

## THE REVELATION TO JOHN

### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Revelation 12:1 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,

<sup>NAS</sup> Revelation 12:1 **And a great sign appeared in heaven:** *Καί (cc) μέγα μέγας (a--nn-s; "a great") σημεῖον (n-nn-s; "sign/mark/distinguishing characteristic"; something that points to something greater; used 77x) ὤφθη ὀράω (viap--3s; "appeared/was seen") ἐν (pL) τῷ ὁ οὐρανῷ, οὐρανός (d.a. + n-Lm-s; ref. 2nd heaven/stellar space) a woman clothed with the sun, and the moon under her feet, γυνή (n-nf-s; "a woman") περιβεβλημένη περιβάλλω (adj.ptc./PF/m/nf-s; "having clothed herself with") τὸν ὁ ἥλιον, ἥλιος (d.a. + n-am-s; "the sun") καὶ (cc) ἡ σελήνη (d.a. + n-nf-s; "the moon") ὑποκάτω (pg; "underneath/below") αὐτῆς αὐτός (nprgf3s) τῶν ὁ ποδῶν πούς (d.a. + n-gm-p; "feet") and on her head a (corrected) wreath of twelve stars; καὶ (cc) ἐπί (pg; "upon") αὐτῆς αὐτός (nprgf3s) τῆς ἡ κεφαλῆς κεφαλή (d.a. + n-gf-s; "head") στέφανος (n-nm-s; "wreath") δώδεκα, δώδεκα (card.adj./gm-p; "of twelve") ἀστέρων ἀστήρ (n-gm-p; "stars")*

<sup>GNT</sup> Revelation 12:2 καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

<sup>NAS</sup> Revelation 12:2 **and she was with child; and she cried out, being in labor and in pain to give birth.** *καὶ (cc) ἐν (pL +) γαστρὶ γαστήρ (n-Lf-s; "belly/stomach/womb" +) ἔχουσα, ἔχω (circ.ptc./p/a/nf-s; "having"; hence she was with child) καὶ (cc) κράζει κράζω (viap--3s; "she cried out") ὠδίνουσα ὠδίνω (vppanf-s; "while in travail/labor/suffering birth pains"; used 3x ) καὶ (cc) βασανιζομένη βασανίζω (circ.ptc./p/p/nf-s; in the passive, "being in great pain") τεκεῖν. τίκτω (inf.purp./aa; "to bear/give birth/bring forth a child"; used 18x)*

### ANALYSIS VERSES 1 – 2:

1. The closing parenthetical interlude surrounding the 7<sup>th</sup> trumpet is now inserted inclusive of chapters 12-14.
2. Some have labeled chapters 12-13 as “*the heart of this book, establishing the core theme about the war between God and His people and the Dragon and his people*”. Cf. Osborne, Snider
3. These two chapters are designed to capture the very sense of a holy war between God and Satan descriptive of core events and major players surrounding the A/C.

## THE REVELATION TO JOHN

4. A summary outline of chapters 12-14 include:
  - A. The primary players of Israel and Christ. Rev.12:1-2; 5-6
  - B. The primary adversary, the Dragon, Satan. Rev.12:3-4
  - C. A star wars between the elect and fallen angels. Rev.12:7-8
  - D. The defeat of Satan and his angels and their ultimate confinement to planet earth. Rev.12:9-12
  - E. A declaration of victory post star-war Satanic fall. Rev.12:10-12a
  - F. A woe of impending disaster to planet earth due to Satan's permanent confinement and wrath. Rev.12:12b
  - G. Satan's all out offensive in persecution of Israel and believers. Rev.12:13-17
  - H. Satan's possession of Antichrist as the primary human agent of his persecution and antagonism. Rev.13:1-10
  - I. Introduction of Antichrist's counterfeit forerunner, the false prophet. Rev.13:11
  - J. The false prophet's authority and agenda as second in command exposed. Rev.13:12-18
  - K. A shift chronologically to the end of Daniel's 70<sup>th</sup> week in honor of the faithful 144,000. Rev.14:1-5
  - L. 3 communicating angels dedicated to the presentation of the gospel, praise for God's justice and ultimate warning to all unbelievers that remain aligned under Antichrist. Rev.14:6-11
  - M. A writ of commendation and blessing for all believers that persevere in the face of death. Rev.14:12-13
  - N. The ultimate act of God separating believers from unbelievers at the 2<sup>nd</sup> Advent preparing history for the future of the Millennium. Rev.14:14-20
5. As noted in the outline, this section is designed to orient the reader:
  - A. To the issue of the A/C itself and its historical ramifications as it pertains to Daniel's 70<sup>th</sup> week.
  - B. To fill in details of players and events previously alluded to in Revelation.
  - C. To further orient the believer in the transition chronologically through Daniel's 70<sup>th</sup> week emphasizing the next premier event following the initiation of operation DOL, the 2<sup>nd</sup> Advent.
6. Following on the heels of the parenthesis, Chapter 15 will then pick up with the final septet judgments encapsulating the final 3 ½ years of the great tribulation under the 7 bowls of wrath.
7. In spite of the differences of theological grid among interpreters (historicist, preterist, futurist and spiritual), there is wide agreement on the fact that the initial visions of Rev.12:1-5 are "descriptive rather than prophetic, relating to things past and passing".
8. Some have labeled this section as "international myth" because stories resembling this can be found in virtually every religion of the ancient world.
9. Examples of this include:
  - A. In Egypt, the mother Isis is pursued by the red dragon Set and flees to an island where she gives birth to the sun god, Horus.
  - B. In Ugaritic myth the storm god Baal defeats the serpent with seven heads, Leviathan, and sets up his kingdom.
  - C. In Mesopotamia, Marduk, the god of light, kills the seven-headed dragon Tiamat that had thrown down a third of the stars.

## THE REVELATION TO JOHN

- D. In the Greco-Roman world, the goddess Leto, pregnant with Apollo, is pursued by the dragon Python, rescued by Poseidon, who places her on an island for safety.
10. These counterfeits are evidence of Satan mythologizing the truth, introducing it into various cultures that were –V and perpetuating it in human history to deceive men, a quality apropos for the father of all lies. Joh.8:44
  11. Unfortunately, many -V interpreters tend to believe and perpetuate the fiction that the Bible borrows from the traditions and myths of the world in order to communicate the truth.
  12. The reality is totally opposite as the world has simply taken the Divine revelation and corrupted it by introducing mythological elements to the initial truth revealed.
  13. Chapter 12 now introduces two specific signs, with the first in vs.1, “**And a great sign appeared in heaven**”.
  14. While the Greek verb for “**sign/signified/to indicate/σημαίνω – semaino**” was used in Rev.1:1, here the noun “**sign/σημείον – semeion**” is used as the literal/physical prop.
  15. A **sign** is defined as something that serves as a pointer to aid perception of or insight into something, a visible token that has spiritual significance that must be discerned from the nature of the sign itself.
  16. A **sign** is designed to point to something of greater significance.
  17. Further, one must distinguish between a **sign** singular and signs plural.
  18. A singular **sign** is a particular teaching aid to distinguish one thing from another, while signs plural are often miracles that authenticate the veracity of a thing or person.
  19. For instance, the signs that Christ did at the 1<sup>st</sup> Advent are signals or pointers to His true identity and serve as a challenge to accept His person and the veracity of His words. Joh.2:11
  20. Likewise, the beast and false prophet will have the ability to perform miraculous lying signs/wonders in order to deceive the world. 2The.2:9; Rev.13:13-14
  21. The 2 signs we have in this chapter are heavenly in nature and designed to point the reader to the issue of the angelic conflict (A/C) that is clearly seen a number of times in this chapter. Rev.12:5,7,13,15,17
  22. There is no pre-introduction by John introducing these two important signs by stating that he saw them (which he clearly did of course), but rather that they “were seen/**appeared**”.
  23. As in Rev.11:19 with the Ark of the covenant, the fact that something appears or is seen is designed to point to the reality that it existed already and God Himself made it visible for viewing by all parties having eye contact.
  24. That these signs are associated with heavenly bodies (**sun, moon, stars**), what **appeared** to John (and other heavenly host) was a view of stellar space (the 2<sup>nd</sup> **heaven**) and the particular constellations associated with the signs.
  25. Therefore, one must conclude that these two signs had been placed there by God, could readily be seen, and were for the purpose of educating the viewer(s) with respect to several very important issues in the A/C.
  26. The chronological markers in this chapter will be a great deal of help in determining the contents of the signs, their significance, and whether a particular aspect of the signs is past or belongs to the future.

## THE REVELATION TO JOHN

27. We can begin identifying the first **sign** with another feature of this chapter that the majority of interpreters agree upon i.e., the male child of vs.5 is Jesus Christ.
28. Apart from the redundancy in the grammar of that verse (emphasizing that this is a special son), the clear identification of the male child as one whose destiny involves ruling the nations with a rod of iron removes any real doubt as to the proper identification. Psa.2:9; Rev.19:15
29. With that one piece of indisputable evidence, we may begin to deal with the other principals in what will turn out to be the Divine conflict for the ages.
30. Further, the literal language revolving around Christ in vs.5 (his birth, resurrection and ascension) is a chronological marker that vss.1-5 are dealing with the historical past.
31. In contrast, the metaphorical language revolving around the woman of vs.6 (the historical Mary did not flee to the wilderness for 3 ½ years; Jesus was born 3BC, Herod died 2-1BC, cp. Mat.2:13-15) indicates a chronological marker that vss.6-17 have returned to the future of Daniel's 70<sup>th</sup> week.
32. The next thing to be addressed is the fact that this is called a **great sign**, one of two signs so designated in this book (Rev. 15:1).
33. While a regular sign is designed to communicate a particular truth, a **great sign** is one that communicates the truth at a number of levels.
34. This **great sign** will be seen to serve at least 4 purposes in our context.
35. The **sign** is described for us by John in the remainder of vs.1-2, "**a woman clothed with the sun, and the moon under her feet, and on her head a wreath of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth**".
36. The Greek word "**woman**/γυνή – gune" is in the nominative case and in apposition to the term **sign**, identifying her as the **sign**.
37. This term first means a **woman** as opposed to a man, and was often used to refer to a wife. Mat.1:20,24
38. From the resplendent nature of the woman's appearance and the fact that she is pregnant, one would have to conclude that she represents the wife of someone notable.
39. From the immediate context, in which God clearly accepts the offspring of this **woman** (vs.5), and a number of OT passages that teach that Israel is portrayed as the wife of YHWH, this **woman** can first be identified as national Israel. Isa.54:5-6; Hos.2:19
  - A. Unfaithful, unbelieving Israel is portrayed as a whore. Eze.16:10-32
  - B. Regenerate Israel is promised a future as God's wife. Jer.31:31-32
41. There can be little doubt that this **sign** is designed to point the observer to the nation of Israel, and this is documented by a couple of obvious facts.
  - A. The overall appearance of the **woman** is very reminiscent of the exact language used in Gen.37:9-10 where the **sun, moon, and stars** referred to Jacob, his wife, and Joseph's 11 brothers, who comprised the whole of the nation at that time.
  - B. There is clear biblical evidence that the humanity of Messiah (the son in view in this chapter) came through the nation of Israel. Mat.1:1ff; Rom.1:3; 9:3-5
42. That this **woman** is identified as the nation Israel, the stellar objects associated with her point to:

## THE REVELATION TO JOHN

- A. The “**sun**” points to the principle of Deity. Rev.21:23; 22:5
  - B. The phrase “**clothed with the sun**” indicates her place in the POG as a priest nation designed to illumine the world to the truth of BD/POG.
  - C. The “**moon**” points to the humanity of Jesus Christ:
    - 1) A “**new moon**” points to His humanity as bearing sins on the cross. Num.29:6; Eze.46:6 cp.Neh.10:33; Psa.81:3
    - 2) A “**full moon**” points to His humanity as the perfect exegete and reflection of God. Joh.1:18
  - D. That the **moon** is positioned “**under her feet**” indicates that the very fate and destiny of Israel’s existence stands upon the Person of Christ.
  - E. The “**wreath of twelve stars**” obviously points to the 12 tribes of Israel.
43. The description of vs.2 about her **labor** pains is to be interpreted as the difficult and restless times suffered by the nation just prior to the birth of Christ that would include the captivities, persecution under the Seleucids (Greeks), and Roman domination.
  44. The purpose of **labor** is seen in the fact that the **woman** is pregnant with the Messiah that should immediately remind the reader of the first mention of the Seed of the **woman** in human history and the promise given to Eve. Gen.3:15 cp. Rev.12:17
  45. This points us to the next level of representation and the fact that the source of the conflict between the **woman** and the dragon is quite ancient, but will be resolved through the promised seed of the **woman**.
  46. The third, and possibly one of the most amazing features of this **sign**, relates to the original purpose of the **sun**, **moon**, and **stars** as set forth in Genesis. Gen.1:14
  47. This emphasizes the constellation itself.
  48. The word zodiac comes from the Greek ζῳδιακός – zodiakos, derived from the initial root ζῶον – zoon, which initially meant a living creature or animal and then a figure or image like a painting or sculpture.
  49. The zodiac became that which contained or pertained to the images or signs that were visible in the **heaven**.
  50. It was divided into 12 segments, each marked by a group of **stars** that is easily recognized (constellations), having names that are familiar to most people, and commonly known as the signs of the zodiac.
  51. Each of the 12 signs pictorially represents a prophetic event in relation to the unfolding story of salvation in the history of the world that focuses on the coming of the Savior and His ultimate triumph.
  52. In addition to the twelve signs of the zodiac the ancients also described thirty-six other constellations that were associated with each ten-degree section of the zodiac.
    - A. The oldest records of them have been found inside coffin lids in the 10th Egyptian dynasty about 2100 BC.
    - B. The thirty-six are also mentioned in the Babylonian *Enuma Anu Enlil* (a collection of documents interpreting observations of the **stars**, planets, weather and natural occurrences like earthquakes) about four centuries later.
    - C. Through the expansion of the Persian and Babylonian empires these 48 constellations were adopted and renamed by the Greeks.
    - D. These constellations that have become obscured by mythology and satanic deception, tell a very precise story about the conflict between God and Satan.

## THE REVELATION TO JOHN

53. One must keep in mind that the constellations do not necessarily look like the objects for which they are named, but each is associated with the picture of the object.
54. The fact that the signs of the zodiac bear little resemblance to the pictures associated with them should be of great interest to observers of the sky since every ancient culture with any knowledge or tradition concerning the **stars** recognizes the same 12 star groups and the same names and/or meanings of names.
55. Examine the knowledge of the **stars** of whatever ancient people you choose (Babylon, China, India, Persia, Egypt, Greece, Rome, Central America, etc.) and everywhere the same constellations are identified and associated with the identical or similar meanings and names.
56. For example, one constellation was known as Virgo to the Romans, Bethulah to the Hebrews, Parthenos to the Greeks, and Kanya to the Indians, but all mean **virgin**.
57. Linguistically, this strongly implies there was a common origin for the names, and this would imply an origin of star and constellation names before the dispersion from Babel further suggesting that they were known as far back as Noah and the Flood. Isa.40:26
58. In fact, there are some that attribute the understanding of the zodiac to Seth, the son of Adam and go on to suggest that Enoch was known as the great scribe that wrote books on astronomy.
59. It is clear that God acknowledged that Job, who may be dated around the time of Jacob, had a good understanding of the significance and names of the heavenly bodies. Job 38:31-32
60. The best explanation for this fact is that God Himself was the original source that placed the constellations where He chose, named the **stars**, and provided an explanation of their significance before the dispersion of the peoples and confusion of the languages at Babel.
61. The 12 signs as originally given by God were a prophetic outline of the purpose of God in the history of salvation, and are correctly understood only if they are seen in their proper order.
62. Since they form a circle, the question becomes where to begin in the circle and where to end; most astrologers begin with Aries, but this does not correspond with biblical revelation.
63. A comparison of the prophecies/signs in the heavens with the prophecies in the Bible clearly shows that the starting point is the divine promise concerning the seed of the woman (Gen.3:15), and the ending point clearly coincides with the triumph of the Lion of the tribe of Judah. Rev.5:5
64. This points to another feature making our **sign** most notable as it is the constellation Virgo and is the beginning of the entire zodiac.
65. The promise of the Seed in the first book of the Bible is seen in the constellation Virgo that is a young **woman**. *See picture.*
  - A. Virgo is represented as a **woman** with a **branch** in her right hand, and some ears of corn in her left hand designed to give a two-fold testimony about the Coming One, the fruitful branch. Isa.4:2; 11:1
  - B. The name of this sign in the Hebrew is "*Bethulah*" that means *a virgin*, and in the Arabic, *a branch*.

## THE REVELATION TO JOHN

- C. While in Gen.3:15 she is presented only as a **woman**, in later prophecies her nationality is defined as being of the stock of Israel, the seed of Abraham, the line of David.
- D. Further, she is to be a virgin. Isa.7:14



- 66. This passage, with its obvious references to the bodies of stellar space should direct the reader to the first sign of the zodiac and in fact, the position of the heavenly bodies here described is the position they were in on September 11-12, 3 BC.
- 67. This **great sign** takes on its final level of significance as it directs the reader to the exact time when the **woman** would **give birth** to the male child.
- 68. That exact time was when the **sun** was in mid-body of Virgo (**clothed with the sun**), and the **moon** crossed **under her feet**.
- 69. Further, on that very day, Jupiter the king planet was in almost perfect conjunction with Regulus, the king star in the constellation of Leo of the Lion (the Lion of the tribe of Judah)!
- 70. As noted, the final portion of vs.2 documents that she is in the final, painful portion of **labor** that just precedes the actual **birth**.
- 71. Therefore, while the primary interpretation of this passage focuses on the nation of Israel and the coming of Messiah, there are prophetic and astronomical implications that make this a very **great sign**.
- 72. That this first zodiac **sign** is introduced in the context of Revelation is designed to be viewed in contrast to the last **sign** of Leo the lion understood contextually through the identification of Christ as the Lion from the tribe of Judah. Rev.5:5
- 73. Together, these two signs indicate the beginning and ending parameters of the POG encapsulating the entirety of God's plan of salvation for mankind.
- 74. The ultimate and final deliverance is viewed in the return of Christ at the 2<sup>nd</sup> Advent and establishment of His eternal throne and millennial kingdom.
- 75. Though there will be one final rebellion at the battle of Gog and Magog (Rev.20:7-8), the rebellion is squelched and at no time is the throne and rule of Christ diminished in Sovereignty or existence.
- 76. *Review the Birth of Christ Recalculated.*

## THE REVELATION TO JOHN

### EXEGESIS VERSES 3 – 4:

<sup>GNT</sup> Revelation 12:3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

<sup>NAS</sup> Revelation 12:3 **And another sign appeared in heaven:** καί (cc) ἄλλο ἄλλος (a--nn-s; "another" of the same kind; another constellation) σημεῖον (n-nn-s; "sign") ὤφθη ὀράω (viap--3s; "was seen/appeared") ἐν (pL) τῷ ὁ οὐρανῷ, οὐρανός (d.a. + n-Lm-s; ref. 2nd heaven/stellar space) **and behold, a great red dragon having seven heads and ten horns,** καί (cc) ἰδοὺ (part.interj.; "behold") μέγας (a--nm-s; "a great") πυρρὸς (a--nm-s; "fiery red") δράκων (n-nm-s; "dragon/serpent"; used 13x all in Rev.) ἔχων ἔχω (adj.ptc./p/a/nm-s; "having") ἑπτὰ (a-caf-p; "seven") κεφαλὰς κεφαλή (n-af-p; "heads") καί(cc) δέκα (a-can-p; "ten") κέρατα κέρας (n-an-p; "horns"; same as 5:6; 9:13) **and on his heads were seven diadems.** καί (cc) ἐπὶ (pa; "upon/over") αὐτοῦ αὐτός (nprgm3s; ref. the dragon) τὰς ἢ κεφαλὰς κεφαλή (d.a. + n-af-p; "the heads") ἑπτὰ (a-can-p; "seven") διαδήματα, διάδημα (n-an-p; "diadems/crowns"; used 3x, all in Rev.)

<sup>GNT</sup> Revelation 12:4 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.

<sup>NAS</sup> Revelation 12:4 **And his tail swept away a third of the stars of heaven, and threw them to the earth.** καί (cc) αὐτοῦ αὐτός (nprgm3s; ref. the dragon) ἡ οὐρά (d.a. + n-nf-s; "tail"; same as 9:10,19) σύρει σύρω (viap--3s; "keeps on sweeping away/dragging away"; lit. to move something along by force; used 5x) τὸ τρίτον τρίτος (d.a. + ord.adj./an-s; "a third") τῶν ὁ ἀστέρων ἀστήρ (d.a. + n-gm-p; "of the stars") τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s; "of heaven") καί (cc) ἔβαλεν βάλλω (viaa--3s; "cast/threw") αὐτοὺς αὐτός (npram3p; ref. the stars) εἰς (pa; "to") τὴν ἢ γῆν. γῆ (d.a. + n-af-s) **And the dragon stood before the woman who was about to give birth,** καί (cc) ὁ δράκων (d.a. + n-nm-s; "the dragon") ἔστηκεν ἵστημι (viPFa -or- 3sviIPFa--3s; "had taken his stand or was continually standing") ἐνώπιον (pg; "before/in the presence of") τῆς ἢ γυναικὸς γυνή (d.a. + n-gf-s; "the woman") τῆς ἢ μελλούσης μέλλω (d.a. + adj.ptc./p/a/gf-s; "about to") τεκεῖν, τίκτω (compl.inf./aa; "to give birth/bear") **so that when she gave birth he might devour her child.** ἵνα (cs; purp.; "in order that") ὅταν



## THE REVELATION TO JOHN

(temp.conj.; "whenever") τέκη τίκτω (vsaa--3s; "she might give birth") καταφάγη. κατεσθίω (vsaa--3s; "devour/consume/kill/destroy") αὐτῆς αὐτός (npgf3s; ref. the woman) τό τέκνον (d.a. + n-an-s; "the child")

### ANALYSIS VERSES 3 – 4:

1. The 2<sup>nd</sup> **sign** of Chapter 12 is now revealed to John in vs.3a, “**And another sign appeared in heaven**”.
2. That this **sign** is “**another** of the same kind/ἄλλος – allos” indicates **another** constellation is in view.
3. It is clear that the 2 signs are designed to be viewed together to establish 2 entities that are engaged in an obvious and ongoing conflict. Rev.12:4,13,15,17
4. The magnitude of the conflict is expressed by John in the following phrase, “**and behold**”.
5. This phrase grammatically is designed to remove one’s focus of attention from the preceding **sign** and to now pay very close attention to the **sign** at hand.
6. In spite of God’s plan for Israel to give birth to save mankind, enter the scene the proclaimed adversary intent on destroying God’s plan.
7. As previously noted, the 2 signs together point to the primary issues of the A/C, beginning with the earliest struggle between the serpent and the seed of the woman. Gen.3:15
8. While this **sign** is not designated as “**great**”, that adjective is applied to the figure of the constellation as it is described in the remainder of vs.3, “**a great red dragon having seven heads and ten horns, and on his heads were seven diadems**”.
9. The adjective “**great**/μέγας – megas” here has the nuance of big or huge and reflects at least a two-fold indicator of the sign’s appearance in shape or form.
10. That two-fold level is actually found in two constellations, Draco and Hydra, both representing a **dragon**, serpent or sea monster.
11. In both cases however, the constellation in view points to the same entity.
12. While the 1<sup>st</sup> **sign** was not explicitly identified, there is no doubt to the identity of this **great dragon** as it is interpreted for us later in vs.9 as “*the serpent of old, the devil, even Satan*”.
13. As with all of the constellations, the image of the **great dragon** has a complex background in history and was known to almost every ancient culture.
14. It was familiar to the Jewish culture and was also found in the Sumerian, Indian, Greek, Hittite, Egyptian, et al.
15. While modern men have not seen a **dragon**, all cultures have the emblem in their religions, heraldry and art as a symbol of evil.
16. This suggests that there is a kernel of truth to the supposition that dragons may have existed at one time.
17. Throughout the ancient Near East, the sea monster symbolized the war between good and evil, between the gods and chaos, which is how it is to be understood here.
18. The mythology surrounding the creature known as the **dragon** does indeed have a kernel of truth and is a very fitting symbol for the Devil.
19. Again, since this symbolism is almost universal, one can only conclude that the truths of the A/C were revealed to humanity before the dispersion from Babel and taken into the various cultures that came out of the dispersion.

## THE REVELATION TO JOHN

20. As has often been the case, the truth was corrupted by negative volition and the **dragon** motif was changed and adapted to the various cultural myths of the world.
21. As noted, generally speaking, the **dragon** was a serpent or sea monster and was usually viewed as an enemy of a god or gods.
22. In Canaan, it symbolized all the serpent gods that were enemies of Baal, in Egypt Apep was constantly battling against the sun god and creator, Ra.
23. Homer uses this word to refer to a great monster with three heads that ate poisonous herbs and waited for its prey while coiled like a serpent.
24. We note that the Greek term “**dragon**/δράκων – drakon” is used in the LXX to translate a number of Hebrew terms.
  - A. In Exo.7:9 it is used to translate the term “serpent/תַּנִּינִי - tanniyn”.
  - B. In Psa.74:13, the same term is translated as “sea monsters”.
  - C. It is used to translate the Hebrew term “liw<sup>e</sup>yathan/לִיָּוִיָּתָן“, transliterated in the NAS as Leviathan. Psa.74:14
  - D. That same Leviathan is described in Isa.27:1 as the *fleeing and twisted serpent*.
  - E. Job 20:16 uses the same Greek term translated as “cobra/venomous serpent/פֶּתֶן - pethen”.
  - F. It is used to translate another Hebrew term for “serpent/נָחָשׁ – nachash” in Job 26:13.
25. Commentaries note that in the OT this monster is viewed as the chief enemy of God under such titles as Rahab (Isa. 51:9), Leviathan, and the Serpent.
26. The Greek term was used to denote a monstrous reptile serpent or **dragon** of huge size, and came to be used as a figurative expression for Satan.
27. It is only used in this book in the New Testament, and all 13 times it refers to Satan. Rev. 12:9, 20:2
28. The idea behind this identification is the fierce and evil sea monster/serpent that resided unseen in the depths of the seas (nations) and posed a very real threat to mankind.
29. That the dragon is described as being fiery **red** in color is further designed to communicate a particular truth about the nature of this **sign**.
30. The only other time the color **red** is mentioned in this book is found in Rev.6:4 in connection with the **red** horse and the obvious teaching regarding treachery and warfare in correlation with Antichrist.
31. Just as Antichrist epitomizes Satan in human form, Satan’s character has always been of treacherous and murderous intentions. Joh.8:44
32. Contextually it emphasizes the conflict he has with the saints associated with the woman as he seeks to kill off all that oppose him. Rev.12:12,17
33. The **dragon** is then described as having **seven heads** that is quite consistent with mythological traditions that existed among the Jews and others.
  - A. In Ugaritic mythology, the serpent Lotan had seven heads.
  - B. Hercules destroyed the Hydra, which also had multiple heads (3,5,7,8,9 or more).
  - C. In Japanese legend, Susano killed the dragon that had eight heads.
34. As in Dan.7:6, the **heads** on a creature symbolize political divisions that is further confirmed by the last portion of vs.3 and the reference to the **seven diadems**.

## THE REVELATION TO JOHN

35. While there are two Greek words that are translated *crowns* (the other “wreath/stephanos), the term “**diadems**/διάδημα – diadema” refers to the band or crown worn around the head as a sign of royalty.
36. Crowns are seen elsewhere in this book as a symbol of God’s sovereignty that has been vested in Christ. Rev.19:12
37. Therefore, one is correct in understanding that the world powers under the influence of evil are in contrast and conflict with the fundamental right of God as the creator of the world to rule over His creation.
38. The fact that the **heads** represent kingdoms is further confirmed by the explanation that is provided later in this book that equates the **heads** with mountains and kings. Rev.17:9-10
39. These **seven** kingdoms are nations that are particularly close to Satan and his plan that are to combat the woman (Israel) and thwart the birth of the male child, and were used mightily by him.
40. These seven kingdoms in history, which are particularly anti-Semitic and actively involved in persecuting the Jews, are Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Revived Roman Empire (EU). Cp.Rev.17:10
41. It is interesting to note that each of these nations that came under satanic influence had (or will have) a period of success in their attacks on Israel, but all will ultimately come to nothing.
42. As we will see, the satanic plan to prevent the birth of the male child was not successful in spite of the various tactics used.
  - A. The slaughter of the males under Egypt did not succeed in stopping the line of Christ. Exo.1:15-22 cp. 2:1-10
  - B. The captivities under Assyria (the Northern Kingdom), Babylon, and Medo-Persia did not cause a break in the line of Messiah.
  - C. The forced Hellenization under the Greek (Seleucid) rulers did not keep the child from being born.
  - D. Herod’s murder of all males under two years of age during the Roman rule did not succeed.
43. We do not have to hazard any guess as to the significance of the 10 **horns** that logically were located on one of the **seven heads**, since that is also defined for us later in this book. Rev.17:12
44. These **ten horns** represent the final ten rulers of the RRE that also correspond to the **ten** toes of the colossus in Nebuchadnezzar’s dream. Dan.2:40-44
45. In effect, there is a chronological flow of history seen in these **seven heads** that culminates in the final kingdom (RRE) and the international confederacy of 10 nations in the last days, just as there was with the gigantic statue of Nebuchadnezzar.
46. It is during this time of maximum evil and rejection of the rule of God that the kingdom of Messiah will be established on the planet. Dan.2:44
47. Hence, neither will the RRE be successful in thwarting Messiah’s role in the POG.
48. This formidable **sign** is not only designed to point to the personal being known as Satan, it is designed to instruct the believer as to how he chooses to operate in human history via political powers that will culminate in the RRE.
49. From the description of the **dragon** in vs.3, we move to his activity in vs.4 “**And his tail swept away a third of the stars of heaven, and threw them to the earth**”.

## THE REVELATION TO JOHN

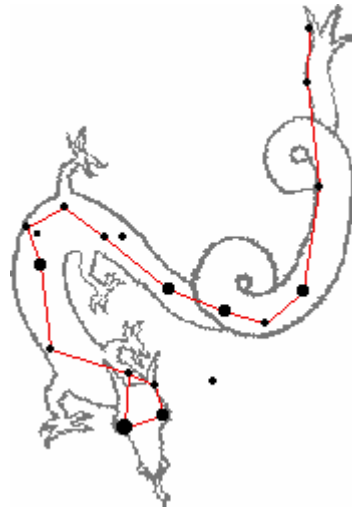
50. The entirety of vs.4 reveals to have both a heavenly and an earthly component.
51. The heavenly component is seen in his activity of sweeping away the **stars** and casting **them to the earth**.
52. Again, this is a **sign** to point to something else and not a situation in which the literal **stars** are cast to the earth, which would not survive such an impact.
53. Many interpreters have recognized the difficulties of interpreting the first portion of vs.4 and there have been 4 major views advanced over the years.
  - A. Mounce believes that this has no special meaning and is simply reporting a great spectacle enacted in the sky. *If it has no meaning, why is it recorded?*
  - B. Malina believes it is an astrological drama, with the planets going to war against the **stars**, resulting in a shower of falling **stars**. *I hope none of them actually hit the earth!*
  - C. Johnson and Beale believe that the imagery from Dan.8:10 means that the **stars** are not heavenly beings but the earthly people of God that are trampled by Satan and his followers. *This is based on a misinterpretation of Daniel; the stars there are angels, not people.*
  - D. The correct view sees this as picturing the original conflict in Heaven, when Satan and one-**third** of the angels rebelled against God and established their headquarters on planet **earth**.
54. As has been the case previously, the **stars** are symbolic for angelic beings (a regular feature of both the Old and New Testament) that will lose (have lost) their positions. Job 38:7; Isa.14:13; Rev.6:13
55. The language of the first part of vs.4 implies a victory of sorts for the **dragon**, as he seems to do as he pleases with the **stars** in view and casts/**throws** them down **to the earth**.
56. This first indicates that the heavenly A/C made **earth** as its primary grounds for battle engagement.
57. The Greek term “**swept away**/σύρω – suro” is used only 5x in the NT and is a strong verb that pictures someone or something being dragged away and always for a negative purpose. Joh. 21:8; Act.8:3; 14:19; 17:6
58. In a similar fashion, this aggressive activity by the **dragon** that involves dragging the **stars to the earth** is designed to point to the origins of the A/C when Satan convinced one-**third** of the angels that his thinking was correct.
59. Specifically, it focuses on the A/C from the perspective of Satan that is viewed as actively using his power (the **tail**) to remove **a third of the stars** from their position.
60. While this does not address the concept of volition that views all creatures as being responsible for their actions, it clearly indicates that Satan’s viewpoint was the first cause of these **stars** being cast **to the earth**.
61. By introducing sin and disobedience to God into creation, he created the spiritual force by which –V would gravitate.
62. The secondary cause among those that accepted and cooperated with Satan’s viewpoint was the -V of those angels that chose to follow him as he established his kingdom on this very planet.
63. God judged Satan and the angels involved for their -V and the planet suffered cursing by association, with the condition described in Gen.1:2 as the result.

## THE REVELATION TO JOHN

64. Chronologically, what we are studying in Rev.12:4a would be placed between the original creation and the situation of the earth being *without form and void of inhabitants*.
65. Some attempt to make this event simultaneous with the event recorded in Rev.12:9 and thus placing it in Daniel's 70th week, but that interpretation does not address the voice of the verbs involved.
- A. The active voice is used of both verbs **swept away and thrown** in vs.4, indicating that the **dragon** is the subject.
  - B. While vs.9 uses the same verb **thrown** it is in the passive voice to indicate that another agent (Michael and his angels) is in view and not the **dragon**.
  - C. The fact that they are called *his angels* indicates that they had already come under his spell.
66. While the phrase **the stars of heaven** was used regularly in the OT as a way of denoting an innumerable multitude, it is not so used here. Gen.26:4; Deu.1:10
67. It is used here as a precise indicator of the number of angels that became involved in Satan's rebellion.
68. The second aspect of the dragon's agenda with its earthly component is related to the **woman** and her seed as seen in vs.4b, "**And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child**".
69. It is this component that introduces mankind/**earth** into the mix of the A/C as the resolution to the A/C.
70. The perfect tense of "**stood**/ἵστημι – histemi", which can be alternately parsed as an imperfect, is designed to stress the fact that the **dragon** made this priority number one and was not moving from this position before the **child** was born.
71. The perfect would emphasize the origination of his –V declaring war with God as seen through the 5 "I wills" (Isa.14:12-14), while the imperfect would best emphasize his appearance to the woman in the garden and his continued posture against her throughout history (Gen.3:15).
72. The present participial phrase that is translated **about to give birth** focuses our attention on the time just prior to the actual birth of Jesus, when the nation Israel was under Roman domination.
73. The final portion of the verse contains a purpose clause that uses figurative language to describe the dragon's attempt to kill the newborn infant.
74. This emphasizes the humanity of Christ as the primary target of attack in the A/C.
75. The verb "**devour**/κατεσθίω – katesthio" literally means to eat up (Mat.13:4), but is used figuratively of things that are destroyed or consumed. Cp. Rev.11:5
76. By interpretation, this portion of the verse best fits with Satan's activities following the **birth** of Messiah that were designed to destroy/neutralize His **birth** through Herod. Mat.2:16.
77. That interpretatively it is limited to this occasion is at least implicit as the attempt to **devour** is pictured to occur when Jesus was still a "**child**/τέκνον – teknon".
78. Obviously his attempt (and many others) was unsuccessful and Christ ultimately was crucified by the *predetermined plan and foreknowledge of God* and became the Savior of the world enjoying legal victory over the **dragon**. Act.2:23 cp. Joh.12:31

## THE REVELATION TO JOHN

79. As noted, the significance of the **dragon** in the constellations of the heavens is two-fold looking at Draco and Hydra designed to portray the history of Satan for all to learn.
80. The constellation Draco (which is located in the Northern Hemisphere and is portrayed as the twisted serpent) is quite interesting since it has a number of features that are germane to the doctrines relating to Satan.
- A. The constellation is located around the North Pole, is a long figure, and covers a large part of the northern sky. Cf. Isa.14:13c?
  - B. Thuban (alpha Draconis) was once the pole star, which apparently changed at the flood, but has been replaced by the North Star.
  - C. This is a sign to teach the reality of the fall of Satan from his original position in God's plan and his replacement.
  - D. The constellation of Hercules lies just to the east of Draco; some cartographers draw the figure of Hercules with his foot on the head of the dragon. Gen.3:15



81. The constellation Hydra that is viewed as a multiple-headed serpent that resides in the sea, stretches one-**third** of the way around the Equator and also has a number of fascinating features.
- A. It is not surprising to find out that in the night sky Hydra appears at the same time as Virgo does.
  - B. It is pictured as the female serpent (Hydra), the mother and author of all evil, and the name has the significant meaning *he is abhorred*.
  - C. The brightest star in the constellation is Alphard that comes from the Arabic *al-Fard al-Shuda*, and means the serpent's solitary heart.
  - D. It covers about one-**third** of the zodiac that some equate with the **third** mentioned in vs.4.
  - E. This constellation is situated just below Leo (the Lion from the tribe of Judah), whose feet are over the head of Hydra, the great Serpent, and just about to descend upon it and crush it.
  - F. The other two constellations associated with Hydra are Crater, the cup, and Corvus, the raven.
  - G. These are designed to communicate the wrath of God on the serpent, and the birds of prey devouring the vanquished foe.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 5 – 6:

<sup>GNT</sup> Revelation 12:5 καὶ ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

<sup>NAS</sup> Revelation 12:5 **And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron;** καί (cc) ἔτεκεν τίκτω (viaa--3s; "she gave birth to/brought forth") υἱὸν υἱός (n-am-s; "a son") ἄρσεν, ἄρσην (ap-an-s; "a male"; opposite of θῆλυς, of female sex; used 7x; textual variant, some mss. have masculine gender) ὅς (rel.pro./nm-s; ref. a son) μέλλει μέλλω (vipa--3s; "is about to"; indicative mood emphasizes certainty, not temporal or nearness of event) ποιμαίνειν ποιμαίνω (compl.inf./pa; lit. to shepherd; "rule/guide/lead") πάντα πᾶς (a--an-p) τὰ τὸ ἔθνη ἔθνος (d.a. + n-an-p; "the nations") ἐν (pI) ῥάβδῳ ῥάβδος (n-If-s; "rod/staff") σιδηρᾷ. σιδηροῦς (a--If-s; lit. "iron"; fig. "strict/merciless rule"; same as 2:27; 9:9) **and her child was caught up to God and to His throne.** καί (cc) αὐτῆς αὐτός (nprgf3s; ref. the woman) τὸ τέκνον (d.a. + n-nn-s; "the child"; note use of this term though Christ was an adult when He was resurrected and ascended into heaven) ἠρπάσθη ἀρπάζω (viap--3s; "had been seized/snatched/carried away"; contextually "caught up") πρὸς (pa) τὸν ὁ θεὸν θεός (d.a. + n-am-s) καί (cc) πρὸς (pa) αὐτοῦ. αὐτός(nprgm3s) τὸν ὁ θρόνον θρόνος (d.a. + n-am-s; "the throne")

<sup>GNT</sup> Revelation 12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

<sup>NAS</sup> Revelation 12:6 **And the woman fled into the wilderness where she had a place prepared by God,** καί (cc) ἡ γυνή (d.a. + n-nf-s; "the woman") ἔφυγεν φεύγω (viaa--3s; "fled/took flight/escaped from danger"; same as 9:6) εἰς (pa; "into") τὴν ἡ ἔρημον, ἔρημος (d.a. + ap-af-s; "the wilderness/desolate area") ὅπου (rel.adv.; "where") ἔχει ἔχω (vipa--3s; "she keeps on having") ἐκεῖ (adv.; "in that place") τόπον τιόπος (n-am-s; redundant; "geographical region") ἡτοιμασμένον ἐτοιμάζω (adj.ptc./PF/p/am-s; "having been prepared"; antecedent is the geographical region) ἀπὸ (pAbl; "from/by") τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s) **so that there they might nourish her for one thousand two hundred and sixty days.** ἵνα (cs; purpose) ἐκεῖ (adv.; "there/in that place")

## THE REVELATION TO JOHN

*τρέφωσιν τρέφω (vspra--3p; note plural; "they might feed/nourish/provide for") αὐτήν αὐτός (npaf3s; "her"; object of the verb nourish; ref. the woman) χιλίας χίλιοι (card.adj./af-p; "one thousand") διακοσίας διακόσιοι (card.adj./af-p; "two hundred") ἑξήκοντα. (card.adj./af-p; "sixty") ἡμέρας ἡμέρα (n-af-p)*

### ANALYSIS VERSES 5 – 6:

1. Vss.5-6 resume the theme of the 1<sup>st</sup> great sign in vss.1-2, in particular vs.2.
2. In spite of Satan's attempts to foil the **birth** and line of Messiah, vs.5 introduces a summary statement of his failures, "**And she gave birth to a son, a male child**".
3. The language of the **birth** and accompanying description surrounding this **son** are to be understood as literal, while harking to the figurative of the **woman** of the 1<sup>st</sup> sign.
4. In other words, it realizes that the actual birth was from the seed of a **woman** (Eve to Mary), while maintaining the figurative nuance of the **woman** further pointing to the nation Israel.
5. The literal image will be dropped beginning vs.6, where the **woman** is then strictly figurative for Israel.
6. This division of representations provides the historical markers dividing these two verses as vs.5 looks back to the 1<sup>st</sup> Advent and vs.6 resumes the chronology of Daniel's 70<sup>th</sup> week.
7. As noted earlier, the language of the **son** as a **male** and a **child** is redundant to emphasize the unique nature of this **birth**.
8. The Greek term for "**male/ἄρσεν** – arsen" is the term used when the writer wants to emphasize the **male** sex of the gender in view and is the opposite for the female sex in the term "θῆλυς – thelus".
9. This is important in this case as there are things attributed to Christ that would legally only be possible if He was a **male**, which the remainder of the verse describes.
10. Specifically it points to the principle of primogeniture, the rights and privileges of the firstborn **male**, here as applied to Christ.
11. It was the firstborn **son** that received the right of rulership of the family.
12. Those in the line of Christ further received the potential blessing of servitude and subjection of all peoples and nations in far fulfillment. Gen.27:29 (*In Issac's blessing upon Jacob.*)
13. Some textual commentaries propose a scribal error in the neuter gender of the term "**male**" noting other manuscripts use a masculine gender to agree with the term "**son**".
14. However, the sense of the neuter is captured here by the NAS to denote that the **son** was a **male child** (teknon or paidon; both neuter genders) and that this is the one and same **son** so designated as a **child** in the final clause of vs.4.
15. Christ's right of primogeniture is then spelled out in the following parenthetical clause of vs.5b, "**who is to rule all the nations with a rod of iron**".
16. The flow of the sentence of giving **birth** is actually continued with the final clause, "**and her child was caught up to God and to His throne**" of vs.5c.
17. It is the final clause that provides the evidence that Christ was God's firstborn and hence the use of the term "**child**" in relation to his resurrection and ascension.



## THE REVELATION TO JOHN

18. Not clear in the English translation of the parenthesis is the use of the Greek term “**is about to**/μέλλω – mello”, here in the indicative mood denoting the certainty of His reign more than the immediacy of reign.
19. This clause could be more clearly translated “**who is destined to rule all the nations...**”.
20. The reader can’t help but notice the jump from the **birth** of Christ to His ultimate destiny at the 2<sup>nd</sup> Advent and **rule** in the Millennium.
21. This is designed to emphasize the integrity and immutability of God’s plan centering on Christ and the fact that once He was introduced to the world in the flesh (Joh.1:14), with certainty His **rule** over the **nations** would ultimately come to pass (Isa.14:24).
22. It emphasizes God’s omniscience and foreknowledge enabling Him to establish His plan and predestine the future of all of His creatures. Cp.Rom.8:29
23. There is nothing that the Adversary of the 2<sup>nd</sup> sign can do in his attack against God to thwart His plan.
24. Further, it is designed to jar the reader back into the chronology at hand of Daniel’s 70<sup>th</sup> week noting that this period of history will bring resolution in the A/C preparing the student to a return chronologically to this period in vs.6.
25. The universal extent of Christ’s dominion is made clear by the use of the adjective “**all**/πᾶς – pas” noting that no nation will be exempt from His government.
26. Another thing not clear in the NAS is the contrast involving the juxtaposition of the verb “**rule**/ποιμαίνω – poimaino” that literally means to “shepherd” with the phrase “**with a rod of iron**”.
27. Normally, one has an image of a shepherd with a staff leading his gentle flock to water and pasture with a minimum of effort.
28. However, this shepherd will initially be dealing with the rebellious **nations** of the world and his first action will involve shattering those nations with His **rod of iron**.  
Psa.2:9
29. This is analogous to the event that is described in the book of Daniel about the large statue being struck on its feet and the entire image collapsing into dust. Dan.2:34-35
30. This prophecy teaches that Christ (the stone cut out without hands) will destroy all world kingdoms at the 2<sup>nd</sup> Advent and assume His rightful place as the Ruler of the nations. Dan.2:44-45
31. This is the subject of a number of passages in Scripture that either look forward to this time or plead for God to make it a reality. Psa.59:5; 82:8; Isa.14:26-27; 34:1-2; Jer.30:11; Oba.1:15-16
32. The phrase **a rod of iron** is used to denote that which is hard and inflexible, characterized by strength and power that one cannot effectively withstand.
33. The issue after Christ establishes His kingdom on planet earth will simply be whether individuals and **nations** are going to obey Him under the laws of Divine Establishment.
34. If they do not, He will not employ the politically correct methods used today that do not bring or maintain peace.
35. He will not plead, debate, offer compromises, or treaties, He will simply enforce what is right without respect of persons, resulting in judgment against those that do not obey becoming a warning to those who would.

## THE REVELATION TO JOHN

36. The irony in all this is that what sounds so harsh and merciless on the surface is the only method that will bring universal peace to the world!
37. That is true of many doctrines that appear to be harsh, unloving, or difficult on the surface that when applied brings peace to the believer, while rejection of them brings increased difficulties.
38. Christ's government will consist of resurrected CA believers that will rule specific **nations** and cities of His kingdom according to the principles of righteousness. Luk.19:11-27; Rev. 2:26-27
39. As noted, in vs.5c we resume the actual flow of the sentence and are informed that the **child** was taken to heaven and specifically the **throne** room.
40. The entire final clause of vs.5 encapsulates the reality of the two ascensions of Christ.
41. The taking **up** of Christ **to God** emphasizes His resurrection and 1<sup>st</sup> ascension, while the mention of the **throne** emphasizes His position at the right hand of **God** in His final ascension some 40 days later.
42. It is His resurrection that provides the evidence that Christ was the firstborn of **God** and future King of the world. Psa.2:7-8; Col.1:15,18
43. It is His ascension and position at the right hand of **God** on the **throne** that is the evidence of His right of primogeniture as the firstborn **male child** of **God** in far fulfillment of Gen.27:29. Psa.110:1; Heb.1:13
44. While some have expressed dismay over the way John records this information since it seems to imply that Jesus ascends into heaven immediately following his **birth**, the principle of primogeniture clears the air.
45. Further, this verse is not intended to be a complete narrative of the history of the Messiah, but simply to focus on the inability of the dragon to derail the plan of God through His Son.
46. As Swete and Beckwith have noted, "*John focuses on the ascension to show that the vigilance of the Dragon was futile; and far from being destroyed, the child enjoys a portion of God's throne.*"
47. That the **Son** successfully completed His mission at the 1<sup>st</sup> Advent qualifying Himself as the heir to God's **throne** now explains the transition and focus on Israel in vs.6, "**And the woman fled into the wilderness where she had a place prepared by God**".
48. With Christ removed from the earthly scene in total protection under the umbrella of His glorified state, Satan has no further recourse for attack other than the woman remaining on the earthly scene, Israel.
49. And as Revelation has made clear, it is during Daniel's 70<sup>th</sup> week that the height of Satan's attack on Israel reaches its peak focusing on the mid-point onward.
50. The concept of fleeing persecution that is only implied in our verse but made explicit in vs.13, is nothing new for believers under satanic attack. Mat.2:13; 24:16
51. The verb "**fled**/φεύγω – pheugo" is often used of seeking safety from danger by fleeing to another place.
52. It would not be unexpected for those familiar with the OT to call to mind the testing that the Jewish people endured in the wilderness, during which time that were also cared for by **God**. Exo.16:32; Deu.1:31; 8:2-4; Psa.78:52-53

## THE REVELATION TO JOHN

53. In fact, this motif of care in the desert stemming from the Exodus became a common theme, as seen in the case of David (1Sam.23:14-15), Elijah (1Kgs.19:3-6) and even Jesus (Mar.1:12-13).
54. There are OT prophecies that relate the restoration of Israel in similar terms of God's care in the **wilderness**. Hos.2:14; Eze.20:33-38
55. In the Theological Dictionary of the New Testament, Kittel recounts a Jewish tradition that flight into the "**wilderness/desert/ἐρημος** – eremos" will initiate the coming of the final kingdom that provides the background to what is happening here.
56. In fact, in view in vs.6 is the fulfillment of what Jesus commanded of Jewish believers in Mat.24:15-20 that is to begin when Antichrist takes his place in the Temple and declares that he is **God**. 2The.2:4
57. Three distinct things are noted about the desert or **wilderness** to which Jewish believers will flee beginning at the middle of Daniel's 70th week.
58. The first is that this is no afterthought on God's part.
59. The perfect participle of "**prepared/ἐτοιμάζω** – hetoimazo" indicates that God has made previous plans in eternity past and provided what was necessary during this time.
60. The second is found in the final purpose clause of vs.6b, "**so that there she might be nourished for one thousand two hundred and sixty days**".
61. The purpose for the flight is for the providential care for His people.
62. The verb "**nourished/fed/τρέφω** – trepho" is used 9x in the NT of **God** providing what the birds need (Mat.6:26), of a mother nursing a baby (Luk.23:29), and has the force of nourishing and providing what one needs for life otherwise in a helpless estate.
63. The present tense of the verb stresses the ongoing action of God's provision and continual care during the time in view.
64. Therefore, she is not only protected physically from the assaults of the dragon, she is provided all that is necessary to continue to live under this attack.
65. It is noted that the verb is actually a third person plural, active voice not passive and says that **they might nourish her there**, and while the plural subject is never identified, it is obvious that they function on behalf of **God** that **prepared** the place for her in the desert.
66. Some have suggested that the plural subjects are angels and that they will supernaturally provide food and water for the Jews in a manner similar to which the manna and quail were provided in the **wilderness**.
67. The third obvious factor relates to the chronological note that limits the time of this protection and provision to 1,260 **days**.
68. The time in view is the last half of Daniel's 70th week and corresponds to the time, times, and half a time mentioned in vs.14, confirming that these years contain 360 days each.
69. While we are not here told how the woman flees, how she knows when to flee, how she knows where to flee, etc. this will be addressed in more detail in verse 14.
70. *Review the Doctrine of the Ascensions & Session of Christ.*

## THE REVELATION TO JOHN

### EXEGESIS VERSES 7 – 9:

<sup>GNT</sup> Revelation 12:7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

<sup>NAS</sup> Revelation 12:7 **And there was war in heaven, Michael and his angels waging war with the dragon.** *Καί (cc) ἐγένετο γίνομαι (viad--3s; "there was/there came to be/arose") πόλεμος (n-nm-s; "war/armed conflict") ἐν (pL) τῷ ὀυρανῷ, οὐρανός (d.a. + n-Lm-s) ὁ Μιχαήλ (d.a. + n-nm-s; "the Michael") καί (cc) αὐτοῦ αὐτός (nrgm3s) οἱ ὀ ἄγγελοι ἄγγελος (d.a. + n-nm-p) τοῦ ὀ πολεμῆσαι πολεμέω (d.a. + inf.purp./a/a/g; "to wage war") μετὰ (pg) τοῦ ὀ δράκοντος. δράκων (d.a. + n-gm-s; "the dragon") **And the dragon and his angels waged war,** καί (cc) ὀ δράκων (d.a. + n-nm-s) καὶ καί(cc) αὐτοῦ, αὐτός (nrgm3s) οἱ ὀ ἄγγελοι ἄγγελος (d.a. + n-nm-p) ἐπολέμησεν πολεμέω (viaa--3s; "waged war")*

<sup>GNT</sup> Revelation 12:8 καὶ οὐκ ἴσχυσεν οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

<sup>NAS</sup> Revelation 12:8 **and they were not strong enough, and there was no longer a place found for them in heaven.** *καί (ch) οὐκ οὐ (neg.+) ἴσχυσεν ἰσχύω (viaa--3s; "not strong enough/powerful enough") οὐδέ (cc; "nor/and") ἔτι (adv.; "no longer") τόπος (n-nm-s; "a place") εὐρέθη εὐρίσκω (viar--3s; "was found") αὐτῶν αὐτός (nrgm3p) ἐν (pL) τῷ ὀ οὐρανῷ. οὐρανός (d.a. + n-Lm-s)*

<sup>GNT</sup> Revelation 12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφεις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

<sup>NAS</sup> Revelation 12:9 **And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world;** *καί (cc) ὀ μέγας, (d.a. + a--nm-s) ὀ δράκων (d.a. + n-nm-s) ἐβλήθη βάλλω (viar--3s; "had been cast down/thrown down") ὀ ὄφεις (d.a. + n-nm-s; "the serpent/snake"; same as 9:19; fig. of someone cunning and wise) ὀ ἀρχαῖος, (d.a. + a--nm-s; "the ancient one/old") ὀ καλούμενος καλέω (d.a. + adj.ptc./p/p/nm-s; "being called") Διάβολος (ap-nm-s; "the devil/slanderer") καί (cc) ὀ Σατανᾶς, (d.a. + n-nm-s; "Satan/Adversary") ὀ πλανῶν πλανᾶω (d.a. + adj.ptc./p/a/nm-s; "who deceives/causes to lead astray") ὅλην, ὅλος (a--*

## THE REVELATION TO JOHN

*af-s; "the whole/entire") τὴν ἢ οἰκουμένην οἰκουμένη (d.a. + n-af-s; "inhabited world/mankind")* **he was thrown down to the earth, and his angels were thrown down with him.** *ἐβλήθη βάλλω (viap--3s; "he was cast down") εἰς (pa) τὴν ἢ γῆν, γῆ (d.a. + n-af-s) καί (cc) αὐτοῦ αὐτός (nprgm3s) οἱ ὁ ἄγγελοι ἄγγελος (d.a. + n-nm-p) ἐβλήθησαν. βάλλω (viap--3p; "were thrown down") μετ' μετὰ (pg) αὐτοῦ αὐτός (nprgm3s)*

### ANALYSIS VERSES 7 – 9:

1. Vss.7-10 returns to the sign of the great red **dragon** of vss.3-4.
2. It provides another graphic scene (tableau) as a snapshot of the reality behind the significance of the sign (semeion).
3. It is the person of **Satan** that becomes the primary subject for discussion in the remainder of chapter 12, while being understood to reside behind the scenes of chapter 13. Cp.Rev.13:1a; 2c
4. There is a short interlude in 12:10-12 highlighting the victory over **Satan** as it impacts the inhabitants of **heaven**, with a terse warning for those remaining on **earth**.
5. This points to the reality that we are experiencing the effects of a great, unseen battle between the angelic forces of God and those of **Satan** commonly known as the A/C.
6. We were told in vs.4 that the angelic forces have been split into thirds, with one-third embracing the viewpoint of **Satan** and the other two-thirds remaining loyal to God, as seen in the tail removing a third of the stars.
7. Vss.7-9 center on a primary battle between the elect and fallen **angels**, “**And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war**”.
8. The aorist tenses of the verbs throughout these verses consolidate this engagement as one engagement and its results that occurs during some point and time in the A/C.
9. While the verses have no specific chronological markers to determine which of Satan’s falls are in view, they incorporate circumstances that by using the process of elimination otherwise orient the student.
10. This process of elimination centers on two recorded facts:
  - A. Vs.8b makes it clear that this fall results in the demonic forces being permanently barred from gaining access to **heaven**.
  - B. **Satan** is viewed as continuing to be active on **earth** after the battle in persecution of the woman and her offspring in vss.12c-17.
11. That **Satan** has been provided continual audience in **heaven** before God throughout history and up to this fall is made clear in Rev.12:10. Cp. Job 2:1ff
12. That context has returned to the issue of Daniel’s 70<sup>th</sup> week (vs.6), we can therefore safely eliminate any fall pre-Daniels 70<sup>th</sup> week.
13. That **Satan** continues active on **earth** after the fall, we can safely eliminate any fall post-2<sup>nd</sup> Advent. Cp.Rev.20:1-3
14. Leaving only Daniel’s 70<sup>th</sup> week as a potential candidate, the fall in view harks back specifically to the 6<sup>th</sup> seal and the fall of the stars in 6:13.
15. The angelic star **war** now addressed in our verses coincides chronologically with the destruction of the U.S. occurring sometime in the 3 year and 1<sup>st</sup> month of the trib.

## THE REVELATION TO JOHN

16. It is these two primary events in tandem that marks a change in venue of God's overruling will directed towards planet **earth** and the demonic forces. Cp.Rev.16:19b; 12:12
17. These are two major significant events indicating that the DOL is near bringing to conclusion the A/C via the 2<sup>nd</sup> Advent.
18. Further, there is a broad agreement among interpreters that it is the final 3 ½ years of Daniel's 70<sup>th</sup> week in view for the woman's flight that occurs after the fall. Rev.12:14
19. The verb "**there was**/γίνομαι – ginomai" literally means "came into existence" and could be translated arise, came about or as in this case, "broke out **in heaven**".
20. The articular infinitive "**waging war**/πολεμέω – polemeo" is unusual as it is in the genitive case rather than the accusative of general reference as one might expect.
21. The infinitive indicates purpose (*Kaufman, "An Introductory Grammar of NT Greek"*) and the closest antecedent is the personal pronoun "**his**/αὐτός" describing Michael's **angels**.
22. This emphasizes Michael's authority and command over them, while leading the charge.
23. The language implicates **Michael and his angels** as the aggressors and instigators of this warfare with the explicit intentions of ejecting **the dragon and his angels** from **heaven**. Rev.12:8
24. This points to God's overruling will now being implemented even against the demonic forces in the A/C, folding neatly into our interpretation of the 6<sup>th</sup> seal.
25. The natural reading of vs.7 then denotes that the consequences of this attack results in a counter-attack, "**And the dragon and his angels waged war**".
26. Further insight into **Michael** will provide further insight into this angelic star-war.
  - A. His name מִיכָאֵל – Miyka-el is a composition of an interrogative pronoun, a preposition and the Hebrew term for God and means "who is like God?".
  - B. His name poses a rhetorical question that demands a negative answer that constantly stands as a rebuke to **Satan** and his original-fall boast of Isa.14:14.
  - C. He is identified as one of the chief princes indicating that there are other **angels** of his rank, but we are not told as to how many. Dan.10:13
  - D. He is called the great prince in Dan.12:1 that sets forth his function as Israel's chief protector in the A/C.
  - E. We know of at least one previous encounter with **Satan** when they disputed about the disposition of the body of Moses. Jud.1:9
27. It is the warfare now in view in Revelation that explicitly defines for us the general statement regarding **Michael** in Dan.12:1 that he "*will arise*".
28. Further, we can correctly link this angelic warfare and displacing of **Satan** and his demons with the "*time of distress such as never occurred*" in Dan.12:1.
29. Through Michael's profile we can clearly see that he has been placed in a leading role among the elect **angels**:
  - A. Of the highest caliber and authority (great prince and archangel).
  - B. Has been set forth as the primary counter agent to **Satan** to champion the cause of God as seen in his name ("Who is like God?").
  - C. His top priority is to protect Israel in accordance to God's plan.

## THE REVELATION TO JOHN

30. While not implying to much regarding **Michael**, it is totally apropos that he leads this angelic victory on behalf of the angelic elect and Israel championing the cause of God.
31. Whether “**his angels**” includes all of the elect or just certain troops under his charge is not known and while the entire elect is possible, it is not necessary.
32. As noted, by all appearances, it is Michael’s role to be the counter offensive against **Satan**.
33. This includes not only thwarting any designed attacks by **Satan** against Israel that would jeopardize God’s plan in the A/C (exs. Moses; Gabriel and the demon prince of Persia), but to force Satan’s hand.
34. This would include military strategies of engagement to be confined to the field of battle of God’s choice.
35. This denotes that God has total control over the heavenly hosts, while according **Satan** and his demons certain limited powers of obstruction and influence in somewhat the same fashion that He does among humans.
36. That Michael’s strategy of attack is for the purpose of forcing Satan’s hand in the A/C is at the least implied based on the results of this warfare in vss.8-9.
37. As vs.8 makes clear, part of Satan’s strategies of conflict pertain to the 3<sup>rd</sup> **heaven**, “**and they were not strong enough, and there was no longer a place found for them in heaven**”.
38. While the actual battle takes place in stellar space, it is the 2<sup>nd</sup> **heaven** that is the gateway to the 3<sup>rd</sup> **heaven** and becomes the first line of offense towards **Satan** entering God’s kingdom (from the perspective of earth).
39. Vs.8 centers on Satan’s strategy of entering **heaven** day and night for the express purpose of accusing God’s elect. Rev.12:10
40. While we are not told specifically why God has allowed this activity, we can surmise it has to do with Satan’s appeal before his final sentencing and judgment.
41. Throughout history, **Satan** has perpetuated a propaganda campaign against believers before God seeking to convince God (to no avail) that all humans are inherently evil.
42. As with the case of Job, this includes believers and that the only reason men embrace God is for evil self-serving intentions.
43. This is designed to implicate God (the court of **heaven**) as a respecter of persons and that He manipulates the volition of certain men with bribes of blessings and good fortune of life.
44. God allowed Job’s testing to prove that +V seeks God no matter the circumstance.
45. In essence, Satan’s defense is that God’s court is corrupt.
46. While many in the ICE circles have surmised that Satan’s argument is that free will does not truly exist, this must be further defined.
47. That Satan does not deny free will centers on documentation of Satan’s 5 “I wills” of Isa.14 and his attempts at tempting Christ during the 40 days in the wilderness (Mat.4:1-11).
48. **Satan** clearly understood his own free will and clearly understood that Jesus in His humanity could choose to go negative. Cp.Joh.5:30
49. The irony of Jesus’ temptations is that **Satan** utilizes the same tactic of bribery as in his accusations against God by offering Jesus the world.

## THE REVELATION TO JOHN

50. This points to a very important principle in the angelic warfare i.e., **Satan** in his strategies and defense is confined to the rules of warfare as it centers on -V and +V volition.
51. That is, **Satan** is totally negative and cannot operate under anything other than counter Divine viewpoint reasoning (we call it human viewpoint). Cp.Joh.8:44
52. It points to part of the boundaries for engagement in the A/C in that God must of His own Person operate with Divine viewpoint and **Satan** of his own person cannot exceed the boundaries of human viewpoint.
53. Hence, why the truth of BD is such a primary issue in the A/C.
54. Further it answers the question as to how **Satan** can be blind to the truth, yet privy to the fundamental realities of the truth.
55. It is clear in chapter 12 that **Satan** was privy to God's plan of providing salvation to men through the Son of the woman to take care of the sin issue.
56. Knowing that the issue of salvation relies on men's volition, his only option of verbal defense is that volition has somehow been manipulated or coerced to believe (Job's test).
57. This answers why **Satan** has continued to accuse believers throughout history even after the success of Christ on the cross and His legal victory over sin.
58. That **Satan** is limited to satanic viewpoint tactics, it appears that a constant bombardment with this type of defense is his only recourse of strategy.
59. Satan's strategy is simple in that he is seeking to show the court that while volition does exist, God can control volition and cause it to respond to His partial whim.
60. While God does not cause -V or +V, **Satan** is implying that He does as part of His plan for mankind through a bribery system of promises, blessings, etc.
61. This in spite of the fact that the masses of men remain -V (many are blessed with good fortune), proof contrary with Job and as seen in the victory proclamation in 12:10 that believers choose for God even in spite of facing death for their faith.
62. **Satan** in effect is seeking a mistrial insinuating that God's Law is corrupt, God is bias (twisting grace) and that the original verdict should therefore be overturned.
63. It is in the normal routine of **Satan** approaching the "bench" in his appeal that the warfare depicted in our verses takes place.
64. He is met by **Michael and his angels** commissioned by God to halt further proceedings in this regard.
65. The conflict ensues as **Satan** calls upon all of his forces for assistance and is soundly defeated.
66. The conflict looks to the fact that God has determined to permanently overrule Satan's mockery in defense, his opportunity to present his case for lack of proof and that court in **heaven** is now adjourned.
67. Obviously **Satan** and his henchmen don't like that as it indicates a guilty verdict has all but been reached and that sentencing is shortly to be executed. Cp.Rev.12:12c
68. The phrase, "**they were not strong enough**" indicates the superiority of force by **Michael and his angels** over **Satan and his angels**.
69. While **angels** are immortal and cannot be killed as in human warfare, it is obvious that some **angels** are more powerful than others and can force others into submission.
70. While demon's character changed at their original fall, their original strength in form remained the same.



## THE REVELATION TO JOHN

71. We can assume that this was a mighty battle of hand-to-hand combat and that the elect forcibly ejected the fallen **angels** from the heavens.
72. Whether it is through the advantage of sheer number or individual strength that the elect prevail is not stated.
73. The final clause, “**there was no longer a place found for them in heaven**” indicates that the unrestricted access to the court of **heaven** has been permanently barred.
74. While **Michael and his** forces have complied with God’s purposes of allowing Satan’s right of appeal over the centuries, the time has come when he and his comrades in arms finally gets to do what they have undoubtedly longed to do for some time; boot **Satan** and his demons out of **heaven**.
75. While the argument of Satan’s verbal defense has been concluded, there still remain issues before total execution of judgment in the courts verdict.
76. That **Satan** has been permanently ejected from **heaven** effectively has destroyed the 1<sup>st</sup> two of Satan’s “I wills” in Isa.14:13b,c:
  - A. “*I will ascend to heaven*”, indicating his intent to take God’s place of authority in His heavenly kingdom.
  - B. “*I will raise my throne above the stars of God*”, indicating his intent to rule all the **angels**.
77. What remains is, what success **Satan** will have in fulfilling the other 3 “I wills” of usurping God in authority and power over planet **earth**. Isa.14:13d-14
  - A. “*And I will sit on the mount of assembly in the recesses of the north*”, indicating his intent to establish his throne on planet **earth**.
  - B. “*I will ascend above the heights of the clouds*”, indicating his intent to rule over the planet.
  - C. “*I will make myself like the Most High*”, indicating his intent to be like God.
78. It is obvious that the 3<sup>rd</sup> and 4<sup>th</sup> “I wills” still remain as issues as planet **earth** is the target of destination for his ejection as noted in vs.9b.
79. I am of the opinion that the 5<sup>th</sup> “I will” will not be considered as presented for evidence for judgment until after the Millennium.
80. It is after the Millennium that **Satan** is released from incarceration for one final battle called Gog and Magog. Rev.20:7-9
81. A possible model is that at that time **Satan** will openly proclaim himself as the deliverer from Christ’s “rod of iron” rule releasing the world from the fetters of absolute righteousness and world domination.
82. This in turn is designed to make himself a counterfeit savior of the world in a distorted form of grace making himself *like the Most High*.
83. All of the 5 “I wills” are designed to prove as evidence as to which will is highest and most powerful, Satan’s or God Sovereign will.
84. That the 1<sup>st</sup> four are now being addressed and **Satan** is ultimately defeated in both the spiritual and heavenly realms is sufficient evidence to incarcerate him without bond until the final appeal process.
85. That planet **earth** now becomes the battle ground of choice by God is designed to advance the appeal process to bring the ultimate verdict(s) to fruition.
86. That God has more than sufficiently proved the 1<sup>st</sup> two “I wills” as bogus evidence, He now forces **Satan** to lay his cards of the next two “I wills” on the table.

## THE REVELATION TO JOHN

87. Vs.9 gives us the snapshot of the true evil of **Satan** by means of 4 titles, while validating his appeal process is now limited and **his angels** are cursed by association.
88. The passive voice of the verb “**thrown down**/βάλλω – cast out” in all 3 uses throughout vs.9 implicates **Michael and his angels** as the outside force.
89. Some have suggested that this warfare will take place over some time and the inhabitants of the **earth** will observe celestial phenomena to alert them to it. Luk.21:25
90. This makes some sense in that the **war** could further serve as a distraction to **Satan** and his army from the affairs of the nations during a portion of the 1<sup>st</sup> half of the trib.
91. This would leave men strictly to their own devices without direct demonic influence.
92. Demons operate towards humans via the occult.
93. This is how they interface with humanity.
94. This is how they sponsor their own corrupt doctrines (called “doctrine of demons”; cf.1Tim.4:1).
95. They most definitely seek to influence those at the top of the political ladder.
96. Could it be that the U.S. (political Babylon) was favored by **Satan** for a future role as a major player beyond her Divine termination in the propelling and realization of Antichrist in power?
97. It seems inconceivable that a world leader would want the total destruction of an economic powerhouse and would rather seek to manipulate it for his own agenda regarding it as a prized possession.
98. Will her demise in some way be unexpected (**angels** are not omniscient) and cause his plans for history to make unwanted adjustments forcing his hand to play out his agenda in accordance with God’s prophetic future?
99. These questions would in part explain the correlation in timing between the destruction of Babylon and Satan’s fall in the 6<sup>th</sup> seal.
100. The 6<sup>th</sup> seal tandem scenario would indicate that while **Satan** and his army are distracted in battle, God utilizes men to destroy a prized “jewel” of conquest and simultaneously cast **Satan down** with the reality of the event.
101. With a third of Satan’s kingdom unwontedly destroyed in correlation with the fact that the realization of his 1<sup>st</sup> two “I wills” have also been nixed, we can have a full appreciation as to his great wrath referred to in vs.12.
102. No matter the reason for God’s timing in all of this, it is clear, “**And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world**”.
94. The first appellation is that of the **great dragon** that views Lucifer in his character as the enemy of God, the monstrous **dragon** of great size and power that opposes all that is good, constantly engaged in conflict with the Creator.
95. The second title given to Lucifer (the Latin rendering of the Hebrew heylel/shining one/giving light), is that of the *ancient serpent* that is a phrase that clearly identifies **Satan** with the **serpent** that deceived Eve and brought about the fall of mankind. Gen. 3:1
96. The concept of the **serpent** is found extensively in the religious practices of the ancient **world**, which viewed the **serpent** as a source of esoteric wisdom, craftiness, divinity, eternity, renewal, and resurrection.

## THE REVELATION TO JOHN

97. However, ancient religions do not accurately reflect the character of **Satan**, which is very much like that of the **serpent** in Genesis, as he promises great knowledge, deceives his human victims, and ultimately has a poisonous bite that is fatal. Joh.8:44
98. The next name that is given to the open and avowed enemy of God and man is that of the **Devil**, which is derived from the Greek term “διάβολος – diabolos” and literally means to throw or cast through.
99. This focuses on the activity of **Satan** as he engages in false accusations, slander, backbiting and malicious gossip against both God and the elect. Job 1:9-11; 2:4-5; Joh.8:44
100. This activity will be further addressed in the analysis of vs.10, as he consistently engages in *accusing our brothers*. Rev.12:10
101. The final designation used for this creature is that of “**Satan**/Σατανᾶς – satanas” that literally denotes an adversary, one that is in continual opposition to God and the best interests of mankind.
102. The means of his opposition are cleverly devised deceptions (2Cor.2:11), impersonation (2Cor.11:14), withstanding God’s plan by any means available (1The.2:18), mimicking the power of God via false miracles, signs, or wonders (2The.2:9), and even possession (Joh.13:27).
103. The purpose and ultimate result of Satan’s stratagems is found in the participial phrase that follows that is the deception of the entire **world** of humanity.
104. The Greek verb “**deceives**/πλανᾶω – planao” in an active sense means to lead astray, to cause one to wander (Mat.18:12), and figuratively to mislead, deceive, or to cause one to hold a wrong view and thus be in error.
105. Unfortunately, we are told that the basic character of mankind under the STA all too easily makes such deception an almost universal reality. 2Tim.3:13
106. The object of the participle is the phrase “**whole world**/οἰκουμένην ὅλην – oikoumenen helen” that focuses on the inhabited part of the **earth** and denotes its inhabitants, mankind.
107. In this regard **Satan** does not express any partiality and is ready, willing and able to deceive every segment of humanity: male and female, rich and poor, slave and free, Jew and Gentile, noble and lowly, strong and weak, etc.
108. Certainly, his major focus is on deception with respect to the gospel that condemns mankind to an eternity apart from God. 2Cor.4:3-4
109. Beyond that, **Satan** has had plenty of time to observe the human race, figure out what it is that appeals to the sin nature and present it to mankind in such a way as to get them to readily embrace it. Mat.13:22
110. While the first portion of vs.9 simply stated that Satan was **thrown down**, the last portion tells us two distinct things, “**he was thrown down to the earth, and his angels were thrown down with him**”.
- A. He was cast **down** to planet **earth** and confined there for what is called a **short time** in vs.12 that refers to the final half + 5 months of Daniel's 70th week.
- B. He was not cast **down** alone; those **angels** that embraced his viewpoint and were loyal to him were similarly ejected from **heaven** and confined to the **earth** for the same period of time.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 10 – 12:

<sup>GNT</sup> Revelation 12:10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἔγενετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

<sup>NAS</sup> Revelation 12:10 **And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, καί (cc) ἤκουσα ἀκούω (viaa--1s) μεγάλην μέγας (a--af-s) φωνὴν φωνή (n-af-s) ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-dm-s) λέγουσαν, λέγω (adj.ptc./p/a/af-s) Ἔγενετο (adv.; "Now/At the present") ἡ σωτηρία (d.a. + n-nf-s; "the salvation/deliverance") καί (cc) ἡ δύναμις (d.a. + n-nf-s; "the power/might") καί (cc) ἡ βασιλεία (d.a. + n-nf-s; "the kingdom") ἡμῶν ἐγώ (npg-1p; note the plural cp. to singular subject of the noun voice) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) ἡ ἐξουσία (d.a. + n-nf-s; "the authority") αὐτοῦ, αὐτός (npgm3s; ref. God) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s) ἐγένετο γίνομαι (viad--3s; "has come/come to be") for the accuser of our brethren has been thrown down, who accuses them before our God day and night. ὅτι (causal conj.) ὁ κατήγωρ (d.a. + n-nm-s; "the accuser"; hapax) ἡμῶν, ἐγώ (npg-1p; again a plural; ref. to the voice) τῶν ὁ ἀδελφῶν ἀδελφός (d.a. + n-gm-p; "the brothers") ἐβλήθη βάλλω (viap--3s; "has been thrown down") ὁ κατηγορῶν κατηγορέω (adj.ptc./p/a/nm-s; "the one accusing/bringing charges against legally"; used 23x) αὐτοὺς αὐτός (nram3p; ref. the brothers) ἐνώπιον (pg; "before/in the presence of") ἡμῶν ἐγώ (npg-1p; ref. voice) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ἡμέρας ἡμέρα (n-gf-s; "day") καί (cc) νυκτός. νύξ (n-gf-s; "night")**

<sup>GNT</sup> Revelation 12:11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

<sup>NAS</sup> Revelation 12:11 **"And they overcame him because of the blood of the Lamb and because of the word of their testimony, καί (cc) αὐτοὶ αὐτός (nprnm3p; ref. the brothers, vs.10; intensive; "they themselves") ἐνίκησαν νικάω (viaa--3p; "overcame/conquered/won victory") αὐτὸν αὐτός (nram3s; ref. the accuser/Satan) διὰ (pa; "because/on account of") τὸ αἷμα (d.a. + n-an-s; "the blood") τοῦ ὁ ἀρνίου ἀρνίον (d.a. + n-gn-s; "of the little lamb") καί (cc) διὰ (pa) τὸν ὁ λόγον λόγος (d.a. +**

## THE REVELATION TO JOHN

*n-am-s; "the word")* *αὐτῶν αὐτός (nprgm3p; ref. the brothers)* *τῆς ἡ μαρτυρίας μαρτυρία* (*d.a. + n-gf-s; "witness/testimony"*) **and they did not love their life even to death.** *καί* (*cc*) *οὐκ οὐ (neg. +)* *ἠγάπησαν ἀγαπάω (viaa--3p; "love"; did not place their attribute of* *life over application of BD)* *αὐτῶν αὐτός (nprgm3p)* *τὴν ἡ ψυχὴν ψυχὴ (d.a. + n-af-s; "soul life")* *ἄχρι (pg; "even to/until/as far as")* *θανάτου. θάνατος (n-gm-s; "physical death")*

<sup>GNT</sup> Revelation 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

<sup>NAS</sup> Revelation 12:12 **"For this reason, rejoice, O heavens and you who dwell in them.** *διὰ (pa+)* *τοῦτο οὗτος (near dem.pro./an-s; "Because of this thing/For this reason")* *εὐφραίνεσθε, εὐφραίνω (vImp/p/p--2p; "rejoice/make merry/celebrate overtly"; same as 11:10)* *οἱ ὁ οὐρανοὶ οὐρανός (d.a. + n-Vm-p; case of address; "O heavens")* *καί (cc)* *οἱ ὁ σκηνοῦντες. σκηνώω (d.a. + subs.ptc./p/a/Vm2p; "the ones living/dwelling"; used 5x; same as 7:15)* *ἐν (pL)* *αὐτοῖς αὐτός (npLm3p; ref. the heavens)* **Woe to the earth and the sea, because the devil has come down to you,** *οὐαὶ (part. interj.; "Woe/Look out")* *τὴν ἡ γῆν γῆ (d.a. + n-af-s; "to the earth")* *καί (cc)* *τὴν ἡ θάλασσαν, θάλασσα (d.a. + n-af-s; "the sea")* *ὅτι (causal conj.) ὁ διάβολος (d.a. + ap-nm-s; "the devil/slanderer")* *κατέβη καταβαίνω (viaa--3s; "has come down/descended")* *πρὸς (pa)* *ὑμᾶς σύ (npa-2p; "you all")* **having great wrath, knowing that he has only a short time.** *ἔχων ἔχω (circ.ptc./p/a/nm-s; "having")* *μέγαν, μέγας (a--am-s)* *θυμὸν θυμός (n-am-s; "wrath/rage"; first flush of anger before subsiding; used 18x)* *εἰδὼς οἶδα (circ.ptc./PF/a/nm-s; "knowing/having information")* *ὅτι (intro. indir.disc.; "that")* *ἔχει. ἔχω (vipa--3s)* *ὀλίγον ὀλίγος (a--am-s; "short/little")* *καιρὸν καιρός (n-am-s; "time/season")*

### ANALYSIS VERSES 10 – 12:

1. Vss.10-12 provide a doxology (format of praise) of heavenly celebration further designed to more fully explain the significance of Satan's permanent eviction from **heaven** in the preceding narrative.
2. The declaration contains three distinct portions:
  - A. Celebration of God's deliverance in ejecting the dragon. Vs.10
  - B. Celebration of victory for fellow believers over Satan. Vs.11
  - C. The implications of Michael's victory for those in **heaven** and on **earth**. Vs.12

## THE REVELATION TO JOHN

3. John again hears an audible in these verses, “**And I heard a loud voice in heaven saying**”.
4. The unidentified **loud voice** is a collective singular for a unified group as the following context employs plurals of relationship between the **voice** and “**our God**” (2x) and “**our brethren**”.
5. The ambiguous nature of this **voice** once again is designed to emphasize the importance of the doctrine communicated over the identity of the communicators.
6. That angels can be excluded as the congregation in view is surmised by the fact that angels are not portrayed in a familial relationship with men in the Bible as seen in the term “**our brethren**”. Cp. Rev.19:10; 22:9
7. Those speaking can be restricted to human believers on behalf of their fellow brothers, a term common in designating fellow believers. Rom.1:13; 7:1,4; 8:12; Rev.1:9; 6:11 et al
8. Some have suggested the **voice** represents the resurrected Church or the 24 elders in representation for the Church.
9. This carries weight as the **voice** is viewed celebrating victory for fellow believers that have died in vs.11, apropos for resurrected saints having already experienced their own victory over **death** in resurrection.
10. The doctrine itself first revolves around a new state of being as a result of Satan’s eviction, “**Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come**”.
11. The adverb “**Now/At the present**” ἄρτι – arti” presupposes Michael’s victory in vss.7-9.
12. The aorist tense “**have come/**came into existence/γίνομαι – ginomai” is an ingressive aorist indicating this new state of being in **now** permanent.
13. Though some similarity between our verse and 11:15 has been noted and declared contradictive (as to chronology), harmonization is found via context.
14. That is that 11:15 deals with God’s reign on earth via the DOL and our verse **now** deals with God’s reign **in** the 3rd **heaven** via victory in the angelic star-war as the cause (cp.12:10b).
15. Chronologically 12:10 deals with the 1<sup>st</sup> month of the 3<sup>rd</sup> year of the trib, whereas 11:15 deals with the actual midpoint.
16. Understanding we are now dealing with God’s heavenly **kingdom**, we can plug in the theological significance behind the 4 nouns describing this new state of affairs.
17. The first term “**salvation/σωτηρία – soteria**” is not technical and has a root meaning of “**deliverance/rescue/preservation**”, its very nuance here.
18. Its nuance is captured by one commentary that states, “*the context of the heavenly battle between Michael and Satan, coupled with the use of the military imagery of vs.11 (overcame/victorious) suggest that ‘victory’ would be a good translation*”.
19. There are 4 times that **God** will conquer Satan during the history of man in route to his final destination to the Lake of Fire, each having a clear deliverance associated with it:
  - A. Christ won the 1<sup>st</sup> victory on the cross delivering men from the consequences of sin and the STA. Joh.12:31 cp. Col.2:14-15
  - B. The 2<sup>nd</sup> victory is in our verse and is won by Michael. Rev.12:10

## THE REVELATION TO JOHN

- C. The 3<sup>rd</sup> victory occurs when Satan is bound for 1000 years delivering the planet from his personal influence. Rev.20:1-3
- D. The final victory comes when he is permanently imprisoned in the Lake of Fire experientially ensuring an eternal deliverance from his person for all of the elect. Rev.20:10
20. On each of these occasions, the POG comes to a new experience in the drama of God's **kingdom** emphasizing their individual significance and timing.
  21. The victory in view in the heavenly **kingdom now** centers on the judicial process surrounding Satan's appeal and its ramifications for all of the heavenly inhabitants.
  22. As noted in the analysis of 12:7-9, Satan's expulsion indicates that the 1<sup>st</sup> two of his 5 "I wills" of Isa.14:13-14 have been overruled by the High Court.
  23. In Satan's quest to exalt himself to the 3<sup>rd</sup> **heaven** and rule over the entire angelic host, he has **now** lost the battle both legally and physically.
  24. Through this we can surmise that the first round of his appeal process has been adjudicated (the case heard and decided by the judge).
  25. Satan's sentencing phase of these tribunal proceedings has **now** begun.
  26. While the court proceedings are not yet totally over with (the remaining 3 "I wills"), a verdict concerning a portion of the angelic conflict has been rendered.
  27. By all appearances, the closest legal parallel we might be familiar with is that in some sense Satan has been held in contempt of court and permanently barred/removed from the courtroom.
  28. We can further surmise that the contempt itself is seen in the derision against God's elect as the **accuser** of believers.
  29. As earlier noted in vs.7-9, the accusations are designed to imply that God's integrity and thus legal system in dealing with His creation is corrupt. Cp. Job 1:9-10
  30. What Satan has been permitted to do over the centuries has **now** been ruled by **God** as a direct contempt against the court and against the High Judge Himself (the victory).
  31. The timing itself in correlation with the destruction of prophetic Babylon is designed to point to the fact that the real corruption lies in the negative unbelievers on earth in alignment with Satan's world system responsible for its destruction.
  32. The ramifications of this new phase in the A/C is that **now** Satan is confined to earth and the heavenly **kingdom** has been completely purged of his uncleanness (the deliverance).
  33. This points to the fact that the elimination of evil must first be executed in the spiritual realm (the 3<sup>rd</sup> **heaven**) before it culminates in final form experientially (God's **kingdom** on earth).
  34. It highlights the reality that a higher spiritual angelic conflict does exist and mankind is designed to evidence its solution through +V and -V. Eph.6:12-17 cp.Joh.3:19-21
  35. Further it indicates that the solution resides in **heaven** and not through ideals, agendas, systems and standards of men. Joh.1:12-13
  36. This points to the 2<sup>nd</sup> term, "**power**" that points to the omnipotence of **God** in executing the solution for the A/C.
  37. While Satan's power seems quite formidable from the human perspective, he is not omnipotent (or omniscient) and is actually impotent in the final analysis.

## THE REVELATION TO JOHN

38. God's **power** in general relates to all that He is in Person and attributes that gives Him the ability to ensure the integrity of His plan for the A/C.
39. The next phrase, "**the kingdom of our God**" declares the realm in which God's **salvation and power** originates.
40. Upon Satan's expulsion, there is a new beginning for the heavenly **kingdom** in which God's Person and its inhabitants will never again be subjected to the intrusion of darkness.
41. The theological and doctrinal ramifications of this fact alone declares that God's Sovereignty is destined to be upheld by His delivering **power** through the resolution of the A/C.
42. It is then the agency through which God's **salvation, power and kingdom** is manifested that is the 4<sup>th</sup> reference, "**the authority of His Christ**".
43. The phrase "**His Christ**" is designed contextually to contrast the Antichrist as the manifestation of Satan's counterfeit deliverance, **power and kingdom**.
44. Christ's **authority** harks to His work on the cross as the key to the resolution spiritually and otherwise to the A/C.
45. Christ gained the legal and tactical victory over all that Satan exemplifies when He completed His mission at the 1<sup>st</sup> Advent successfully. Joh.16:11
46. While He has legally possessed this **authority** since His exaltation and session, He **now** has just begun to judicially exercise it. 1Pet.3:22
47. It is this reality that fully captures the fullness of the new state of existence that the 3<sup>rd</sup> **heaven now** has **come** to be i.e., the Executor of God's will and testament.
48. What immediately follows is the implementation of eviction notice in writ (not person) by the Kinsman Redeemer via the DOL.
49. Vs.10b then provides the primary cause behind this joyous celebration, "**for the accuser of our brethren has been thrown down, who accuses them before our God day and night**".
50. The final phrase "**day and night**" does not mean Satan engages in this activity 24/7, but is an idiom to denote a continual or repetitive basis. Cp. Job 1:7
51. This portion of our verse provides additional insight into the court proceedings as they have taken place up to this point in the A/C.
52. We know that Satan was found guilty immediately after his first fall of Eze.28:15-16 based on the fact that the LOF is held in reserve for his ultimate sentencing. Mat.25:41
53. The judicial proceeding after the fact indicates an appeal process by Satan that **God** has allowed.
54. What is interesting to note is that even though we may view Satan as the defendant in the case, he is here addressed as the **accuser who accuses our brethren**.
55. The term "**accuses/κατηγορέω – kategoreo**" in the Greek legally indicates one that prosecutes a case. Cp.Act.25:5 *for clear example*
56. This at least implies that Satan's strategy for the appeal process is designed to act as a prosecutor that is determined to find fault in the integrity of God's plan.
57. In like manner, we see Jesus functioning in the capacity of the defense attorney. 1Joh.2:1
58. It appears that during the appeal process, **God** has granted Satan the **authority** to attempt prosecution against Himself and the POG.



## THE REVELATION TO JOHN

59. This infers that an argument of Satan in response to God's prosecution and guilty verdict at his original fall is the verdict is unfair without like opportunity to respond.
60. While it was obviously not unfair, **God** permits the appeal to evidence once and for all the integrity of His Person and plan.
61. Further, it coincides with Satan's 1<sup>st</sup> 2 "I wills" in his propaganda campaign that he will rule over all that is spiritual via the 3<sup>rd</sup> **heaven** and its inhabitants.
62. This is designed to prove or disprove whether Satan is qualified to rule over all realms of creation.
63. A distinguishing mark for any king worthy of rule is the ability to execute error free judgments towards his subjects. Cp.Pro.16:10
64. Satan's acts of prosecution then expose or evidence whether or not he has the character and knowledge necessary to impart fair judgments in his accusation against **God**.
65. His ultimate failure to do so will prove God's judgment against him was fair and just.
66. As our verse and others make clear, his prosecution is directed towards believers, past potential subjects of his kingdom.
67. And as our verse and others make clear, Satan is bankrupt in providing true justice in contrast to the real King, Jesus **Christ**.
68. For lack of a better explanation, it seems once again that Satan is destined to only operate in a counterfeit way with respect to his attacks against **God**.
69. In Satan's pitting of will against **God**, he counterfeits God's sovereignty by making himself a prosecutor against God's creatures, especially believers.
70. While the accusations (or basis for accusations) are not here provided, it is only logical that Satan seeks to prosecute believers on their violations of God's righteousness or as in the case of Job, conjures up violations (he had no moral grounds, only insinuation).
71. There are only two things needed to render his counterfeit prosecution as bogus; the reality of +V seeking **God** on their own accord (ex. Job) and the Advocate of Jesus **Christ** as the resolution to the sin problem.
72. These two principles have unquestionably been proved innumerable times over the centuries and with evidence declared sufficient by **God** as to these facts, Satan's prosecution is halted in contempt of court.
73. While Satan continues to remain tireless in his approach (**day and night**), he is never successful and just as his person, all accusations are **thrown** out as inadmissible.
74. In vs.11, we are given a 3-fold reason why Satan's prosecution is a farce, "**And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even to death**".
75. It is obvious that the overcoming in view transcends Ph<sub>1</sub> salvation to include the believer's Ph<sub>2</sub> conquering.
76. The verse itself addresses the issue of sin (as Satan attempts to prosecute under this principle) as well as highlighting the reality of +V choosing for **God** of their own free will (addressing any hypothetical theory).
77. The phrase, "**the blood of the Lamb**" references Christ's spiritual death on the cross from 12-3PM when He was judged for all sins.
78. This is set forth here as the first and absolutely necessary event that allows people to come out victorious in the A/C.

## THE REVELATION TO JOHN

79. That sacrifice, which effectively paid the penalty for all sins renders Satan's prosecution null and void, since the righteous judgment has been executed on every sin that has or will be committed by men.
80. Once one believes in Jesus and receives the gift of justification by faith, he is rendered positionally righteous and his sins are removed as a ground for any eternal condemnation. Rom.8:1, 31-34
81. This would answer any accusation by Satan that believers are deserving of hell (Satan's ultimate domain).
82. This suggests that a part of Satan's objectives in the appeal process is to reverse the decision by **God** as to the eternal destiny for his creatures.
83. In others words, if Satan was successful in his prosecution, all the elect would be destined to occupy the LOF and thus give Satan the right to rule over planet **earth** bringing to fruition his next 2 "I wills" of Isa.14:13c,14a.
84. The second aspect of their victory is seen in the phrase, "**the word of their testimony**" that has the following features:
  - A. The preposition "**because**/διὰ - dia" with the accusative has the same causal force as in the phrase "**blood of the Lamb**".
  - B. The genitive "**testimony**" is in apposition to define the "**word**" in view.
  - C. The next genitive "**their**" is subjective to indicate they are offering their witness.
85. This points to the cause and effect of BD in the Christian life as the cleansing agent experientially. Eph.5:26
86. This answers any accusations that Satan may have against any believer experientially in seeking to prosecute an indictment against them regarding their Ph<sub>2</sub>.
87. While all believers are covered for eternity positionally Ph<sub>1</sub>, those believers that still sin, but are +V Ph<sub>2</sub>, employ R<sub>B</sub> and application of BD and render any accusations of failure by Satan as worthless.
88. In correlation to Satan's first objective in reversing eternal destinies, his prosecution in this regard is designed to disqualify believers having a role to rule with **Christ** over the nations. Cp.Rev.2:26-27
89. It is an attempt (futile, but an attempt nevertheless) by Satan to destroy the integrity of God's policy for government.
90. It is the final clause "**and they did not love their life even to death**" that highlights the principle of volition.
91. The term "**love**/ἀγαπάω – agapow", while in the majority of its uses indicates Divine **love** has as its base meaning of expressing **love** based on the attributes of the one expressing it rather than the attributes of the recipient.
92. The term "**life**" in this clause obviously looks to temporal **life**.
93. That their **love** for **life** is negated indicates that +V chooses to accept the attributes of God's plan for salvation (the 3 adjustments) over all that temporal **life** may have to offer.
94. For those that are truly +V, they maintain this positive will to the very end, **even to death**.
95. That there are those that choose to remain +V **even to death** points to the reality that any expression of +V beginning with Ph<sub>1</sub> is an act of free will without coercing or manipulation.

## THE REVELATION TO JOHN

96. While this verse indicates believers' deaths during Daniel's 70<sup>th</sup> week, it does not necessitate martyrdom.
97. This answers any inferred accusation(s) that Satan may make that in some way **God** controls volition to do as He wills.
98. Satan's approach here is designed to damage the integrity of **God** Himself.
99. Satan's objectives in the appeal process is three-fold:
- A. To attack the integrity of Jesus' work on the cross (the spiritual resolution to the A/C).
  - B. To attack the integrity of believers, the truth of BD and the Divine institution of volition (God's governmental policy of free will).
  - C. To attack the integrity of the Father Himself (the POG is corrupt).
100. To be successful in points A and B would facilitate the 1<sup>st</sup> 4 "I wills" (change of eternal destiny and government) with the final accomplishment facilitating the final "*I will make myself like the Most High*" (Isa.14:14b).
101. The culmination of Satan's objectives then would suggest that it is not Satan's ultimate objective to become perfect like God (moot point), but rather to bring God's moral integrity down to his level.
102. This would prove Satan's will as superior over God's in the battle of the wills.
103. At this point one might ask the question, what if Satan was successful and what would the ultimate ramifications mean?
104. In other words, if God's moral integrity was destroyed, what would happen to the existence of **God** and His creation?
105. One possibility is that **God** would retain His living form of existence such as His eternality, though His character had changed, just as the examples of Satan and the fallen angels might suggest.
106. Another theological possibility is that **God** would cease to exist as **God** in His entirety based on the logic that the integrity of the whole of God's Person is dependent upon the integrity of the individual parts of His attributes.
107. This could mean that **God** (and His creation) would vanish into oblivion as if all had never existed.
108. While the answer obviously is beyond our grasp, speculation in this area is not entirely futile as it serves to point out one thing about Satan.
109. Satan (whether he knows the answer or not) doesn't care, because either scenario for him is a win-win proposition.
110. If **God** continues to exist, Satan enjoys the spoils of victory; if **God** and all creation vanishes into oblivion, Satan is still better off. Cp.Mat.26:24; Mar.14:21
111. This denotes the depth of Satan's depravity as he has absolutely no regard for **life**.
112. He has tunnel vision with only one objective in mind, destruction. Mat.7:13; 1Cor.5:5; 2The.2:3
113. However, our contemplation of these things truly is only momentary and of no concern designed to give us a greater appreciation of vs.12a, "**For this reason, rejoice, O heavens and you who dwell in them**".
114. The reality is that creation will never ever have to face such dire consequences.
115. As our verses make clear, Satan's defeat in the first stage of the appeals process ensures that the spiritual reality of the realm of the **kingdom of God** and its inhabitants are destined to prevail.

## THE REVELATION TO JOHN

116. The initial phrase, “**For this reason**/διὰ τοῦτο – dia touto” has the force of “**for this cause**/on account of **this**” and refers to the content of both vs.10-11.
117. There is some question as to the grammatical construction of the final phrase, “**O heavens and you who dwell in them**”;
- A. The first views the term **heavens** as to their physical existence with the phrase **you who dwell in them** as their inhabitants.
- B. The second understands the conjunction “**and**/καί - kai” as epexegetical and the 2 terms to refer to one thing translated, “heaven, namely those **who dwell in it**”.
118. This is the only place in Revelation that **heaven** is used in the plural.
119. The most natural reading embraces the first view of sub point A. above.
120. In this case, **heavens** are personified as they are elsewhere in Scripture. Psa.19:1; 50:4,6; 96:11
121. Its inhabitants would include angelic and all OT and tribulational saints as the **voice** giving the command is identified with the Church.
122. This new phase in the A/C denotes that the avenue of the **heavens** (specifically the 2<sup>nd</sup> and 3<sup>rd</sup>) have been set free from the suffering of cursing by association with evil (Rom.8:19-22) and that its inhabitants also enjoy that freedom.
123. No longer will the elect angels have to patrol stellar space and the 3<sup>rd</sup> **heaven** always wary of God’s enemies and no longer will the souls of saints be subjected to the reality of the derision placed upon their own kind by Satan.
124. Further, a portion of the A/C has been resolved as it is applied in the highest and heavenly realms.
125. The verb “**rejoice**/εὐφραίνω – euphraino” means to make someone glad or cheer them up (2Cor.2:2) and in its passive voice as here, indicates a social and festive enjoyment of a good party (Luk.15:23-32 translated *merry*).
126. God’s verdict regarding Satan has sponsored a great party of victory celebration for both the created **heavens** and its inhabitants.
127. While there is **reason** to celebrate in the **heavens**, the judicial process of Satan’s appeal is not yet fully resolved as vs.12b makes clear, “**Woe to the earth and the sea, because the devil has come down to you**”.
128. It is this portion of our verse that now advances the A/C into the next stage of Satan’s appeal centering on the next 2 of his “I wills” to rule over planet earth.
129. While the inhabitants of **earth** are not specifically mentioned, they are contextually implied.
130. This suggests that while the physical **earth and the sea** will feel the effects of Satan’s eviction, they are further personified to represent the inhabitants.
131. The **earth** would then personify Israel and the **sea** the remaining gentile nations. Cf. notes on Rev.10:2
132. The same Greek term for “**Woe**/οὐαί - ouai” is used here that was used to introduce the 3 woes of Rev.8:13, etc.
133. It emphasizes a call to mourning on the part of those that are the objects of the **wrath of God**.
134. In this case, God’s **wrath** is delivered in the form of Satan upon the planet.
135. Further, the term **woe** infers that the timing of this event corresponds with the beginning of the 5<sup>th</sup> trumpet chronologically dating the star-wars at the time of the 6<sup>th</sup> seal, as we have so determined.

## THE REVELATION TO JOHN

136. Here, Satan is accorded his title as the “**devil**” that communicates his slanderous nature.
137. With the first portion of his appeal rendered invalid, Satan will respond with nothing but a barrage of slanderous attacks against **God**, His plan and His people.
138. He will accomplish this through the Antichrist that epitomizes blasphemy against **God**. Dan.8:11a cp.Rev.13:5-6
139. It is obvious Satan is not now on planet **earth** because of his own free choice.
140. The previous occurrence of his heavenly expulsion will incite his emotional anger into a new level as vs.12c makes clear, “**having great wrath, knowing that he has only a short time**”.
141. That it is **great wrath** indicates that his anger comes from at least a two-fold reason:
- A. Obviously he is extremely enraged that the term of events has advanced the A/C forward shortening his attempts for appeal.
  - B. In correlation with his fall and the destruction of political Babylon (Rev.6:12-14), he returns to his worldly **kingdom** only to find that men in his absence during the star-wars campaign have managed to destroy a third of it.
  - C. His boiling **wrath** will then be revealed by 1<sup>st</sup> unleashing the demons of the 5<sup>th</sup> trumpet upon his unbelieving subjects.
  - D. His **wrath** during this time will be further projected towards the 2 witnesses and Israel culminating in their death and the desecration of the temple and Jerusalem.
142. That Satan’s fall occurs in the 3<sup>rd</sup> year and 1<sup>st</sup> month of Daniel’s 70<sup>th</sup> week, and with time altered with shortened days, Satan fully understands that indeed **he has only a short time** to execute the next portion of his appeal process.
143. Not only has his strategy of verbal appeal **now** been removed, but he faces an earthly and political situation that we can only conclude has put a big dent as to his original intentions for it.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 13 – 14:

<sup>GNT</sup> Revelation 12:13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά.

<sup>NAS</sup> Revelation 12:13 **And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.** *Καί (cc) ὅτε (temp.conj.; "when/at which time") ὁ δράκων (d.a. + n-nm-s; "the dragon" i.e., Satan) εἶδεν ὀράω (viaa--3s) ὅτι (cc; intro. that perceived) ἐβλήθη βάλλω (viap--3s; "he had been thrown down/cast") εἰς (pa) τὴν ἢ γῆν, γῆ (d.a. + n-af-s) ἐδίωξεν διώκω (viaa--3s; "he pursued/persecuted"; used 45x) τὴν ἢ γυναῖκα γυνή (d.a. + n-af-s; "the woman") ἣτις ὅστις (rel.pro./nf-s; with a causal sense giving grounds for the persecution; "who indeed/which to be sure") ἔτεκεν τίκτω (viaa--3s; "gave birth/bore/brought forth") τὸν ὁ ἄρσενά. ἄρσεν (d.a. + ap-am-s; "the male")*

<sup>GNT</sup> Revelation 12:14 καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

<sup>NAS</sup> Revelation 12:14 **And the two wings of the great eagle were given to the woman, καὶ (cc) αἱ ἢ δύο (d.a. + card.adj./nf-p; "the two" +) πτέρυγες πτέρυξ (n-nf-p; "wings"; same as 4:8; 9:9) τοῦ ὁ μεγάλου, μέγας (d.a. + a--gm-s; "the great") τοῦ ὁ ἀετοῦ ἀετός (d.a. + n-gm-s; "eagle") ἐδόθησαν δίδωμι (viap--3p; "had been given") τῇ ἢ γυναικὶ γυνή (d.a. + n-df-s; "to the woman") **in order that she might fly into the wilderness to her place,** ἵνα (cs; purpose) πέτηται πέτομαι (vspd--3s; "she might fly") εἰς (pa) τὴν ἢ ἔρημον ἔρημος (d.a. + ap-af-s; "the wilderness") εἰς (pa) αὐτῆς, αὐτός (nprgf3s; ref. the woman) τὸν ὁ τόπον τόπος (d.a. + n-am-s; "place") **where she was nourished for a time and times and half a time, from the presence of the serpent.** ὅπου (adv.; "where") τρέφεται τρέφω (vippp--3s; "she will keep being nourished/provided for") ἐκεῖ (adv.; "in that place"; not translated in the English) καιρὸν καιρός (n-am-s; "a time") καί (cc) καιροὺς καιρός (n-am-p; "times") καί (cc) ἥμισυ ἥμισυς (ap-an-s; "a half") καιροῦ καιρός (n-gm-s; "a time") ἀπὸ (pAbl) προσώπου πρόσωπον (n-Abln-s; "the presence/face of") τοῦ ὁ ὄφεως. ὄφις (d.a. + n-gm-s; "the serpent")**

### ANALYSIS VERSES 13 – 14:

1. Vs.13 actually resumes the flow of the passage interrupted after vs.6.

## THE REVELATION TO JOHN

2. It explains why **the woman** would have to flee to **the wilderness** for 1260 days, “**And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child**”.
3. The opening temporal phrase, “**and when the dragon saw**” indicates that only at this time did Satan finally put 2 and 2 together as to the result of the angelic star-war.
4. This is reflected in a number of translations that phrases it as “**when the dragon realized**”.
5. The strong insinuation is that Satan did not believe nor expect the battle to conclude in such fashion.
6. It points to the incorrigible arrogance Satan possesses thinking that he can actually prevail in the A/C.
7. This adds punch to the tenacity Satan employs in his attacks against God’s plan.
8. Further, it points to the fact that Satan is not omniscient and that the verdict of his appeal process previously noted was unexpected.
9. Further still, it indicates that the battle itself and whatever time elapsed, had a very abrupt ending of such force and speed Satan became temporally disoriented.
10. In fact, this is the 5<sup>th</sup> time that the verb “**was thrown down**/βάλλω – ballo” has been used describing his fall to exaggerate the very force used in his expulsion. Cp.Rev.12:9 (3x); 12:10
11. It pictures Satan fighting Michael one minute and then the next minute he realizes he had been evicted from heaven for good and confined to planet earth.
12. The force and speed of his fall is designed to mimic the explosive and swift destruction of Babylon in the 6<sup>th</sup> seal. Rev.6:12-14
13. Further, it harks back to Satan as the star that had fallen **to the earth** with the key to the abyss in the 5<sup>th</sup> trumpet scenario. Rev.9:1ff
14. As noted previously, the term key in the Greek emphasizes gaining access to something (to open).
15. It is Satan’s fall from heaven that denotes an opening (advancing) to a new state of being for the A/C.
16. It is almost as if the giving of the key to Satan was designed to symbolically portray his entry into the next segment of his appeal process as well as entering into a new stage of the A/C.
17. In other words, it unlocks the beginning process of judicially resolving the A/C.
18. While the 5<sup>th</sup> trumpet focused on Satan’s wrath via the demonic locusts against the unbelievers, our verses fills in the blank as to his agenda for +V (cp.vs.13b,17).
19. That Satan has no further recourse of attack in the heavens he turns his attention to that which represents God on planet **earth, the woman who gave birth to the male child**.
20. As noted in the great sign of vs.1ff, **the woman** is the Jewish nation and her Son is Christ, whose destiny it is to rule the nations with a rod of iron. Cp.Isa.9:6-7
21. The term “**persecuted**/διώκω – dioko” in a negative sense denotes the pursuit of someone with hostile intent.
22. It is here that we must distinguish between the **woman** in general (national Israel) and that portion of the **woman** that flees to the **wilderness**:
  - A. Vs.13 may on the surface appear that the entire nation is in view regardless of +V or –V.

## THE REVELATION TO JOHN

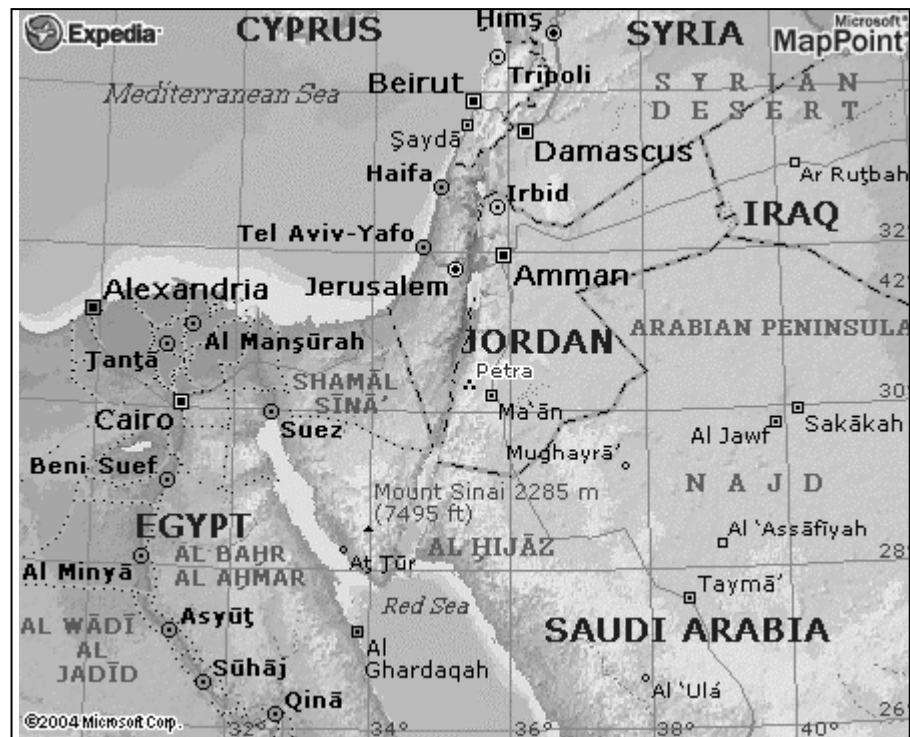
- B. Vs.14 mitigates against this view as those that flee remain in protective custody for the remainder of the final half of Daniel's 70<sup>th</sup> week.
  - C. Israel will not be totally vacated during the period of the great tribulation as those -V Jews that continue to hold power are destined to be "shattered" during this same time frame. Dan.12:7 cp. Rev.12:14c
  - D. The persecution of **the woman** in our verses indicate the +V remnant in Israel at the time, as the rest of her offspring in vs.17 so indicates as those that keep the commandments and hold to Christ's testimony.
  - E. Further, +V Jews represent true Israel (racially and spiritually) from which the line of Christ emerged giving **birth** to their Messiah.
23. Establishing this fact, we can now identify the intended subjects in view in vs.14, **"And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place"**.
  24. The timing of this event now jumps forward ~5 months from the fall of Satan of seal 6 and trumpet 5 to the mid-point.
  25. While Satan's persecution of +V Jews during this interim time is his agenda, his main focal point of pursuit is first the 2 witnesses that have obviously been a distraction and in that sense a protection for Israeli inhabitants. Cp. notes Rev.11:3ff
  26. However, once their demise is accomplished and Antichrist's image is established in the MHP, +V Jews then become "open season".
  27. This follows the fact that those that do not worship the beast are hunted down and killed (Rev.13:15), and obviously Israel's geography as a center of Antichrist worship makes them immediate recipients.
  28. Christ taught the eschatology of this event in Mat.24:15-21.
  29. Those that will flee are believing Jews from the first half of the 70<sup>th</sup> week that have the doctrine to recognize the fulfillment of Jesus' prophecy.
  30. They understand the necessity for a speedy departure from Israel when Antichrist shows his true colors.
  31. The next item for identification then revolves around the fact that **the woman** is **given** assistance in her retreat, here called **"the two wings of the great eagle"**.
  32. Thus far, an **eagle** has been seen to identify one of the 4 living beings (Rev.4:7) and to identify a supernatural messenger representing the destruction of prophetic Babylon as premier to future judgments upon the world (Rev.8:13).
  33. It is prophetic Babylon (the U.S.A) that remains the best candidate for this **great eagle** in view.
  34. As noted, the OT sets precedents for employing an animal to represent a nation. Dan.7:3-8 cp. vs.17; Eze.17:3,7 cp. vss.12,15
  35. Further, as Dan.7:4 makes clear, the U.S. is a major player in the world powers in the last days.
  36. What sets the mention of the **eagle** apart in our verse from its previous designations is the adjective **"great"**.
  37. This looks to the time and "heyday" of the U.S. when she was considered at the top of her game both economically and militarily. Cp.Rev.18:10
  38. While the plucking of the eagle's **wings** in Dan.7:4 looks to her ultimate destruction, here her **wings** are said to have been **given to the woman**.



## THE REVELATION TO JOHN

39. The **wings** themselves emphasize the military fortress built up by the U.S. just as the plucking of them would denote her military defeat and ultimate destruction.
40. More specifically, the **wings** would indicate air superiority that the U.S. enjoys even today looking primarily to air combat readiness and technology available for all levels of military service (Army, Navy, Air Force, Marines).
41. There are two possible scenarios that can satisfy the passive verb “had been **given**”:
  - A. Remnant U.S. forces are spread throughout the world (such as with NATO, etc.) upon the annihilation of the U.S. and converge to Israel for safe haven.
  - B. It looks to Israel’s existing military being greatly subsidized financially and logistically with U.S. aircraft, etc.
42. In either case, the **great eagle** has a direct role in providing the logistics for the +V remnant to escape, either from before or after the fact of her demise.
43. While the initial intentions for providing Israel this aircraft may have been for military and civil defense, it becomes clear that God provides it as a boon for those +V that they **might fly into the wilderness to her place**.
44. There are some that suggest that an airlift as Hal Lindsey has proposed is not required to fulfill this passage.
45. This is based on the term “**wings**” simply meaning “transporting with great speed” no matter the vehicle used.
46. However, the verb “**fly**/πέτομαι – petomai” is only used in Revelation and in all other uses it pictures actual air travel. Rev.4:7; 8:13; 14:6; 19:17
47. While we are not told where the Jews will flee, there are some clues that suggest that the region of ancient Petra, which is in modern Jordan, will be the goal of their flight.
  - A. They are told to flee to the mountains (Mat.24:16) that is located in the **wilderness** according to our passage; Petra is located in the **wilderness**, high in the mountains and readily fulfills these two conditions.
  - B. Dan.11:41 indicates that the modern land of Jordan (Edom, Moab, Ammon) is largely protected by God from the exploits of Antichrist and would provide a fitting refuge for those fleeing persecution.
  - C. On October 26, 1994 Israel and Jordan signed a treaty that was designed to “*provide a just, comprehensive, and lasting peace*” that would certainly pave the way for cooperation in the future.
  - D. Isa.33:15-16 suggests that some Jews will be living in security while *sinners in Zion are terrified*. Cp.Isa.33:14
  - E. In spite of the judgment that is decreed on the Jews for their apostasy, God has promised to assemble the remnant like sheep in an enclosed place. Mic.2:12
    - 1.) Some have translated the Hebrew term “in the (sheep-)fold/בְּצִרְהַ – batsrah” as Bozrah, which is in the land of Edom (Jordan), but opinion is divided.
    - 2.) Petra is located in a basin within Mount Seir and is totally surrounded by mountains and cliffs, making it almost impregnable.
    - 3.) The only way in or out is through a narrow passageway that can only be negotiated by foot or by horseback.
    - 4.) Since only two or three abreast can even enter the passage at any time, this makes the region extremely easy to defend.

## THE REVELATION TO JOHN



48. However God orchestrates the sympathizers used to provide this miraculous deliverance will result in the remnant rapidly fleeing Jerusalem to **her place** that we know had been prepared by Him for this time. Rev.12:6
49. It is this **place** of refuge that God has provided not only for the remnant's protection, but all other logistical sustenance also as the remainder of vs.14 tells us, "**where she was nourished for a time and times and half a time, from the presence of the serpent**".
50. The verb "**nourished**/τρέφω – trepho" as noted in vs.6 is used 9x in the NT of God providing what the birds need (Mat.6:26), of a mother nursing a baby (Luk23:29) and has the force of providing for one otherwise helpless to provide for themselves/itself.
51. The present tense of the verb stresses the ongoing action of God's provision and continual care during the **time** in view.
52. Therefore, she is not only protected physically from the assaults of the dragon, she is provided all that is necessary to continue to live under this attack.
53. The final portion of the verse that deals with the **time** involved in this protection correlates chronologically to the **time** of 1260 days mentioned in vs.6.
54. This is the only place this phrase **time, times, and half a time** is used in the NT and clearly is a direct reference to Dan.7:25 and 12:7.
55. It only refers to the last half of Daniel's 70th week, the time when Antichrist is dominating every aspect of life.
56. Believers will be the objects of his intense hatred and in particular Jewish believers.
57. While some interpreters want to make this protection and provision primarily spiritual, the force of the phrase "**from the presence of**" indicates that a physical separation from the **serpent** is in view.
58. The believing remnant will be out of Satan's reach, which will only infuriate him further and lead to the events that are recorded in the verses that follow.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 15 – 17:

<sup>GNT</sup> Revelation 12:15 καὶ ἔβαλεν ὁ ὄφεις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

<sup>NAS</sup> Revelation 12:15 **And the serpent poured water like a river out of his mouth after the woman,** καί (cc/ch) ὁ ὄφεις (d.a. + n-nm-s; "the serpent") ἔβαλεν βάλλω (viaa--3s; "cast/poured") ὕδωρ (n-an-s; "water") ὡς (comp. conj; "like/as") ποταμόν, ποταμός (n-am-s; "a river"; same as 8:10; 9:14) ἐκ (pAbl) αὐτοῦ αὐτός (nprgm3s; ref. the serpent) τοῦ τό στόματος στόμα (d.a. + n-Abln-s; "mouth") ὀπίσω (pg; "after/behind") τῆς ἡ γυναικὸς γυνή (d.a. + n-gf-s) **so that he might cause her to be swept away with the flood.** ἵνα (cs; purp.) αὐτὴν αὐτός (nraf3s; intensive; ref. the serpent; "he himself") ποιήσῃ. ποιέω (vsaa--3s; "might cause/make") ποταμοφόρητον ποταμοφόρητος (a--af-s; "her to be swept away with a flood/carried away by a river"; hapax)

<sup>GNT</sup> Revelation 12:16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

<sup>NAS</sup> Revelation 12:16 **And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.** καί (cc/ch) ἡ γῆ (d.a. + n-nf-s) ἐβοήθησεν βοηθέω (viaa--3s; lit. come to the aid or help of one who cries for help; "helped/rescued/aided"; used 8x) τῇ ἡ γυναικὶ γυνή (d.a. + n-df-s) καί (cc) ἡ γῆ (d.a. + n-nf-s) ἤνοιξεν ἀνοίγω (viaa--3s; "opened") αὐτῆς αὐτός (nprgf3s; "its") τό στόμα (d.a. + n-an-s; "mouth") καί (cc) κατέπιεν καταπίνω (viaa--3s; lit. "drank up/gulped down/swallowed"; fig. "overpowered/destroyed") τὸν ὁ ποταμόν ποταμός (d.a. + n-am-s; "the river") ὃν ὅς (rel.pro./am-s; "which") ὁ δράκων (d.a. + n-nm-s; "the dragon") ἔβαλεν βάλλω (viaa--3s; "casted/poured out") ἐκ (pAbl) αὐτοῦ. αὐτός (nprgm3s) τοῦ ὁ στόματος στόμα (d.a. + n-Abln-s; "mouth")

<sup>GNT</sup> Revelation 12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

## THE REVELATION TO JOHN

<sup>NAS</sup> Revelation 12:17 **And the dragon was enraged with the woman,** *καί (cc) ὁ δράκων (d.a. + n-nm-s; "the dragon") ὠργίσθη ὀργίζω (viap--3s; "was enraged/became furious") ἐπί (pL; "with") τῇ ἡ γυναικὶ γυνή (d.a. + n-Lf-s)* **and went off to make war with the rest of her offspring,** *καί (cc/ch) ἀπῆλθεν ἀπέρχομαι (viaa--3s; "departed/went away") ποιῆσαι ποιέω (inf. purp./aa; "to make") πόλεμον πόλεμος (n-am-s; "war/armed conflict"; opposite of "peaceful") μετὰ (pg) τῶν ὁ λοιπῶν λοιπός (d.a. + ap-gm-p; "the rest of/the remaining/the remnant") αὐτῆς αὐτόζ(ηργf3s) τοῦ τό σπέρματος σπέρμα (d.a. + n-gn-s; "offspring/seed")* **who keep the commandments of God and hold to the testimony of Jesus.** *τῶν ὁ τηρούντων τηρέω (d.a. (governs both ptcs.) + subs.ptc./p/a/gm-p; "the ones keeping/guarding") τὰς ἡ ἐντολάς ἐντολή (d.a. + n-af-p; "the commandments") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) ἔχόντων ἔχω (subs.ptc./p/a/gm-p; "having/possessing/holding to") τὴν ἡ μαρτυρίαν μαρτυρία (d.a. + n-af-s; "the testimony/witness") Ἰησοῦ. Ἰησοῦς (n-gm-s)*

### ANALYSIS VERSES 15 – 17:

1. Vs.15 now looks to the response of Satan to God's deliverance for the woman of vs.14, **"And the serpent poured water like a river out of his mouth after the woman"**.
2. Some interpreters here suggest that **the woman** now represents Israel nationally and the following scenario looks to Satan's military attacks upon Israel via Russia, etc.
3. However, the prepositional phrase **"after/behind the woman"** indicates Satan is in physical pursuit of **the woman** with the natural understanding that she has fled per vs.14.
4. That positive believing Jews of the 1<sup>st</sup> half of the trib have escaped Satan's snare via Israel's Satanic pact with Antichrist (Dan.9:26), Satan follows up with hot pursuit.
5. That Satan is first envisioned as the **serpent** in his exercise of retaliation emphasizes the craftiness and cunning of his maneuver.
6. Most futurist commentaries recognize that the language of pouring **water like a river** and being flooded out in vs.15b is metaphorical rather than literal.
7. This is seen in the fact that the torrential **river** is said to come **out of the mouth** of the **serpent**.
8. Further, that the Jews flee to the mountains located in an arid wilderness area, it would be beyond any natural possibility to think literal **water** would be effective.
9. Where would **water** become available sufficient to **flood** the area of Petra, let alone rise to a height necessary to kill those in elevated areas?
10. The term **"water"** is metaphorical and is used to represent Israel's enemies attempting to liquidate her in battle. Cp.Psa.124:1-5
11. That it emits from Satan's **mouth** indicates that the pursuit of the Jews is inspired by Satan.

## THE REVELATION TO JOHN

12. Satan essentially incites an unnamed anti-Semitic rebel army to try and root out the Jews **after** the fact.
13. The methodology used by this army is found in the comparative phrase “**like a river**”.
14. By all appearance, the tactic will be to send in these mercenaries in great number into the narrow canyon entrance into Petra.
15. The object is to gain entrance by sheer numbers much like the orient strategies employed through the Chinese Boxer rebellion in 1900 and the Viet Cong during the Vietnam conflict.
16. This mass of rebels will stream into the narrow basin into Petra with no regard for their own troops with the objective to eventually pour through this outer defense gaining access to its inner sanctions.
17. Once in, the remaining mass will fill the intent of Satan’s strategy, wiping out all of the refugees, which is the force of vs.15b, “**so that he might cause her to be swept away with the flood**”.
18. The scenario itself further reveals Satan’s craftiness as **the serpent**.
19. That Satan’s response to the woman’s flight is **after** the fact strongly suggests that his scheme is to allow all of the refugees to reach their destinations first.
20. Once in place, Satan can then attack wiping out all of these believing Jews in one military sweep.
21. But as it is in the POG, nothing catches God off guard in His promise of protecting **the woman**, “**And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth**”.
22. Many commentaries relate this scenario and its figurative language to Num.16:30-33 in operation Korah’s Rebellion.
23. As in that event, God utilizes the forces of nature via an earthquake to destroy those that incite God’s anger.
24. The language used for the woman’s deliverance is very colorful and informative.
25. The term “**helped**/βοηθέω – boetheo” literally means to come to the aid of one that cries for help.
26. This indicates the Jew’s helpless plight in thwarting the mercenary onslaught petitioning God to fulfill His promise for protection.
27. That God uses **the earth** to actively aid the Jews emphasizes even inanimate creation’s retaliation against the curse Satan’s evil has brought upon it. Cp.Rom.8:19-21
28. It is a subtle reminder that Satan’s next 2 “I wills” to rule over creation and its inhabitants (Isa.14:13c-14a) is destined to remain subject to the power of creation (read God controls nature) and doomed for failure.
29. That **the earth opened its mouth and drank up the river** is designed to be contrasted against the visual of **the river which the dragon poured out of his mouth**.
30. This first teaches the principle that no matter what schemes of evil Satan may implement against the POG, God is literally limitless in utilizing any resources of His created universe to overpower and destroy all of Satan’s plans and tactics.
31. This was first evidenced by Michael and his angels defeating Satan’s angelic army in the star-wars campaign. Rev .12:7-9

## THE REVELATION TO JOHN

32. Physically, the drinking **up** of **the river** indicates an earthquake creating a crevice so long it literally swallows **up** the massive stream of troops in the process of attack.
33. Whether **the earth** re-closes over the army as in the Num.16:33b is not stated.
34. It would make sense strategically for God to leave the large crevice open in this case effectively prohibiting any future attacks of this sort against Petra's stronghold.
35. If that indeed is the case, this would mean no second chance for Satan to make a copycat attack and helps us appreciate the depth of his anger in his response of vs.17a, "**And the dragon was enraged with the woman**".
36. That Satan is being referred to as "**the dragon**" in vss.16,17 emphasizes the intensity of the hostility he incites among the negative nations against God's elect. Cp.Isa.27:1 *the dragon lives in the sea (nations)*; Rev.12:4
37. The verb "**enraged**/ὀργίζω – orgizo" emphasizes the deep settled anger that Satan will operate with throughout the remainder of the final half. Cp.Rev.11:18
38. Satan is totally embittered against God's elect that would naturally come as a result of the continued frustrations and defeats he has experienced.
39. He has been seen as suffering three major defeats in chapter 12:
  - A. The 1<sup>st</sup> in his inability to destroy the male child. Rev.12:4-5
  - B. The 2<sup>nd</sup> in the star-wars battle with Michael and his forces. Rev.12:8-9
  - C. The 3<sup>rd</sup> in the supernatural deliverance for the +V remnant. Rev.12:13-16
40. Satan's incorrigible bitter driven tenacity is not slowed down as he retreats from Petra, "**and went off to make war with the rest of her offspring**".
41. That Satan "**went off**/departed/ἀπέρχομαι – aperchomai" looks to a change of geographical venue to assert his murderous intentions against the saints.
42. The phrase "**rest of her offspring** (lit. seed)" looks to the descendants racially and spiritually as produced by +V Israel. Cp.Gal.3:29 *Abraham's seed (spiritual)*; 2Cor.11:22 *seed of Abraham (racially i.e. Paul)*
43. This points to the fact that +V will continue to surface not only in Israel, but throughout the world in the final half.
44. That **her offspring** would include believing Jews residing in the nation renders the concept of Satan departing from a definite geographic location **to make war** senseless if his previous attack is already against Israel nationally as has been suggested.
45. Some suggest that there comes a point in Daniel's 70<sup>th</sup> week that men in totality will refuse to believe, but this verse mitigates against that.
46. Satan's Commander in Chief to martial his **war** is Antichrist. Rev.13:4
47. That Antichrist is not limited to only killing Jews (as some interpret "**her offspring**") is made clear in Rev.13:15 "*...as many as do not worship the image of the beast to be killed*".
48. Those that now become Satan's target for attack are believers "**who keep the commandments of God and hold to the testimony of Jesus**".
49. It will not be the "secret agent" believers in the final half that come into the sights of Satan's weapon making them targets for his hit man.
50. Rather, it will be believers that are serious about their Ph<sub>2</sub>.
51. The **commandments of God** are all of the royal imperatives that believers are to align themselves with and apply in the CWL.

## THE REVELATION TO JOHN

52. To **keep** or guard these **commandments** indicates the believer's willingness to embrace the truth of BD, while seeking to implement God's directives as the number 1 priority in their lives.
53. This does not mean these believers will always apply doctrine perfectly, anymore than one can be expected to **keep** the ~1600 royal imperatives for the Church.
54. There is a great difference between one that rejects BD outright, those that claim +V and then reject what does not suit them or make no attempts at application and believers that embrace BD across the board, yet fail due to STA weaknesses.
55. The final phrase, "**hold to the testimony of Jesus**" indicates these believers hold to the same truths as taught by Christ Himself.
56. This would encompass all things about His Person and work, His preincarnate existence (Joh.1:1, His incarnation (Joh.1:14, His entire earthly ministry, death, burial and resurrection, His session and His future judgments and reign.
57. When one bears witness to the truth of BD, they bear witness to the very thinking of **Jesus** Christ and hence, His **testimony**. 1Cor.2:16
58. While the first articular participle (the ones keeping) functions as a substantive, both participles are governed by the article and the present tense of both stresses the ongoing willingness for these believers to maintain their course and witness of the life.
59. This type of +V believer has always been the primary objects of the worst attacks from those hostile to God and His plan and these believers are no exception coming under Satan's intense hatred. Joh.15:18-19; 1Joh.3:13