

## I Intro. (Apr. 24, 2005)

Those who were objects of the accuser overcame him in spite of his threats (Rev. 12:11-12). Upon the earth now and unable to attack the Son, the dragon turned his attention to the woman, i.e., Israel (12:13). However, Israel enjoyed protection by God (12:14-17).

## II Persecuted Believers on Earth Prevail Over Satan (Rev. 12:11-17).

A. Satan is frustrated in his efforts to defeat believers (12:11-12)

1. (vs. 11) Believers who were objects of the devil's accusations were not defeated in spite of his intense persecution of them: “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” (*kai aὐτοὶ ἐνίκησαν* [“The victory is eschatological, but Christ has won it already with his blood {3:21; 12:11}, and it is already present {1 Jn. 5:4-5}.”]<sup>1</sup>; “trans. *conquer, overcome, vanquish...act. w. the obj. in the acc.* τινά *overcome someone...Also said of the Christians*”<sup>2</sup>] *aὐτὸν* [“Christ’s blood, faith, and avoidance are the main defenses against his seduction”]<sup>3</sup>] διὰ [“w. acc...to indicate the reason...instead of διά w. gen. to denote the efficient cause we may have διά...w. acc. of the thing...by the blood”]<sup>4</sup>] *τὸ αἷμα* [“fig...blood and life as an expiatory sacrifice...Esp. of the blood of Jesus as a means of expiation...Of the high-priestly sacrifice of Jesus”]<sup>5</sup>] *τοῦ ἀρνίου* [“sheep, lamb; in Rv a designation of Christ”]<sup>6</sup>] *καὶ διὰ τὸν λόγον* [“Apart from 19:13 the singular *ho lógos tou theou* is always linked with witness”]<sup>7</sup>] *τῆς μαρτυρίας* [“pass. *testimony...esp. w. ref. to Jesus...of human testimony concerning Jesus...By the believers*”]<sup>8</sup>] *αὐτῶν καὶ οὐκ ἡγάπησαν* [“In Revelation the main demand is for a love for God

1Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

2Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

3Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

4Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

5Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

6Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

7Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

8Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

that will not be overthrown by persecution”<sup>9</sup>; “suggests the love that values and esteems”<sup>10</sup>; “*love, cherish...of the love for things; denoting high esteem for or satisfaction with something...or striving after them*”<sup>11</sup>] *τὴν ψυχὴν* [“*soul life*; it is oft. impossible to draw hard and fast lines betw. the meanings of this many-sided word...lit...of life on earth in its external, physical aspects...*earthly life* itself...To love one’s own life”]<sup>12</sup>; “*Giving of Life...refers to those who do not love their psychē unto death*”<sup>13</sup>; “*breath of life, the natural life*”<sup>14</sup>] *αὐτῶν ἄχρι* [“improper prep. w. gen...fig., of manner”]<sup>15</sup>] *θανάτου* [“*death...of natural death...to the point of death* of a devotion that does not shrink even fr. the sacrifice of one’s life”]<sup>16</sup>].

The first question to be answered here is to whom does “they” refer? Incidentally, the term “they” is emphatic in the original, “they themselves.” It appears that the closest antecedent is “brethren” of vs. 10. Those who were the objects of the accuser’s charges before God must somehow sense that they are under attack in the midst of those charges. The charges, the accusations, leveled against them do not produce the victory for which Satan had hoped. Instead, they, the brethren, “overcame (ἐνίκησαν) him,” that is, they were able to, “conquer...overpower, prevail, triumph, (or) be victorious”<sup>17</sup> in their conflict with Satan.

He was defeated, but it was not due to any strength inherent in the brethren. Rather, it was “because (διὰ with the acc., ‘on account of’) of the blood of the Lamb (ἀρνίου, Christ in His sacrificial role),” that is, the reason for the victory was the shed blood of Christ, i.e., His death on the cross on their behalf. How can that provide victory? As John already said, His blood “released us from our sins” (Rev. 1:5). That alone nullifies any and all accusations from the devil. We were

9Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

10Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

11Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

12Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

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15Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

16Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

17Swanson, J. Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament). electronic ed. Oak Harbor: Logos Research Systems, Inc., 1997. GKG3771.

also purchased “for God with” His “blood” (5:9). Satan would be hard pressed to prevail over the children of God who obviously *belong* to Him. His blood also suffices for the cleansing of the whole life. For those who perished in the tribulation period had “washed their robes and made them white in the blood of the Lamb” (7:14b), which pictures a clean life. Again, this grants victory to the tribulation saints and to all believers. Moreover, the death of Christ was in and of itself a victory over the devil and his angels. Paul said, in Col. 2:15, “When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” Of course, the resurrection of our Lord validates these things, but it was His shed blood, his death, that paid the price assuring victory to every believer. All of this affects us by faith. As John said in a different context, “and this is the victory that has overcome the world—our faith.” The devil and the world are on the same team. A victory over one is a victory over the other. Victory for the devil would mean that he drags believers into the mire of sin and disobedience and unfaithfulness and rebellion against God. God has given all believers of every age all the tools necessary to prevent that happening, including tribulation saints. Thus was Satan defeated.

Furthermore, Satan was defeated “because of the word of their testimony,” that is, the testimony of the brethren, that is, their “confirmation or attestation on the basis of personal knowledge or belief”<sup>18</sup> in Jesus. The reference is to “their personal labour and self-sacrifice.”<sup>19</sup> In Rev. 6:9, John said at the breaking of the fifth seal, “I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained.” Those in view in our passage likewise maintained a testimony in the face of satanic attack, even to death. That is, they stood firmly for the gospel and for the fact that Jesus is the Messiah, no matter what the price.

That brings us to the final statement of the verse: “and they did not love their life even to death.” Obviously therefore victory here cannot be

measured in terms of living and dying. Rather, it has to be measured in terms of remaining faithful to the Lord even if it costs one his life. In the case of countless tribulation saints, it will cost them their lives. Our author, John, himself had been exiled because of his testimony saying that he was, “on the island called Patmos, because of the word of God and the testimony of Jesus” (1:9). Everywhere in Scripture, we are commanded and encouraged to count as more important than life itself that we stay true to the Lord. Jesus said, “He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal” (Jn. 12:25). Mark records our Lord’s words like this: “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it” (Mk. 8:35). This was stated slightly differently in Mt. 10:39, “He who has found his life shall lose it, and he who has lost his life for My sake shall find it.” Paul lived according to this principle, saying after having been warned not to go to Jerusalem, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). He had already stated his position on the matter in 20:24, “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.” In Gal. 6:7-8, he gave us a consistently similar principle, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.” We had just as well live for Christ, even if it means dying for Him. It is the only possible path for victory over our adversary, the devil.

2. (vs. 12) The victory of believers in vs. 11 gives rise to rejoicing by the heavens and by those who live there, but big trouble is coming on the earth: “For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time” (*διὰ τοῦτο εὐφραίνεσθε* [“pass...be

<sup>18</sup>Arndt, W., F. W. Danker, & W. Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. Page 618.

<sup>19</sup>The Apocalypse of St. John. Ed. H. B. Swete. 2d. ed. New York: The Macmillan company, 1907. Page 153.

*glad, enjoy oneself, rejoice...Abs.*<sup>20</sup>; “signifies in the Passive Voice to rejoice, make merry...used in a call to the heavens to rejoice at the casting out of Satan and the inauguration of the Kingdom of God in manifestation and the authority of His Christ”<sup>21</sup>; “Rev. 12:12 and 18:20 echo the OT demand for joy at God’s eschatological judgments.”<sup>22</sup>] [οἱ] οὐρανοὶ [“as the abode of the divine...The concept of a heaven in which God, his attendant spirits, and the righteous dead abide, makes it easy to understand the taking over of certain OT expressions in which heaven is personified”<sup>23</sup>; “heaven...as a part of the universe...The concept of more than one heaven...is also found in our lit...it is not always possible to decide with certainty just where the idea is really alive and where it simply survives in a formula...Rv has it only 12:12”<sup>24</sup>; “Since God’s will is done in heaven, it is summoned to rejoice with those who overcome {12:12}. Heaven is defined here in terms of the perfect service of God.”<sup>25</sup>] καὶ οἱ ἐν αὐτοῖς σκηνοῦντες [“to pitch a tent...to tabernacle, is translated...dwell”<sup>26</sup>; “The thought of permanence is...present”<sup>27</sup>] οὐαὶ [“interjection denoting pain or displeasure *woe, alas!*...as an exclamation...w. acc. of the pers”<sup>28</sup>; “an interjection, is used...in denunciation”<sup>29</sup>] τὴν γῆν καὶ τὴν θάλασσαν ὅτι κατέβη [“come down, go down, climb down...lit...of pers...w. indication of the place to which one goes or comes down...Of the descent of the devil”<sup>30</sup>] ὁ διάβολος [“His fury and malignity will be especially exercised at the end of the present age”<sup>31</sup>] πρὸς ὑμᾶς ἔχων θυμὸν [“anger, wrath, rage”<sup>32</sup>; “hot anger, passion”<sup>33</sup>; “divine in

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- 20Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 21Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
 22Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.  
 23Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 24Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
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 26Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
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 29Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
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 31Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
 32Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 33Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

Revelation except in 12:12 {the dragon’s wrath}.”<sup>34</sup>] μέγαν [“large, great...fig...of measure...of intensity...Of surprising or unpleasant events or phenomena of the most diverse kinds...θυμὸς μ. fierce anger”<sup>35</sup>] εἰδώς ὅτι ὀλίγον [“a relatively small quantity - ‘little, small amount.’...he knows he has only a little time”<sup>36</sup>; “pl., quantitative *few* in number...sing. *little, small, short...*of duration...*a short time*”<sup>37</sup>; “little, few {the opposite of *polus, much*}, is translated ‘short’”<sup>38</sup>] καὶ πόνον [“an indefinite unit of time {the actual extent of time being determined by the context} - ‘time, period of time.’...‘for he knows that he has only a little time left’”<sup>39</sup>; “time, i.e. *point of time* as well as *period of time...the right, proper, favorable time...gener.*”<sup>40</sup>; “primarily, due measure, fitness, proportion, is used in the N.T. to signify a season, a time, a period possessed of certain characteristics...The characteristics of a period are exemplified in the use of the term with regard, e.g., to...opportunity for doing anything, whether good...or evil”<sup>41</sup>] ἔχει [“act. trans...*have as one's own, possess...*of all conditions of body and soul...*gener. of conditions, characteristics, capabilities, emotions, inner possession...θυμόν*”<sup>42</sup>]).

This is likely the same voice as that of Rev. 12:10, 11. The expression, “For this reason,” or “On account of this,” points back to Satan’s defeat and the saints’ victory in two previous verses. Based on those realities, the command goes out to “rejoice (ἐὐφραίνεσθε *present, passive, imperative*),” that is, “to be glad or delighted...*enjoy oneself...celebrate,*”<sup>43</sup> to “make merry.”<sup>44</sup> This is the same word used in Lk. 15:32 in the story of the prodigal son, “But we had to be merry (εὐφρανθῆναι) and rejoice, for this brother

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- 34Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.  
 35Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 36Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.  
 37Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 38Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
 39Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.  
 40Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 41Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
 42Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
 43Arndt, W., F. W. Danker, & W. Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. Page 414.  
 44Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

of yours was dead and *has begun* to live, and *was lost* and has been found.” Those who are to respond to the command are the “heavens and” those “who dwell in them” who are directly addressed here. Why are the inanimate heavens to rejoice? It is because Satan has been permanently expelled from them (vs. 10). It is easy to see therefore why those who dwell in them should rejoice as well. Satan will *never* traverse the territory of their abode again.

Contrarily, a “Woe” went out “to the earth and the sea,” which would include their inhabitants, of course. As we have seen before, a “woe” refers to “a state of intense hardship or distress,”<sup>45</sup> which we might also call a “disaster,”<sup>46</sup> or “horror.”<sup>47</sup> It is something from which you would take flight if at all possible. Remember that those who endured the woe of the locusts in Rev. 9:6 sought death, but could not find it. This “woe” is for the reason that (“because,” ὅτι) “the devil (διάβολος),” the slanderer and accuser, “has come down to” them, having only recently been thrown out of heaven. His disposition is one of “great wrath, knowing that he has *only* a short time.” The term for “great wrath (θυμὸν μέγαν)” here means “anger...rage,”<sup>48</sup> or “hot anger, passion,”<sup>49</sup> or “fierce anger.”<sup>50</sup> The devil is mega mad. The reason for it is his knowledge “that he has *only* a short (ὁλίγον) time.” In fact, he has just three and one-half years before he is to be thrown into the abyss. He intends to make things very hard on the earth, the sea, and their inhabitants. “Woe” to them in light of that harsh reality.

B. Now on earth, the dragon turned his attention to the woman, i.e., Israel (12:13).

1. (vs. 13) Failing in his overthrow attempt of the Son, Satan now attacked the woman through whom He came, namely, Israel: “And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child” (*Kαὶ ὅτε εἶδεν* [“lit. of perception by sight see, perceive...w. ὅτι

<sup>45</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>46</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>47</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>48</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>49</sup>Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>50</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

foll.”<sup>51</sup>] ὁ δράκων ὅτι [“Indirect Discourse {a.k.a. Declarative “Οτι Clause}...This is a specialized use of the direct object clause after a verb of perception. The ὅτι clause contains *reported speech* or *thought*. This contrasts with ὅτι *recitativum*, which involves direct speech. It is a very common use of the ὅτι clause. When the ὅτι introduces indirect discourse, it should be translated

*that.”*<sup>52</sup>] ἐβλήθη [“throw...Pass”<sup>53</sup>] εἰς τὴν γῆν ἐδίωξεν [“to follow with haste, and presumably with intensity of effort, in order to catch up with, for friendly or hostile purpose - ‘to run after, to chase after, to pursue.’...‘he pursued the woman who had given birth to the boy’”<sup>54</sup>; “to pursue, whence the meaning to persecute”<sup>55</sup>] τὴν γυναῖκα ἤτις [“Quite oft. ὅστις takes the place of the simple rel. ὁς, ᾿η, ὁ; this occurs rarely in class. usage”<sup>56</sup>] ἔτεκεν τὸν ἄρσενα [“male...subst. τὸ ᾿α. W. strong emphasis on sex...The neut. ἄρσεν Rv 12:5, otherw. vs. 13, comes fr. Is 66:7 and is in apposition to υἱόν”<sup>57</sup>].

In the dragon’s view of things, what is the best use of his time? Having failed in his final attempt in heaven to overthrow the Son in heaven, and having also come to the harsh realization “that he was thrown down to the earth” in judgment, now permanently banned from heaven’s domain, he reasoned that if “he persecuted, the woman” with a “hostile pursuit”<sup>58</sup> (ἐδίωξεν) “who gave birth to the male *child*,” that would be his best course of action to do as much damage to the plan of God for the ages as he possibly could. There is a sense in which to persecute Israel, “the woman,” is to persecute the Son (Mt. 25:45, Acts 9:4). To overthrow her is to overthrow Him. The woman stands for Israel, so his plan was a rather simple one, namely, to destroy the nation totally. This is not the first time in history that someone endeavored to do such a thing. All previous

<sup>51</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>52</sup>Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

<sup>53</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>54</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>55</sup>Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>56</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>57</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>58</sup>The Apocalypse of St. John. Ed. H. B. Swete. 2d. ed. New York: The Macmillan company, 1907. Page 155.

attempts have failed. This one too is doomed to fail, but the dragon knows that if he can succeed, God's plan for the nation, indeed for the whole world, in the millennial reign cannot happen. There would be a sense in which Satan would rule the world in such a case. Though it makes no sense to us, the devil will give it his all.

C. Israel enjoyed protection by God (12:14-17).

1. (vs. 14) Israel's escape to the rugged terrain of the wilderness or the mountains east of Jerusalem in reality a supernatural escape: “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, where she was nourished for a time and times and half a time, from the presence of the serpent”

(καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες [“wing, of birds”<sup>59</sup>; “is used of birds...symbolically”<sup>60</sup>] τοῦ ἀετοῦ [“eagle, vulture.”...In Re 12.14 the emphasis is upon strength and speed, and therefore a term meaning ‘eagle’ is probably more satisfactory, but in Mt 24.28 {and the parallel passages in Lk 17.37} the reference is to the eating of dead flesh, and therefore a word meaning ‘vultures’ is more appropriate. The basic distinction between eagles and vultures is that the former either capture their prey or feed upon dead carcasses, while vultures only feed upon dead carcasses. Only in the Western Hemisphere are there two distinct families of birds: {1} birds of prey, which also feed upon dead bodies {eagles} and {2} vultures, which never take live prey, but only feed upon carcasses.”<sup>61</sup>; “eagle symbol of swiftness”<sup>62</sup>; “an eagle {also a vulture}, is perhaps connected with *aēmi*, to blow, as of the wind, on account of its windlike flight”<sup>63</sup>; “Probably here, as in Matt. 24:28, the griffon or vulture rather than the true eagle is pictured.”<sup>64</sup>] τοῦ μεγάλου [“large, great...lit...of any extension in space in all directions...A

dragon”<sup>65</sup>] ἵνα πέτηται [“fly”<sup>66</sup>] εἰς τὴν ἔρημον [“subst...desert, grassland, wilderness {in contrast to cultivated and inhabited country}”<sup>67</sup>; “The desert wandering of Israel is stressed in the NT as an instructive time of disobedience...yet also of God's gracious working...and speaking...Judaism gives this period a special emphasis, leading to the belief that the last age will begin in the desert”<sup>68</sup>] εἰς τὸν τόπον [“place, position, region...lit...place, room to live, stay, sit etc.”<sup>69</sup>] αὐτῆς ὅπου [“particle denoting place...lit., part. denoting place...where...used in connection w. a designation of place...Corresp. ὅπου. . . ἐκεῖ {μῇ ;Οὐ, Οὐα}”<sup>70</sup>] τρέφεται [“to take care of, with special reference to supplying necessary nourishment - ‘to take care of.’...‘there she will be taken care of for three and a half years, safe from the serpent's attack’ or ‘...the serpent's reach’ {literally ‘...the serpent's presence’}”<sup>71</sup>; “feed, nourish, support, provide with food animals...or men w. acc...{pass.”<sup>72</sup>; “to rear, feed, nourish, is translated by the verb to nourish”<sup>73</sup>] ἐκεῖ [“adv. of place...there, in that place...Pleonastic after ὅπου”<sup>74</sup>] καιρὸν [“one of the chief eschatological terms. ὁ καιρός the time of crisis, the last times...The expr. καιρὸν καὶ καιροὺς κ. ἡμισυ καιροῦ also belongs to the eschatol. vocab.; it means the apocalyptic time of  $1+2+\frac{1}{2}=3\frac{1}{2}$  years, during which acc. to Da 12:7 {cf. 7:25} the Antichrist is to reign on earth”<sup>75</sup>] καὶ καιροὺς καὶ ἡμισυ [“as noun τὸ ἥ. one half”<sup>76</sup>; “an adjective, is used...as a noun, in the neuter sing...‘half {a time}’”<sup>77</sup>] καιροῦ ἀπὸ [“To indicate distance fr. a

59Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

60Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

61Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

62Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

63Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

64Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

65Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

66Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

67Kittel, Gerhard, and Friedrich, Gerhard, Editors, *Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

68Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

69Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

70Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

71Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

72Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

73Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

point away from...Hebraistically ἀπὸ προσώπου τινός...=̄p ynEP]mi {away} from the presence of someone”<sup>78</sup>; “the addition of ‘from the face of the serpent’ {ἀπὸ προσωπου του ὄφεως...}, because the serpent rules the earth for that period.”<sup>79</sup>] προσώπου [“face, countenance...governed by prepositions, in usages where πρ., in many cases, can no longer be translated...ἀπὸ προσώπου τινός from the presence of someone...{away} from someone or someth.”<sup>80</sup>; “denotes the countenance, lit., the part towards the eyes {from pros, towards, ὄψ, the eye}, and is used...the presence of a person, the face being the noblest part...‘face’”<sup>81</sup>] τοῦ ὄφεως [“snake, serpent...as a symbolic figure, frequent in mythology...as a designation for the devil”<sup>82</sup>].

God is obviously aware of this scheme of the devil to destroy her who gave birth to the Son. He therefore intervenes supernaturally to spare the woman, i.e., the nation of Israel. The symbolic picture of “the two wings of the great eagle” being “given to the woman” illustrates that God, perhaps employing Michael the archangel (Dan. 12:1 et al.), will enable her, the nation of Israel, to escape. In the use of the term “eagle,” “the emphasis is upon strength and speed,”<sup>83</sup> in fact the, “eagle (is a) symbol of swiftness.”<sup>84</sup> In Ex. 19:4, God said to Israel, “You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.” Isaiah said, “Yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary” (Is. 40:31). He will do similar things in the tribulation for Israel.

The purpose of this enablement for speed was “in order that she might fly into the wilderness to her place,” that is, that she might move with remarkable swiftness to “her place,” showing possession because it was “a place

prepared by God” for her as we saw in Rev. 12:6. This is retracing some of the events that we saw in that section. None of this means that Israel would simply be swept to that place without considerable effort on her part. Jesus made that clear in Mt. 24:15-16, “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.” Verse 17 ff. describe the arduous effort involved in getting to the mountains/wilderness, yet in it all we learn here that Israel is supernaturally enabled to escape. For her flight is not merely from the antichrist, but from Satan himself who is the engine behind that antichrist.

Once she arrives there, somehow she is supernaturally cared for, i.e., “nourished for a time and times and half a time,” the last half of the tribulation period, as we saw in Rev. 12:6. To her refuge there Satan has no access. She is somehow protected “from the presence,” literally, the “face,” “of the serpent.”

2. (vs. 15) The serpent is described here as attempting to sweep away the woman with a flood: “And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood” (καὶ ἔβαλεν [“throw...pour water out of the mouth after someone”]<sup>85</sup>] ὁ ὄφης [“The NT speaks...of the work of supernatural beings, but only negatively and in Revelation.”<sup>86</sup>] ἐκ τοῦ στόματος [“mouth...of animals and animal-like beings mouth, jaws...an apocalyptic monster”<sup>87</sup>; “akin to *stomachos* {which originally meant a throat, gullet}, is used...figuratively, of the mouth, as the organ of speech...of the Devil speaking as a dragon or serpent”<sup>88</sup>] αὐτοῦ ὅπισω [“as improper prep. w. gen...of place...after the woman”]<sup>89</sup>] τῆς γυναικὸς ὑδωρ ὡς ποταμόν [“river, stream...lit.”]<sup>90</sup>; “a river, stream, torrent, is

<sup>78</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>79</sup>Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

<sup>80</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>81</sup>Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>82</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>83</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>84</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>85</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>86</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>87</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>88</sup>Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>89</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>90</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

translated ‘flood’...A.V., ‘flood,’ R.V., ‘river.’<sup>91</sup>] ἵνα αὐτὴν ποταμοφόρητον [“pertaining to being carried away by river or flood – ‘carried off by a flood.’...‘so that he might cause her to be carried away by a flood of water’<sup>92</sup>; “*swept away by a river, overwhelmed by a stream* ἵνα αὐτὴν π. ποιήσῃ *that he might sweep her away with the stream* i.e. drown her”<sup>93</sup>; “signifies carried away by a stream or river...R.V., ‘carried away by the stream’ {A.V., ‘of the flood’}”<sup>94</sup>; “This word occurs in Egyptian papyri with reference to damage done by the Nile. There is no corresponding term in rabbinic writings, but these often refer to floods and their effects. The one NT instance is in Rev. 12:15. Here the dragon, by sending a stream of water after the woman, seeks to sweep her away like a flood, i.e., to rob her of control of her own destiny.”<sup>95</sup>; “The dragon spews out water in 12:15; depicted here is the church’s flight into the wilderness and its deliverance from the flood of oppression.”<sup>96</sup>] ποιήσῃ [“active...do, make...of actions that one undertakes, of events or states of being that one brings about *do, cause, bring about, accomplish, prepare* etc... w. a double accusative, of the obj. and the pred...make someone or someth. {into} someth...The predicate acc. is an adj.”<sup>97</sup>].

As noted, Satan will not give up without a fight. So likely before she reaches that place of security where she will be protected, we are told that “the serpent poured (ἔβαλεν),” literally, “threw,” “water (ὕδωρ) like a river (ποταμόν, cp. hippopotamus, horse [hippo] + river [potamus], “river horse”) out of his mouth (στόματος) after the woman, so that (ἵνα) he might cause her to be swept away with the flood (ποταμοφόρητον).” Though John probably saw something of this sort developing before him, note “presence,” lit., “face,” in the previous verse, it appears best to take this symbolically. However, we need not categorically dismiss the notion that Satan caused

a literal flood of water to try to sweep the people away in their flight to protection. That would appear to be an effective way to destroy them while they, relatively close together, make haste for safety. On the other hand, the term “flood” might be symbolic for the all out attack by the armies of antichrist on a fleeing nation, especially in light of the fact that, “the contour of the Holy Land does not lend itself to such a flood.”<sup>98</sup> Moreover, “A flood is also a biblical metaphor for overwhelming evil (Ps. 18:4; 124:2-4; Isa. 43:2).”<sup>99</sup> Interestingly enough, the term “flood” is also symbolic in Dan. 9:26 for an outpouring of *God’s judgment* that will defeat the antichrist.

3. (vs. 16) Apparently, God caused the earth to be on the side of the woman, so it engulfed the water that endangered her: “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” (*καὶ ἐβοήθησεν* [“help, come to the aid of τινί someone”]<sup>100</sup>; “The basic meaning is ‘to run to help,’ then ‘to help.’ The word is often used of doctors”<sup>101</sup>; “to come to the aid of anyone, to succour”<sup>102</sup>] ἡ γῆ τῇ γυναικὶ καὶ ἤνοιξεν [“trans. open...parts of the body...the mouth...Fig., of the earth when it opens to swallow something”]<sup>103</sup>; “transitively...metaphorically...of the earth opening”<sup>104</sup>] ἡ γῆ [“earth...ground...The earth opens in the service of a divinity in order to swallow something”]<sup>105</sup>; “An echo of personification may be caught in Rev. 12:16.”<sup>106</sup>] *τὸ στόμα* [“mouth...of the earth in which a fissure is opened”]<sup>107</sup>; “akin to *stomachos* {which originally meant a throat, gullet}, is used...figuratively, of the mouth, as the organ of speech...of the Devil speaking as a dragon or serpent”<sup>108</sup>] *αὐτῆς καὶ κατέπιεν* [“drink down,

<sup>91</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>92</sup>Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

<sup>93</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>94</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>95</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>96</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>97</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>98</sup>Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

<sup>99</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 12:15.

<sup>100</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>101</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>102</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>103</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>104</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>105</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>106</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>107</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>108</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

swallow...lit., though more or less transferred...*swallow, swallow up τὶ someth.*”<sup>109</sup>; “to drink down {*kata*, and *pinō*, to drink}, to swallow, is used with this meaning...physically, but figuratively”<sup>110</sup>; “from *kata*, down, intensive, *pinō*, to drink, in 1 Pet. 5:8 is translated ‘devour,’ of Satan’s activities against believers. The meaning to swallow is found”<sup>111</sup>] **τὸν ποταμὸν** [“a river, stream, torrent, is translated ‘flood’”<sup>112</sup>] ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος [“mouth...of animals and animal-like beings mouth, jaws...an apocalyptic monster”<sup>113</sup>] **αὐτοῦ**).

Continuing the picture of the flood, representing the pursuing armies against Israel, John observes the favor of “the earth,” which “is the Lord’s, and all it contains” (Ps. 24:1), as it now “helped (ἐβοήθησεν “to run to help,”...often used of doctors”<sup>114</sup>) the woman” by opening “its” proverbial “mouth and” drinking “up the river which the dragon poured out of his mouth.” It is one mouth against another mouth! If indeed there is a literal river endangering Israel in flight, then this is a literal gaping hole that opens to engulf it. Assuming that the river is symbolic of evil armies pursuing Israel, then this is a picture of their supernatural defeat, which would be as unlikely as the earth swallowing an entire river flow. The earth could literally be involved too. For example, in Ex. 15:12 we read with reference to the Egyptian army and God’s defeat of them, “You stretched out Your right hand, the earth swallowed them.” Similarly with regard to Korah and his rebellious party, we are told that “the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah, with *their* possessions” (Num. 16:32). So also, the earth could be made to literally “open its mouth” again and engulf the armies opposed to Israel. Even with that kind of protection, we are told with reference to Israel, “it will come about in all the land,’ Declares the Lord, ‘That two parts

in it will be cut off *and* perish; but the third will be left in it” (Zech. 13:8). “Some of those who perish will probably be believers, the martyrs of verse 11.”<sup>115</sup>

4. (vs. 17) Having been defeated in his endeavor to destroy the woman, i.e., Israel, Satan sought to destroy others of her offspring: **“And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus”** (**καὶ ὠργίσθη** [“in our lit. only pass...be angry at or with someone”]<sup>116</sup>; “Such anger is finally directed against God, and it comes to full focus in the anger of the devil”<sup>117</sup>; God “is wrathful with the demonic world which opposes its own wrath to God’s”<sup>118</sup>; “to provoke, to arouse to anger, is used in the Middle Voice in the eight places where it is found, and signifies to be angry, wroth. It is said of individuals...of Satan as the Dragon”<sup>119</sup>] **ὁ δράκων ἐπὶ** [“with the dative...of place...fig...of that upon which a state of being, an action, or a result is based...After verbs which express feelings, opinions, etc.”]<sup>120</sup>] **τῷ γυναικὶ καὶ ἀπῆλθεν ποιῆσαι** [“active...do, make...of actions that one undertakes, of events or states of being that one brings about do, cause, bring about, accomplish, prepare etc...of conditions bring about, etc.: εἰρήνην make, establish peace...wage war {on someone}”]<sup>121</sup>] **πόλεμον** [“lit. armed conflict...war...make war on someone”]<sup>122</sup>; “Rulers, seduced by the authority of the beast, wage war on the prophets, the community, the city, and the Lamb”<sup>123</sup>] **μετὰ** [“with genitive: with...denoting the company within which someth. takes place...The fact that the activity or experience took place in the company of others can also be made clear by the influence which two opposite parties exert upon each other or together,

<sup>109</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>110</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>111</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>112</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>113</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>114</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>115</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 12:16.

<sup>116</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>117</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>118</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>119</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>120</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>121</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>122</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>123</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

or, on the other hand, by which one party brings the other to adopt a corresponding, and therefore common attitude...in hostile fashion; after verbs of fighting, quarreling, etc...Also πόλεμον ποιεῖν”<sup>124</sup>] τῶν λοιπῶν [“remaining...other...subst...the others...the others of her descendants”<sup>125</sup>; “an adjective {akin to *leipō*, to leave} signifying remaining, is used as a noun and translated ‘the rest’ in the R.V., where the A.V. has

‘the remnant’”<sup>126</sup>] τοῦ σπέρματος [“seed...fig...descendants, children, posterity...Christians are called οἱ λοιποὶ τοῦ σπέρματος αὐτῆς *the rest* {in addition to the son just born to her} *of her* {the heavenly woman’s} *children*”<sup>127</sup>; “akin to *speirō*, to sow {Eng., sperm, spermatic etc.}, has the following usages...metaphorical and by metonymy for offspring, posterity...of natural offspring, e.g.”<sup>128</sup>; “The Jews are Abraham’s seed in 8:37 {cf. Rev. 12:17 with reference to Christian martyrs}.”<sup>129</sup>] αὐτῆς τῶν τηρούντων [“denotes ...to watch over, preserve, keep, watch...to observe, to give heed to, as of keeping commandments”<sup>130</sup>; “keep, observe, fulfill, pay attention to, esp. of law and teaching...τὶ someth.”<sup>131</sup>] τὰς ἐντολὰς [“command{ment}, order...of divine authorities...of divine commandments gener...as they concern men”<sup>132</sup>] τοῦ θεοῦ καὶ ἔχοντων [“act.

trans...have, hold...keep, preserve...fig.”<sup>133</sup>] τὴν μαρτυρίαν [“pass. testimony...esp. w. ref. to Jesus...Rv speaks of the μαρτυρία or the μ. Ἰησοῦ which the Christians, or certain Christians {martyrs, prophets}, possess”<sup>134</sup>; “witness, evidence, testimony, is almost always rendered ‘witness’ in the R.V.. In 19:10, ‘the testimony of Jesus’ is objective, the testimony or witness given to Him {...as to those

<sup>124</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>125</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>126</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>127</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>128</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>129</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>130</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>131</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>132</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>133</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>134</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

who will bear it, see Rev. 12:17, R.V.}.”<sup>135</sup>; “Having the witness’ is a distinctive phrase in 1 Jn. 5:10 and Rev. 6:9; 12:17; 19:10. Revelation also speaks about the witness of Jesus {1:2, 9; 12:17; 19:10; 20:4}, which is identical to the word of God. In 1:2 the testimony of Jesus refers to the book, and this is perhaps the point in 19:10 as well: the testimony of Jesus is their witness as Christian prophets. Elsewhere this testimony is revelation in general. Because of this witness the author is exiled {1:9}, the martyrs are slain {6:9}, and the dragon fights against them {12:17}.”<sup>136</sup>] Ἰησοῦ [“In the Epp. of James, Peter, John and Jude, the personal name is not once found alone, but in Rev. eight times”<sup>137</sup>; “Revelation, too, links God’s commands to Jesus and witness to him”<sup>138</sup>].

Having thus been thoroughly routed, “the dragon was enraged” all over again “with the woman” who was now impervious to his attacks, having reached her protective place of divine provision. So he “went off to make war with the rest of her offspring.” Who are these? Dr. Sellers says, “the rest” is the remnant of believing Jews. More particularly here the reference seems to be to those Jews “who do not flee”<sup>139</sup> with the others, “Specifically this group seems to be the 144,000.”<sup>140</sup> They are described as those “who keep the commandments of God and hold to the testimony of Jesus.” Clearly they are believers who walk obediently to the will of God and are not ashamed to confess or give testimony to the fact that Jesus is the Christ. Kittel speaks of “the witness of Jesus (as that) which is identical to the word of God...the testimony of Jesus is their witness as Christian prophets.”<sup>141</sup> The 144,000 were sealed in Rev. 7:2 ff. “Their seals may not protect them from harm that other people inflict on them (cf. 13:7, 15; 20:4) but from the divine judgments sent on unbelievers in the last half of the Tribulation (cf. 16:2).”<sup>142</sup> So it appears that the 144,000 are subject to Satanic attack, and now he

<sup>135</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>136</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>137</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>138</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>139</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003, 2003. Re 12:17.

<sup>140</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003, 2003. Re 12:17.

<sup>141</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>142</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003, 2003. Re 7:2.

is after them. Ultimately though, he will be defeated as we well know.

### III Conc.

Here we have seen the victory of the brethren even if it cost them their physical lives. Heaven and its inhabitants were called upon to rejoice at the eviction of Satan, but the earth is warned that a very angry devil has arrived there, knowing that he has only a short time. Soon the dragon was in hot pursuit of the woman, but was frustrated at the supernatural protection which prevented him wiping her, i.e., Israel out. Consequently, he had no choice but to turn to other believers, primarily the 144,000 faithful Jews who were both obedient and giving testimony to Jesus Christ.