

The Woman Under Attack (v.6)

VERSE 6 Then the woman fled into the wilderness where she had a place prepared by God (καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ [*conj kai + art.w/noun nom.f.s. gune woman + aor.act.ind.3s. pheugo flee + prep eis into + art.w/adj.acc.f.s. eremos wilderness; of an abandoned place + adv hopou where + pres.act.ind.3s. echo have + adv ekei there + noun acc.m.s. topos place; position/task; opportunity; region + perf.pass.part.acc.m.s. hetiomazo prepare + prep apo + art.w/noun gen.m.s. theos God*], **so that there she would be nourished for one thousand two hundred and sixty days** [ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα [*conj hina so that + adv ekei there + pres.act.subj.3p. trepho provide for, feed; educate; grow up (pass); fatten + pro.acc.f.s. autos she + noun acc.f.p. hemera day + adj.acc.f.p. chilias thousand + adj.acc.f.p. diakosias two hundred + adj.acc.f.p. exekonta sixty*]).

ANALYSIS: VERSE 6

1. The woman is left behind for the dragon to attack.
2. The woman is corporate Israel.
3. Over the course of the church age Jews have suffered the perils of anti-Semitism.
4. But is this visionary presentation the history skips to the mid-point of the tribulation.
5. The flight of the woman comes chronologically and logically after the warfare in heaven about to be described in verses 7-12.
6. After the presentation of the angelic war the woman's escape receives a more detailed treatment (cf. 13-17).
7. Israel's woes at the behest of the dragon views Israel in the tribulation.
8. The question is: "which half?"
9. The answer is simple: "the second half."
10. The discussion to follow will place the defeat of Satan and his angels at the midpoint of Daniel's 70th Week, so the 1260 days of the woman's flight and protection correspond to the last half of the tribulation.
11. By contrast the ministry of the two witnesses takes place during the first 1260 days of the tribulation (cf. 11:3).
12. The future flight of believing Jews to a predetermined place of safety in order to ride out the tribulation was prophesied by Jesus (cf. Matt. 24:15-28//Mk. 13:14-22).
13. According to Jesus' words the queue for her leaving the land is the hoopla in connection with the setting up of the image of the beast in the tribulational temple.
14. His words also contain an admonition to all Jewish believers living in the land at this time to drop whatever they are doing and abandon their homes as a person would a building engulfed in fire, or suffer the sin unto death at the hands of the dragon.
15. For the individual Jewish believer he is to flee as a part of the directive will of God.
16. Each person is commanded to move out without any delay.
17. This is indicated in our verse by the indefinite subjunctive verb "they should feed her."
18. Only those who flee in a timely fashion and only those who stay put will escape destruction at the hands of the dragon.

19. Apparently there will be specified or specified places where Jewish believers are to gather in order to escape the wrath of Satan.
20. More on this in verse 14.
21. For all Jewish believers living in the land this is the will of God.
22. Those who fail this test will be killed by the beast.
23. They are not to fight but are to flee.
24. Their counterparts at the Second Advent are to fight (Zech. 12:8-9; cf. v.17).
25. The “wilderness” is areas to which they will be transported that are near but remote, like the mountain fortress of Petra in modern Jordan.
26. The prepositional phrase “by God” shows the source of her protection.
27. The “one thousand two hundred and sixty days” appears at 11:3 as well but there it refers to the first half of the tribulation in connection with the ministry of the two witnesses.
28. God will both protect her while she is there (cf. vv. 13-16), as well as supply her living grace needs, just like He did for the Jews who left Egypt at the Exodus.

Satan’s Third Fall (vv. 7-9)

VERSE 7 And there was war in heaven, Michael and his angels waging war with

the dragon (καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος [καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος [conj kai + aor.dep.ind.3s. ginomai be(come) + noun nom.m.s. polemos war + prep en + art.w/noun loc.m.s. ouranos heaven + art.w/proper noun nom.m.s. Michael + conj kai + art.w/noun nom.m.s. angelos angel + pro.gen.m.s. autos “his” + art.w/aor.act.infin. polemeo make war + prep meta + art.w/noun gen.m.s. drakon dragon]) .

The dragon and his angels waged war (καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ [conj kai + art.w/noun nom.m.s. drakon dragon + aor.act.ind.3s. polemeo wage war + conj kai + art.w/noun nom.m.p. angelos angel + pro.gen.m.s. autos “his”]),

VERSE 8 and they were not strong enough, and there was no longer a place

found for them in heaven (καὶ οὐκ ἴσχυσεν οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ [conj kai + neg ouk + aor.act.ind.3s. ischuo be strong + conj oude neither + noun nom.m.s. topos place + aor.pass.ind.3s. heurisko find + pro.gen.m.p. autos “them” + adv eti used in a nontemporal sense of “in addition” + prep en + art.w/noun loc.m.s. ouranos heaven]).

Confinement to Earth (v.9)

VERSE 9 and the great dragon was thrown down, the serpent of old who is

called the devil and Satan (καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφεις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς [conj kai + aor.pass.ind.3s. ballo cast + art.w/noun nom.m.s. drakon dragon + art.w/adj.nom.m.s. megas great + art.w/noun nom.m.s. ophis serpent +

art.w/adj.nom.m.s. archaios ancient, old + art.w/pres.pass.part.nom.m.s. lego say; call + adj.nom.m.s. diabolos devil; slanderer + conj kai + art.w/noun nom.m.s. satanas Satan; adversary], who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him [ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν [art.w/pres.act.part.nom.m.s. planao go astray; deceive + art.w/noun acc.f.s. oikoumene inhabited earth; humanity + adj.acc.f.s. holos whole + aor.pass.ind.3s. ballo cast + prep eis + art.w/noun acc.f.s. ge earth + conj kai + art.w/noun nom.m.p. angelos angel + pro.gen.m.s. autos "him" + prep meta with + pro.gen.m.s. autos him + aor.pass.ind.3p. ballo cast]).

ANALYSIS: VERSES 7-9

1. The "war in heaven" does not follow the pursuit of the woman by the dragon.
2. This is quite clear from verses 13 and following.
3. The revelation of the war in heaven and its outcome is designed to show the motivation of the dragon with respect to the woman in exile.
4. The point being that Satan's hostility toward the woman is at an all time high considering his banishment from the 2nd and 3rd heavens.
5. The war itself will take place in the 1st heaven.
6. The aftermath however will see Satan banished forever from the 3rd heaven (see verses below).
7. This future mid-trib war is part of the process of 'operation footstool' that sees all God's enemies brought into subjection to the authority of God the Son (cf. Ps. 110:1 cp. Heb. 1:13; 10:12-13).
8. It makes no sense to place this war at the end of the tribulation since that is when Satan is bound and placed in Sheol below.
9. It makes no sense to place this war at the outset of the tribulation since the woman, which is redeemed Israel, is unregenerate.
10. This is a righteous war initiated by God who is over all the angels.
11. He authorizes the cleansing of the heavens and places Michael at the head of the forces of light.
12. Satan reacts and resists the effort to remove him from realms he previously had freedom to inhabit.
13. This verse sees Michael, an archangel (Jude 9), as having authority over the angels under his command.
14. Michael acts as the guardian angel of Israel during this period (cf. Dan. 12:1ff.).
15. Satan has been frustrated time and again with respect to the woman.
16. Obviously he has resented the fact that the woman's male child has permanently escaped his hatred since Jesus ascension into heaven.
17. With all his set-backs Satan is especially infuriated with the representatives of the woman, hence his actions against her during her time of exile.
18. So Michael the special patron of Israel (Dan. 10:13, 21; 12:1) engages in a physical struggle with Satan and his angels.
19. The scene of the battle is in the 1st heaven.

20. Of the six times the noun “heaven” occurs in this chapter, only once is the reference to the 3rd heaven (v. 10).
21. The rest concern the 1st heaven as the astronomical sign of verse 1 makes clear.
22. The defeat of the forces of Satan results in their being banished from access to the 1st and 3rd heavens (v.8).
23. This defeat is especially galling to Satan as it undermines his original revolutionary manifesto as per Isa. 14:13-14.
24. The five ‘I wills’ of Satan, first expressed during the time of his seduction of one third of the angelic race, receive a severe setback with his fall from the heavens.
25. At the conclusion of this war Satan only has access to the 1st heaven as per Eph. 2:2.
26. Satan and his angels is no match for Michael and his angels.
27. For one thing Satan is outnumbered (cf. v.12), and for another God is on the side of the elect angels.
28. The correlative conjunction “neither” (v.8) introduces the climax of the narrative sequence, the announcement that instead of succeeding in attempted coup, the dragon finds himself excluded from any further access to the 1st and 3rd heavens.
29. This war is probably instigated by Satan being informed that he is no longer permitted access to heaven proper or the heaven where the stars reside.
30. He resists that directive and Michael and his angels engage him in combat of the battlefield of the 1st heaven.
31. Satan could have walked away quietly but chooses to put up a fight.
32. The negation of “was a place found for them” (correlative conj. “neither”) suggests absolute and exclusion as evidenced by a comparable expression in Rev. 20:11.
33. The pronoun “them” (v.8) refers to Satan and his angels.
34. This is quite a defeat considering the fact that these angels have had access to these realms since their creation, never to see these places again from the midpoint of the tribulation forward.
35. Satan has had access to even the 3rd heaven, where is modus operandi is to malign believers (cf. Job 1:6, 9-11; 2:1; 1Kgs. 22:19-22; Zech. 3:1).
36. The exit of the dragon from heaven is by force as seen by threefold use of the aorist passive indicative of “cast out” (*ballo*) in verse 9.
37. This probably alludes to the fact that what we have in chapter 12 is the third fall of Satan.
38. Satan’s first fall took place when he succumbed to the mental attitude sin of pride — pride of appearance mentioned in Ezek. 28:17 (cf. v.15).
39. Satan’s second fall was his immediate demotion from being the chief or “covering cherub” (cf. Ezek. 28:16) when sin was found in him.
40. His third fall comes much later in his career; that is, when he is excluded from access to the heavens forever.
41. The verb *ballo* is found 8x in this chapter (vv. 4, 9 (3x), 10, 13, 15, 16).
42. Six times the verb is used in connection with Satan’s forcible ejection from the heavens around the midpoint of the tribulation.
43. Satan’s fourth fall is when he is banished to Sheol at the outset of the millennial age (Rev. 20:1-3 [*ballo*]; Isa. 14:9-12).
44. Satan’s fifth and final fall comes after the Gog and Magog revolution when he is cast into the lake of fire with the beast and the false prophet (Rev. 20:10; same verb).

45. This verb finds frequent duty in Revelation (27x in 24 verses: Rev. 2:10,14,22,24; 4:10; 6:13; 8:5,7,8; 12:4,9 [3x],10,13,15,16; 18:19,21 [2x]; 19:20; 20:3,10,14,15).
46. This verb is frequently used in connection with judgment in the NT (e.g., Matt. 3:10; 13:42; Jn. 15:6).
47. Verse 9 makes it crystal clear that the dragon of divine astrology is none other than the one who used the reptile in the Garden of Eden, who is otherwise known as “the devil and Satan.”
48. The language of this verse totally eliminates the possibility of mistaken identity of the leader of this vanquished band or criminals.
49. Repeating the language of *drakon megas* from verse 3 the writer identifies the arch enemy in five ways.
50. First, he is the celestial dragon of lore.
51. Second, he is “the serpent of old,” tying him to the fall of man (Gen. 3:1ff.; cf. 2Cor. 11:3).
52. This association brings to mind his subtlety and craft so as to deceive and seduce humanity with false doctrine.
53. Third, his is “the devil” which draws our attention to his slanderous ways with respect to God and His people.
54. The verbal cognate to the noun “devil” means ‘I defame, slander, accuse falsely.’
55. This individual is the calumniator of God’s people before the divine presence in heaven, seeking to separate them from God.
56. When he is not verbally attacking believers in the presence of God, he roams the earth collecting evidence for his next attempted prosecution in court.
57. But we have and advocate with the Father, Jesus Christ the Righteous One (1Jn. 2:1 “And if anyone sins, we have and advocate with the Father, Jesus Christ the righteous.”).
58. The noun *diabolos* is the usual rendering of the Hebrew *satan* in the LXX (e.g. Job 1:6).
59. Fourth, he is “Satan” which is a transliteration.
60. The name appears fourteen times in the book of Job and elsewhere at 1Chron. 21:1; Zech. 3:1,2.
61. All these refer to a supernatural adversary, who inspired David’s census, accused Job and the high priest Joshua.
62. Satan means ‘adversary.’
63. Fifth, he is “the one who deceives the whole earth.”
64. He is the master of deception as no area of the occupied earth is immune to his schemes to blind men to the truth.
65. Satan has many counterfeits, including a counterfeit gospel, ministers (2Cor. 11:13-15), world order, etc.
66. The dragon’s army pays the same penalty as he: “and his angels were thrown down with him.”
67. So the purging of the heavens is made complete.