

Worthy is the Lamb. Reading Revelation 5 Bro David Evans

配得的是羔羊 读经：启示录第5章 大卫弟兄

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As we commence reading the book of Revelation later this week we will note that it opens with these words: *“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John”* (Revelation 1:1). So we have these facts given right at the beginning: 当我们在这周末开始读启示录的时候，我们会发现启示录的开篇是这样写的：“耶稣基督的启示，就是神赐给他，叫他将必要快成的事指示他的众仆人。他就差遣使者晓谕他的仆人约翰”。（启示录 1：1）所以在这本书的一开始我们就得到了这样的事实：

- It was God who gave the revelation of the coming events in world history to Jesus Christ.
- 是神将未来世界历史上要发生的事启示给耶稣基督。
- Jesus gave them to his angel who showed them to John, and John then recorded them so that we and all other servants of Jesus Christ might know these things.
- 耶稣将这些启示给了天使，天使又将这些启示显现给约翰。约翰将这些启示记载下来，所以我们和其他主耶稣基督的仆人才可能知道这些事情。

It is very important as we read through Revelation to remember that these things were specifically given so that the saints from the days of AD96, when John was given this revelation, through to our day might know the significance of their times in relation to God’s great plan of the coming Kingdom, and so receive comfort and hope in troubled times.

在我们阅读启示录的时候，很重要的一点是要记住这些事情被特别的赐下，所以从公元 96 年，也就是约翰得到这些启示的年代直到我们今天的圣徒就能够知道他们所处的年代与神未来将要建立的神的国之间的联系和重要性，圣徒们也会因此在艰难的处境中得到盼望和安慰。

Before we look at the vision of chapter 5, as the basis for our comments today, let us go back to a vision that Daniel was given in the 7th chapter of his prophecy where he saw the ascension of Jesus into heaven after his resurrection: *“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed”* (Daniel 7:13-14).

在我们阅读启示录第5章中的异像之前，作为我们今天讨论的基础，我们要先回去看先知但以理在他的预言的第7章中描述的异像，在那里他看到了耶稣复活后升天的异像：

“我在夜间的异象中观看，见有一位像人子的，驾著天云而来，被领到亘古常在者面前，得了权柄、荣耀、国度，使各方、各国、各族的人都事奉他。他的权柄是永远的，不能废去；他的国必不败坏。”（但以理书7：13-14）

When Jesus ascended to the right hand of God, as is portrayed in this vision of Daniel, God gave him *“dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him”*. After his resurrection Jesus had told his disciples: *“All power is given unto me in heaven and in earth”* (Matthew 28:18), and Peter likewise said that Jesus was *“gone into heaven, and is on the right hand of God; angels and authorities and powers being made*

subject unto him” (1 Peter 3:22). So Jesus Christ now has this remarkable position of authority and power at the right hand of God in heaven. As we look briefly at this vision of chapter 5 we will see why God revealed to him His wonderful plan of events. How blessed we are to have these things also revealed to us!

当耶稣升天坐在神的右手边时，就像但以理书所描绘的，神赐给他“**权柄、荣耀、国度，使各方、各国、各族的人都事奉他**”。耶稣复活之后告诉他的门徒：“**天上地下所有的权柄都赐给我了。**”（马太福音28：18）彼得同样也说：“**耶稣已经进入天堂，在神的右边；众天使和有权柄的，并有能力的，都服从了他。**”所以耶稣基督现在在天上，神的右手边，有权柄和能力。让我们来简要的看看启示录第5章中的异像我们会明白为什么神会将他奇妙的计划显现给耶稣。我们今天能够得到这些事物的启示是多么的有福！

We are introduced in the vision to one sitting on a throne in heaven with a scroll that is sealed in his right hand is (v1). The idea of the sealed book comes from the book of Daniel. The events of Revelation are based upon the initial visions that Daniel was given. At the end of the prophecy of Daniel he was told: “*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end*”. He obeyed and was told, “*Go thy way, Daniel: for the words are closed up and sealed till the time of the end*” (Daniel 12:4 and 9).

在第5章中的异像中有一位坐在宝座上，右手拿着一个封好的书卷。（第1节）封严了的书卷这种说法来自但以理书。启示录中的这些事件都是基于起先但以理书中的异像。在这个预言的最后，但以理被告知：“但以理啊，你要隐藏这话，**封闭这书，直到末时。**”他遵从了然后被告知：“但以理啊，你只管去；因为**这话已经隐藏封闭，直到末时。**”（但以理书12：4及9节）

Daniel was given certain prophetic visions that would lead up to the return of Christ and the establishment of the Kingdom. However fuller details from the time of Christ through to now were not revealed in detail to him. When John saw the scroll he expected to receive this revelation of prophecy. But, alas, the book was still sealed. It was in the right hand of him on the throne but none could read it. The burning question was, “**Who is worthy to open the book, and to loose the seals thereof?**” (v2). To have the privilege of opening the book one must be worthy to approach into the presence of God Himself. Who was worthy to do this?

但以理被赐予了一些富有预言性的异像，描述的内容是直到基督再来神的国建立的事情。但是，从基督的年代直到现在的更为详细的预示并没有显现给但以理。当约翰看到那个小书卷的时候，他也希望能够得到这预言的启示。但是，啊！这书卷还是封严了的。这书卷握在坐宝座的那一位的右手中，没有人能够读它。迫切的问题是：“**谁配展开这书卷，揭开那七印呢？**”（启示录5：2）要有权柄展开书卷，一个人必须是配得来到神面前的。谁配这样做呢？

The thought that there was no one worthy was a great distress to John. We read that John “*wept much, because no man was found worthy to open and to read the book, neither to look thereon*” (v4).

想到没有人配展开那书卷，约翰觉得非常难过。我们读到约翰说：“**因为没有配展开、配观看那书卷的，我就大哭。**”（第4节）

Can we try to understand why John was so distressed? While the book remained sealed, the plan of God and how it was to be fulfilled would never be known. It was essential that one should be counted worthy to open the book so its contents could be fulfilled. While John was weeping he was told: “*Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof*” (v5). Who was this

person who is introduced in this figurative language? If we are familiar with some of the Old Testament figures that foretold the coming of Jesus Christ, we will know that these figures speak of him. The expression “*Lion of the tribe of Judah*” is based on the prophecy that Jacob gave concerning his twelve sons and their future roles. It was from Judah that the ruler of Israel was to come and, as we know, that person was the Lord Jesus Christ. Further he is introduced here as “*the Root of David*”. Later in Revelation Jesus is identified as the one spoken of, as we see in Revelation 22:16: “*I Jesus have sent mine angel to testify unto you these things in the ecclesias. I am the root and the offspring of David, and the bright and morning star*”.

我们能否想象为什么约翰会如此难过？只要书卷一直是封住的，神的计划以及计划是如何被实现的就永远不会被人知道。所以有一个被算做是配得展开这书卷的人就非常重要，这样书卷中的内容才会实现。当约翰哭泣的时候他被告知：“不要哭！看哪，犹大支派中的狮子，大卫的根，他已得胜，能以展开那书卷，揭开那七印。”（第5节）谁是这个充满比喻的语言所介绍的人呢？如果我们熟悉旧约圣经中描述耶稣基督再来的那些符号的话，我们就知道这些比喻都是在讲耶稣。“犹大支派中的狮子”这种表达是根据雅各对他的十二个儿子及他们将来的角色的预言来的。以色列的统治者正是从犹大支派来的，也就是我们所知道的主耶稣基督。后面，他也被称为“大卫的根”。再往后在启示录中，耶稣就是那为被提到的，正如我们在启示录22：16中看到的：“我耶稣差遣我的使者为众教会将这些事向你们证明。我是大卫的根，又是他的后裔。我是明亮的晨星。”

So we are left in no doubt about who was to open the book – it was Jesus Christ. But we must ask, “Why was he the one who was worthy to open the book?” What does “worthy” mean? The word speaks of the “worth” of something - “its value or weight”. Why then was Jesus **worthy** to open the book? It was because he “*hath prevailed*”, we are told. Prevailed over what? The word “prevailed” is the same word as “overcame” throughout chapters 2 and 3. Let us look at 3:21 where we read: “*To him that **overcometh** will I grant to sit with me in my throne, even as I also **overcame**, and am set down with my Father in his throne*”.

所以对于谁是展开书卷的人，我们就毫无疑问了——他就是耶稣基督。但我们必须问：“为什么他是配展开书卷的人呢？”“配”这个字是什么意思呢？这个字是“值”——“价值”或“重量”的意思。那为什么耶稣配展开书卷呢？圣经告诉我们因为他已经“得胜”。在什么上面得胜呢？在整个第2章和第3章，“得胜”和“战胜”这个词是同一个词。让我们来看看启示录3：21：“**得胜的**，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一般。”

What are we called upon to overcome and what did Jesus overcome or “prevail” over? There is a quotation in 1 John 5 that gives us the answer. Here we read: “*For whatsoever is born of God **overcometh** the world: and this is the victory that **overcometh** the world, even our faith. Who is he that **overcometh** the world, but he that believeth that Jesus is the Son of God?* (v4-5). So what Jesus overcame and what we are called upon to overcome is “*the world*”. John defines for us what he meant by “*the world*” in 1 John 2:15-17. There we are told: “*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*”

神呼召我们去战胜什么呢？耶稣又在什么上“得胜”了呢？约翰一书第5章的经节给了我们答案：“因为凡从神生的，就**胜过**世界；使我们**胜了**世界的，就是我们的信心。**胜过**世界的是谁呢？不是那信耶稣是神儿子的吗？”（第4-5节）所以耶稣战胜的，我们被呼召去战胜的就是“世界”。在约翰1书2：15-17节中，约翰给我们定义了“世

界”的含义，这些经节告诉我们：“不要爱世界和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。这世界和其上的情欲都要过去，惟独遵行神旨意的，是永远常存。”

The “world” that Jesus overcame and which we must strive to overcome is sin. The ruler or prince of the world is sin. It was Jesus, who said: *“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die”* (John 12:31-32). Jesus destroyed that power in his death: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”* (Hebrews 2:14). By his life of obedience and finally in his death he destroyed that power that has gained the victory over all other men - the power of sin.

耶稣所要战胜的这“世界”已经我们要努力战胜的就是罪。管辖这个世界的君王就是罪。耶稣本人说：“现在这世界受审判，这世界的王要被赶出去。我若从地上被举起来，就要吸引万人来归我。耶稣这话原是指著自己将要怎样死说的。”耶稣通过他的死战胜了掌管死亡的权柄，就是罪：“儿女既同有血肉之体，他也照样亲自成了血肉之体，特要藉著死败坏那掌死权，就是的魔鬼。”（希伯来书 2：14）通过他完美顺服于神的一生，最终通过他的死除灭了那在所有人身上得胜的权柄——罪的权柄。

Sin is first prompted by our desire to fulfil those sinful lusts that are contrary to the pure and holy ways of God. Jesus alone *“did no sin”*. Because of this he was raised from the dead and now sits at the right hand of God. He is therefore “worthy” of this honour. Because of his perfect obedience to God, God *“hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Philippians 2:9-11).

罪首先是受到我们想要满足自己于神圣洁的道相反的罪恶的私欲所激发，只有耶稣“没有犯罪”。因此，神使他从死里复活，坐在神的右手边。所以，他是“配得”这种荣耀的。因为他向神完美的顺服，神“将他升为至高，又赐给他超乎万名之上的名，叫一切在天上的、地上的，和地底下的，因耶稣的名无不屈膝，无不口称「耶稣基督为主」，使荣耀归与父神。”（腓立比书 2：9-11）

After John was told that it was *“the lion of Judah, the Root of David”* that had prevailed to open the plan of God and reveal it to us, he turned to see this one. However, instead of a lion he saw *“a Lamb as it had been slain”*. He was amazed to see that it was a Lamb that had gained the victory. But it was not an ordinary lamb – it was a Lamb that had been slain, but was now alive again. Here is the way to victory over sin. Of course, we know that both the Lion and the Lamb represent Jesus Christ. However, before the Lion stage of rulership, must come the lamb-like attitude of trust, obedience and sacrifice

当约翰被告知：“犹大支派的狮子，大卫的根”已经得胜，能够开启神的计划并向我们展示时，约翰转头看到这样的情形。他没有看到狮子，相反，他看到了“被宰杀的羔羊”。当他看到得胜的是一个羔羊的时候，他很吃惊。但这并不是一只普通的羔羊——这是被杀的，但现在又活了的羔羊。这就是战胜罪的道路。当然，我们知道狮子和羔羊都是代表基督耶稣的。然而，在成为“狮子”到达掌权的阶段以前，耶稣必须先是被杀的羔羊——像羔羊一样值得信靠，顺服和牺牲。

At his first advent Jesus came as the *“the Lamb of God, which taketh away the sin of the world”* (John 1:29). Isaiah had foretold this lamb-like role of Jesus who would bear away our sins. In chapter 53 we read: *“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth”* (v7), and yet in his death he *“poured out his soul unto death... and he bare the sin of many, and made intercession for the transgressors”* (v12). It was this lamb-like submission to his Father’s will that gained for Christ the victory over sin.

耶稣第一次的到来是作为“神的羔羊，除去世人罪孽的”（约翰福音1：29）先知以赛亚预言了这个羔羊——就像耶稣承担的角色一样，要带走我们一切的罪。在以赛亚书53章中我们读到：“他被欺压，在受苦的时候却不开口（或作：他受欺压，却自卑不开口）；他像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声，他也是这样不开口。（7节）所以，我要使他与位大的同分，与强盛的均分掬物。因为他将命倾倒，以致于死；他也被列在罪犯之中。他却担当多人的罪，又为罪犯代求。”（12节）

We have come here today to remember our Lord and his loving obedience to his Father in all things, finally laying down his life so that through him we might have our sins forgiven. How seriously do we think upon these things? Those who are accepted in that day will express their appreciation and love for him in these words: *“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth”* (5:9-10).

今天我们聚集到一起来纪念我们的主和他凡事对父完美的顺服，以及最终这种顺服使他献上自己的生命。这样通过他通过他我们就能够得到罪的赦免。当我们思考这些事情的时候，我们有多严肃？那些在那日子能够被主所接纳的人将用以下的话语来表达他们对主的爱和感激：“他们唱新歌，说：你配拿书卷，配揭开七印；因为你曾被杀，用自己的血从各族、各方、各民、各国中买了人来，叫他们归于神，又叫他们成为国民，作祭司归于神，在地上执掌王权。”（5：9-10）

Jesus told his disciples: *“The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”* (Matthew 20:28). In giving his life a “ransom” he *“redeemed us to God by his blood”* from the power of sin. Do we really value the work of our Lord on our behalf? Do we genuinely say of him, *“Thou are worthy”*? Will we be among that glorious throng who will exclaim with a loud voice: *“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”* Not only will the redeemed praise the Lord in that day, but all creation will render praise to their mighty King.

耶稣告诉他的门徒：“正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（马太福音20：28）他献上自己的生命做赎价，同过“他的血将我们从罪的权柄中赎回来归向神”。我们是不是真正的珍惜我们的主代表我们所做的一切？在提到他的时候我们是不是真诚的说：“你是配得的”？我们是否能够成为那荣耀的群体中的一员，并一起高声说：“曾被杀的羔羊是配得权柄、丰富、智慧、能力、尊贵、荣耀、颂赞的。”在那日，不但是得救的那些人要赞美主，一切的所造之物都会来赞美他们大有能力的王。

As we now partake of the bread and wine, let us meditate on what our Lord has done for us and try to appreciate the great value, the great worth, of his life and sacrifice. Let us realise that we *“were not redeemed with corruptible things, as silver and gold, from your vain*

conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18-19).

在我们掰饼喝酒的时候，让我们来默想我们的主为我们所做的一切，让我们看到他所就的工作的价值，他的生命和献祭的价值。让我们意识如彼得前书所说：“**知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭著能坏的金银等物，乃是凭著基督的宝血，如同无瑕疵、无玷污的羔羊之血。**”（彼得前书1：18-19）

If we do this and faithfully continue in service to God we will be counted worthy of that great honour of reigning with him as “*kings and priests*” on earth. Then we will be able to assist and instruct the mortal people of the earth and show them the true “worthiness” of our Lord who now reigns as King of kings and Lord of lords.

如果我们这样做，并且虔诚的继续我们在神里面的工作，最终我们就会被算为配得那与基督一同掌权的荣耀的人，和他一同“**做王做祭司**”在地上执掌王权。到那时，我们就能够协助主教导地上那些还没有得永生的人，向他们显现什么是真正的，成为万王之王，万主之主的，我们的主“配得”的含义。

Main Points

要点:

- Explain the reason why Revelation was written Rev 1:1
- 用启示录1: 1解释为什么启示录这本书会被写成。
- After his resurrection Jesus sat at the right hand of God and there received all power and authority from God. Daniel 7:13, Matthew 28:18, 1 Peter 3:22
- 耶稣复活后坐在神的右手边，并从神那里得到了所有的权柄和能力。但以理书7:13，马太福音28: 18，彼得前书3: 22
- Daniel had been told to “seal up” the book that contained further prophetic details. Daniel 12:4 and 9
- 但以理被告知要“封住”包含着详细预言内容的书卷。
- We need to understand why Jesus was given authority by God to open the scroll. The answer given was that “he prevailed” or had “overcome” the power that had kept all others in the grave. He overcame sin. Rev 3:21. The word “prevail” is the same word rendered “overcome”. It is the Greek word “nike” which means “to gain the victory” (The Nike sports equipment takes its name from this Greek word)
- 我们要明白为什么神给耶稣权柄去打开这书卷。答案是“他得胜”了或着说他“战胜了”禁锢所有人的坟墓的权柄。他战胜了罪。启示录3: 21 “得胜”这个词和“战胜，胜过”是同一个意思。这个词来自希腊语的“nike”，意思是“获得胜利”（我们所熟悉的“耐克”体育用品的名字也是取自这个希腊词汇）
- Our battle is to overcome “the world” and this is done through faith. 1 John 5:4-5. The “world” speaks of sinful lusts that dominate people. 1 John 2:15-17
- 我们的争战就是要战胜“世界”，这需要通过信心来完成。在约翰一书5: 4-5中“世界”这个词指的是管辖着人们的充满罪的私欲。
- Before Jesus was crucified he had told his disciples he was to destroy the power of this world – which was sin. John 12:31-32.
- 在耶稣被钉十字架之前，他告诉他的门徒他要败坏掌管着世界的权柄——就是罪。约翰福音12: 31-32
- When Jesus ascended to his Father’s right hand he was given the authority to open out the prophetic plan of God and reveal it to his servants. Revelation 5 and see Rev 6:1
- 当耶稣升天坐到他父的右手边时，他被赐予权柄开启神预言性的计划并将这计划展现给他的仆人。启示录第5章，参见启示录6: 1

- Jesus was both the “Lion of Judah, the Root of David” Rev 22:16 and the Lamb of God who was to take away the sin of the world John 1:29. Jesus is also described as a lamb in Isaiah 53:7 and see v 12.
- 耶稣既是“犹大支派的狮子，大卫的根”“启示录22：16，也是神的羔羊，除去世人罪孽的。约翰福音1：29 同样在以赛亚书53：7，12中，耶稣也被成为神的羔羊。
- Through his death in obedience to God’s will Jesus has redeemed us from the power of sin. Our sins are forgiven through him. Rev 5:9-19. We should realise the wonder of this blessing. Not only are our sins forgiven but we live in hope of reigning as kings and priests on earth with him when he returns.
- 通过他顺服神意愿的死，耶稣把我们从罪的权柄中拯救出来。我们的罪通过耶稣得到赦免。启示录5：9-19。我们要意识到这赐福的奇妙。不但我们的罪得到了赦免，而且我们还生活在盼望中，盼望我们在耶稣复临的时候能够和他一同做王做祭司，在地上执掌王权。
- Peter summarises the thoughts of Rev 5 in 1 Peter 1:18-19.
彼得在彼得前书1：18-19中总结了启示录5章的思想。

Notes for our Bibles

我们的圣经笔记

- We could mark or colour the places in Revelation where the word “worthy” occurs.
 - 我们可以在启示录中把“配，配得”这个词用彩色笔勾画出来。
 - We could colour the places where Jesus as the Lamb is mentioned. There are 28 places. You will see that Jesus as the “Lamb” is contrasted with the “beast” in Revelation.
- 我们也可以用彩色笔将耶稣是羔羊这写描述画出来。整本启示录中出现了28处。你们会看到耶稣作为“羔羊”与启示录中的“兽”之间的对比。