

Rev. 12:13-14 and Isa. 16:1-4; 41:17-20: A special hiding place prepared for the remnant. Many passages clearly predict that there is such a place and details on it must be studied.

Summaries of relevant background information from related passages.

The Olivet Discourse: The command is to flee to the mountains from Jerusalem if the antichrist invades (**Matt. 24:15-16; Mk. 13:14**). This is perhaps where they must hide.

Micah 5 and Micah 7: Refer to the respective 1-pages when the remnant are shepherded around Palestine in the Tribulation (**Mi. 5:6 & Mi. 7:14**) before reaching God's shelter.

Explaining the Passages and evidence for fulfillment.

A. Rev. 12:13-14: The background in **Rev. 11:1-6** is vital. In Greek, temple or "noas", meaning the Holy of Holies is measured and retained in **v1-2** but the other courts with Jerusalem are given to the nations under the antichrist. Then **v3-6** depicts the ministry of the two witnesses with superpowers. A key problem is how the "noas" can be retained and *not* be under the antichrist? It can happen, if like the tabernacle in the OT, it is on the move in the mountains under the leadership of the two witnesses. They will also lead the remnant as in **Mi.5 & Mi. 7** which should include the 144,000. *Coming to Revelation 12*, the woman clearly symbolizes Israel for from her will come the Messiah (**Rev. 12:5-6**). She or Israel will flee into the wilderness in **Rev. 12:6** where there is a place prepared. Note that the 1260 days coincide precisely with duration of the two witnesses' ministry (**Rev. 11:3**) as they will be leading Israel's remnant. Thus they are the two wings of the eagle in **Rev. 12:13-14** bringing Israel amidst persecutions to the special place prepared.

B. Isa. 16:1-4: The background in Isa. 15 is Assyria's invasion of Moab and they are on the run (**Isa. 15:5**). In **16:1-3**, God offers a proposal for refuge to the Moabite fugitives. They can turn as fleeing birds to Jerusalem or Zion (**v1**) and request for shelter from her ruler. To do this, they are to bring a tribute lamb by way of Sela, to request from Zion in **v3** the advice and decision to shelter them. What follows in **v4** is one of Isaiah's most intriguing passages. In **v4**, God suddenly in reverse asks the Moabites instead to let "My outcasts" stay with them. It is very precise in the Hebrew, for "outcasts" is "nadah" and it is clearly in the *first person*. Strict literal translations such as KJV, ASV and JPS render it as "my outcasts". Many translations alter the text to "outcasts of Moab" hoping to make better sense in the context. But if we let Isaiah to take a leap to the end time as he often does, the literal rendering makes complete sense. As stated in Rev. 12 above, the remnant is taken to a shelter and it will be in the mountains of Moab. The timing in **4b** also fits as it is in the end time and the destroyer is the antichrist who will soon be terminated.

C. Isa. 41:17-20: The text **Isa. 41:8-20** definitely refers to Israel, stated as His servant, the descendants of Abraham (8). But in **v14-16** is a specific situation, when Israel is so severely decimated that God calls her a "worm". Yet the Lord Redeemer will help Israel to pulverize and scatter her enemies. Literally such an event is *not* identified in Israel's history. Even the Maccabean revolts never pulverize their enemies. It is best to take this as referring to the Tribulation in **Rev. 11:3-6** when Israel is the underdog confronting the antichrist. The two edges of the sledge (15) must be the two witnesses with superpower to protect Israel. In **v17**, Israel is the afflicted pursued by the antichrist and then in **v18-20** they find the hiding place prepared to nourish her and indeed it is beyond their dreams.

Linking to Isa. 52:11-12: It's a call for the remnant to depart Jerusalem before it is taken by the antichrist. Not to be done "in haste" hints that ample time must be allocated for it.

Question: What are the evidence that the destroyer in Isa. 16:4 is the antichrist and not the Assyrians?

Answer:

1. He is soon to be ended after the outcasts are hidden. After the fall of Moab, it is still over 100 years before the Assyrians are slowly decimated.
2. The destroyer's end will lead to oppressions ceasing completely and with that destruction will be ceased (v4). However the end of the Assyrians simply lead to the Babylonians replacing them as the oppressors.
3. In **Isa. 33:1**, "destroyer" is also used for the antichrist.
4. Then in v5, Christ rule is established right after the fall of the destroyer. This is true for the antichrist. But after the demise of the Assyrians, Christ has yet to rule.

啟示錄 12:13-14 並以賽亞書 16:1-4；41:17-20：為餘民預備的特別藏身之處

有多處經文清楚預言到這樣的一處地方，其中詳情必須查究。

相關經文及有關背境摘要

橄欖山的講話：如果敵基督來侵襲，他們受命從耶路撒冷逃往山上（**馬太福音 24:15-16**；**馬可福音 13:14**）。也許那就是他們必須藏起來的地方。

彌迦書 5 及 7 章：參本章的一頁撮要，當餘民在大災難期間還未到達神預備的避難處時，他們在巴勒斯坦一帶得到照顧（**彌迦書 5:6; 7:14**）。

經文釋義及應驗的證據

甲·啟示錄 12:13-14：**啟示錄 11:1-6** 的背境非常重要。在希臘文，聖殿或“noas”，意即至聖所在 **1-2 節** 被量度和保留，但其餘的院子和耶路撒冷則被交給敵基督手下的列國。**3-6 節** 描述兩個有超能力的見證人的工作。問題的重點是“noas”怎能被保存下來不受敵基督掌控？如果至聖所像舊約的會幕那樣就行了，它在兩個見證人的帶領下不斷在山裏移動。他們也會如彌迦書 5 和 7 章的描述帶領著餘民，而十四萬四千人也會在其內。就**啟示錄 12 章**，那婦人很明顯是以色列的象徵，因為彌賽亞會從她而出（**啟示錄 12:5-6**）。在**啟示錄 12:6** 她或是以色列將會逃往曠野那預備的地方去。留意一千二百六十日和兩個見證人工作的日子是完全吻合的（**啟示錄 11:3**），因為他們會帶領以色列的餘民。故此他們是**啟示錄 12:13-14** 那大鷹的兩個翅膀，在逼迫中承載著以色列到那特別預備的地方去。

乙·以賽亞書 16:1-4：以賽亞書 15 章的背境是亞述進犯摩押，而他們正在逃亡（**以賽亞書 15:5**）。在 **16:1-3** 神向摩押的逃亡者提出避難建議，他們可以像離巢鳥那樣向耶路撒冷或錫安的掌權者求安身之處（**1 節**）。要這樣做，他們要帶一頭貢品羊羔，取道西拉，向錫安尋求指引和保護（**3 節**）。接下來第 **4 節** 是以賽亞書中最耐人尋味的一段經文。在第 4 節，神突然反過來問摩押人，讓“我被趕散的人”和他們同住。在希伯來文這表達非常精確，因為“被趕散的人”“nadah”是第一人稱的。嚴謹的直譯版本諸如英王欽定本 KJV，標準審定本 ASV 和 JPS 都翻譯成“我被趕散的人”。而許多版本則把經文修訂成“摩押被趕散的人”，為了讓這段經文變得合理一點。但如果我們讓以賽亞一躍到末期，像他經常所做的，那麼直譯給出的意思就非常通順了。如在上面啟示錄 12 章所說，餘民會被帶往藏身之所，那就是摩押的山區。**4 節** 下在時間上也是吻合的，那是末期之時，滅命者就是敵基督，他將快被終結。

丙·以賽亞書 41:17-20：**以賽亞書 41:8-20** 的內容絕對是關乎以色列的，她被稱為祂的僕人，亞伯拉罕的後裔（8 節）。但 **14-16 節** 是一個特殊情況，以色列因受到嚴重摧毀，神稱她為“蟲”，然而救贖主會幫助以色列粉碎及趕散她的敵人。按實情，這樣的事從沒在以色列的歷史上出現過。就算麥加比的反抗運動也從未能粉碎敵人。所以最合理的解釋是這段經文所指的是**啟示錄 11:3-6** 的大災難，其時以色列備受敵基督的壓制。打穀機的雙刃齒（15 節）必定是指那兩個有超能力保護以色列的見證人。在 **17 節**，以色列是被敵基督追殺的困苦窮乏人，而在 **18-20 節** 他們找到那為他們預備的避難處，他們得到餵養，遠超他們所想所求。

和以賽亞書 52:11-12 的關連：那裏是對以色列得在敵基督佔領耶路撒冷之前離開的呼籲。出來“不至急忙”意味著必須為此分配充裕的時間。