**两个见证人复活升天（第三部）启示录11章11-14**

**P3 pic小孩子：启示文学**

**P启11章11:7-14**

**P【1】重温上文11:7-10：兽必与教会交战并且得胜**

P两个见证人 = 教会 （第二部已经解释了）

P福音传遍天下（启11:7、马 24:13-15），**兽the Beast(11:7、13:1)**从无底坑里上与教会交战

P V7兽（敌对神的君王）与教会交战，并且得胜，并且杀害信徒。

* Ap 太24:14-21 遇见此事时，主耶稣教导我们要预备逃亡

P**【2】教会（信徒）将复活**

**PV11过了这三天半 [[1]](#footnote-1)，有生气从神那里进入他们里面,他们就站起来;看见他们的人甚是害怕 [[2]](#footnote-2)。**

* **三天半**象征极短时间之后会发生。
* 两位死了的见证人，“**有生气从神那里进入他们里面,他们就站起来” 结37:10-14**
* **（A）**一些解释两个人身体复活**（B）**一些解释为兽逼迫教会后，死灰复燃。
* **我个人认为A与B不符合主耶稣与使徒们的教导。**
* 圣经是不冲突的。The whole Bible is not contradictory
* **（c）**两见证人是教会。 我与一些牧者解释这是指基督再临时教会的信徒身体复活。

**P解经原则:以经解经原则：**是清楚的经文要解释不清楚（启示文学）。启示录**必须符合旧约**，主耶稣在福音书的教导（太24:14-31），必须符合使徒们的书信。

O**符合但以理书中**，（但7:19-27、但12:1-2）最后的第四兽逼迫神子民后，基督的国就降临

P解释启示录必须符合主耶稣在福音书的教导

**READ太24:14-31** V14福音要传遍天下对万民作见证，然后末期才来到, V15 那行毁坏可憎的站在圣地 V16-20 基督徒要逃亡 V21-22 从世界的起头直到如今，没有这样的大灾难 V23-26 假基督必出现 V27-28 基督降临时是众人显而易见之事 V29天地震动V30看见人子有能力有大荣耀，驾着天上的云降临 V31 使者用号筒的大声，将选民从四方招聚

* 解释启示录**必须符合使徒的教导**(帖后2:8)

P**帖后 2:8.**那时这不法的人必显露出来。主耶稣要用口中的气灭绝他，用降临的荣光废掉他。

P（帖前4:16-17）主再来的日子，就是我们复活的日子，被提到天上在云中与主相遇

* **新约圣经清楚指出** 一次末日的复活（不朽身体），不是多次复活

P（旧约与新约）一致性强调，兽逼迫教会后，基督再来，我们复活、基督审判世界。

**P身体复活是我们的盼望**

**P帖前 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，又有神的号吹响；**那在基督里死了的人必先复活。**17以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在

P **4Pic不信福音的人是没有真正的盼望。（A）**人没有灵魂人死如灯灭、**（B）**在轮回中不断受折磨。**（C）**救恩是靠行为，如果恶行超过善行就下地狱**（D）**灵魂却没有身体，不能吃喝。**（E）唯有圣经**神应许我们身体复活，更好的身体等待着我们 (林后15:44-53)。

P**路13:29.从东从南，从西从北，将有人来，在　神的国里吃饭。**

* **不要小信：**神能创造宇宙，神能使我们身体复活 腓3:20-21、结37:1-14
* ap如果你不信将来复活，有可能你还没有重生，
* ap或者你信心及其软弱（林前15:12-19）
* ap 身体慢慢衰弱，求主赐我们勇气，刚强不要惧怕。赐我们信心盼望

**P【3】我们复活后被提到云中与主相会**

**PV12两位先知听见有大声音从天上来，对他们说：「上到这里来。」他们就驾着云上了天 [[3]](#footnote-3)，他们的仇敌也看见了。**

* 我们复活被提到云里时，就是主再来的日子 (太24:31、徒1:11、帖前4:17、启11:12)

**P帖前4:16 .. 那在基督里死了的人必先复活。17以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。**

* **问：**身体怎能被提上呢？将来的身体会与现在的身体不一样。

**P林前15:42** 死人复活也是这样：所种的是必朽坏的，**复活的是不朽坏的**；43 所种的是羞辱的，**复活的是荣耀的**；所种的是软弱的，**复活的是强壮的**；44 所种的是血气的身体，**复活的是灵性的身体**。若有血气的身体，也必有灵性的身体。

**P Butterfly**我们身体得赎（复活），就是我们得荣耀的日子

**P【4】信徒复活升天后，神将刑罚审判全地**

**P V13正在那时候，地大震动，城就倒塌了十分之一，因地震而死的有七千人；其余的都恐惧，归荣耀给天上的神。14第二样灾祸过去，第三样灾祸** [[4]](#footnote-4) **快到了。**

* 十分之一遭难（一部分）
* 一些牧者会把它分成不同的时间段（城塌十分之一、地震死七千人）
* 但其实发生时一瞬间就是大审判，世界大灾难
* **下文：启11:15-19（第七号）**就是最后大审判[[5]](#footnote-5) （注V15）就是第三样灾祸 [[6]](#footnote-6)
* **注：**这大审判在启示录中不断重复 7次，是从不同角度描述大审判。 不是不同时间段。
* **在启示文学中**，漫长的历史可以浓缩成异象中的一个瞬间。

**P Pic**异象有如这张图，结合过去与现在的新加坡在一张图里

**P Pic：**在启示文学中，**同时发生的重大事件也可以用多个异象(图像)依次逐渐展现**，以展示基督胜利的不同角度。[[7]](#footnote-7)

**P Pic** e.g.这6张照片（异象如照片一样）。如果你不知道，你还以为发生在不同日期，不同活动。

**PPic总结：**我们的盼望是身体复活**。**

**P将来得新身体我想做什么？**扣篮、滑雪、潜水、跳伞。

**P**我们将被提到云中与主相会**。**上帝会审判这世界

1. The bodies of the two witnesses lie unburied for three and a half days (vv. 9, 11). This repeats on a smaller scale the period of three and a half years (12:14; see on 11:2), or forty-two months, in which the saints experience persecution. By analogy, the three and a half days are a period of such intense persecution that the witness of the church seems to be completely snuffed out. The two witnesses are killed by the Beast. Not only in the Roman Empire, but nowadays, and in the final crisis, faithful witnesses sometimes seem to go down in defeat. Christians are all in prison or dead, and apparently the idolatrous state has triumphed. The anti-Christian tyrant is in control, whether Domitian or Diocletian or the Spanish Inquisition or North Korean communism or Saudi Arabia’s Islamic state. But note: three and a half days are seven days cut in half, signifying that domination that aspires to completeness is cut off halfway through. Moreover, this period of three and a half days reminds us of the three days of Christ’s suffering (Matt. 12:40; Mark 8:31). Christ’s martyrdom and resurrection provide the pattern, the firstfruits (1 Cor. 15:23, 49). We who belong to Christ cannot but share in his victory. So the martyr’s death is not defeat, but victory in union with Christ.Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (pp. 130–131). P&R Publishing.

   The short half week of three and a half days is also a contrast to the long yearly half week of three and a half years (11:3; 12:14; 13:5). The contrast is meant to emphasize that the antichrist’s victory is brief and insignificant in comparison to the victorious testimony of the witnesses.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 229). William B. Eerdmans Publishing Company. [↑](#footnote-ref-1)
2. As a result, great fear fell upon those who were beholding them. This is not a genuine fear of God but is like the Egyptians’ fear when they beheld the unexpected plagues and the Israelites’ deliverance through the afflictions (Exod. 15:16; Ps. 105:38). Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 230). William B. Eerdmans Publishing Company. [↑](#footnote-ref-2)
3. If this verse indicates a literal physical “rapture” (a taking of the witnesses out of the world), such an event would occur immediately before the final judgment (with no “tribulation” or “millennium” to follow), because the very next event (see v. 15) is the sounding of the seventh trumpet and the end of history. [↑](#footnote-ref-3)
4. The last three trumpets are set apart from the first four by the warning cry of a heavenly messenger, an eagle flying in midheaven, “Woe, woe, woe” (Rev. 8:13). The last three trumpets are woes to come on “those who dwell on the earth.” Whereas the first four affected the spheres surrounding and supporting human life, the last three will target rebellious humanity directly. (In Revelation “those who dwell on the earth” consistently refers to people in rebellion against God and Christ, in contrast to the church, which always belongs to heaven, wherever its members may be living.) This is emphasized in the fifth trumpet, when the locust army from the pit is forbidden from harming vegetation (strange locusts!) and those who bear God’s seal (9:4).The end of the first woe is announced between the fifth and sixth trumpets (Rev. 9:12), and the passing of the second woe is declared before the seventh trumpet sounds (11:14). The seventh trumpet, however, seems to reveal not a woe on earth but a celebration in heaven, responding to the announcement that the kingdom of the world has been “the kingdom of our Lord and of His Christ” (11:15–19). The final woe is the climax of God’s wrath on earth, revealed in the outpouring of the bowls containing the seven last plagues, the destruction of Babylon, and the defeat of the beasts, those who follow them, and the dragon.Johnson, D. E. (2001). Triumph of the Lamb: A Commentary on Revelation (p. 147). P&R Publishing. [↑](#footnote-ref-4)
5. 为什么是最后大审判 ? (A)基督将在地上永远作王V15 (B)审判死人的时候也到了V18 (C) 赏罚的日子 V18。 [↑](#footnote-ref-5)
6. It is sometimes thought that vv. 15–19 do not make up the seventh trumpet (or third woe), but introduce it and are anticipations of it. No action is portrayed by the blowing of the seventh trumpet, but only songs declaring a series of actions that are not specifically described. Some think that chs. 12–14 lead up to the seven bowls of ch. 16, which constitute the third woe. Some think chs. 12–14 themselves describe the third woe, and still others view all of chs. 12–21 as the content. In contrast to the above views, we see 11:15–19 as an explanation of the consummation of history, since 10:7 has announced that when the seventh trumpet sounds, God’s accomplishment of His plan for history “is finished” (see on 10:7). It is reasonable to assume that 11:15–19 is the third woe, since the announcement has been made in 8:13 that the following three woes will all be equivalent respectively to the last three trumpets. If 11:15–19 is the seventh trumpet, then 8:13 has clearly said that it is also the third woe. The songs of the section depict actions of judgment and redemption and are not merely an anticipation of such actions. The descriptions are not detailed because they began in 6:12–17, and John knows that more descriptions of the same events will come later. A song can depict the content of a woe or trumpet as well as a vision can (e.g., 5:8–10 is a hymn narrating past events). Still, some think that vv. 15–19 cannot be the woe of the seventh trumpet because there is so much emphasis on the establishment of the kingdom instead of the severity of judgment. But the emphasis of this section lies not only on the kingdom but also on the woe of the final judgment (vv. 18–19), which demonstrates that the consummated, eternal kingdom of God has finally appeared on earth.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 235–236). William B. Eerdmans Publishing Company. [↑](#footnote-ref-6)
7. Just as the vision genre sometimes compresses vast historical eons into symbolic images that pass like the twinkling of an eye (see Rev. 12:1–5, which spans redemptive history from Genesis 3 to Acts 1), so also a split-second in time may be expanded in visionary description and simultaneous climactic events presented as successive, in order to help hearers to see different facets of Christ’s victory.Johnson, D. E. (2001). Triumph of the Lamb: A Commentary on Revelation (p. 176). P&R Publishing. [↑](#footnote-ref-7)