**029 七头十角大红龙 启12章1至6**

**P Pic**孩子们：世界什么是我们肉眼看不见的e.g.Wifi、细菌、思想。同样看不见神、魔鬼

**P启12:1-6**

约翰在异象中看见并明白教会受到逼迫，背后的真正原因。

**P【1】生产的妇人[[1]](#footnote-1)**

**P启12:1 天上现出大异象来：有一个妇人 [[2]](#footnote-2)身披日头，脚踏月亮，头戴十二星[[3]](#footnote-3)的冠冕 [[4]](#footnote-4)。**

* **问：**这妇人怀孕出生一个男孩，他要辖管万国的，就是基督。那这妇人又是谁？
* 许多天主教徒会解释是马利亚[[5]](#footnote-5)，但不是马利亚。
* 妇人预表的是旧约与新约的教会 **[[6]](#footnote-6)** **[[7]](#footnote-7)** （弥5:2-3）注意注脚5

**P**第一（创37:9）约瑟梦中的 [[8]](#footnote-8) 太阳、月亮、星星，象征以色列=旧约的教会

**P**第二 妇人受神保护1260天（3.5年）象征新约教会时代。

**P**第三 妇人的子孙就是为耶稣作见证的基督徒V17 [[9]](#footnote-9)

**PV2 他怀了孕，在生产的艰难中疼痛呼叫。**

* 神的子民（旧约教会）在预备基督的出生，经历了许多磨难

**P【2】七头十角大红龙**

**P V3 天上又现出异象来：有一条大红龙，。。。**

**P**伊甸园的蛇（创3:1），基路伯（结28:14-16），光明天使(林后11:14)

**P赛27:1**大龙的形象是从tannı̂yn 新译本: 海中的大龙 KJV Dragon,可惜和合本翻译鳄鱼

**P V3...七头 [[10]](#footnote-10)十角 [[11]](#footnote-11)；七头上戴著七个冠冕 [[12]](#footnote-12)。**

* 撒旦不断模仿假冒真神 [[13]](#footnote-13) (基督许多冠冕 启 19:12、羔羊有7角 启5:6)
* **七头上戴著七个冠冕：**象征撒旦在地上的权势（启17:9）
* **10角：**象征地上的君王 （但7:7、7:24 十角就是十王）

**P V4 他的尾巴拖拉著天上星辰的三分之一 [[14]](#footnote-14)，摔在地上[[15]](#footnote-15)。**

**P星辰预表：**天使(伯38:7、申4:19) 神的义人（但12:3）君王（民24:17）

**P问：**三分之一的星辰摔在地上指的是什么？

**PA**教父们如奥古斯丁,改教家们解释是撒旦蛊惑天上三分之一天使一同堕落造反神 origin of fall

**PB**撒旦攻击义人（但8:10、但12:3），包括天上的天使(启12:7) Gk Beale

**PC** V13教会受撒旦逼迫，所以指攻击代表教会的天使 (启1:20、启2:1 使者ἄγγελος 天使) poythress[[16]](#footnote-16)

**PD** 撒旦使三分之一堕落的天使下到人间，抵挡基督。（福音书中有大量赶鬼事件）

**PE 链接**V7解释：这场征战中是撒旦造成了三分之一堕落天使被**逐出天庭**。V7在天上就有了争战。米迦勒同他的使者与龙争战，龙也同它的使者去争战，

* **重要：**无论我们采取什么解释，**都必须承认撒旦引发了一场战争**。

**P问：谁是我们正直的仇敌？** 是撒旦从来都不是地上的人或政权（弗2:2、弗6:12）[[17]](#footnote-17)

* 是撒旦弄瞎了世人的眼（林后4:4）
* 国家纷争、家庭纷争（夫妻、父母孩子、兄弟姐妹）、教会纷争，许多时候背后有魔鬼的计谋。

**P提醒：**新加坡大选。不要因为政治使到教会纷争，以免中了魔鬼的诡计。

**P弗6:12** 因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。

**PV4...龙就站在那将要生产的妇人面前，等他生产之後，要吞吃他的孩子[[18]](#footnote-18)。**

* 基督诞生之后，撒旦多次要杀害基督
* e.g.希律王因害怕耶稣的诞生，命令把所有两岁以下的孩子都杀尽 太2:13-16
* e.g.撒旦在广野想透过试探基督,想摧毁他 太4:1-11
* e.g. 法利赛人商议怎样可以除灭耶稣 太12:14
* e.g.约13:27撒旦进入犹大的心去出卖
* e.g.主上十字架前，告诉门徒“撒旦这世界的王将到” 约14:30

**P【3】生了一个男孩**

**PV5 妇人生了一个男孩子，是将来要用铁杖辖管（辖管：原文作牧）万国的；他的孩子被提到神宝座那里去了。[[19]](#footnote-19)**

* 男孩指基督，因祂**将来要**用铁杖辖管万国 （**诗2:7-9\*、**启2:27）
* 从V4-5 看见基督的诞生，撒旦要吞吃基督，基督复活升天提到神宝座

**P彼前 3:22 耶稣已经进入天堂，在神的右边；众天使和有权柄的，并有能力的，都服从了他**。

* 基督如今是坐在父的右边执掌王权，直到父把所有的仇敌放在祂脚下 [[20]](#footnote-20) 林15:25-26
* **地上的征战还未结束**，撒旦与他的人依然在抵挡神(V9-17)。
* 基督再来的日子，也是祂用铁杖审判列国（**诗2:7-9\***）

**P【4】神预备、供应、保护**

**PV6 妇人就逃到旷野 [[21]](#footnote-21)，在那里有神给他预备的地方。。。**

* 妇人（教会）逃到旷野V14-15，
* 联想到：神曾在旷野中保护以色列。
* 联想到：像旧约一样，今天教会在旷野中，等待进入神所应的应许之地
* **基督吩咐门徒**，面对危险时要逃（太10:23、太24:16、徒9:23-25、11:19）
* a.p.“逃”、到新的地方、转换职场 我们会害怕！

**P** **Pic缺乏**信心，害怕就不会行动freeze

* **不要害怕！你若被逼到旷野**
* （1）这是神**预备的**地方（2）在那里神会**供应养活**子民
* e.g.2025年，世界经济的局势乱，许多公司在裁员。尽上我们的努力后不要害怕。

**PV6...使他被养活一千二百六十天 [[22]](#footnote-22)。**[[23]](#footnote-23)

* 1260天 /（一载二载半载）[[24]](#footnote-24)/ 42月 /3.5年 。
* 是整个新约教会时代。**（第25讲已经解释）**
* 新约教会时代这期间。有龙的逼迫、也有神的保护与供应。[[25]](#footnote-25)

**总结：**

* 大红龙（撒旦）是我们的仇敌
* 基督祂已经得胜，祂已经被提到神宝座那里去。

**P** **Pic我们在旷野等候进入应许之地**

* **不要害怕：**神为我们预备地方，祂会养活我们，祂会保护我们！

**P申 31:6 你们当刚强壮胆，不要害怕，也不要畏惧他们，因为耶和华你的神和你同去。他必不撇下你，也不丢弃你。**

Top of Form

1. 让人联想起，神的应许 创 3:15 …女人的後裔要伤蛇的头 （击败魔鬼）还有赛7:10-14 童女生子 [↑](#footnote-ref-1)
2. 1 After the temple scene of 11:19, John sees a great sign which appeared in heaven. He first sees a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Vv. 2–6 reveal that this woman is a picture of the faithful community, which existed both before and after the coming of Christ. This identification is based on the OT precedent, where sun, moon, and eleven stars metaphorically represent Jacob, his wife, and eleven of the tribes of Israel (Gen. 37:9), who bow down to Joseph, representing the twelfth tribe. Song of Solomon 6:10 was used in later Jewish literature to describe Israel in terms of the sun, the moon, and the stars, and restored Israel (which in Revelation is identified as the church) is described similarly in Isa. 60:19–20. In fact, in Isaiah a woman often represents the picture of restored Israel (e.g., 52:2; 54:1–6; 61:10; 62:1–5), and Isa. 62:3, 5 prophesies that restored Israel will be like a bride wearing a crown. The brightness of the woman’s appearance (clothed with the sun) reflects the same brightness in the face of Christ (1:16). Her glory is the reflected glory of Christ. Just as the sun, moon, and stars appear far from earth and immune from destruction by any earthly force, so also true Israel of the OT and NT epochs is ultimately indestructible on earth because ultimate identity is in heaven (mention of Michael, Israel’s heavenly representative and protector [Dan. 12:1], in vv. 7–8 points further to this). That the woman represents both the old and new covenant communities becomes even clearer in vv. 11–17, where her seed or offspring is not only Christ but also the entire community of His followers.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 243–244). William B. Eerdmans Publishing Company. [↑](#footnote-ref-2)
3. The twelve stars represent the twelve tribes of Israel, [↑](#footnote-ref-3)
4. The crown on her head is best defined from within Revelation itself. It represents the saints’ share in Christ’s kingship and the reward which the true people of God throughout the ages receive for their victory over opposition to their faith (i.e., over persecution, temptations to compromise, and deception; so 2:10; 3:11; 4:4, 10; cf. 14:14). The stellar brightness of her appearance reflects the powerful and pure sunlight arising from God’s and Christ’s glorious image (as in 1:16; 10:1; 21:23; 22:5).Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 244). William B. Eerdmans Publishing Company. [↑](#footnote-ref-4)
5. This is evident, not only from the discussion of v. 1, but also from observing in the remainder of the chapter that the woman is persecuted, flees into the desert, and has other offspring than just the Messiah, offspring who are described as faithful Christians. The woman’s birth-pangs refer to the persecution of the covenant community and the messianic line during OT times and especially the intertestamental period leading up to Christ’s birth.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 244). William B. Eerdmans Publishing Company. [↑](#footnote-ref-5)
6. 不只是旧约教会，应该包括新约教会，因龙被被摔下去后 V10，他开始逼迫那生男孩子的妇人V13 [↑](#footnote-ref-6)
7. The suggestion is that the woman is being tormented and suffering as she attempts to give birth, which fits with a picture of the faithful Jewish community being persecuted in the period leading up to the birth of Christ. . It was a trial to continue to wait for the great deliverance which the Messiah would finally bring at His coming (cf. Luke 2:25–38). In John 16:19–22, Christ compares the grief of His disciples over His impending death to a woman about to give birth who “has sorrow” and is about to bear a child. There, in line with our view of Rev. 12:2, the disciples represent the mother, the messianic community, in the midst of which the Christ was born in resurrection, and which would later present the resurrected Christ to the world. In Rev. 12:2 it is, however, Christ’s first birth that is in mind and not this later resurrection birth. **Since the harlot of ch. 17 is symbolic of the unbelieving community, so here the contrasting figure of the righteous woman must represent the believing community** Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 244–245). William B. Eerdmans Publishing Company.

The imagery calls to mind Joseph’s dream (Gen. 37:9–10) and **the picture of Jerusalem giving birth to the Messiah and his remnant (Mic. 5:3; Isa. 54:1–4; 66:7–13). The Old Testament saints collectively are in view**. Mary, the mother of Jesus, is included in this group, but only as an outstanding member of it.Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 134). P&R Publishing. [↑](#footnote-ref-7)
8. 注意约瑟的梦中太阳、月亮，星星向约瑟下拜，约瑟也是其中一颗星星，所以是十一个星向约瑟下拜。 [↑](#footnote-ref-8)
9. That the woman represents both the old and new covenant communities becomes even clearer in vv. 11–17, where her seed or offspring is not only Christ but also the entire community of His followers.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 244). William B. Eerdmans Publishing Company. [↑](#footnote-ref-9)
10. The Dragon has seven heads, increasing his hideousness. **In Daniel and Revelation, multiple heads often symbolize multiple manifestations of a single kingdom.** In the same way, Satan manifests his power through multiple channels and in multiple institutions and events. Seven, the number of completeness, suggests that the Dragon has extensive power and many manifestations. He aspires blasphemously to imitate the completeness of God Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 135). P&R Publishing. [↑](#footnote-ref-10)
11. As with the Lamb’s seven horns, so the number of seven heads and ten horns emphasizes completeness, but in this case, the completeness of oppressive power and its worldwide effect**. The ten horns are those of Daniel’s fourth beast (Dan. 7:7, 24), and will reappear on the beast of ch. 13, showing that the devil performs his oppressive will against the church and world through his kingly representatives on earth.**Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 246). William B. Eerdmans Publishing Company. [↑](#footnote-ref-11)
12. seven diadems were on the heads of the dragon. The crowns represent the devil’s false claims of sovereign, universal authority, which is in opposition to the true “King of kings and Lord of Lords,” who also wears “many diadems” in 19:12, 19–21. The similarity between the two descriptions in Revelation 12 and 19 reveals a conscious intention to contrast them.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 246). William B. Eerdmans Publishing Company.; [↑](#footnote-ref-12)
13. 基督被杀的羔羊复活（启 5:6），而撒但假冒基督，兽似乎受了死伤，却医好了（启 13:3）。基督骑白马审判世界（启 19:11-15），而撒但的假冒者则是骑白马的征服者（启 6:1-8 注V2）。神印了属祂的人（启 7:3-4），而兽却给世人印上“666”的印记（启 13:16-18）。圣父、圣子、圣灵是真正的三位一体，而撒但仿效，以龙、海兽、地兽形成邪恶的“三位一体”（启 13:1-18）。基督头上戴众冠冕（启 19:12），而兽也戴着十个冠冕（启 13:1）。基督口中出真理（启 19:11），而撒但却迷惑列国（启 12:9）。 [↑](#footnote-ref-13)
14. This verse has given rise to speculation that a third of the angels fell and became demons at the time that Satan rebelled against God. But the Bible provides few clues about the fall of Satan and his angels. The immediate focus of verse 4 is not on Satan’s original act of rebellion, but on his attack on the male child (v. 5). In the background lies Daniel 8:10, which predicts the attack of Antiochus Epiphanes on the Jewish people and their temple. Against this background, the stars may symbolize the angelic representatives of the church in its heavenly character (note the stars in Rev. 12:1, and Michael and his angels in 12:7).Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 135). P&R Publishing.

4 The picture of the dragon’s tail sweeping away a third of the stars of heaven is an allusion to the prophecy of Dan. 8:10, according to which the end-time enemy of God will throw some of the stars down to the earth. The stars are identified in Dan. 12:3 with God’s people, and those being oppressed in the vision of Dan. 8:10 are identified as the “holy people” in 8:24. However, in Daniel, angels represent peoples in the heavenly realm (Dan. 10:20–21; 12:1). **That stars can represent Israelite saints and not only angels is apparent from Dan. 12:3, where the righteous are compared to “the brightness of the expanse of heave**n … like the stars forever and ever” (for this application of Dan. 12:3 see Matt. 13:43; cf. Gen. 15:5; 22:17). Dan. 8:11 (according to Theodotion and the Old Greek, two versions of the Greek OT) interprets the falling “to the earth [of] some of the host of heaven and of the stars” and their being “trampled” in 8:10 to represent “the captivity” of Israel which will be “delivered” in the future. Hence, we can understand the meaning as follows: Israelite saints have their true identity in heaven before the divine throne, so that when they are persecuted, the angels and God Himself are also seen as being attacked.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 246–247). William B. Eerdmans Publishing Company.

山羊的四角之中有一角长出一个小角Antiochus IV Epiphanes 215-164 BC预表将来的敌基督（ 但8:9 四角之中有一角长出一个小角，向南、向东、向荣美之地，渐渐成为强大。10 他渐渐强大，高及天象，将些天象和星宿抛落在地，用脚践踏。 the OT age and the intertestamental period leading up to the time of Christ (e.g., Herod’s massacre of the infants in Bethlehem, as well as the early persecution of Christ in Luke 4:28–30). The oppression takes the form of persecution as well as attempts to deceive (as in Dan. 8:10, 22–25; 11:30–35).Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 247). William B. Eerdmans Publishing Company.

The Dragon’s tail swept a third of the stars out of the sky. The Dragon attacks God’s order and rule, symbolized by the order of the stars. He assaults heaven itself, symbolized by the effect on the heavenly bodies. This verse has given rise to speculation that a third of the angels fell and became demons at the time that Satan rebelled against God. But the Bible provides few clues about the fall of Satan and his angels. The immediate focus of verse 4 is not on Satan’s original act of rebellion, but on his attack on the male child (v. 5). In the background lies Daniel 8:10, which predicts the attack of Antiochus Epiphanes on the Jewish people and their temple. Against this background, the stars may symbolize the angelic representatives of the church in its heavenly character (note the stars in Rev. 12:1, and Michael and his angels in 12:7)Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 135). P&R Publishing. [↑](#footnote-ref-14)
15. The war was fought in heaven. The Bible indicates that until the time of Christ’s triumph, Satan was permitted to appear in the heavenly places (Job 1:6; 2:1; Zech. 3:1–2; Luke 10:18). His abilities were curtailed by Christ’s earthly ministry and above all by his resurrection and ascension (cf. Rev. 12:11).Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 137). P&R Publishing. [↑](#footnote-ref-15)
16. This verse has given rise to speculation that a third of the angels fell and became demons at the time that Satan rebelled against God. But the Bible provides few clues about the fall of Satan and his angels. **The immediate focus of verse 4 is not on Satan’s original act of rebellion, but on his attack on the male child (v. 5).** In the background lies Daniel 8:10, which predicts the attack of Antiochus Epiphanes on the Jewish people and their temple. Against this background, the stars may symbolize the angelic representatives of the church in its heavenly character (note the stars in Rev. 12:1, and Michael and his angels in 12:7)Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 135). P&R Publishing. [↑](#footnote-ref-16)
17. Opposing the woman is an enormous red dragon. Our chief opponent is not some earthly power. We struggle “against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12), at the head of which is Satan (Eph. 2:2; 2 Cor. 4:4). The Dragon is identified as Satan, the Devil, in 12:9. The image of a dragon shows that Satan has enormous power and hideous enmity against God. Satan has constantly opposed the plans of God and has been repeatedly defeated in the great acts of his saving power (Gen. 3:1, 15; Ps. 74:13–14; Isa. 27:1; 51:9–10; Ezek. 29:3; Luke 10:18; 11:14–23; John 12:31; Col. 2:15). Now he rises against the Messiah (Rev. 12:4–5) and his servants (12:17), but will suffer final destruction (20:10). The ancient Near East had certain myths about a sea monster or water god producing chaos. Polytheistic myths dimly sensed the threat of satanic chaos, but in their confused groping they never penetrated to the reality.Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (pp. 134–135). P&R Publishing. [↑](#footnote-ref-17)
18. But the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. The intention of the dragon, the second part of the verse reveals, is not only to attack God’s people but to destroy the Messiah Himself, once the woman gives birth. Here we find a reference to all the ways in which the devil tried to tempt Jesus and to destroy Him during the time of His earthly ministry, as Jesus’ earthly lifetime is telescoped into a single phrase. At the cross it appeared that the devil finally had succeeded, but the resurrection snatched Jesus out from under the power of death wielded by the serpent.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 247). William B. Eerdmans Publishing Company. [↑](#footnote-ref-18)
19. 5 That temporal telescoping is involved in v. 4 is suggested by the following verse. Now a snapshot of Christ’s entire life is given in one line—His birth, His destiny of kingship, and His incipient fulfillment of that destiny by ascending to God’s throne in heaven after the post-resurrection ministry. The NT elsewhere condenses Jesus’ life in a nearly identical way (John 13:3; 16:28; Rom. 1:3–4; 1 Tim. 3:16). The same kind of abbreviation occurs in Rev. 1:5, 17–18 and 2:8, though with a focus on Christ’s death and resurrection. Jesus is the firstborn from the dead (1:5; 2:8; Col. 1:18), and the church is His body and kin, the “rest of the seed” of the woman (cf. Rom. 8:29; Gal. 3:16, 29; cf. Heb. 2:17; 12:22–23; and see further on 12:17). The male child who is born (who is to rule all the nations with a rod of iron) is the One prophesied in Ps. 2:7–9 to “rule all the nations with a rod of iron.” The context in the Psalm shows this to be a clear reference to Christ.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 247–248). William B. Eerdmans Publishing Company. [↑](#footnote-ref-19)
20. 诗110:1（大卫的诗。）耶和华对我主说：你坐在我的右边，**等我使你仇敌作你的脚凳**。2 耶和华必使你从锡安伸出能力的杖来；你要在你仇敌中掌权。（太28:18、徒2:35、弗1:20-22、彼前3:22、林前15:25-26、罗16:20）

在！ [↑](#footnote-ref-20)
21. The wilderness is another image essentially identical to the sanctuary of 11:1 and the tabernacle of 13:6, since all three are attacked during the same period of one thousand two hundred and sixty days (or three and a half years), and since all three are metaphors of spiritual protection. Consequently, the woman is an equivalent picture to the two witnesses of ch. 11, since both suffer in body but are protected in spirit, by the wilderness and the sanctuary respectively. Yet even in the wilderness, the place of God’s protection, perils remain. This dual nature of the wilderness is suggested also by the OT and Revelation 17. In the OT, the desert was not only where Israel was protected from the pursuing Egyptians, but also an uninhabitable place of sin, evil, or judgment, where only fierce animals and evil spirits dwelt (e.g., Lev. 16:10; Isa. 13:20–22; 34:10–15; Jer. 9:10–12). The harlot of 17:1–9 also dwells in the wilderness (17:3). She deceives earth-dwellers (17:8) and persecutes the saints who, however, are not ultimately susceptible to her temptation. Therefore, the wilderness is the saints’ place of protection, but in the midst of a hostile world. Deut. 8:15–16 sums up the dual nature of Israel’s wilderness experience: “He led you through the great and terrible wilderness, with its fiery [red?] serpents … in the wilderness He fed you manna … that He might humble you and that He might test you, to do good for you at your end [your latter days?].” This text would have been highly charged with typological significance for John and probably lies behind his dual conception of the wilderness.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 249–250). William B. Eerdmans Publishing Company. [↑](#footnote-ref-21)
22. The one thousand two hundred and sixty days have been established as the time of tribulation predicted by Dan. 7:25 and 12:7, which commences at Christ’s ascension and continues until His return. Among all of John’s “three and a half years” formulas, v. 6 is the clearest in identifying the formulas’ temporal boundaries (cf. 11:2–3; 13:5). Undoubtedly here the limited age extends from the resurrection of Christ (v. 5) until His final appearance (14:14–20). We argued previously (see on 11:2–3) that the church’s three and a half years of witness during the inter-advent age was modeled after the approximate three and a half years of Christ’s earthly ministry. The forty-two months also echoes the time of Israel’s wandering in the wilderness and Elijah’s ministry of judgment (see on 11:1–3 for fuller analysis of this time period as the church age).Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 250). William B. Eerdmans Publishing Company.

Unlikely is the idea of some that, after v. 5 speaks of Christ’s resurrection, v. 6 skips the age of the church and jumps all the way to the time of ethnic Israel’s revival and a “Great Tribulation” directly preceding the second coming. This would mean that it is ethnic Israel and not the church that finds refuge from the dragon in the wilderness. But there is no evidence for such a time gap. Such a temporal hiatus can be read into the text only by a prior end-time scheme which an interpreter brings to the text. The natural reading is to see v. 6 following immediately in time from v. 5. The relation of the parallel sections of 12:10 to 12:11–17 bears out this reading, as does the relation of 1:5 and 1:6 (cf. also v. 9), 1:12–20 and chs. 2–3, 5:5–14 and 6:1–11, and 7:10–11 and 7:13–14. All of these parallel sections deal with aspects of the work of Christ and its immediate consequences in the life of the church, and the same is true of the relation of 12:5 to 12:6.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 251). William B. Eerdmans Publishing Company. [↑](#footnote-ref-22)
23. God looks after the woman for 1,260 days, the same period of forty-two months or three and a half years mentioned in 11:2–3; 12:14, and 13:5. (For a full discussion, see under 11:2–3.) The 1,260 days cover the entire interadvental period. It begins immediately after Christ’s ascension. **It continues throughout the period of satanic assaults on the church, that is, the whole period until the Second Coming** Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 136). P&R Publishing. [↑](#footnote-ref-23)
24. 为什么不是两个三年半？如果是按一些人假设是时间顺序排列的，那么它肯定加起来超过七年。“三年半”并不一定是按时间顺序解释的。 另一个重要证据是，当你看到《启示录》中的主题有七个重复并延伸进展的循环时，每个延伸进展的循环都强调了同一主题的不同视角。 [↑](#footnote-ref-24)
25. 向全世界作完见证之后，无底坑里上来的兽会逼迫教会（启11:7、13:1-7） [↑](#footnote-ref-25)