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Revelation / Satan / Revelation 12

Context, Recap, and Setup

Brief recap from Lesson 27:

In [Revelation 11:14–19](#), the seventh trumpet sounded—not to unleash another localized plague, but to trigger a heavenly proclamation of ultimate victory. Loud voices in heaven declared, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." The twenty-four elders fell in worship, giving thanks because God had taken His great power and begun to reign. They announced the time had come for the dead to be judged, for the faithful to be rewarded, and for the destroyers of the earth to be destroyed. Then God's temple in heaven was opened, the ark of His covenant was revealed, and theophanic signs—lightning, thunder, earthquake, and hail—filled the scene. The seventh trumpet did not describe the full execution of final judgment. It announced what was about to unfold. Heaven declared the outcome before the final scenes played out in detail.

Where we are now:

[Revelation 12](#) takes us backstage. After the seventh trumpet's grand announcement, we might expect an immediate cascade of bowl judgments. Instead, John pulls back the curtain on the *spiritual* conflict that drives the visible story. This chapter is not chronological in the linear sense. It is *explanatory*. It shows us *who* the players are, *what* the war is really about, and *how* the victory was secured.

We meet a woman clothed with the sun, a great red dragon with seven heads and ten horns, a male child who will rule all nations, and a war in heaven that results in the dragon being thrown down to earth. We are introduced to the arch-enemy by multiple titles: the dragon, the ancient serpent, the devil, and the satan. We see the connection between [Genesis 3](#), the cross of Christ, the present persecution of the church, and the final defeat of evil.

This is one of the most theologically dense and symbolically rich chapters in all of Scripture. It requires us to think associatively, to trace Old Testament imagery, to understand Hebrew wordplay, and to see how spiritual rebellion and human rebellion are intertwined throughout the biblical story.

Literary structure:

Revelation 12 divides naturally into four major movements:

1. The Woman and the Dragon (vv. 1–6): A cosmic sign appears—a woman giving birth and a dragon seeking to devour her child. The child is caught up to God's throne, and the woman flees into the wilderness.
2. War in Heaven (vv. 7–9): Michael and his angels fight the dragon and his angels. The dragon is defeated, thrown down to earth, and identified by four titles.
3. Victory Proclaimed; Woe Announced (vv. 10–12): A loud voice in heaven declares victory through the blood of the Lamb and the testimony of the saints, but pronounces woe on the earth because the dragon has come down in great wrath.
4. The Dragon's Pursuit of the Woman (vv. 13–17): The dragon persecutes the woman, but she is protected. Enraged, the dragon goes off to make war on the rest of her offspring—those who keep God's commandments and hold to the testimony of Jesus.

Why this matters:

Revelation 12 answers the question: *Who is the real enemy?* It is not Rome. It is not any particular political system. It is not even human wickedness in general. The real enemy is a spiritual being in rebellion against God—the dragon, the ancient serpent, the devil, and the satan. But this chapter also announces the enemy's defeat. He has been cast down. His time is short. His accusations are nullified by the blood of the Lamb. And the faithful overcome him not by their own strength, but by holding fast to the testimony of Jesus even unto death.

This chapter integrates the entire biblical storyline of spiritual evil: the snake in Eden (Genesis 3), the sons of God and the Nephilim (Genesis 6), the rebellion of Babylon (Genesis 11; Isaiah 14), the persecution of God's people throughout history, the incarnation and victory of Christ, and the final defeat of the powers of darkness. It shows us that what looks like political or social conflict on earth is actually the outworking of a cosmic rebellion that began before human history and will end with the return of Christ.

For believers living between the ascension and the return, this chapter is both sobering and encouraging. Sobering because the dragon's wrath is real and he makes war on the saints. Encouraging because his defeat is certain, his time is limited, and our victory is secured not by our performance but by the finished work of the Lamb.

We will walk through this chapter section by section, tracing Old Testament echoes, examining the Greek text, unpacking the symbolic imagery, and drawing out the theological and practical implications for the church under pressure.

I. The Woman Clothed with the Sun (12:1–2)

Revelation 12:1–2 ESV

¹ And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ² She was pregnant and was crying out in birth pains and the agony of giving birth.

"A great sign appeared in heaven":

The word "sign" (Greek: σημεῖον, *sēmeion*) indicates that what John sees is symbolic, not literal. A sign points beyond itself to a deeper reality. This is not a literal woman floating in space. She represents something—or someone—significant in God's redemptive plan.

The word "great" (μέγα, *mega*) emphasizes the importance of what is being revealed. This is a major disclosure. The sign appears "in heaven," meaning it is a heavenly vision, not an earthly scene. John is seeing into the spiritual realm, into the theater where the real drama of history is being played out.

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

The imagery is cosmic and regal. The woman is clothed with the sun—radiant, glorious, reflecting divine light. The moon is under her feet—she stands upon it, signifying authority or dominion. On her head is a crown (στέφανος, *stephanos*) of twelve stars.

The twelve stars clearly point to the twelve tribes of Israel. This imagery echoes **Genesis 37:9–10**, where Joseph dreams of the sun, moon, and eleven stars bowing down to him. His father Jacob interprets the sun and moon as representing himself and Joseph's mother, and the stars as Joseph's brothers—the twelve sons of Israel.

The woman in Revelation 12 represents the people of God in their Old Testament form—Israel, the covenant community from whom the Messiah would come. She is not Mary individually, though Mary is certainly included as part of this community. The woman is the faithful remnant of Israel who brought forth the Messiah.

Some interpreters see the woman as also representing the church, since the language in verse 17 speaks of "the rest of her offspring" who keep God's commandments and hold to the testimony of Jesus. The imagery may be fluid, encompassing both Israel (in the giving birth to Messiah) and the church (in the ongoing persecution and protection). The continuity is intentional: there is one people of God across both testaments.

"She was pregnant and was crying out in birth pains and the agony of giving birth":

The language of birth pains is common in the Old Testament as a metaphor for suffering that leads to deliverance. **Isaiah 66:7–8** speaks of Zion giving birth before her labor pains come, bringing forth a nation in a single day. **Micah 4:10** says, "Writhe and groan, O daughter of Zion, like a woman in labor, for now you shall go out from the city and dwell in the open country; you shall go to Babylon. There you shall be rescued; there the LORD will redeem you from the hand of your enemies."

The birth pains here signify the suffering and expectation of Israel as they awaited the coming of the Messiah. This was not a painless process. It involved centuries of oppression, exile, persecution, and longing. The prophets groaned for the consolation of Israel. The faithful remnant cried out for the redemption of Jerusalem.

Theological significance:

This vision anchors the story of Revelation in the story of Israel. The conflict we are about to see is not new. It is the continuation of the conflict that began in Genesis 3, when God promised that the seed of the woman would crush the serpent's head (Genesis 3:15). That promise is now coming to fulfillment. The woman represents the people through whom the promised seed would come. The dragon, as we will see, is the serpent of old, seeking to destroy that seed.

Application:

The woman's suffering reminds us that God's redemptive plan often unfolds through pain. The coming of the Messiah was not a sudden, painless event. It was the result of centuries of

faithful waiting, prophetic witness, and endurance under oppression. God's promises are sure, but the path to their fulfillment often involves groaning and labor. We too live in the "birth pains" of the age to come (Romans 8:22–23). We groan inwardly as we wait for the redemption of our bodies and the consummation of the kingdom. But the labor is not in vain. The birth is coming.

II. The Great Red Dragon (12:3–4)

Revelation 12:3–4 ESV

³ And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. ⁴ His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.

"Another sign appeared in heaven: behold, a great red dragon":

The word "another" (ἄλλο, *allo*) indicates a second sign, parallel in significance to the first. The dragon is introduced with the same dramatic formula: "behold" (ἰδοῦ, *idou*)—pay attention!

The dragon is "great" (μέγας, *megas*) and "red" (πυρρός, *pyrros*). The color red may symbolize bloodshed, violence, or wrath. Dragons in ancient mythology were often associated with chaos, destruction, and evil. In the Old Testament, the sea monster or dragon (Hebrew: תַּנִּינִי, *tannin*; Leviathan) represents the forces of chaos and evil that oppose God's order (Isaiah 27:1; Psalms 74:13–14; Ezekiel 29:3).

"With seven heads and ten horns, and on his heads seven diadems":

The seven heads and ten horns reappear later in Revelation 13 and 17, associated with the beast that rises from the sea. The imagery represents political and spiritual power. Seven heads suggest completeness of rule or dominion. Ten horns suggest power and authority (horns are symbols of strength in the Old Testament). The diadems (διαδήματα, *diadēmata*) are royal crowns, not victory wreaths. The dragon claims kingship. He seeks to rule.

This is the same imagery used in **Daniel 7**, where beasts represent successive empires. The dragon is the spiritual power behind earthly kingdoms that oppose God. He is the "prince of this world" (John 12:31; 14:30; 16:11) and the "god of this age" (2 Corinthians 4:4).

"His tail swept down a third of the stars of heaven and cast them to the earth":

Stars are often symbolic of angels or spiritual beings in Scripture ([Job 38:7](#); [Revelation 1:20](#)). The sweeping down of a third of the stars suggests that the dragon led a rebellion among the heavenly host. One-third of the angels followed him in his fall.

This echoes [Isaiah 14:12-15](#), where the king of Babylon (a figure for the spiritual power behind Babylon) seeks to ascend to heaven, exalt his throne above the stars of God, and make himself like the Most High—but is instead brought down to Sheol. It also echoes [Ezekiel 28:12-19](#), where the king of Tyre is described as a guardian cherub in Eden who sinned and was cast out.

The casting down of the stars is the original rebellion, the fall of Satan and the angels who followed him. This is backstory. It happened before the events of [Revelation 12](#) in the linear timeline, but John is showing it here to help us understand *who* the dragon is and *what* he has been doing.

"The dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it":

This is the heart of the conflict. The dragon knows the prophecy of [Genesis 3:15](#). He knows that the seed of the woman will crush his head. So he positions himself to destroy that seed as soon as it is born.

This is not just symbolic. It's also historical. Think of Pharaoh's order to kill all Hebrew male children ([Exodus 1:15-22](#))—an attempt to destroy the deliverer Moses before he could rise. Think of Herod's slaughter of the innocents in Bethlehem ([Matthew 2:16-18](#))—an attempt to kill the newborn King of the Jews. Behind these human acts of violence was the dragon, seeking to devour the child who would crush him.

Theological significance:

The dragon is introduced as a cosmic adversary with real power. He led a rebellion in heaven. He swept down a third of the angels. He stands ready to devour the promised Messiah. But his rebellion is not new, it goes back to the garden. And his defeat is not uncertain, it was announced in [Genesis 3:15](#). The dragon is powerful, but he isn't sovereign. He operates within limits set by God, and his end is already determined.

Application:

We face a real enemy. He is not a metaphor. He is not just the personification of human sin. He is a spiritual being in rebellion against God, leading other spiritual beings and working through human systems to oppose God's people and God's purposes. But he is not omnipotent. He is not omniscient. He is not sovereign. He is a created being under the authority of the Creator. And he has already been defeated at the cross.

III. The Male Child Caught Up to God's Throne (12:5–6)

Revelation 12:5–6 ESV

⁵ She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶ and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

"She gave birth to a male child, one who is to rule all the nations with a rod of iron":

The male child is Jesus Christ, the Messiah. The phrase "rule all the nations with a rod of iron" is a direct quotation from **Psalm 2:9**, a messianic psalm that speaks of the Lord's Anointed receiving the nations as His inheritance and ruling them with irresistible authority.

"Rod of iron" does not mean cruelty. It means unbreakable, righteous rule. A rod of iron cannot be bent or broken. Christ's reign will not be overthrown. His authority will not be resisted. This is fulfilled in His millennial reign (Revelation 19:15; 20:4–6) and ultimately in the eternal kingdom (Revelation 22:3–5).

"But her child was caught up to God and to his throne":

This phrase compresses the entire earthly ministry of Jesus into a single statement. There is no mention of His birth in Bethlehem, His teaching, His miracles, His crucifixion, or His resurrection. Why? Because the focus here is not on His earthly ministry but on the spiritual conflict. The dragon sought to devour the child. He failed. The child was "caught up" (ἡρπάσθη, *hērpasthē*—the same word used in 1 Thessalonians 4:17 for the rapture, meaning "seized" or "snatched away") to God and to His throne.

This refers to the ascension of Christ (Acts 1:9–11). Jesus completed His work of redemption on the cross, rose victorious from the grave, and ascended to the right hand of the Father,

where He now reigns ([Ephesians 1:20–22](#); [Hebrews 1:3](#)). The dragon's plan failed. The seed of the woman was not devoured. He crushed the serpent's head and now sits enthroned in heaven.

"And the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days":

The woman—now representing the believing remnant of Israel and the church—flees into the wilderness. This echoes Israel's flight into the wilderness after the Exodus ([Exodus 16–17](#)) and Elijah's flight into the wilderness where he was fed by ravens ([1 Kings 17:2–6](#)).

The wilderness is a place of both testing and protection. It is not comfortable, but it is safe. God has prepared a place for her. She is nourished—supplied, sustained, cared for—by God Himself.

The period of 1,260 days is the same as the 42 months and "time, times, and half a time" mentioned elsewhere in Revelation and Daniel. It represents the period of tribulation, the time of the dragon's wrath on earth, the time of the church's witness and suffering. It is a limited, defined period. God sets the boundaries. The dragon cannot extend it.

Theological significance:

The birth, ascension, and enthronement of Christ are the central events of history. They mark the turning point in the cosmic conflict. The dragon's defeat was secured at the cross and ratified at the ascension. Now the dragon is enraged and pursues the woman—the people of God—but she is protected. The wilderness is not abandonment. It is refuge. God has prepared a place. He will sustain His people through the time of tribulation.

Application:

Christ is enthroned. He has already won. This is the foundation of our hope. No matter how fierce the dragon's attacks, no matter how dark the circumstances, the outcome is settled. The Lamb who was slain is on the throne ([Revelation 5:6](#)). He rules all nations with a rod of iron. And we are hidden in Him, nourished by Him, sustained by Him through the wilderness of this present age.

IV. War in Heaven: The Satan Unmasked and Defeated (12:7–9)

Revelation 12:7–9 ESV

⁷ Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, ⁸ but he was defeated, and there was no longer any place for them in heaven. ⁹ And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

"Now war arose in heaven, Michael and his angels fighting against the dragon":

The word "now" (καί, *kai*) functions as a narrative transition. John is showing us what happens in the spiritual realm following the ascension of the male child. A war breaks out—not a new war, but the culmination of an ancient conflict that has been simmering since the garden.

Michael is introduced as the leader of the heavenly forces. His name in Hebrew is מִיכָאֵל (**Mikha'el**), which means "Who is like God?" The name itself is a rebuke to the dragon's prideful claim to equality with God. The very question—"Who is like God?"—answers itself: no one. Not the dragon. Not the rebel angels. Not any created being. God alone is God.

This is not a battle of equals. God could destroy the dragon with a word. But He chooses to use His created servants—Michael and the angels—to execute judgment. This mirrors the biblical pattern where God works through His servants to accomplish His purposes. Just as He uses the church to proclaim the gospel and advance His kingdom on earth, He uses His holy angels to enforce His will in the spiritual realm.

The dragon and his angels fought back. They mounted a resistance. They did not surrender. But their resistance was futile.

"But he was defeated, and there was no longer any place for them in heaven":

The word "but" (καί, *kai*, here adversative) marks the decisive turn. The dragon fought. But he was defeated. This is the language of decisive defeat. The dragon and his angels are not

merely pushed back. They are expelled. There is no longer any place (τόπος, *topos*) for them in heaven. The word "place" can mean a physical location, a position, or a role. All three are in view here. The dragon no longer has access to the heavenly throne room. He no longer has standing to accuse the saints before God. He no longer belongs in the presence of the Holy One.

The Fourfold Unmasking: Who Is the Satan?

Verse 9 pulls together the entire biblical storyline of spiritual rebellion and identifies the dragon by four distinct titles. Each title reveals a different facet of his identity, his tactics, and his history. John does not give him a proper name. Instead, he assigns him a mosaic of images and roles that show us who he is and what he does.

1. "The great dragon"

The dragon is the chaos monster, the beast from the deep, the symbol of violent opposition to God's created order. In ancient Near Eastern mythology, the dragon or sea serpent represented the forces of chaos that the gods had to subdue in order to create the world. The Old Testament draws on this imagery but transforms it: there is no cosmic battle between equal powers. Yahweh is sovereign. He created the sea monsters (Genesis 1:21). He controls Leviathan (Job 41:1; Psalms 104:26). He will slay the dragon in the end (Isaiah 27:1).

Isaiah 27:1 ESV

In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

The dragon in Revelation is the embodiment of anti-creation. He seeks to drag God's good world back into chaos, darkness, and death. He is the force behind violence, disorder, and destruction. He is the destroyer (Revelation 9:11; 11:18). He hates what God has made and seeks to unmake it.

But the dragon is not sovereign. He is a creature. He was created good, as one of the cherubim—**Ezekiel 28:12-15** describes the king of Tyre as an anointed guardian cherub in Eden, beautiful and wise, who became corrupt through pride and violence. This passage, like **Isaiah 14:12-15**, is a dual reference: it speaks of a human king on one level, but points beyond him to the spiritual power behind the throne. The dragon was once a high-ranking angelic being in God's service. But he rebelled. He fell. And he became the great dragon—the embodiment of chaos and rebellion.

Ezekiel 28:12–15 ESV

¹² “Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord God: “You were the signet of perfection, full of wisdom and perfect in beauty. ¹³ You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. ¹⁴ You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. ¹⁵ You were blameless in your ways from the day you were created, till unrighteousness was found in you.

Isaiah 14:12–15 ESV

¹² “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! ¹³ You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; ¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High.’ ¹⁵ But you are brought down to Sheol, to the far reaches of the pit.

2. "That ancient serpent"

The word "ancient" (ἀρχαῖος, *archaios*) means "from the beginning" or "original." This is *the* serpent, the serpent of Eden, the one who deceived Eve in **Genesis 3**.

This is a massive theological claim. John is saying that the conflict in Revelation 12 is the same conflict that began in Genesis 3. The serpent who tempted the woman in the garden is the dragon who seeks to devour the woman in Revelation. The enemy has not changed. The tactics have not changed. The goal has not changed. From the beginning, the serpent has sought to undermine God's word, corrupt God's people, and prevent the coming of the promised seed.

In **Genesis 3:1**, the serpent is described as נָחִים ('*ārûm*)—crafty, shrewd, perceptive. This was not a negative trait initially. The serpent was one of the cleverest of God's creatures. But he used his wisdom for rebellion. He twisted God's words. He questioned God's goodness. He promised the woman that she could "be like God, knowing good and evil" (Genesis 3:5). This was the original lie: that created beings can ascend to equality with God, that we can define good and evil for ourselves, that we do not need to submit to God's authority.

The serpent succeeded. The woman ate. Adam ate. And the world fell into sin and death. But God immediately pronounced judgment on the serpent and announced the gospel promise in **Genesis 3:14-15**:

Genesis 3:14–15 ESV

¹⁴ The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

The serpent goes from being the craftiest (**'ārûm**) to the most cursed (**'Ārûr**) and then a promise is made. This is the *protoevangelium*, the first gospel. It announces a cosmic conflict between the seed of the serpent and the seed of the woman. It promises that the woman's seed will crush the serpent's head, though the serpent will strike his heel. This prophecy finds its fulfillment in Jesus Christ. He is the seed of the woman (born of a virgin, with no human father). He is the one who crushes the serpent's head through His death and resurrection. The serpent struck His heel at the cross but that strike became the very means of the serpent's defeat.

Revelation 12 shows us the fulfillment of Genesis 3:15. The dragon (the ancient serpent) seeks to devour the male child (the seed of the woman). But the child is caught up to God's throne. The dragon is cast down. His head is crushed. The ancient prophecy is fulfilled.

By calling the dragon "that ancient serpent," John is telling us that this is not a new enemy. This is the original rebel. The one who introduced sin into the world. The one who deceived humanity. The one whose head was promised to be crushed. And now, in Revelation 12, we see that crushing take place.

3. "The devil"

The word *diabolos* comes from the Greek verb *diaballō* (διαβάλλω), which means "to throw across" or "to slander." The devil is the slanderer, the one who spreads lies and false accusations. This is his primary mode of operation. He does not just oppose God through brute force. He opposes God through deception, distortion, and defamation.

The devil slanders God to humanity. In the garden, he said to Eve, "Did God actually say, 'You shall not eat of any tree in the garden'?" (Genesis 3:1). God had said they could eat of every tree except one (Genesis 2:16–17). But the devil twisted the command to make God seem restrictive and withholding. Then he said, "You will not surely die. For God knows that

when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:4–5). He portrayed God as a liar and a jealous tyrant who wants to keep humanity from reaching their full potential. This was slander—a deliberate misrepresentation of God's character and motives.

The devil also slanders humanity to God. He accuses the saints "day and night before our God" (Revelation 12:10). In Job 1:9–11, the satan accuses Job of serving God only for personal gain: "Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face." The accusation is that Job's faithfulness is mercenary, not genuine.

The devil's accusations are relentless. He points out every failure, every inconsistency, every sin. He demands judgment. He insists that we deserve condemnation. And he is right—we do deserve condemnation. Our sins are real. Our guilt is real. The accusations are factually accurate.

But the blood of the Lamb is greater than the accusations of the devil. Romans 8:33–34 asks, "Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us." The devil can accuse. But the Judge has already declared us righteous. The blood of Christ has answered every charge. The verdict is final: not guilty, clothed in the righteousness of Christ.

When the dragon is cast down in Revelation 12, his access to the heavenly throne room is revoked. He can no longer stand before God to accuse the saints. His voice is silenced. His accusations fall on deaf ears. The Advocate has spoken, and the case is closed.

Importantly, the word *diabolos* is not unique to this spiritual being. Paul uses the same word to describe human gossips and slanderers. In 1 Timothy 3:11, he warns that women serving as deacons must be "dignified, not slanderers (*diabolos*), but sober-minded, faithful in all things." In 2 Timothy 3:3, he lists slanderers (*diabolos*) among the characteristics of people in the last days. In Titus 2:3, older women are instructed not to be slanderers (*diabolos*).

This means the devil is not the only devil. Humans can play that role too. When we spread false accusations, gossip, slander, or misrepresent others, we are acting as *diabolos*—devils. We are imitating the enemy. This is a sobering warning. The tongue is a fire, set aflame by hell (James 3:6). We must guard our speech and refuse to participate in the work of the slanderer.

4. "Satan"

The Greek *Satanas* is a transliteration of the Hebrew **שָׂטָן** (**śāṭān**), which means "adversary" or "opponent." In the Old Testament, the word *satan* (without the definite article) is used to describe human adversaries. In **1 Kings 11:14, 23, 25**, God raises up "adversaries" (*satans*) against Solomon—political enemies who oppose his reign. In **Numbers 22:22**, the angel of the LORD stands in the road as "an adversary" (*satan*) to Balaam, blocking his path.

But when the word appears with the definite article—**הַשָּׂטָן** (**ha-śāṭān**), "the adversary"—it refers to a specific spiritual being: the cosmic opponent of God and His people. This is how the word is used in **Job 1-2** and **Zechariah 3:1-2**.

In **Job 1:6-12**, the sons of God (the heavenly council) present themselves before the LORD, and *the satan* (**הַשָּׂטָן**) comes among them. The LORD asks, "From where have you come?" The *satan* answers, "From going to and fro on the earth, and from walking up and down on it." He is a roaming accuser, a prosecutor looking for evidence against the faithful. The LORD points to Job as a blameless and upright man. The *satan* responds with accusation: Job only serves God because of the blessings. Remove the blessings, and Job will curse God. The LORD permits the *satan* to test Job, but sets limits: he may not take Job's life. The *satan* brings devastating loss and suffering, but Job does not curse God. The *satan*'s accusation is proven false.

The word "satan" is a title, not a proper name. This is crucial. Giving this being a personal name assigns him a dignity and honor that the biblical authors deliberately withhold. Throughout Scripture, this enemy is described by his function and character—adversary, accuser, deceiver, destroyer, tempter, evil one, prince of this world, god of this age. But he is never given a personal name like Michael or Gabriel. He is always "the adversary," "the accuser," "the slanderer."

This is why in Greek, the word always appears with the definite article: **ὁ Σατανᾶς** (**ho Satanas**)—*the satan, the adversary*. Jesus uses it this way. The apostles use it this way. And John uses it here in **Revelation 12:9**.

Modern English translations often drop the article and render it simply as "Satan," which makes it sound like a proper name. But the Greek and Hebrew are clear: this is a title. He is *the* opponent, *the* one who stands against God and His people.

Why does this matter? Because it reminds us that this being is defined entirely by his rebellion. He has no identity apart from his opposition to God. He is not an equal and opposite force. He is not the dark counterpart to a light deity. He is a creature—a fallen

creature—whose entire existence is now characterized by adversarial hostility to the Creator. He is the satan. The adversary. And that is all he will ever be.

"The deceiver of the whole world"

"Deceiver" (*planōn*) means "the one who leads astray" or "the one who causes to wander."

The dragon's primary weapon is not physical violence. It is deception. He deceived Eve in the garden ([Genesis 3:13](#); [2 Corinthians 11:3](#)). He deceives the nations ([Revelation 20:3](#), [8](#), [10](#)). He masquerades as an angel of light ([2 Corinthians 11:14](#)). He spreads lies, twists truth, distorts reality, and leads people away from God.

The phrase "the whole world" emphasizes the scope of his deception. It is not limited to one nation or one people group. It is global. Every culture, every religion, every ideology that rejects the truth of God and the gospel of Jesus Christ is, in some measure, under the influence of the deceiver.

1 John 5:19 says, "We know that we are from God, and the whole world lies in the power of the evil one." The word "lies" (κέῖται, *keitai*) means "is situated" or "rests in." The world system—its values, its priorities, its rebellion against God—is under the sway of the evil one.

This does not mean every individual is directly controlled by the devil. It means the world system as a whole is organized in opposition to God and influenced by the powers of darkness. **Ephesians 2:1–3** describes unbelievers as "dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience."

But deception can be overcome. Jesus said in **John 8:32**, "You will know the truth, and the truth will set you free." The gospel is the antidote to the dragon's lies. When the Holy Spirit opens our eyes, we see through the deception. We recognize the lies for what they are. We turn from darkness to light, from the power of the satan to God ([Acts 26:18](#)).

"He was thrown down to the earth, and his angels were thrown down with him":

The verb "thrown down" (ἐβλήθη, *eblēthē*) is repeated three times in verses 9 and 10. This is emphatic. The dragon was thrown down. His angels were thrown down. The accuser was thrown down. The language is violent, forceful, and final. This is not a gentle removal. This is expulsion. Exile. Banishment.

The dragon does not leave voluntarily. He is cast out. He is defeated in battle and expelled from heaven by force. Michael and his angels enforce the sentence. The dragon and his angels are stripped of their heavenly access and confined to the earthly realm.

This is not yet the final judgment. That comes in **Revelation 20:10**, when the devil is thrown into the lake of fire and tormented day and night forever and ever. Here in chapter 12, the dragon is cast down *to the earth*, where he will rage for a "short time" (12:12) before his final doom.

When Did This Happen? The Timing of the Dragon's Defeat

There are three main interpretive options for when the war in heaven and the casting down of the dragon took place:

1. The original fall of Satan before the creation of humanity.

Some interpreters see Revelation 12:7–9 as describing the original rebellion of Satan, often linked to **Isaiah 14:12–15** and **Ezekiel 28:12–19**. In this view, the dragon's fall happened in the distant past, before Genesis 3. The serpent in the garden was already a fallen being.

This view has merit, especially given the reference to the dragon sweeping down a third of the stars of heaven (12:4), which seems to describe an angelic rebellion. However, the context of Revelation 12 places the war in heaven *after* the ascension of the male child (12:5). This suggests a later event.

2. The cross, resurrection, and ascension of Christ.

Many interpreters see the war in heaven as the spiritual reality accomplished by the death, resurrection, and ascension of Jesus. This view is supported by several key texts:

- Luke 10:17–18: The seventy-two return with joy, saying, "Lord, even the demons are subject to us in your name!" Jesus responds, "I saw Satan fall like lightning from heaven."
- John 12:31–32: Jesus says, "Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself." The "lifting up" refers to His crucifixion (John 12:33). The cross is the moment when the ruler of this world is judged and cast out.
- John 16:11: Jesus says the Spirit will convict the world "concerning judgment, because the ruler of this world is judged."

- Colossians 2:15: Paul writes, "He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him" (referring to the cross).
- Hebrews 2:14–15: "That through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery."

These texts all point to the cross as the decisive defeat of the dragon. At the cross, Jesus absorbed the full wrath of God against sin. He bore the curse. He died. And then He rose, victorious over sin, death, and the devil. His resurrection was His vindication. His ascension was His coronation. And His enthronement at the right hand of the Father (Ephesians 1:20–22; Hebrews 1:3) marked the beginning of His reign and the dragon's expulsion from heaven.

In this view, the war in heaven is the spiritual reality that corresponds to the earthly events of the cross and ascension. The dragon's accusations are nullified by the blood of the Lamb. His access to the heavenly throne room as the accuser of the brethren is revoked. He is cast down to earth, where he rages for a limited time before his final judgment.

This is the most contextually grounded reading. Revelation 12:5 says the male child "was caught up to God and to his throne." This is the ascension. Immediately following, war breaks out in heaven (12:7). The dragon is defeated and cast down (12:8–9). A loud voice proclaims, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down" (12:10). The timing is clear: the defeat of the dragon happens after the ascension of Christ.

3. A future event at the midpoint of the tribulation.

Some dispensational interpreters see the war in heaven as a future event that will occur during the seven-year tribulation, at the midpoint when the antichrist is revealed and the great tribulation begins. In this view, the 1,260 days of the woman's protection in the wilderness (12:6, 14) correspond to the second half of the tribulation.

This view is possible, but it faces challenges. If the dragon has not yet been cast down, then his accusations are still valid, and the salvation announced in 12:10 has not yet come. But the New Testament consistently presents the cross and resurrection as the decisive defeat of the powers of darkness. To place the dragon's expulsion in the future seems to undermine the "already" aspect of Christ's victory.

The Most Faithful Reading: The Cross as the Dragon's Defeat

The best reading, in my opinion, is that the war in heaven and the casting down of the dragon are the spiritual realities accomplished by the cross, resurrection, and ascension of Jesus Christ. The dragon's defeat was secured when the child was caught up to the throne. His accusations are nullified by the blood of the Lamb. His access as accuser is revoked. He is cast down to earth, where he rages for a limited time before his final doom.

This does not mean the dragon is inactive. He is still the deceiver of the whole world. He still makes war on the saints. He still prowls like a roaring lion, seeking someone to devour (1 Peter 5:8). But he is a defeated enemy. His time is short. His end is certain. And the saints overcome him by the blood of the Lamb and the word of their testimony.

The Dragon's Defeat Is Total and Irreversible

Let us be absolutely clear: the dragon is defeated. Not partially. Not temporarily. Not conditionally. He is defeated—totally, irreversibly, and eternally.

1. He was defeated at the cross.

When Jesus died on the cross, He did not lose. He won. **Colossians 2:15** says, "He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him." The cross was not the dragon's victory. It was his public humiliation. He struck the heel of the seed of the woman. But in doing so, his own head was crushed.

2. He was defeated at the resurrection.

When Jesus rose from the dead, He proved that death had no power over Him. The dragon's greatest weapon—the power of death (Hebrews 2:14)—was broken. The sting of death is sin, and the power of sin is the law. But God gave us the victory through our Lord Jesus Christ (1 Corinthians 15:56–57). The resurrection was the declaration of victory.

3. He was defeated at the ascension.

When Jesus ascended to the right hand of the Father, He was enthroned as King of kings and Lord of lords. **Ephesians 1:20–22** says God "seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church." The dragon is under the feet of Christ. He is subject to Christ's authority. He operates only within the limits Christ permits.

4. He is defeated in the ongoing ministry of the church.

Every time the gospel is preached, the dragon's lies are exposed. Every time a sinner repents and believes, a captive is set free from the domain of darkness and transferred to the kingdom of Christ (Colossians 1:13). Every time a saint endures suffering and remains faithful, the dragon's accusations are proven false. The gates of hell will not prevail against the church (Matthew 16:18). The church is the pillar and buttress of the truth (1 Timothy 3:15). And the God of peace will soon crush Satan under our feet (Romans 16:20).

5. He will be defeated in the final judgment.

Revelation 20:10 tells us the end of the story: "And the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever." There is no possibility of parole. No chance of redemption. No reversal. The dragon's rebellion ends in the lake of fire. Forever.

V. Victory Proclaimed; Woe Announced (12:10–12)

Revelation 12:10–12 ESV

¹⁰ And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. ¹² Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

"Now the salvation and the power and the kingdom of our God and the authority of his Christ have come":

This is a victory announcement. Four things have "come":

1. **Salvation:** Deliverance, rescue, redemption.
2. **Power:** Might, strength, effective authority.
3. **The kingdom:** The rule and reign of God.
4. **The authority of His Christ:** The right and power to rule.

All four have come because the accuser has been thrown down. His removal is the condition for the manifestation of God's kingdom. As long as the accuser had access to the throne room, he could lodge accusations against the saints. But now that access is revoked. The blood of the Lamb has answered every accusation. The verdict is final: justified, not guilty, clothed in the righteousness of Christ ([Romans 8:33–34](#)).

"For the accuser of our brothers has been thrown down, who accuses them day and night before our God":

The title "accuser" (ὁ κατήγωρ, *ho katēgōr*) is related to our word "category." The accuser categorizes, labels, condemns. He brings charges. He points out failures. He demands judgment.

This echoes [Job 1–2](#), where the satan appears before God and accuses Job. It echoes [Zechariah 3:1–2](#), where the satan stands at the right hand of Joshua the high priest to accuse him, but the Lord rebukes the satan and declares Joshua clean.

The accuser works "day and night"—relentlessly, without ceasing. But his accusations are now nullified. The blood of the Lamb has covered every sin. The testimony of Jesus stands as the final word. The accuser is silenced and cast down.

"And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death":

This is one of the most important verses in Revelation. It tells us *how* the saints overcome the dragon. Not by their own strength. Not by political power. Not by military might. But by three things:

1. The blood of the Lamb (διὰ τὸ αἷμα τοῦ ἀρνίου, *dia to haima tou arniou*): The sacrificial death of Jesus on the cross. His blood cleanses us from all sin ([1 John 1:7](#)). It redeems us from the curse of the law ([Galatians 3:13](#)). It purchases us for God ([Revelation 5:9](#)). It answers every accusation ([Romans 8:33–34](#); [Hebrews 9:14](#)). The blood of the Lamb is the foundation of our victory.
2. The word of their testimony (διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, *dia ton logon tēs martyrias autōn*): The faithful witness of the saints. They hold fast to the testimony of Jesus ([Revelation 12:17](#); [19:10](#)). They proclaim the gospel. They refuse to deny Christ. They bear witness even under persecution. The word "testimony" (*martyria*) is the root of our

word "martyr." To testify to Christ is to risk death. And many will die. But their testimony conquers the accuser.

3. They loved not their lives even unto death (οὐκ ᠆γάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, *ouk ēgapēsan tēn psychēn autōn achri thanatou*): They were willing to die rather than deny Jesus. They valued Christ more than physical life. This echoes Jesus' words in Matthew 10:39: "Whoever finds his life will lose it, and whoever loses his life for my sake will find it." And in Matthew 16:25: "For whoever would save his life will lose it, but whoever loses his life for my sake will find it."

This is the pattern of victory in Revelation: faithful witness unto death, vindication by God. It is the pattern of the two witnesses (Revelation 11:7–12). It is the pattern of the martyrs under the altar (Revelation 6:9–11). It is the pattern of Jesus Himself (Revelation 1:5, 18; 5:5–6).

"Therefore, rejoice, O heavens and you who dwell in them!":

Heaven rejoices because the accuser is cast down. The dragon's access to the throne room is revoked. The saints are vindicated. Salvation has come.

"But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!":

The rejoicing in heaven is matched by woe on earth. The dragon has been cast down, and he is enraged. He knows his time is short (ὀλίγον καιρὸν ἔχει, *oligon kairon echei*—he has a little time, a limited season). He cannot win. But he can cause destruction. And he does.

This explains the intensity of persecution and tribulation in the last days. The dragon knows he is defeated. He knows his end is coming. So he rages against the people of God with all his fury. The time is limited, but the wrath is real.

Theological significance:

The dragon's defeat is already accomplished. The cross was the turning point. The accuser is silenced. But the manifestation of that defeat unfolds over time. We live in the "short time" between the dragon's expulsion from heaven and his final imprisonment in the lake of fire (Revelation 20:10). During this time, he wages war on the saints. But the outcome is never in doubt. He has already lost.

Application:

We overcome the dragon the same way the saints of the tribulation will overcome him: by the blood of the Lamb, by the word of our testimony, and by not loving our lives unto death. This is not a call to recklessness. It is a call to radical faithfulness. We hold fast to Jesus no matter the cost. We proclaim the gospel no matter the opposition. We trust that the blood of the Lamb is sufficient to answer every accusation. And we know that even if we die, we win. Because death has no power over those who belong to Christ (1 Corinthians 15:54–57; Revelation 2:10–11).

VI. The Dragon's Pursuit of the Woman (12:13–17)

Revelation 12:13–17 ESV

¹³ And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. ¹⁴ But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. ¹⁵ The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. ¹⁶ But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. ¹⁷ Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

"The dragon pursued the woman who had given birth to the male child":

Defeated in heaven, the dragon turns his fury on the woman—the people of God. He cannot destroy the Messiah. So he seeks to destroy the Messiah's people.

"The woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness":

The "two wings of the great eagle" echo **Exodus 19:4**, where God says, "You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself." This is covenant language. God carried Israel out of Egypt and protected them in the

wilderness. Now He carries the woman—His people—into the wilderness again. The wilderness is a place of refuge, provision, and divine protection.

"To the place where she is to be nourished for a time, and times, and half a time":

This phrase, taken from **Daniel 7:25** and **Daniel 12:7**, means three and a half years (a time = 1 year; times = 2 years; half a time = half a year). It is the same period as 1,260 days (12:6) and 42 months (Revelation 11:2; 13:5). It represents the time of tribulation, the period of the dragon's wrath, the time of the church's witness and suffering.

"The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood":

Water like a river or flood is often a symbol of overwhelming danger, chaos, or enemy nations in the Old Testament (Psalms 18:16; 69:1–2; Isaiah 8:7–8; 59:19; Jeremiah 46:7–8). The dragon seeks to destroy the woman with a flood of persecution, deception, or violence.

"But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river":

God uses creation itself to protect His people. This echoes **Numbers 16:30–33**, where the earth opened its mouth and swallowed Korah and his company. It also echoes the crossing of the Red Sea (Exodus 14), where the waters that destroyed Pharaoh's army protected Israel. God is sovereign over creation. He uses it to defend His people.

"Then the dragon became furious with the woman and went off to make war on the rest of her offspring":

Unable to destroy the woman corporately, the dragon turns to "the rest of her offspring"—individual believers. These are described as "those who keep the commandments of God and hold to the testimony of Jesus." This is a clear description of the church. We are the offspring of the woman. We are the target of the dragon's wrath.

"And he stood on the sand of the sea":

This verse is transitional. Some translations place it as the first verse of chapter 13. The dragon stands on the shore of the sea, and from the sea a beast will rise (13:1). The dragon will

give his power and authority to the beast (13:2). The spiritual enemy works through political and human systems to wage war on the saints.

Theological significance:

The dragon's pursuit of the woman and her offspring is the ongoing story of the church under persecution. From Nero to ISIS, from the Inquisition to modern totalitarian regimes, the dragon has raged against the people of God. But God has protected His people. Not always from suffering or death—many are martyred. But from ultimate destruction. The gates of hell will not prevail against the church (Matthew 16:18).

The wilderness is not comfortable, but it is safe. God provides. God protects. God sets the time limits. The dragon cannot extend the 1,260 days. He cannot sweep away the woman with his flood. God's people endure. They overcome. They are nourished.

Application:

If you are facing persecution, opposition, or spiritual attack, know this: you are not alone. The dragon hates you because you belong to the Lamb. He makes war on those who keep God's commandments and hold to the testimony of Jesus. But you are protected. God has prepared a place for you. He will sustain you. The dragon's time is short. Your vindication is coming.

Do not be surprised by suffering (1 Peter 4:12). Do not be discouraged by opposition. You are in good company. The whole people of God, across all ages, have faced the dragon's wrath. But God has been faithful. And He will be faithful to you.

VII. Conclusion: Living as the Dragon's Target and the Lamb's Possession

Revelation 12 pulls back the curtain on the spiritual conflict that drives the visible story of history. We see a woman clothed with the sun, giving birth to the Messiah in the midst of great suffering. We see a great red dragon—the ancient serpent, the devil, the satan—seeking to devour the child. We see the child caught up to God's throne, the dragon cast down from heaven, and a war waged by Michael and his angels.

We hear a loud voice proclaim victory: the accuser is thrown down, and the saints overcome him by the blood of the Lamb, by the word of their testimony, and by not loving their lives unto death. We see the dragon, enraged and knowing his time is short, pursue the woman

into the wilderness. But God protects her. The earth swallows the flood. And the dragon, furious, turns to make war on the rest of her offspring, those who keep God's commandments and hold to the testimony of Jesus.

This is our story. We are the offspring of the woman. We are the target of the dragon's wrath. But we are also the possession of the Lamb. We are hidden in Christ. We are sustained by God. We overcome not by our strength but by His blood. And we know that the dragon's time is short, his defeat is certain, and our King is returning.

What this means for us:

We live in the "short time" between the dragon's expulsion from heaven and his final imprisonment in the lake of fire. This is not a time for passivity or fear. It is a time for faithful witness, bold proclamation, and courageous endurance.

Practical applications:

1. **Understand the real enemy.**

The dragon is not a metaphor. He is a real, personal, intelligent spiritual being in rebellion against God. He leads other fallen angels. He works through human systems, ideologies, and individuals. He deceives, accuses, and destroys. But he is not sovereign. He is a defeated enemy on a short leash.

2. **Recognize the dragon's tactics: deception and accusation.**

The dragon deceives (12:9). He lies. He twists truth. He masquerades as an angel of light (2 Corinthians 11:14). He offers counterfeit kingdoms, false gospels, and hollow promises. Be discerning. Test everything against the word of God (1 John 4:1; Acts 17:11).

The dragon accuses (12:10). He points out your failures. He whispers condemnation. He magnifies your sins and minimizes God's grace. But his accusations are silenced by the blood of the Lamb. There is no condemnation for those who are in Christ Jesus (Romans 8:1). When the accuser speaks, answer with the gospel.

3. **Overcome by the blood of the Lamb.**

Your victory is not based on your performance. It is based on Christ's finished work. The blood of the Lamb cleanses you from all sin (1 John 1:7). It answers every accusation (Romans 8:33–34). It secures your standing before God (Hebrews 10:19–22). Rest in the sufficiency of the cross. When you are tempted to despair, return to the blood of the Lamb.

4. Hold fast to your testimony.

You are called to be a witness. That is not optional. It is what overcomes the dragon (12:11). Proclaim the gospel. Tell what Christ has done for you. Do not be ashamed. Do not be silent. Your testimony is powerful not because of your eloquence but because it points to the Lamb.

5. Do not love your life unto death.

This is the hardest part. We are called to value Christ more than physical life. This does not mean recklessness. It means radical faithfulness. If faithfulness to Christ costs you your job, your reputation, your freedom, or even your life, count it gain (Philippians 1:21). The martyrs in Revelation did not love their lives unto death. They loved Christ more. And they overcame.

6. Rejoice in heaven's perspective; endure earth's woe.

Heaven rejoices because the accuser is cast down (12:12). But earth experiences woe because the dragon has come down in great wrath. You live in the tension. Rejoice that the victory is won. But do not be surprised that the battle is fierce. The dragon knows his time is short, and he rages.

Final word:

Revelation 12 is not a chapter of fear. It is a chapter of hope. Yes, the dragon is real. Yes, he is powerful. Yes, he is enraged. But he is defeated. The Lamb has conquered. The accuser is cast down. The saints overcome by the blood of the Lamb and the word of their testimony.

You are not facing the dragon alone. Christ has already won the decisive victory. The kingdom has come. The authority of Christ is established. And one day soon, the dragon will be thrown into the lake of fire, and he will torment God's people no more (Revelation 20:10).

Until that day, hold fast. Keep the commandments of God. Hold to the testimony of Jesus. Do not love your life unto death. And know that the King who was caught up to the throne is coming back. He will rule all nations with a rod of iron. And His people will reign with Him forever.