

A	<p><u>這節內容簡介</u></p> <ul style="list-style-type: none"> <li>如開六印後出現兩大景象(144,000 被蓋印者和穿白衣的一大夥群眾) 才展開第七印; 同樣地, 吹六號角後, 再出現兩大景象才吹第七號角。</li> <li>這裡兩大景象分別是吞小書的異像(十章) 和聖殿與兩見證(十一章)。</li> </ul>	CCSS p. 179	
B	<p><u>另一位強有力的天使和展開的小書</u></p> <ul style="list-style-type: none"> <li>若望「看見了另一位強有力的天使」。他散發著像天主聖三般的光輝: 像聖父「頭上有虹»; 像聖子「身披雲彩」、「容貌像太陽»; 像聖神「兩腿像火柱」。</li> <li>他「手中拿著一卷展開的小書, 右腳踏海, 左腳踏地», 顯示他要傳遞的訊息舉足輕重, 萬有皆受影響。他可能是本書開始和完結時, 受耶穌派遣「把那些必須快要發生的事」啟示給若望的天使。羔羊開啓七印後, 天使手中小書是「展開」的。</li> <li>與 5:1 的「書卷」應是同一本書 - 只有羔羊才能展開的天主救贖大計。</li> <li>天使「如獅子怒吼...七個雷霆」的聲音顯示天主的臨在。若望被吩咐不要寫下「七個雷霆所說的話», 代表有些啟示真理是「要隱藏」或「不可言傳的」。</li> </ul>	<p>10:1-7</p> <p>CSB 4:3 1:7, 16</p> <p>CCSS, CSB CCSS 10:2b</p> <p>1:1, 22:6 弟後 3:15-15, 希 4:12; SN1</p> <p>CCSS, 5:5</p> <p>10:3-4</p> <p>格後 12:4</p>	<p>則 1:26-28</p> <p>出 13:21</p> <p>亞 3:8, 出 19:16</p> <p>達 12:4</p>

	<ul style="list-style-type: none"> <li>• 極重要的應允：「時候不再延長了！但當第七位天使將要吹號角發聲的日期，天主的奧秘必定完成」，而且這天主的奧秘是「正如天主向自己的眾僕先知所宣告的」。即天主在新舊約，藉先知(包括若望)給人的所有允許，在吹響第七號角後便要應驗。</li> <li>• 何日主再來？某些教導讓早期基督徒誤以為在他們有生之年他便回來。故此，保祿有需要平息這誤解。耶穌已清楚說明那日子和那時刻只有父才知道。「所以，你們要醒寤，因為你們不知道」。應留意徵兆，「以聖潔和虔敬的態度生活，以等候並催促天主日子的來臨」。</li> </ul>	10:5-7, CCSS  CCSSp. 182; 若 21:22, 谷 13; 得後 2:1-2; 瑪 24:36, 谷 13:35; 得後 2:3, 默 13:1-8, 瑪 24:10-11; 伯後 3:11-12	達 12:1, 7
C	<p><u>吞小書的異像</u></p> <ul style="list-style-type: none"> <li>• 異像的舊約背景。</li> <li>• 如厄則克耳，若望「吞下」天主話語，再奉派遣向「諸民族、諸邦國、諸異語人民和諸君王」講預言。顯示著聖神怎樣默感聖經作者寫下祂的說話向世人宣示。</li> <li>• 「在我嘴裏甘甜如蜜」- 領受和宣講聖言的喜樂。不宣講便痛苦。</li> <li>• 「但我一吃下去，我的肚子就苦起來了」- 天主的話語預告著教會要經歷的困難考驗和末世審判。</li> </ul>	10:8-11  CCSS, 格前 2:13  SN2  10:10 CCSS, SN3, 格前 9:16  CCSS, CSB	則 2:9-3:3    耶 15:16; 20:9

## Special Notes:

1. Here the words of Hugh of Saint Victor remains a sure guide: “All divine Scripture is one book, and this one book is Christ, Speaks of Christ and finds its fulfilment in Christ”...From apostolic times and in her living Tradition, the Church has stressed the unity of God’s plan in the two Testaments through the use of typology...Typology “discerns in God’s works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son”...”The New Testament is hidden in the Old and the Old is made manifest in the New”, as St. Augustine perceptively noted. (BXVI, Verbum Domini, 39, 41)
2. In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted. Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17) (Dei Verbum, Divine Revelation, n.11)
3. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. (Pope Francis, *The Joy of the Gospel*, n.7.)