

230730-1 Re 12, Israel, Satan, & the Churches—CThurman

The 11th chapter begins with an earthly temple which the apostle John was to measure. Based on this it appears that in the last days *prior to the coming of Jesus Christ*, very likely just prior to the beginning of the 7-yr. tribulation period it shall be rebuilt.

Many refer to Daniel's seventieth week as the seven-year tribulation period because during this short period of time the seven seals have are loosed, the seven trumpet judgments fall, and the seven vials of the wrath of God are poured out.

It is during the first half of Daniel's seventieth week that the court of this temple and the holy city of Jerusalem shall be tread under foot by the Gentiles, the nations for forty-two months. In other words, during this time, the first half of the tribulation period, the Gentiles have access to the court of the temple and the holy city of Jerusalem, but not to the temple itself. By this we know that temple proper has not yet been defiled by the wicked actions of the Antichrist. This temple arrangement might very well constitute part of the Antichrist's 7-yr. covenant with many (not all) in Israel. (cf. Dan.9.27)

Then the topic turns to consider two witnesses whose ministry as prophets is for the same length of time that the Gentiles tread underfoot the court of the temple and the holy city, but said in different terms, one thousand, two hundred-sixty days, instead of forty-two months. Again, this would appear to be during the first half of Daniel's seventieth week. Particularly during the days of these two witnesses, though there is some measure of peace between the nations and Israel, cataclysmic events have occurred in the heavens and on the earth.

But when the two witnesses have fulfilled their days the Antichrist will make war with them and kill them. For three and one-half days the corpses of these two men shall lay in the streets of Jerusalem, after which the Spirit of the Lord will enter into them, they shall stand upon their feet, a great voice shall command them to *come up hither*, and then they shall ascend into heaven in a cloud before the eyes of all of their enemies. This completes the 2nd woe which began at the sounding of the 6th angel's trumpet. (cf. Re.9.13) It is my opinion that when the beast slays the two witnesses that it is very likely that the Antichrist will

enter into the temple, declare himself to be God, thus defile the temple, and suddenly make war against the nation of Israel and against all the saints of God everywhere. This then marks the beginning of the last half of Daniel's seventieth week. It is at this point that the chapter turns to the seventh trumpet judgment.

The seventh angel sounds his trumpet, which is the third and final woe to fall upon all of the *inhabitants* of the earth. (cf. Re.8.13) This is the time ...

1. When Christ begins to exercise His power and dominion over all the nations of the world, which begins in the unseen realm and then comes to the earth.
2. When the nations shall become *angry* (which I think begins the second half of Daniel's seventieth as the Antichrist makes war against Israel and the saints of God).
3. Of the first resurrection/rapture event, when the saints of God shall be judged and rewarded for their service, And,
4. When Christ shall destroy them which destroy the earth.

Let me emphasize that these things *begin* here, these things fall under the seventh trumpet judgment. Allowing all of these events to unfold sequentially lends much weight to the idea that the sounding of the seventh trumpet probably coincides with these things:

- Antichrist's slaying of the two witnesses.
- Antichrist's defiling of the temple by His abominable self-exaltation in the temple as if he was God. And,
- Antichrist's attempt to exterminate Israel and the Christians from the earth.

All of this leads into and continues for some time during the second half of Daniel's seventieth week, or the last half of the seven year tribulation period. Hard things for us to read and hard things to have to endure.

The last point of 11th chapter concerns *the temple of God in heaven* being opened, AND THIS FALLS UNDER THE SEVENTH TRUMPET JUDGMENT. This marks the beginning of a time in the history of mankind when the worst of the outpourings of God's wrath ever fall upon the earth. (cf. **Re.11.19; 14.15, 17; 15.5, 6, 8, twice;**

16.1, 17) When once the rapture/resurrection event has occurred, then all that remains of the tribulation period is the outpouring of the vials of the wrath of Almighty God upon an unbelieving, God-hating, hell-bound world. (cf. chs. 15, 16)

In the next three chapter, 12-15, is an interlude to the seven vials of the wrath of God. As we shall see, these chapters give more of an explanation of the major components of Revelation; Israel, the saints of the churches, Satan and his influence over the Antichrist, the false prophet, and over the rulers of this world and over the unsaved masses of humanity.

Now, remember, that since Revelation chapter 4 the prophesy is of future things, things which are beyond A.D. 70. This 12th chapter is no different except that it begins by establishing a few historical facts concerning Israel, but by and everything is future. It describes a certain woman with child who flees after bearing him; of a dragon his designs to destroy the woman's child, but failing in this turns to destroy the woman as well as those which keep the commandments of God.

It might be best to begin by reading Re.12.1-5.

Chapter 12

1 ¶ And there appeared a great wonder in heaven;

wonder, σημεῖον, a noun tss. *sign, miracle, token, wonder*.

A *wonder* is a sign or symbol. Here is an instance where clearly something is to be symbolically interpreted. A literal hermeneutic will recognize when to work with symbols and treat them as they are, symbols.

The wonder or sign is of –

a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

clothed, περιβεβλημένον, acc. sing. masc. part. perf. pass. of περιβάλλω, to cast about, tss. *to array, to clothe, to cast about, to*

put on (to clothe, Re. 3.5, 18; 4.4; 7.9; 10.1; 11.3; 12.1; 18.16; 19.13; arrayed, Re.7.13; 17.4; 19.8).

stars, tss. of the noun ἀστήρ, tss. always with the English star (24).

moon, the noun σελήνη, and always tss. moon (9). See Re.6.12; 8.12; 12.1; 21.23.

I cannot explain so many details about this wonder, why the woman is clothed with the sun, why the moon is under her feet, and why the crown of twelve stars is upon her head, but by the grace of God I can provide a general interpretation of this wonder from Scripture.

The first wonder or sign which the apostle John saw was of a particular woman. The wonder represents, or is symbolic of, the nation of Israel. The nation is described in the word of God as a woman.

Is.26.15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed [it] far [unto] all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a prayer [when] thy chastening [was] upon them.

17 Like as a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs; so have we been in thy sight, O LORD.

We read of this woman that she is *clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*. This is a clear reference to the dream which the LORD gave to Jacob's son, Joseph, when he was only a teenager. As we read this notice that the sun represents Joseph's father Jacob, the moon, his mothers, Rachel and/or Leah (cf. Ru.4.11), and the stars, his brothers, the sons of Jacob.

Ru.4.11 And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which

two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

Ge.37.9 And he (Joseph) dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

There is no doubt that Joseph's father and brethren understood that this dream referred to them.

Ge.37.10 And he (Joseph) told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother (Leah; Joseph's mother, Rachel, died earlier [cf.Ge.35.20]) and thy brethren indeed come to bow down ourselves to thee to the earth?

In the Genesis account there are only eleven stars but in the Revelation account there are twelve. The difference being that Joseph's dream excludes Joseph, and the Revelation sign includes him. So, the wonder of Re.12.1 is of the nation of Israel, the whole family of Jacob. THIS WONDER IS NOT WITH REFERENCE TO THE LORD'S CHURCHES.

During the time when Jacob and his family were in Egypt they became a great, mighty, populous nation. (cf. also Deu.4.34; 26.5)

Is.66.5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you (the God-fearing, Christ-believing Jews), that cast you out for my name's sake, said (in their self-righteous deceit), Let the LORD be glorified: but he (the LORD) shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she (the nation of Israel) travailed, she brought forth; before her pain came, she was delivered of a man child.

In other words, Israel was not saved AT the birth of her child, Jesus, but shall be saved AFTER she brings for her Son. The worst travails the nation shall bear come AFTER she has delivered her Man [child]. (cf. Re.12.5)

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day (at one time)? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. (When Israel undergoes her future travail she shall be saved at once.)

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God.

The nation of Israel shall be saved!

In Israel's travail she and her children shall be delivered or saved at once.

'God's purpose for Israel in the *Tribulation* is to bring about the conversion of a multitude of Jews, who will enter into the blessings of the kingdom and experience the fulfillment of all Israel's covenants.' *Things to Come*, J. Dwight Pentecost, Zondervan Publishing House, p.237

1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ γυνὴ περιβεβλημένη τὸν ἥλιον καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα

2 And she being with child cried,

(referring to the time of the birth of Christ Jesus)

travailing in birth, and pained to be delivered.

Here Israel is in the throes of childbirth, desiring to be delivered or in the broadest sense of the word, to be saved. Then John sees another *wonder* in heaven.

2 καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν

3 And there appeared another wonder in heaven; and behold a great red dragon,

a great red dragon – Like the previous wonder, we are not left to our imagination as to how this symbol should be interpreted.

Re 20:2 And he (an angel from heaven) laid hold on the dragon, that old serpent, which is the Devil, and Satan ...

This is the adversary in the garden of Eden, called *the serpent*, that beguiled Eve and brought about the fall of mankind into sin. (cf. 2Co.11.3; Ge.4.3.1-7)

having seven heads and ten horns, and seven crowns upon his heads.

having seven heads – The center of Satan’s world power on this earth. The seven heads appear to be a place on this earth where Satan has manifested great authority and power over the rulers of this earth. I believe the place is Rome, Italy.

Re.17.9 And here [is] the mind which hath wisdom. The seven heads are seven mountains, on which the woman (the mother of harlots) sitteth.

...

18 And the woman (the mother of harlots) which thou sawest is that great city, which reigneth over the kings of the earth.

[having] ten horns – The prominent figures controlled by Satan in the last days. The ten horns pertain to kings of the earth which are in the last days.

Da 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had ten horns.

...

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth (the Roman kingdom, whose center of power is in Rome, Italy), which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Re 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

(cf. Dan.7.7, 20, 24; Re.13.1; 17.3, 7, 12, 16)

These horns are the same as the toes of the great colossus which was revealed to King Nebuchadnezzar in a dream by Daniel, the prophet.

Dan.2.41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ καὶ ἰδοὺ, δράκων μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ

4 And his tail drew the third part of the stars of heaven,
draws

drew, σύρει, 3s. pres. of the verb σύρω, tss. *to hale* (1 [Ac.8.3]), *to drag* (4).

tails, of the noun οὐρά, always tss. with the English *tail* (5), and only in the Book of Revelation (Re.9.10 [twice], 19 [twice]; 12.4).

and did cast them to the earth:
lay, thrust εἰς (perhaps in worship to him, to his
beast, Antichrist, his name, etc.)

did cast, ἔβαλεν, 3s. aor. of the verb βάλλω, tss. *to cast, to strike, to send, to put, to lay, to thrust*.

his tail drew the third part of the stars of heaven, and did cast them to the earth – Whatever this means part of the symbol means IT DOES NOT APPEAR TO BE A REFERENCE TO SATAN’S FALL INTO SIN OR TO THE FALL OF THE ANGELS THAT FELL WITH HIM. The text simply states that Satan draws one-third of so many other stars and casts them to the earth. It says nothing of his fall.

his tail – Whatever is involved with the tail of this dragon we know that the tail is an appendage of the dragon that can refer to what is last or least. (cf. Deu.28.13; 28.44; Is.9.14, 15)

De 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do [them] ...

De 28:44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

stars of heaven – The stars might be a type for Israel. For example, Christ is called the star of Israel (Mt.2.2), and the sons of Israel could be represented by the stars. In the song that the judge Deborah and the king of Israel, Barak sing, the LORD delivered Israel from Sisera and his host of Canaanites.

Jud 5: 18 Zebulun and Naphtali [were] a people [that] jeoparded their lives unto the death in the high places of the field.

19 The kings came [and] fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

Perhaps there is something in Dan.8.10 that might shed some light on this text of Re.12.4. Dan.8.10 speaks concerning Antiochus Epiphanes and the wicked things that he did in time past.

From the demise of Alexander the Great, the great horn of Dan.8.8, four notable horns came up. Then out of one of those four horns came this one in verse 10:

Da 8:10 And it (the little horn that comes out of one the four, which are an extension of the ancient Grecian empire) waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them.

In this text of Daniel the stars of heaven seem to refer to the casting down of some that were of the nation of Israel, which after this was accomplished Antiochus Epiphanes then commits sacrilege and defiles Solomon's Temple. The text of Re.12.4 seems to run parallel to Daniel's text in that the dragon draws one-third of the stars of heaven with his tail and casts them to the earth?

and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

eat ... up, κατάφαγε, 2s. aor. imper. of κατάφαγω, tss. to devour, to devour up (Re.12.4; 20.9), to eat up (Re.10.9, 10).

We understand that the motivations of some men because of Satan's overwhelming power to influence them. In this case we can point to Satan working in king Herod to kill the child Jesus as soon as He was born.

Mt.2.16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.

4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγη

5 And she brought forth a man child, who was to rule all nations
(the woman)

shall rule, ποιμανεῖ, 3s. fut. of the verb ποιμαίνω, tss. to rule (4), to feed (7) ; Re.2.27, shall rule, 7.17, shall feed, 12.5, to rule, Re.19.15, shall rule.

with a rod of iron:

iron, σιδήρεος, always tss. iron. (Ac.12.10; Re.2.27, rod of iron; 9.9; 12.5, rod of iron; 19.15, rod of iron)

she brought forth a man child – That is, Satan could not prevent the woman from bringing forth her child, which we know is the incarnate Son of God, the Lord Jesus, the Christ of God.

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Lk 2.11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

who was to rule all nations with a rod of iron – The Lord Jesus is promised that He should rule over the nations of this earth and possess the uttermost parts of this earth.

*Ps.2.7 ¶ I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.
8 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*

and her child was caught up unto God, and to his throne.
(God's)

The *wonder* goes from the birth of the child to His ascension where He sits at the right hand of the Heavenly Father.

Christ is not presently seated on His throne. He is seated in His Father's throne:

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Eph.1.20 Which [exceeding greatness of power] he (the God of our Lord Jesus Christ, the Father of glory) wrought (worked, showed forth) in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places] ...

He.1.13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

This text has a gap between the birth of the Lord Jesus and his ascension, which is during the earthly ministry of the Lord Jesus.

At this let's gather up the simple, main points of Revelation chapter 12.

John saw two wonders in heaven. First he saw a woman with child, pained to be delivered. After this he saw a dragon that stood before the woman to destroy the child as soon as it was born. But the woman brought forth the child which was caught up into heaven.

And now there is another gap of time that stands between the ascended child and the woman fleeing into the wilderness for some undisclosed reason. This gap is the times of the Gentiles. (Lk.21.24)

Lu 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

We cannot help but notice the words *and Jerusalem shall be shall be trodden down of the Gentiles*. The text from the gospel of Luke concerns the entire span of the times from the destruction of Jerusalem in A.D. 70 until the end of that time, which is in the first half of Daniel's seventieth week, a time when the temple shall be rebuilt.

5 καὶ ἔτεκεν υἰόν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ

6 And the woman fled into the wilderness, where she hath a place prepared of God,

prepared, ἠτοιμάσαν, 3pl. aor. of the verb ἔτοιμάζω, tss. to prepare, to ready, to provide. cf. Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.

that they should feed her there **a thousand two hundred and threescore days.**

(v.14, a time, and times, and half a time)

(Which is also the same as saying 42 mos.,
which is one-half of the last week of Daniel
= 3 ½ yrs.)

feed, of the verb τρέφω, tss. *to feed, to bring up, to nourish*. same verb in v.14.

At the moment why the woman fled into the wilderness is not revealed, but there is a place prepared for her where either some undisclosed event or undisclosed people intervene to deliver her from the dragon (things that are answered in vss. 13-16) and feed her for *a thousand two hundred and threescore days*, the same as 42 months, a time, times, and a dividing of a time, 3 ½ years. So, here Israel remains during the last half of Daniel's seventieth week.

Claims by some which state that this is a past event has never been successfully proved apart from differing and fanciful speculations trying to interpret the *thousand two hundred and threescore days* into any other time frame than the literal days which are stated.

Now, following these things in the order that they are revealed, keeping the facts in their proper sequence, we then read of a war in heaven.

6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα

7 And there was war in heaven: Michael and his angels fought
made war

against the dragon; and the dragon fought and his angels,
warred (aka 'demons, devils')

war, of the noun πόλεμος, tss. *war* (Re.11.7; 12.7, 17; 13.7; 19.19),
battle (Re.9.7, 9; 16.14; 20.8), *fight*.

And there was war in heaven – This war is not a reference to something in the past. It is future. Certainly, Satan’s fall and those of his demons with him is ancient. The Lord Jesus refers to this past event as a most sudden fall in the day that he sinned. (cf. Ez.28.15)

Lu 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

fall, acc. sing. masc. part. aor. of the verb πίπτω.

But this is not what Re.12.7 is about. I’ll come back to this in the reading of the 8th verse.

Michael – Michael is *one of the chief princes* of God, is also called an archangel.

Da 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (also Dan.12.1, see directly below)

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

That Michael is one of the chief princes of God means that there are more than one. That I know of there are only four angels whose names are given in the Bible: Michael (stands for the defense of Israel), Gabriel (a revealer), Lucifer (prince of the power of the air), and Apollyon or Abaddon (the destroyer, and angel of the bottomless pit). But it is thought that Michael, Gabriel and Lucifer are the three archangels.

Michael is the angel of the nation of Israel. He *stands*, the Hebrew מַעַן, *stays, remains, employs himself for, withstands* in behalf of, *continues, endures*, etc., for Israel.

Da 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a

time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

But what is the Bible revealing at this moment in our reading of Revelation chapter 12? That there was a woman that brought forth a child, which child was caught up into heaven, and she fled into the wilderness. And there was a great conflict in heaven between Michael and his angels and Satan and his angels (commonly referred to as demons, devils). And Satan and his angels ... *prevailed not*.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ

8 And *prevailed not; neither was their place found any more in heaven.*
(Satan & his angels)

prevailed, ἴσχυσαν, 3pl. aor. of the verb ἰσχύω, tss. to be able, to prevail, to avail, to be of strength, to be good (for something), to be whole.

neither, οὔτε, conj. (οὐ + τε) neither, nor, neither ... nor, neither ... yet, yet ... not (Re.3.15, 16; 5.4; 9.20, 21; 12.8; 20.4; 21.4).

longer, ἐτι, an adv. tss. henceforth, yet (Re.6.11), further, even, more, thenceforth, more (Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3), any more (Re.7.16; 12.8; 18.22; 21.4), moreover, longer (Re.10.6), still (Re.22.11).

Again, note the futurity of this account. The conflict between Michael and Satan has not occurred until now. But when this war is done Satan and his angels lose; they cannot prevail. And THE RESULT OF THIS LOST CONFLICT IS that he and his forces are barred from heaven and ... THEN, as soon as he and his demons are cast out into the earth, they turn with unparalleled wrath against Israel and the saints of God. (v.13) That hasn't happened yet!

8 καὶ οὐκ ἴσχυσαν, οὐτὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ

9 And the great dragon was cast out, that old serpent,
ancient (cf. Ge.3.1)

called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

deceives, πλανῶν, nom. sing. masc. part. pres. of the verb πλανᾶω, tss. to go astray, to deceive, to err, to wander, to go out of the way, to seduce; the noun πλάνη, is tss. error, deceive (lit. deception), delusion.

9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας ὁ ὄφις ὁ ἀρχαῖος ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς ὁ πλανῶν τὴν οἰκουμένην ὅλην ἐβλήθη εἰς τὴν γῆν καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength,
power

Here

now, ἄρτι, adv. of time, tss. now, hence, here, hither, present, this day, this hour.

strength, δυνάμει, dat. sing. of the noun δύναμις, tss. wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3).

and the kingdom of our God, and the power of his Christ:

kingdoms, βασιλείαι, nom. pl. of the noun βασιλεία, tss. kingdom (oft), reigneth (1) (Wigram marg. 'having dominion'). (cf. Re.1.9; 11.5; 12.10; 16.10; 17.12, 17, 18)

power, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)

It is time for salvation, power, the kingdom of God on earth, and the authority of Christ to reign over this earth. Christ begins in the heavenlies and ends upon this earth. He overthrows both the invisible as well as the visible thrones. (cf. Col.1.16, there are invisible thrones)

for the accuser of our brethren is cast down, which accused them before our God day and night.

The accuser of our brethren has been slandering the saints before God, even since the time of his fall by sin. This is understood by the texts in the Book of Job. (cf. Job 1.6, 9, *does Job fear God for nought*; 2.1, 6, 7) But in other places Satan or his demons appear before God for various evil purposes.

cf. 1Ki.22.21; Job 1.6, 12; 2.1, 4, 5, *touch his bone and his flesh, and he will curse thee to thy face*; Zec.3.1; Jude 9, How can there be this disputation between Michael and Satan if Satan has already been barred from heaven?

Some might object by saying, but Satan was cast out when Christ died on the cross. Scripture thought to support that notion is Jn.12.31.

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

But this text, rather than saying that Satan was cast out of heaven only says that he is cast out. But the question remains, From what is Satan cast out? The text of Jn.12.31 better pertains to Satan's *power* over the elect of God since their fall in Adam. All of the children of God until the death of the Lord Jesus Christ were *held captive* awaiting release, which release came when Christ raised bodily from the dead. (cf. Eph.4.8) Then He took the captives of the elect that were in hell into glory. Satan, at the resurrection of Jesus Christ from the dead, was cast out of his place of supremacy over

the dead in Christ. Now, when the child of God dies, he come immediately into the presence of the Lord. No longer does Satan have power over them.

He.2.14 ¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

Satan's bar from heaven could not have been earlier than at this point in the history of the Book of Revelation, which is during the last half of Daniel's seventieth week.

10 καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ ὅτι κατέβληθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός

διὰ

11 And they overcame him by the blood of the Lamb,
(the brethren)

overcame, ἐνίκησαν, 3s. aor. of νικάω, also tss. to prevail, to get the victory, to conquer.

The children of God got the victory over the Accuser, first of all, because of God's love for them in Christ to send His only begotten Son to die for them.

Ro.8.32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

37 *Nay, in all these things we are more than conquerors through him that loved us.*

38 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

διὰ

and by the word of their testimony; and they loved not their lives unto the death.

death, θανάτου, gen. sing. of the noun θάνατος, tss. always with the English death.

Then, the children of God got the victory over their accuser by a witness that was in harmony with the word of God. The testimony which they held was by keeping His commandments. (v.17)

11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου

διὰ τοῦτο

12 ¶ Therefore rejoice, ye heavens, and ye that dwell in them.

On account of this Be merry, be glad

rejoice, εὐφραίνεσθε, 2pl. imper. mid. of the verb εὐφραίνω, tss. to be merry (Re.11.10), to be glad, to rejoice (Re.12.12; 18.20), to fare.

shall dwell, σκηνώσει, 3s. fut. ind. of the verb σκηνώω, always tss. to dwell; Wigram puts lit. tabernacled or shall tabernacle. (7.15, shall dwell; 12.12; 13.6, that dwell; 21.3, will dwell.

With Satan and his angels barred from heaven at this time all that remain in this glorious place is God the Father and the Son, His angels, and the saints of God which have died to this time. These are commanded to rejoice.

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you,

come down, of the verb καταβαίνω, tss. to descend, to come down, to step down, to fall. (to come down, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; to fall, 16.21; to descend, 21.10.)

Normally, mention of the earth would have been with reference to everyone on this terrestrial globe, however, it is very literally a time of woe for everyone whether they dwell over the sod or the water.

having great wrath, because he knoweth that he hath but a short time.
little, small opportunity

wrath, of the Greek noun θυμός, tss. wrath, indignation, fierceness.

short, of the adj. ὀλίγος, also tss. little, small, season, while.

time, of the nou καιρός, also tss. season, while, due season, opportunity.

At this point the details of vss. 6, 7 are explained in greater detail.

12 διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν καὶ τὴν θάλασσαν ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει

13 And when the dragon saw that he was cast unto the earth,
after that, as soon as

when, ὅτε, adv. tss. when, after that, as soon as.

he persecuted the woman which brought forth the man [child].

Man

So, *when* the dragon is cast down unto the earth with his angels (demons) he suddenly begins to persecute the woman, Israel, *with great wrath*, unlike as has been done to this time.

Jer 30:7 Alas! for that day [is] great, so that none [is] like it: it [is] even the time of Jacob's trouble; but he shall be saved out of it.

Da 12:1 ... a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Mt.24.21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

So now we know why the woman fled into the wilderness.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρην

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for

nourished, of the verb τρέφω, tss. to feed, to bring up, to nourish. same verb in v.6.

And now we know that the woman's flight into the wilderness was with swiftness.

Mt.24.15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day ...

The length of time that the woman spends in the wilderness is described in other terms, but equals the same amount of time. ... for ...

a time, and times, and half a time, **from the face of the serpent.**
(v.6, a thousand two hundred and threescore days) dragon for destroying,
but serpent for
deceiving.

Isn't v.14 a restatement of the things revealed in verse 6?

Re.12.6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροῦς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως

15 And the serpent cast out of his mouth water as a flood after the woman,

flood, of the noun ποταμός, tss. *flood* (Re.12.15, 16), *river* (Re.8.10; 9.14; 16.4, 12; 22.1, 2), *stream*, *waters*.

that he might cause her to be carried away of the flood.

Satan, with whatever instruments he chooses, shall attempt to overwhelm the woman to carry her away with a sudden destruction. But perhaps this flood originates from the center of His early power in Rome and by the ten prominent kings in the last days. (cf. v.3)

15 καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν ἵνα ταύτην ποταμοφόρητον ποιήσῃ

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

drank

swallowed up, κατέπιε, 3s. aor. of the verb καταπίνω, κατά + πίνω, to drink down; καταπίνω, is tss. to swallow, to drown, to devour.

In Israel's moment of need, the earth, whether literally or figuratively, opened up (a chasm? [cf. Nu.26.10]) or raised up through some military force to withstand Satan's sudden assault. As suddenly as the flood was cast out of the serpent's mouth the earth opened and swallowed up that flood so that the woman (Israel) was able to escape to the place which God had prepared for her to be sustained in the wilderness for 3 ½ years.

Ez.20.33 ¶ [As] I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ

ἐπὶ

17 And the dragon was wrath with the woman,

over

(though she swiftly made escape)

was wrath, ὠργίσθη, 3s. aor. pass. of the verb ὀργίζω, also tss. to be angry. (Re.11.18; 12.17).

and went to make war with the

remnant

of her seed,

other, rest, remainder

other, λοιπῶν, gen. pl. of the adj. λοιπός, tss. *remnant* (Re.11.13; 12.17; 19.21), *remain* (Re.3.2), *other* (Re.8.13), *residue, rest* (Re.2.24; 9.20; 20.5).

This seed of *the woman* is further described as those ...

which keep the commandments of God, and have the testimony of Jesus Christ.

Some of Israel are overtaken by the flood, but the nation does escape as it is written. They are now safe and provided for during the remainder of the tribulation period, the last half of Daniel's seventieth week. So, if Israel is taken aside, then who are these against which Satan makes war?

Some say it cannot be the Lord's churches because there was a pretribulation rapture. These will also say that after the pretribulation rapture multitudes will be saved. Both theories have no biblical support, but a lot of theory behind them.

Landmarkers of the chain-link sort should give more thought to a pretribulation rapture and to whether there are multitudes saved during this same time.

Also, since most churches that hold to this view are also of an extreme Landmark position that demands a mother church pass along authority in order to beget a daughter church, the question then is who was there that beget these church and from whom was this authority derived? These theories create a lot of confusion and difficulty.

The problem with these thoughts is since Israel has been taken safely off to the side the only ones which are the keepers of the commandments of God and of the testimony of Jesus Christ are those of the churches of Jesus Christ. That is, unless we understand that believers that have rejected coming into the Lord's churches are considered to be keeping the commandments and properly witnessing of Christ. That I've never seen

done by believers at large. If so, I would wonder then why a church at all? Brethren, the tenor of Scripture is that the churches are here and that this is the time for great suffering. But it won't be long e'er we come into the presence of Christ or meet Him in the air. I hope we're all ready and watching for that day.

17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ