to some questions usually raised today concerning this topic.

2008年7月，我接受了3ABN[三天使广播网络]关于我所著之书《印与号：圣经和历史研究》的采访。这次采访的结果之一就是我被邀成为2011年2月3ABN[三天使广播网络]总部诸号神学研讨会的发言人之一。那时，牧师乔·奥布莱恩 Joe O' Brien (3ABN[三天使广播网络]的敬牧领导人之一)，询问我有关将我的工作总结成一本小册子的可能性。为了实现这一目标，我必须依赖于我在前一本书中收集并发布的大量文档。然而，我决定承担这项任务，因为我知道这样的总结性的小册子会让我提出新的论点，并触及其它我尚未完全研究之预言的要点。因此，这部新作“启示录七号未揭示的奥秘”不仅仅被视为我之前作品的总结，而应视为一个补充文档。在某些方面，它也可以被视为对今天涉及该主题所提出的一些常见问题更为明确的答案。

Pastor O'Brien's request was made because a careful study of the prophecies of Revelation was the main reason he converted from Catholicism to Adventism. Furthermore, he made the observation that many people are confused when reading the section about the trumpets. This led him to investigate the subject more carefully. In reading my first book on the trumpets, he realized that the trumpets were judgments of God executed throughout the centuries, in preparation for the final outpouring of the last seven plagues. Since the world would not pay attention to the former judgments that God allowed to fall upon Rome, and would gather again into a universal empire in rebellion against the Creator of this planet, God would be justified before the universe to give Satan's kingdom its final blow.

奥布莱恩牧师邀我写此书的缘由是——仔细研究启示录的预言是他从天主教徒皈依复临教会的主要原因。此外，他观察到许多人在阅读有关七号经节时感到困惑。这让他更仔细地研究这个问题。在阅读我关于七号的第一本书时，他意识到这些号是对上帝在几个世纪来所执行的判决，是为最后七灾的最终倾覆做准备。由于世人不注意那些上帝过去在罗马帝国身上所施行的审判，并且会再次聚集组建一个全球性帝国来反叛这个星球的创造者，上帝会在全宇宙面前给撒旦的王国最后一击以证明自己是公义的。

So where does the problem begin for many when it comes to understanding the prophecies of the trumpets? The history of interpretation throughout the centuries does not leave room for doubt. The content of these prophecies became vague and ambiguous, and its descriptions spiritualized, the moment Rome was no longer seen as the target of the trumpets for oppressing His people during the Christian era.

那么，当涉及对七号预言的理解时，许多人遇到问题在哪里开始呢？几个世纪以来对历史解释让人不容置疑。而这些预言的内容变得含糊不清，其描述被按灵感解释，基督教时代上帝子民的逼迫者罗马不再被视为是号筒所吹响的对象。

When did Rome cease to be considered worthy of the divine judgments? When Constantine, the first Roman emperor, nominally converted to Christianity (which led to a decrease in the persecution of Christians), and more definitively when the bishop of Rome came into power as the absolute head of state during the sixth century. It soon became clear, however, that the despotic and oppressive character of the popes was even worse than that of the Caesars. Therefore, all the medieval movements that opposed the tyranny of Rome under the power of her sovereign pontiffs could once again easily see Rome as deserving the punishments of God for her crimes.

何时罗马不再被认为是那遭受神圣审判的对象？当君士坦丁大帝，第一位名义上皈依基督教（导致对基督徒迫害的减少）的罗马皇帝，更确切地说，当罗马主教在六世纪作为国家元首上台时。然而，人民很快就清楚地看到，教皇的专制和压迫特性甚至比凯撒们（罗马皇帝们）来得更糟糕。因此，所有中世纪反对罗马在她教皇权力下所实施之暴政的运动，再次让人轻易地看到罗马因她的罪行配受上帝的惩罚。

The consensus Protestants shared in the interpretation of the apocalyptic trumpets (as pointing out divine punishments upon Rome during her different stages of existence) is very appealing. However, things began to change when the papacy received a death blow during the French Revolution, toward the end of the eighteenth century (see Rev 13:3-4).<sup>1</sup> From that point forward, Rome could no longer exert the despotic "authority" that characterized her prior stages. Even today, the civil or secular authorities prevent her from doing that. Thus, Protestants began to look for other candidates that could fulfill the prophecies, and Rome ceased to be seen as the principal target of the trumpets. As a result, they eventually began adopting the preterist and futurist principles of interpretation of Revelation. These methods had previously been introduced by two Catholic interpreters during the Reformation era in order to prevent people from seeing Rome as deserving of the divine wrath.<sup>2</sup>

过去新教教徒在解释启示录诸号时（指出罗马在其存在的不同阶段所受的神圣惩罚）所产生的共识是非常有吸引力的。然而，当罗马教皇在法国大革命期间直到十八世纪末期受到致命打击时，事情发生了变化（参见启示录 13: 3-4）。从那时起，罗马再也不能发挥她以前各阶段所特有的专制“权威”。即使在今天，民事或世俗当局也阻止她那样行。因此，新教教徒开始寻找能够实现预言的其它候选人，罗马不再被视为号筒针对的主要目标。结果，他们最终开始采用末世预言已实现论和未来主义论作为解释启示录的原则。这些方法是在宗教改革时期由两位天主教释经者所引入的，目的是为了防止人们看清罗马就是那位受上帝愤怒倾斜的对象。

The only significant judgments that fell upon Rome in Christian history had to do, successively, with the Barbarian invasions that put an end to her pagan/imperial form, and with the Muslim invasions that undermined the apostate Christian Empire known as the Holy Roman Empire. The Protestants of the Reformation era were categorical in recognizing these invading kingdoms as divine judgments against Rome during her two phases, the pagan and the papal imperialism. Protestantism was a liberation movement against the imperialistic papal absolutism. Should it surprise us to see this movement, from time to time, join forces with the secular liberation that appeared soon thereafter in order to weaken the authority of their common oppressive enemy?

在基督教历史上针对罗马最为重要的判决必须依次--野蛮人的入侵，（这些侵略结束了她的异教/帝国形式），以及穆斯林入侵，（这些入侵削弱了背道的基督教帝国也就是众人所知的神圣罗马帝国）。宗教改革时代的新教教徒相信这些入侵的王国是上帝对两个时期罗马，即异教和教皇权帝国时期的审判。新教运动是反对教皇帝制专权的解放运动。当我们看到这一运动产生之后，不时加入属世的解放力量，以削弱那压迫它们之共同敌人的权威时，我们不感到震惊吗？

Today, the Roman pope is trying to recover from the deadly wound inflicted to his political aspirations by the secular authorities. He is succeeding in convincing Protestants to unite with him in such efforts. Part of his current success is the fact that Protestants have put aside the prophetic view of their forefathers. In addition, Protestants are losing spiritual power and, consequently, are falling in the same temptation of resorting to the secular authorities to impose some of their dogmas,

<sup>1</sup> Pope Benedict XVI recognized this fact just before becoming pope when he said that, from the Catholic perspective, the Christian Church has been confined into a ghetto for over two centuries (*Zenit*, February 4, 2004).

<sup>2</sup> J. Henten (1547) and Louis of Akazar (1614) introduced the preterist interpretation, and Francisco Rivera (1590), introduced the futurist view.

教皇本笃十六世在成为教皇之前就认识到了这一事实。他说，从天主教的角度来看，基督教会被困于贫民窟中超过两个世纪了（泽尼特，2004年2月4日）。

J. 亨腾 J. Henten (1547) 和阿尔卡萨尔的路易斯 Louis of Akazar (1614) 介绍了末世预言已实现论，弗朗西斯科~里维拉 Francisco Rivera (1590) 介绍了未来主义观点。

effectively making "an image" of what Rome had done in previous centuries (see Rev 13:14-15). As a matter of fact, Protestants no longer see Rome as the impostrous authority deserving the judgments of God. Instead, they regard her as a powerful divine tool to overcome the secular authorities that did away with her political prerogatives two centuries ago.<sup>3</sup>

今天，罗马教皇正试图从那因世俗当局打击其政治野心所造成的致命伤中恢复过来。他正在说服新教徒在这过程中与他团结起来。他目前成功的部分原因是，新教徒们已经放弃了他们先贤的预言观。此外，新教徒正在失去属灵的力量，因此，正陷入试探，诉诸世俗当局强制施行一些他们教条，有效地为罗马在先前几个世纪所做塑造一个“像”。（见启 13: 14-15）。事实上，新教徒不再将罗马看作是受上帝审判的政权。相反，他们认为她是一个强大的神圣工具，可以战胜那些在两个世纪以前废除她政治特权的世俗政权。

The Seventh-day Adventist Church inherited the prophetic vision that comes from the first centuries of Christianity, and more definitively from Protestantism during the second Christian millennium. For them, Rome will soon rise up again to impose the dogmas that confer her "authority" upon the other churches and religions of the earth. The world must know that Rome is not an "eternal city," but rather an oppressive empire that will be destroyed by God in His last judgment (Rev 16; 18).

基督复临安息日会继承了基督教最初几个世纪的先知异象，更确切地说是继承了第二个基督教千禧年期间的新教主义的异象。对他们来说，罗马将很快再次兴起，强迫实施自己的教条，这些教条让她拥有凌驾地上的其它教会和宗教的“权柄”。世界务必知道罗马并非一座“永恒之城”，而是一个逼迫上帝百姓的帝国，在末日审判中将被上帝摧毁（启示录 16:18）。

Adventists have nothing against thousands of sincere Christians that follow God according to the light they have received. Despite the fact that they are in "Babylon," God calls them "my people" (Rev 18:4). They are scattered throughout the different churches and religions of the world, and are also found in the Roman Catholic Church. But this fact should not cloud us from seeing *the papacy* as the blasphemous and impostrous institution the Bible claims it is, according to the apocalyptic portrayal (Rev 13:5-6; 17:3-4). These honest people are hearing God's voice today, as He calls them to leave the Babylonian "confusion" during a time when the greatest apostasy of the Christian world is being carried out. So long as they remain faithful to God, they will be spared from the final plagues that will fall upon this world (Rev 16).

复临信徒并非针对成千上万根据自己亮光来跟随上帝的虔诚基督徒。尽管他们在“巴比伦”中，但上帝仍称他们为“我的民”（启示录 18: 4）。他们分散在世界各地不同的教会和宗教中，在罗马天主教会中也可以找到他们。但是，根据世界末日的描写（启 13: 5-6;17: 3-4），这一事实不应遮蔽我们让我们无视教皇权就是圣经所宣称的充满亵渎和谎言的机构。这些诚实的人今天听到了上帝的声音，因上帝在基督教世界最大的叛道正在展开的时候呼召他们离开巴比伦的“混乱”。只要他们仍然忠于上帝，他们就会免于那些将倾覆于这个世上的最后灾难（启示录 16 章）。

Let us highlight one more point here. The prophecies of the trumpets are directly linked to the Great Disappointment that was to come to those who believed the Lord would come immediately after the conclusion of the sixth trumpet (Rev 10:7-10).

<sup>3</sup> "The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery [as a blasphemous and impostrous institution] and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed! ... Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? ... The papal church will never relinquish her claim to infallibility ... Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution" (*Great Controversy* 563-4). "God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare" (*GC* 581).

昔日的改正教徒非常重视那以极贵重的代价换来的宗教自由。他们曾教训自己的儿女憎恶罗马教，并且主张与罗马妥协就不是忠于上帝。但是今日一般改正教徒所发表的意见，又是何地不同啊！...讲这样话的人难道忘记了这骄傲的权力八百年来所自诩的“绝无错误”的主张吗？...只要除去现今世上政府的约束，并恢复罗马教先前的权势，她那种残暴和逼迫的惨剧必要迅速重演” “关于这种迫近的危险，《圣经》已经发出警告，基督教徒若忽略不听，他们就要在那雅达罗网，悔之晚矣的时候，才发觉罗马教的真实性质与宗旨（《善恶之争》第三十五章）

But instead of seeing the Lord coming in their time, they received the commitment of preaching the everlasting gospel again to the entire world, this time including the warning of the last divine judgment, represented by the seventh and last trumpet (Rev 10:7,11; 14:6-7). In doing so they were not to miss the fact that Rome would continue being the chief agency of the "prince of this world" until the end of time, in light of current attempts to suppress the divine truth expressed in God's Word (Rev 13:3-4,12,14-18).

让我们在此再强调一点。号筒的预言与大失望直接关联, 这大失望是那些相信主会在第六号结束后立即复临之人所面对的 (启示录 10: 7-10)。虽然他们没有在他们的世代目睹主的降临, 但是接受了再次向全世界传播永恒福音的承诺, 这次包括最末后上帝审判的警告, 是由最后的第七枝号为代表 (启示录 10: 7, 11;14: 6-7)。在做此工的过程中, 他们不会错过这样一个事实, 即罗马将继续成为“这世界的王”的主要代理人直到世界末了, 这是鉴于目前她图谋压制上帝圣言中所表达的神圣真理 (启示录 13: 3-4,12,14-18)。

We may say, in this context, that the Protestant legacy of the interpretation of the trumpets of Revelation culminates with the Seventh-day Adventist Church's final proclamation of the everlasting gospel (Rev 10:11; 11:15-19; 14:6-12). This is yet another reason why many Protestants today have lost interest in preserving the prophetic legacy of their forefathers. To accept that legacy would imply joining the people that God raised up for this time of the end to give the world His final warning. This is, at the same time, another reason why the Seventh-day Adventist Church needs to remember the prophetic legacy of her forefathers, because her identity before the world comes from there.<sup>4</sup> Her prophetic mission for today consists of warning Protestants, as well as the world in general, about the consequences that will follow the establishment of a Babylonian religious movement in confederacy with the Roman power.<sup>5</sup> That warning is linked to the seventh and last trumpet...

在这种情况下, 我们可以说, 有关启示录七号解释的新教遗产因基督复临安息日会对永恒福音的最终宣告而达到高潮 (启 10:11;11: 15-19;14: 6-12)。这也是为什么今天许多新教教徒对保留他们先贤的预言遗产失去兴趣的另一个原因。接受这种遗产意味着要加入末后上帝所兴起的百姓中向世界发出祂最后的警告。与此同时, 这也是为什么基督复临安息日会需要记住她先辈们的预言遗产的另一个原因, 因为她在世人面前的身份就是源于此。今天她预言的任务包括警告众新教教徒以及整个世界, 关于顺从那在罗马权势联盟中建立的巴比伦宗教运动所带来的后果。这个警告与第七枝也是最后一号有关.....

<sup>4</sup> A certain confusion was introduced in some milieus of the Seventh-day Adventist Church during the middle of the twentieth century, when some interpreters began to apply the judgments of the trumpets to entities other than Rome. This rift should be repaired in order to prevent the foundations of the historical and prophetic Adventist faith from being undermined.

<sup>5</sup> "While the Protestant world is becoming very tender and affectionate toward the man of sin (2 Thess 2:3), shall [not] God's people take their place as bold and valiant soldiers of Jesus Christ to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints and shall we [not] be wide awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory?" [Rev 18:1-5] (*Letter* 112, 1890; *3SM* 426). "God denounces Babylon 'because she made all nations drink of the wine of the wrath of her fornication'... And the Protestant world has taken this child of the papacy to be regarded as sacred" (*TBC* 979 (1900)). "God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare" (*GC* 581).

二十世纪中叶某种混乱被带入基督复临安息日会的一些环境中, 当时一些解经家开始将诸号的审判应用在罗马以外的实体。这种裂痕必须得到修复, 以防止历史性和预言性的复临信仰的基础遭到破坏。

“虽然新教教徒的世界对罪人变得非常温柔和深情 (帖前 2: 3), 难道上帝的子民不应该成为耶稣基督勇敢无畏的士兵, 以应对那必临到问题, 难道他们的生命不应该与基督一同藏在上帝里面? 奥秘的巴比伦向来没有停止流圣徒的血, 难道我们不应该保持清醒, 才能抓住从那位用荣光照亮天地之天使所不断发出的光辉? “[Rev 18: 1-5] (*信* 112,1890; *信息选粹* 3 426)。“上帝谴责巴比伦, 因‘列国都被她邪淫大怒的酒倾倒了’.....”而新教世界已经把这个教皇权的继承者视为神圣的” (*TBC* 979 (1900))。“关于这种迫近的危险, 《圣经》已经发出警告, 基督教徒若忽略不听, 他们就要在那难逃罗网, 悔之晚矣的时候, 才发觉罗马教的真实性质与宗旨。” (*善恶之争* 三十五章)。

## INTRODUCTION

### 简介

The book of Revelation speaks to us about seals, trumpets, thunder, plagues, and even beasts and prostitutes. Its main objective, however, is about the churches the Lord raised up through His apostles. The seven churches of Revelation were chosen to represent symbolically what the Christian church would have to go through amidst all the chaos the world has endured since the first century, A.D. But the book ends describing the final triumph of God's people and the universal metropolis of the new world awarded to them, where God will forever dwell among His people.

启示录向我们讲述了诸印，诸号，诸雷，诸灾，甚至是诸兽和诸淫妇。然而，它的主要目标是关于主通过祂的使徒所兴起的众教会。启示录的七个教会蒙拣选象征性地代表基督教会从公元一世纪以来在世间所有的混乱中必须经历的事情。但这本书结尾描述了上帝子民的最终胜利并且有新天新地中全宇宙的首都作为他们的赏赐，在那上帝将永远住在祂的子民中。

In these pages we will explore one of the various resources the Lord chose to reveal to us regarding events that were to take place through the centuries, between His departure and His promised return. The topic is *the seven trumpets of Revelation*. Does this seem like a difficult undertaking? Don't believe it! It may be a difficult enigma only for those who miss the point. *As long as we discover the historical key projected by the trumpets, all of the descriptions Jesus revealed to John will make sense.*

在这些章节中，我们将探索有关主所选择向我们揭示之大事件的各种资源之一，这些大事件是祂升天和复临之间几个世纪以来所发生的。这本书主题是启示录的七号。这看起来像是一项艰巨的任务吗？不要这样认为！只有对于那些漠视这一主题的人来说，它可能是一个难解的谜。只要我们发现七号所展示的历史要点，那么我们就能够明白耶稣启示给约翰的所有描述。

Think of it as a puzzle. First we have to find the correct pieces to complete the picture. Only those who lack patience abandon the task, or start projecting imaginary pictures towards the future, or presume it's just all a waste of time. But it's not! Six of the trumpets have already been fulfilled. This can be proved by history. *Only the last trumpet remains to be entirely fulfilled*, and it is the one we currently live in, so it becomes important for us to be aware of..

把它想象成一个拼图游戏。首先，我们必须找到正确的碎片来完成拼图。只有那些缺乏耐心的人才会放弃这项任务，他们或者开始展示想象中的未来图片，或者臆测它只不过是浪费时间。但事实并非如此！它们其中六枝号已经应验。这可以通过历史来证明。只有最后一枝号仍未完全应验，而且它位于是我们现在所生活的时代，因此我们必须警醒.....

In order to discover the historical key that allows us to appreciate the chronological fulfillment of the trumpets, we must first decipher the trumpets' mysteries within the Bible itself. The same Author that inspired the Bible provided the necessary pathway for us so that we would not wander astray. Throughout the Bible He spread out the pieces of our puzzle. It's our duty to put them together in order to read Revelation clearly.

为了发现让我们能够理解七号历代应验的历史要素，我们必须首先在圣经中解读七号的奥秘。启发圣经的同一位作者为我们提供了必要的途径，以便我们不会误入歧途。在整本圣经中，他向我们展开了拼图的各个部分。我们的责任就是将它们拼在一起，以便清楚地阅读启示录。

While in this sinful world much is done haphazardly and carelessly, it is not so with God. Everything God does has meaning, and has a purpose. His Word shines a light on our walk: "Thy word is a lamp unto my feet," said the Psalmist, "and a light unto my path" (Psalm 119:105).

在这个充满罪恶的世界中，许多事情是随意胡乱地进行的，但对于上帝来说并非如此。上帝所做的一切都有意义，有目的。祂的话语照亮我们的行程：“你的话是我脚前的灯”诗篇作者说，“是我路上的光”（诗篇 119: 105）。

The documentation detailed in the Bible and history regarding the trumpets of Revelation is very extensive. In my earlier book, *The Seals and the Trumpets*, we presented such documentation. Our goal in this small book is to briefly shed light on the most salient aspects of the trumpets that allow us to easily locate their fulfillment in history. At the same time we will clarify God's purpose in sending such judgments to the world, on the eve of the last trumpet's judgment that is soon to befall humanity. This will enable us to better understand the time in which we live, and what we must do to prepare for the final judgment. In summary, this short book complements the previous one in several ways. It contains

new glimpses of both biblical and historical facts related to the topic, yet lacks the more complete documentation and discussion found in the previous work.

有很多圣经和历史有关中启示录七号的详尽文。在我早前所著的《诸印与诸号》这本书中，我们提供了这样文献。这本小书中我们目标是简要介绍七号中最突出的方面，使我们能够轻松地找到它们在历史中的应验。与此同时，我们将看清上帝在向堕落人类发出最后一号的判决前，给世人发出这审判的目的。这将使我们能够更好地了解我们生活的时代，以及我们必须预备什么来面对最后的审判。简而言之，这本简短的书以几种方式补充了前一本著作。它包含了与该主题相关的圣经和历史事实新的理解，但是前著拥有更完整的文档和探讨。

## CHAPTER I

### GOV'S PLAN IN THE GREAT CONTROVERSY

#### 第一章

## 善恶之争中上帝的计划

**M**any people don't understand the book of Revelation. They consider it a dark book because they have not discovered the purpose of divine revelation. In order for us to understand any symbol or description in the book of Revelation, we must also be able to extract, from a vast book like the Bible, a synthesis of God's plan of the great controversy that involves our planet from its early beginnings. Let's put all of this together in a few words in the following paragraphs.

许多人不了解启示录。他们认为这是一本隐晦之书，因为他们没有发现神圣启示的目的。为了让我们理解启示录中的表号和描述，我们还必须能够从像圣经这样的著作中提取有关我们所在星球起初就涉及的善恶之争的上帝计划之综合表述。让我们在以下段落中用几句话来说明所有这一主题。

We are in the middle of a cosmic war that began in heaven between the Creator and an angel that rebelled against Him. This rebellion took place because this angel wanted to take God's place (Isa 14:12; Rev 12:7). That rebellious prince deceived our first parents into trusting him rather than God, their Creator (Gen 3). But in His mercy God intervened to prevent the devil from having complete dominion over this world. In His rescue plan he sought to unite a people into a great nation, one that would also transform itself into a society of blessing for others (Gen 12). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

我们正处于一场宇宙战争中，这场战争始于天庭，是造物主和一位背叛祂的天使之间的战争。这场叛乱的发生是因为这位天使想要夺取上帝的宝座（以赛亚书 14:12; 启示录 12:7）。那个叛变的之君欺骗了我们始祖，使他们信任他甚于创造主（创世纪第三章）。但是上帝因怜悯不让魔鬼完全霸占这个世界。在祂的救赎计划中，祂努力团结一群人进入一个大国，而这群人也将自己变成使他人得福的社团（创世纪第十二章）。“上帝爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生。”（约翰福音 3:16）。

Looking at the evil side throughout Biblical history we see that, since the beginning, the rebellious heavenly prince has been seeking to unite the entire world into a government of rebellion against the Creator (Gen 11). His intention throughout the centuries has been to form large empires that could destroy God's people. By means of these empires he hoped to silence or make void the revelations of heaven. The devil knew that God is consistently bound to His divine law, and to His righteous and merciful character. For this reason he sought to lead God's people to disobedience, and to apostasy. Once he accomplished separating the people from their God, he would then lead the great empires (through which the devil pretended to exert his dominion over this world) to destroy them.

纵观圣经历史中罪恶的一面，我们看到，起初，那位天上的反叛之君一直在试图将整个世界勾结成一个反抗造物主的政体（创世记第十一章）。数世纪来，他的目的向来是构建各大帝国来摧毁上帝子民。通过这些帝国，他希望使天上的启示沉寂或无效。魔鬼知道上帝向来与祂的神圣律法，以及祂公义和仁慈的品格密不可分。因此他试图诱导上帝的子民离经叛道去不顺从上帝。一旦他完成了将人与他们的上帝分开时，他就会领导那些大帝国（藉此魔鬼觊觎在这个世界上施加他的统治权）来毁灭他们。

Looking at all this from God's side, we see Him scattering earthly kingdoms from the very beginning of empires, as seen on the plain of Shinar, where the tower of Babel once stood (Gen 11). When God's people cried out to heaven for deliverance from the threats of these empires, God would have pity on them and lead them to repentance. He would forgive them, write His law in their hearts, and protect them from their enemies. He would raise up deliverers that, *at the sound of the trumpet*, would go to battle and protect the oppressed. He also divided the oppressive kingdoms, weakening their power.

从上帝方面观察这一切，我们看到祂从地上诸帝国形成之初就将各国打散在全地，就像在示拿平原上看到的那样，巴别塔曾经屹立在那里（创 11）。当上帝的子民向上天呼求拯救他们免受这些帝国的威胁时，上帝怜悯他们并引他们悔改。祂会赦免他们，在他们的心中写下祂的律法，并保护他们免受仇敌们的伤害。祂会在号筒声中，兴起拯救者，去战斗并保护受迫害者。祂还分裂了那压迫上帝百姓的诸国，削弱了他们的力量。

The seven trumpets of Revelation are a call to war that God makes to various peoples in order to limit or restrict the power of the last tyrannical empire predicted by the Bible. By means of these peoples God seeks to prevent the devil from accomplishing his goal of completely silencing heaven's voice. It is precisely in the seventh and last trumpet that God will give Satan's kingdom its final blow. It is then that loud voices are heard throughout heaven saying: "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever" (Rev 11:15).

启示录的七号是上帝向各式各样的民族所作的一个战争召唤，以限制或约束那圣经所预言最后一个残暴帝国的力量。通过这些民族，上帝要阻止魔鬼的让天国声音完全消失的阴谋。正是在第七个也是最后一个号角，上帝将给撒但王国最后一击。那时有大响声传遍天庭说：“世上的国成了我主和主基督的国；祂要作王，直到永永远远。”（启 11:15）

#### In the time of the end

在末世

According to the books of Daniel and Revelation, we are living in the time of the end, at the conclusion of that great controversy that has lasted for quite a while from our earthly perspective. The great impostor's malicious intentions have not ceased. His last attack will be against "they that keep the commandments of God, and the faith of Jesus" (Rev 14:12). In the simple and foreseeing words of a notable writer we see that:

根据但以理书和启示录书，我们现今生活在末世，就是在善恶之争结束之时，这斗争从我们的地球角度来看已经持续了一段时间。那大骗子从不停止他的邪恶意图。他的最后一击将攻击“守上帝诫命和有耶稣信仰的人”（启示录 14:12）。在一位著名作家简短有前瞻性的话语中，我们看到：

"Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God."<sup>4</sup>

“撒但将全世界都列为他的属下；他连许多自称为基督徒的人也能加以控制。但这里竟有一小群人抗拒他的权威。他若能将他们从地上除灭，他的胜利就算是完全的了。他从前怎样鼓动异邦国家去毁灭以色列，照样，在最近的将来，他也必煽动地上的恶势力来毁灭上帝的子民。”

Is there reason to fear, to worry or become distressed? Maybe, but only if we focus on the negative. God, however, calls for us to place our faith and hope in a better world. "At the last trumpet" (1 Cor 15:52) the Lord will intervene, and bring about an eternal deliverance with His army of angels. He is "the Lord of Heaven's Armies" (Zach 1:3-4, NLT; sometimes interpreted as "the Lord of hosts" or "the Lord Almighty"), and His Son is "the commander of the army of the Lord" (Dan 8:11). Soon all of this shall come to pass, and we will be safe in God's city, "the New Jerusalem" (Rev 21-22), the city that is in heaven "whose architect and builder is God" (Heb 11:10).

我们有理由担心，害怕烦恼抑或痛苦吗？也许吧，但这前提是我们只专注于消极方面。然而，上帝呼召我们将自己的信仰和希望置于一个更美好的世界。“号筒末次吹响”（哥林多前书 15::52），主会介

<sup>4</sup> Ellen White, *Prophets and Kings*, 587-588; see also Rev 12:17.

怀爱伦，先知与君王，587-588；参见启示录 12:17

入出面，并与他的天使一同带来施行永恒不朽的拯救。祂是“天上众军队之主”（撒迦利亚书 1: 3-4, NLT; 有时被解释为“万军之耶和华”或“全能的主”），祂的儿子是“主耶和华军队的指挥官元帅-万象之君”（但 8: 11）我已立祂作万民的见证，为万民的君王和司令。（赛 55: 4）。很快所有这一切都将成为过去，我们将安全地到达在上帝的之城， “新耶路撒冷”（启示录 21: -22:）中安稳得生，这是天上的之城邑市“上帝所经营所建造的”（希伯来书 11: :10）。

## CHAPTER II

### A DIVINE PROVISION FOR A PERSECUTED PEOPLE

#### 第二章

为受逼迫之人预备的神圣恩典

**E**very city and every country relies on either its police force or armies to protect its citizens. But who's really in charge of the world? Every day there seem to be new international regulations attempting to regulate the way nations are to relate to each other. However, these are not always kept and it's also not that easy to enforce them.

每个城市 and 每个国家都依靠其警察部队或军队来保护其公民。但谁是真正掌管这个世界？每天似乎都有新的国际规则试图规范各国相互之间的关系。但是，它们并不总是得到遵守并且执行它们也不容易。

On the other hand, who guarantees that such international laws are fair, or that they will continue to be reasonable? The fact that certain dictators have seen the fortunes they amassed and hid in other countries seized via the freezing of their funds tells us that when countries agree on these things, there is no way to protect such assets. Throughout most of the world this act is applauded when it is applied to individuals suspected of accruing illegal wealth. But a time will come when such “legal” measures will be taken for religious reasons. They will be enforced to the point that no one will be able to “buy or sell” unless such nations have imposed a “mark” of identification on their citizens. This mark will be in contrast to the “seal” of identity God will place on His people (Rev 13:16-18; 14:1; 7:1-4).

另一方面，谁能保证这些国际法是公平的，或者它们将会合理的存在下去？我们已经看到这个事实——某些独裁者他们积聚和隐藏在他国的财富被资金冻结——告诉我们，当各国同意这些法律时，就没有办法保护这些资产。在世界大部分地区，当这一行为用在那些被怀疑聚集非法财富之人时，是受到称赞的。但是，出于宗教原因，采取这种“合法”措施的时候很快就会到来。它们将被强制执行，以达成没有人能够“买卖”的程度，除非这些国家对其公民强加了身份之“印”。这个标记将与上帝在祂子民所放的身份之“印记”形成强烈对比（启示录 13: 16-18; 14: 1; 7: 1-4）。

What, if anything, does this have to do with the trumpets of Revelation? As in ancient times, crimes against humanity continue to be committed today and people still cry out for supernatural intervention. And even today God responds in thousands of ways. But when looking at the cry for deliverance of His oppressed people throughout the centuries, God responds by calling other kingdoms to war, so that at the trumpet's sound they would come rescue His people and destroy the evil empire. It is by means of those kingdoms and those battles that God prevents the princes of this world from attaining complete dominion over His creation (see Daniel 2; 4:25).

如果是这样的话，这与启示录的号筒有什么关系？正如古时，今天人们不断犯下危害人类的罪，百姓仍然呼求超自然的干预。即使在今天，上帝也会以数千种方式做出响应。但是，当看到数世纪以来不断的呼求以拯救被压迫的上帝百姓时，上帝通过召唤其他王国前来进行战争作为回应，所以在号筒吹响时，它们会来拯救祂的子民并摧毁邪恶的帝国。借着那些王国和那些战争，上帝阻止这世界的王试图完全统治祂所造之物（参见：但以理书 2:; 4:25）。

In ancient times, the most powerful nations took control of the weaker ones and imposed their ways on them. When human resources came up short, to whom could the poor and afflicted turn? They could turn to God. Can we also turn to God today when we feel afflicted? Yes! Today we can also find God! It gets even better. God *longs* for people to turn to Him for deliverance! His Son said: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened” (Matt 7:7-8).

在远古时代，最强大的国家控制了比较弱小的国家，并将自己的意志强加于它们。当人力资源短缺时，

穷人和受苦的人能转向谁？他们只能转向上帝。当我们感到受苦时，我们今天也能转向上帝吗？是！今天我们也可以找到上帝！而且境况比先前来得更佳。上帝渴望人们求助祂以获得拯救！祂的圣子说：“你们祈求，就给你们；寻找，就寻见；叩门，就给你们开门。因为凡祈求的，就得着；寻找的，就寻见；叩门的，就给他开门。”（马太福音 7:7-8）。

In the story of salvation recorded in the Bible we see men and women who have cried out to God amidst various kinds of oppression. And God has made His divine power their strength. In this way, by faith, this spiritual “kingdom” manages to survive throughout the centuries, even in the midst of earthly powers that aspired to obtain complete dominion over God’s faithful. This “nation” is composed of people that rely on God’s grace, the grace of Him who has all power on heaven and on earth, and who brings relief.

在圣经所记载的救赎故事中，我们看到在各种逼迫中向上帝呼求的男女们，上帝赐他们神力以坚固他们。通过这种方式，藉着信，这个属灵的“王国”成功地存在了几个世纪，甚至在那些试图完全掌控上帝忠心百姓的世俗政权中存活。这个“民”是由依靠上帝恩典的人组成的，这恩典是来自那位统管天地，并施行拯救的大能者。

#### A war against the Word of God and the Testimony of Jesus

一场反对上帝的圣言和耶稣见证的战争

Are God’s actions to protect His people during the Christian era similar to those He took throughout Old Testament times? Would God do nothing to protect His faithful followers who desired to vindicate His name here on earth?

上帝在基督教时代的保护祂百姓行为是否与他在旧约时代所采取的行为相似？上帝会不采取任何措施来保护那些希望在地上维护祂名的忠实信徒？

All of the apostles died as martyrs, except for the apostle John, who nonetheless equally suffered under the Roman empire. Throughout the centuries, thousands of other individuals also died like them, choosing martyrdom rather than renouncing their faith. Would God be indifferent to their cries? How would God manage to prevent the devil from destroying “the Word of God and the testimony of Jesus” that the devil despises, seeing that these two divinely revealed witnesses prevent him from attaining absolute dominion of this world? (Rev 1:9).

除了使徒约翰之外，所有的使徒都身为殉道者而牺牲，尽管如此，约翰也在罗马帝国统治下一同受苦。几个世纪以来，成千上万的人也像他们一样死去，他们宁可选择殉难而非放弃自己的信仰。上帝会不会对他们的哭声无动于衷？看到这两位神圣启示的见证人阻止魔鬼实现对这个世界的绝对统治（启示录 1:9），上帝如何防止魔鬼摧毁他所鄙视的“上帝的圣言和耶稣的见证”？

*It is precisely in this context that we find the purpose of the trumpets of Revelation. We see the Lord sending judgments from His heavenly temple that fall on the empires raised by Satan in an attempt to destroy God’s people. By means of these punishments He weakens and limits the evil empires that rise among the nations, so that His Word and the testimony of His Son Jesus may fulfill their purpose of proclaiming the gospel of salvation until the very end (Rev 6:9-10; 11:3-13; 12:17; 14:12; 20:4).*

正是在这种背景下，我们才发现了启示录七号的目的。我们看见主从祂在天上的圣殿中发出的判决，这判决落在撒但所兴起旨在摧毁上帝子民之诸帝国的身上。借着这些惩罚，祂削弱并抑制这些邪恶的帝国在列国中兴起的，使祂的圣言和祂圣子耶稣的见证可以应验，让他们宣告救赎福音的目的直到世界末了（启 6:9-10; 11:3-13; 12:17; 14:12; 20:4）。

According to what is seen in Revelation, the great controversy between Christ and the rebellious angel consists of a fight to the death brought on by the devil towards “the two witnesses” of divine revelation, the Old and New Testaments. These two witnesses go through trying situations to the point their testimony is “clothed in sackcloth,” or clothes of suffering (Rev 11:3-4). And those who identify with them also equally suffer the enmity of the world; they endure affliction.

根据启示录书中我们所看到，基督与那位反叛天使之间的善恶之争，包括对魔鬼兴起针对神圣启示的“两位见证人”——旧约和新约的致命斗争。这两个见证人经历了艰难险阻，以至于他们的证言是“穿着毛衣”，或是苦难的衣服的程度（启 11:3-4）。那些认同他们的人也同样遭受世人的仇恨；他们也遭受痛苦。

The martyrs for Jesus are martyrs for one basic reason: they were persecuted and killed “for the Word of God and for the testimony which they held” [ESV]. They were “beheaded for the testimony of Jesus and for the Word of God” [ESV]. At the same time, these martyrs plead with God in a loud voice for justice, and cry out for the judgment of God to vindicate their testimony (Rev 6:9, 20:4). The trumpets and final plagues of Revelation have to do with this call for justice. They are the

answers God provides throughout the centuries as needed by His people, and they increase in power and strength as we approach the end. These answers will culminate with the final outpouring of the wrath of God, when the moment comes to forever bring an end to Satan's kingdom.

耶稣的殉道者是为一个基本原因而殉道：他们为“上帝的道，并他们所持有见证[ESV]”而受到逼迫和杀害。他们是“为耶稣的见证，并为上帝之道被斩者[ESV]”。与此同时，这些殉道者大声恳求上帝伸张正义，并呼求上帝施行审判来支持他们的见证（启示录 6:9,20:4）。启示录的七号和最后的七大灾与这对正义的呼求有关。它们是数世纪以来上帝按照祂子民的需求所提供的答案，并且当我们接近末期它们会越来越有力。当这永远终结撒但的国度这个时刻来临时，这些答案将在上帝的愤怒最终倾泻下达到高潮。

#### **A covenant with God in the midst of affliction**

##### **在苦难中与上帝立约**

In ancient Israel, when God made a covenant with His people, He ordered the use of trumpet sounds as a way to assemble the people. That law is found in the book of Numbers in the 10th chapter. The gathering could serve more than one purpose. One of the purposes had to do with the need to come together in prayer to seek out divine favor. The other reason was to warn the population of imminent danger, such as the approach of an invading army. They needed to come together in prayer in God's temple in order to receive divine instruction as to how to best prepare for battle.

在古代以色列，当上帝与祂的子民立约时，祂命令使用号声作为聚集百姓的方式。该律法可以在民数记第 10 章找到。聚会可以有多个目的。其中一个目的与需要聚集在一起寻求神圣恩惠的需要有关。另一个原因是警告人们即将面临危险，例如敌军入侵。他们需要聚集在上帝的神殿中祷告，以便接受那关于如何为战斗做最好准备的神圣指示。

When those trumpets would sound in the temple the Israelites knew God would be by their side and would not forget them during the coming conflict. "When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by the LORD your God and rescued from your enemies" (Num 10:9).

当这些号在圣殿中吹响时，以色列人就知道上帝会站在他们一边，并不会忘记他们面临即将来临的苦难。“你们在自己的地，与欺压你们的敌人打仗，就要用号吹出大声，便在耶和華你们的上帝面前得蒙纪念，也要拯救脱离仇敌。”（民数记 10: 9）。

What a privilege to know that, in every conflict, the God who made the heavens and the earth does not forget us! This is important to point out because that promise still holds true today. The book of Revelation reveals how the trumpets are sounded in the heavenly temple in response to the cry of God's people. They also reveal how God responds to this cry. This proves God does not forget about those who suffered for His Name's sake (Rev 8:2-4).

在每次战斗中都晓得那创造天地的上帝没有忘记我们是一件何等特殊的荣幸！明白这一点很重要，因为这个应许今天仍然有效。启示录揭示了为了响应上帝子民的呼求，在天上的圣殿中号声如何吹响。这些号声也揭示了上帝如何响应这呼求。这证明上帝不会忘记那些因祂的名受苦的人（启示录 8: 2-4）。

Above all else, what matters most to a true believer is knowing God holds him or her in high esteem, in the midst of the suffering they may have to endure (Isa 43:1-7). When believers find themselves in "the valley of the shadow of death," not knowing whether God will deliver them from the present moment is not as important as having the assurance that He will not forget them nor abandon them. He will certainly be with them in the midst of trouble (Psalm 23:4).

最重要的是，对于一个有真信仰者而言，最重要的是要知道上帝在他们可能不得不忍受的苦难中高举他（她）（以赛亚书 43: 1-7）。当信徒发现身处“死荫的幽谷”（诗篇 23:4）时，并且不知道上帝是否会此刻拯救他们，此时拥有上帝并不会忘记并抛弃他们的确据显得更为重要。上帝必定会在他们苦难中与他们同在。

Having a peaceful heart is what is most needed during tribulation (Rom 5:1-5; Philip 4:6-7). "In this world you will have trouble" said Jesus, "but" He added, "take heart! I have overcome the world" (John 16: 33). At another time He highlighted: "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" (Matt 10:28). "Be faithful, even to the point of death, and I will give you life as your victor's crown" (Rev 2:10).

在祸患中拥有一颗平安的心是最为人所需要的（罗马书 5: 1-5;腓立比书 4: 6-7）。“在世上你们有苦难”，耶稣补充道，“但你们可以放心，我已经胜了世界。”（约翰福音 16:33）。在另一个时间，他强调：“不要害怕那些杀死身体但不能杀死灵魂的人。相反，要害怕能在地狱中摧毁灵魂和身体的那个人”（马太福音 10:28）。“你务要至死忠心，我就赐给你那生命的冠冕。”（启示录 2:10）。

God's promise of being with His people throughout these power struggles was already part of a covenant made with Abraham, "the father of all believers" (John 8:39; Rom 4:11-12). God made the following reassuring promise to both Abraham and all of his offspring: "I will bless those who bless you, and whoever curses you I will curse" (Gen 12:3).

上帝的应许那些经历强权争斗之祂的子民已经成为那与“一切信之人的父”亚伯拉罕所立之约的一部分（约翰福音 8:39; 罗马书 4: 11-12）。上帝向亚伯拉罕和他所有的后代都作出以下令人安慰的应许：“为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。”（创 12: 3）

This formula was so simple it was impossible to forget. What a privilege to be a part of God's people! All they had to do was cry out when they suffered under an oppressive kingdom and God, who heard their pleas, would intervene in their behalf.

这个准则很简单，不可能忘记。成为上帝子民的一部分是何等殊荣！他们在暴政王国中遭受苦难时，所必做的就是向那聆听他们祈求，为他们出手干预的上帝大声呼求。

Did this agreement work? Of course! When they were oppressed by a new pharaoh in a land that had suddenly turned hostile, "the Israelites... cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham" (Ex 2:23-24). He provided for them a deliverer and punished the oppressors with the famous ten plagues of Egypt.

这个协议有效吗？当然有！当他们被一个突然转目成仇的新法老所逼迫时，“以色列人……就叹息哀求，他们的哀声达于上帝，上帝听见他们的哀声，就記念他与亚伯拉罕……所立的约。”（出埃及记 2: 23-24）。祂赐他们一位拯救者，并用著名埃及十大灾惩罚了逼迫者。

Later on in the history of Israel that we have been considering the Israelites are again seen to suffer the pain of persecution, this time by Midianite armies. "The Israelites... cried out to the Lord for help" (Judges 6:6), and at the sound of Gideon's trumpet with his three hundred brave men they obtained an impressive deliverance. They then cried out again under Philistine oppression, and God said: "I have looked on my people, for their cry has reached me," and He raised up king Saul to free them (1 Sam 9:16). They cried out yet again when threatened by the Assyrians (2 Chron 32:20-21), and "the Lord sent an angel" that destroyed the enemy's army.

在此后以色列的历史中，我们看到以色列人似乎再次遭受迫害之苦，这次是米甸人的军队。“以色列人……呼求耶和华”（士 6: 6），在基甸号声并与其三百位勇士中，他们获得了令人印象深刻的拯救。然后他们在非利士人的逼迫下再次呼求，上帝说：“我民的哀声上达于我，我就眷顾他们”。祂兴起扫罗王来解救他们（撒母耳记上 9:16）。当亚述人威胁他们时，他们再次大声哀求，（历代志下 32: 20-21）“耶和华就差遣一个使者”，消灭了敌军。

We also see this in the book of Revelation. The book of Rev 5, sealed with the testimony of those who made a covenant with God is none other than the book of inheritance, namely, the Word of God itself. But that book also has the seal of God at the end, which contains the part that God had to fulfill in that covenant. It is opened at the end of the world to prove that God was faithful to His covenant, that His intercession in favor of the martyrs of Jesus did not cease, and that He sent judgments against those empires that afflicted His people so that the testimony of the Word of God and of Jesus would not succumb in the tribulation (Rev 8:1-5).

我们在启示录中也看到了这一点。在第五章中封印着那些与上帝立约之人的见证，此见证正是传授之书，即上帝之道本身。但那书卷在末了也有上帝的印，其中包含了上帝在圣约中必须兑现的部分。它在世界末日被开启，以证明上帝信守祂的圣约，此约祂的那为耶稣殉道者的代求并没有停止，并且上帝向那些折磨祂子民的帝国发出了判决，以便上帝圣言和耶稣的见证不会在大灾难中毁灭（启示录 8:1-5）。

#### Divine wrath and vengeance against oppressive kingdoms

##### 上帝的愤怒和对那施行逼迫之帝国的复仇

There are times in which God chose not to intervene and save His people. Basically, God will not bless anyone in disobedience. Although He is patient and merciful there comes a time when He *withdraws His protection [revealing thus His wrath]* over those who repeatedly reject His covenant of grace, and the enemy prince can thus gain free reign to exert all of his destructive power (see 2 Chron 36:14-16). Was there hope for such a nation that repeatedly and arrogantly severed its covenant with God to the point that they were handed over to their enemies?

有时候上帝选择不干预并拯救祂的子民。基本上，上帝不会去赐福任何悖逆之人。虽然祂有耐心和怜悯，但对于那些不断拒绝祂恩典之约之人，祂总有一天会撤回祂的保护[显露祂的愤怒]，同时仇敌之君因此可以获得无约束之权柄用以发挥他所有的破坏力（见历代志下 36: 14-16）。对于反复傲慢地破坏自己与上帝之间之约以至于沦为被交付仇敌手中的民族是否还有希望？

Yes, of course! Even when they lacked a homeland, when it appeared as if God had abandoned them, when their homes were destroyed, and when they were left helpless among the nations that took them into captivity, they could still claim the promises of divine mercy. The God of heaven is a magnificent God! The same God that made a covenant with Abraham, Isaac, Jacob, and their offspring during the time of Moses, was gladly willing to have mercy on His people throughout their history. In fact, a remnant of that apostate and captive nation cried out to God for forgiveness and repented, and God then responded to their cry. How did He respond? His intervention came about *at the sound of the trumpet of armies*. He allowed to assemble to destroy the empire that oppressed them, and to avenge what that kingdom had done against them and their holy dwelling place.

当然有希望！即使当他们没有家园，当他们似乎已被上帝抛弃，当他们的家园被摧毁，当他们被抛弃在列国中四下无助时，他们仍然可以获得上帝怜悯的应许。天上的上帝是一位伟大的上帝！在摩西时代与亚伯拉罕、以撒、雅各的后代立约的就是这位上帝，祂很乐意在祂子民所经历的世代中怜悯他们。事实上，那个背道并被俘之民所残余的百姓向上帝呼求以得赦免并悔改之时，上帝就回应他们的呼求。那么祂是如何回应的？祂的干预就是在那祂允许聚集以摧毁逼迫祂百姓之帝国的军队吹响号声之时来到，并去报复那个敌对他们并吞占他们神圣家园的王国。

How did those in captivity cry out to God from the distant lands they were taken to?

那在遥远之地被虏之人是如何向上帝呼求？

*"How long, LORD? ... Pour out your wrath on the nations that do not acknowledge you, on the kingdoms that do not call on your name: for they have devoured Jacob, and devastated his homeland... deliver us and forgive our sins, for your name's sake... preserve those condemned to die... Before our eyes, make known among the nations that you avenge the outpoured blood of your servants" (Psalm 79:5-11).*

“耶和華啊，這到幾時呢？……願你將你的忿怒倒在那不認識你的外邦和那不求告你名的國度。因為他們吞了雅各，把他的住處變為荒場。……拯救我們的上帝啊，求你因你名的榮耀幫助我們！為你名的緣故搭救我們，赦免我們的罪。……願你使外邦人知道你在我們眼前伸你仆人流血的冤。願被囚之人的嘆息達到你面前；願你按你的大能力存留那些將要死的人。”（詩篇79：5-11）。

Our God is "slow to anger, abounding in love and faithfulness" (Ex 34:6). Even in the midst of a punishment He is quick to answer the cry of His people. We see this when His people's offspring cried out to Him during their second slavery, in Babylon, and the Lord then fulfilled His promise of returning them to the land He had given them (Deut 30). The prophet Jeremiah expressed this apocalyptically:

我們的上帝“不輕易發怒，並有豐盛的慈愛和誠實”（出埃及記34：6）。即使在祂百姓受罰之時，祂也很快回響了祂的呼求。當他們的後代在第二次被虜期間于巴比倫向祂哀求時，我們看到了這一點，之後主實現了將他們重新帶回到那所賜他們之地的應許（申30）。先知耶利米給出以下啟示：

*"Blow the trumpet among the nations! Prepare the nations for battle against her [Babylon]! ... send up horses like a swarm of locusts... 'May the violence done to our flesh be on Babylon,' say the inhabitants of Zion. 'May our blood be on those who live in Babylonia,' says Jerusalem. Therefore this is what the LORD says [to His oppressed people]: 'See, I will defend your cause and avenge you'" (Jer 51:27, 35-36).*

“要在境內豎立大旗。在各國中吹角。使列國預備攻擊巴比倫……使馬匹上來如蚂蚱。錫安的居民要說：巴比倫以強暴待我，損害我的身體。願這罪歸給他。耶路撒冷人要說：願流我們血的罪歸到迦勒底的居民。所以，耶和華如此說：我必為你伸冤，為你報仇”（耶51：27,35-36）。

*"The LORD has revealed our righteousness. Come and let us declare in Zion the work of the LORD our God" (NKJV) ... Because it is the vengeance of the LORD, the vengeance for His temple" (Jer 51:10,11 NKJV)*

“耶和華已經彰顯我們的公義。來吧！我們可以在錫安報告耶和華我們上帝的作為。……因這是耶和華報仇，就是為自己的殿報仇。”（耶51：10,11）。

In this passage we see that the trumpet represents armies that God allows to overtake the kingdom that devastated His people, which at that time was Babylon. The prophet describes those armies just like the apostle John will later describe them in Revelation, in the context of the new Babylon that represents Rome, and against whom God would also send His judgments at the sound of a trumpet. More specifically in the fifth and sixth trumpets, the apostle sees (similar to Jeremiah's description of ancient Babylon) those destructive armies riding on horses that appeared "like a swarm of locusts" (Rev 9:3,7-9,16-19).

在这段经文中，我们看到号筒预表上帝允许军队去攻占那毁灭祂子民的王国，在那时代就是巴比伦。先知描述的那些军队就像后来约翰在启示录中描述的那些军队一样，在代表罗马的新巴比伦的背景下，并且在号声下针对上帝所发出审判的对象。更具体地说，在第五和第六号中，使徒看到（类似于耶利米对古巴比伦的描述）那些骑在马上行毁灭的军队，似乎“像一群蝗虫”（启 9：3,7-9,16-19）。

In the passages we've just read in Psalm 79 and Jeremiah 51, many key words are used that will reappear in the last book of the Bible, in the context of the trumpets. They are inserted in the judgment that God executes at the sound of the trumpets by means of armies that arise against those oppressing His people. Those words are: *how long?* - *wrath* - *vengeance* - *judgment* - *temple* - *horses like locusts*, etc. This should not surprise us!

在我们刚刚在诗篇 79 和耶利米书 51 中读到的经文段落中，使用了许多关键词，这些词将在以号筒为背景下的圣经最后一卷书中再次出现。它们被引用到上帝的判断中，这审判正是在号声吹响之时通过兴起军队来报复那些逼迫祂子民。那些词就是：几时？-忿怒-报仇-审判-殿-马匹上来如蚂蚱等。这难道不应该让我们感到惊讶！

#### **Punishment by way of pagan armies**

##### **通过异教徒军队实现审判**

By now we can ask ourselves the following: how is it that, from time to time, God carries out judgments via nations that do not know Him and that reflect a perverse character? The answer is simple. *God is the arbiter of all destinies*. He is the One who allows kings to rise and to be deposed (Dan 2:21; 4:32,35). He sometimes uses kingdoms as the “rod” and “club” of His “wrath,” even though such kingdoms may not even realize it (Isa 10:5-7; Jer 51:20). By means of His acts of Providence, and by means of other nations and armies that prepare themselves for war, He punishes the pride and evil of nations by withdrawing His protection.

到现在为止，我们可以自问以下几点：上帝是如何不时地通过那些不认识祂并带着悖逆特征的国家来进行判断的呢？答案很简单。上帝是所有命运的仲裁者。祂决定了废王和立王（但 2:21;4: 32,35）。祂有时使用列国作为祂“恼恨”的“棍”和“杖”，尽管列国可能没有意识到这点（以赛亚书 10：5-7;耶 51:20）。藉着祂恩典之举，通过那些为战争做好准备的其他国家和军队，祂用撤回祂的保护来惩罚这些国家的骄傲和邪恶。

Divine vengeance falls on those kingdoms that exhaust heaven's patience on what was done to God's people and His holy temple. God intervenes in such a way as a response to His people's cry for vindication. When those crying out obtain their deliverance, and then see heaven's destruction of those who shed their blood, they feel vindicated. This is what we also see in the end in Revelation, when the final plagues destroy this world's last empire forever. The redeemed worship God and rejoice because they finally see that the power that afflicted them has been crushed forever (Rev 19:1-3).

神圣的复仇落在那些耗尽上天之忍耐的列国上，因它们在上帝子民和圣所上所行的事。上帝以这样一种方式进行干预作为回应祂百姓伸冤的哀求，当那些哀求之人获得拯救，并目睹上天毁灭那些流他们之血的人，他们就会感到伸冤。这就是我们末世在启示录中看到的，也就是末了大灾难永远毁灭这世界的最后一个帝国。得救之人敬拜上帝并欢喜快乐，因为他们终于看到那折磨他们权势已被永远粉碎（启示录 19：1-3）。

With this in mind we have great news to share! We have now found the key we needed to understand the trumpets of Revelation. *They are judgments of God poured out on tyrannical empires by means of armies that undermine such tyranny*, and these empires are to receive their final blow in the seventh trumpet. *This does not mean that God condones the cruelty and violence* (directed towards the empire persecuting His people) employed by these invading kingdoms. It simply shows us that God, in His sovereignty, allows each kingdom the opportunity and time to reveal its true character, until there comes a point to withdraw His protection.

考虑到这一点，我们有大好消息要分享！我们现在已经找到了理解启示录七号所需要的钥匙。他们是上帝通过那可以毁灭这种暴政的军队向那些施行暴政之帝国倾倒的审判，这些帝国将在第七号中受到最后的打击。这并不意味着上帝宽恕这些施行入侵的列国所使用的残忍和暴力手段（针对迫害祂子民的帝国）。它只是告诉我们，上帝在祂的主权下，允许每个王国有机会和时间来表露出其真实的特征，直至上帝撤回祂的保护。

"With unerring accuracy, the Infinite One keeps a record of the impiety of nations and individuals. Long is his mercy tendered to them, with calls to repentance; but when their guilt reaches a certain limit, which he has fixed, then mercy ceases her pleadings, and the ministration of wrath begins."

“无穷之主仍以无误的准确性为列国保留着帐目。当祂提供恩典并呼召人悔改时，这帐目还没有结算；但每当帐上的数目达到上帝所规定的限额时，祂的忿怒就要开始发作了。”

#### The apocalyptic outcry

##### 启示录中的呼喊

That's right! We can now move on to the book of Revelation! Let's begin with the outcry of the martyrs of Jesus that are depicted as being "under the altar" of the heavenly temple, during the time corresponding to the fifth seal (Rev. 6:9-10). Their outcry raises a question that must be answered in the final judgment. In that judgment it is seen that God answered their outcry by means of the divine intercession that took place on that altar, an intercession that offered peace and strength to those martyrs that gave up their lives for their Lord (Rev 8:3).

那就对了！我们现在可以继续研读启示录！让我们从那些为耶稣殉道之人的呼喊开始，他们被描述为在天上圣殿的“祭坛底下”，其发生的时间与第五印相对应（启示录 6：9-10）。他们的呼喊声中提出了一个必须在末后审判中得以回答的问题。在那个判决中，我们看到上帝通过在祭坛上所发生的神圣代求来回应他们呼求，这个代求为那些为主舍弃生命的殉道士提供了平安与力量（启示录 8：3）。

But the apocalyptic outcry requires a more specific and clear-cut answer from God, because those who gave up their lives for their Lord made a covenant and pact with Him. Where was God when they found themselves enduring oppression? Did God not intervene as He did previously with the nation of Israel, the people of His covenant?

但是，这个末后的呼喊需要一个来自上帝更加明确具体的回应，因为那些为他们的王献出生命之人已经与主立约并达成协议。当他们发现自己正忍受压迫时，上帝在哪？上帝会像祂先前对待以色列国，即祂立约的子民那样不给予干预吗？

Yes, God did indeed intervene! In the seventh seal—that which belongs to God in the covenant He made with His people along the centuries— it is seen how God restrained and weakened the kingdom that was oppressing them, in order to prevent total destruction of those who sought to remain faithful to the heavenly covenant (Rev 8:2). God sent His judgments against the empire that persecuted them. He called armies together that, at the sound of the trumpet, attacked the oppressive regime effectively curbing and diminishing its power, before finally destroying it in the last trumpet.<sup>1</sup>

是的，上帝确实介入干预了！在第七印中 - 它是属于历代以来与祂子民立约的那位上帝-我们也看到上帝如何抑制和削弱那些逼迫祂子民的列国，以防止对那些努力忠于天上圣约之人面临彻底灭亡。（启示录 8：2）。上帝向迫害祂子民的帝国发出审判。在最终的毁灭之前，上帝把军队召集起来，在最后的号声中，攻击那施行迫害的政权，有效地遏制和削弱其力量。

Let's compare the words of Psalm 79 and those of Jeremiah 51 that we emphasized above. How many of them do we find in the fifth seal?

让我们比较诗篇 79 章和我们上面在耶利米书 51 章所强调的词语。我们在第五印中找到了多少这些词语？

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (Rev 6:9-10).

“揭开第五印的时候，我看见在祭坛底下，有为上帝的道、并为作见证被杀之人的灵魂，大声喊着说：“圣洁真实的主啊，你不审判住在地上的人，给我们伸流血的冤，要等到几时呢？”（启示录 6：9-10）。

The response to that outcry comes from the very temple of God, from the intercession on His altar (Rev 8:2-5). God at first intervenes in a limited way, mixed with mercy, in the first four trumpets. But His punishment increases in the fifth and sixth

<sup>1</sup>Ellen G. White, *Sketches from the Life of Paul*, 318; *The Great Controversy*, 20, 28, 35, 36, 37.

怀爱伦，《保罗生平概略》，318；《善恶之争》，20,28,35,36,37。

<sup>2</sup>I believe, as do many other interpreters, that the seventh seal contains both heaven's intercession and the judgments of the trumpets of Revelation (Rev 8:1-5). They are reviewed at the end in the heavenly court.

与其它解经家一样，我相信第七印包括上天的代求和启示录编号的审判（启 8:1-5）它们在末世于天庭中得到再现

trumpets, and is consummated in the seventh trumpet with the outpouring of His “wrath,” which is described in more detail in the “seven last plagues.” These cups of God’s wrath also come from the heavenly temple (Rev 16:1).

对于这呼求的回应正是来自于上帝的圣殿，从祂在祭坛上的代祷发出（启示录 8: 2-5）。在最初的四号中，上帝起先以有限的方式介入，并带有怜悯。但是祂在第五和第六号中加重了惩罚，并且在第七号中成全了自己的“大怒”，这在“末了七灾”中有更详细的描述。这些上帝愤怒之杯也是从天上圣殿发出（启示录 16: 1）。

*“The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: ... your wrath has come, the time has come for judging the dead, and for rewarding your servants... and for destroying those who destroy the earth” (Rev 11:15,18). “I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed” (Rev 15:1).*

“第七位天使吹号，天上就有大声音说：——你的忿怒也临到了；审判死人的时候也到了。你的仆人一得赏赐的时候也到了。你毁灭那些败坏世界之人的时候也到了。”(启11:15,18)“我又看见在天上异象，大而且奇，就是七位天使掌管末了的七灾，因为上帝的大怒在这七灾中发尽了。”(启15:1)

Notice how in the seventh trumpet it is God Himself who intervenes by means of His heavenly army to judge the nations and destroy them in the final judgment. That is why God is portrayed as coming with His angels mounted on war horses. Those horses are white because God was vindicated in the judgment preceding the final punishment. Everyone in the universe recognizes God is just, and that no one can attribute any blame to Him for this tainted world. In light of this the apostle’s message is better appreciated regarding the final battle that God will wage with this world: “with justice he judges and wages war” (Rev 19:11-16). God will not have mercy on those nations that refused to pay heed to the judgments that were poured out by means of the previous trumpets in the past, and insist on uniting once again to destroy His people (Rev 13:15-18; cf. 12:17). He will punish at the end of the world those nations that have assembled into a great universal empire similar to that of ancient Babylon, and He will save His people from the wrath of the nations (Rev 11:18).

请注意在第七号中，上帝如何通过天军的干预来亲自审判列国并在最后的审判中摧毁它们。这就是为什么上帝被描述成与祂的天使一同骑着战马降临。那些马是白色的，因为上帝在最后惩罚之前的审判中得到了辩护。宇宙中的每个生灵都明白上帝是公正的，没有人能因这个被玷污的世界而将问题归咎于祂。鉴于此，关于最后一战使徒的信息是比较好理解的——祂将用“审判，争战，都按着公义”（启示录 19: 11-16）的方式报应这个世界。上帝不会怜悯那些拒绝听从审判，并且顽固联合在一起想再次毁灭上帝百姓的列国，那审判是藉着先前诸号倾倒在它们身上（启 13: 15-18;参见 12:17）。祂将在世界末了惩罚那些已经聚合成一个类似于古巴比伦的普世大帝国的列国，并且祂将拯救祂的子民免受这些国家的愤怒（启示录 11:18）。

*“At the last trumpet... we will be changed” (1 Cor 15:52). “Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other” (Matt 24:30-31).*

“号末次吹响的时候——我们也要改变”（哥林多前书 15:52）。“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。他要差遣使徒，用号声的大声，将祂的选民，从四方（方：原文作风），从天这边到天那边，都招聚了来。”（马太福音 24:30-31）。

### CHAPTER III

#### THE LAST OPPRESSIVE EMPIRE IS ROME

#### 第三章

最后一个施行逼迫的帝国就是罗马

The world's first great emperor was Nimrod, the one who founded several kingdoms. He established the first foundations of the kingdom of Babylon (Gen 10:9). He also founded Nineveh, the capital of the future kingdom of Assyria (v. 11). All of those kingdoms were based on principles of force and human strength.

这世界上第一位伟大的皇帝就是宁录，他建立了几个王国。他也奠定了巴比伦王国的首要基石（创 10:9）。他还建立了后来亚述王国的首都尼尼微（第 11 节）。所有这些王国都是基于武力和人类的力量原则。

When the kingdom of Babylon reached its peak in the 6th century BC, God anticipated the great empires that would form in this world from that point forward. The prophet Daniel revealed to King Nebuchadnezzar a dream God had given to him, along with its relationship to empires to come. The kingdoms that followed each other would ultimately collapse completely, as portrayed with the fall of the statue representing them. This would take place when God established His eternal kingdom that would never be replaced by another (Dan 2).

当巴比伦王国在公元前 6 世纪达到巅峰时，上帝预言了从那时起将在这个世界中兴起的大帝国。先知但以理向尼布甲尼撒王揭示了上帝给予他的异梦，以及与后来这些帝国的关系。这些紧接而来的王国都会彻底崩溃，正如预表它们之巨像那样粉碎。当上帝建立祂那永远不会被取代的永恒国度时，这一切就会发生（但 2）。

Half a millennium after that remarkable dream, the first Christians could distinguish the order of the dream's fulfillment with remarkable precision. They could see how, throughout history, the great empires that followed each other were, as predicted, those of Babylon, Medo-Persia, Greece, and Rome. Christians were suffering under that last empire when God revealed what would happen to the church up to its final victory. In that "Revelation" God also showed that regardless of how powerful or invincible the Roman empire appeared to be, it too would finally be destroyed like all the other kingdoms. Then God would establish His kingdom forever.

在那个非凡之异梦的五百年后，第一代基督徒可以十分精确地看清这个异梦应验的先后顺序。在整个历史中，他们可以看到，正如预言的那样，这些大帝国巴比伦、玛代波斯希腊和罗马如何接踵而至，基督徒在那最后帝国下饱受痛苦时，上帝启示了教会在获得最后胜利前会遇到什么事。在“启示录”中，上帝也表明无论罗马帝国看起来多么强大或无敌，它最终都会像其它所有列国一样被毁灭。然后上帝将建立祂永恒的王国。

In order to avoid depicting the followers of the Lamb as being against the empire itself, which would make them appear to be conspirators, God used the symbolic term of Babylon to refer to the role Rome would perform against His people. Using this symbol He revealed what would take place with that empire throughout the centuries, how it would change its features and appearance without abandoning its use of deceit and persecution, and how His church would finally triumph over it.

为了避免将羔羊的追随者描绘成帝国反抗者，因为这会使他们看起来像是阴谋家，上帝使用巴比伦这一象征性术语来代指罗马针对祂子民所扮演的角色。祂使用这个表号揭示了数世纪以来这帝国会发生什么，它如何在不放弃使用欺骗和迫害的手段下，改变其特征和外观，以及上帝的教会如何最终战胜它。

Let's imagine that we are in the shoes of the Christians during the time of the apostle John. The first century of the Christian era was coming to an end. Rome brandished its sword of persecution with all its power against the followers of the Lamb. Believers everywhere were asking themselves when the Lord would come and deliver them from the prince of this world and his power.

让我们想象一下，我们是使徒约翰时代的基督徒。基督教时代的第一个世纪即将结束。罗马竭尽所能挥舞着迫害之剑针对羔羊的追随者。各地的信徒都在自问主什么时候会回来并且将他们从这个世界之君和他的权势中拯救出来。

It is then that God answers those questions by giving the Revelation with which the canon of the Bible would close. By means of the letters Jesus wrote through John to the churches (Rev 1-3), and by means of the seals that revealed the kind of testimony declared by those claiming the promised inheritance (Rev 6), God revealed the development of ecclesiastical events up to the very end of time. This is seen especially in the messages transmitted by John to the churches, where one can see Jesus' intention of preparing them for the final judgment they would have to go through.

然后，上帝通过赐下那作为圣经最后一部正典的启示录来回答这些问题。通过耶稣藉着约翰写给众教会的书信（启示录 1-3），以及通过那些启示宣告拥有应许之产业的人所发之见证的诸印（启示录 6 章），上帝揭示了在世界末了之前有关教会大事件的发展。特别是在约翰传给众教会的信息中我们可以看到这一点，耶稣的旨意就是预备他们让他们顺利通过最后的审判。

What about the world's political powers that oppressed His people during all that time? God revealed how He would curtail the power of Rome by using invading armies that He represented as assembling against it at the sound of seven trumpets. In ancient times He would call on other kingdoms to strike down the tyrannical regime that was persecuting His people. But what would He do to protect His people from this last empire that afflicted them? That revelation, missing in the preceding books of the New Testament, would be supplied in the last book of the Bible—The Revelation.

在那段时间里，那些逼迫上帝子民的世俗政权会如何？上帝启示了他如何利用那些入侵军队来遏制罗马的权势，他用在七个号声中聚集攻击罗马的军队来预示。在古时，他呼召列国去击败那些迫害他子民的残暴政权。但他会如何保护他人民免受影响最后一个帝国折磨呢？在新约圣经启示录前几卷中遗漏的启示，将在圣经的最后一卷书——启示录——中绘以补充。

Analogous to when the city of Jericho fell after the sounding of seven trumpets (Josh 6), so too would Rome and the world around her fall after the outpouring of the seven judgments of God against her (Rev 16). With the punishment of Jericho, the people sounded the trumpets every day as they circled the city. However, on the seventh day, they circled it seven times and sounded the trumpet seven times (Josh 6).

类似于耶利哥城在七号声（约书亚记 6）后倒下，在上帝对罗马倾泻七个审判（启 16）之后，罗马和她那国统在她周围的世界也会倾倒。对于耶利哥的审判是百姓围着那城每天吹号。但是，在第七天，他们七次围绕，并且第七次吹号（约书亚记 6）。

Similarly, in Revelation, we see that the first six trumpets that pronounce war against Rome are warning signs given by God to caution the nations from joining Rome once again in the end. However, those nations do not heed those judgments, nor do they repent from their sins, but rather join the great impostor once again (Rev 9:20-21; 11:18; 18:2-8, 20-24). In front of the entire universe God then remains justified in sounding the seventh and last trumpet of His wrath, that is poured out unmingled with mercy in the seven last plagues (Rev 11:18; 16). Therefore, the previous judgments sent by God (by means of calls to war made at the sound of trumpets) have the purpose of warning the world before the seven last plagues are poured out on it.

同样，在“启示录”中，我们看到那宣告对罗马发动战争的前六号是上帝发出的警告信号，提醒列国不要在世界末了再次与罗马联合。然而，那些国家不留意这些判决，也不是从他们罪中悔改，而是再次与那大骗子联合（启 9：20-21；11:18；18：2-8,20-24）。在全宇宙面前，上帝留下在第七号也就是他愤怒的最后一号吹响时所发出的公义判决，这忿怒也就是在最后七大灾中，毫无怜悯地倾泻下来（启示录 11:18；16）。因此，先前由上帝发出判决（通过在号声中聚集争战）的目的是在最后七次瘟疫倾倒之前警告全世界。

#### **The three tribulations caused by Rome**

罗马造成的三大患难

The last empire mentioned in the book of Daniel and developed in the book of Revelation was to go through three significant stages. In those stages the cruel and tyrannical character of the “prince of this world” would clearly be observed. The despotic and persecutory character revealed by the ancient pagan emperors of Rome is widely acknowledged today. That era is associated with crucifixions that killed the first Christians, and also with the famous Roman circus where victims were thrown in with ferocious beasts to the delight of spectators who watched such horrific events from the stands.

在但以理书中提到并在启示录中加以详述的最后一个帝国要经历三个重要阶段。在这些阶段，人们可以清楚地看到“这个世界之王”残忍和暴虐的性格。罗马古代的异教徒皇帝所表露的专制和迫害特征今天得到了广泛的认识。那个时代用十字架的酷刑杀害早先的基督徒，以及将受害者投入著名的罗马角斗场让凶兽撕咬，用这可怕事来取悦观众。

#### **The first tribulation caused by pagan Rome**

异教徒罗马造成的第一个患难

In the vision of the “terrifying and frightening” fourth beast that “trampled underfoot whatever was left,” the prophet Daniel described the character of the Roman Empire that succeeded Greece, Medo-Persia and Babylon (Dan 7:7). Early Christians suffered tremendous tribulation under that pagan power. During that persecution, the apostle Paul stated: “God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings” (1 Cor 4:9).

在“甚是可怕……所剩下的用脚踏踏”的第四兽之异象中，先知但以理描述了希腊、玛代波斯及巴比伦之继承者罗马帝国的特征（但 7: 7）。早期的基督徒在异教徒的权势下遭受了巨大的苦难。在遭逼迫中，使徒保罗写道：“我想上帝把我们使徒明列在末后，好象（在角斗场）定死罪的囚犯，因为我们成了一台戏，给世人 and 天使观看。”（林前 4: 9）。

In the first chapter of Revelation, the apostle John also describes himself as the “brother and companion” of those that like him were suffering under the Roman “tribulation.” Like them, John also felt he was a partaker of the grace of God that produces a character of patience and endurance during the time of trouble (Rev 1:9). The second church of Revelation was especially to go through that tribulation. However, those belonging to that church did not need to fear the persecution because God Himself would give them “the crown of life” in the end (Rev 2:10).

在启示录的第一章中，使徒约翰也将自己描述为与那些如同他在罗马统治下遭受苦难的同伴“弟兄……并一同有分”。像他们一样，约翰也觉得自己与上帝恩典有份，这恩典在患难时期结出了忍耐的品格（启示录 1: 9）。启示录的第二个教会特别要经历这个苦难。然而，那些属于那教会的人不需要对逼迫产生恐惧，因为在世界末了上帝会亲自赐给他们“生命的冠冕”（启示录 2:10）。

Thus we see revealed how the Roman Empire was “the chief agent in making war against Christ and His people during the first centuries of the Christian era... in which paganism was the prevailing religion.”<sup>9</sup> Therefore, the first judgments of the trumpets revealed to John toward the end of the first century could not have fallen on any power other than Rome.

因此，我们看到罗马帝国是如何“在基督教初期的两百年中，撒但所用来打击基督和祂的子民的，就是罗马帝国，在这个帝国中，异教盛行”因此，七号的第一个判决揭示了约翰在一世纪末期不可能落在罗马以外的任何一个势力下。

The book of Revelation represents Rome as being a “dragon,” a symbol of both Satan (Rev 12:9) and also the earthly prince through whom he exerts his dominion. “Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.”<sup>10</sup> As we have already seen, the symbol of “Babylon” is also used to represent Rome, that “great city” characterized by its cruel persecution (Rev 17).

启示录将罗马描述为“龙”这一撒但的象征（启示录 12: 9），也是世界之王通过它施行自己的统治全。“那龙一方面代表撒但，同时也代表信奉异教的罗马国”正如我们已经看到的，“巴比伦”这一表号也被用来预表罗马，即以残酷迫害为特征的“大城”（启示录 17）。

We should also keep in mind that in Revelation Jesus projects the vision of His church towards the future, towards “what must soon take place” (Rev 1:1), and not towards what the first Christians could have suffered under Judaism. The seven churches of Revelation were not suffering under a Jewish domination, they were suffering under Roman domination. Therefore, the trumpets of Revelation have nothing to do with the destruction of old Jerusalem. When Revelation was written, the old Jerusalem had already been destroyed by God, and Christians were already dreaming of the new, heavenly Jerusalem (Rev 3:12; 21-22). God’s first judgments would thus target the empire that persecuted His people during that point in time.

我们也应该记住，在启示录中，耶稣给祂教会的异象是面向未来，指向“必要快成的事”（启示录 1: 1），而不是面向第一代基督徒在犹太教下可能受到的苦难。启示录的七个教会在犹太人统治下并没有受到影响，而是在罗马统治下遭受苦难。因此，启示录的七号与旧耶路撒冷的毁灭毫无关系。当启示录写成时，旧耶路撒冷已经被上帝摧毁了，基督徒已经在梦想着新的天上的耶路撒冷（启示录 3:12;21-22）。因此，上帝的第一个审判将针对在那个时间点迫害祂子民的帝国。

The church was nearing the end of a century marked by Roman persecution that intensified as it advanced its spiritual invasion of the then-known world. Its faith was being tested and was about to be tested even more drastically. The church had to have the assurance that God would be with her and protect her during the tribulation, so that her mission of preaching the gospel would not fail. This is why God revealed the judgments He was going to pour out upon that evil empire, with the sounds of trumpets.

在第一世纪的末期的教会受到罗马强烈的逼迫，它用当时已知世俗为手段的属灵入侵为特征，教会的信仰正在受到考验，甚至受到更加猛烈的试炼。教会必须确信上帝会在灾难中与祂同在并保护她，这样

<sup>9</sup> Ellen White, *The Great Controversy*, 438.

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<sup>10</sup> *Ibid.*

同上

她传福音的使命就不会失败。这就是为什么在七号声中上帝要揭示祂必将倾倒在那些恶帝国身上的众审判。

#### *The second tribulation caused by papal Rome in the Middle Ages*

中世纪教皇罗马造成的第二次苦难

In the book of Daniel, ten horns were seen to come out of the fourth “beast,” which represented the Roman Empire. An additional horn was also seen that was little at first, but soon made itself larger than the rest (Dan 7:7-8). That “little horn” that ends up ruling over the other kingdoms, represented by the ten horns, has been interpreted as being the antichrist since the very beginning of the Christian era (an antichrist is a king or system of government that pretends to occupy the place of Christ in His church as an imposter). As a matter of fact, beginning in the sixth century, that politico-spiritual Roman kingdom joined the Barbarian kingdoms to produce the European kingdoms.

在但以理书中，我们看到有十个角是从预表了罗马帝国第四“兽”出来的，我们还看到了多了一个的角，起初很小，但很快就变得比其它的角更大（但 7: 7-8）。最终统治着以十角为代表其它国王的“小角”自基督教时代之初就被解释为敌基督者（敌基督者是一个国王或政府系统，作为冒名顶替者假装占据基督在祂教会中的地位）。事实上，从六世纪开始，这个政治上和属灵上的罗马帝国与蛮族列国联合生产了欧洲各国。

Many centuries prior to the formation of the European kingdoms, and during the first few centuries of Christianity, it was thought that after the collapse of the Roman empire, an imposturous kingdom would be set up in Rome in lieu of the Caesars. Some believed that this kingdom would join forces with the other ten to break into the historical scene. They observed that the “little horn” in Daniel’s prophecy grew from the head of the “beast” that represented Rome and, therefore, they anticipated that the antichrist would come after the fall of the Roman empire and would set itself up in the actual capital of the empire. They also understood that in the prophecy of 2 Thessalonians 2, the apostle Paul was referring to the same antichrist predicted by Daniel. As a result, they believed the antichrist would seat itself in Rome once the Roman Caesars preventing its arrival were removed from their posts.<sup>11</sup>

在欧洲王国形成之前的许多世纪，以及在基督教的最初几个世纪中，人们认为在罗马帝国崩溃之后，有个冒名顶替者王国将建立于罗马并取代凯撒。有些人认为这个王国将与其它十王国联手突然出现在历史场景中。他们观察到但以理预言中的“小角”是从那代表罗马之“兽”的头上长出的，因此，他们预见在罗马帝国沦陷之后，敌基督者将会将自己建立在罗马帝国的实际首都，他们也没有理解在帖撒罗尼迦后书 2 的预言，使徒保罗指的是与但以理所预言的同一个敌基督者。结果，他们认为一旦那些阻止它出现的罗马凯撒大帝们被赶下台之时，敌基督者就会在罗马登基。

The prophecy involving this antichrist and its kingdom is again projected in Rev 13. That chapter predicts that the dragon (whom as we have already seen represents not only the devil but also an earthly prince embodying it in the Roman Empire) would give it “his power and his throne and great authority” (v. 2). Consequently, this predicted antichrist would not be expected to appear outside of the ancient city of Rome. As White puts it: “In the sixth century the papacy had become firmly

<sup>11</sup> Irenaeus of Lyon (c. 130-202), *Adversus Haereses*, book 5, chapters 25, 30; Tertullian (c. 155-222), *On the Resurrection of the Flesh*, chapter 24; Cyril of Jerusalem (315-386), *First Catechetical Lecture*, part 13; Hippolytus, *Treatise on Christ and Antichrist*, 25-28; Lactantius Firmianianus (fourth century), *Divinae Institutiones*, book VII, chapter 27; Cyril of Jerusalem (c. 315-386), *Catechetical Lectures*, XV, 12; John Chrysostom (347-407), *Homily IV*, 2 Thess 2:6-9; Jerome (c. 340-420), *Commentary on Daniel 7*: “We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise...,” the antichrist; Augustine of Hippo (c. 345-430), *De Civitate Dei* (20, 19); see L. Froom, *The Prophetic Faith of Our Fathers*, 1, 150.

里昂的伊里诺(公元 130-202)《反异端》卷五, 25, 30 章; 特土良(公元 155-222)《有关肉身的复活》24 章; 耶路撒冷的西里尔(公元 315-386)《教理讲义卷一》15 部; 希坡律陀(公元 315-386)《有关基督与敌基督者的论述》25-28; 弗米阿努斯-拉克坦提乌斯(公元四世纪)《神圣组织》卷 7, 第七章; 耶路撒冷的西里尔(公元 315-386)《教理讲义卷十五》12 约翰克里索斯托(公元 347-407)《讲道集卷四》; 有关帖撒罗尼迦后书 2: 6-9 注释; 2 耶柔米(公元 340-420)《但以理书 7 章注释》“因此我们必须认同基督教会有释经家的传统解释, 也就是在世界末了, 当罗马帝国毁灭时, 有 10 个王会来自瓜分罗马, 然后又有一位小王将会兴起”也就是敌基督者; 希波的奥古斯丁《上帝之城》(20, 19); 见 L. 福隆《我们教父预言观的信仰》卷一 150.

established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy... (Rev 13:2).<sup>12</sup>

在启示录 13 章涉及敬基督者及其王国的预言再次突显出来。那一章预言龙（我们已经看到它不仅代表魔鬼，而且代表在罗马帝国中象征魔鬼的属世之君）将“自己的能力、座位、和大权柄”赐给它（第 2 节）。因此，这预言中的敬基督者不会出现在古罗马城外。正如怀爱伦所说的那样：“在第六世纪，罗马教已经坚强地建立起来了。她权力的宝座安置在罗马帝国的首都，罗马的主教被称为全教会的元首。罗马教已承继异教的系统了。.....（启示录 13: 2）。”

The start of the Roman papacy brought about the second tribulation, referred to by Jesus as the “great tribulation” (Matt 24:21,29, KJV). We find this tribulation stamped on the fifth seal of Revelation and its associated apocalyptic outcry (Rev 6:9-10). In that passage, the next and final tribulation of the last generation is also alluded to, along with the similar suffering that would take place during that generation (v. 11).

罗马教皇权的兴起带来了第二次大患难，也就是耶稣所称为“大灾难”（马太福音 24: 21,29）。我们发现这个灾难封印在启示录的第五印下并且它与世界末日大呼喊有关（启示录 6: 9-10）。在那段经文中，最后一代信徒紧接的最后一个大患难也暗指，伴随那代人发生的类似苦难。（第 11 节）。

As we review history, it becomes difficult to connect the outcry of the martyrs of the fifth seal (raised by countless Christians opposing the Roman bishops) to anything other than the suffering endured under the bloody and inhumane courts imposed by the papacy in the thirteenth century. In the words of Ellen White that paraphrase the fifth seal, we see that the outcry of those martyrs has not ceased. She saw how “the mangled forms of millions of martyrs cried to God for vengeance upon that apostate power,” and pleaded for a response from heaven that was not to be fulfilled until the final judgment.<sup>13</sup> The martyrs died, but their outcry remains alive before the throne of God.

当我们回顾历史时，很难将第五印殉道者（由反对罗马主教的无数基督徒所发出）的大呼喊与十三世纪罗马教皇权施行的血腥和非人道法庭所带来的痛苦联系起来。。在怀爱伦解释第五印的话语中，我们看到那些殉道者的呼喊并没有停息。她看到“千万殉道者血肉狼藉的遗骸向上帝呼叫，求祂追讨这背叛势力的罪”，并恳求上天的回应，这回应是直到最后审判才应验。殉道者们牺牲了，但在上帝的宝座前，他们的呼求仍在。

We know today that a group of people infamously referred to as the Cathars (“worshippers of a cat[’s rear]”<sup>14</sup> called themselves “the friends of God” or “of Jesus.” They soon numbered more than a million people. They were tortured, burned at the stake by the thousands, and completely annihilated by Rome, now under the dominance of her bishops and popes.

我们今天知道，一群被人唾弃蔑称为人称之为“卡特里派”（英文谐音戏称“猫[臀]的崇拜者”即纯洁派，其在 1143 年首先出现在德国科隆，很快就传到英国、西班牙及法国南部、北意大利一带。），他们称自己为“上帝的朋友”或“耶稣之友”。他们信徒很快就超过一百万人。他们遭受折磨，成千上万人在火刑柱上被焚烧，被当时在主教和教皇统治下的罗马完全消灭。

Other movements also shared similar earthly fates. For example, the group referred to as the Waldenses in the mountains of Piedmont (in northern Italy), and the “poor men of Lyon” (in France), also exalted the Bible over the pretenses of Rome’s papal supremacy. And we need not mention hundreds of thousands of Protestants in years following to realize they all were persecuted for choosing to exalt the Bible above all Roman tradition, and above all other authority in matters of faith and conscience.

其它运动在世上也遭受同样的厄运。例如，在皮埃蒙特山区（意大利北部）一群被称为瓦典西人的群体，以及被称为“里昂穷人”（在法国）的一群人，也高举圣经而非罗马教皇权的至高无上的谎言。我们并不需要提及在他们数年之后出现的成千上万的新教（改正教）徒，都因信仰和良心，选择高举圣经胜过所有罗马遗传以及其它权威，因此受到迫害。

All of these martyrs during papal medieval times received spiritual strength from Christ, who is portrayed as interceding for them in the heavenly sanctuary (Rev 8:3-4). God answered the outcry of the oppressed martyrs and avenged them from the

<sup>12</sup> *The Great Controversy*, 54.

《争战之书》第三章

<sup>13</sup> *Ibid.*, 59

同上

<sup>14</sup> See S. O’Shea, *The Perfect Heresy: the Revolutionary Life and Death of the Medieval Cathars* (Barnes & Noble Books, New York, 204, 30.

参见 S 奥沙 完美的异教：中世纪卡特里派革命性的生与死

cruelty of the Holy Roman Empire in the West, as well as that of the Eastern Roman Empire (that had yet to collapse), via the judgments of the fifth and sixth trumpets.

在中世纪教皇当权时期，所有这些殉道者都从基督那里得到属灵的力量，因基督在天上的圣所为他们代求（启示录 8: 3-4）。上帝通过第五和第六号的判断，回应了遭逼迫之殉道者的哀求，并因西方神圣罗马帝国以及东罗马帝国（尚未崩溃）的对待他们的暴行，报复这两个帝国。

*The third tribulation caused by papal Rome once it regains its power*

教皇权罗马一旦重获权力所造成第三次灾难

In the time of the end spoken of by the prophet Daniel, papal Rome was to receive a death blow in regards to its political and religious hegemony. But it would eventually recover from its wound by joining other Christian churches that by then would also have apostatized. Thus it would again be able to impose commonly held beliefs (possessed as well by the other religions) on the state powers. As a result the great Babylon of the last days would emerge.

在先知但以理所说的世界末了期间，教皇罗马在其政治和宗教独裁权上受到了致命的打击，但它最终会通过与其它基督教教会联合的方式从死伤中恢复过来，到那时这些教会也会离道反教。因此，它能再次对国家权力施加普世所持有的信仰（其他宗教也具有信仰）。结果，末日的大巴比伦将会出现。

Before moving on, it's important to highlight what the prophecy we have been considering says. After the "fatal wound" (Rev 13:3), the papacy would regain its power thanks to a new "kingdom" that would restore its political authority (Rev 13:12). Consequently, once united with the world's political and religious powers (Rev 16:13-14; 17:12-13; 19:19), the Roman papacy would produce the third and final apocalyptic tribulation. "The wrath of the dragon" and "the wrath of the nations" revealed in the seventh trumpet (Rev 11:18) are one and the same. In effect, the nations are compelled by the devil once again to make war against God's people, against "what remains" of the true church: "those who keep the commandments of God and the faith of Jesus" (Rev 11:18; 12:17; also see 13:15-18; 14:12).

在继续研究之前，很重要的一件事是要强调我们一直在思考的预言所说的是什么。在教皇权受“死伤”（启示录 13: 3）之后，由于一个新的“王国”的出现并将政权归还教皇权，将让它重新获得力量（启示录 13:12），这种行为将让它重新获得政治权力，最终，一旦世界政权和宗教力量联合起来（启示录 16: 13-14; 17: 12-13; 19: 19），罗马教皇权将导致第三次也是末日最后的大患难。“龙发怒”和在第七号中启示的“外邦发怒”（启示录 11:18）是相同的。实际上，魔鬼煽动列国与上帝的子民作战，针对真教会“那剩下的”“守上帝诫命，有耶稣之信的人”（启 11:18; 12: 17; 也见 13: 15-18; 14:12）。

"The papacy is just what prophecy declared that she would be, the apostasy of the latter times (2 Thess 2:3-4)."<sup>15</sup> It is the "mammoth system of deception"<sup>16</sup> that to this day has never ceased its attempts to recover from its wound inflicted by the atheistic French Revolution two centuries ago. John saw the great Babylon in the end, "drunk with the blood of God's holy people" (Rev 17:6). She lies in ambush, waiting for the right opportunity to give her final blow. Daniel affirmed that because of this system's ruthless and merciless actions (see details in Rev 13:15-18), "there shall be a time of trouble such as never was since there was a nation, even to that time, and at that time your people shall be delivered, every one who is found in the book" (Daniel 12:1, NKJV), "the Lamb's Book of Life" (Rev 21:27).

“罗马教皇就是预言所宣称的，她将会成为后来的离道反教者（帖撒罗尼迦前书 2: 3-4）。”这是“庞大的欺骗系统”，直到今天她仍然没有停止尝试从那死伤中复原，这死伤是两个世纪以前无神论的法国大革命造成的。约翰看到末日大巴比伦，“喝醉了圣徒的血”（启示录 17: 6）。她潜伏掩盖着，等待合适的机会发出最后一击。由于这个体系的无情残暴的行为，但以理肯定说（见启 13: 15-18 中的细节），“有大艰难，从有国以来直到此时，没有这样的。你本国的民中，凡名录在册上的，必得拯救”（但以理书 12: 1），这册就是“羔羊生命册”（启示录 21:27）。

**The threefold historical projection of the trumpets**

诸号的三重历史对应

The judgments of God in the book of Revelation, described by trumpet calls of war against an oppressive kingdom, did not fall on different empires, but rather on the last persecuting empire mentioned in Daniel's dream. The threefold projection that we already discussed regarding the Roman tribulation (that would lead the martyrs of Jesus to cry out for retribution under the altar of the Lord), is also reflected in the literary structure of the trumpets. In Rev 8 we see how the first four trumpets fall on the Western Roman Empire of the Caesars. In chapter 9 we see how the following two trumpets fall on the Eastern Roman

<sup>15</sup> *Ibid.*, 571.

同上 571 页

<sup>16</sup> *Ibid.*, 570.

同上 570 页

Empire that was still standing next to what is now called the Holy Roman Empire of the West. Finally, God Himself comes with His army of angels, "at the last trumpet" (1 Cor 15:52), to forever destroy that controlling and impostrous kingdom that has once again prided itself in being above all nations and kingdoms of this world (Dan 2:44; 7:13-14,22,26-27; 12:1; Rev 16:17-21; 18).

“启示录”中上帝的审判被描述成那吹响诸号发起针对那施行逼迫之王国的战争，并非落在不同的帝国身上，而是落在但以理梦中所提及的最后一个施行迫害的帝国。我们已经讨论过关于罗马所带来之患难的三重影射（这将导致那些为耶稣作见证的殉道者在主的祭坛下呼求为他们报仇），这也反映在七号的文掌结构中。在启示录第8章中，我们看到前四号是如何落在诸位凯撒大帝掌控的西罗马帝国上。在第9章中，我们看到接下去的两号如何落在东罗马帝国上，它但是依然存在与那如今被称为西神圣罗马帝国的旁边。最后，上帝亲自带与祂的天使组成的天军一同复临，在“号筒末次吹响的时候”（哥林多前书 15:52），永远摧毁那个严控一切和冒名顶替的王国，而这个王国再次为自高自傲超过这世间万族和列国（但 2:44;7: 13-14, 22, 26-27; 12: 1; 启示录 16: 17-21;18）。

#### CHAPTER IV BRIEF HISTORY ON THE INTERPRETATION OF THE TRUMPETS

#### 第四章

#### 解释七号的简史

At times it would seem as if God was taking too long to answer to the outcry of His people. For example, when God's people cried out to Him from Egypt (when they were enslaved by the pharaohs), God first allowed between two and four centuries to go by before delivering them with the famous ten plagues that destroyed that evil kingdom (Ex 7-12; see also Gen 15:13). Years and years also seemed to go by before judgments fall on Pagan Rome and its imperial system of government. Even though the barbarian tribes began invading the Roman Empire during the days of the apostle John, it was not until four centuries later that they managed to overcome the Western Roman Empire. Only then did we see the first four blows given to this regime by means of these barbarian invasions, as had been anticipated in the first four trumpets of Revelation.

有时，上帝似乎推迟很长时间才能回应祂百姓的哀求。例如，当上帝的子民在埃及向祂呼喊时（当他们被法老们奴役时），上帝一开始先容忍了两到四个世纪，然后再用著名的十大灾摧毁那邪恶的埃及王国，以拯救他们（出 7-12; 参见：创 15:13）。在对异教罗马及其帝国政府制度进行判决之前，似乎也经过好多年了。尽管蛮族部落在使徒约翰时代就开始入侵罗马帝国，但直到四个世纪之后，他们才成功地攻克西罗马帝国。只有在那时我们才能看到那通过这些蛮族入侵是方式针对这政权的前四次打击，这正如启示录的前四支号所预言的那样。

FUJITSU

?! 可能译:送他们出埃及

#### Why does God allow evil kingdoms to rise? 为什么上帝允许邪恶王国兴起？

God allows evil empires to reveal their true character so that their wickedness may be acknowledged by all (see Psalm 92:7). The entire universe must see the contrast between the "vessels for honor" that God prepares for His glory, and the "vessels for dishonor" that He allows to rise up for some time against truth, so that the true character of these kingdoms is fully revealed prior to their eternal destruction (see Rom 9:17-23, NKJV). God also at times allows His people to suffer hardships so that they may come to despise this world and better appreciate the goodness of God's kingdom. True believers can thus focus on and constantly dream about that future kingdom (Heb 11).

上帝允许众邪恶帝国显露他们的真实特征，以便让他们的邪恶本质可以让大众知晓（参见：诗 92:7）。全宇宙必须看到上帝为自己荣耀所预备的“贵重的器皿”和祂所允许在短暂时间内敌对真理的“卑贱的器皿”之间的对比，以便这些王国的真正本性在它们遭到永远毁灭之前完全的表露出来（见罗 9:17-23）。上帝有时也会让祂子民遭受苦难，让他们鄙视这个世界，并更向往上帝国度的良善。因此，真信徒可以专注并不断渴慕那将来的王国（来 11章）。

Does God arbitrarily harden the hearts of men, of families, of groups, nations, and empires? Absolutely not! When they persist in their rebellion God removes His Spirit, and thus the still small voice of God that spoke to their souls is silenced. This also shows us that apart from the Holy Spirit, there is no other power at work for the conversion of hearts.

上帝是否刻意放任人类，家庭，群体，民族和帝国让他们心灵刚硬？绝对不！当他们顽固反叛上帝时，上帝就会撤回祂的圣灵，因此，对他们灵魂说话的上帝微小声音也会被压制。这也向我们表明，除了圣灵之外，没有其他的力量可以做改变心灵的工。

Why then does God allow such people and nations to live when He knows they will be condemned? So that everyone can understand the foolishness of Lucifer's rebellion, as well as that of those carrying out the devil's work here on earth.

为什么上帝允许这样的人民和国家存活？祂不是早知道他们会受到谴责？因为这样每个人都可以看清路翎南叛逆之愚昧，以及那些在地上执行魔鬼计划之人的愚昧。

"For what was the great controversy permitted to continue throughout the ages? Why was it that Satan's existence was not cut short at the outset of his rebellion? It was that the universe might be convinced of God's justice in His dealing with evil; that sin might receive eternal condemnation."<sup>17</sup>

“大争战的累代延续，究竟是为了什么原因！撒但背叛之后，为什么还继续令他生存呢？这乃是因为要使全宇宙深信上帝凭公义对待罪恶；是要使罪受永恒的谴责。”<sup>17</sup>

If these explanations are not enough for some, there's also the apostle's call to accept the reality of life. "But who are you?" says the apostle Paul, "to talk back to God? Shall what is formed say to the one who formed it, 'Why did you make me like this?'" (Rom 9:20).

如果这些解释还不足以让某些人确信，那么还有使徒劝勉众人接受生活现实意义的呼召。使徒保罗说“你这个人哪，你是谁，竟敢向上帝强嘴呢？受造之物岂能对造他的说：“你为什么这样造我呢？”（罗 9:20）。

"The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many who are weak in faith... How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of his love, and we are not to doubt his goodness because we cannot understand the workings of his providence."<sup>18</sup>

“容许义人在恶人手中遭受逼迫的奥秘的神旨，常使信心薄弱的人感到大惑不解。……他们疑问说，一位公正，仁慈而有无穷能力的上帝，怎能容忍这种不公正的行动和压迫呢？这是我们不必过问的事。对于上帝的慈爱，祂已经给了我们充分的凭据。我们不应该因不能了解祂的作为和美意而怀疑祂的良善。”<sup>18</sup>

Jesus said: "A servant is not greater than his master. If they persecuted me, they will persecute you also" (John 15:20). Paul added: "In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim 3:12). "Those who are called to endure torture and martyrdom, are but following in the steps of God's dear Son."<sup>19</sup>

耶稣说：“仆人不能大于主人。他们若逼迫了我，也要逼迫你们”（约 15:20）。保罗补充道：“凡立志在基督耶稣里敬虔度日的也都要受逼迫。”（提后 3:12）。“凡蒙召为道受难而殉身的人，无非是在追随上帝爱子的脚踪而已。”<sup>19</sup>

## Should Rome be punished by God? 罗马应该受到上帝的惩罚吗？

When the Western Roman Empire fell in the year 476, many Christians understood that it was the result of God's judgments as described in Revelation, and they thought the end of the world was thus at hand. Among them we find Jerome, the author of

<sup>17</sup> E. G. White, *Education*, 308.

<sup>18</sup> 怀爱伦《教育论》第 35 章

<sup>19</sup> E. G. White, *The Great Controversy*, 47.

<sup>20</sup> 怀爱伦《争战之书》第 2 章

<sup>21</sup> *Ibid.*

<sup>22</sup> 同上

the Latin Vulgate (the Bible in Latin). He understood that the first Barbarian invasion that managed to penetrate into the city of Rome represented the divine punishment that signaled the soon coming time of the end. Also, towards the end of that century, Andreas of Caesarea linked the first trumpet of Revelation with that Barbarian invasion of Rome.<sup>30</sup>

当西罗马帝国在 476 年灭亡时，许多基督徒都明白这是启示录所描述的上帝审判的结果，他们认为世界末日即将到来。其中我们找到了拉丁文武加大译本（拉丁文圣经）的作者耶罗姆。他看清第一次攻入罗马城的蛮族代表了上帝的惩罚，标志着世界末日即将来临。在那个世纪末，凯撒利亚的安德烈亚斯也将启示录的第一支号与蛮族入侵罗马联系起来。

At first, the divine judgments falling on Rome in the fifth century were, in general, not linked to the trumpets of Revelation. Although many had believed and continued believing that Rome would eventually be destroyed, things began to change once the Roman emperor Constantine the Great nominally converted to Christianity during the fourth century. If Rome also converted to Christianity, and persecution came to an end as things seem to be **indicating**, why would it be destroyed?

起初，在第五世纪落在罗马的神圣审判，普遍认为与启示录七号筒无关。虽然许多人当时已经相信并继续笃信罗马最终会被摧毁，但罗马皇帝康斯坦丁皇帝在第四世纪名义上皈依基督教，事态就开始发生转变。如果罗马也皈依了基督教，并且迫害已经结束，事情似乎正在明朗化，这样它为什么会被摧毁呢？

Already in the third century, the theological school of Alexandria offered a different interpretation of the apocalyptic prophecies. The so-called “fathers” of Alexandria began to spiritualize the content of Revelation, as well as that of many other difficult passages in the Bible. This spiritualization of difficult texts continues to this day to be among the easiest ways to avoid the reality of biblical messages, especially those in Revelation and those dealing with the judgments of the trumpets of Revelation.

早在公元三世纪，亚历山大神学院就已对启示录世界末日的预言提出不同的解释。那些亚历山大的所谓的“教父”们开始将启示录的内容，以及圣经中许多其它难懂经文的内容灵性化。这种困难经文的灵性化解释至今仍然是回避圣经信息现实意义的最便捷方式之一，尤其面对启示录书和启示录七号中的审判。

At first, Alexandria’s explanation seemed to be an excellent alternative in light of the excessive spiritual practices of the Montanists (those practicing Montanism, a schismatic movement of Christianity in Asia Minor [modern Turkey] and North Africa in the 2nd century). Montanus, the founder of Montanism, emphasized ecstatic experiences in his meetings, and counted on the work of two prophetesses to urge people to escape worldly interests because the end was near! But Alexandria’s allegorical focus became the norm for other groups that began to spiritualize everything in Revelation, effectively removing Rome as the main target of God’s judgments.

起初，亚历山大式的解释似乎是一个极好的替代方案，鉴于孟他努主义的过度虚灵性实践（也就是实践孟他努主义的人，是一个在 2 世纪小亚细亚[现代土耳其]和北非的基督教进行的分裂运动）。孟他努主义的创始人孟他努在聚会中强调入神着迷的经历，并依靠两位女先知的工作来敦促人们逃避世俗的兴趣，因为世界末日将近！但亚历山大派以寓言方式解经为核心的做法成为其他教会群体的准则，这开始灵性化启示录中所有内容，这有效地把罗马从上帝审判的主要目标中移除。

### *When the Barbarians invaded the Roman Empire* **当蛮族入侵罗马帝国时**

A new problem arose *during the fifth century*: The sacking of Rome by a Barbarian king named Alaric left many confused. It was the first time in centuries something like that had occurred. Was Christian Rome really being punished by God? On the other hand, how would Christians answer the pagans who now alleged only the gods of ancient Rome could protect them from foreign invasions?

**在五世纪期间**出现了一个新问题。一位名叫阿拉里克<sup>4</sup>的蛮族国王掠夺扫荡了罗马，让许多人感到困惑。这是数世纪以来第一次出现这样的事情。基督教罗马真的遭到上帝的惩罚了吗？另一方面，基督徒如何回答那些当时称只有忠于古罗马诸神才能保护他们免于外族入侵的异教徒？

Augustine of Hippo found a solution that led him to abandon his previous conclusion that a literal millennium would follow the fall of the Roman Empire. During the first three centuries, most believed that the thousand years of peace alluded to in the book of Revelation would not occur until Rome was destroyed and until Christ returned. (They are labeled today as premillennialists). But now, with many church members watching the growing pagan influence urging an explanation for the sacking of Rome, Augustine saw the need to change his focus.

#### FUJITSU

因为“第一号”会让人误解为第一号“阴”或“每月的第一天”等，所以要加上“支”，下同

#### FUJITSU

the trumpets of Revelation 走露词什么特指“七号”，如特走山波祝福“八福”不能译为“诸福”，下同

<sup>30</sup> Cf. Edward Bishop Elliot, *Howe Apocalypticae*, Appendix 3, 5.

<sup>4</sup> 参见 爱德华·毕晓普·埃利奥特《启示录末日时刻》附录 3, 5

希波的奥古斯丁找到了一个解决方案，这使他放弃了他之前的结论，即罗马帝国的衰败接踵而至的是千禧年。在最初的三个世纪中，大多数人认为在启示录中提到的千年和平是直等到罗马被摧毁并且直到基督再来之时才会发生。（他们今天被称为千禧年前论者）。但如今，随着许多教友目睹不断增长的异教徒影响力，并要求对罗马被入侵做出解释，奥古斯丁认为有必要改变他的关注点。

#### *Rome's camouflage during most of the Middle Ages*

### **罗马在中世纪的伪装**

Augustine of Hippo spiritualized the apocalyptic millennium to the point of denying its literal meaning. He instead developed the concept of **amillennialism**, a view that rejects the literal interpretation of the thousand years during which the devil can no longer deceive the nations (Rev 20:1-3). In his *De Civitate Dei* (20, 7-9), he declared that *the church was already spiritually ruling on the earth* and would continue to do so until the Final Judgment. However, according to him this did not imply that evil had already been eradicated from the earth. Instead, he concluded that Rome would triumph under the spiritual reign of the church, a reign of a thousand years beginning with Christ's ascension to heaven in the first century.

希波的奥古斯丁将启示录末日的千禧年灵意化到了否定其字面意义的程度。取而代之的是他发展了无千禧年论的概念，这种观点否定了一千年的字面意义并在那千年中魔鬼不能再欺骗列国（启 20:1-3）。在他的 **《上帝之城》** *De Civitate Dei*（启 20,7-9）中，他宣称 **教会早已在属灵化地统治全球**，并将继续如此行直到最后的审判。然而，根据他的说法，这并不意味着罪恶已从地上根除了。相反，他总结罗马将在对教会进行的属灵统治下取得胜利，这是一千年的统治，始于基督在一世纪升天时。

Paulus Orosius, a priest from the Iberian peninsula, visited Augustine during that conflict with the pagans and received from him the necessary support to write a book he titled *Historiae Adversus Paganos*. Historians today are amazed at how Orosius was able to visualize a new imperial regime under papal authority and united Barbarian tribes. But that was the result of using Augustine's allegorical or spiritualistic focus of the book of Revelation.

来自伊比利亚半岛的神父保罗斯·欧若修（Paulus Orosius）在与异教徒产生冲突的期间拜访了奥古斯丁，并从他那里得到了必要的支持，写下了一本题为 **《反异教徒史》** *Historiae Adversus Paganos* 的书。今天的历史学家们惊讶于欧若修如何设想出一个在教皇权下和联合蛮族部落所构建的新帝国政权。但这是使用奥古斯丁对启示录的寓言式解释或灵意化焦点的结果。

During the Middle Ages, Augustine of Hippo shaped the thinking of those who studied biblical prophecies. For nearly a thousand years he obscured the belief that Rome would be destroyed. There were a few isolated exceptions as seen with Andreas of Caesarea (5th/6th centuries), who identified the first trumpet with the Barbarian invasions. There was also Beatus of Liébana (8th century), who recognized the Muslim invasions in the fifth trumpet. But Augustine's spiritualization of the millennium set the ground for others to conclude that the church's kingdom began with the Roman bishop's ascension to power in the sixth century. Therefore, Rome could still be viewed as "the eternal city," just like during pagan times.

在中世纪，希波的奥古斯丁塑造了那些研究圣经预言之人的思想。近一千年来，他模糊了罗马必遭毁灭的信念。当时也出现了一些被孤立的例外情况，比如凯撒利亚的安德烈亚斯（第 5/第 6 世纪），他确认了第一支号伴随蛮族入侵。还有列瓦纳的贝徒斯 Beatus of Liébana（第 8 世纪），他看出了第五支号中的穆斯林入侵。但奥古斯丁对千禧年的灵意化解释为其他人提供了理由得出这一结论，即教会的国度始于罗马主教在六世纪获得权力。因此，罗马仍然被视为“永恒之城”，就像在异教徒时代一样。

If we adapt Augustine's focus to the present day, it would imply that the world will not be destroyed. It will instead be converted. The current papal system's tremendous effort to unite all of the religions and nations of the world under its leadership is the result of this spiritualistic focus from the Middle Ages. The Bible, however, declares that this world will not be converted and that it will be destroyed. The mission of the true church of Christ is to extend the preaching of the gospel as a "lifesaver" to all those who would like to be saved from a "ship" that is predicted to soon sink.

如果我们适用奥古斯丁的焦点于当下，那就意味着世界不会被毁灭。这世界将都得以悔改皈依。目前教皇权系统在其领导下致力于联合世界所有宗教和国家，而这正是中世纪这种灵意化解释的结果。然而，圣经宣告这个世界不会悔改，它将遭毁灭。真正的基督教会的使命是将福音的广传，成为所有那些想从那个在预言中马上沉没之“船”中得到拯救之人的“救生员”。

#### *Once again worthy of the judgments of God*

### **该再次遭受上帝的审判**

Beginning in the tenth century, many started to realize that the antichrist prophesied in 2 Thessalonians 2 and in the visions of Daniel and John in Revelation was the Roman bishop himself. During the first few centuries of the second millennium, many religious movements (including the Waldenses and the Friends of God —wrongly named the Cathars), were condemned and burned at the stake for having the audacity to deny the prevailing theology of Augustine of Hippo. Their preaching significantly offended papal Rome because they claimed the true church of Christ was not ruling over the earth. Instead it was the antichrist. For those groups, Rome was the great apocalyptic harlot that prostituted herself with the kings of the earth (Rev 17:1-2).

从十世纪开始，许多人开始意识到在帖撒罗尼迦后书 2 章中以及启示录中约翰看到的并但以理书的异像中所预言的敌基督者正是罗马主教本人。在第二个千年的最初几个世纪，许多宗教运动（包括瓦典西人和“上帝的朋友”——被误称为卡特里人[也被译为清洁派教徒]）因为大胆否认当时盛行的希波奥古斯丁的神学理论而遭到诅咒和火刑。他们所传的明显冒犯了罗马教皇，因为他们宣称真正基督的教会并不是地上的统治者。相反，统治地上的教会是敌基督者。对于那些群体来说，罗马是启示录末日大淫妇，自己与地上的君王一同行淫（启 17:1-2）。

Towards the end of the first Christian millennium, as had been the case during the first few centuries of the Christian era, Rome was again seen as a kingdom worthy of the judgments of God because of her crimes and now because of her apostasy. Therefore, if Rome represented the kingdom of Satan as the “prince of this world” (John 12:31; 14:30), then the trumpets of Revelation could be directly applied to her. But when?

在第一个基督教千年即将结束时，正如基督教时代最初几个世纪的情况一样，罗马再次被视为一个理应受到上帝审判的王国，因为她的罪行并与她的高道反叛。因此，如果罗马代表撒旦这个“世界的王”之国度（约 12:31; 14:30），那么启示录的七号就是直接指向她。但什么时候发生？

Looking for historical evidence, Protestants realized that Western Rome had come to an end during the fifth century after four significant strikes from the Barbarian armies. Rome was also being punished by God by means of Muslim invasions, first the Saracens (or Arabs), and then the Turks since the 13th century, who possessed unmistakable characteristics that had been represented in the fifth and sixth trumpets. By looking for the fulfillment of biblical prophecy in the history of Christianity, they began to call themselves *historicians*.

新教教徒在寻找历史证据中，明白了在蛮族军队发起四次重创后，西罗马在公元五世纪灭亡了。罗马当时也正受到上帝的惩罚，这是表现在穆斯林的入侵，首先是撒拉森人（或阿拉伯人），然后是 13 世纪以来的土耳其人，他们拥有在第五支和第六支号中所表现的明显特征。通过在基督教历史中寻找圣经预言所应验的，他们开始称自己为**历史论者**——意译为“**历程论者**”。（译者建议：历史是对过去之事的记录，而预言是对未来之事预告，这七号，对使徒约翰来说基本都是预言，对中古世纪的人来说和对现代世人来说启示有部分历史和部分预言。这里的“**历史论**”概念模糊，倒不如恰切地意译为“**历程论**”对**整段**教会所面临的危险及逼迫势力所得的报应**不间断**地启示。既突出特征，又否定“过去论”“未来论”，旗帜鲜明，不易混淆[过去与历史两词意思很类似]！）

This *historician* focus on the trumpets became the classical Protestant approach from its very beginning, especially through the 17th to 19th centuries. However, during the 20th century it was abandoned for either *preterism* (the belief that everything was fulfilled in the past, or simply that there is no real prophecy but rather an interpretation of the historical situation witnessed by the prophet during the first century), or *futurism* (the belief that little if anything was fulfilled in history, but instead will be fulfilled in the future).

这些**历程论者**对七号的关注从一开始就成为经典的新教教徒解经方法，特别是在 17 至 19 世纪中。然而，在 20 世纪，它被抛弃了，取代它的其中一种理论是**已实现论**即**过去论**（这理论相信一切都在过去得到应验，或者简单的说没有真正的预言，而是对先知在第一世纪所目睹的历史状况的解释），另一种理论就是**未来论**（它认为在历史上几乎没有任何预言的应验，但是相反的一切都将在未来得以实现）。

*Preterism* was adopted by the Protestants along with the influence of “higher” criticisms raised against the literary statements of the Scriptures. These criticisms were used to deny the divine inspiration of the Bible.

新教教徒所采用的**过去论**伴随了那针对“圣经”文字陈述所提出的“高级”评经主义的影响。这些高级评经主义当时被用来否认圣经的神圣启示。

*Futurism* was adopted by conservative Evangelicals under the influence of *The Scofield Reference Bible* (1909 and 1917). Ironically, these two proposals, *preterism* and *futurism*, came from Catholic interpretations during the second half of the Middle Ages. Catholics had proposed those interpretations to confront the Protestants’ *historicism* that continued to interpret Rome (even more so during its papal era) as the target of God’s judgments.

FUJITSU

不能译为“新教教徒”因为会误认为是新入教者，应译为“新教教徒”或“抗议教教徒”

FUJITSU

保守派福音派在“**可可福申注圣经**”（1909年和1917年）的影响下采用了**未来论**。具有讽刺意味的是，这两个提议，即**过去论**和**未来论**，都是来自中世纪下半叶的天主教解经法。天主教徒曾提出这些解释来对抗新教教徒的**历程论**，因这种**历程论**者不断将罗马（在其教皇时代更是如此）解释为上帝审判的目标。

Seventh-day Adventists are basically the only remaining heirs of the Protestants' historicist approach. Despite the influence of the other two streams of interpretation that have at times taken root in some of its members, the Church as a whole has not abandoned historicism. In fact, it maintains this approach when addressing the messages to the seven churches, the seven seals, and the seven trumpets of Revelation. Furthermore, it reaffirmed this approach in 1848, during a convention of Adventist Biblical Conferences. They saw the first four trumpets represented in the barbarian invasions of imperial Rome, and the next two trumpets in the Muslim invasions on the apostate Christian Rome.<sup>21</sup> This view was reiterated several times in a committee named by the General Conference (1883),<sup>22</sup> and in messages given in many of its sessions (1901,<sup>23</sup> 1903,<sup>24</sup> 1905<sup>25</sup> and 1941<sup>26</sup>).

基督复临安息日会基本上是新教教徒**历程论**解经法的唯一继承人。尽管其它两个解经流派的影响时常在其某些教友中扎根，但教会作为一个整体并没有放弃历史论。事实上，它在解释启示录七个教会，七封印和七支号所传达信息时都采用了这种方法。此外，它在1848年的复临信徒圣经大会期间重申了这种方法。他们看到前四支号表达的帝制罗马所受的蛮族入侵，以及接下去两号表露的穆斯林对叛道的基督教罗马的入侵。在总会（1883年）提名的一个委员会中，以及在其许多会议期间（1901年，1903年，1905年和1941年）中所发出的信息中，多次重申了这一观点。

### The danger of spiritualizing the divine punishments of the trumpets

<sup>21</sup> For more details see A. Treijer, *The Seals and the Trumpets*, 261.

<sup>22</sup> 要得到更详细的内幕参见 A. 崔耶 《封印与号号》第 261 页

<sup>23</sup> R.S. Owen requested in the Fifth Meeting (Nov 11, 1833, 3PM) of the General Conference Session, to lay before the Conference his views on the trumpets, to get their counsel and advice. The chair appointed a committee of ten, with Uriah Smith among them. In the twelfth and thirteenth meetings (Nov 19), it was reported to the assembly that the committee saw "no occasion to change from the views we have formerly entertained, especially as the proposed view is, in their judgment, unscriptural, and would unsettle some of the most important and fundamental points of our faith." General Conference Bulletin.

<sup>24</sup> S. S. 歌文在总会期间的第五次会议（1833年11月11日 下午3点）中要求将自己对于七号的观点摆在总会议前，以得到他们的建议和意见，议会主席指定了10人委员会，在他们中间有马利亚·史密斯。在第十二次和第十三次会议（11月19日）中，委员会向大会报告说“没有必要改变我们以前所接受的观点，特别是作为提议的观点，在他们的判断中，是没有圣经根据的，并且会动摇我们信仰的一些最重要和最基本的要点” 总会通讯。

<sup>25</sup> S. N. Haskell, in the thirty-fourth Session of the GC, said in a Bible Study, April 4, 1901, 10:45 am: "It is the truth contained in these words [Rev 11:19], developed by other portions of Scripture, that lies at the very foundation of our existence as a denomination," General Conference Bulletin. He mentioned the dates of 1833 for the fulfillment of the sixth seal (Rev 6), 1840 for the fulfillment of the sixth trumpet (Rev 9), and 1844 for the initial fulfillment of the seventh trumpet (Rev 11).

<sup>26</sup> S. N. 哈斯克，在总会第三十四届会议上，于1901年4月4日上午10:45的圣经研究中说：“这个真理包含在坟墓圣言中[启示录11:19]，由其它部分的经文发展而来，这是我们作为一个教派存在的根基。” 总会公报。他提到了1833年的日期是应验了第六印（启示录第6章），1840年为第六号的应验（启示录第9章），以及1844年是第七号应验的开始（启示录第11章）。

<sup>27</sup> W. W. Prescott, in the Thirty-fifth Session of the GC, in his sermon "The Time and the Work" (March 27, 1903, 7:30pm), considered the events of August 11, 1840, and October 22, 1844, "landmarks in Adventist History." Prescott taught Latin and Greek before graduating. He was president and co-founder of several colleges (Battle Creek, Lincoln, Walla Walla, Avondale), and president of the General Conference. For him, the first four trumpets had to do with the downfall of Western Imperial Rome and the setting up of the ten European kingdoms under papal apostasy. The fifth and sixth trumpets had to do with the downfall of Eastern Imperial Rome and setting up of the other apostasy, Mohammedan Religion (Islam). To meet both of these apostasies, God raised the Seventh-day Adventist Church with God's final message.

<sup>28</sup> 普雷斯科特在总会第三十五届会议上的题为《时间和工作》讲道中（1903年3月27日，下午7:30），认为1840年8月11日和1844年10月22日的大事，是“复临信徒史上的地标。”普雷斯科特在毕业前教授拉丁语和希腊语。他是几所学院（战溪，林肯，沃拉沃拉，埃文代尔）的校长及联合创始人，并且也是当时总会议长，对他来说，前四个号与西罗马帝国的灭亡以及在教皇管理下建立十个欧洲王国有关，第五和第六号与东罗马帝国的灭亡以及其它管理国的宗教罗马教皇教（伊斯兰教）的建立有关，为了对应这些管理国叛教，上帝用祂最后信息兴起了基督复临安息日会。

<sup>29</sup> A. G. Daniells, president of the General Conference, in the Seventh Session of the Ministerial Institute (May 19, 1904), gave a message entitled: "The Ministry and the Field. Inspiring the People to finish the work in both Home and Foreign Fields." He emphasized that the sixth trumpet of Rev 9 reaches to August 11, 1840. Revelation 10 announces the seventh trumpet and the great disappointment (from 1840 to 1844). Revelation 11 deals with the Seventh trumpet. from October 22, 1844 to the coming of the Lord. Cf. *Adventist Review and Sabbath Herald*.

<sup>30</sup> 总会议长 A. G. 丹尼尔斯在第七届总工机构会议期间（1904年5月19日上午11点）发出了一个信息，题为“圣工及领域，鼓励信徒完成国内外的工作”。他强调启示录第9章的第六号在1840年8月11日来临，启示录10章宣布了第七号和大大灾难（从1840年到1844年），启示录11章涉及了第七号：从1844年10月22日到主的复临。参看《复临讲道和安息日公报》。

<sup>31</sup> H. M. S. Richards, Sr., gave the second Friday evening sermon (June 6, 1941, 7:45pm) of the GC Congress. He emphasized that we are living in the last part of the seven churches, of the seven seals, and of the seven trumpets. Cf. *Adventist Review and Sabbath Herald*.

<sup>32</sup> 哈·M·S·理查兹，在总会议上进行第二个星期五晚讲道（1941年6月6日，下午7:45），他强调说，我们生活在七教会、七印和七号的最后阶段。参看：《复临讲道和安息日公报》。

## 灵意解释七号中上帝的惩罚所带来的危险

For a thousand years during the Middle Ages, a *spiritualizing* system of interpretation allowed the papacy to reign supreme in Rome without feeling condemned by the apocalyptic prophecies. Even popes warned the masses about the future antichrist that would come after the fall of the Roman Empire, essentially ignoring the fact that they themselves embodied it with the system of worship they carried out among the Christians.

在中世纪的一千年里，一种灵意化的解经体系使教皇在罗马进行至高无上统治，而不会感到自己就是启示录末日预言所诅咒的对象。甚至连那些警告群众关于罗马帝国灭亡后将出现的敌基督者之教皇们也基本上无视这个事实——他们自己在基督徒中所施行的敬拜系统就是预表着那敌基督者。

What's surprising is that many are falling into the same trap today. As was the case in the Middle Ages, for many individuals, the projections made by the apocalyptic prophecies are becoming increasingly vague and ambiguous. Rome can thus disguise herself again and prevent us from seeing her throne as that of the devil on earth (Rev 13:2-3). If we come to deny this we would fail to see the fulfillment of the trumpets as judgments of God falling on Rome for what she has done. Said the prophet: "I saw that the woman (the harlot, the Church of Rome) was drunk with the blood of saints, and with the blood of the witnesses of Jesus" (Rev 17:6[NASB]; see also Eph 5:23-32).

令人惊讶的是，当今许多人也陷入了同样的陷阱。正如中世纪的情况一样，对于许多人来说，启示录末日预言所表达的内容变得越来越含糊不清模棱两可。因此，罗马就能够如此再次伪装自己并阻止我们将她的宝座视为地上魔鬼的王座（启 13:2-3）。如果我们否认这一点，我们就不会视上帝因罗马所做的倾倒地她身上的审判为七号预言的应验。先知说道：“我又看见那女人（那淫妇，也就是罗马天主教）喝醉了圣徒的血和为耶稣作见证之人的血”（启 17:6；也见：弗 5:23-32）。

It's important to keep in mind that the tendency to *spiritualize* the prophecies of Revelation does not only taint the apocalyptic subject matter. It also taints many other doctrines of the Christian church. Adventism was, is, and will continue to be a reaction against the spiritualization of the days of creation, of the incarnation and the resurrection of the Son of God, of the material reality of heaven and of the heavenly sanctuary (against pantheism), of the prophecies of Revelation, and of any other theory that appears to deny the reality of the gospel's message. As Ellen White warned:

重要的是要记住，将启示录预言进行灵意化解释的这一趋向不仅污染了启示录关于末日的主题。它也玷污了基督教的其它诸多教义。复临主义过去，现在并且将来将继续反对将诸如上帝的创造，上帝独子的道成肉身和复活，天国和天上圣所的实体（反对泛神论），启示录的预言等，以及那些似乎否认福音信息现实性的任何其它理论进行灵意解释。正如怀爱伦所警告的那样：

*"Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith—The most specious temptations of the enemy are coming in... and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow."*

*"Thousands who pride themselves on their knowledge regard it as... a proof of learning to cavil at the Scriptures and to spiritualize and explain away their most important truths."*

*"A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house."*

*"虚假的科学理论象夜间的盗贼一样正悄然而入，盗走我们的路标，挖走我们信仰的柱石。——仇敌最有诱惑力的试探快要来到，出现在最高的位置上。这些学说对现代真理进行“灵意”和解释，直至令人难以区分其实质(本体)和形式(影子)"*

*"数以千计以学识自豪的人对《圣经》吹毛求疵，或用“属灵(灵意)”的说法抹煞《圣经》中最重要的真理，却是有学问的证据。"*

*"许多人因为要避免把来生的基业看得太具体化，使用“属灵(灵意)”的解释否定了那应当使我们仰望这基业为我们家乡的真理。但耶稣曾向祂的门徒确切保证说，祂去乃是为要在父的家里为他们预备住处。"*

## CHAPTER V

<sup>27</sup> *Medical Ministry*, 87.

<sup>28</sup> 《医药布道论》第五部分

<sup>29</sup> *Prophets and Kings*, 625.

<sup>30</sup> 《先知与君王》第 21 章

<sup>31</sup> *The Great Controversy*, 674, 675.

<sup>32</sup> 《争战之今》第 42 章

## THE BARBARIAN SCOURGES OF THE WESTERN ROMAN EMPIRE

### 第五章

## 西罗马帝国的蛮族祸患

### THE FIRST FOUR TRUMPETS

#### 前四支号

In its first phase, the Roman Empire was characterized by pagan opposition to Christianity. Consequently, one would expect the first four trumpets to fall mainly on paganism. It is interesting to note that even the Caesars who supposedly had converted to Christianity maintained the pagan ceremonies of the empire when they exercised their authority.

在第一阶段，罗马帝国是以反对基督教的异教徒为特征。因此，人们期望前四支号的审判主要落在异教徒身上。值得注意的是，即使是那些据说皈依基督教的凯撒大帝们在行使权威时仍然保持着帝国的异教仪式。

#### Spiritual strength for the trial 因试炼带来的属灵力量

Jesus prepared His churches with spiritual messages that would allow them to endure the terrible persecution that was about to unfold among them. As we recall that the trumpets are a response to the outcry of God's people suffering under the tribulation, it would behoove us to keep some texts in mind.

耶稣为祂的教会预备了属灵的信息，使他们能够忍受即将在他们中间展开的可怕逼迫。我们记得七号回应了那些在大患难中遭受痛苦之上帝百姓所发出的呼求，我们应该记住以下的一些经文。

"In fact the time is coming when anyone who kills you will think they are offering a service to God." "In this world you will have trouble. But take heart! I have overcome the world" (John 16:233). "I am sending you out like sheep among wolves." "You will be hated by everyone because of me, but the one who stands firm to the end will be saved." "Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it" (Mat 10:16,22,38-39). "If the world hates you, keep in mind that it hated me first." "Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also" (John 15:18,20).

时候将到，凡杀你们的就以为是事奉上帝。"在世上你们有苦难，但你们可以放心，我已经胜了世界"（约翰福音 16:233）。"我差你们去，如同羊进入狼群。"你们要为我的名被众人恨恶。惟有忍耐到底的必然得救。"不背着他的十字架跟从我的，也不配作我的门徒。得着生命的，将要失丧生命；为我失丧生命的，将要得着生命"（太 10:16,22,38-39）。"世人若恨你们，你们知道（或作该知道），恨你们以先已经恨我了。"你们要纪念我从前对你们所说的话：仆人不能大于主人。他们若逼迫了我，也要逼迫你们"（约 15:18,20）。

The apostle Paul suffered under the first tribulation of Rome. During such hardships he encouraged the church and its disciple Timothy with the following words:

使徒保罗在罗马所带来的第一次患难中受苦。在这艰难时期，他用以下的话语鼓励教会及其门徒提摩太：

"For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings" (1 Cor 4:9). "You, however, know... my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings..., the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim 3:10-12).

"我想上帝把我们使徒明明列在末后，好像(在斗兽场中)定死罪的囚犯；因为我们成了一台戏(拼死决斗)，给世人和天使观看"（林前 4:9）。"你已经服从了我的教训、品行、志向、信心、宽容、爱心、忍耐，以及我所遭遇的逼迫、苦难。我所忍受是何等的逼迫；但从这一切苦难中，主都把我救出来了。不但如此，凡立志在基督耶稣里敬虔度日的也都要受逼迫。"（提后 3:10-12）。

In the book of Revelation, above all things, the spiritual emphasis is placed on those who suffer in order to prevent their faith from wavering. In the opening chapters, Jesus introduces Himself as having endured death ahead of them, and reassures them that because He was raised from among the dead, they too would one day live again.

在启示录中，最重要的是，那属灵上的重点放在那些受逼迫之人的身上为了防止他们的信仰摇摆不定。在开篇章节中，耶稣介绍祂自己是在他们之前忍受了死亡，并向他们保证，因为祂是从死里复活的，所以他们总有一天也会再次复活。

"These are the words of him who is the First and the Last, who died and came to life again: 'I know your afflictions...' Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution... Be faithful, even to the point of death, and I will give you life as your victor's crown." (Rev 2:8-10).

“那首先的、末后的、死过又活的，说：我知道你的患难，……你将要受的苦你不用怕。魔鬼要把你们中间几个人下在监里，叫你们被试炼……你务要至死忠心，我就赐给你那生命(胜利的冠冕)”(启 2:8-10)。

All of Christ's apostles died as martyrs, the only exception being John, who nonetheless still suffered persecution. In the book of Revelation, John identifies himself with those already suffering under the terrible pagan persecution coming from the Roman Empire, and in vision he sees the final victory of those who suffered because of remaining faithful to the divine testimony.

所有基督的使徒都作为殉道者而牺牲，唯一的例外是约翰，但他仍然遭受逼迫。在启示录中，约翰将自己定义为是那些已经遭受那来自罗马帝国异教徒的极端迫害之人之一，在异像中，他看到了那些因对神圣的见证依然保持信心而遭受苦难之人的最后胜利。

"I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus" (Rev 1:9). "I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God... They came to life and reigned with Christ for a thousand years" (Rev 20:4 ESV), "and they will reign for ever and ever" (Rev 22:5).

“我约翰就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分，为上帝的道，并为给耶稣作的见证，曾在那名叫拔摩的海岛上。”(启 1:9) “我又看见那些因为给耶稣作见证，并为上帝之道被斩者的灵魂，……他们都复活了，与基督一同作王一千年。”(启 20:4) “他们要作王，直到永永远远。”(启 22:5)

During the third century, Tertullian (an early Christian writer known as “the founder of Western theology,” gives evidence of how Christians were multiplying because of the heroic witness of those still enduring martyrdom for their Lord. “[You may] kill us, torture us, condemn us... Your injustice is the proof that we are innocent... Nor does your cruelty... avail you. The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed.”<sup>10</sup>

在第三世纪，特土良（一位公认为“西方神学的创始人”的早期基督教作家）证明了基督徒如何成倍增长，因为那些为他们的主殉难之人的英勇见证。“[你可能]杀死我们，残害我们，裁判(诅咒)我们，……你们的不公道正足以证明我们的无罪。……你们的残暴，并不能使你们成功。往往我们被杀的越多，我们的人数就越多；基督徒的血乃是福音的种子。”<sup>14</sup>

All of these words of faith, courage, and trust in God during times of affliction were given to the Church so that it could overcome the persecution. But, what was God going to do to prevent the true church of the Lord from being completely wiped out by the tribulation? How was He to restrain the wrath of Satan that was being poured out on His people through Roman paganism? God revealed this in the first four trumpets of Revelation. We should recall that those judgments come from the heavenly temple, and are directly related to the intercession of Christ (Rev 8:2-4; see also Heb 7:25).

在患难时期，所有这些有关信心，勇气和信靠上帝的话语都被赋予了教会，以便它能够忍受迫害。但是，上帝会做些什么来防止主的真教会在患难中被彻底消灭？祂是如何抑制住撒但透过罗马的异教倾泄在祂子民身上的愤恨呢？上帝在启示录的前四支号中揭示了这一点。我们必须记住那些判决是来自天上的圣殿，与基督的代求直接相关(启 8:2-4; 也见：来 7:25)。

### The first trumpet<sup>11</sup> 第一支号<sup>15</sup>

The first army that was to descend on the Western Roman Empire is described as “hail and fire mixed with blood” (Rev 8:7). In ancient times, this same terminology was also used by prophets to represent the other armies that were invading nations no longer possessing God's protective power (Isa 28:2; 30:30; see also Eze 38:22). A third of the earth, of the trees, and of the green grass was burned up as a result of this judgment (Rev 8:7). This confirms that the destruction would not yet be complete. Of the three capitals of the Empire (Rome, Constantinople, and Ravenna), only Rome was attacked in the first trumpet.

<sup>10</sup> Tertullian, *Apology*, paragraph 50.

<sup>11</sup> 特土良 《护教辞》 第 50 段

<sup>12</sup> For more details see A. Treier, *The Seals and the Trumpets*, 264-270.

<sup>13</sup> 更多细节详见 A 章第 《印记与号角》 264-270

第一支扫荡西罗马帝国的军队被描述为“雹子与火接着血”（启 8:7）。在古代，同样的术语也被先知用来代表其它入侵那些不再拥有上帝大能保护之国度的军队（赛 28:2; 30:30; 参见：结 8:22）。由于这审判导致地的三分之一和树的三分之一被烧了，一切的青草也被烧了（启 8:7）。这证实了毁灭尚未完成。在帝国的三个首都（罗马，君士坦丁堡和撒万纳）中，只有罗马在第一支号中遭打击。

All agree that the first Barbarian general to invade Rome was king Alaric of the Visigoths. That invasion marked the beginning of the empire's decline. Some have noted that the Visigoths came from the frozen lands of northern Europe which, for some, coincides with the description of hail. King Alaric besieged the city of Rome three times beginning with the start of winter in the year 408, until he managed to penetrate its walls in the year 410.

所有人都认同，入侵罗马的第一位蛮族将军是西哥特人的亚拉里克国王。这次入侵标志着帝国衰败的开始。有些人注意到，西哥特人来自北欧冰冻的土地，对于某些人来说，恰好与雹子的描述相吻合。在公元 408 年冬天的开始，亚拉里克王开始三次围攻罗马城，直到公元 410 年破城而入。

The struggle between Christianity and paganism was not yet over in Rome. Not only were Christians attending pagan worship services, but pagans themselves were attempting to regain power not long before king Alaric struck the city. The Visigoths were Arian Christians, and for that reason they did not profane the Christian temples. But they wreaked considerable havoc on the pagans in Rome, leading many pagans to seek refuge in Christian churches.

基督教与异教之间的斗争在罗马时尚未结束。不仅基督徒参加了异教徒的崇拜侍奉，而且异教徒自己也在亚拉里克国王攻打这座城市之前不久试图夺回权力。西哥特人是阿里乌斯基督徒，因此他们没有亵渎基督教的教堂。但他们对罗马的异教徒造成了相当大的浩劫，导致许多异教徒到基督教教堂寻求庇护。

During these attacks, large sections of Rome were burned. The Gardens of Sallust, Rome's luxuriously landscaped pleasure gardens containing large forests owned by the senators, were also burned up. When the senators attempted to intimidate king Alaric with hints of what the sheer number of citizens might do, he laughed and responded: "The thicker the hay, the easier mowed!"

在这些袭击中，罗马的大部分地区被烧毁。萨卢斯特花园，罗马的豪华景观乐园，有大片元老们所持有的森林，也被烧毁。当元老们试图用大量公民可能会做的事（反抗）来恐吓国王阿拉里克时，他笑了并回应道：“干草越厚（旺）（人越多），割草（杀人）越易！”

In the context of judgment, trees can also portray the pride of the inhabitants about to be destroyed (Isa 2:12-14; 10:33-34). Secular historians state that the Barbarian Visigoths were astonished at the pride shown by the Romans. They would boast of their glories and imaginary victories of the past and refused to abandon their country despite being killed like sheep, and despite being exhausted by so much bloodshed. During this massacre, the Romans summoned their gods, those ancient Roman gods that supposedly delivered them centuries before. But their fate was coming, their fall had begun.

在有关审判的经文章节中，树木也可以描绘即将被摧毁之居民心中的骄傲（赛 2:12-14; 10:33-34）。世俗历史学家认为，蛮族西哥特人对罗马人所表现的骄傲感到惊讶。他们夸耀自己过去的荣耀和想象中的胜利，不管自己会像羊一样被宰杀，不管自己被血流成河的事件所累，他们拒绝放弃自己的家园。在这场大屠杀中，罗马人召唤他们的众神，那些古罗马诸神，据说数世纪以前就已经交付给他们的。但他们的恶运即将来临，他们的衰败已经开始。

### The second trumpet<sup>15</sup>

#### 第二支号<sup>16</sup>

The second trumpet does not describe the invasion of the south by an army from the frozen lands of northern Europe, but instead describes an invasion coming from the hot lands of Africa. John sees it as "something like a huge mountain, all ablaze," that this time falls "into the sea" (Rev 8:8). Using similar terminology, the prophet Jeremiah also represented a kingdom that was striking others down as being the "destroying mountain" (Jer 51:25). The fact that "a third of the ships were destroyed" reveals that it had to do with naval battles that affected the maritime commerce and contaminated the waters with blood (Rev 8:9).

第二支号并没有描述从北欧冰封之地而来的军队上从南方的入侵，而是描述了来自非洲酷热之地的入侵。约翰看到它“仿佛火烧着的大山”，这次是“扔在海中”（启 8:8）。先知耶利米也使用类似的术语，来预表一个摧毁列国的王国，将它描写成“行毁灭的山”（耶 51:25）。“船只也坏了三分之一”这一事实表明它与海战有关，影响海上贸易并用血来污染诸水（启 8:9）。

<sup>15</sup> For more details see A. Trejter, *The Seals and the Trumpets*, 271-274.

<sup>16</sup> 更多细节详见 A 章第《印记与七号》271-274。

The second invasion of Rome came from Genseric, king of the Vandals, who established his headquarters in northern Africa. This king governed over the Vandals for half a century, from 428 to 477. History remembers him as “the feared king of the sea, the terror of the islands and of the navigators.”<sup>33</sup> Being the good pirate he was, he quickly took possession of the maritime commerce and looted countless cities and coastal nations.

罗马的第二次遭受入侵是来自汪达尔人的国王盖塞里克 Genseric，他在北非建立据点。这位国王统治汪达尔人超过半个世纪，从公元 428 年到 477 年。历史将他记载成“可怕的海王，诸岛和众航海家的梦魇。”<sup>37</sup> 他作为一位优秀的海盗，他很快就占据了海上的商业活动，劫略了无数的城市和沿海国家。

Two enormous Roman fleets tried to crush Genseric, one formed in Rome and the other in Constantinople. The latter was the greatest Byzantine fleet ever prepared. It consisted of more than a thousand vessels transporting an army of 100,000 chosen warriors. Its demise cost the empire half of its army, and allowed Genseric to continue his work of pounding and destroying the Roman powers.

两支巨大的罗马舰队试图击溃盖萨里克，一支在罗马成军，另一个在君士坦丁堡。后者是有史以来最庞大的拜占庭舰队。它包括一千多艘运送 10 万名精兵的舰船。这舰队的毁灭损耗了帝国的一半军队，并放任盖萨里克继续他重击和摧毁罗马权势的工作。

Historians agree that “from that time, the Western empire was lost. Deprived of her dominion on the Central part of the Mediterranean, Constantinople could do no more for Rome.”<sup>34</sup> It was thus that in the year 455, the capital of the ancient world saw a second Barbarian king within its walls, again looting and raiding the many riches found therein.

历史学家同意“从那时起，西方帝国就沦亡了。君士坦丁堡被剥夺了她在地中海中心地带的统治权，因此不能为罗马做更多的事情。”因此，在公元 455 年，在古代世界的首都，位于其城墙内，人们看到了第二个蛮族国王，他又一次抢劫和袭击诸多富有的地区。

There are records of Genseric keeping young, robust men from the pillaged cities alive on his ship, with the intention of beheading them out in the open sea, and casting their bodies into the waters. He also gave his generals and soldiers the younger women for them to take as wives. When on board his frightening ships, he assigned no direction or bearings to the captain, stating that “the wind and the waves would lead them toward those who God has forsaken.”<sup>35</sup>

历史记载盖萨里克王将被劫掠城市中的年轻，健壮的男子留在自己的船舰上，目的是在开阔海域中将他们斩首，并将他们的尸体投入海中。他还把年轻女性赐给他的将军和士兵作为他们妻子。当他登上自己那艘令人毛骨悚然的船舰时，没有给船长指定任何方向或坐标，记载中说“风和海浪会把他们带向那些遭上帝离弃之人的面前”。

Genseric was an Arian Christian, but, in his mind, the Catholics were also pagans, so he persecuted both, and looted and destroyed their temples. Despite the number of centuries separating us from him, his cruel and savage brutality persists even to this day with the terms “vandal” and “vandalism.” Also noteworthy is how several historians have described him, among them the skeptical and irreligious Gibbon, who concluded that “in the destruction of the Roman Empire, [Genseric] has deserved an equal rank with the names of Alaric and Attila.”<sup>36</sup> The third assailant mentioned by Gibbon is precisely the one involved with the next trumpet

盖萨里克王是一位阿里乌斯派基督徒，但在在他看来，天主教徒也是异教徒，因此对天主教和异教徒两者他都逼迫，并掠夺与摧毁了他们的教堂和庙宇。尽管我们与他相隔数个世纪，但他的残忍和野蛮的行为在英文单词“vandal 汪达尔，意思是破坏者”和“vandalism 汪达尔的行为，意思是故意破坏行为”的表达中流传至今。此外值得注意的是几位历史学家吉本 Gibbon，总结到是“在罗马帝国的毁灭中，[盖塞里克王]应该与亚拉里克和阿提拉齐名。”<sup>37</sup> 吉本提到的第三位攻击者（阿提拉）恰是与下一支号所涉及之人。

### The third trumpet<sup>37</sup>

<sup>33</sup> F. Dahn, *Los Pueblos Germánicos y Romanos*, en G. Oncken, *Historia Universal*, XI, 499.

<sup>34</sup> F. 丹 《日耳曼与罗马人》世界史 XI, 499.

<sup>35</sup> J. Pirenne, *Historia Universal* (Barcelona, 1961), I, 421.

<sup>36</sup> J. 皮里纳 《世界史》（巴塞罗那 1961）I, 421.

<sup>37</sup> *Ibid.*, 510.

<sup>38</sup> 同上 510

<sup>39</sup> Gibbon, *The History of the Decline and Fall of the Roman Empire*, III, 370.

<sup>40</sup> 吉本 《罗马帝国衰亡史》卷三，370

<sup>41</sup> For more details see A. Treiyer, *The Seals and the Trumpets*, 275-280.

<sup>42</sup> 详细内容参见 A 著 《印记与号角》275-280

### 第三支号<sup>21</sup>

If the first army was to come from the cold lands of northern Europe, and the second from the hot lands of northern Africa, the third army was to come from the east, like the stars. The symbol of stars that participate in an army's destruction of enemy forces was already used in Old Testament accounts (Judges 5:20-21).

如果第一支军队来自北欧寒冷之地，第二支军队来自北非的炎热之地，那么第三支军队就像众星宿一样，来自东方。参与军旅摧毁敌军的星宿这个预表早已运用于旧约记载中（士 5:20-21）。

In what type of environment did this army develop before invading the Roman Empire? This star, or army, is said to fall on the rivers and the springs of waters, "blazing like a torch." Rivers and springs are generally considered to be fountains of health and life (Deut 8:7-8; Ps 1:3; 36:8-9, etc). Under the invasion of the Huns, however, they were transformed into fountains of bitterness (see Prov 25:26; also Prov 5:3-4; Am 5:7; 6:12, etc). Hence the association with the Wormwood (Rev 8:10-11). This is especially seen in God's punishment of His apostate and accursed kingdom of Judah (Lam 3:15,19)

在这支军旅入侵罗马帝国之前，它在什么样的环境中发展壮大？据说这颗星宿或军队落在河流和众水的泉源上，“烧着……好像火把。”河流和泉水通常被认为是健康和生命的泉源（申 8:7-8；诗 1:3；36:8-9 等）。然而，在匈奴的入侵下，它们变成了苦毒的泉源（见箴 25:26；5:3-4；摩 5:7；6:12 等）。因此与茵陈有关（启 8:10-11）。在上帝对祂那背道和受咒诅之犹太国的惩罚中，尤其可见这一点（哀 3:15,19）。

The Huns ruled by Attila were Asians and not associated with a Germanic tribe. That is why history identifies them as invading the Roman Empire from the east. Their travel along the rivers of the empire had been recognized from the very beginning by the fact that they came from the regions surrounding the Volga river. Even though they traveled extensively, they did not change their practices when they established themselves in foreign lands. Similar to other groups of people, their history confirms the fact that time after time people seldom change their culture when they move.

由阿提拉统治的匈奴人是亚洲人，与日耳曼部落无关。这就是历史上将他们定义成是来自东方罗马帝国之入侵者的原因。他们在帝国的众河流中漂泊，人们认为他们一开始来自伏尔加河周围的地区。尽管他们游荡甚广，但当他们在异国他乡定居下来时候，他们并没有改变自己的风俗习惯。与其它种族类似，他们的历史证实了这样一个事实：人们在迁移时很少改变自己的文化。

Around the year 440, the Huns moved from the Black Sea towards the Danube river, and on their way attacked several cities along the river. When they crossed the Danube they demolished the cities of the Roman province of Illyricum, that span the territory between the Drin river (currently Albania), and the Sava river to the north (currently Slovenia and Croatia). Attila finally settled along the margins of the Po river in the Italian peninsula.

大约在公元 440 年，匈奴人从黑海迁移到多瑙河，途中袭击了沿河的几个城市。当他们越过多瑙河时，他们摧毁了罗马伊利里亚省的诸城，将领地扩张至德林河（现今的阿尔巴尼亚）和北部的萨瓦河（现今斯洛文尼亚和克罗地亚）之间。阿提拉终于在意大利半岛的波河边缘定居。

Attila liked to refer to himself as "the scourge of God," a label that actually became one of his real titles. He also enjoyed saying the following: "The stars fall, the earth trembles. I am the hammer of the world, and in the spot where my horse treads, the grass shall never grow again."<sup>22</sup>

阿提拉喜欢把自己称为“上帝之鞭”，事实上这个标签已成为他真正的头衔之一。他还乐于说此番话：“众星陨落，大地颤抖。我是世间的战锤，凡我马踏之地，寸草不生。”<sup>22</sup>

This general destroyed more than a hundred cities leaving them without any inhabitants after decapitating even their children. A similar number of other cities were spared if they agreed to pay large tributes. Among these was Rome itself. Attila and his army thus stripped many cities of their most valued objects and their riches, including their most beautiful young ladies and young men which were taken as slaves. To do this he relied on an army of 700,000 fearsome warriors, a force practically impossible to stop. In the simple portrayal of the seer of Patmos, this became a real Wormwood for the Roman populations dwelling by the rivers' margins.

这位将军摧毁了一百多个城市，将其间的孩童斩首，留下毫无人烟的废墟。其它相同数目的城市同意支付大量的贡品话，就幸免遇难。其中包括罗马本身。这样阿提拉和他的军队掠夺了许多城市中最宝贵的物品和财富，包括最美丽的年轻女士和年轻人，将他们当作奴隶。要做到这一点，他依仗一支由 70 万令人闻风丧胆的战士组成的军队，这支军队实际上是势不可挡的。根据拔摩岛先知的简单描绘，这成为罗马沿河居住之人的茵陈。

<sup>21</sup> C. Cannà, *Historia Universal* (Barcelona, 1891), II, 703.

<sup>22</sup> C. 坎南 《世界史》（巴塞罗那 1891）II, 703.

Since the year 444, Attila has been called “the most powerful man of Europe.”<sup>39</sup> “In 453, his death freed the empire from the greatest danger in history.”<sup>40</sup>

自公元 444 年以来，阿提拉一直被称为“欧洲最有权势的人”<sup>39</sup>。“公元 453 年，他的死让帝国摆脱了史上最大的危机。”

#### The fourth trumpet<sup>41</sup> 第四支号<sup>25</sup>

The fourth invading army shares a similar description with that used by Ezekiel the prophet, when he referenced the fall of the Egyptian Empire after an invasion of troops (Eze 32:7-9). However, in the fourth trumpet, only a third part of the splendor of the heavenly bodies is figuratively affected (Rev 8:12).

当以西结描写在遭受军队入侵之后埃及帝国的毁灭（结 32:7-9）时，他所使用描述与第四支入侵军队的描述类似。然而，在第四支号中，只有三分之一的天体亮度受到象征性的影响（启 8:12）。

John thus refers to the Western Roman Empire’s final blow in the year 476, received this time by Odoacer, the first Barbarian or Germanic king of Italy. Romulus Augustus, the young and weak Roman emperor, was forced to give up his throne. The Senate then had to approve his abdication some time before it too ceased its functions. In this way, “the line of Western emperors came to an end.” Never again were emperors to rule over Rome.

约翰在此指向西罗马帝国在公元 476 年所遭受的最后一击，这次是由意大利第一位蛮族或日耳曼国王奥多亚塞发出的。年轻且软弱的罗马皇帝罗慕路斯·奥古斯都被迫放弃了自己的帝位。然后元老院不得不批准让他退位一段时间才停止其职能。通过这种方式，“西罗马皇帝们继承者走到了尽头。”从此皇帝再也没有统治过罗马。

However, the Roman Empire’s splendor was not completely eliminated. Only a third of the empire fell, namely, Rome. The other two capitals, Ravenna and Constantinople, survived much longer.<sup>42</sup> It should also be noted that the emperor was frequently represented by the sun, the consulate by the moon, and the senate by the stars. Jerome himself, that famous translator of the Bible into Latin, also declared during that time of invasion that the “glorious sun of the world” was being “put out.”

然而，罗马帝国的辉煌并没有被彻底消除。只有三分之一的帝国没落，即罗马。其它两个首都拉万纳和君士坦丁堡的存留时间更长。还应该指出的是，皇帝以太阳为代表，月亮代表其执政官和众星代表其众元老。耶罗姆本人，这位将圣经翻译成拉丁文的著名翻译家，也在这个罗马受入侵之时宣称“世上耀眼之太阳”正被“熄灭”。

What became of that ancient pagan religion? The worship of the sun, the moon, and the stars (to this day preserved in the names of the week) was transferred to the veneration of popes, virgins, and saints, who all wore the figure of a star behind their heads. The result was a hybrid religion that was neither completely pagan nor really Christian.

那个古老的异教变成了什么？对太阳，月亮和众星的崇拜（至今保存在一周七天的命名上）被转移到对教皇们，贞女们和圣徒们的崇拜中，他们的形象全部头顶后面带着一颗星。结果产生了一个混合宗教，既不是完全异教也不是真正的基督教。

What became of the ancient glories of the Empire? The entire Western Roman Empire became occupied by the ten Barbarian tribes. The Roman bishop became the successor of the Caesars. And despite papal attempts to restore the ancient glory of the pagan world, they were unable to fully attain such splendor for many reasons. One of the reasons has to do with the fifth invading army, represented by the fifth trumpet of Revelation.

是什么变成了帝国的古老荣耀？整个西罗马帝国被十支蛮族占领。罗马主教成为凯撒们的继承者。尽管教皇权试图恢复异教世界中的那古老荣耀，但由于诸多原因，他们无法完全实现这种辉煌。其中一个原因与那以启示录第五支号为预表的，第五支入侵军队有关。

#### FUJITSU

它是副词，不是形容词，理解为：既完全不是异教又真正不是基督教。但这样译有悖上下文及常识。

<sup>39</sup> W. Durant, *The Age of Faith* (1950), 39.

<sup>40</sup> W. 杜兰特《信仰之史》(1950), 39

<sup>41</sup> J. Pirenne, I, 419-420.

<sup>42</sup> J. 皮雷纳 I, 419-420.

<sup>43</sup> For more details see A. Treier, *The Seals and the Trumpets*, 280-284.

<sup>44</sup> 请见 A 雷那《信仰与传奇》280-284.

<sup>45</sup> In Ravenna there was an exarchate. In Constantinople lived the Eastern Roman Emperor (Ravenna was his summer residence). In Rome, the authority of the popes would emerge.

<sup>46</sup> 当时在拉万纳还有一位总督，在君士坦丁堡有东罗马皇帝（拉万纳是他的夏季行宫），在罗马，教皇权开始展露

CHAPTER VI  
MUSLIM TERROR OVER THE  
REMAINS OF THE ROMAN EMPIRE

第六章

## 穆斯林加在残余罗马帝国的恐惧

During the fifth century, the power of the Caesars in the ancient city of Rome came to an end. During the sixth century, in both the East and the West, “a union was formed between Christianity and paganism.”<sup>43</sup> The oppressive character of the Caesars soon reappeared in the West, now in the character of their successors, the popes of Rome. As such, the same spirit of intolerance was now reflected by both the Christian Eastern emperors of Constantinople and the popes of Rome.

在第五世纪，凯撒们在罗马古城的权力被终结了。在六世纪，在东方和西方，“基督教和异教团结起来了。”<sup>43</sup> 凯撒们的逼迫特征很快再次出现在西方，现在变成是他们的继承者，罗马的教皇们的特征。同样的偏执不容异议的精神当时也反映在君士坦丁堡的基督教东方皇帝们和罗马教皇们之身上。

The pope of Rome was declared to be the “head of all of the churches” by the Eastern emperor. This led many to worship him as if he were Christ himself, when in reality he was an impostor occupying Christ’s place in His church (compare Col 1:18 with 2 Thes 2:4). To this was added the worship of graven images that distract people from the main objective of worship—praising the Godhead. In addition, the day of rest was changed from Sabbath to Sunday under the authority of the so-called vicar of God. As the pagan belief in the natural immortality of the soul was incorporated into the Roman faith, the concept of eternal hell emerged. This view terribly damages the character of God because no sane reason can accept that God would ever allow His children to suffer eternally for what they did during the short lives they lived. All of this was part of a period of time when the most outrageous lies were concocted.

东罗马皇帝宣告罗马教皇为的“所有教会的首领”。这导致许多人崇拜他，仿佛他自己是基督，而实际上他是一位在基督的教会中霸占基督地位的冒名顶替者（比较：西 1:18 与帖后 2:4）。为此添加了对雕刻偶像的崇拜，这些偶像分散了人们关注崇拜的主要对象——对独一无二神上帝的赞美。此外，在所谓的上帝代理人的权威下，休息日从安息日变为星期日。由于异教徒对灵魂不朽的信仰被纳入罗马的信仰中，因此出现了永恒不灭地狱的概念。这种观点极大地损害了上帝的品格，因为任何理智健全之人都不能接受上帝会因祂儿女们在短暂一生中所学的而让他们永远忍受痛苦。这所有的一切是那些最令人愤慨之谎言被捏造之时期的片段而已。

Papal tyranny was now cloaked in the guise of holy Christianity. Also during the sixth century, the humble Christians of Scotland that refused to submit to the authority of the popes received the following threat: “If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death.”<sup>44</sup> It was not in vain that E. G. White wrote about the new type of Roman power that was surfacing: “That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.”<sup>45</sup>

此时教皇权的暴政以圣洁的基督教为幌子。在六世纪的时候，苏格兰谦卑的基督徒们拒绝服从教皇的权威，因此遭到以下威胁：“你们若不愿接待那带和平给你们的弟兄，你们便要遇见与你们作战的敌人。你们若不同我们联合起来去向撒克逊人指明生命之道，你们便要遭到他们致命的攻击了。”<sup>44</sup> 怀爱伦描写关于正在浮出水面的新罗马权威并非徒劳：“这庞大的虚伪宗教制度，乃是撒但权势的杰作，——是他为自己登上宝座，按己意统治世人所作一切努力的结晶。”<sup>45</sup>

At the start of the second Christian millennium, the Waldenses “stood foremost” in their resistance to “the encroachments of the papal power.”<sup>46</sup> The Waldenses managed to survive in the most remote mountains of northwestern Italy, amidst a violent

<sup>43</sup> E. G. White, *The Great Controversy*, 43.

<sup>44</sup> 怀爱伦《争战之中》第二章

<sup>45</sup> *Ibid.*, 63.

<sup>46</sup> 同上 第四章

<sup>45</sup> *Ibid.*, 50; see also Rev 13:2-4.

<sup>46</sup> 同上 第三章 也参考启示录 13:2-4.

<sup>46</sup> *Ibid.*, 63.

oppression unleashed on them by papal Rome. During the 16th century they joined the Protestant Reformation. The “Friends of Jesus” or “of God” (or more commonly called “Albigenses”) were completely exterminated by the new courts instituted by the papal Inquisition. They became part of a faithful group of over one million people who, during the 12th and 13th centuries, clung to the Bible as the only source of faith and authority in religious matters, and denounced papal Rome as being the true impostor predicted by the Bible.

在第二个基督教千年开始时，瓦典西人“站在最前列”，以抵抗“罗马教势力的入侵”<sup>30</sup>。在教皇罗马发动武力逼迫下，瓦典西人在意大利西北部最偏远的山区生存留下来。在16世纪，他们加入了新教改革。教皇宗教裁判所设立的新法庭已经完全消灭了“耶稣之友”或“上帝之友”这教派（通常称为“阿比坚斯人”）。在12世纪和13世纪期间，他们是一个超过一百万人组成的忠心团体，坚持圣经是唯一的信仰泉源和所有宗教事务中唯一的权威，并谴责教皇权罗马是圣经所预言的那位真正冒名顶替者。

Was God to allow the countless crimes blasphemously committed under the name of His Son to go unpunished? Would God not hear the martyrs crying out for vengeance over that apostate power (Rev 6:9-10)? Would such a request remain unanswered? Would God not already punish that earthly authority persecuting His people?

上帝是否允许(它)以祂圣子的名义犯下亵渎无数罪行而又逍遥法外？难道上帝不会听到殉道者因为背叛权力而复仇的呼声(启6:9-10)吗？难道这样的呼声仍未得到答复吗？难道上帝不会早早地惩罚那迫害祂子民的地上权势吗？

## THE FIFTH TRUMPET<sup>31</sup>

### 第五支号<sup>31</sup>

While the first four trumpets were described in one or two verses each, in the descriptions of the fifth and sixth trumpets the punishment is greater, which is why they take up 21 verses (12 for the fifth, and 9 for the sixth). John confirms this intensifying characteristic by registering the judgments of these two trumpets as “woes” that were to extend into the seventh trumpet (Rev 8:13; 9:12; 11:14). Now the punishment was to fall on the power that would bring about “the great tribulation” of medieval times. Their greater punishment was the result of having more revelation than the pagans preceding them (see Rom 2:14ff), yet still choosing to brush it aside in order to interpose themselves between God and man (James 4:17; see John 9:41; Rom 4:15).

虽然前四支号分别用一两节经文描述，但在第五支和第六支号的描述中，由于刑罚更大，因此占用了21节经文来描述（第五支号为12节，第六支号为9节）。约翰通过将这两支号的审判描写成“灾祸”的方式来证实这不断强化的特征，而这些“灾祸”将不断扩大到第七支号中（启8:13; 9:12; 11:14）。此时这惩罚落在那导致中世纪“大患难”之权力的身上。他们遭受更大的刑罚是因为比起先前的异教徒他们拥有更多的启示（见：罗2:14），但他们依然选择将上帝的启示撇在一旁，以便干涉上帝与人之间的事（雅4:17; 见：约9:41; 罗4:15）。

The Roman bishops ascribed themselves the titles of the pagan emperors and joined the Barbarian kings to give rise to the European nations. Where was heaven’s punishment of this apostasy and opposition to the true gospel of the Lord going to come from this time? The fifth trumpet announces it as coming from the East, using the same figure employed to represent the judgment of the third trumpet. This time, however, the star that represents this power does not fall over the waters transforming them into fountains of bitterness, but rather descends into the abyss, out of which come curses against the oppressive empire. Those curses translate into armies having the appearance of locusts ready for battle (Rev 9:3; see also Jer 51:27).

罗马主教们擅自将异教皇帝的头衔归于自己并与蛮族国王联合，以产生欧洲列国。此时天上对这种背叛和反对主真福音之行径的惩罚将从何而来呢？第五支号宣告它是来自东方，因其运用了第三支号审判中所描述的相同表象。然而，这次预表这种力量之星不会落在众水之上并将它们变成苦涩的泉源，而是落入深渊，其中传出对逼迫性帝国的诅咒。那些诅咒转化成具有蝗虫外表并准备战斗的军队（启9:3; 也参见：耶51:27）。

Seventh century history records the Muslim invasions as succeeding the Barbarian invasions of the preceding centuries. Those new invasions took place in the most unexpected and subtle manner. The Muslims suddenly appeared out of nowhere, “from the Abyss,” as was specified by the apostle John (Rev 9:2). They came from the barren sands of the Arabian desert. Already during the 8th century, the Muslim conquests drew the attention of Beastus of Liébana, especially because of the

<sup>30</sup> 同上 第四章

<sup>31</sup> For more details see A. Treiyer, *The Seals and the Trumpets*, 285-322.

<sup>32</sup> 详见 A 篇第《七印和七号》，285-322

Biblical description of horsemen multiplying like locusts (Rev 9:3,7,9). Those horsemen amazingly described the Arabian Saracen hordes that were now invading the empire from the East (see Judg 6:5; 7:12; Isa 33:4; Joel 2:4).

第七世纪的历史记载接续前几个世纪蛮族入侵的是穆斯林的入侵。那些新的入侵以最意想不到和最狡猾的方式出现。正如使徒约翰所详述那样（启 9:2），穆斯林突然“从(无底)坑”出现。他们来自阿拉伯沙漠的贫瘠地区。早在 8 世纪，穆斯林的征服引起列瓦纳的贝徒斯 Beatus of Lébana 的注意力，尤其是出于圣经对于如蝗虫般众多之马军的描述（启示录 9:3,7,9）。令人吃惊的是那些被描写成马军的阿拉伯撒拉逊游牧民族开始从东方入侵帝国（见：士 6:5; 7:12; 赛 33:4 珥 2:4）。

The smoke that emerged from the abyss “like the smoke from a gigantic furnace,” “darkening “the sun and sky,” increased the darkness of the Middle Ages that occurred especially in Europe.<sup>48</sup> The fall of Rome and the apostasy that ensued in Christianity were followed by increasing darkness with the Muslim invasions. The description of the smoke darkening the sun also seems to be a clear indication of hell (compare Gen 19:28 with Jude 7). In fact, John sees the smoke of torment (that punishes the wicked at the end of the world) also rising up towards heaven until it vanishes forever (Rev 14:11; 18:9-10).

从无底坑冒出的烟“好像大火炉的烟”，“日头……因这烟昏暗了。”，它加增那发生在欧洲的中世纪的黑暗。罗马的沦陷和随之而来的基督教叛道接踵而至的是穆斯林的入侵带来越发浓密的黑暗。对遮蔽太阳之浓烟的描述似乎也清晰指向地狱（比较：创 19:28 和 犹 7）。事实上，约翰看到痛苦的烟（对末世恶人的惩罚）往上冒直至永远消失（启示录 14:11; 18:9-10）。

But in the fifth trumpet we are still not at the end of the world. From the smoke armies arise that threaten the “infidels” of the world with terror (see in the *Koran*, Suras 3:144; 16:61; 25:54). Actually, no other book threatens its readers with the torment of hell as does the *Koran*. There is practically no page there where the infidels are not threatened with hell. The Muslim armies received a vengeful mission against the infidels in their very devotional book. Let us keep in mind that for Mohammed, the infidels were especially the Jews and Christian converts.

但在第五支号中，我们并非处在世界末了。从烟雾中出现的军队用恐惧威胁“异教徒”（见古兰经，经文 3:144; 16:61; 25:54）。实际上，没有任何一本书像古兰经那样以地狱的折磨威胁着读者。在那书中几乎找不到记载异教徒不会受到地狱之威胁的章节。穆斯林军队在这本他们非常敬重之书中接受了针对异教徒的复仇任务。让我们记住，对于穆罕默德来说，异教徒尤其指的是皈依犹太教徒和基督教徒者。<sup>49</sup>

The Muslims used helmets covered in gold that were at times decorated in different ways. Sometimes they took on the shape of a crown (see Rev 9:7). According to some authors, those helmets were made to resemble their mosques' golden domes.

穆斯林使用赏金覆盖头盔，有时以不同的方式进行装饰。有时他们采用桂冠的形状（见启 9:7）。据一些作者说，这些头盔类似于清真寺的金色圆顶。

The Muslim soldier's armor was made out of iron (see Rev 9:9). This same material even covered their horses. The “scorpion's” torment referred to by the fifth trumpet (Rev 9:10) vividly reflects the kind of war tactics that has always characterized Islam. Their approach has always been to ambush and carry out unexpected attacks in order to weaken the enemy army. They would then retreat and allow a larger army to engage in the main battle. Their teeth described as “lion's teeth” is a symbol of their ferocity, and was previously used by the prophets of old (Rev 9:8; see Joel 1:6).

穆斯林士兵的盔甲是用铁制成的（见启 9:9）。甚至他们用同样的材料覆盖自己的马匹。第五支号有关“蝎子”折磨（启 9:10）生动地反映了伊斯兰特征的战斗策略。他们作战方式就是不断地伏击并进行突袭，以削弱敌军。然后他们会撤退并让后面更庞大的军队加入主要战场。他们的牙齿被描述为“狮子的牙齿”，是他们凶猛的象征，曾被旧约先知所运用（启 9:8; 见：珥 1:6）。

### *The five prophetic months*

#### **五个预言月**

If we carefully read the description of the fifth trumpet, we will see that it predicts two invasions encompassing the same period of time.<sup>50</sup> Whereas the first invasion reflects a paradox of combined mercy and torment, the second places more emphasis on its destructive character (Rev 9:4-5,10-11). This was what precisely took place with the two Muslim invasions of

<sup>48</sup> For complementary views on the interpretation of these symbols, see A. Treiher, *The Seals and the Trumpets*, 292ff. Texts introduced by others in the study of the symbols given for the fifth trumpet include: Rev 9:2 and Rev 20:1-3; see also Luke 8:31; Jud 6).

<sup>49</sup> 这些形象的补充说明解释，详见 A. 崔耶 《七印与七号》292f。关于第五支号象征性符号的其它必须研读的经文包括启 9:2,20:1-3，也参见路 8:31; 犹 6。

<sup>50</sup> Let us emphasize here that the apocalyptic prophecies do not have a dual fulfillment. Sometimes, when we go to the historical fulfillment, we find more than one event related to the same authority under consideration. Those events and their dates can be related under the principle of a

the Roman Empire, namely, that of the Arabian Saracens during the 7th and 8th centuries, and that of the Ottoman Turks during the 14th and 15th centuries.

如果我们仔细阅读第五支号的描述，我们将看到它预言了同一时期的两次入侵<sup>31</sup>。虽然第一次入侵反映了怜悯与折磨，这种矛盾的结合，但第二次入侵更强调其破坏性（启9:4-5,10-11）。这恰恰就是发生在罗马帝国的两次穆斯林入侵，即第7世纪和8世纪的阿拉伯撒拉逊人入侵，以及第14和15世纪的奥斯曼土耳其人的入侵。

Protestant interpreters during the Middle Ages discovered that beginning with Mohammed's first sermon in the year 612, until the founding of Baghdad (the "House of Peace") as the capital of the Abbasid Empire in the year 762, exactly five prophetic months (five months of years, totaling 150 years) were fulfilled.<sup>30</sup> This matches the apocalyptic principle that one day represents one year, as was widely recognized by medieval Jews and Christians alike. At first, Baghdad was to be characterized by peace, not war.

中世纪的新教解经家发现，从公元612年穆罕默德的第一次布道开始，直到巴格达（“和平之家”）于762年建成作为阿拔斯帝国的首都，恰好应验了五个预言月（五个月一日抵一年，共计150年）。这是与启示录解经的原则，也就是一日抵一年的解经原则相符，这原则在中世纪的犹太人和基督徒中得到广泛认可。起初，巴格达的特点是和平，而不是战争。

From the military's perspective, all historians set the date of 632 as the year signaling the beginning of the Islamic expansion under the orders of Abu Bakr. If we count forward 150 years from that point, we arrive at the year 782. What happened then? Harun al-Rashid, who would become Baghdad's powerful caliph, arrived with his army to the very doors of Constantinople, the capital of the Eastern Roman Empire. Other previous attempts that also reached the doors of Constantinople had failed. But Harun succeeded and preferred signing a peace treaty instead of continuing the war, which effectively changed the policy of tormenting people as was stated in Revelation.

从军事角度来看，所有历史学家都将公元632年的日期定为阿布伯克尔（Abu Bakr）领导下的伊斯兰启动扩张的一年。如果我们从这一刻起推算150年，就来到公元782年，那时发生了什么？哈伦·拉希德（Harun al-Rashid）将成为巴格达最有权势的哈里发（穆罕默德去世以后，伊斯兰阿拉伯政权元首的称谓），率军直捣东罗马帝国首都君士坦丁堡的门户。他先前攻进君士坦丁堡城门尝试都失败了。但哈伦（Harun）成功让对手被迫签署和平条约而非继续战争，这有效地改变了启示录所述的折磨百姓的策略。

This same caliph developed a diplomatic partnership with Charlemagne, the king of the Franks who founded the Holy Roman Empire in the West. In the meantime, Constantinople reinforced its resistance and freed the south of Italy and the Mediterranean of all Muslim influence. For good reason, historians thus depict Harun as the caliph that marked not only the peak of Muslim power, but also its decline.

同一位哈里发与那在西方建立神圣罗马帝国的法兰克国王查理曼建立了外交伙伴关系。与此同时，君士坦丁堡加强了国防，解放了意大利南部和地中海所有受穆斯林影响的地区。因此，历史学家将哈伦描绘为穆斯林权力巅峰和衰败的标志。

However, the struggles did not cease. Even so, the Muslims were unable to pull off a concerted force of invasion on their own. Things changed later when they joined the Ottoman Turks near the end of the 13th century. On July 27, 1299, Othman I (or Osman I), the founder of the Ottoman Empire, invaded the territory of Nicomedia.<sup>31</sup> Beginning with that invasion, the Ottoman Turks harassed and "tormented" the Eastern Roman Empire until they managed to completely overtake it. Everyone agrees that this was the second concerted Muslim expansion to strike the world of the "infidels."

然而，斗争并没有停止。即便如此，穆斯林无法靠自己建立一支协调完整的入侵力量。当他们在13世纪末加入奥斯曼土耳其人时，情况发生了变化。1299年7月27日，奥斯曼帝国的创始人奥土曼一世

<sup>30</sup> "sliding scale," which offers a wider scope on the nature and importance of the portrayed historical facts. For more examples, see A. Treiyer, *The Seals and the Trumpets*, Excursus 1, 89-118.

<sup>31</sup> 我们在此强调启示录预言没有双重应验说，有时候，我们借用历史应验说时，会发现在考虑中与同一权威相关的不止是一个事件，这些事件和日期可以在“滑动”的原则下彼此联系，对于所撰写的历史事实之本质和重要性提供更广阔的范围，例子详见A. Treiyer《七印与七号》附录1, 89-118

<sup>30</sup> "The removal of the caliphate to Baghdad marks the end of the first era of Muslim history. At Baghdad a new spirit entered..." Hayes-Baldwin-Cole, *History of Europe* (New York, 1949), 136.

<sup>31</sup> "哈里发迁都到巴格达标志着穆斯林历史第一阶段的结束，在巴格达有新的气氛涌入……" Hayes-Baldwin-Cole, 《欧洲史》（纽约，1949）136

<sup>31</sup> E. Gibbon, *The Decline and Fall of the Roman Empire*, VI, 227. See A. Treiyer, *The Seals and the Trumpets*, 313ff.

<sup>31</sup> 见原文《罗马帝国的衰亡》详见《七印与七号》313ff.

(或奥斯曼一世)入侵尼科米底亚境内(现今土耳其的伊兹密特)。入侵伊始,奥斯曼土耳其人骚扰并“折磨”东罗马帝国,直到他们完全占领它。每个人都同意这是第二次针对“异教徒”向全世界展开的协调统一的穆斯林扩张。

The conclusion of the 150 years since the year 1299 occurred in 1449. In that year there were two brothers who competed with each other to occupy the empty throne left behind by their father John Palaiologos. One of them, Constantine, asked the Turkish sultan Murad II for authorization to be crowned a Roman emperor (this would be akin to an American candidate asking the Russian prime minister for permission to assume the presidency of the United States). This was taken by historicist interpreters of the trumpets as evidence that the Eastern Roman Empire had lost its independence. Therefore, this submission to Muslim authority by a Byzantine emperor would also indicate the beginning of the time of judgment designated to the sixth trumpet, again by way of the Ottoman Turks.

从1299年先前推进150年来到1449年,那一年,有两个兄弟相互竞争为了占有他们的父约翰帕雷欧罗格斯 John Palaiologos 所留下的宝座(东罗马帝国)。他们其中之一,君士坦丁,要求土耳其苏丹穆拉德二世授权加冕他为罗马皇帝(这类似于一位美国总统候选人求俄罗斯总理获准他取得美国总统任职)。研读七号的历程论解经家将这件事让为东罗马帝国丧失主权的证据。因此,拜占庭皇帝向穆斯林权威称臣的这举动表明第六支号判决的时刻开始了,第六支号再次透过奥斯曼土耳其人展开。

#### *Punishment of those who do not have the seal of God*

#### **惩罚没有上帝之印记的人**

The judgment of the fifth trumpet falls on “the inhabitants of the earth” who do not have the seal of God on their foreheads (Rev 9:4; see 8:13). The “inhabitants of the earth” are those who cause the tribulation of the martyrs of the fifth seal (Rev 6:9-10). They are those who submit to the authority of the Roman antichrist for 1260 days/years (Rev 13:3-5,8; 17:8).

第五号支的审判落在“地上的民”身上,他们的额头上没有上帝的印记(启9:4;也见8:13)。“地上的民(人)”是那些给第五印中殉道者带来大患难之人(启6:9-10)。他们是那些服从罗马教基督者权威1260天/年之人(启13:3-5,8;17:8)。

What is the seal of God? That seal is in His law (Isa 8:16), and is to be engraved in the minds (conviction) and hands (action) of the believer that enters into a covenantal relationship with God (Deut 6:6-8; Heb 8:10). Through the work of the Holy Spirit, God's law is also written on the heart (2 Cor 3:3). Therefore, God's judgment in the fifth trumpet falls especially on those who know the law of God and His revelation yet oppose it (see James 4:17; John 9:41).

上帝的印是什么?那印是在祂的律法中(赛8:16),并且要刻在那与上帝建立圣约关系之信徒的心灵(信念)和双手(行动)中(申6:6-8;来8:10)。通过圣灵的工作,上帝的律法也写在心上(林后3:3)。因此,上帝在第五支号中的审判要特别落在那些明白上帝的律法和祂的启示却硬着心肠抵制之人的身上(见:雅4:17;约9:41)。

The prophet Daniel predicted that the antichrist that was to be established by the “beast” (representing the Roman Empire) would attempt to change “the times and the laws” (Dan 7:25; see Rev 13:7-8). This was fulfilled when a change was made to the only commandment that refers to a set time or a specific day belonging to God as the Creator and Redeemer of this creation (Ex 20:8-11). Therefore, those who keep the true Sabbath belong to Him, and have the seal of God's law on their foreheads (see Ex 31:13,17; Eze 20:12,20).

先知但以理预言,由那“兽”(代表着天主教罗马帝国)所塑造的教基督者会试图改变“节期和律法”(但7:25;见:启13:7-8)。当十诫中唯一涉及到那属于上帝的时间也就是那特定的日子以纪念祂的创造与救赎之诫命(出20:8-11)遭受更改之时,这预言就应验了。因此,那些遵守真安息日的人是属于上帝的,并且在他们的头上有上帝律法的印记(见:出31:13,17;结20:12,20)。

During the first five centuries of Christianity, many Christians continued to keep the seventh day holy practically everywhere. It's true that early on there were some Christians of pagan origin that also began to honor the day in which the pagans worshiped the sun, as a way to distance themselves from the Jews. This was more clearly manifested when the emperor Constantine (the first emperor that adopted Christianity in the Roman Empire) passed a law in the year 321 that required Sunday to be honored. Even so, citizens were allowed to work on that day after participating in the worship services.

在基督教世代的前五个世纪中,各地有许多基督徒依然守第七日为圣。的确早期有一些异教徒出身的基督徒也开始尊重那异教徒崇拜太阳的日子,作为一种与犹太人区分的方式。当君士坦丁大帝(在罗马

FUJITSU  
应该是天主教罗马

帝国内皈依基督教的首位皇帝)于公元 321 年通过一项要求必须尊重星期日的法律时,这一点就更清楚地表现出来了。即使这样,公民可以在那一天参加完礼拜后参与工作。

Generally speaking, the day of the sun did not occupy the place of Sabbath as the day of rest until the 6th century. During that time attempts to legally impose a change from Saturday to Sunday began in both the East and the West. As a result, the divine judgment predicted by the fifth trumpet was to fall especially on those agents seeking to unseal the law of God.

一般来说,第 6 世纪之前太阳日(星期日)并没有取代安息日的地位。而在那段时间里,东西两个帝国开始尝试合法地将星期六(的神圣性)转移到星期日。结果,第五支号所预言的上帝之审判就特别落在那些试图移除上帝律法印记之人的身上。

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world.”<sup>52</sup> Beginning in the 6th century, such practices were enforced by law in France, Germany, and Rome, and received well-known support from the popes. Numerous legends were also invented during that time to threaten the violators of Sunday rest with presumed punishments from God. Those legends were read by bishops in Spain, France, Italy, and in the Eastern Orthodox Churches.<sup>53</sup> Therefore, the same attitude of seeking to impose Sunday while profaning the seventh day Sabbath was also seen in Eastern Rome. However, some like the Armenians, resisted Constantinople’s attempts to make them abandon their true Sabbath.<sup>54</sup>

“由这异教的节日之所以能逐渐在基督教世界达到尊贵的地位,乃是由于皇帝的谕旨、宗教的会议、和政府所支持的教会法案。”<sup>56</sup> 从 6 世纪开始,这种做法在法国、德国和罗马籍着法律得以执行,并得到来自教皇们公开的支持。在此期间还捏造了许多传说,用虚假的上帝审判,来威胁那些干犯周日休息之人。这些传说得到西班牙,法国,意大利主教们及东正教牧首们的批阅。<sup>57</sup> 因此,在东罗马也可以看到褻渎第七日安息日将其神圣性加在星期日这一相同的态度。尽管如此,有些百姓如亚美尼亚人,在当时抵制君士坦丁堡让他们放弃守真安息日的企图。<sup>58</sup>

The Islamic invasions were launched less than a century after Rome began to openly desecrate the seventh-day Sabbath. As a result of the invasions, the Byzantine Empire lost a lot of territory in the east previously under its jurisdiction. Also, because the Saracens conceded a lot of liberties to the conquered populations, many churches began to experience freedom from the imperial oppression. Many other regions in northern Africa (that had been Christian up until their invasion) were also conquered by the invading armies. The papacy also lost all of its Catholic populations on practically the entire Iberian Peninsula as the Muslim conquests continued.

在罗马开始公开褻渎第七日安息日之后不到一个世纪,伊斯兰入侵就开始了。这一系列入侵的结果就是拜占庭帝国在基督福音范围内失去先前位于东部的许多领土。此外,由于撒拉逊人容许被征服之人获得诸多自由,许多教会开始体验到那免于帝国逼追的自由。北非的许多地区(在入侵之前一直是基督徒的领地)也被入侵大军征服。随着穆斯林不断征服,罗马教皇也几乎丢失了整个伊比利亚半岛(西班牙葡萄牙)上所有的天主教徒。

During the 8th century, the invasions even seriously threatened the region north of the Pyrenees mountains known as Gaul (France). Many of the cities that today are part of southern France were then captured by the Muslim forces, and were recovered only after a tough battle led by Charles Martel at Poitiers (also known as the Battle of Tours) that took place in 732. If the French troops had lost that battle, there would have been no other army left in Europe to avert the Muslim advance. But prophecy had indicated that Rome’s apostate Christianity would be tormented, but not obliterated (Rev 9:5). As history shows, the Muslims later returned to the area and were able to take control of many other cities during most of the 8th century, until they were definitively driven out of Gaul by Charlemagne towards the end of that century.

在 8 世纪,这一系列的入侵甚至严重威胁到高卢(法国)的比利牛斯山脉以北的地区。今天许多属于法国南部的城市在当时被穆斯林军队占领,在查理·马特(Charles Martel)领导下于公元 732 年在普瓦捷(Poitiers)(也称为图尔战役)展开的艰苦战斗后被夺回。如果法国军队输掉了这场战役,欧洲就再也没有其它军队可阻挡穆斯林的进攻。预言表明,罗马叛道的基督教将遭折磨,而不会彻底灭亡(启 9:5)。

<sup>52</sup> E. G. White, *The Great Controversy*, 574.

<sup>53</sup> 怀爱伦《争战之中》第 33 章

<sup>54</sup> D. Augsburg, “The Sabbath and Lord’s Day During the Middle Ages”, in K. Strand, *The Sabbath in Scripture and History* (RHFA, Washington, 1982), 190ff.

<sup>55</sup> D. 奥格斯塔德《在中世纪的安息日和主日》, I. 斯特兰德《历史与圣经中的安息日》(哥伦比亚出版社,华盛顿), 190ff.

<sup>56</sup> See W. Vyhmeister, “The Sabbath in Asia” and “The Sabbath in Egypt”, in K. Strand, 151-189.

<sup>57</sup> 参见 W. 维麦斯特《安息日在亚洲》, I. 斯特兰德《安息日在埃及》151-189.

正如历史所示，穆斯林后来回到该地区，并在 8 世纪的大部分时间里能控制许多其它的城市，直到他们在那个世纪末被查理曼大帝彻底驱逐出高卢。

#### *The destructive role of the Islamic invasions (Rev 9:11)*

### **伊斯兰入侵的破坏作用（启 9:11）**

The fifth trumpet stigmatizes heaven's judgment of this era with the term "Destroyer." This is the characteristic highlighted by historians when they try to sum up how the Muslim armies damaged the European civilization. In fact, they agree that "the rise of Islam should be considered a destructive force."

如果用“毁灭者”这次来形容第五支号那就是贬低了天国对那世代的判断，而这是历史学家们在努力总结穆斯林军队如何破坏欧洲文明之时所强调的特征。事实上，他们同意“伊斯兰教的崛起应该被视为一种破坏性的力量”。

Islam managed to "shatter" all attempts to unite Rome and Constantinople, and because of this the goal of establishing a religious and political union under papal and imperial leadership utterly failed. To this day, Europe's two religious branches (composed of the Eastern Orthodox Church and the Western Roman Catholic Church) remain separate.

伊斯兰教“粉碎”了所有想联合罗马和君士坦丁堡的企图，正因为如此，在教皇和帝国领导下建立宗教和政治联盟的目标完全失败了。直到今天，欧洲的两个宗教分支（由东正教会和西方罗马天主教会）仍然是彼此分裂。

Europe became economically, politically, and culturally ruined, which contributed even more to its decline towards medieval obscurantism. "For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom!"

欧洲由于在经济、政治和文化上都遭到破坏，因此越发倒退至中世纪的盲目愚昧之中。“几个世纪以来，欧洲在学术、艺术与文明方面没有取得任何进展。道德和智力的瘫痪已经落到基督教世界之中。”<sup>55</sup>

But that was not all. By means of these two Muslim invasions, God punished the tyrants that made His law void, and avenged the blood of the many martyrs that gave up their lives to remain faithful to the divine revelation. They suffered "because of the word of God and the testimony they had..." (Rev 6:9-11). Although heaven's ultimate and complete punishment of these oppressors is reserved for the very end of this world, the oppressive empire already receives a judgment that thwarted its power and avenged the blood of God's martyrs. The Lord is here again seen to act as the arbiter of human destinies.

但那并非全部。通过这两次大规模的穆斯林入侵，上帝惩罚了使祂法律归于无效的暴君，并为那些牺牲生命对上帝的启示持守忠贞的众殉道者所流之血报仇。他们受难是“为上帝的道、并有……见证”（启 6:9-11）。尽管天上对这些逼迫者的最终彻底的刑罚是留到世界末日，但这个压迫性的帝国已经遭受了一种使其权柄受挫并为上帝的殉道者报仇的审判。主再次以人类命运仲裁者之姿显现。

## **CHAPTER VII THE MUSLIM THREAT TO THE HOLY ROMAN EMPIRE**

### **第七章**

## **穆斯林对神圣罗马帝国的威胁**

### **THE SIXTH TRUMPET<sup>56</sup>**

### **第六支号<sup>56</sup>**

**W**hen the Eastern Roman emperor requested the Turkish sultan's permission to be crowned in 1449, he essentially submitted to Islam. As a result, the capital of that ancient empire was bound to fall. In fact, that is how Revelation's observer portrayed it in the sixth trumpet, when he said that the four angels representing the four sultans of the

<sup>55</sup> *Ibid.*, 60.

<sup>56</sup> 同上 60.

<sup>56</sup> See A. Trejyer, *The Seals and the Trumpets*, 323-360.

<sup>56</sup> 详见 A 编著《印记与号角》323-360.

Turkish empire (Aleppo, Iconium, Damascus, and Baghdad),<sup>17</sup> would be free to invade modern Babylon (the Apostate Church of Western Rome). Until then, the invading troops would be bound “at the great river Euphrates,” a symbol used to represent the nations sustaining Rome’s power (Rev 9:14; 17:15).

当东罗马帝国皇帝乞求土耳其苏丹允许他于 1449 年进行加冕，他基本上已经投靠伊斯兰。其结果这个古老帝国的首都必然败亡。事实上，这就是启示录作者在第六支号中所描绘的，当他论到那代表土耳其四个苏丹（阿勒颇，以哥念，大马士革和巴格达）<sup>17</sup> 的四位天使时，就要释放他们以入侵现代巴比伦（西罗马背道教会）。在此之前，入侵的大军被捆绑在“在伯拉大河（幼发拉底河）”，这预表当时列国正在维系罗马的权势（启 9:14; 17:15）。

Constantinople fell in the year 1453, and with her a symbolic “third of mankind,” namely, a third of the civilizations disputing their dominion of the Mediterranean (Rev 9:15). Of the three powers—the Holy Roman Empire in the West, the Muslim Ottoman-Turkish Empire, and the Byzantine Empire (Eastern Rome)—only one disappeared. From that point on there would no longer be three powers ruling over the Mediterranean civilizations. Only Rome and Turkey would continue to wrestle with each other.

君士坦丁堡于 1453 年沦陷，并且伴随她的是，象征“人……的三分之一”，即三分之一的文明失去他们对地中海的支配（启 9:15）。在三个权力中——西方的神圣罗马帝国，穆斯林奥斯曼土耳其帝国和拜占庭帝国（东罗马）——只有一个消失了。从那时起，将不再有三种权力统治地中海文明。只有罗马和土耳其继续相互搏斗。

Panic spread throughout all of Europe. The Eastern Roman barricade that contained the Islamic hordes for eight centuries had now been breached. The dam had crumbled in such a way that its waters would easily flood even Austria, threatening to also take with them the entire western civilization. However, at that time leaders in Europe arose, Austria at first and then in Germany under Charles V and his successors who thought to unite the European countries. Such Catholic emperors were unable to destroy the Protestant Reformation because they needed the support of the German princes in order to face their common enemy, the Muslim empire.

恐慌蔓延到整个欧洲。长达八个世纪防御伊斯兰军队的东罗马堡垒现已攻破。大坝已崩溃，以至于洪水蔓延，甚至涌向奥地利，威胁整个西方文明。尽管如此，当时欧洲的领导人相继兴起，首先是在奥地利，然后又出现在德国——在查理五世及其继任者的统治下试图联合欧洲各国。这些天主教皇帝无法摧毁新教的宗教改革，此时他们需要德国诸侯们（新教）的支持才能对付他们共同的敌人——穆斯林帝国。

### Heaven’s response from the golden altar 来自天上金坛的回应

The martyrs of the fifth seal died under the ministry of Christ over the altar of the Holy Place “because of the word of God and for the testimony which they had...” (Rev 6:9-10). The expression “under the altar” was used in Judaism to refer to the altar in heaven. Those martyrs preached the Word of God during the Middle Ages, when the Roman pontificate prohibited it. For that reason they were persecuted and killed by the official church which had the complicit support of European princes and kings.

第五印的殉道者因基督的圣工死在圣所祭坛上，是“为上帝的道、并有……见证”（启 6:9-10）。犹太教中使用“在祭坛底下”的表达来指代天上的祭坛。那些殉道者在中世纪罗马教皇禁止传讲上帝圣言时，宣讲上帝之道。出于这个原因，他们受到官方教会逼迫和杀害，而这个官方教会得到了同流合污的欧洲诸侯和国王的支持。

God responds to the martyrs’ outcry by giving them peace during the time of their martyrdom. But He also responded to their pleas with the sixth trumpet that has the purpose of limiting the papal power. Thanks to this trumpet, the Protestants were able to survive the terrible persecution that Rome unleashed on them beginning in the 15th century (the pre-Reformers), and into the 16th century (the Reformers themselves). That’s exactly why the sixth trumpet once again links the divine judgment with the golden altar that is before God (Rev 9:13), not yet with the ark of the covenant that marks the “time of the end” (Rev 11:19) “the hour [of final] judgment” (Rev 14:7).

上帝给予殉道者们平安以回应他们牺牲时所发出的呼喊。但祂也在第六支号中响应了他们的呼求，就是限制教皇的权势。幸亏这支号，新教徒能够熬过那始于 15 世纪初叶（改革先驱世代）延续到 16 世纪（改革家世代）罗马所发泄在他们身上可怕无情的迫害。这就是为什么第六支号再一次将神圣的审判

### FUJITSU

王子与君主都译得不好，按历史常识译，参考《善恶之争》也是如此（公使，王使）翻译的

<sup>17</sup> We find similar examples of angels, both good and evil, connected to earthly princes in several other visions of the Bible. See, for instance, Isa 24:21; Dan 10:13,20-21; Rev 2:1,8,12,18; 3:1,7,14.

<sup>18</sup> 我们可以在其它经文中找到有关天使与世上之君王有关的内容，参见赛 24:21；但 10:13,20-21；启 2:1,8,12,18；3:1,7,14。

与上帝面前的金坛（启 9:13）联系起来，但还没有与标志着“末世”“施行审判的时候”（启 14:7）的约柜联系起来（启 11:19）。

Many reformers understood the significance of the fifth and sixth trumpets of Revelation for their days. Some modern historians have even suggested that Luther's protest in Wittenberg may never have taken place had Constantinople not fallen under the Ottoman Turks.

许多改革家在当时都明白启示录第五支和第六支号的重要性。一些现代历史学家甚至认为，如果君士坦丁堡没有落入奥斯曼土耳其人之下，路德在威登堡的改革可能永远不会发生。

In 1544, the great reformer John Calvin urged the emperor Charles V to delay the task of reforming the church (from the Roman Catholic perspective) in order to deal with the Muslim threat, if he indeed wanted to leave his "posterity some Empire." In his book, *The Necessity of Reforming the Church*, Calvin said: "Why do I speak of posterity? Because even now, while your own eyes behold—it is half bent, and totters to its final ruin!"<sup>38</sup> For Calvin, it was clear that the so-called Holy Roman Empire was rapidly disintegrating.

在 1544 年，伟大的改革家约翰·加尔文敦促查理五世皇帝推迟所谓改革教会的任务（从罗马天主教的视角来看）以应对穆斯林的威胁，如果他确实想留给他“后代像样的帝国”。在他《**教会改革势在必行**》这一书中，加尔文说：“为什么我要谈及（它的）后代？因为即使是现在，当你自己的眼睛注视时——它（帝国）已经毁了一半，并且蹒跚地走向最后的毁灭！”<sup>42</sup>对于加尔文来说，所谓的神圣罗马帝国很明显正在迅速瓦解。

"Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend."<sup>43</sup>

一切胆敢反抗罗马的人，多次似乎临到了不可避免的将近毁灭；但在危急之秋，不是土耳其的军队在国境的东边出现，就是法王或教皇自己因嫉妒皇帝的威权日益扩大而与他作战，于是在列国的纷争和扰攘之中，改革运动就壮大扩展起来了。<sup>44</sup>

## Fire, Sapphire 蓝宝石 启 21:19，风信子石, and Sulfur

### 火，紫玛瑙和硫磺

Beginning in the 15th century, the Turkish hordes had spread throughout most of the European continent. The apocalyptic description of the sixth trumpet could not have represented them any better. As the apostle wrote: "The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur (Rev 9:17). This is a clear reference to gunpowder that was unheard of prior to the second Muslim military invasion. (Gunpowder is made by mixing sulfur [or brimstone], charcoal, and potassium nitrate).

15 世纪初，土耳其大军已经肆虐于欧洲大陆的大部分地区。第六支号末日的描述将它们表述得淋漓尽致。正如使徒写道：“马的头好像狮子头，有火、有烟、有硫磺从马的口中出来。”（启 9:17）。这明确指的就是那在第二次穆斯林军事入侵时使用的火药，是欧洲人前所未闻的。（火药由硫磺，木炭和硝酸钾混合制成的）。

Unlike the Saracens of the fifth trumpet, the Ottoman Turks fought with gunpowder that originated in China. Gunpowder was also introduced to Middle Eastern Europe around 1360 AD. This probably included light artillery and maybe handguns.

与第五支号的撒拉逊人不同，奥斯曼土耳其人将那起源于中国的火药用于作战中。火药也在公元 1360 年左右被引入欧洲中东部。它们可能包括轻型火炮和手枪。

Constantinople fell under the attack of cannons. Opening fire on April 12 [1453], the Ottoman cannon[s] maintained their barrage for forty days, firing some 19,320 times (approx. 3,231 tons of shot). With only its second ball the biggest cannon brought down a five-foot wide section of wall.

<sup>38</sup> *Tracts and Treatises* [Grand Rapids, 1958, reprinted], 1, 121-123.

<sup>39</sup> 《有关宗教改革的短文和专文》[Grand Rapids 出版社, 1958, 再印], 1, 121-123.

<sup>40</sup> E. G. White, *The Great Controversy*, 197.

<sup>41</sup> 怀爱伦《**灵恩之争**》，197。

君士坦丁堡在巨炮的轰击下沦陷。从 1453 年 4 月 12 日开始，奥斯曼巨炮集中火力开火持续四十天，炮击 19,320 次（大约 3,231 吨火药）。当时世界上最大的大炮只开火第二次就用它的炮弹击轰倒了一堵 5 英尺（1.524 米）厚的墙。

The historicist interpreters during that time of the Middle Ages could not doubt the historical fulfillment of the Islamic invasions. Even the colors of their horsemen's garments were clearly anticipated by God. "The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue [sapphire], and yellow as sulfur" (Rev 9:17). Those were exactly the colors worn by the Turkish horsemen.

中世纪时期的历程论释经家并没有怀疑过那伊斯兰入侵是历史上的应验。上帝清楚地预言到伊斯兰骑兵服装的颜色。“我在异象中看见那些马和骑马的，骑马的胸前有甲如火，与紫玛瑙并硫磺”（启 9:17）。那些正是土耳其骑兵穿着的颜色。

Those passionate about cavalry and suits of armor used throughout history assure us that the *Sipahi* eventually became the largest of the six divisions of the Ottoman cavalry. Their garments were extremely elaborate and opulent. It has been said that they went to war dressed as if they were going to a wedding. Furthermore, on their clothing were highlighted the three colors mentioned in Revelation, according to contemporary sources. The horses' armor was composed of the same colors, as well as "the horses' tails." "The preferred colors were scarlet, red, violet, dark blue, and green."<sup>44</sup>

那些贯穿历史热衷于盔甲骑兵及其盔甲的人向我们保证，采邑西帕希 *Spahis* 骑兵最终成为奥斯曼骑兵六个师中最大的一个。他们的服装非常精致和华丽。有人说，他们参战时穿着打扮得好像要去参加婚礼一样。根据同时代的历史来源，他们的服装突显启示录中所提到的三种颜色。马的盔甲和“马尾”由启示录所描述的颜色组成。“首选的颜色是朱红色，红色，紫色，深蓝色和绿色。”<sup>44</sup>

The ability of God to see the future, as revealed in the book of Revelation, continues to impress us when we also see that even the Great Babylon (the church of Rome), represented by a harlot, is depicted with purple, scarlet, and precious stones (Rev 17:2-4). We cannot miss this apocalyptic portrayal while looking at the pictures coming from the Vatican, with cardinals and bishops, even the pope himself, dressed with those colors.

正如启示录中所揭示的那样，上帝通晓未来的能力不断地给我们留下深刻的印象，当我们看到即便是以淫妇为代表的大巴比伦（罗马教会），也被描绘成以紫色，朱红色和珍贵宝石为装饰（启 17:2-4）。我们看到来自梵蒂冈的照片，红衣主教和主教们，甚至是教皇本人，都穿着这些颜色时，就无法错过这个启示录末日的写照。

### A similar projection for the fifth and sixth trumpets 第五支和第六支号的类似影射

The fifth and sixth trumpets of Revelation have many things in common. Both highlight armies of horsemen (Rev 9:7,17,19). The bravery of these armies is represented using the figure of a lion (v. 8,17). Their armor is also vividly portrayed in both trumpets, although specific colors are only mentioned in the sixth (v. 9,17). The scorpions (v. 3,10) and serpents (v. 19) seem to represent their war tactic of "stinging" or "biting" when least expected. The fact that in both trumpets the scorpions and the serpents are connected to horses' tails reinforces the notion that their attacks were strategic and unforeseen.

启示录的第五支和第六支号角有许多共同点。两者都突出了骑兵部队（启 9:7,17,19）。这些军队的骁勇都用狮子的形象为代表（第 8,17 节）。他们的盔甲也在两支号中都被生动地描绘出来，虽然只有第六支号中提到特定的颜色（第 9,17 节）。蝎子（第 3,10 节）和毒蛇（第 19 节）似乎代表了他们令人意想不到的“刺螫”或“叮咬”的战争策略。在两支号中，蝎子和毒蛇都与马尾相连，强调了他们的攻击具有战略性和无法预见性。

<sup>44</sup> G. Gush, *Renaissance Warfare: Renaissance Armies 1480-1650*: "The dress of the Spahis [or Sipahis] was rich in the extreme. Contemporaries mention cloth of both gold and silver, as well as scarlet, violet, dark blue and green, with gold embroidery for the Spahis of the Porte." *The Seven Years War Association Journal*, Jan 1994 (dedicated to the Ottomans): "The dress of the Spahis was both colorful and rich. The preferred colors were scarlet, red, violet, dark blue, and green. Gold and silver thread was used extensively to highlight clothing. Boots were often dyed yellow. Turbans were white with a red or purple central cap and black feathers."

"G. 杂什 《文艺复兴时期的战争》；《文艺复兴时期的军队（1480-1650）》：“采邑西帕希 *Spahis* 骑兵服装是极致的绚丽堂皇，同代人提到金色和银色的布料，以及朱红色，紫色，深蓝色和绿色，并为波尔特的采邑西帕希提供的金色刺绣”《七年战争协会杂志》1994 年一月《奥斯曼人专题》“采邑西帕希骑兵的服饰是绚丽堂皇的，优选的颜色是朱红色，紫色，深蓝色和绿色，金线和银线被广泛用于装饰服装。鞋子通常染成黄色，头巾是白色的，配有红色或紫色的中央帽和黑色羽毛”

The similarity of the fifth and sixth trumpets confirms the fact that both armies must have come from the same group of people, regardless of their ethnic origin. As a matter of fact, historians emphasize the similar tactics employed by the two waves of Muslim expansion into Roman territories. Let's cite an example:

第五支和第六支号的相似性证实了这两个军队必须源于同一群人，不论其种族起源如何。事实上，历史学家强调穆斯林扩张到罗马领土的两波浪潮所采用策略是相同的。我们引用一个例证：

"Apart from variations determined by specific spatial, historical, and social conditions, the two waves of Muslim expansion—the Arab from the seventh century, and the Turkish four centuries later—are remarkably similar. Turks and Arabs were mixed together like a single people," Michael the Syrian commented... The great Arab and Turkish conquerors used the same military tactics and the same policies of consolidating Islamic power. This continuity resulted from the fact that the conquest took place within the framework of the common ideology of jihad and the administrative and juridical apparatus of the shari'a—a uniformity that defies time, since it adapts itself to diverse lands and peoples, being integrated into the internal coherence of a political theology."<sup>41</sup>

除了由特定的空间、历史和社会条件所决定的变化之外，穆斯林扩张的两波浪潮——七世纪的阿拉伯人和四个世纪之后的土耳其人——都非常相似。‘土耳其人和阿拉伯人像混杂一起如同同一个种族’叙利亚人迈克尔评论道：“伟大的阿拉伯和土耳其征服者采用了相同的军事战术和相同的巩固伊斯兰权威的政策。这种连续性是出于对圣战的共同意识形态和同一伊斯兰教法的行政和司法机构的框架内所产生的征服——这种统一性是不受时间限制，因为它适用于不同的土地和种族，被整合进一种政治神学的内在连贯性。”<sup>42</sup>

In the book of Revelation, there is no designated period of time mentioned in years during which the tyranny of pagan Rome (that caused the first tribulation) was to become manifest. Neither are dates revealed to determine the period of time designated for the four trumpets that consummated its fall. However, in regard to the papal persecution that caused the second Roman tribulation, both Daniel and John project 1260 years (using the symbolic terminology of days). Should it surprise us if the two Muslim invasions predicted by the fifth trumpet against that oppressive power were also allotted specific periods of time? Considering the history of interpretation, should it also astonish us to see that the date of five annual months in the fifth trumpet is connected with the next date provided for the judgment of the sixth trumpet?

在“启示录”书中，没有指出异教罗马的暴政（导致第一次患难）出现于某段时间，也没有透露前四支号降下的时间段。然而，对于那导致第二次罗马所带来之患难的在教皇权下的迫害，但以理和约翰都预言1260年（使用象征性的有关日子的术语）。如果第五支号预言了那针对压迫势力的两次穆斯林入侵并给予特定的时间段，难道我们不感到惊讶？从历史解释考虑，我们发现第五支号中五个月的日期与指明第六支号审判的下一个日期有关，这难道不使我们感到惊奇吗？

Some historicist interpreters seem confused when they come across the figure of 200 million Muslim horsemen prepared to conquer both the eastern and western parts of the still-standing Roman world. In order to avoid such confusion the number should be read in its original form: “twice ten thousand times ten thousand.” Using similar terms, the prophet Daniel and the apostle John both referred to the countless number of angels present in the heavenly court (Dan 7:10; Rev 5:11). Only rarely do some interpreters translate that number literally, because they recognize it is referring to a countless number of angels (“millions of millions”). The same thing can be said of the impressive number of horsemen recruited by the Turkish Empire for four centuries, an army large enough to trouble the apostate Christinity of the day.

一些历程论释经家看到“二万万”（启9:16）也就是两亿穆斯林骑兵准备征服罗马世界东西部残存之地时，似乎感到困惑。为了避免这种混乱，应该阅读这个数字的原文：“两倍的一万倍一万（千千万万）”。先知但以理和使徒约翰当他们提到天庭无数的天使都使用类似的术语（但7:10;启5:11）。很少有释经家从字面上翻译这个数字，因为他们明白这指的是无数的天使（“数百万”）。同样的事情可以说明土耳其帝国四个世纪以来招募的骑兵数量令人印象深刻，这支军队大到足以使当时背道的基督教感到困扰。

### The time of judgment designated for the Ottoman Turks 为奥斯曼土耳其人指定审判的时间

There are two ways of translating the time frame of the sixth trumpet. Protestant interpreters during the end of the Middle Ages adopted both versions indiscriminately. One of these translations understood “the hour” as a reference to the entire time of judgment of the sixth trumpet. Thus, “one [prophetic] day, one month, and one year” would total 391 days (1 + 30 + 360). Why were there only 360 days in a year? Because that's how it was calculated in ancient times as seen in the Bible, 12 months of 30

<sup>41</sup> Bat Ye'or, *The decline of Eastern Christianity under Islam ...* (Madison, 1996), 55.

<sup>42</sup> Bat Ye'or 《在伊斯兰统治下东方基督教的没落》(Madison, 1996), 55.

days each (with a leap month added every couple of years). Since one day in prophecy is equivalent to one year, the duration of time designated by God for the judgment of the sixth trumpet had to match the 391 years.

对于第六支号的时间框架有两种解释方式。中世纪末期的新教解经者无差别地采用了两种解经方式。其中一个方式将“某时”理解为代指第六支号整个审判时间段。因此，“某(英文是一个)[预测]日，某(英文是一个)月和某(英文是一个)年”总共 391 (1 + 30 + 360) 天。为什么一年只有 360 天？因为这就是古代的计算方法，如圣经所见，12 个月各 30 天（每两年增加一个闰月）。由于预言中一天相当于一年，上帝为第六支号的审判而设计时间必须与 391 年相符。

The other way of interpreting the predicted time of Turkish dominion takes “the hour” as symbolic prophetic time, which is equivalent to 15 days in proportion to one year (if one day [24 hrs] is in prophecy equivalent to 360 days, then one hour leads to 15 days). Looking at it this way, the duration of time for the judgment of the sixth trumpet would span 391 years, plus 15 more days. Protestants indistinctly adopted one or the other interpretation beginning in the latter part of the Middle Ages.

解释预言土耳其统治时间的另一种方式是将“某时”作为象征性的预言时间，与一年为参照对比，相当于 15 天（如果一天[24 小时]在预言中相当于 360 天，那么一小时就是 15 天）。以这种方式看待，第六支号审判的持续时间将超出 391 年，也就是再加上 15 天。新教教徒在中世纪后期隐晦地采用了这种或另一种解释方式。

During the 18th and early 19th centuries, the vast majority of European and North American historicists took the fall of Constantinople in 1453 as the start of the time period allocated for the sixth trumpet. Therefore, the Muslim harassment was to continue until the year 1844. However, in 1832, William Miller and Josiah Litch, proposed linking the end of the five months of the second Islamic invasion as represented in the fifth trumpet, with the 391 years and 15 days of Turkish dominion and aggression revealed in the sixth trumpet. As we have already seen, those five months concluded when the last eastern emperor submitted to the authority of the Turkish sultan. Several years in advance, Miller and Litch were thus able to anticipate that the Turkish hostility towards the high powers of Europe would cease when the sultan submitted to those powers.

在 18 世纪和 19 世纪初这段时间中，绝大多数欧洲和北美历程论者将 1453 年君士坦丁堡的沦陷作为第六支号的时期开始。因此，穆斯林的骚扰将持续到 1844 年。然而，在 1832 年，威廉·米勒和约西亚·李奇提议将第五支号的第二次伊斯兰入侵的五个月末期与第六支号中表露的土耳其统治和侵略的日子——391 年加 15 天联系起来。正如我们已经看到的那样，这五个月结束时，最后一位东罗马皇帝臣服土耳其苏丹。米勒和李奇提前多年能够预见到，当苏丹臣服欧洲列强时，土耳其对它们的敌意因此就会停止。

The historical event that marked the beginning of the **Ottoman Empire** was **Othman's invasion** of the territory of Nicomedia on July 27, 1299.<sup>62</sup> If we add the 391 years plus 15 days designated for the sixth trumpet to the 150 years (five prophetic months) of time for the fifth trumpet (as discussed above), we arrive to August 11, 1840. What happened then?

标志着奥斯曼帝国兴起的历史事件是 1299 年 7 月 27 日“**奥特曼帝国**即**奥斯曼**入侵**尼科米底亚**的领土。如果我们将指定给第六支号的 391 年加 15 天的日期与第五支号（如上所述）的时间 150 年（五个预言月）相加，我们来到了 1840 年 8 月 11 日。那时候发生了什么？

Let's answer that question with the words of Ellen White, who was able to witness the great changes taking place during that time period. She mentions how the fulfillment of this prophecy of the sixth trumpet impacted the Millerite movement that believed the Lord would come in 1844, when the 2300 days/years prophesied by Daniel would be fulfilled. By this time, the impressive falling of meteors in 1833, which was the last of the atmospheric phenomena announced by Jesus regarding the imminence of His coming (Matt 24:29; Rev 6:13), had also recently contributed to the shared enthusiasm and conviction that the coming of the Lord was at hand.

让我们用怀爱伦，这位在那时期见证了巨大变化之人的话语来回答这问题。她提到第六支号预言的应验是如何影响米勒耳运动，这个运动相信主会在 1844 年复临，那时正是但以理所预言的 2300 天/年所应验的日子。在那日子之前有 1833 年令人印象深刻众星陨落（流星雨），这是耶稣所宣告的最后一个天文奇观表明祂即将复临（马太福音 24:29; 启示录 6:13），当时也促成了基督徒们共同的热情并坚信主的复临就在眼前。

<sup>62</sup> E. Gibbon, *The Decline and Fall of the Roman Empire*, VI, 227. See details in A. Tretyer, *The Seals and the Trumpets*, 313ff.

<sup>63</sup> E. 吉本《罗马帝国衰亡史》VI, 227，详见 A. 崔耶《七印与七号》，313ff.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest.. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction."<sup>63</sup>

在一八四零年，另有一个显著应验的预言引起了普遍的兴趣。……正在那指定的时候，土耳其通过她的大使，接受了欧洲列强的保护，这样，她就投身于基督教国家的控制之下。<sup>63</sup>

More than a century later, modern historians continue to emphasize the significance of those events and what the submission of the Turkish sultan to European demands meant for the Muslim world.<sup>64</sup> From that point on, Western powers began to pressure Islamic countries to modernize, in accordance with the Western principles of government. In the present-day, Islamic countries continue to submit to the Western powers under the United Nations, an organization that seeks to defend human rights.

一个多世纪后，现代历史学家继续强调这些事件的重要性以及土耳其苏丹臣服欧洲的请求对穆斯林世界意味着什么。从那时起，西方列强开始按照西方政府的原则向伊斯兰国家施加压力。在今天，伊斯兰国家继续屈服于联合国这个寻求捍卫人权的组织框架下的西方列强。

In 1840, the era of Muslim predominance and hostility came to an end. What remains is just furious attempts by the most radical of Muslims who literally interpret the laws of the Koran, but remain powerless to break the shackles modern civilization has imposed on them.

在1840年，穆斯林占主导地位并产生敌意的时代即将结束。剩下的只是最激进的穆斯林所发动的狂暴攻击，他们从字面上解释古兰经的法则，但仍无力打破现代文明对他们所施加的束缚。

It is also possible to maintain the dates suggested by the majority of medieval Protestants concerning the duration of the sixth trumpet, from the fall of Constantinople on May 29, 1453 until "the law of apostasy" was included in the constitution or Turkish Tanzimat on March 21, 1844. Since the characteristic of the sixth trumpet would be "to kill" (Rev 9:15), that imposed "law of apostasy" could not be overlooked. Such was the Turkish government's weakness during that time, that it was willing to accept the West's demands to abstain from killing apostate Muslims converting to Christianity while contending with the strict hardliners who wanted to keep the Koran enforced.<sup>65</sup>

从1453年5月29日君士坦丁堡的沦陷到1844年3月“叛教法”被纳入宪法或土耳其坦志麦特（西化），这一时期有可能是中世纪大多数新教教徒提出的关于第六支号持续时间。由于第六支号的特征是“杀人”（启示录9:15），所以“叛教法”的实施不容忽视。这是土耳其政府在那段时期内的所显示出的孱弱，它愿意接受西方要求放弃杀害皈依基督教之穆斯林叛教者的要求，同时与那些想让“古兰经”得以执行的严格强硬派进行斗争。。

During that same year, 1844, the seventh trumpet's "hour of judgment" was also scheduled to begin (see Rev 14:7). Whereas the sixth trumpet was linked to the altar in the Holy Place of the heavenly temple (Rev 9:13), the seventh trumpet would be fulfilled during the time corresponding to the opening of the door to the Most Holy Place (Rev 11:19). Only then could the cleansing of the heavenly temple announced by the prophet Daniel be expected; this act was to purify heaven from all the sins of God's people that had been registered there (Lev 16:16; Dan 8:14; Heb 9:23).

在同一年，即1844年，第七支号的“施行审判的时候”也按计划开始（见启14:7）。虽然第六支号角与天上圣殿的祭坛（启9:13）相关，但第七支号角将在至圣所敞开大门的期间内应验（见：启11:19）。

<sup>63</sup> E. G. White, *The Great Controversy*, 334-335.

<sup>64</sup> 爱德华·普特之《第十八章》

<sup>65</sup> R. H. Davidson, "Tanzimat," in *Encyclopaedia of Islam New Edition* (Brill, Leiden, 2000), X, 201: "The years 1840-1870 were indeed revolutionary in bringing Turkey and Europe into close contact and in furnishing conditions under which Europe began to exert his influence directly." "All [Britain, Austria, Prussia, and Russia plus Turkey] signed the Convention for the Pacification of the Levant in 1840... In this fashion, the Ottoman Empire was first admitted into the workings of the European state system," *ibid.*, 203. For more details, see A. R. Treiyeer, *The Seals and the Trumpets*, 335-340.

<sup>66</sup> R. H. 戴维逊 新版《伊斯兰百科全书》(Brill, Leiden, 2000), “坦志麦特（西化）” 词条 X, 201: “从1840-1870年，这段时间的确是革命性的年份，土耳其和欧洲紧密的接触，并提供了条件让欧洲开始直接对土耳其施加影响力。” “所有的国家[英国，奥地利，普鲁士，俄罗斯和土耳其]于1840年签署了“黎凡德和平公约”……以这种方式，奥斯曼帝国首次被公认为欧洲国家操作体系” 同上, 203 详见 A. 普耶《七印与七号》，335-340。

<sup>67</sup> "The British ambassador Stratford Canning wrung from the Porte in 1844 a partial concession--Christians who had adopted Islam would not be put to death if they were reverting to their original religion," R. H. Davidson, 203. For more details see A. R. Treiyeer, *The Seals and the Trumpets*, 340-343.

<sup>68</sup> “英国大使斯特拉福特坎宁于1844年该会议的磋商谈判中获得部分让步——即基督徒接受伊斯兰教的基督徒如奥回到原来的宗教信仰不会被处死” R. H. 戴维逊, 203 详见 A 普耶《七印与七号》，340-343

只有这样先知但以理所宣告的洁净天上圣所得以执行；这个行为是为了净化所有在天上记录在册的上帝子民之罪（利 16:16；但 8:14；来 9:23）。

**“The rest of mankind who were not killed”  
“其余未曾被这些灾所杀的人”**

As we have seen, the “third of mankind” that was to succumb during the imperial conflict of the Mediterranean had to do with the extinction of the Eastern Roman Empire. However, what would happen to the rest of mankind, namely, Western Rome? What would happen to those that had not been completely brought down during that judgment of God? Would they repent? Would they convert over to the Lord?

正如我们所看到的那样，在地中海帝国发生冲突期间死亡的“三分之一的人”与东罗马帝国的灭绝有关。然而，余下的人，即西罗马会发生什么事？那些在上帝审判中没有完全被击倒的人会怎样？他们会悔改吗？他们会皈依教主吗？

Sadly, no. As a result of the fifth and sixth trumpets, we see many disturbed and tormented people, but they remained unrepentant nonetheless. Rome continued the idolatry Islam had condemned. She is again seen seeking to recover her power to continue the crimes that characterized her during the Middle Ages. All of the religious lies used to exploit people during the Middle Ages carry on. Instead of identifying herself as the “bride of the Lamb,” her prostitution with the leaders of the world continues (Rev 9:20-21). God thus remains vindicated and justified to pour out the seventh and last trumpet, this time specifically over all of mankind.

可悲的是没有。由于第五支和第六支号，我们看到许多不安和被折磨的人，但他们仍然没有悔改。罗马继续从事被伊斯兰教诅咒的偶像崇拜。她再次寻求恢复她的权势，以继续她那中世纪特征的罪行。在中世纪，所有用于剥削人民的宗教谎言都在运作中。她没有把自己视为“羔羊的新娘”，而是继续与世界各国领导人行淫（启 9:20-21）。因此，上帝仍然被证明是正确无误的，并且有理由将第七支也是最后一支号的审判倾泻而出，这次特别是针对全人类。

**CHAPTER VIII  
THE FINAL TRIUMPH  
OF THE GOVERNMENT OF GOD**

**第八章**

**上帝政府的最终得胜**

**THE SEVENTH TRUMPET**

**第七支号**

The hour of judgment for the sixth trumpet expired on August 11, 1840 or, according to the sliding scale principle applied to practically all prophetic dates, March 21, 1844. It is then that we find a parenthesis between the sixth and seventh trumpets. This parenthesis shows an angel with a little scroll who swears by the Creator that “there should be [prophetic] time no longer!” (Rev 10:1-2,5-6, KJV). The time had come to open the prophetic scroll that Daniel was told to seal up. Everything pertaining to the “time of the end” that Daniel could not understand (Dan 8:17,19,26; 12:4-9), must now be made clear. From that point on there were to be no more prophetic dates, and what Daniel esteemed to be an incomprehensible mystery could now be understood.

第六支号的审判时间在 1840 年 8 月 11 日到期，或者根据适用解释所有预言日期的浮动日期原则截止于 1844 年 3 月 21 日。然后我们在第六支号和第六支号之间找到一个插入场景。这个插入场景显示了一个带有小书卷的天使，他向造物主发誓“不再有[预言]时日！”（启 10:1-2,5-6）。是时候打开那但以理所告知的封印的预言小书卷了。但以理无法理解的与“末后”有关的一切事情（但 8:17,19,26; 12:4-9），现在必须得以明白。从那时起，就没有更多的预言日期，但以理视为的难以理解的谜团现在可得以揭开。

“But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets” (Rev 10:7; see also Dan 12:4-9).

“第七位天使吹号发声的时候，上帝的奥秘就成全了。正如上帝所传给祂仆人们先知的佳音”（启 10:7；又见：

但 12:4-9) 。

The vision of the angel opening the little scroll of the time of the end (that Daniel had to seal up over two millennia ago), announced not only the revelation of the prophetic mystery but also the nearness of the seventh trumpet. It also foretold the disappointment that would mark the beginning of that judgment. The angel uses the apostle John as a way to highlight what believers would go through when the indicated date came to pass. He instructs him to eat the little prophetic scroll, which would be sweet in his mouth, but would also turn his stomach sour (Rev 10:8-10).

末了天使打开小书卷的异象（这小书卷是但以理在两千多年前必须封印起来的），不仅宣告预言性奥秘的启示，而且宣布了第七支号近在咫尺。它还预示了大失望——那审判伊始的标志。天使使用使徒约翰来突显信徒在那指定的日期应验时会经历的事情。他指示约翰吃那小预言书卷，在嘴里会甜，但肚子发苦（启 10:8-10）。

### Historical Fulfillment 历史上的应验

William Miller, a Baptist preacher in northeastern United States, became convinced that the second coming of Christ would take place on October 22, 1844, a date which he took from Samuel S. Snow, based on the dates given in Dan 8:14 for the cleansing of the sanctuary of the new covenant. However, that sanctuary was the heavenly one with Christ Himself as the officiating High Priest (which began with His ascension to heaven and is to continue until His second coming). As such, its cleansing was also expected to take place in heaven (Heb 8:1-2; 9:27-28), by means of a judgment that would forever wipe out the sins of God's people from the books of heaven (Dan 7:9-10,22; Heb 9:23; Isa 43:25-26; Jer 18:23; Acts 3:19-20).<sup>66</sup>

威廉米勒尔是美国东北部的一位浸信会传教士，他确信基督的第二次降临将于 1844 年 10 月 22 日发送，这是他取自撒母耳·S·斯诺所推断的日子，而这日子是根据但 8:14 所给出的清洁新约圣所的日期而得。然而，那个圣所是天上的圣所，基督自己就是在里面行使大祭司之职（从祂升天开始，一直持续到祂的复临）。因此，洁净圣所的工作也会在天上发生（来 8:1-2; 9:27-28），通过一种审判将上帝子民的罪孽从天上记录册中永远清除（但 7:9-10,22; 来 9:23; 赛 43:25-26; 耶 18:23; 徒 3:19-20）

Unfortunately, Miller and his followers adopted a popular interpretation of the day that lacks biblical foundation. In those days, people believed that the "sanctuary" was the earth. Consequently, they deduced that the cleansing of the sanctuary, according to Dan 8:14, would coincide with the cleansing of the earth by fire after the second coming of Christ.

不幸的是，米勒尔和他的追随者采用了当时缺乏圣经根据的普遍解释。在那些日子里，人们相信“圣所”就是地球。结果就是根据但 8:14，他们推断，洁净圣所就是基督复临后用火焚烧地球。

The date anticipated by Josiah Litch for the conclusion of the sixth trumpet's hour of judgment was amazingly fulfilled, as we have already seen, on August 11, 1840. This only strengthened the Millerite movement to the point that more than 100,000 people joined it throughout the United States (others estimated the number to be closer to 50,000). After discovering that the 2300 days/years began at the same time as the seventy annual weeks of Dan 9:24-27 (which were amazingly fulfilled with the death and resurrection of Christ in the year 31), they declared that the expiration of that long time period would end on March 21, 1844.

1840 年 8 月 11 日，正如我们看到的，约西亚·利奇对第六支号的审判时间结束日期的预测，已经奇妙的应验了。这只坚固了米勒尔运动，使其达到全美 10 万多人参与的程度（其他人估计其数字接近 50,000）。在发现 2300 天/年与但 9:24-27（在公元 31 年基督的牺牲和复活中惊人地应验）的七十个七的起点相同，他们宣布这段漫长的时期将于 1844 年 3 月 21 日结束。

What's interesting is that on that same day, March 21, 1844, the Turkish sultan was signing the "law of apostasy." That law essentially ended the policy of killing every convert that apostatized from the Muslim faith (see Rev 9:15). Consequently, it also ended the sixth trumpet's hour of judgment. However, the Millerites discovered that the correct date should be October 22, 1844, and not March 21.<sup>67</sup> In history it is referred to as "the Great Disappointment of 1844." In spite of that disappointment,

<sup>66</sup> For details see A. Treiyeer, *The Day of Atonement and the Heavenly Judgment* (chapter 5); *The Glorious Fulfillments of the Sanctuary* (chapter 9).

<sup>67</sup> 详见 A 著即《天上的审判和大赎罪日》（第五章）《圣所允崇的应验》（第九章）

<sup>67</sup> Because "half" of the last prophetic week of Dan 9 had been fulfilled in the Spring of the year 31 AD, Daniel's prophetic calendar had to be projected from Autumn to Autumn. To do this, the date for the ancient Day of Atonement had to be applied to the current year, which for 1844 turned out to be October 22. For details see A. Treiyeer, *The Apocalyptic Expectations of the Sanctuary* (2008), 196.

<sup>67</sup> 因为但以理书第九章的最后一个预言周的一“年”已经在公元 31 年的春天应验了，但以理预言的日历必须是从秋季到秋季。为了达到这一点，古时赎罪日的日期必须用到当代的年份，对于 1844 年结果就是 10 月 22 日，详见《启示录中对圣所期盼》(2008), 196.

many retained their faith once they realized that Christ's disciples had similar experiences when going through the disappointment of the cross in the year 31.

有趣的是，在1844年3月21日的同一天，土耳其苏丹签署了“叛教法”。这项法律基本上结束了那杀害每一位背叛穆斯林信仰的基督教皈依者的政策（参见：启9:15）。因此，它也结束了第六支号的审判时刻。然而，米勒尔派发现正确的日期应该是1844年10月22日，而不是3月21日。在历史上，它被称为“1844年的大失望”。尽管发生了大失望，当意识到基督的门徒在公元31年基督被钉十字架时也经历相同的失望时，许多人就保守自己的信仰。

### The great disappointment of 1844 akin to 31 AD 1844年类似于公元31年的大失望

The experience of “eating” Daniel’s little prophetic scroll concerning “the time of the end” was akin to what the apostle John also had felt in his stomach. During the first century, many people believed that the Messiah would take over the kingdom of old Jerusalem, and they interpreted that this event was imminent. Their beliefs were strengthened when they saw Jesus enter Jerusalem with the multitudes praising His name, as prophecy had indicated. But instead of rising to the throne of David, they saw Him die on the cross of Calvary.

“吃”但以理关于“末了”小预言书卷的经历类似于使徒约翰在其肚子里所感受到的。在第一世纪，许多人相信弥赛亚将接管旧耶路撒冷的王国，他们解释说这一大事迫在眉睫。当他们看到正如预言所指出的那样，耶稣进入耶路撒冷，众人赞美祂名时，他们的信仰得到了加强。但他们看到耶稣没有登上大卫的宝座，而是看到死在骷髅地的十字架上。

Did the disciples lose their faith because of the disappointment they experienced? At first it appeared so. One of the disciples committed suicide (Matt 27:5). From the story of the gospels we read the distress of the other disciples: “we had hoped that he was the one who was going to redeem Israel” (Luke 24:18-21). But soon their hearts were warmed again when Jesus encouraged their faith by better explaining the prophecies that had to do with His first coming (v. 30-32). Thus, just like the first disappointment of the cross helped them better understand Christ’s mission for that time, the disappointment of 1844 was to help those experiencing it to better understand the universal mission God had planned for His church. They were to announce to the entire world the seventh trumpet’s “hour of judgment” (Rev 11:15,18; 14:7).

门徒们因这他们所经历的大失望而丧失信仰吗？起初似乎是这样。门徒之一也自杀了（太27:5）。从福音书的故事中我们读到了其他门徒的痛苦：“我们素来所盼望、要赎以色列民的就是祂”（路24:18-21）。但很快，当耶稣用详细解释与祂第一次降临有关的预言来鼓励他们的信心时（第30-32节），他们的心再次火热起来。因此，就像十字架上第一次大失望帮助他们更好地理解基督在那个时代的使命一样，1844年的大失望就是帮助那些经历它人更好地理解上帝为祂教会所计划的全球使命。他们要向全世界宣告第七支号“审判的时候”（启11:15,18;14:7）。

“Then I was told, ‘You must prophesy again about many peoples, nations, languages and kings’” (Rev 10:11). “The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: ‘... the time has come for judging the dead [see Heb 9:27], and for rewarding your servants the prophets... and for destroying those who destroy the earth’” (Rev 11:15-18). “Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea, and the springs of water’” (Rev 14:6-7).

“天使（原文作他们）对我说：‘你必指着多民、多国、多方、多王再说预言。’”（启10:11）。“第七位天使吹号，天上就有大声音说：‘...审判死人的时候也到了[参见但9:27]。你的仆众先知和众圣徒，...得赏赐的时候也到了。你败坏那些败坏世界之人的时候也到了。’”（启11:15-18）。“我又看见另有一位天使飞在空中，有永远的福音要传给住在地上的人，就是各国、各族、各方、各民。他大声说：‘应当敬畏上帝，将荣耀归给他！因他施行审判的时候已经到了。应当敬拜那创造天地海和众水泉源的。’”（启14:6-7）。

Before the cross, the disciples preached that “the time has come..., the kingdom of God has come near. Repent and believe the good news!” (Mark 1:15). After the cross they maintained that faith, as seen in the apostle Paul’s words when he said: “But when the set time had fully come, God sent his Son” (Gal 4:4). This was a reference to the prophecy of Dan 9 that indicated the date of Christ’s first coming.

在耶稣被钉十字架之前，门徒们传讲“日期满了，上帝的国近了。你们当悔改，信福音！”（可1:15）。在耶稣被钉十字架之后，他们保持着这种信仰，正如使徒保罗书信记载那样，他说：“及至时候满足，上帝就差遣祂的儿子”（加4:4）。这是指向但以理书九章的预言，这预言表明基督第一次降临的日期。

Before the glorious expectation of 1844, the Millerites preached a similar message: “the time of the end” has come (Dan 8:17,19; 12:4,9). This is the same message Adventists have continued to preach to the world after that date, but with even more energy when we better understood everything it involved. The message that is to be preached to the entire world since that time is: “The hour of His judgment has come” (Rev 14:7). “The time has come for judging the dead and for rewarding your servants the prophets” (Rev 11:18).

在 1844 年的光荣期盼之前，米勒尔分子传达了一种类似的信息：“末了”已经来临（但 8:17,19; 12:4,9）。这就是复临信徒从那时候起不断地向世界宣讲的同一个信息，但是当我们更好地理解它所涉及的一切时，身上就会充满更多的能量。从那时起传给全世界的信息是：“施行审判的时候已经到了”（启 14:7）。“审判死人的时候也到了。你的仆人们先知……得赏赐的时候也到了”（启 11:18）。

The disappointment of the cross was preceded by a triumphal entry into Jerusalem, with the proclamation “blessed is he who comes in the name of the Lord!” (Matt 21:9). The disappointment of 1844 was preceded by powerful preaching that said: “Here [comes] the bridegroom! Come out to meet him!” (Matt 25:6). Neither of these two disappointments prevented those experiencing them from going out to the whole world to give the good news, even though they did lead to temporary disappointments. Whereas the present truth of the disciples during the first century emphasized the cross, now the present truth of the 19th century was to emphasize the judgment and the coming of the Crucified Lord. The “time of the end” had begun (Dan 12:4,7; Rev 10:6-7).<sup>68</sup>

在十字架的失望之前，基督凯旋进入耶路撒冷，宣布“奉主名来的是应当称颂的”（太 21:9）。1844 年大失望之前有大声宣告说：“新郎来了，你们出来迎接祂！”（太 25:6）。这两种大失望都没有阻止那些经它们的人向全世界传递福音，即使他们确实曾经陷入短暂的失望。第一世纪门徒所拥有的同时期的真理强调了十字架，而 19 世纪的当代真理是强调那位被钉十字架之主的审判和复临。“末时”已经开始了（但 12:4,7; 启 10:6-7）。<sup>68</sup>

### The message that was to be preached to the entire world

#### 传给全世界的信息

Out of the Millerite movement emerged the Seventh-day Adventist Church. This church spans the entire globe and continues to preach the messages that, prophetically speaking, were to be taken to the ends of the earth before the Lord’s second coming. Among those messages is the one announced by Daniel for that time, that of the cleansing of the new covenant sanctuary (Dan 8:14). That sanctuary inaugurated by the Lord was in heaven (Heb 8:1-2), and this time was to be cleansed not with the blood of earthly sacrifices, but with the blood of Christ Himself (Heb 9:11-12,23).

在米勒尔运动中出现了基督复临安息日会。这个教会遍布全球，并继续传讲这样的信息，按预言角度讲，这些信将宣讲直至主复临之前世界终结为止。这些信中有但以理所宣告那个消息，即洁净新约圣所（但 8:14）。这圣所是主在天上所创立的（来 8:1-2），这一次不是用地上祭物的血来洗净，而是用基督自己的宝血来洗净（来 9:11-12,23）。

If we pay close attention to the details of the sixth trumpet, we will see that “the hour” of that judgment was presented in the context of the “golden altar” that is in the Holy Place of the heavenly sanctuary (Rev 9:13). In contrast, the seventh trumpet’s “hour of judgment” was to be proclaimed in the context of the opening of the “Most Holy Place,” because this place had the purpose of revealing the “ark of the covenant” containing the ten commandments (Rev 11:19; 14:7,12; see 12:17).

如果我们留意第六支号的细节，我们就会看到那个审判的“时刻”是在天上圣所的“金坛”的背景下呈现的（启 9:13）。相比之下，第七支号“审判的时候”是在“至圣所”开启的背景下得以宣告，因为它目的是要揭示包含十诫的“约柜”（启 11:19; 14:7,12; 见 12:17）。

In the earthly sanctuary, the annual cleansing of the sanctuary from all of the confessed sins that were registered there throughout the year occurred exactly when that door to the Most Holy Place was opened (Lev 16:16-19,30). The daily registering of confessed sins was done by means of the blood payment of a substitute victim offered up for that sin (Ex 19:14b,36: “the bull of sin” or literally “to make sin”; “it’s a sin”; Lev 5:15; 6:6-7 [5:5-6]; 2 Cor 5:21; Heb 13:11: literally “the blood of sin” or “referent to sin”). While God cleansed the consciences of the repenting sinners every day (Lev 4:35; Heb 9:14),

<sup>68</sup> In Dan 12:4-12; cf. 7:25, “the time of the end” began at the end of the persecution of the saints that was historically proved to end in 1798. See A. Freyter, *The Seals and the Trumpets*, 89-118. In Dan 8:14,17,19, “the time of the end” is also connected to the end of the 2,300 days/years that began in 1844. In other words, the date 1844 forms part of the beginning of “the time of the end.”

<sup>69</sup> 在但 12:4-12; 参考 7:25, “末时 the time of the end” 开始于圣徒受逼迫时期的结束，历史证明了逼迫截止于 1798 参见 A 编那《封印与号角》89-118。在但 8:14, 17, 19, “末时 the time of the end” 是与 2300 日/年的谜案有关，始于 1844 年。换句话说，1844 年这个日期构成“末时”开始的一部分，但 11:35,40; 也参见：太 24:3 “末了 the time of the end”

at the end of the year His temple (representing His name and character) was to be symbolically cleansed from all the sins the sanctuary had taken upon itself (Lev 16:16-19; Heb 9:23).<sup>69</sup>

在地上的圣所中，当至圣所的那扇门被打开之时，登记在圣所的一整年所有承认的罪愆都要得以年度的大清洗（利 16:16-19,30）。每天登记自认的罪行是通过为罪所献之牺牲的血得以偿付（出 19:14b, 36：“赎罪祭的公牛”或字面意思“犯罪”；“这是一个罪”；利 5:15; 6:6-7 [5:5-6]; 林后 5:21; 来 13:11: 字面意思是“罪的血”或“指向罪”）。虽然上帝每天都清洗悔改之罪人的良心（利 4:35; 来 9:14），但在年底，必须象征性地洗净祂的圣殿（代表祂的名字和品格）中所有罪愆，而这些罪愆是圣所承担的。（来 16:16-19; 来 9:23）。

In ancient Israel, the day in which the cleansing of the sanctuary took place in the Most Holy Place was known as the Day of Atonement. It was a day of judgment, because if there were people unwilling to deny themselves and participate in the spirit of that day by invoking the cleansing blood that was being taken to the Most Holy Place, they were to be cut off from among the people (Lev 23:29-30). This is why the seventh trumpet links the judgment prior to the coming of Christ and the possession of the kingdom (Dan 7:22) with the opening of the Most Holy Place (Rev 11:18-19).

在古时以色列，在至圣所中所进行的洗净圣所日子被称为赎罪日。这是一个审判的日子，如果有人不愿意舍己，并不愿意借助那被带到至圣所用于洗净之血，与这一日的精神有份，那么他们就从中剪除（利 23:29-30）。这就是为什么第七支号将基督复临和圣民得国（但 7:22）之前的审判与至圣所开门（启 11:18-19）联系起来。

But the seventh trumpet was also to announce the moment in which the Lamb was to assume the kingdom of this world with His Father. Also, because the capital of the new world will be the New Jerusalem (that will descend from heaven [Rev 21-22]), that moment implies that He will also be crowned king of that city.<sup>70</sup>

但是第七支号也宣布了羔羊与祂的天父作这世界之王的时刻已经到来。也因为新世界的都将是新耶路撒冷（将从天上降下 [启 21-22]），那一刻意味着祂也将加冕为那大城的君王。<sup>64</sup>

In fact, it was the elders who were assigned the responsibility of anointing the kings of ancient Israel (2 Sam 5:3), and who determined who could enter the city and dwell in it (Josh 20:4). That is why in the seventh trumpet the “elders” (symbolically representing the heavenly court) conclude by saying: “We give thanks to you, Lord God Almighty . . . because you have taken your great power and have begun to reign.” In the meantime, loud voices in heaven are heard saying: “The kingdom of the world has become the kingdom of our Lord and of his Messiah [the Anointed], and he will reign for ever and ever” (Rev 11:15-17). It is they who proclaim Him as the second David when He receives the book of inheritance or covenant that was given to kings on the day they were crowned (Rev 5:8-10; see also Deut 17:18-19; 2 Kings 11:12).

事实上，古时候长老们被赋予膏以色列王的职责（撒下 5:3），他们也决定谁可以进入城市并且定居其中（书 20:4）。这就是为什么在第七支号中，“长老们”（象征性地代表天庭）最后总结说：“昔在、今在的主上帝全能者啊，……因你执掌大权作王了”（启 11:17）。同时，有大声音从天上发出“世上的国成了我主和主基督的国；祂要作王，直到永永远远”（启 11:15）。当基督接受继承之书也就是约书，也就是国王在加冕时的日子所收到之书卷时，就是这些长老宣告祂为第二位大卫（启 5:8-10; 参见申 17:18-19; 列下 11:12）

At the inauguration of the Christian era, the Son of God seated Himself on a “throne of [priestly] grace,” according to the order of Melchizedek, as prophesied by David and Zechariah (Psalm 110:1,4; Zech 6:13; see Heb 7). At the end of that priestly kingdom our Lord will seat Himself again, this time on a “throne of glory” (Matt 25:31-32). This is when He restores and forever more assumes His leadership of His kingdom over the New Jerusalem, according to the order of David (Acts 1:6-7). Jesus represented this final event with the parable of the ten minas, in which He gives the impression of going far away to receive a kingdom before coming back (Luke 19:12,15). He also represented this with more than one wedding parable, in which He projected the Father marrying His Son with the heavenly city (Matt 22:1-14; 25:1-13).

在基督教时代的就职典礼上，正如大卫和撒迦利亚所预言的，上帝的圣子，按照麦基洗德的等次，将自己坐在“恩典[祭司]的宝座”上（诗 110:1,4; 亚 6:13; 见：来 7:）。在那个祭司国度的末了，我们的主这次将自己坐在“荣耀的宝座”上（太 25:31-32）。这时正是祂根据大卫的等次，恢复并且永远获得对新耶路撒冷国度的领导权（徒 1:6-7）。耶稣用十锭银子的比喻来预表这个末后的大事件，在这个比喻中，祂

<sup>69</sup> For details see A. Treiher, *The Glorious Promises of the Sanctuary (Seminar I)*, and *The Glorious Fulfillments of the Sanctuary (Seminar II)*.

详见 A 董部《圣所光荣应验》（第一季）《圣所光荣应验》（第二季）

<sup>70</sup> For details see A. Treiher, *The Apocalyptic Expectations of the Sanctuary (Seminar III)*.

详见 A 董部《有关圣所的启示展望》（第三季）

给人的印像是一位出远门得国归国的君王（路 19:12,15）。祂还用二个以上的婚礼比喻来彰显这一点，在这些比喻中，祂影射了天父为祂圣子与天上圣城主持婚礼（太 22:1-14; 25:1-13）。

Isn't this a wonderful gospel? "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, [as] fine linen stands for the righteous acts of God's holy people" (Rev 19:7-8).

这不是一个美妙的福音吗？“我们要欢乐快乐，将荣耀归给祂。因为羔羊婚娶的时候到了；新妇也自己预备好了就蒙恩得穿光明洁白的细麻衣。（这细麻衣就是圣徒所行的义。）”，”（启 19:7-8）。

Of course the Father will not crown His Son king of an empty city! That's why a previous investigative judgment was necessary so that the Son, along with His Father and the heavenly court, could determine who would be "worthy" of eternal life in that city (Rev 3:5,12; 14:5; 21:27; see also Lev 16:30). This is also revealed in other apocalyptic visions, where the "Lion of the tribe of Judah, the Root of David" receives the book that bestows upon Him the qualifications of a king.<sup>71</sup> With the singing of the four living creatures and the 24 elders, He is praised for having redeemed the heirs of the eternal kingdom with His blood (Rev 5:1-13).

当然天父不会加冕祂圣子为空城之王！这就是为什么说先前的调查审判是必要的，因此圣子与祂的天父和天庭一起决定谁将在那个城市中“配得”永生（启 3:5,12; 14:5; 21:27; 参见：来 16:30）。在其它启示录末日的异像中也揭示了这一点，其中“犹太支派中的狮子，大卫的根”接受了那赐给祂的国王登基资格之书。在四活物和 24 位长老的歌唱中，祂因自己的血赎回永恒国度的继承人，配得赞美（启 5:1-13）。

"As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all a blaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened..."

“我观着，见有宝座设立，上头坐着亘古常在者，祂的衣服洁白如雪，头发如纯净的羊毛，宝座乃火焰，其轮乃烈火，祂的宝座有火象河发出，事奉祂的有千千，在祂面前待立的有万万，祂坐着要行审判，宝座都展开了。”

"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed..."

“我在夜间的异像中观看，见有一位象人子的，驾着天云而来，被领到亘古常在者面前，得了权柄、荣耀、国度，使各方、各国、各族的人都事奉祂。祂的权柄是永远的，不能废去；祂的国必不败坏。……”

"The Ancient of Days came and pronounced judgment in favor [or "to the saints" according to the KJV<sup>72</sup>] of the holy people of the Most High, and the time came when they possessed the kingdom... But the court will sit... then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him" (Dan 7:9-10,13-14,22,26-27).

“亘古常在者来给至高者的圣民伸冤，圣民得国的時候就到了。……然而，审判者必坐着行审判；……国度、权柄，和天下诸国的大权必赐给至高者的圣民，祂的国是永远的；一切掌权的都必事奉祂，顺从祂。”（但 7:9-10,13-14,22,26-27）。

### The announcing of the seventh trumpet's judgment

#### 宣布第七支号的判决

In one of our previous chapters we saw that the trumpets can refer to a warning and admonition (Isa 58:1; Eze 33), as well as the execution of such a warning by means of armies poised to carry its message (Jer 51:27). That was the case for the oppressive kingdoms of Assyria and Babylon (Jer 50:18).

在我们前面的篇章中，我们看到号筒可以用作警告和告诫（赛 58:1; 结 33），以及通过携带其信息的军队执行警告（耶 51:27）。对于亚述和巴比伦这两个压迫上帝百姓的王国就是例证（耶 50:18）。

<sup>71</sup> From biblical evidence and the confirmation of the Spirit of Prophecy, I see in Revelation 4 and 5 the final heavenly court of judgment reviewing the seals that were affixed to the book of the law throughout the centuries. The judgments of the trumpets are also reviewed at this time, as they provide the evidence of how God fulfilled His promise of protecting His people. Those trumpets, reviewed in the heavenly sanctuary at the end, justify God before the universe to pour out the last seven plagues. For further study, see my former books *The Seals and the Trumpets* and *The Apocalyptic Expectations of the Sanctuary*.

<sup>72</sup> 基于圣经的证据和对预言之灵所证实，我在启示录 4 和 5 中看到最后天庭的审判，审查数千年来附在律书上的七印。此时也审查了七号的判决，因为它们提供了上帝如何实现保护祂子民之应许的证据。末后在天上当审查的七号，在全宇宙面前证明上帝最后所颁布的七大灾是公义的，深入研读，请参见我以前的书籍《七印和七号》和《圣所的启示录奥秘》。

<sup>73</sup> The Aramean text allows or leaves room for both interpretations.

<sup>74</sup> 亚兰文文本允许两种解释或它们留出空间。

Similarly, for the seventh trumpet, God raises up a people to give a definite message to the world. They are to warn the world about the judgment that has already begun in heaven, and that the Lord will soon execute the decision of the heavenly court. Those messages are full of signs that announce the end itself. They are found spanning many passages of the Bible.

同样地，对于第七支号，上帝兴起一群人，向世界发出明确的信息。他们要警告全世界审判已经在天上开始了，并且主很快将执行天庭的判决。这些消息充满了宣告末了的征兆。整本圣经的许多章节中可以找到它们。

An in-depth study of the “time of the end” 但 8:17 末后;11:35 末了,40 末了;12:4 末时,9 末时 mentioned by Daniel is well beyond the scope of this small book. The large theological dimension that has emerged (since the angel of Rev 10 opened the sealed prophecy for those living in the seventh trumpet to better understand) would be very difficult to cover in a few pages. However, the prophetic legacy of the trumpets we as Adventists have received from Protestantism is amazing. It was officially adopted by our church in 1848, during a convention of Adventist Biblical Conferences. It was reiterated in 1883 during a General Conference session, where a committee was named for that very purpose, and who gave a report at the end of that session. At the conclusion of that session, that interpretation was declared foundational for the prophetic faith of the Seventh-day Adventist Church.

对但以理所提到的“末后但 8:17 (注:和合本有不同的译法,但 11:35,40 译“末了”;但 12:4,9 译“末时”)”的深入研究远远超出了这本小册子的范围。这种大型的神学维度已经出现(因为启示录第 10 章的天使开启的预言,以便生活在第七支号中的人更好地理解它),很难在短短几页内详尽诉说。然而,我们作为复临信徒从新教主义那里得到有关七支号角的预言性遗产是令人惊奇的。它于 1848 年在一次复临圣经会议期间,被我们的教会正式采用。1883 年在总会期间重申了这一点,其中一个委员会就是此目的而命名,并在该届会议结束时提交了一份报告。在那届会议总结中,这种解释被宣布为基督复临安息日会预言信仰之根基。

Other General Conference sessions in 1901, 1903, 1905, and 1941 emphasized in their messages and conferences many aspects relating to the reality that we are living in that final phase of prophecy.<sup>73</sup> The dates of 1833 (the meteor shower), August 11, 1840 (Turkey’s submission to the High Powers of Europe), and October 22, 1844 (the disappointment of Rev 10, and the beginning of the seventh trumpet with Jesus’ ministry in the Most Holy Place) were considered in such conferences to be “Landmarks in Adventist history.”<sup>74</sup> In 1990 the Daniel and Revelation Committee nominated by the Biblical Research Institute of the General Conference confirmed the historicist interpretation of the trumpets, yet did not publish a paper dealing with the historical fulfillment.

1901 年, 1903 年, 1905 年和 1941 年的总会期间,在他们的信息和会议中强调了许多与我们生活在预言最后阶段这一事实有关的诸多形势。1833 年(流星雨)的日期,1840 年 8 月 11 日(土耳其臣服欧洲列强)和 1844 年 10 月 22 日(启示录第 10 章的大失望,以及与耶稣在至圣所服侍有关的第七支号的起点)在这些会议中被公认为“复临历史中的地标”。1990 年,由总会圣经研究所提名的但以理和启示录研究委员会证实了对七号筒历程论者的解释,但没有公布有关历程性应验的论文。

### The Lord’s army in the seventh trumpet 在第七支号中主的军队

For there to be war there needs to be at least two opposing parties, and there needs to be indignation. That is exactly the situation seen in the end, in the seventh trumpet. There is a clash between the “wrath of God” and “the wrath of the nations” (Rev 11:18). The devil is seen enraging the nations against God and His people (Rev 16:13-14), “because he knows that his time is short” (Rev 12:12,17). Then the Lord will say enough is enough—it is time to rescue My faithful, loyal followers. He will no longer hold back His merciful hand. God’s people the world over have settled themselves into the truth never again to be moved.<sup>75</sup> God permits Satan to do what malignant evil will do unrestrained (Rev 7:1-3).<sup>76</sup> The “great day of the wrath [displeasure] of the Lamb” has come (Rev 6:16-17). This wrath (God lifting His restraining hand on Satan) is consummated

<sup>73</sup> See previous footnotes 21-26

<sup>74</sup> 参见先前注释 21-26。

<sup>75</sup> General Conference Bulletin, Thirty-fifth Session, Sermon March 27, 1903 (7:30 PM): “The Time and the Work.”

<sup>76</sup> 总会公报, 35 卷, 1903 年 3 月 27 日(晚上 7:30)的布道:“时间与做工”

<sup>77</sup> White, *Last Day Events*, 220.

<sup>78</sup> 怀爱伦《末世大事件》220。

<sup>79</sup> White, *The Youth’s Instructor*, June 29, 1899; *The Great Controversy*, 614; *Selected Messages*, bk. 3, 416.

<sup>80</sup> 怀爱伦《青年导师》1899 年 6 月 29 《争战之期》, 614;《信息论》卷三, 416。

with the seven last plagues that fall on the nations gathered together to wage war against the Lord (Rev 16; 19:19). This is when "the battle on the great day of God Almighty" takes place (Rev 16:14,16).

如果要发生战争，至少需要有两个敌对方，还需要有愤怒的气氛。这正是末后所看到的，在第七支号中的情形。“上帝的忿怒”和“外邦发怒”之间发生了冲突（启 11:18）。我们看到魔鬼激怒列国与上帝和祂百姓争战（启 16:13-14），“因为他知道自己的时候不多”（启 12:12,17）。然后主会说够了——现在是时候拯救我忠诚的追随者了。祂将不再伸出恩慈之手，全世界上帝的子民已经将自己安置在真理中再也不会动摇。上帝允许撒但无拘无束地做一切邪恶之事（启 7:1-3）。“羔羊……忿怒的大日到了”（启 6:16-17）。这种愤怒（上帝将祂遏制之手按在撒但身上）伴随着最后七大灾得以完全倾泻，这些灾难落在那些聚集在一起与主争战的列国身上（启 16:19:19）。这就是发生在“上帝全能者的大日聚集争战”之时（启 16:14,16）。

"I saw heaven opened, and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. And He is clothed with a robe dipped in blood; and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God the Almighty. And on His robe and on His thigh He has a name written, 'KING OF KINGS, AND LORD OF LORDS' (Rev 19:11-16).

“我观看，见天开了。有一匹白马，骑在马上称为诚信真实，祂审判，争战，都按着公义。祂的眼睛如火焰，祂头上戴着许多冠冕；（身上又有写着的名字，除了祂自己没有人知道。祂穿着溅了血的衣服；祂的名称为“上帝之道”。在天上的众军骑着白马，穿着细麻衣，又白又洁，跟随祂。有利剑从祂口中出来，可以击杀列国。祂必用铁杖辖管（辖管：原文作牧）他们，并要踏全能上帝烈怒的酒醢。在祂衣服和大腿上有名写着说：“万王之王，万主之主。”（启 19:11-16）

"These [the nations of the world gathered for the battle] will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful" (Rev 17:14).

“他们[世上聚集争战的列国]与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主、万王之王。同着羔羊的，就是蒙召、被选、有忠心的，也必得胜”（启 17:14）

"I saw the beast [the antichrist] and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse, and against His army. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh" (Rev 19:19-21).

“看见那兽[敌基督者]和地上的君王，并他们的众军都聚集，要与骑白马的并祂的军兵争战。那兽被擒拿；那兽在前面行奇事，迷惑受兽印记和拜兽像之人的假先知，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里；其余的被骑白马者口中出来的剑杀了；飞鸟都吃饱了他们的肉。”（启 19:19-21）

"Then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other" (Matt 24:30-31).

“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。祂要差遣使者，用号筒的大声，将祂的选民，从四方（方：原文作风），从天这边到天那边，都招聚了来”（太 24:30-31）

"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first" (1 Thess 4:16).

“因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有上帝的号吹响；那在基督里死了的人必先复活”（帖前 4:16）

"Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory. "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (1 Cor 15:51-58).

“我如今把一件奥秘的事告诉你们：我们不是都要睡觉，乃是都要改变，就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变。这必朽坏的总要变成（变成：原文作穿；下同）

不朽坏的，这必死的总要变成不死的。这必朽坏的既变成不朽坏的，这必死的既变成不死的。那时经上所记“死被得胜吞灭”的话就应验了。死啊！你得胜的权势在哪里？死啊！你的毒钩在哪里？死的毒钩就是罪，罪的权势就是律法。感谢上帝，使我们藉着我们的主耶稣基督得胜。所以，我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多做主工；因为知道，你们的劳苦在**主里**而不是徒然的。（哥前 15:51-58）

## CONCLUSION

### 总结

When God made a covenant with Abraham, and then with his descendents just outside the promised land, He promised to guard and protect His people from the empires that would come to destroy them (Gen 12:3; Deut 28-30). But now after the year 34 of our era God no longer addressed the Jewish nation as such, but rather the Church that was to be composed of both Jews and converted pagans (see Dan 9:24; Acts 9:15; Rev 1-3: message to the churches of Asia). Thus, what remained to be revealed was how God would protect His church not only from the Roman Empire, but also from the antichrist that would come in the future and seat himself over the Roman church as an impostor. This was detailed in the book of Revelation with a description of judgments announced by the sound of trumpets, which would be consummated in the end with the seven last plagues (Rev 8-9; 11; 16).

上帝与亚伯拉罕立约，然后用与亚伯拉罕的后裔在应许之地以外立，上帝应许保守祂的子民免受来自诸帝国的毁灭（创 12:3;申 28-30）。但是在公元 34 年后，上帝不再像这样对待犹太民族，取而代之的是由犹太人和悔改的异教徒所组成的教会（见但 9:24;徒 9:15;启 1-3:给亚细亚众教会的信息）。因此，当时还有待启示的是，上帝如何祂的教会不仅免于自罗马帝国的毁灭，而且免遭那将来会出现的将自己置于罗马教会之上的身为**冒名顶替者之教**基督者的毁灭。在启示录中，通过七号所宣告之审判的描述，对此进行了详细记载，这些判决将在末后的最后七大灾中得以完全实施（启 8-9; 11; 16）。

Rome is the last empire described by the prophecies of the prophet Daniel. It is a cruel kingdom that persecutes the people of God. It produces the “abomination that causes desolation” during its second phase, and seeks to remove from the earth the true Prince’s heavenly ministry (Dan 8:11-13; 11:31; 12:11).<sup>77</sup> In Revelation, Rome is also the object of God’s judgments, and is represented by the great city of Babylon. It is about an oppressive kingdom because John later sees it “drunk with the blood of God’s holy people” and of those who had the testimony of Jesus (Rev 17:6). It is not about an eternal city, but about a city that will be completely destroyed by God at the end of the world for having persecuted His people (Rev 16-19). The judgments God predicted against her throughout the centuries involve calls to war that certain invading armies carried out against her. This was allowed in order to prevent her from acquiring complete and universal dominion.

罗马是先知但以理所预言的最后一个帝国。正是这个残暴的国度迫害上帝子民。它在第二阶段产生了“施行毁灭的罪过”，并试图从地球上除去真君王的天上事工（但 8:11-13; 11:31; 12:11）。在启示录中，罗马也是上帝审判的对象，并以大巴比伦城为代表。它是一个逼迫性的王国，因为约翰后来看到它“喝醉了圣徒的血”和有耶稣见证之人的血（启 17:6）。它不是一座永恒的城市，而是一座在世界末了被上帝彻底摧毁的城市，因为它逼迫上帝的子民（启 16-19）。教世纪以来上帝针对她所预言判决涉及到召唤某些入侵的大军，对她进行战争。这是上帝所允许的，为了防止她获得完整的对全世界的统治。

The history of Rome is the history of emperors and succeeding popes. Among the things that stand out in this history are the crosses and the beasts of Roman circuses that caused the first Christian tribulation. The Barbarian invasions from the 1st to the 5th centuries did away with that horrendous scenario, just like God had anticipated in the first four trumpets (Rev 8). However, those invasions gave rise to the Roman-papal abomination that was carried out later, when the papacy formed an alliance with those invading kingdoms. Its preaching essentially became the following: “there is only one God, and the pope is his vicar.”

罗马的历史是皇帝们和接替皇帝之教皇们的历史。在这段历史中突出的事物是**罗马斗兽场的十字架和野兽**，这引起了第一次基督徒的患难。第 1 世纪到第 5 世纪的蛮族入侵除去了这种可怕的情景，就像上帝在前四支号中所预言的那样（启 8:）。然而，这些入侵导致此后罗马教皇权这令人憎恶之力量的兴起，当时罗马教皇权与那些入侵的王国结成了联盟。它所宣讲的基本是以下内容：“只有一个上帝，教皇是祂的代理。”

<sup>77</sup> See my book *The Seals and the Trumpets*, 89-118.

<sup>78</sup> 详见我所著《**印记和号角**》

The pagan persecution of Christians ended with the Barbarian invasions, and was then followed by the tribulation caused by the Roman bishops.<sup>78</sup> This abuse was against those who rejected the authority of the popes, refusing to believe that Rome had truly converted to the gospel message. Among the things that stand out in this history are the *tortures and the massive burnings at the stake* with which the antichrist sought to maintain his political and religious supremacy. The only invasions suffered by Rome during all of that time of papal predominance were those carried out by the Muslims (from the 7th to 19th centuries), *described by the following two trumpets* (Rev 9). However, those invasions simultaneously gave rise to the establishment of the Muslim religion in the east, whose preaching was essentially the following: “there is only one God, and Mohammed is his prophet.”

异教徒对基督徒的迫害是以蛮族入侵为终结，然后是罗马主教们所造成大患难。<sup>78</sup> 这种虐待是针对那些拒绝教皇权威的人，他们拒绝相信罗马已经真正皈依了福音之信息。在这段历史中突出的事物就是**基督徒试图维持其政治和宗教至高无上之权柄所施行的新罪和火刑柱的烈火**。在教皇占主导地位的所有时期，罗马遭受的唯一入侵者是由穆斯林（从7世纪到19世纪），**由接下去的第五和第六两支号**（启示录第9章）**中得以描述**。然而，这些在入侵的同时，为东方穆斯林宗教的兴起奠定继承，他们所宣讲基本上如下：“只有一个上帝，穆罕默德是祂的先知。”

Towards the end of the Middle Ages, two movements emerged that would bring deliverance. They were the Protestant and secular waves which essentially ended the political authority of the Roman popes. These two influences had to do with revolutions produced *within Christian Europe and within the temporary dominion of Western Rome*, which then spread to the entire world. This is in contrast to the trumpet calls of Revelation which, just like in ancient times, had to do with *invading armies* that undermined, weakened, and destroyed the oppressive empire *from the outside* (see Jer 51:27-28).

在中世纪末期，出现了两个可以带来拯救的运动。他们是新教和世俗的浪潮，基本上结束了罗马教皇的政治权威。这两种影响**那些在基督教欧洲内以及西罗马临时统治时期所产生的革命有关**，随后蔓延到整个世界。这与启示录号筒的呼召向相对比，就像在远古时代，号筒与入侵的军队有关，这些军队从外部破坏，削弱并摧毁了那施行逼迫的帝国（见：耶 51:27-28）。

By means of the Protestant and secular deliverance, God opened the way for the final preaching of the “eternal gospel” (Rev 14:6). It was in that context that the Adventist Church was born. Its mission has involved and will continue to involve the restoration of divine truth. Its preaching essentially consists of the following: “there is only one God, and Christ, His Son, is our Lord and our High Priest.” This implies a rejection of those who pretend to be His vicars in Rome. It also implies the exaltation of the Word of God that testifies about the Father and our Lord (John 5:39; Rev 1:9). In short, the Adventist Church was born to announce the divine commission regarding the final judgment that is to be consummated in the seventh trumpet (Rev 10; 11:15-19; 14:6-12).

通过新教和世俗运动的拯救，上帝为末日传播“永远的福音”开辟了道路（启 14:6）。正是在这种背景下，复临教会诞生了。它的使命已经涉及并将继续涉及对神圣的真理复原。它所讲的道主要包括以下内容：“**只有一位上帝，祂的圣子基督，是我们的主和我们的大祭司。**”这意味着必须拒绝那些在罗马假上帝代理人。这也意味着要高举上帝的圣言，因为它见证了天父和我们的主（约 5:39; 启 1:9）。简而言之，复临教会的诞生是为了**宣告那将在第七支号中完成之最终判决的神圣使命**（启 10; 11:15-19; 14:6-12）。

The last trumpet involves the proclamation of the coming judgment of God (see Isa 58:1) that is consummated when the heavenly army invades the nations of the earth (Matt 24:30-31; 1 Cor 15:52; 1 Thess 4:16). Thus, *this trumpet encompasses practically the entire time of the end*.<sup>79</sup> This is the time when the “mystery of God” is to be “accomplished” (Rev 10:7). It is also the time when the nations are seen concentrating their last efforts on the creation of a worldwide empire (Rev 16:13-14). These nations are able to unite because of their exaltation of the “image of the beast.” Practically speaking, this leads to the restoration of the united political and clerical system of the Middle Ages, along with all of its intolerance (Rev 13:12-17; 17:12-14). The nations intend to come together under this renewed system of government, which restores the old and universal Holy Roman Empire. Furthermore, they agree with the enforcement of this system’s principal dogmatic decrees (Rev 17:5-18; 18:24).

最后支号涉及**宣告那上帝审判的来到**（参见：赛 58:1），当天军攻击地上的万民时，这审判就完成了（太 24:30-31; 林前 15:52; 帖前 4:16）。因此，**这支号实际上涵盖了整个世界末了**。<sup>79</sup> 这是“上帝的奥秘”要得以“成全”的时刻（启 10:7）。这也是我们看到各国孤注一掷建立全球性帝国的时代（启 16:13-14）。

<sup>78</sup> Although pagan persecution decreased following the nominal conversion of Constantine, several succeeding emperors were pagan and began to persecute Christians once again. Even Christian emperors continued the use of pagan titles and ceremonies when exercising their authority. It was not until these emperors were uprooted from Rome that the intolerance of the pagan system came to an end.

<sup>79</sup> 虽然在名义上皈依基督教之后，异教徒的迫害有所减少，但是几位继任的皇帝都是异教徒，并开始再次迫害基督徒，甚至基督徒皇帝在行使自己权威时也继续使用异教的头衔和仪式。直到这些皇帝从罗马被逐流放起，不再崇拜异教制度后才结束。

<sup>79</sup> See footnote 68.

<sup>80</sup> 见注脚 68

这些国家能够团结起来，是因为它们高举“兽像”。而实际上，这导致了中世纪政教合一制度的恢复，以及随之而来的所有逼迫（启 13:12-17; 17:12-14）。各国打算在这个新的政府体制下走到一起，而这个体制恢复了古老的全球性的神圣罗马帝国。此外，它们认同这制度所执行的**重要宗教法令**（启 17:5-18; 18:24）。

The seventh trumpet also coincides with the appearance of the Son of Man before His Father in the Most Holy Place of the heavenly sanctuary, where Christ receives the kingdoms of this world and vindicates the saints (Rev 11:15-19; compare with chapters 4 and 5; Dan 7:9-10,13-14). The healing of the *beast's* fatal wound also takes place during this time (Rev 13:3-10,12,14). As we saw, this leads to a clash between the wrath of God and the wrath of the nations that is called Armageddon (Rev 11:18; 16:12-16; compare with Dan 11:44-45; Rev 17:14; 19:11-21).

第七支号也与圣子在天父面前于天上圣所中之至圣所的显现相吻合，在那里基督接管了这世界各国并为圣徒辩护（启 11:15-19;与第 4 和第 5 章相比;但 7:9-10,13-14）。在这段时间内，兽的致命伤口也会愈合（启 13:3-10,12,14）。正如我们所看到的，这导致了那被称为哈米吉多顿的，上帝的忿怒与外邦的烈怒之间的冲突（启 11:18; 16:12-16;与 但 11:44-45 相比;启 17:14;19:11-21）。

Dear friend, we are living in the time of the greatest apocalyptic expectation. People in every country on earth are choosing to be either wheat or tares in the Great Harvest (Matt. 13:24-30; 36-43). The vindication of God's character is about to be proclaimed before the entire universe (Rev 15:3,4; 16:7; 19:2). A great feast in the house of our Father awaits us (Rev. 19:7-9). Is this not enough to excite our hearts with the good news of the everlasting gospel? (Rev 14:6).

亲爱的朋友，我们生活在最伟大的启示录末日预言的时代。世界上每个国家的人在那末日大丰收中都在抉择是成为麦子或稗子(13; 24-30; 36-43)。上帝无瑕的品格即将在整个宇宙面前得以宣告(启 15:3,4; 16:7; 19:2)。我们天父的家中有一场盛宴正等着我们(启 19:7-9)。这永恒福音的好消息难道不足以激动我们的心灵吗？(启 14:6)。

Let's prepare for the coming of the Lord!

让我们为主的复临做好准备！

“Amen. Come, Lord Jesus!” (Rev 22:20).

“阿们！主耶稣啊，我愿你来！”(启 22:20)。