

Heavenly Celebration of Satan's 3rd Fall

(vv. 10-12)

In Praise of the Arrival of the Kingdom (v.10)

VERSE 10 **Then I heard a loud voice in heaven, saying** (καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν [καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν [conj kai + aor.act.ind.1s. akouo hear + noun acc.f.s. phone voice + adj.acc.f.s. megas great + prep en + art.w/noun loc.m.s. ouranos heaven + pres.act.part.acc.f.s. lego say], **"Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come** [Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ [adv arti now, at the present moment + art.w/noun nom.f.s. soteria salvation, deliverance + conj kai + art.w/noun nom.f.s. dunamis power + conj kai + art.w/noun nom.f.s. basileia kingdom + art.w/noun gen.f.s. theos God + pro.gen.p. ego "our" + conj kai + art.w/noun nom.f.s. exousia authority + art.w/noun gen.m.s. Christos + pro.gen.m.s. autos "His"]], **for the accuser of our brethren has been thrown down, he who accuses them before our God day and night** [ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός [conj hoti for, because, since (reason) + aor.pass.ind.3s. ballo throw + art.w/noun nom.m.s. kategoros accuser + art.w/noun gen.m.p. adelphos brother + pro.gen.p. ego "our" + art.w/pres.act.part.nom.m.s. kategoreo accuse, bring charges against; reproach + pro.acc.m.p. autos "them" + prep enopion before + art.w/noun gen.m.s. theos God + pro.gen.p. ego "our" + noun gen.f.s. hemera day + conj kai + noun gen.f.s. nuk night]).

ANALYSIS: VERSE 10

1. The scene shifts to the future celebration in the 3rd heaven that is the upshot of the defeat and expulsion of Satan and his angels from the 3rd and 2nd heavens.
2. The purging elicits a song from a loud voice in the 3rd heaven.
3. The song in verses 10-12 is another of the sudden outbursts of praise found in Revelation (cf. 4:8, 11; 5:9-10, 12, 13; 7:10, 12; 11:15, 17-18; 15:3-4; 19:1-2, 4, 6-8).
4. It falls into three stanzas: the arrival of the kingdom (v.10), the victory of believers who overcome the accuser (v.11), and celebration over Satan's expulsion accompanied with a warning to earthlings subject to the devil's wrath (v.12).
5. The singers are the existing martyrs first introduced to us in 6:10 as angels would hardly refer to mortals as "our brethren."
6. The adverb "now" introduces the song sung in anticipation of the inauguration of the kingdom age as if it were *fiat accompli*.
7. Hence the song is proleptic.

8. The joining of the verb “have come” with the adverb “now” conveys the sense of actually, fully and completely.
9. It shows how immediate this fall of Satan is from the future vantage point of the singers.
10. The song begins by celebrating the arrival of “the salvation, and the power, and the kingdom of our God.”
11. The noun “salvation” occurs as well in 7:10 and 19:1 in the sense of “victory.”
12. This is victory over the dragon and his agents of evil.
13. Here one vital step has been taken in the establishment of the kingdom on earth.
14. “Power” is a reference to the exercise of omnipotence is the accomplishment of this fact.
15. Satan’s humiliation and defeat is the result of divine power applied, and so it is celebrated.
16. God’s power exercised through the agency of His angels in expelling Satan from the heavens signals his complete neutralization.
17. “The kingdom of our God” is the same one celebrated in the song of 11:15.
18. It refers to the future temporal phase commonly referred to as the millennium (20:1-1) as well as the eternal phase (21:1-22:5).
19. All three factors belong to “our God.”
20. A separate entity celebrated is “the authority of His (the Father’s) Christ.”
21. Christ’s authority to rule and reign derives from His accomplishments at the 1st Advent.
22. Christ, which means the “Anointed One,” exercises all the authority of the One who sent Him (cf. Ps. 2:2; Matt. 28:18; Jn. 17:2; 1Cor. 15:58).
23. Christ is second in the chain of command and so acts as the Father’s agent to bring in the eternal kingdom on earth (cf. Rev. 11:15).
24. Again, the kingdom of God on earth has not yet taken place at the point in the chronological developments of the tribulation when this song is sung.
25. An essential and watershed moment in the advance to the kingdom is the expulsion of Satan and his angels from the heavens.
26. Here and only here is Satan referred to as “the accuser.”
27. The NT assigns Christ the Christian advocate (Rom. 8:14; 1Jn. 2:1).
28. He counters Satan’s accusation of believers before the bar of heaven.
29. “Our brethren” must refer to the ones who at this juncture are still on earth.
30. Those singing were once in their place.
31. Satan only accuses believers on earth as only believers in the temporal realm sin.
32. Satan in his extreme perversity maligns believers with the vain hope of undermining their grace relationship with God.
33. God would have to deny Himself to seriously entertain Satan’s slander.
34. Satan’s activity of accusing/maligning believers comes to an end at the midpoint of the tribulation when he and his angels are overcome by Michael.
35. Satan’s role as accuser will end, but his role as persecutor of believers will intensify after he is barred from access to the heavens.
36. The participial clause, “who accuses them before our God day and night” emphasizes the incessant exercise of his malignant accusations throughout the course of the angelic conflict to this point in his career.
37. The scene of his accusations, “before our God,” is the same as his verbal attack against Job (Job 1:6).
38. The genitives of time “day and night” reveal how persistent he is in this exercise of his fallen nature.

39. It is just as steady as the praises of the four living creatures in heaven (cf. 4:8; also compare 7:15; 14:11; 20:10).

Basis for Believers' Victory Celebrated (v.11)

VERSE 11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony (καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν [*conj kai + pro.nom.m.p. autos "they" + aor.act.ind.3p. nikao be victorious, prevail, overcome; defeat + pro.acc.m.s. autos "him" + prep dia on account of, because of (causal) + art.w/noun acc.nt.s. hima blood + art.w/noun gen.nt.s. arnion lamb + conj kai + art.w/noun acc.m.s. logos word + art.w/noun gen.f.s. marturia testimony, witness*], **and they did not love their life even when faced with death** [καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου [*conj kai + neg ouk not + aor.act.ind.3p. agapao love + art.w/noun acc.f.s. psuche soul, life + pro.gen.p. autos "their" + prep archi until + noun gen.m.s. thanatos death*]).

ANALYSIS: VERSE 11

1. The singers are representatives of the growing body of tribulation fatalities (cf. 7:13f.).
2. We first encountered them in chapter 6 under the fifth seal (6:9-11).
3. As the tribulation progresses to the end their ranks will swell to what we saw in chapter seven verse 9.
4. Here they celebrate Ph 1 (salvation adjustment) and Ph 2 victory over the cosmos diabolicus.
5. The singers are singing in reference to their earthly counterparts who live (and die) in the second half of the tribulation.
6. The "they" refers to those who have yet to seal their witness with their blood.
7. Martydom is still ahead for them at this stage in the book's chronological progress, but the deaths of the martyrs (2nd half group) are treated as *fait accompli* because of the anticipated completion of the mystery of God under the seventh seal (cf. Rev. 10:7).
8. The aorist "they overcame" is proleptic in the same sense as 7:9ff. where the redeemed multitude of the entire tribulation in a proleptic vision sees the victory as having already been won.
9. They martyrs' struggles are already over; they are already victors, though they have not yet fully realized it in point of fact.
10. The victory over the dragon is a spiritual one which is accomplished via the adjustments to God.
11. The *dia* ("because of") phrase assigns a twofold cause for their victory.
12. The first "because of" is tied to "the blood of the Lamb."
13. This represents the salvation adjustment based on the work of Christ on the cross toward sin.
14. These individuals all have one thing in common, namely that they have overcome by faith in Christ (1 Jn. 5:4 "For whatever is born of God overcomes the world; and this is the victory that has overcome the world – our faith.").
15. This is consistent with the previous usages of this verb in Revelation in connection with the believers in the seven churches (Rev. 2:7, 11, 17, 26; 3:5, 12, 21).

16. This verb is used in Rev. 21:7 of those who occupy the New Jerusalem.
17. The term is used of the Lamb's achievement at the 1st Advent at 5:5.
18. It is used of Christ's victory at the 2nd Advent in Rev. 17:14.
19. And finally, it is used of the Antichrist's success in destroying the lives of tribulational saints in Rev. 13:7.
20. The verb *nikao* is cognate to the noun *nike* ("victory").
21. Both are used in 1Jn. 5:4.
22. The second "because of" relates to their Ph 2 stand or witness in the face of persecution.
23. Their "testimony" refers to their faithful adherence to the doctrine of who and what Jesus Christ is.
24. This term is used in Revelation in connection with the tribulational martyrs at 6:9, 12:11, and 20:11.
25. It is used of the testimony of the two witnesses (11:7).
26. It is used at 1:2 and 9 of John's witness.
27. It is used at 12:17 of the Jewish survivors.
28. And finally, it is used of all who are faithful to the truth of BD (Rev. 19:10).
29. Here the phrase "the word of their testimony" refers to the collective verbal witness these saints maintain in the face of their enemies.
30. Both "testimony" and "their" are subjective genitives, yielding the sense "the word of God to which they have borne testimony."
31. These believers will give a faithful testimony and confession even to the point of death.
32. This is another of the citations where "testimony" is connected to the word of God (cf. 1:2, 9; 6:9; 20:4).
33. The aorist indicative "overcame" is used in connection with Ph 1 and Ph 2 victory over the forces of evil.
34. Another aorist indicative "they...did love" pictures the heroism of these saints.
35. Their resolve not to deny Christ in the face of the most brutal persecution secures for them eternal renown.
36. An incredible multitude of believers will be faced with the choice of loyalty to Jesus Christ or denying him before men.
37. Those who are willing to lose their lives/souls to gain their lives are here celebrated by their brethren coming out of the first half of the tribulation (cf. Matt. 16:25; Lk. 17:33).

Celebration and Warning (v.12)

VERSE 12 "For this reason, rejoice, O heavens and you who dwell in them" (διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες [διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες [*prep dia + pro.acc.nt.s. houtos for this reason + pres.pass.imper.2p. euphraino rejoice, celebrate + art.w/noun voc.m.p. ouranos "heavens" + conj kai + art.w/pres.act.part.voc.m.p. skenoo live, dwell, reside (as temporal resident) + prep en + pro.loc.m.p. autos "them"]).*

Woe to the earth and the sea, because the devil has come down to you (οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς [οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι

κατέβη ὁ διάβολος πρὸς ὑμᾶς [*part ouai woe + noun acc.f.s. ge earth + conj kai + art.w/noun acc.f.s. thalassa sea + conj hoti for + aor.act.ind.3s. katabaino descend, come down + art.w/noun nom.m.s. diabolos devil (slanderer) + prep pros + pro.acc.p. su you*], **having great wrath, knowing that he has only a short time** [ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει [*pres.act.part.nom.m.s. echo have + noun acc.m.s. thumos wrath (that boils up versus orge for settled indignation) + adj.acc.m.s. megas great + perf.act.part.nom.m.s. oida know + conj hoti that + adj.acc.m.s. oligos little, small, short + noun acc.m.s. kairos time + pres.act.ind.3s. echo have*]]."

ANALYSIS: VERSE 12

1. The song closes on notes of celebration over the expulsion of the dragon and of warning to the earth because of the Devil's wrath over his forced expulsion.
2. The phrase "For this reason" (*dia touto* also at 7:15 and 18:8) has as its antecedent the substance of verse 10, the casting down of the dragon.
3. The call to "make merry" (cf. 11:10; 18:20) apparently echoes Isa. 49:10 and Ps. 96:11.
4. The heavens and the occupants of heaven have special reason for merriment because of the elimination of Satan from their surroundings.
5. "Those who dwell in them" refers to angels whose abode is heaven just as in the comparable expression in 13:6.
6. The rejoicing also includes the saints who are in heaven including the church.
7. This woe makes a strong contrast to the rejoicing in heaven to the misery awaiting those who dwell on earth.
8. Bad times await the whole terrestrial world because of the arrival of this full-time inhabitant.
9. The reason for the sympathetic warning is introduced by the "because" clause.
10. The irreversible descent of the "the Devil" is bad enough news, but the nature of his descent is even worse.
11. The participle "having great wrath" tells us that he descend in a fury of rage.
12. He knows it is the final chapter in his evil career.
13. He descends with all-out fury toward humankind.
14. The noun "wrath" (*thumos*) denotes emotional rather than rational anger.
15. The fury of the archenemy of God and man descends into a world already reeling from the wrath of God.
16. The causal participle "knowing" tells why the Devil is in such a state of mind.
17. He knows where things are relative to the 2nd Advent and his being cast from the earth.
18. This "little time" corresponds to the latter half of the seven years.
19. The proleptic nature of this hymn shows that this period is future.
20. The "little time" logically can only refer to the last half of the tribulation.
21. This is the period of Satan's final outburst against the righteous.
22. It culminates in his defeat at the battle of Armageddon.

Dragon's Final Pursuit of the Woman (vv. 13-17)

VERSE 13 **And when the dragon saw that he was thrown down to the earth** (καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν [*conj kai + conj hote when + aor.act.ind.3s. horao see; realize + art.w/noun nom.m.s. drakon dragon + conj hoti that (content of a thought process) + aor.pass.ind.3s. ballo cast + prep eis into + art.w/noun acc.f.s. ge earth*]), **he persecuted the woman who gave birth to the male child** [ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά [*aor.act.ind.3s. dioko pursue; persecute + art.w/noun acc.f.s. gune woman + pro.nom.f.s. hostis who (i.e., the kind who) + aor.act.ind.3s. tikto give birth to + art.w/adj.acc.m.s. arsen male*]).

VERSE 14 **But the two wings of the great eagle were given to the woman** (καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου [*conj kai + aor.pass.ind.3p. didomi give + art.w/dat.f.s. gune woman + art.w/noun nom.f.p. pteruz wing + adj.nom.f.p. duo two*]), **so that she could fly into the wilderness to her place** [ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς [*conj hina so that + pres.dep.subj.3s. petomai fly + prep eis into + art.w/noun acc.f.s. eremos wilderness + prep eis into + art.w/noun acc.m.s. topos place + pro.gen.f.s. aute her*]), **where she was nourished for a time and times and half a time, from the presence of the serpent** [ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως [*adv hopou where + pres.pass.ind.3s. trepho feed, take care of, provide for + adv ekei there + noun acc.m.s. kairos time + conj kai + noun acc.m.p. kairos time + conj kai + adj.acc.nt.s. hemisus half + noun gen.m.s. kairos time + prep apo from + noun gen.nt.s. prosopon face; presence + art.w/noun gen.m.s. ophis serpent*]).

ANALYSIS: VERSES 13-14

1. John has provided additional reason for the dragon's assault on the woman, namely his expulsion from the heavens and his realization that his time of freedom is short.
2. Satan vents his rage against the people that brought the Messiah into the world in his final days as a free fallen angel.
3. The verb "saw" denotes realization on the part of the dragon.
4. From his defeat at the hands of Michael and his angels, Satan knows he has a mere 1260 days before his incarceration in hell.
5. So the account of John's vision returns to further details of the flight and persecution of the positive remnant of Israel during the last half of the tribulation (cf. vv. 9-11).
6. The account resumes by restating the substance of 12:6.
7. The reason for the woman's flight is in v. 6 only by implication, but here it is made explicit.
8. The woman's flight into divinely specified places of refuge is a literal relocation of many tens of thousands of individual Jewish believers at the midpoint of the tribulation.
9. It occurs in connection with the setting up of the image of the Antichrist in the temple in Jerusalem and his public proclamation of his deity (Matt. 24:13-14; 2Thess. 2:4).

10. Just as Israel's flight from the animosity of Pharaoh was literal so is this prophetic event.
11. It is the same flight as Jesus predicted in His Olivet Discourse (cf. Matt. 24:15-28).
12. The noun *dioko* meaning "to pursue" in context refers to a hostile pursuit.
13. Satan's hostility is an outgrowth of the woman's giving birth to "the male."
14. This designation of the Messiah clearly harks back to 12:5.
15. An adversative *kai* introduces explanation as to how the woman escapes the dragon's wrath.
16. The mode of her transport into remote and barren regions is introduced by the passive form "were given."
17. Miraculous intervention explains how the woman will accomplish her escape mentioned in v. 6.
18. The expression "two wings of a great eagle" signifies expansive strength and rapid flight and is reminiscent of terminology used for Israel's flight from Egypt (Ex. 19:4; Deut. 32:1).
19. Even as the woman is a symbol for corporate Israel, so the two wings of the great eagle must also be a figure to portray an as yet undisclosed supernatural mode of transport "into the wilderness" (cf. Matt. 24:16).
20. The wings enable many thousands of Jews to be airlifted to her place.
21. This mode of transport does not conflict with the words of Jesus telling this future generation to flee on without any delay (Matt. 24:16-20).
22. The assumption is that the flight to safety is twofold.
23. First it is the directive will of God for Jews living in the land to assemble at predetermined place(s).
24. And then they can climb aboard "the two wings of a great eagle."
25. This eagle probably constitutes an angelic airlift.
26. Conventional airlifts are problematic considering the numbers of people involved and the narrow window of opportunity to make one's escape from the wrath of Satan's agent, the Antichrist.
27. The test for the individual is to be willing to get to this place or be left behind.
28. Further information will be forthcoming at the time of fulfillment.
29. This will no doubt include Petra which is the ruins of the ancient city of Edom carved out of rock and protected all around by high mountain walls and having narrow access.
30. A possible hint as to the regions involved is Dan. 11:41 which mention Edom, Moab and Ammon as areas delivered from the hand of the Antichrist.
31. In this mountainous refuge the woman will receive nourishment from God just as Elijah received food at the brook Cherith and as Israel received manna and water in the wilderness.
32. This provision will be supernaturally supplied considering the hostile environment so many people must be sustained in for three and one half years.
33. The expression "a time and times and half of a time" corresponds to the forty two months (11:2, 13:5) and the 1260 days (11:3; 12:6) elsewhere.
34. This rather indefinite expression for time is first seen in Dan. 7:25 and 12:7.
35. It has to be the last half of the tribulation because it is the time of Satan's "last fling" (cf. 12:12).
36. This designation is not a symbol for some longer period based on the more direct designations for the two halves of the tribulation cited above in point 34.
37. Three and one half years (of 360 days) is how long this contingent of the woman will receive shelter and nourishment from the "presence" of the serpent.

Satan Foiled (vv. 15-16)

VERSE 15 **And the serpent poured water like a river out of his mouth after the woman** (*conj kai + aor.act.ind.3s. ballo cast; “poured” + art.w/noun nom.m.s. ophis serpent + prep ek + art.w/noun abl.nt.s. stoma mouth + pro.gen.m.s. autos his + prep opiso behind, after + art.w/noun gen.f.s. gune woman + noun acc.nt.s. hudor water + conj hos as + noun acc.m.s. potamos river*), **so that he might cause her to be swept away with the flood** [*ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ [conj hina so that + pro.acc.f.s. autos her + adj.acc.f.s. potamophoretos swept away by a flood + aor.act.subj.3s. poieo make; “might cause”]*).

VERSE 16 **But the earth helped the woman** (*καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί [conj kai and + aor.act.ind.3s. boetheo run to the aid of one who cries for help + noun nom.f.s. ge earth + art.w/noun dat.f.s. gune woman]*), **and the earth opened its mouth and drank up the river** [*καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν [conj kai + aor.act.ind.3s. anoigo open + art.w/noun nom.f.s. ge earth + art.w/noun acc.nt.s. stoma mouth + pro.gen.f.s. autos her; “its” + conj kai + aor.act.ind.3s. katapino swallow; “drank up” + art.w/noun acc.m.s. potamos river]* **which the dragon poured out of his mouth** [*pro.acc.m.s. hos which + art.w/noun nom.m.s. drakon dragon + prep ek out of + noun abl.nt.s. stoma mouth + pro.gen.m.s. autos his]*).

ANALYSIS: VERSES 15-16

1. The pursuit of the woman takes a specific form.
2. Satan pursues the woman using the Antichrist as his agent.
3. Considering the arid environment in which the woman is exiled, and considering the fact the Jews are not all at one location, it follows that literal water coming from the literal mouth of Satan is untenable.
4. The mouth of the serpent suggests a plan sponsored by the Antichrist to destroy these Jews in their places of refuge.
5. The plan is no doubt a military operation involving ground troops.
6. The use of this figure of an army being “like a flood” is seen in Jer. 46:7-8 and 47:2-3.
7. The mouth is related to orders given and subordinates carrying out those orders.
8. Fire out of the mouths of the two witnesses is not to be taken literally, but is a figure for plagues falling as per their command.
9. The troops sent against the woman are sucked into a crevice (earth’s mouth) caused by a fissure in the ground.
10. The OT speaks of the earth opening its mouth to swallow the participants in the Korah rebellion (Num. 16:28-33; 26:10; Deut. 11:6; Ps. 106:17).
11. A flood is used an overwhelming military assault in the destruction of 70 AD (cf. Dan. 9:26).
12. The ground on which this formidable army stands will split and the entire force will be destroyed.

13. So easy will it be for God to thwart the serpent's operation against these believers.

Assault Against the Children of the Woman (v.17)

VERSE 17 So the dragon was enraged with the woman (καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί [*conj kai + aor.pass.ind.3s. orgizo furious, enraged + art.w/noun nom.m.s. drakon dragon + prep epi "with"; against + art.w/noun dat.f.s. gune woman*], **and went off to make war with the rest of her children** [καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς [*conj kai + aor.act.ind.3s. aperchomai depart, go away + aor.act.infin. poieo make + noun acc.m.s. polemos war + prep meta with + art.w/adj.gen.m.p. loipos rest, the others + art.w/noun gen.nt.s. sperma seed; offspring; "children"+ pro.gen.f.s. aute her*], **who keep the commandments of God and hold to the testimony of Jesus** [τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ [*pres.act.part.gen.m.p. tereo keep, hold + art.w/acc.f.p. entole commandment + art.w/noun gen.m.s. theos God + conj kai + pres.act.part.gen.m.p. echo have; "hold" + art.w/noun acc.f.s. marturia witness, testimony + noun gen.m.s. Iesus Joshua, Jesus*]).

ANALYSIS: VERSE 17

1. Considering the extreme hatred Satan has for the woman it follows that the military force sent out against her will be considerable.
2. Israel in exile will be protected from the air and on the land.
3. Satan and his agent will give up on the military option.
4. The only attack that is left to them is propaganda to lure Jews out of their place of safety (cf. Matt. 24:26).
5. Satan redirects his energies against what is called "the rest of her children."
6. The woman is corporate believing Israel past and future.
7. Jews who are believers in this dispensation are individual members of the second wife/woman which is the church of Jesus Christ.
8. In the tribulation a new chapter in the life of the woman will commence.
9. Once again Israel will be active as the chosen people.
10. As Jews come to saving faith during the first half of the tribulation the woman will once again serve and glorify God as in days of old.
11. Jews living in the land of Israel and coming to saving faith in the first half of the tribulation are commanded to go into exile for the duration of the seven years.
12. The only exception are Jews not living in the land and Jews who constitute the 144,000.
13. The 144,000 begin their world-wide travels at the very same time the main body is preparing to leave and go into hiding.
14. It is these Jews that Satan especially hates and is most probably the ones who are the subject of this verse.
15. Obviously any and all Jews who are believers are targets of the dragon's murderous tactics.
16. Of course the 144,000 are preserved from all harm and discomfort during the three and one half years of their ministry to the nations (cf. Rev. 7:3ff.).

17. Satan will attempt to neutralize these believers but to no avail.
18. Individual members of the corporate community of believers are designated “her children.”
19. As specialized witnesses for Christ the 144,000 minister in the second half of the tribulation, having prepared themselves for their service in the first half under the tutelage of the two witnesses.
20. These men are designated under two subjective genitives: “who keep the commandments of God and have the testimony of Jesus.”
21. What this means is that they keep “the commandments which God gave” and “the testimony which Jesus bore.”
22. In other words they do not deviate from the directive will of God as contained in all the commandments and subscribe to the witness to the truth that Jesus taught while on earth.
23. “The testimony/witness of Jesus” has “the word of God” as its object in the Apocalypse (cf. 1:2, 9; 6:9; 20:4).

END: Revelation Chapter 12

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