

第二篇

神、人和撒但

诗歌：

读经：伯一 6～12，二 1～7，太十二 26，来二 14，罗十六 20，启十二 5，7～11

纲要

壹 全本圣经就是记载神、人、和撒但的事；所以我们读圣经，不仅要懂得神的事和人的事，还必须懂得撒但的事——创一 1，26～28，三 1，4，15，赛十四 12～14，结二八 12～19：

一 撒但原是神在创造地以前所创造的一个天使和受膏的基路伯；他原是天使当中最高的一位——12～15 节，伯三八 4～7：

1 撒但原是“明亮之星，清晨之子”，（赛十四 12，）是神在宇宙之“晨”所创造最初期的天使之一，受神指派作了天使长。（结二八 14，犹 9。）

2 受膏的为神所派管理亚当以前的宇宙；（路四 6；）受膏的基路伯是最靠近神的，兼有君王职分和祭司职分，在神的造物中掌有最高的地位。（结二八 13。）

二 撒但对神的背叛启示于以赛亚十四章十三至十四节和以西结二十八章十五至十八节：

Message Two

God, Man, and Satan

Hymns:

Scripture Reading: Job 1:6-12; 2:1-7; Matt. 12:26; Heb. 2:14; Rom. 16:20; Rev. 12:5, 7-11

Outline

I. The entire Bible is a record of the things concerning God, man, and Satan; therefore, in our reading of the Bible, we need to know not only the things concerning God and man but also the things concerning Satan—Gen. 1:1, 26-28; 3:1, 4, 15; Isa. 14:12-14; Ezek. 28:12-19:

A. Satan was an angel and an anointed cherub created by God before God created the earth; he was the highest among the angels—vv. 12-15; Job 38:4-7:

1. Satan was the “Daystar, son of the dawn” (Isa. 14:12), one of the first angels created by God at the “dawn” of the universe, appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9).

2. The anointed cherub was appointed by God to rule over the preadamic universe (Luke 4:6); the anointed cherub was the one closest to God, and having both the kingship and the priesthood, he held the highest position in God’s creation (Ezek. 28:13).

B. Satan’s rebellion against God is revealed in Isaiah 14:13-14 and Ezekiel 28:15-18:

1 撒但背叛神是由于他心里骄傲；他因美丽心中高傲—赛十四 13 ~ 14，结二八 17。

2 撒但背叛的意图乃是要推翻神的权柄，高举自己与神同等；在他对神的背叛里，他要与神同等—赛十四 13。

三 因着背叛，撒但就成了神的对头，神的仇敌—亚三 1 ~ 2，启十二 9 上，二十 2 上：

1 “撒但”意“对头”；撒但是神的对头，是与神作对的—伯一 7，12，二 1，6，后二十 2。

2 “仇敌”是指在神国之外的敌人，而“对头”则指在神国之内的敌人。

3 撒但不仅在神国之外作神的仇敌，也在神国之内作神的对头，背叛神。

贰 约伯记一至二章的景象描述在天上所举行关于约伯的两次会议—一 6 ~ 12，二 1 ~ 7：

一 因着神对约伯有爱的关切，所以就在天上举行两次会议讨论约伯—一 6，二 1。

二 “神的众子”，就是众天使，来侍立在耶和华面前，撒但，就是那对头，也来在其中—一 6，二 1，三八 7，参王上二二 19 ~ 23，诗八九 5 ~ 8：

1 撒但背叛神以后，已经被神定罪，甚至受神判刑—赛十四 12 ~ 15，结二八 12 ~ 19。

2 撒但进到神面前的权利仍未从他夺去—参后十二 10。

三 神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判，反而给撒但有限的时间，让他作些事，好应付一些消极的需要，以完成祂的经纶：

1. Satan rebelled against God because of the pride in his heart; his heart was lifted up because of his beauty—Isa. 14:13-14; Ezek. 28:17.

2. Satan's intention was to overthrow God's authority and to exalt himself to be equal with God; in his rebellion against God, Satan wanted to be on the same level as God—Isa. 14:13.

C. Because of his rebellion, Satan became God's adversary, God's enemy—Zech. 3:1-2; Rev. 12:9a; 20:2a:

1. Satan means "adversary"; as God's adversary, Satan opposes God—Job 1:7, 12; 2:1, 6; Rev. 20:2.

2. Enemy refers to the foe outside of God's kingdom, whereas adversary refers to the foe from within God's kingdom.

3. Satan is not only God's enemy outside of God's kingdom but also God's adversary from within God's kingdom, rebelling against God.

II. The scene in Job 1 and 2 depicts two councils held in heaven concerning Job—1:6-12; 2:1-7:

A. Because of His loving concern for Job, God held two councils in the heavens to talk about Job—1:6; 2:1.

B. The "sons of God," the angels, came to present themselves before Jehovah, and Satan, the adversary, also came among them—1:6; 2:1; 38:7; cf. 1 Kings 22:19-23; Psa. 89:5-8:

1. After he rebelled against God, Satan was condemned and even sentenced by God—Isa. 14:12-15; Ezek. 28:12-19.

2. Satan's right to enter into the presence of God has not yet been taken away from him—cf. Rev. 12:10.

C. In His wisdom and sovereignty God did not execute His judgment on Satan but has given Satan a certain limited time to do something to meet some negative need in the fulfillment of His economy:

- 1 神不能，也不愿要求祂众多良好天使中的任何一位，来作伤害约伯所必须的事，就是剥夺他的一切，使他能被神充满——伯一 1，8，11 ~ 12，二 3 ~ 7。
- 2 撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德成就——3 节。
- 3 约伯记一至二章的景象给我们看见，撒但仍是自由的，好被神特意用作丑恶的工具，以执行神对爱祂之人严厉的对付——参路二二 31 ~ 32。

叁 撒但有他的国，就是黑暗的权势——太十二 26，徒二六 18，西一 13:

- 一 撒但有他的权势（徒二六 18）和他的使者，（太二五 41，）就是他的从属，是这黑暗世界的执政者、掌权者和管辖者；因此，他有他的国，就是黑暗的权势。（西一 13。）
- 二 撒但是这世界的王和空中掌权者的首领——约十二 31，弗二 2:
 - 1 “灵”（2）与“空中掌权者”是同位语，指集体的权势，就是一切邪恶天使权势的集合，由撒但为其首领。
 - 2 当我们死在过犯并罪之中，（1，）我们的行事为人随着“这世界的世代”，（2，）就是世界时髦的表现，现今的潮流，就是撒但的系统。
 - 3 那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国——但十 20。
 - 4 这指明魔鬼撒但有他的国，他在其中居于最高位，在他以下有背叛的天使。

1. God could not and would not ask any of His many excellent angels to do what was needed to damage Job in order to strip him of everything so that he might be full of God——Job 1:1, 8, 11-12; 2:3-7.
2. Satan was the unique one in the universe who could and who would fulfill God's intention of stripping Job of his possessions and ethical attainment——v. 3.
3. The scene in chapters 1 and 2 of Job shows us that Satan remains free to be purposely used by God as an ugly tool to execute God's severe dealing with His loving ones——cf. Luke 22:31-32.

III. Satan has his kingdom, the authority of darkness——Matt. 12:26; Acts 26:18; Col. 1:13:

- A. Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness (Col. 1:13).
- B. Satan is the ruler of this world and the ruler of the authority of the air——John 12:31; Eph. 2:2:
 1. The spirit (v. 2), in apposition to the authority of the air, refers to the aggregate power, the aggregate of all the evil angelic authorities, over which Satan is the ruler.
 2. When we were dead in offenses and sins (v. 1), we walked according to “the age of this world” (v. 2), the modern appearance, the present course, of the world, the satanic system.
 3. The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world——Dan. 10:20.
 4. This indicates that the devil, Satan, has his kingdom in which he occupies the highest position and in which the rebellious angels are under him.

肆 主耶稣借着祂在地上的职事和祂在十字架上的死，胜过了撒但——约壹三 8，太二七 51 ~ 53，西二 14 ~ 15，来二 14:

一 得胜的基督在祂地上的职事里击败魔鬼并消除魔鬼的作为——太四 1 ~ 11，约壹三 8:

1 主耶稣要为着诸天的国完成祂的职事，就必须击败神的仇敌，就是魔鬼撒但——太四 1，11:

a 祂必须以人的身分作这事；因此，祂站在人的地位上，面对神的仇敌——6 ~ 7 节。

b 魔鬼对头一个人亚当的试诱成功了，但他对第二个人基督的试诱，却完全失败了——11 节。

2 主耶稣在祂地上的职事里，消除了魔鬼的作为——约壹三 8:

a 在约壹三章八节，按原文，“消除”也可译为“解除”或“毁坏”。

b 为这缘故，神的儿子显现出来，要解除并毁坏魔鬼罪恶的作为，就是借着祂在十字架上的死，在肉体中定罪那恶者所起始的罪；毁坏罪的权势，就是魔鬼罪恶的性情；并且除去罪与诸罪——罗八 3，来二 14，约一 29。

二 得胜的基督在祂钉十字架时，赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并把死废掉——十二 31，太二七 51，来二 14，西二 15，提后一 10:

1 基督在祂十字架的工作里，赶出这世界的王，并审判世界——约十二 31:

a 撒但因着基督在祂死里的工作被赶出去时，这世界

IV. Through His ministry on earth and His death on the cross, the Lord Jesus was victorious over Satan——1 John 3:8; Matt. 27:51-53; Col. 2:14-15; Heb. 2:14:

A. In His earthly ministry the victorious Christ defeated the devil and destroyed his works——Matt. 4:1-11; 1 John 3:8:

1. For Him to accomplish His ministry for the kingdom of the heavens, the Lord Jesus had to defeat God's enemy, the devil, Satan——Matt. 4:1, 11:

a. This He had to do as a man; hence, He stood as a man to confront the enemy of God——vv. 6-7.

b. The devil's temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure——v. 11.

2. In His ministry on earth the Lord Jesus destroyed the works of the devil——1 John 3:8:

a. In 1 John 3:8 the Greek word translated "destroy" may also be translated "undo" or "dissolve."

b. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh, sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil; and take away both sin and sins——Rom. 8:3; Heb. 2:14; John 1:29.

B. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death——12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10:

1. In His work on the cross, Christ cast out the ruler of this world and judged the world——John 12:31:

a. The ruler of this world was cast out when Satan was cast out by Christ's

的王就被赶出去；同时，与撒但有关的世界系统就受了审判—约壹五 19。

b 撒但背叛的根基动摇了，并且撒但属地之国的营垒崩溃了—太二七 51。

2 基督在钉十字架时，废除了魔鬼—来二 14：

a 在希伯来二章十四节里，“废除”这辞原文也可译为，使之归于无有，使之失效，废掉，消除，取消，弃绝。

b 基督在祂的人性里，借着祂在十字架上的工作，废除了魔鬼—约三 14。

3 基督在祂十字架的工作里，使神得以将执政的和掌权的天使脱下，把他们公然示众，并在凯旋中向他们夸胜—西二 15。

4 基督在祂十字架的工作里，借着祂废除魔鬼的死，（来二 14，）并祂吞灭死的复活，（林前十五 52 ~ 54，）把死废掉，使其失效—提后一 10。

三 借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5 ~ 6。

伍 作为在基督耶稣里的信徒和神的儿女，我们需要学习在基督里胜过撒但—弗六 12，彼前五 8 ~ 9，约壹五 18：

一 我们不该不晓得撒但的阴谋—林后二 11：

1 译为“阴谋”的原文，意即计划、策略、企图、计谋、打算、目的。

2 那恶者撒但，在每件事的幕后藏着，在每件事，甚至在召会生活里面作祟。

work in His death; simultaneously, the world system related to Satan was judged—1 John 5:19.

b. The base of Satan's rebellion was shaken, and the strongholds of Satan's earthly kingdom were broken—Matt. 27:51.

2. In His crucifixion Christ destroyed the devil—Heb. 2:14:

a. In verse 14 the Greek word translated “destroy” can also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.”

b. In His humanity and through His work on the cross, Christ has destroyed the devil—John 3:14.

3. In His work on the cross, Christ caused the angelic rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over by God—Col. 2:15.

4. In His work on the cross, Christ nullified death, making it of none effect, through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)—2 Tim. 1:10.

C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6.

V. As believers in Christ Jesus and children of God, we need to learn to be victorious in Christ over Satan—Eph. 6:12; 1 Pet. 5:8-9; 1 John 5:18:

A. We should not be ignorant of Satan's schemes—2 Cor. 2:11:

1. The Greek word translated “schemes” means “plans, plots, designs, wiles, intentions, purposes.”

2. The evil one, Satan, is behind the scenes in everything and works in everything, even in the church life.

二 我们需要穿戴神全副的军装，使我们能以站住，抵挡魔鬼的诡计—弗六 11:

- 1 魔鬼不但有邪恶的意图，也有狡诈的诡计来行出他的意图；这些诡计乃是他邪恶的计谋。
- 2 穿戴神全副的军装，就使我们能以站住，抵挡魔鬼的诡计—11 节。
- 3 撒但迫害至高者圣民的其中一个诡计是折磨他们；（但七 21，25；）当我们看见撒但正在折磨我们时，就有能力抵挡并反对他折磨人的计谋。

三 我们需要儆醒防备我们的对头，魔鬼，“如同吼叫的狮子，遍地游行，寻找可吞吃的人”—彼前五 8:

- 1 儆醒犹如战争中的警备，如同在前线的士兵。
- 2 彼前五章八节的“儆醒”一辞含示争战；我们乃是在争战之中，我们需要警备。
- 3 我们若警备，就会抵挡我们的对头，在信上坚固—9 节：
 - a 抵挡不是反抗，也不是苦斗，乃是在吼叫的魔鬼面前，在我们信的立场上站稳如磐石。
 - b 彼前五章九节里的信，实际是说你们的信，指信徒主观的信，就是相信神保护和爱的关切。

四 我们胜过撒但最好的路乃是活在调和的灵里—林前六 17，约壹五 18:

- 1 只有一个地方是撒但不能侵入的，就是我们的灵—提后四 22。
- 2 我们是否在撒但的权下，不在于我们所作的事，乃在于我们是在灵里，还是在肉体里—加五 16 ~ 17。

B. We need to put on the whole armor of God so that we may be able to stand against the stratagems of the devil—Eph. 6:11:

1. The devil has not only evil intentions but also deceptive stratagems to work out his intentions; these stratagems are his evil plots.
2. Putting on the whole armor of God enables us to stand against the stratagems of the devil—v. 11.
3. One of Satan's stratagems against the saints of the Most High is to wear them out (Dan. 7:21, 25); when we see that Satan is wearing us out, we will have the power to withstand and oppose his wearing-out tactics.

C. We need to be watchful against our adversary, the devil, who “as a roaring lion, walks about, seeking someone to devour”—1 Pet. 5:8:

1. To be watchful is to be vigilant as in warfare, as with soldiers on the frontier.
2. The word watch in 1 Peter 5:8 implies fighting; we are involved in a warfare, and we need to be vigilant.
3. If we are vigilant, we will withstand our adversary, being firm in our faith—v. 9:
 - a. To withstand is not to resist nor to struggle against but to stand firmly, like a rock, on the ground of our faith before the roaring devil.
 - b. Your faith in 1 Peter 5:9 refers to the believers' subjective faith, their faith in God's protecting power and loving concern.

D. The best way for us to be victorious over Satan is to live in the mingled spirit—1 Cor. 6:17; 1 John 5:18:

1. There is only one place that Satan cannot invade—our spirit—2 Tim. 4:22.
2. Whether or not we are under Satan's authority is not determined by the things we do; rather, it is determined by whether we are in the spirit or in the flesh—Gal. 5:16-17.

3 只要我们留在调和的灵里，我们就蒙保守，撒但就对我们没有办法—林前六 17，约壹五 4 ~ 5，18 ~ 21。

3. As long as we remain in the mingled spirit, we will be kept, and Satan will have no way with us—1 Cor. 6:17; 1 John 5:4-5, 18-21.

陆 “平安的神快要将撒但践踏在你们的脚下” — 罗十六 20:

VI. “The God of peace will crush Satan under your feet shortly” — Rom. 16:20:

一 践踏撒但与召会生活有关；召会生活是神胜过撒但最有力的凭借—20, 1, 16 节下。

A. The crushing of Satan is related to the church life—the strongest means by which God overcomes Satan—vv. 20, 1, 16b.

二 罗马十六章二十节的“你们的”在原文是复数，指基督的身体—十二 5:

B. The Greek word rendered “your” in Romans 16:20 is plural; this points to the Body—12:5:

1 罗马十六章不是指宇宙的身体，乃是指身体在地方上实际的彰显。

1. Romans 16 does not refer to the Body in a universal sense but to the local and practical expression of the Body.

2 对付撒但乃是身体的事，不是个人的事。

2. Dealing with Satan is a Body matter, not an individual matter.

3 撒但只能被践踏在那实际彰显于众地方召会之基督身体的脚下—十二 5，十六 1，4，16 下。

3. Satan can be crushed only under the feet of the practical expression of the Body in the local churches—12:5; 16:1, 4, 16b.

4 唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在脚下—20 节。

4. It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet—v. 20.

三 将撒但践踏在我们脚下的那一位是平安的神，这是很有意义的—20 节:

C. It is significant that the One who crushes Satan under our feet is the God of peace—v. 20:

1 和平的神是那圣别人的，祂的圣别带来和平—帖前五 23。

1. The God of peace is the Sanctifier; His sanctification brings in peace—1 Thes. 5:23.

2 当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平—13 节，罗六 19，22，来十三 12。

2. When we are wholly sanctified by Him from within, we have peace with Him and with man in every way—v. 13; Rom. 6:19, 22; Heb. 13:12.

3 神的平安保卫（守卫）我们的心怀意念，因为平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁—腓四 7。

3. The peace of God guards, mounts guard over, our hearts and our thoughts because the God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil—Phil. 4:7.

柒 男孩子被提到神的宝座那里之后，天上就有争战，撒但和他的使者要被摔在地上，

VII. After the man-child is raptured to the throne of God, there is war in heaven, Satan and his angels are cast down to the

并且神的国要显明—启十二5, 7~11:

一 男孩子是由得胜者所组成，他们替召会站住，站在全召会所当站的地位上，替召会作事情—二7下，11下，十二5:

- 1 男孩子在地上总是不断从事与神仇敌撒但的争战。
- 2 天正等待男孩子—得胜者—到达那里，好进行争战，把撒但从天上摔下去：
 - a 得胜的信徒和撒但争战，实际上就是执行主对撒但的审判—约十二31。
 - b 至终，借着他们的争战，撒但要从天上被摔下去—后十二8~9。

二 魔鬼，那控告者，现今在神面前昼夜控告信徒，但构成男孩子并受神的仇敌撒但敌对且毁谤的得胜信徒，胜过他—10~11节:

- 1 他们胜过他，是“因羔羊的血”—11节上：
 - a 为着救赎我们之羔羊的血，在神面前答复魔鬼对我们一切的控告，使我们胜过他。
 - b 每当我们感觉魔鬼的控告，就需要应用这血—罗三25，约壹一7。
- 2 他们胜过他，是“因自己所见证的话”—后十二11中：
 - a 自己所见证的话，就是见证魔鬼已经受主审判的话—约十二31，来二14。
 - b 每当我们感觉魔鬼的控告，就当发声宣告，主胜过了他。

earth, and the kingdom of God is manifested—Rev. 12:5, 7-11:

A. The man-child consists of the overcomers, who stand on behalf of the church, take the position that the whole church should take, and do the work of the church—2:7b, 11b; 12:5:

1. The man-child is always engaged in fighting against God's enemy, Satan, continually on earth.
2. Heaven is waiting for the man-child, the overcomers, to arrive so that a war may be waged to cast Satan out of heaven:
 - a. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him—John 12:31.
 - b. Eventually, through their fighting, Satan is cast out of heaven—Rev. 12:8-9.

B. The devil, the accuser, is now accusing the believers before God day and night, but the overcoming believers who constitute the man-child and who have been opposed and slandered by God's enemy, Satan, overcome him—vv. 10-11:

1. They overcome him “because of the blood of the Lamb”—v. 11a:
 - a. The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him.
 - b. We need to apply this blood whenever we sense the accusation of the devil—Rom. 3:25; 1 John 1:7.
2. They overcome him “because of the word of their testimony”—Rev. 12:11b:
 - a. The word of their testimony is their word that testifies that the devil has been judged by the Lord—John 12:31; Heb. 2:14.
 - b. Whenever we sense the devil's accusation, we should declare with the uttered word the Lord's victory over him.

3 得胜者不爱自己的魂生命—启十二 11 下：

- a 不爱自己的魂生命，乃是我们胜过撒但的根据。
- b 不爱自己的魂生命，乃是能舍得自己的魂生命，不在乎自己的魂生命—可八 34 ~ 35。
- c 撒但只怕一种人，就是那些不爱自己魂生命的人—启十二 11 下。

三 男孩子与神最重要的时代行动有关—太六 9 ~ 10, 启十一 15, 十二 10:

- 1 神要结束这世代并带进国度时代；为此神必须得着男孩子作祂时代的凭借—5 节。
- 2 男孩子被提，结束了召会时代，并引进国度时代—5, 10 节。
- 3 男孩子被提到神的宝座那里去，撒但被摔在地上，以及天上的宣告，表明男孩子要把国度带到地上；这是神最大的时代行动—5, 9 ~ 10 节，十一 15。

3. The overcomers do not love their soul-life—Rev. 12:11c:

- a. Not loving our soul-life is the basis for overcoming Satan, for our victory over Satan.
- b. Not loving our soul-life means that we are willing to give up our own soul-life and that we do not care for our own soul-life—Mark 8:34-35.
- c. Satan is afraid of only one kind of people—those who do not love their own soul-life—Rev. 12:11c.

C. The man-child is related to God's most important dispensational move—Matt. 6:9-10; Rev. 11:15; 12:10:

- 1. God wants to end this age and bring in the age of the kingdom, and for this He must have the man-child as His dispensational instrument—v. 5.
- 2. The rapture of the man-child brings an end to the church age and introduces the age of the kingdom—vv. 5, 10.
- 3. The rapture of the man-child to the throne of God, the casting of Satan to the earth, and the declaration in heaven signify that the man-child will bring the kingdom to the earth; this is God's greatest dispensational move—vv. 5, 9-10; 11:15.