

<p>Re 我又看見一個獸從海中上來、有十角 13:1 七頭、在十角上戴著十個冠冕、七頭上有褻瀆的名號。</p>	<p>And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.</p>
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第一隻獸所代表的，是敵基督和牠的國度。這異象顯然與但以理書第七章中的異象有關係，兩異象都以與神敵對的國度為背景。但以理看見有四個大獸從海中上來，約翰看見的是一個獸從海中上來；不過約翰所看見的獸，是但以理所看見的四個獸的許多特徵包括在牠身上。比較如異同下：

啟示錄 Revelation 但以理書 Daniel

13 : 1	7 : 2-3 , 7
13 : 2	7 : 3-6
13 : 4	7 : 6 , 12
13 : 5a	7 : 8 , 25
13 : 5b	7 : 25
13 : 6	7 : 25
13 : 7a	7 : 21
13 : 7b	7 : 14

按當時的背景，海是一個不可知、可怕的地方，是人不能制伏的力量（詩 74 : 12-13，89 : 8-9，賽 57 : 20）。也有說“海”是新約時代從“地中海那方向”來的羅馬惡勢力。

“七頭十角”顯然是從 12 : 3 的大紅龍（撒但）的特徵而來，都是象徵歷世歷代敵對神的君王、國度。七頭象徵非常有智慧，也表達牠生命力的強韌，也代表掌執大權的權柄。角是能力的象徵，所以十角是完全十足的有能力。“冠冕”表徵皇帝的權柄。

有關“七頭十角”和“冠冕”，在十七章會有詳細的解釋。

“褻瀆的名號”就是這獸具有龍（撒但）褻瀆的本性：自稱為神、高舉自己、不尊上帝為神；與但以理書中的獸一樣（但 7 : 8，20）。

Roman coins in the eastern Mediterranean announced that the emperor was “son of God” and “god”; Domitian even demanded the title “Lord and God”.

<p>Re 我所看見的獸、形狀像豹、腳像熊的 13:2 腳、口像獅子的口。那龍將自己的能力、座位、和大權柄、都給了他。</p>	<p>2The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.</p>
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這獸不僅是但以理書中（但 7 : 2-8）的第四獸而已，更是他異象中四隻獸的綜合體，集四獸的兇悍特徵於一身。在但以理書中，但以理是按他那個時代向將來看，因而按獅（巴比倫）、熊（波斯）、豹（希臘）、第四獸（羅馬）的次序預見將來要興起的四個強國。約翰則按他天上所見之異象回顧歷史，因而倒置次序。

“形狀像豹”象徵行動迅速、敏捷。

“腳像熊的腳”象徵腳步沈重、強大。

“口像獅子的口”象徵凶暴、殘忍。

這裡把獸（敵基督和敵基督的國度）描繪成一個極強大、可怕、無人能抵擋、無人能勝過的邪惡勢力。這獸且具

有龍（撒但）的能力，在幽暗的世代（和末世）中有崇高地位和權柄。	
Re 我看見獸的七頭中、有一個似乎受了 13:3 死傷。那死傷卻醫好了。全地的人、 都希奇跟從那獸。	3One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.
<p>“似乎受了死傷”這描述（13：12，14）與羔羊「像是被殺過的」情況類似（5：6）。敵基督會運用基督徒所熟識的事情（如基督的被殺和復活，兩個見徵人的被殺和復活等事），放在自己身上來蒙騙和迷惑世人，以博取世人的信服和擁戴。</p> <p>也有些解經家將獸的七頭解釋作羅馬的幾個皇帝（啟17），因而受傷的頭被醫好，被解釋作羅馬帝皇不斷興起且歷久不衰的景況。這也可引申在末世時，這股邪惡的勢力（或國度）是如此頑強，不易被完全擊敗。</p> <p>Antichrist, using not only biblical images but also symbols borrowed from contemporary events that Christians in the churches of Asia would have recognized.</p> <p>Nero was the first emperor to declare an official state persecution against Christians, and he burned hundreds of Christians alive to light his imperial gardens at night and butchered others in various ways.</p>	
Re 又拜那龍、因為他將自己的權柄給了 13:4 獸。也拜獸說、誰能比這獸、誰能與 他交戰呢。	4Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"
<p>龍和獸的形像是天下無敵的，牠們所行的異能奇事使世人都自願地向牠們下拜，成為世人的偶像。世人更借用舊約常見的讚美神的話（詩89：6）來稱讚獸。</p> <p>Ephesus issued a coin which is conformed Domitian to the image of the chief deity, Zeus.</p>	
Re 又賜給他說誇大褻瀆話的口。又有權 13:5 柄賜給他、可以任意而行四十二個 月。	5The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.
<p>撒但所以能「賜」權柄給獸是在神許可下。</p> <p>善於誇大並褻瀆神是敵基督者最顯著的特色。</p> <p>“四十二個月”可能指大災難的後三年半，也可能就是神准許外邦人在聖城任意而行的時間。</p>	
Re 獸就開口向神說褻瀆的話、褻瀆 13:6 神的名、並他的帳幕、以及那些住在 天上的。	6He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.
<p>“褻瀆的話”包括各種對神無禮、毀謗的語言、文字、畫像和行為。</p> <p>“帳幕”指神的居所（但7：25）。</p> <p>“那些住在天上的”包括父神、羔羊、天使、聖徒等等。</p>	
Re 又任憑他與聖徒爭戰、並且得勝。也 13:7 把權柄賜給他、制伏各族各民各方各 國。	He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.
<p>聖徒在爭戰中雖被獸勝過又殺害，但肉體的死亡不是真正的失敗，因基督已敗壞了那掌死權的（來2：14），聖</p>	

徒最終是真正的得勝者 (15 : 2) 。

獸用政治、武力、錯誤的哲理降服世人，牠的勢力範圍無所不及。

Re 凡住在地上、名字從創世以來、沒有
13:8 記在被殺之羔羊生命冊上的人、都要
拜他。

8All inhabitants of the earth will worship the beast—
all whose names have not been written in the book of
life belonging to the Lamb that was slain from the
creation of the world.

那被殺的羔羊，是從「創世以來」被殺的，這說出從創世以來，神就已為人預備救贖之恩，並以羔羊的被殺作為基督將會為人受死贖罪的預表 (約 1 : 29) 。

“生命冊”從創世以來已有，是神記錄有永遠生命的人的名字之處，冊上有名的，是有基督的生命，才有進入天國的資格。冊上沒有名，是沒有基督的生命，那人是有永無了永遠生命 (參出 32 : 32-33，啟 21 : 27，腓 4 : 3) 。

拜獸的人包括各種無神主義者、多神主義者、高舉偶像和歪理者，以及各人各族所自創的民間信仰。

Re 13:9 凡有耳的、就應當聽。

9He who has an ear, let him hear.

Re 擄掠人的必被擄掠，用刀殺人的、必
13:10 被刀殺。聖徒的忍耐和信心、就是在此。

10If anyone is to go into captivity,
into captivity he will go.
If anyone is to be killed^[c] with the sword,
with the sword he will be killed. This calls for
patient endurance and faithfulness on the part of the
saints.

這節經文是以詩歌體裁寫成的，原文有不同的翻譯引致不同的解釋。若按新譯本的譯法是「如果人應該被俘擄，就必被俘擄；如果人應該被刀殺，就必被刀殺」。這與本節最末一句話“聖徒的忍耐和信心、就是在此。”比較符合。

對於屬獸的人，他們無力抗拒獸的逼害和誘惑。

對於屬基督的人，要順服在神的主權計劃下，在大逼迫和殺害時對神仍要有忍耐和信心。

Re 我又看見另有一個獸從地中上來，
13:11 有兩角如同羊羔、說話好像龍。

11Then I saw another beast, coming out of the earth.
He had two horns like a lamb, but he spoke like a
dragon.

第二隻獸可能指從本地所興起來的假先知、假宗教領袖、異端邪道的領導者等；第一、二隻獸都是龍的使者，牠們與龍形成了邪惡的三鼓勢力，可稱之為靈界假三位，要和聖父，聖子，聖靈真三位對抗。

“從地中上來”與“從海中上來”有所不同，一是指本地，另一是指外來。按當時的背景，地是指以色列地；也指地上四方的列國 (啟 20 : 8) 。

這獸的樣子和第一隻獸不同，牠沒有可怖的外表，牠模仿基督羔羊的謙柔順良，但說起話來卻像龍一樣可怕惡毒。牠像一個被著羊皮的狼 (太 7 : 15) 。

The beast had two horns “like a lamb” reflects its imitation of the seven-horned lamb of God. But this “lamb” of Satan speaks the word of Satan.

Re 他在頭一個獸面前、施行頭一個獸所
13:12 有的權柄，並且叫地和住在地上的人、拜那死傷醫好的頭一個獸。

12He exercised all the authority of the first beast on
his behalf, and made the earth and its inhabitants
worship the first beast, whose fatal wound had been
healed.

第二隻獸不單要遵行第一隻獸的旨意，還要盡力去討好、高舉牠，牠間接得來龍 (撒但) 的權柄使人崇拜第一隻

獸。

As Christ died and lived again, so the second beast claimed for the first beast; the coming of the breath of life to the sea beast's image parodies the breath of life experienced by resurrected saints. No image of Christ needs to be revived, however; the worship of images was a purely pagan practice.

Re 又行大奇事、甚至在人面前、叫火
13:13 從天降在地上。

13And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

撒但有能力給牠的使者行神蹟奇事，像以利亞先知曾求上帝降火在地一樣（王上 18：38-39，王下 1：10-12）。在末世時代，牠的異常作為能迷惑多人，連選民也被迷惑了（太 24：24）。

Even ancient Israelite laws recognized that false prophets could exercise wonders (Ex. 7:11) or predict signs (Deut. 13:1-2).

Re 他因賜給他權柄在獸面前能行奇事、
13:14 就迷惑住在地上的人、說、要給那受
刀傷還活著的獸作個像。

14Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Re 又有權柄賜給他叫獸像有生氣、並且
13:15 能說話、又叫所有不拜獸像的人都被
殺害。

15He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

這些異端邪說的領導者為獸造像，強逼地上的人去拜牠，這風氣從拜羅馬皇帝的時代已很普遍，在末世時代更盛行。

偶像能「有生氣」、「能說話」未必是生命之創造或電腦人說話，而可能是邪靈藉偶像所運行的某些邪術所產生的現象。這些以假亂真的奇事在末世時，不僅是傳說，而將成為事實，使世人大受迷惑（帖後 2：9-11）。

Not many years after Revelation was written, we have evidence of a legal tradition of executing Christians for refusing to worship the emperor's statue. Revelation was written perhaps five years after Domitian dedicated an imperial statue nearly eight meters high in the imperial temple in Ephesus.

Sorcerers and magical practices in pagan religion were pervasive in the Mediterranean world.

Various sources confirm the claim that priests of some cults staged wonders like moving or speaking statues and thunder or fire, often using machines. Some emperors also reportedly employed machines to achieve such effects and link themselves with Zeus as hurlers of thunder.

Re 他又叫眾人、無論大小貧富、自主的
13:16 為奴的、都在右手上、或在額上、受
一個印記。

16He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

這印與信徒的印記有不同的作用（啟 7：3-4，14：1）。古代外邦宗教有人在身體上紋刺，表示屬某一位神。在古時奴隸時代，奴隸的臉上或臂上用熱鐵烙上主人之印，表示這人屬於那主人所有。猶太人在額上及左手衣袖上繫有經文，表示他們晝夜以神的話為念，大祭司的額上也繫有刻著「歸耶和華為聖」的金牌。這裡“獸的印記”可能也有這幾樣的含意，總括而言，這些受了獸的印記(visible or non-visible mark)之人就是獸的奴隸。

This mark stands in direct contrast to the seal of 7:3-4, 14:1

Ptolemy IV Philopator, ruler of Egypt, required Jewish people in his realm to be enrolled in a census and to be branded with an ivy leaf, the symbol of Dionysus.

Both Ezekiel's mark on the righteous and the mark on the wicked in the Psalms of Solomon are symbolic marks visible only to God and his angels, not to people. The mark on the forehead and right hand may imply a pagan parody on the Jewish practice of wearing boxes of Scripture on the forehead and left hand as a sign of loyalty to God's covenant. Perhaps more important is the idea of a slave brand.

Re 13:17 除了那受印記、有了獸名、或有獸名數目的、都不得作買賣。

17so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

沒有獸印記的人不能買或賣，即不能參與社會上的正常活動，就等於冒著不能生存的危險。

敵基督和假先知在大災難中不但控制了政治、軍事和宗教敵大權，也完全控制了經濟與人民生活敵命脈。

在神容許牠的時候，牠可以任意高舉自己；牠也可以叫世上所有的人都印上牠的名號，去崇拜牠。但最終那些有神印記的人要勝過牠（啟 15：2）。

Deissmann cites the imperial seal or mark stamped on commercial documents. One could do little in commerce without handling such a "mark", because allusions to the emperor's divinity appeared on many coins and even shipping bills and other documents.

Well-to-do Jewish communities in cities like Sardis had much to lose by boycotting the system, and Christian merchants as a smaller minority would lose even more. Under other circumstances, a blockade preventing some from buying and selling could lead to their starvation.

13:18 在這裡有智慧。凡有聰明的、可以算計獸的數目。因為這是人的數目、他的數目是六百六十六。

18This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

根據啟示錄一貫的用法，數目字都是有象徵的意義。在啟示錄中，「七」是一個象徵完全的數字；「六」是一個不完全的數字，是人的數目。在「六」的後面不論加多少個六，仍然達不到「七」。

在古時，希伯來文、希臘文和拉丁文的字母都可以用來代表數目字，這種方法叫 Gematria，第一世紀末的讀者看到這些數目字，可能會知道指的是甚麼。在聖經裡，數目字時常有特別的涵義，但我們不可只照一種先入為主的觀念，更不可過份濫用聖經中數目字的涵義，要看上下文，才可覺察其涵義。

Enigmatic riddles were common in prophecies and the meanings of some riddles clear to the original audience are now lost. Ancients were adept at the use of symbolic numbers, of which Revelation includes several.

啟示錄中的象徵數字 Symbolic Numbers in Revelation

數字	象徵意義
1	神的數字-獨一真神（林前 12：4-6）
2	有效的見證人數目（申 17：16，啟 11：3）
3	屬天的數目，三位一體的神
4	屬地的數目（啟 7：1）
6	屬人的數目（創 1：26-31，啟 13：18）

7	屬神的完全數目 (創 2 : 2)
8	復活主基督 (888)
10	屬世的完全數目 (啟 13:1 , 17:12)
12	完美和完全 (永世的 , 啟 21 , 22 : 2)