

<p>Re 有一根葦子賜給我、當作量度的杖。 11:1 且有話說、起來、將 神的殿、和祭壇、並在殿中禮拜的人、都量一量。</p>	<p>1I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there.</p>
<p>葦子是一種多年生的草本植物，身直、中空，頗像竹，有節；但身幼細、體輕，不生枝杈，身長約十餘尺，較粗梗的可當作竿，很適合作量度大型物件用，如量度房屋。主耶穌受兵丁戲弄時，他們曾給祂一根葦子（太 27：29）當作象徵王杖來戲弄祂。 “量度”在此處經文中是「保存或保守」的意思 a promise of preservation, protection and ownership（撒下 8：2 下）。 在此給約翰一根葦子量度，不在於得著準確的尺寸，乃表明歸屬於神的權下 measures what is His personal property，是要蒙神的保守。</p>	
<p>Re 只是殿外的院子、要留下不用量。因 11:2 為這是給了外邦人的。他們要踐踏聖城四十二個月。</p>	<p>2But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.</p>
<p>按古代猶太人的聖殿有外院和內院之分別，一般猶太人可在內院敬拜神，但外邦人則只可在外院禮拜。因此這經文說外院留給外邦人，一方面是按歷史的慣例來說；另一方面可能是預言那些單在外院禮拜，卻未真正成為屬神的人，在大災難中可能轉向背道敵神的權勢那方面，在靈性方面不會蒙神保受 relates to the people not yet turned to Christ or Jewish people not yet turned to Messiah（摩 7：7-9）。 “四十二個月”有說是指七年大災難後三年半 the last half of the Tribulation，即一載二載半載（12：14）及一千二百六十天（11：3），背景可能是從但以理書第七章來的，那裡說到百姓的仇敵要折磨屬神敵民，踐踏聖城三年半（但 7：25）。</p>	
<p>Re 我要使我那兩個見證人、穿著毛衣、 11:3 傳道一千二百六十天。</p>	<p>3And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."</p>
<p>“兩個見證人”是有效的見證人數目 Biblical rules of evidence required a minimum of two witnesses for valid testimony（申 19：15，太 18：16，路 10：1）。 「穿著毛衣」按舊約以穿毛衣為先知的服飾，「毛衣」與「麻布」原文為同一字，也是悔改的象徵 wear "sackcloth," the dress that in biblical times signified approaching judgment and needed repentance（王下 1：8，王下 19：2，亞 13：4，可 1：6）。 “一千二百六十天”就是四十二個月，有說是七年大災難的後三年半，也就是不信的人踐踏聖城的時間。</p>	
<p>Re 他們就是那兩棵橄欖樹、兩個燈臺、 11:4 立在世界之主面前的。</p>	<p>4These are the two olive trees and the two lampstands that stand before the Lord of the earth.</p>
<p>“兩棵橄欖樹、兩個燈臺”顯然與撒迦利亞書 4：2-3 在意義上有關聯，這是強調他們是要靠神的靈向人作見證才能成事 two witnesses are dependent on the Holy Spirit (are empowered by Holy Spirit) and speak for God。</p>	
<p>Re 若有人想要害他們就有火從他們口中 11:5 出來、燒滅仇敵。凡想要害他們的、都必這樣被殺。</p>	<p>5If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.</p>

<p>在舊約中先知以利亞曾行過這樣的神蹟，兩次把亞哈謝王所差來的五十夫長和那五十人燒死（王下 1：10-12）。神也會對耶利米說：「我必使我的話、在你口中為火、使他們為柴、這火便將他們燒滅。」。這兩個見證人也賜給這樣的能力 these witnesses will be able to protect themselves by calling down fire on their enemies who try to harm them, as Elijah did。</p>	
<p>Re 這二人有權柄、在他們傳道的日子叫 11:6 天閉塞不下雨。又有權柄、叫水變為血。並且能隨時隨意用各樣的災殃攻擊世界。</p>	<p>6These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.</p>
<p>以利亞會叫天閉塞不下雨，因此以色列地有大饑荒（王上 17-18），摩西曾使水變血，及各樣災難攻擊埃及地（出 7-11）。這兩見證人同樣有以利亞和摩西行神蹟奇事的能力，去完成傳講神的信息和為基督作見證 God will empower them to do other miracles similar to what Elijah and Moses did。</p>	
<p>Re 他們作完見證的時候、那從無底坑裡 11:7 上來的獸、必與他們交戰、並且得勝、把他們殺了。</p>	<p>7Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.</p>
<p>“那從無底坑裡上來的獸”可能是敵基督的一個使者，甚至是敵基督者（撒但）自己 himself or his demons。 這兩個見證人在完成神所差派的工作，神才容許他們死 When they have finished their ministry, God will permit the beast to kill the two witnesses. They will not die prematurely。 神對魔鬼和他的差役甚麼時候消滅，甚麼時候仍容許他們取得暫時的勝利，都有定時。因此，那獸戰勝這兩個見證人，且把他們殺了，並不是神的失敗，只不過按照神的旨意和時間，逐一完成祂的計劃而已 The Satan has no power over their lives. Their death is in God's plan。</p>	
<p>Re 他們的屍首就倒在大城裡的街上。這 11:8 城按著靈意叫所多瑪、又叫埃及、就是他們的主釘十字架之處。</p>	<p>8Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.</p>
<p>這兩見證人被暴屍大街上，是對死者一種最大的侮辱（詩 79：2-3） The Satan will add insult to injury by allowing the corpses of the two witnesses to lie in the street unburied. This was the worst indignity that someone could perpetrate on a person in biblical times。 如此暴屍，既要侮辱神的僕人，也要恐嚇接受福音的人，並要誇耀那獸的勝利。他們的遭遇有與主相似的地方，受逼迫、凌辱、冤屈……以致被殺。 “靈意”指用屬靈的話解釋屬靈的事（林前 2：13） comparing spiritual things with spiritual words。 “所多瑪”象徵不道德、罪大惡極、背逆神的社會（創 18：20）。 “埃及”象徵虛榮、權勢、學術、邪術與偶像方面敵對神的社會（出 1-12）。 有解經家說這「大城」是指耶路撒冷，也有說是指巴比倫，也有說是指羅馬；但無論是指那一城，這「大城」具備所多瑪與埃及所有的罪惡，也是人類文化、知識、成就、權勢、物質等的集中地，在末世，是成為敵擋神的中心。</p>	

<p>Re 從各民各族各方各國中、有人觀看他 11:9 們的屍首三天半、又不許把屍首放在墳墓裡。</p>	<p>9For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.</p>
<p>Re 住在地上的人、就為他們歡喜快樂、 11:10 互相餽送禮物。因這兩位先知曾叫住在地上的人受痛苦。</p>	<p>10The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.</p>
<p>可見這兩見徵人在末世時是不受人歡迎的，世人把他們視為災禍的根源 The preaching of these two witnesses and their call to repentance was a torment for many, because inhabitants could not stand to hear the truth while they loved their lie。</p>	
<p>Re 過了這三天半、有生氣從 神那裡進 11:11 入他們裡面、他們就站起來、看見他們的人甚是害怕。</p>	<p>11But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.</p>
<p>“生氣”也可指生命聖靈 spirit of life (羅 8 : 2)，是生命氣息。這裡所發生的事，與結 37 : 1-14 的異象相似。</p>	
<p>Re 兩位先知聽見有大聲音從天上來、對 11:12 他們說、上到這裡來。他們就駕著雲上了天。他們的仇敵也看見了。</p>	<p>12Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.</p>
<p>Re 正在那時候、地大震動、城就倒塌了 11:13 十分之一。因地震而死的有七千人。其餘的都恐懼、歸榮耀給天上的神。</p>	<p>13At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.</p>
<p>在有關末日的預言中，「地震」常是表示最後的審判，就快臨到了 (結 38 : 19-20) Great earthquake usually associated with the onset of the final judgment。 地震造成極大的毀壞，但並不是完全的毀壞。「十分一」，「七千人」可能是象徵的數目，神仍盼望藉更重的刑罰，可以使不信的人悔改 (16 : 9-11)。 其餘的人歸榮耀給天上的神，只是表示他們認識了，也承認神的權能和榮耀，但並未有相信祂，歸向祂 Those who will not die will give glory to God. This does not necessarily mean that they will all become believers, but they will acknowledge God's hand in these events at least。</p>	
<p>Re 第二樣災禍過去。第三樣災禍快到 11:14 了。</p>	<p>14The second woe has passed; the third woe is coming soon.</p>
<p>第一樣災禍是在 8 章說過的，即前四號。第二樣災禍是 9 章所說的災禍，即第五，六號。第三樣災禍是第七號。</p>	
<p>Re 第七位天使吹號、天上就有大聲音 11:15 說、世上的國、成了我主和主基督的</p>	<p>15The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom</p>

<p>國。他要作王、直到永永遠遠。</p>	<p>of our Lord and of his Christ, and he will reign for ever and ever."</p>
<p>到了神審判、毀滅這世界的時候，世界的王權會從撒但手中拿走，重歸給父神和基督。</p>	
<p>Re 在神面前、坐在自己位上的二十 11:16 四位長老、就面伏於地敬拜神、</p>	<p>16And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,</p>
<p>Re 說、昔在今在的主神、全能者 11:17 阿、我們感謝你、因你執掌大權作王了。</p>	<p>17saying:"We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.</p>
<p>Re 外邦發怒、你的忿怒也臨到了。審判 11:18 死人的時候也到了。你的僕人眾先知、和眾聖徒、凡敬畏你名的人連大帶小得賞賜的時候也到了。你敗壞那些敗壞世界之人的時候也就到了。</p>	<p>18The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great— and for destroying those who destroy the earth."</p>
<p>“外邦發怒”是指世人因神所降的災禍審判並神的掌權而瀆神（6：16-17，16：10-11，21）</p>	<p>向神發怒，他們不知醒悟，不肯悔改，反向神發怒，褻瀆神（6：16-17，16：10-11，21） The world is angry because God comes to bring judgment and to rule。</p>
<p>Re 當時神天上的殿開了。在他殿中現 11:19 出他的約櫃。隨後有閃電、聲音、雷轟、地震、大雹。</p>	<p>19Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.</p>
<p>「約櫃」是至聖所獨一的聖物，在百姓的經驗中，是神同在的記號（利 16：2）。在末日，屬神的子民覺得無助的時候，神將約櫃顯現給他們看，表示神仍然與他們同在。 出現約櫃後有閃電、雷轟、地震等是表明神公義的憤怒將在七碗之災中（最嚴厲的審判）傾倒在敗壞世界之人身上。 The great and awesome phenomenon at the opening of the temple and the revelation of the ark show that the presence of the Lord is there.</p>	<p>同在的記號（利 16：2）。在末日，屬神的子民覺得無助的時候，神將約櫃顯現給他們看，表示神仍然與他們同在。 出現約櫃後有閃電、雷轟、地震等是表明神公義的憤怒將在七碗之災中（最嚴厲的審判）傾倒在敗壞世界之人身上。 The great and awesome phenomenon at the opening of the temple and the revelation of the ark show that the presence of the Lord is there.</p>