**030 米迦勒与大红龙争战 启12章7至11**

* **Pic:** 小孩子：神（创造者）、【被造的世界：天使、人、动物】
* **启12章7至11**
* **Pic上文**12:1-6：妇人: 是旧约的教会（以色列），出生男孩:（基督）七头十角大红龙（撒旦），
* **2Pic红龙:** 撒旦原本是尊贵的天使长之一，后来他造反神与堕落了，三分之一天使一同造反。
* **Pic**欺骗夏娃，试探亚当去违背神（创3:1-5），人不自觉的进入了撒旦造反的阵营
* 因人堕落，他成了世界的王 （约12:31、14:30、16:11）
* **启12:7**在天上就有了争战[[1]](#footnote-1)。米迦勒[[2]](#footnote-2)同他的使者与龙争战[[3]](#footnote-3)，龙也同它的使者去争战，8.并没有得胜，天上再没有它们的地方[[4]](#footnote-4)。9.大龙就是那古蛇，名叫魔鬼,又叫撒但[[5]](#footnote-5)，是迷惑[[6]](#footnote-6)普天下的。它被摔在地上，它的使者也一同被摔下去[[7]](#footnote-7)。10.我听见在天上有大声音[[8]](#footnote-8)说：「我神的救恩、能力、国度，并他基督的权柄[[9]](#footnote-9)，现在都来到了[[10]](#footnote-10)！因为那在我们神面前昼夜控告[[11]](#footnote-11)我们弟兄的，已经被摔下去了[[12]](#footnote-12)。
* 约翰看见 天使长米迦勒与龙(撒旦) 争战、V7是接续上文同一个异象
* 是米迦勒在主的命令下发动争战，才把撒旦与他的天使驱赶出去
* **问：**撒旦被打败，被逐出天庭，为什么撒旦会出现在天上？
* 撒旦原本是在天上的掌权者之一 （弗2:2）
* **【1】神赋予天使在天上执政与掌权的权利。**
* 在这被造的世界中，人比天使微小。(诗8:4-5、来2:6-7)
* 神设了天使来治理这世界的。
* **启 4:4**.宝座的周围又有二十四个座位；其上坐着**二十四位长老**，身穿白衣，头上戴着金冠冕。
* **天使对尼布甲尼说：但 4:17.**这是**守望者**所发的命the decree of the watchers，**圣者**the holy ones所出的令，好叫世人知道至高者the Most High 在人的国中掌权...
* 一部分天使被称为**空中掌权者**天上执政掌权 (弗2:2、3:10、6:12、西1:16、2:10、2:15、罗8:38)
* 天使长米迦勒被称之为**大君**the chief princes（但10:13-21、12:1、犹1:9、启12:7）
* 天使长米迦勒是神子民的守护者 guardian
* 天上执政掌权,背叛神的天使，被称之为：“魔”君 prince （但10:13-21）שַׂר [[13]](#footnote-13)
* **提醒：**我们**不可毁谤在尊位的**天使 the glorious ones（彼后2:10-11、犹 8-9）
* 我们只是人是暂时比天使微小(诗8:4-5、来2:6-7)
* (基督再来时)**林前 6:3.**岂不知我们要审判天使吗？... we will also rule(太19:28、启3:21)
* **【2】撒旦在天庭中昼夜不断地控告神的子民。**
* 撒旦原本是天使长，在神的天庭之中。 自由进出伊甸园。
* **魔鬼又叫撒但：**是迷惑普天下的（V9）
* 撒旦欺骗人之后，他虽然被上帝降罚（创3:14），但他依然能在天庭中出现，直到他被驱逐。
* 在天上时，撒旦在神面前昼夜控告神的百姓（V10、伯1:6-9、撒迦利亚3:1）
* **约 1:6.有一天，神的众子the sons of God 来侍立在耶和华面前，撒但也来在其中。**

**O**..约伯敬畏神，岂是无故呢？...11...你且伸手毁他一切所有的,他必当面弃掉你。**伯1:9-11**

* **【3】主耶稣以人的身份击败了魔鬼**
* **造反：**天界（天使） 与人界 （人类） 天界一部分天使造反，人界也造反被罪所玷污了。
* **PLAN** 神为要救赎人类，并且要恢复人界与天界的次序。
* **父神**差遣了圣子道成肉身成为人。
* A基督胜过魔鬼试探(太4:1-11)
* B在十字架上击败了魔鬼彻底顺服了神（西2:15、来2:14）
* 是魔鬼影响了世人把基督送上十字架 （约13:2、路22:3、林前2:8、西2:15、启12:4-5）
* **Pic**基督得胜回到天上（神人身份），命令米迦勒天使长把 撒旦和他一同造反的天使逐出了天庭。
* **约12:31.**现在[[14]](#footnote-14)这世界受**审判**，这世界的王**要被赶出去**。(审判被赶出天庭，末日的审判还未来)

O 主耶稣是神人。完全的神，完全的人。**神人耶稣基督掌权！**

O **太28:18.**耶稣进前来，对他们说：天上地下所有的权柄都赐给我了。

* **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。
* **弗 1:20**...使他从死里复活，叫他在天上坐在自己的右边，21.**远超过一切执政的、掌权的**、有能的、主治的，和一切有名的...。 （参：西1:20）
* **启12:8**...**天上再没有它们的地方**。
* 撒旦虽被逐出天庭[[15]](#footnote-15)，他在地上依然大有能力（启12:12-18）
* 他依旧是这黑暗世界的王,这世界的神 (约14:30、林后4:4) **辖制不属于主的人**。
* 撒旦永远被丢进火湖的时候还未到 （启20:10）
* Ap 祷告：马6:13.不叫我们遇见试探；救我们脱离凶恶(恶者)。
* **【4】魔鬼无法再控告我们。**
* **启12:10.**我听见在天上有大声音说：「我神的救恩、能力、**国度，并他基督的权柄，现在都来到了**！因为那在我们神面前**昼夜控告我们**弟兄的，**已经被摔下去了**。
* 魔鬼无法在神面前控告我们，因为：
* （1）基督已经掌权在天上作王（2）基督已经代替我们受死受刑罚 （3） 撒旦已被逐出天庭
* **罗8:1** 如今，那些在基督耶稣里的就不定罪了。
* **罗8:33** 谁能控告神所拣选的人呢？有神称他们为义了。
* 我们犯罪时，良心的控告，内疚自责，产生忧愁。
* 为罪忧愁“痛悔” 能带来真心的悔改（林后7:10）
* **谨慎：**一种没有信心，过度的内疚，过度的忧愁却能摧毁人
* e.g. 犹大“我卖了无辜之人的血，是有罪了” (太27:3-5)
* **A虽然魔鬼无法在神面前控告我们，但不代表他不会欺骗我们。**
* e.g.不属于神的声音，控告你，你不配、你该死，你无药可救 etc
* e.g.奉主耶稣的名，斥责那抵挡神的声音！discern the voices
* **B 自己控告自己**
* e.g.靠折磨自己对那些，来赎自己 e.g.我是废柴，无药可救
* e.g.自己审判自己，自己不饶恕自己。
* e.g.主饶恕我，但我不饶恕我自己。
* **C我们去听信别人对我们的控告。**
* e.g.你不配、你该死，你无药可救
* **问：**我不断犯罪怎么办？不断认罪，不断悔改，像小孩向父母说对不起，重新再来，直到学会。
* **约壹 1:9**我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。
* 我们能站立的住，配得救恩是因为主耶稣的宝血。
* 我们能得救恩是因为耶稣基督的福音
* **V11.弟兄胜过它，是因羔羊的血和自己所见证their的道。他们虽至于死**[[16]](#footnote-16) **，也不爱惜性命**[[17]](#footnote-17) **。**
* e.g.约翰时代早期教会受到逼迫。
* 人都怕死，但圣灵赐下的大能，使基督徒面对逼迫与死亡时也不害怕！(徒7:55-60)

1. John does not make the connection between vv. 1–6 and vv. 7–12 explicit, but a connection is demanded (apart from their adjacent placement) because the wording of v. 3 (“another sign appeared in heaven”) and here (and there was war in heaven) suggests that vv. 7–12 is a continuation of the vision of vv. 1–6. Vv. 7–12 explain how Michael and his angels defeated the devil (waging war with the dragon) and his angels in heavenly combat, and record actions which are the heavenly counterpart of earthly events recorded in vv. 1–6.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 252). William B. Eerdmans Publishing Company. [↑](#footnote-ref-1)
2. From John’s perspective, angels can be viewed as mediators for the church (cf. the angels in chs. 1–3 and the elders in chs. 4–5 as heavenly representatives of the church), primarily in the light of the following considerations of their representative nature as understood from Daniel. According to Daniel’s vision, Michael is the great angel appointed to represent God’s people (Dan. 10:13, 21; 12:1). Michael is closely associated with the Son of man (as a subordinate helper), since both are set forth as heavenly representatives of Israel (Dan. 12:1 and 7:13–27 respectively). This is why they are identified as fighting together for Israel against the demonic rulers over Persia and Greece (nations oppressing God’s people) in Dan. 10:20–21 (cf. Dan. 10:5–21, where “one like a Son of man” is joined by Michael to fight these evil heavenly forces). John now sees Michael, representing God’s covenant community and the messianic leader of that community, fighting in heaven, even as Christ fought on earth. Michael thus stands in John’s vision beside the Son of man to fight for Him, even as he did in Daniel’s vision. As in Daniel, so in Rev. 12:7, Michael is a representative of Israel and has the same relation to the “Son of man,” Christ, as in Daniel 10. Rev. 12:1–5 has explained primarily what has occurred on earth in the person of Jesus, whereas Michael reflects Jesus’ earthly victory as His representative in the heavenly sphere.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (pp. 252–253). William B. Eerdmans Publishing Company. [↑](#footnote-ref-2)
3. . There is a battle in heaven. Michael, as leader of the good angels and defender of God’s people (Dn. 10:13, 21; 12:1; Jude 9) makes an attack upon the dragon, the leader of the evil angels and the opponent of God’s people. Two generals and two armies oppose each other. Notice, however, that it is Michael and his army that do the attacking. The result is that the dragon is defeated and cast out of heaven.Hendriksen, W. (1967). More than Conquerors: An Interpretation of the Book of Revelation (pp. 140–141). Baker Books.

   Whereupon, according to Enoch, he was cast out of heaven with his angels and flies continuously in the air (2 Enoch 29:4–5).4 The Babylonian account of the expulsion of Ishtar, goddess of the morning star, is parallel. Allusions to this fall may occur in Isa 14:12 (“How you have fallen from heaven, O morning star, son of the dawn!”) and 1 Tim 3:6 (“Or he may become conceited and fall under the same judgment as the devil”).5 Yet elsewhere Satan is depicted as having access to heaven (Job 1:6–9; 2:1–6; Zech 3:1ff.).6 This may have led to the expectation of a final celestial battle that would precede the consummation (cf. Sib. Or. 3:796–808; also 2 Macc. 5:1–4; Josephus, Bell. 6.5).4 Cf. the later use of this tradition in Adam and Eve 1:6. Eph 2:2 speaks of Satan as “the prince of the power of the air.”6 Paul writes that believers are in conflict with “the spiritual hosts of wickedness in the heavenly places” (Eph 6:12).Mounce, R. H. (1997). The Book of Revelation (p. 236). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-3)
4. 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-4)
5. and Satan. This latter is the older name. It transliterates a Hebrew word which means ‘adversary’. It applies to human adversaries such as those God raised up against Solomon (1 Kgs 11:14, 23), while the Philistines used the term of David (1 Sam. 29:4). When used of angels it at first had no derogatory associations and it is used, for example, of ‘the angel of the Lord’ who confronted Balaam (Num. 22:22; NIV ‘to oppose him’=‘as his satan’, his adversary). But the term came to be used for the adversary of mankind, the spirit that accuses people before God, such as Job (Job 1:6) and Joshua the high priest (Zech. 3:1). The title ‘Accuser’, ‘Satan’, became attached to him in an exclusive sense.Morris, L. (1987). Revelation: an introduction and commentary (Vol. 20, pp. 156–157). InterVarsity Press.

   . The word śāṭān was not originally a proper name. It simply meant adversary. In Num 22:22 the angel of the Lord who placed himself in Balaam’s path is called śāṭān, an adversary (cf. also 1 Sam 29:4; 1 Kgs 5:4; 11:14, 23). In time, however, it became a proper name. Satan is the Adversary, the prosecutor who accuses people before God in the heavenly court. In the prologue to Job, when the sons of God presented themselves before the Lord, Satan was there to accuse Job of honoring God for personal advantage (Job 1:6–11). In the vision of Zechariah (3:1–10) Satan stands at the right hand of Joshua the high priest to level accusation against him.Mounce, R. H. (1997). The Book of Revelation (p. 237). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-5)
6. Just as Satan and his hosts fell at the beginning of the first creation (Isa. 14:11–16; Ezek. 28:12–19 [possibly]; 2 Pet. 2:4; Jude 6), so he had to fall at the start of what Scripture tells us is the second, new creation (see 1:5 and 3:14; cf. 2 Cor. 5:14–17; Gal. 6:15). Satan’s job had always been to accuse the saints (Job 1:6–11; 2:1–6; Zech. 3:1–2), and from these texts it can be concluded that the devil was permitted by God to accuse His people of sin. Implicit also in the accusations was the charge that God’s own character was corrupt. For example, Satan says to God in Job 1 that Job would not have been so faithful if God had not prospered or bribed him so much. The devil’s accusation is based on the correct presupposition that the penalty of sin necessitates a judgment of spiritual death. Until the death of Christ, it could appear that the devil had a good case, since God ushered all deceased OT saints into His saving presence without exacting the penalty of their sin, God having delayed executing just punishment for our sin (Rom. 3:25). However, the devil’s case was unjust even then, since the sins about which he was accusing and for which he wanted to punish people were instigated by his deceptions. This is why he is called both deceiver and accuser in vv. 9–10. Therefore, because of Satan’s unjust accusations and because of the Messiah’s anticipated redemptive death for His people (cf. Isaiah 53), OT saints were protected by God from the damning danger of these accusations.

   Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 256). William B. Eerdmans Publishing Company. [↑](#footnote-ref-6)
7. . The “place” which the devil lost was his hitherto privileged place of accusation, formerly granted him by God as a temporary privilege (see further on v. 10b).Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 255). William B. Eerdmans Publishing Company. [↑](#footnote-ref-7)
8. In verses 10–12, a loud voice in heaven, the voice of heavenly worshipers, celebrates the fact that Christ has achieved the decisive victory. Satan has been defeated (vv. 7–9 Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 137). P&R Publishing.

   John hears yet another loud voice and again the speaker is not named. But the plural our shows that it comes not from an individual but from a group. Our brothers leads some to conclude that they are not angels. This, however, does not follow, for angels can call men brothers (22:9). It seems probable that here angels are meant. Morris, L. (1987). Revelation: an introduction and commentary (Vol. 20, p. 157). InterVarsity Press.

   The voice could be that of one of the twenty-four elders (note the repeated emphasis on power: 4:11; 7:12; 11:17; 12:10) or of some undesignated heavenly being. The argument that the designation “our brothers” rules out an angel overlooks 19:10, in which an angel declares himself a fellow servant with John and his brothers.Mounce, R. H. (1997). The Book of Revelation (p. 238). Wm. B. Eerdmans Publishing Co. [↑](#footnote-ref-8)
9. That is, Christ’s resurrection and the beginning of His rule are immediately reflected in heaven by the defeat of the devil and his hosts by Michael and his angels. Michael’s engagement in heaven was a direct, inexorable reflex action put into gear by Christ’s redemptive work on earth. Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 253). William B. Eerdmans Publishing Company. [↑](#footnote-ref-9)
10. The meaning of Christ’s ascension and the devil’s expulsion from heaven (vv. 5–9) is now explained to be the long-awaited inauguration of the prophesied messianic kingdom (not the consummation, as in 11:15): Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come.Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 255). William B. Eerdmans Publishing Company. [↑](#footnote-ref-10)
11. True, he continues to accuse. That is his work even today. But no longer is he able to point to the unaccomplished work of the Saviour. Christ’s atonement has been fully accomplished; complete satisfaction for sin had been rendered when He ascended to heaven (cf. Rom. 8:33: ‘Who shall bring any accusation against God’s elect?’; cf. also Rom. 8:1 and Lk. 10:18). Notice the threefold effect of this defeat of Satan and his host.Hendriksen, W. (1967). More than Conquerors: An Interpretation of the Book of Revelation (p. 141). Baker Books.

    longer! In the background are those Old Testament glimpses of God’s tribunal in heaven, in which Satan stood among the “sons of God” to bring indictment against God’s people. Satan’s allegation that Job was no more than a hireling, whose fair-weather friendship with God would wither unless watered by a steady stream of bribes, was disproved (Job 1:6–12; 2:1–6). The accuser’s charges against the postexilic high priest Joshua were apparently justified, however, for in Zechariah’s vision Joshua was defiled, his filthy garments exposing his guilty heart (Zech. 3:1–3). Yet the Lord rebukes Satan and commands that Joshua’s stained clothing be replaced by spotless festal robes (vv. 4–5), for Joshua is a preview of deep cleansing to come, when God’s servant the Branch arrives (vv. 8). The accuser’s banishment from heaven shows that the Branch has now arrived. He is the woman’s son. No longer can Satan lodge accusation against those for whom the Lamb has shed his blood: Johnson, D. E. (2001). Triumph of the Lamb: A Commentary on Revelation (pp. 183–184). P&R Publishing. [↑](#footnote-ref-11)
12. Christ and after. He was the spotless, substitutionary Lamb who was slain and who purchased for our God by means of His blood a redeemed people from throughout the earth (so 5:6–9). The fact that the just judgment of God on human sin was visited on the sinless Christ has had the result that “there is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1), and that no one can “bring a charge against God’s elect,” not even “angels, nor principalities … nor powers” (Rom. 8:33–34, 38). Now the devil has no basis for his accusations, and he is evicted from the heavenly courtroom and counsel of God

    Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 256). William B. Eerdmans Publishing Company. [↑](#footnote-ref-12)
13. a head person (of any rank or class): - captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, prince (-ipal), ruler, steward. [↑](#footnote-ref-13)
14. 主**快上十字架前所说** [↑](#footnote-ref-14)
15. 这段经文是主耶稣在上十字架之前所说的，所以不知能否与启12:7.有关。 路加福音 10:18.耶稣对他们说：「我曾看见撒但从天上坠落，像闪电一样。 [↑](#footnote-ref-15)
16. Christians can be assured that the serpent begins to battle against their bodies only after he has lost the battle over their souls. This expresses one of the major themes of the book: the suffering of Christians is a sign, not of Satan’s victory, but of the saints’ victory over him because of their belief in the triumph of the cross, with which their suffering identifies them. Beale, G. K., & Campbell, D. H. (2015). Revelation: A Shorter Commentary (p. 257). William B. Eerdmans Publishing Company. [↑](#footnote-ref-16)
17. Revelation reminds saints in distress that martyrdom may come, but that because of Christ’s victory over death, the martyr is victorious rather than defeated by death (v. 11). Victory has both a present and a future manifestation. Poythress, V. S. (2000). The Returning King: A Guide to the Book of Revelation (p. 137). P&R Publishing. [↑](#footnote-ref-17)