

A	<p><u>範圍</u>：默引言，參考資料：B1/1 - 7</p>	
B	<p><u>作者</u></p> <ul style="list-style-type: none"> • 若望宗徒 <ul style="list-style-type: none"> - 教會傳統：Justin, Irenaeus, Tertullian 等 - 致七教會書顯示若望宗徒權力 - 神學和用詞與若望福音相似 • 若望跟隨者 <ul style="list-style-type: none"> - 藻辭風格和若望福音不同 - 教會傳統中也有反對者：Cyril of Jerusalem, John Chrysostom - 若望宗徒可能在 70A.D.前已殉道 - 神學和用詞相似源於同一年代和傳統 	<p>B1/1、思高</p> <p>NAB, NJBC</p>
C	<p><u>寫作日期</u></p> <ul style="list-style-type: none"> • 96A.D. (教會傳統) • 70A.D. 前 	<p>NAB, 思高, NJBC</p> <p>B1/3</p>
D	<p><u>內容大綱</u></p> <ol style="list-style-type: none"> 1. 序言 - 是 J 啓示若望的預言 2. 致七教會書及若望第一個神視 3. 天上聖祭異象、密封書卷、羔羊展開書卷 4. 七印、七號角：災難、聖者受迫害 5. 女人與紅龍、獸、羔羊與被選者為伍、宣佈審判來臨 6. 七盃（惡者受災禍、審判的公義） 7. 淫婦巴比倫的懲罰，反基督者慘敗，天上凱歌，公審判 8. 新天新地，永遠福樂 9. 結尾語：主耶穌，你來罷！ 	<p>1:1 - 3</p> <p>1:4 - 3</p> <p>4 - 5</p> <p>6 - 11</p> <p>12 - 14</p> <p>15 - 16</p> <p>17 - 20</p> <p>21 - 22:5</p> <p>22:6 - 22:21</p>
E	<p><u>有關歷史背景</u></p> <ul style="list-style-type: none"> • 直接影射羅馬對基督徒的迫害（尼路、多米仙） • 間接用希臘時代對猶太人宗教迫害（安提若古四世）去影射羅馬迫害基督徒 • 間接反影耶京毀滅 • 資料搜集 	<p>默 13:3,18</p> <p>默 11:2</p> <p>B1/3</p> <p>Susanna Mak</p>

F	<p><u>默示錄的婚姻主題</u></p> <ul style="list-style-type: none"> • 婚姻主題貫連整部聖經，人神結合是整個救贖工程的冠冕 • 藉默，聖經帶出人神結合的另一訊息 • 默示錄 = APOKALYPSIS (GK) = UNVEILING • OT = 人神分隔時代：梅瑟帕子蒙面，至聖所帳幔，OT 律法各種阻隔 • J 建立新約，打破一切隔絕，使人神復合，如新郎揭開新娘面紗，進入永恆擁抱！救恩史高峰是勝利的羔羊婚宴 • 默的結尾，形容教會如待字閨中的新娘，祈望著新郎耶穌的再來 • 祈禱 	<p>參考 03/04-BSP-A2</p> <p>S.Hahn, Lamb' s Supper,III.1, B1/6-7</p> <p>格後 3:14, 瑪 27:51</p> <p>19: 1 - 9 22:17</p>
G	<p><u>預告耶京毀滅</u></p> <ul style="list-style-type: none"> • 巴比倫滅亡是預告耶京，不是羅馬 • 默的寫作針對若望團體有關境況 猶太人迫害基督徒及耶京滅亡是首要顧慮 • 耶京滅亡代表 OT 時代的過去和 J 教會新耶京的來臨，吻合聖經綱要 • 吻合全部福音預告 	<p>B1/3-5</p> <p>B1/3</p> <p>B1/3,5</p> <p>B1/5,瑪 23:37-39, 瑪 24,默 9:4,則 9</p>
H	<p><u>默示錄其它精采主題</u></p> <ul style="list-style-type: none"> • 聖母與教會 • 天上聖祭與地上聖祭的相通 • 教難和殉道：苦難中天主仍掌握大局 	<p>11:19;12</p> <p>Lamb' s Supper III.1</p>
I	<p><u>數字和刑象標記的運用</u></p> <ul style="list-style-type: none"> • 42 個月、1260 日、3 天半 = 宗教迫害 • 144 = 12 x 12 = 12 支派 x 12 宗徒 = 新以色列 • 海中上來的獸 => 羅馬 => 尼路 	<p>加上 1:20</p> <p>NAB</p> <p>NAB</p>
J	<p><u>舊約的運用：則、達、匝</u></p> <ul style="list-style-type: none"> • 例 1:13-16 VS 達 7:9, 13; 10:5-6 • 9:4 VS 則 9 	

2004-05 BSP #1 OVERHEAD

In Revelation, John the Seer sees the unfolding of the Heavenly Liturgy, which is similar to the mass liturgy here on earth BECAUSE:

- (A) Mass is heaven on earth; what we celebrate on earth is a mysterious participation in the heavenly liturgy – JP II
- (B) In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims – CCC 1090

THEREFORE,

- (C) The Revelation... is borne along by the songs of the heavenly liturgy but also by the intercession of the “witnesses” (martyrs)/ The prophets and the saints, all those who were slain on earth for their witness to Jesus, the vast throng of those who, having come through the great tribulation, have gone before us into the Kingdom, all sing the praise and glory of him who sits on the throne, and of the Lamb. In communion with them, the Church on earth also sings these songs with faith in the midst of trial. – CCC 2642

The theme of liturgical worship in Revelation is a continuation of the theme of Jesus as the Pascal Lamb – Lamb of God - in the Gospel of John. (S. Hahn, Lamb’s Supper I.2.7)