

THE CHURCHES ATTEMPTED TO SATAN: ANALYSIS AND INTERPRETATION OF REVELATION 12:1-17

SATAN'S HOSTILE CHURCH: ANALYSIS AND INTERPRETATION OF REVELATION 12:1-17

Wempie J. Lintuuran

Universidad Adventista del Plata, Entre Ríos, Argentina

Email: wempie_lintuuran@yahoo.com

Submit: July 5, 2019 **Revised:** October 10, 2019 **Accepted:** November 15, 2019

Abstract

Revelation 12:1-17 is located at the center of the Book of Revelation in its structural structure. This means that this part is important. This chapter reveals the great contradiction between good and evil, between the Lord Jesus Christ and His hostile Satan and his evil agents. This article analyzes this important vision of the Apostle John, then interprets it from the perspective of historicalism. Satan's hostility towards the Lord Jesus Christ, which began in Heaven and continued on earth, the victory of the Lord Jesus Christ who defeated Satan, the persecution and heresy by Satan and his agents towards the Church that is faithful to God from time to time to the end of time, is described in this article.

Keywords: christ, historicism, dragon, remnant, apocalyptic prophecy

Abstract

Revelation 12:1-17 is located in the center of the Book of Revelation in its chiastic structure. This means that this passage is important. This chapter reveals the great controversy between good and evil, between the Lord Jesus Christ and His Church that is hostile to Satan and his agents of evil. This article analyzes this important vision of the Apostle John, then interprets it from a historicist perspective. Satan's hostility toward the Lord Jesus Christ that began in Heaven and continued on earth, the victory of the Lord Jesus Christ that defeated Satan, the persecution and misdirection by Satan and its agents against the Church that is faithful to God from time to time until the end of time, are outlined in this article.

Keywords: Christ, Historicism, Dragon, Remnant, Apocalyptic Prophecy

INTRODUCTION

The Book of Revelation is one of the books in the Bible that contains *apocalyptic prophecy*.¹ The Book of Revelation is different from other apocalyptic books that exist

¹ *Apocalyptic prophecy* can be distinguished from *classical or historical prophecy* by the following characteristics: (a). The stark contrast between good and evil, between the power of God and the power

outside the Bible written by people using the pseudonyms of famous figures, such as 1 Enoch, 4 Ezra, and 2 Baruch. Although the Book of Revelation claims to be written by John, it is not solely a human composition, as its author is God Himself, as it claims to be "the Revelation of Jesus Christ"² (Revelation 1:1), "the words of the Spirit" (Revelation 2:7, 11, 17, 29; 3:6, 13, 22), and its final chapters record "the voice of Jesus" (Revelation 22:7, 12-20) and "the voice of the Spirit" (22:17).

This book of promise to its readers makes the conflict between good and evil, between the Lord Jesus Christ as the main character and His church which is challenged by the evil Antichrist and his agents, its central theme. This theme can be seen in the *chiastic structure* of the Book of Revelation:³

A Jesus Christ with His Church on Earth (1:10-3:22)

B Jesus Christ is Worshiped by All Creatures on the Throne of Heaven (4:1-5:14)

C Jesus Christ, the Lamb Who Was Slain but Won (5:1-8:1)

D (Parenthesis) Jesus Christ and the Church He Sealed (7:1-17)

E Jesus Christ and His Warning -7 Last Trumpets (8:2-11:19)

F (Parenthesis) Jesus Christ and His Militant Church (10:1-11:14)

G **JESUS CHRIST AND HIS CHURCH WHO FINALLY TRIUMPHED
AGAINST THE ANTICHRIST AND HIS AGENTS (12:1-13:18)**

F¹ Jesus Christ and His Triumphant Church (14:1-15:4)

E¹ Jesus Christ and His Punishment - The 7 Last Plagues (15:5-16:21)

D¹ Jesus Christ and the False Church He Punishes (17:1-18:24)

C¹ Jesus Christ, the White Horseman fights and wins (19:1-20:10)

B¹ Jesus Christ Executes All Evil Ones from the White Throne (20:11-15)

of Satan, between the righteous and the wicked, between the reward of Christ's followers and the retribution of the agents of the antichrist. Similar contrasts are also evident in the symbols in the Book of Revelation, such as the Seal of God in Revelation 7 and 14 contrasted with the Mark of the Beast in Revelation 13, the Holy Woman in Revelation 12 contrasted with the Harlot in Revelation 17, the New Jerusalem in all its glory contrasted with Babylon that fell and was destroyed, the Sea of Glass in Revelation 15 contrasted with the Sea of Fire in Revelation 20; (b) The scope or scope of prophecy that is global in nature is characterized by a universal prophecy; (c) The focus or climax of the prophecy is the final events in the world; (d) It shows that God remains in control of the events in the world, that He is with His Church through difficult times, and that in the end, He will vindicate them; (e) It is based on visions and dreams and has angels giving the interpretation; (f) There is extensive use of abstract and composite symbols in this type of prophecy.

² Αποκάλυψις Ἰησοῦ Χριστοῦ (*The Revelation OF Jesus Christ*) means (a) Revelation FROM Jesus Christ and (2) Revelation ABOUT Jesus Christ. Indeed, this REVELATION is FROM Jesus Christ, and it is about the main character, Jesus Christ.

³ Commenting on Revelation 12 and 13, Ranko Stefanovic states, the "*chiastic structure*" of Revelation shows that "these chapters form the central part of Revelation." Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation*, 2nd Ed. (Berrien Springs, Michigan: Andrews University Press, 2009), 385.

A¹ Jesus Christ with His Church on the New Earth (21:1-22:21)

Jesus Christ is the central figure of the Bible. He is also the central figure of the Book of Revelation. His victory over Satan, through His death on the cross of Golgotha and His resurrection from the dead and ascension to Heaven and His return to fetch His Church is the theme of all the books of the Bible, including the Book of Revelation. This great theme is written and expressed by the Apostle John⁴ in the Book of Revelation in miniature.

METHODS

This article deals specifically with *Revelation 12:1-17* which is the central passage of the Book of Revelation as indicated by the above chiastic structure. The victory of the Lord Jesus Christ and His Church over the antichrist and his agents revealed in these verses will be analyzed and then interpreted from the perspective of historicism.⁵ For it is believed that the Book of Revelation contains a "*symbolic presentation of the entire course of the history of the church from the close of the first century to the end of time.*"⁶

DISCUSSION

Analyze Revelation 12:1-17

The drama of the Great Controversy between Good and Evil, between the Lord Jesus Christ and the Evil Antichrist which is the theme of the Bible, is presented by the Apostle John in miniature in *Revelation 12:1-17*. This prophetic drama can be presented

⁴ The author of the Book of Revelation is the Apostle John. He repeatedly refers to himself as "John" in this book (see Revelation 1:1. 4, 9; 21:2; 22:8). This is his real name, and not a pseudonym. This apocalyptic book is thus very different from the prolific Jewish and Christian apocalyptic literature of the early Christian era where the authors used the names of important figures as pseudonyms. The testimony of Christ's writers in the early centuries of Christianity that the author of Revelation is the Apostle John (Justin Martyr, *Dialogue With Trypho*, 81; Irenaeus, *Against Heresies*, iv.20.11; Tertullian, *On Prescription Against Heretics*, 36; Hippolytus, *Who Is The Rich Man That Shall Be Saved?*, xlii), is more convincing than the quotation of Papias (died ca. AD 163) who did not recognize the Apostle John as the author of Revelation.

⁵ Historicism was the school of interpretation followed by most Protestant Reformers, including Martin Luther, John Calvin, Thomas Cranmer, John Thomas, and John Knox. The schools of interpretation Preterism and Futurism later emerged in the counter reformation era. The interpretation of Preterism initiated by Luis de Alcasar and the interpretation of Futurism developed by Francisco Ribera emerged to "counter" the interpretation of the Reformers, especially Martin Luther who gave the interpretation that the antichrist existed in his church at that time. Read [http://en.wikipedia.org/wiki/historicism_\(Christianity\)](http://en.wikipedia.org/wiki/historicism_(Christianity)). Edited 15-11-2017, Accessed A 28-11-2017. Regarding the interpretation of historicism, David Iman Santoro writes, "This view has meaning for us today, namely to strengthen our faith that history is under the control of God's power." David Iman Santoso, *Reading and Understanding the Book of Revelation - Christ's Message to His Church* (Malang: SAAT Literature, 2006), 23.

⁶ Merrill C. Tenney, *Interpreting Revelation* (Grand Rapids, Michigan: Eerdmans, 1988), 136.

in 5 (five) episodes which all reveal the defeat suffered by Satan who pulled out all the stops in his attempt against the Lord Jesus Christ. This drama also reveals the victory of the Lord Jesus Christ and His Church.

Episode I - Revelation 12:7-9

"Then there was war in heaven. Michael and his angels fought against the dragon, and the dragon was helped by his angels, but they could not stand; they had no place in heaven. And the great dragon, that old serpent, called the Devil or Satan, who deceives the whole world, was thrown down; he was thrown to the earth, together with his angels."

In this episode the Apostle John was given a *vision of* the war that took place in Heaven between Michael and his angels who fought against the Dragon who was none other than the Devil or Satan who was assisted by angels who sided with him. This episode depicts the battle in Heaven, a battle where Satan was defeated. He was cast out of Heaven. This was his first defeat, recorded in the Bible.

Episode II - Revelation 12:1-5

Then a great sign appeared in heaven: a woman with the sun and the moon under her feet and a crown of twelve stars on her head. The woman was pregnant and in her agony of childbirth, she cried out in pain. Then another sign appeared in the sky: a great red dragon with seven heads and ten horns and seven crowns on its head. The dragon's tail pulled 1/3 of the stars in the sky and threw them to the earth. The dragon stood in front of the woman in labor so that when she gave birth, he could swallow her Son. The woman gave birth to a son, who would rule the nations with a rod of iron; but the son was snatched away and brought to God and to his throne (LAI).

The drama of the conflict between good and evil continues in Episode II. Satan, who lost in Episode I, does not want to give up. He continues to try to keep fighting. Episode II reveals that after his defeat in Heaven, Satan brought his obedient angels with him to Earth to continue his fight. The Apostle John described the evil force in Episode II as "a great red dragon with seven heads and ten horns and seven crowns on his heads, and his tail drew 1/3 of the stars of heaven." The great red dragon stands before the "woman with child," whom the Apostle John describes as "having the sun and the moon under her feet and a crown of twelve stars on her head," but the dragon does not attack her. He was only intent on devouring the Child she was about to give birth to. When the boy was born and the dragon was about to devour him, the boy was

saved. He was "snatched away" and "brought to God and to his throne." The great Red Dragon could not destroy the boy. Satan lost again in Episode II. He lost for the second time.

Episode III - Revelation 12:10-12

And I heard a loud voice in heaven saying: "Now has come the salvation and the power and the reign of our God, and the authority of His anointed, because there has been thrown down the accuser of our brothers, who accused them day and night before our God. And they overcame him by the blood of the Lamb, and by the word of their testimony. For they loved not their lives unto death. Therefore rejoice, heaven and you who dwell in them, and woe to you, earth and sea, because Satan has come down to you in his fierce anger, knowing that his time is short.

Episode III describes the joy in Heaven because of the victory of Christ and His Church. The Apostle John wrote down the declaration he heard in Heaven that announced the victory of Christ, the Lamb of God. "Now has come the salvation and the power and the reign of our God, and the authority of His anointed." The Apostle John heard the joy of Heaven when Christ was seated on His throne, rejuvenated. John also heard the declaration that "the accuser of our brethren, who accused them before God day and night, was cast down," to the earth. Satan, the accuser, also witnessed the glorification and worship of Jesus Christ in Heaven but afterwards he was expelled from Heaven, and cast to the earth. The apostle John, who witnessed this event in his vision, described Satan as being furious "knowing that his time was short. For the third time Satan was defeated. However, the Dragon did not give up. He continued to fight against Christ and His Church as described by the Apostle John in the following episode.

Episode IV - Revelation 12:13-16

When the dragon realized that he had been thrown down to the earth, he hunted for the woman who had given birth to the boy. And he gave her the two wings of a great vulture, that she might fly to her place in the wilderness, where she was kept afar off from the serpent for a time and two times and half a time. And the serpent spouted water out of his mouth, the size of a river, toward the woman, that she might be carried away by the river. But the earth came to her rescue. She opened her mouth, and swallowed the river that the dragon had spouted from his mouth.

Episode IV is a continuation of episode III where Satan was cast down to earth after he witnessed the crowning of Christ in Heaven. In a fit of rage knowing his time

was short, he "hunted the woman who gave birth to the man child," but she was helped, protected and preserved from the evil forces that hunted her. The Apostle John states that she was "given the wings of a great vulture bird and flew into the wilderness and was protected for three and a half days." The woman was also helped by the earth by swallowing the water that the dragon poured out on her. The dragon could not destroy the woman who was taken "into the wilderness" and protected by God for one thousand two hundred and sixty 'days'." Thus, episode IV clearly reveals Satan's defeat for the fourth time.

Episode V - Revelation 12:17

So the dragon was angry with the woman and went out to fight against her other descendants, who kept God's laws and had the testimony of Jesus.

This is the final episode in the great conflict between good and evil. In this episode, the dragon no longer attacks the woman. Instead, just like in episode II, he fights her descendants. This time, it is the other descendants of the woman (the first descendant of the woman is the son who was the target of Satan's attack in episode II). The other descendants of the woman who are the targets of Satan's warfare are mentioned by the Apostle John as follows: (a) keeping the laws of God, and (b) having the testimony of Jesus. These are the ones Satan is fighting against. This is the church Satan is fighting against.

What Satan will do to the other descendants of this woman is described in Revelation 13:1-18, which follows this article. In this episode it is not explained what happens to Satan, but he, who has been defeated in the previous episodes, is believed to be defeated again.

The Historical Interpretation of *Revelation 12:1-17*

Revelation chapter 12 presents the vision that the Lord Jesus Christ granted to the Apostle John of Satan's rebellion and his expulsion from Heaven, the birth of the Son whom Satan seeks to destroy through his agent the great red Dragon, Satan's persecution of the Church of God that triumphs because it is under His protection, and Satan's efforts against the other descendants of the woman who keep the Law of God and have the testimony of Jesus.

Warfare in Heaven (Revelation 12:7-9)

"Then there was war in heaven. Michael and his angels fought against the dragon, and the dragon was helped by his angels, but they could not stand; they had no place in heaven. And the great dragon, that old serpent, called the Devil or Satan, who deceives the whole world, was thrown down; he was thrown to the earth, together with his angels."

The Bible states that the war of opposition between good and evil began in Heaven when Lucifer⁷ rebelled against his Creator. He aspired to be equal to God his Creator. As a result, he (the Devil or Satan) and the angels he influenced (one third of the angels in Heaven), were expelled from Heaven to this earth. In John's vision the Devil or Satan is depicted as a great fiery red Dragon dragging along the "stars" of heaven, the angels he had persuaded to rebel against God. Together they were cast down to earth. The prophet Isaiah recorded his fall in *Isaiah 14:12-14* as follows:

"Behold, you have fallen from heaven, O Eastern Star, son of the Dawn; you have been broken and fallen to the earth, you who conquer the nations! You who once said in your heart: I will ascend into heaven, I will set my throne above the stars of God, and I will sit on the mount of meeting, far to the north. I will ascend above the heights of the clouds, to be equal to the Most High!"

The Apostle John describes the war in Heaven that is the background to the conflict between good and evil, between the Lord Jesus Christ and Satan that is taking place on earth today, as a war between Michael who fights against the Devil or Satan symbolized by the Dragon. Angels are divided in the war in Heaven. Some remain loyal to Michael, some follow Satan.

Michael. Who exactly is Michael who defeated Satan in this episode? In the Bible, Michael (Heb. מִיכָאֵל - Mika'el meaning "Who is like El?", is mentioned 5 (five) times. The prophet Daniel wrote that Michael is "*The Chief Prince*" (*Daniel 11:10, 23; The Great Prince - Daniel 12:1*). In *1 Thessalonians 4:16* and *Jude 1:9*, Michael is referred to as the "Chief Angel," and in these verses, *Revelation 12:7-9*, he is referred to as the Leader of the heavenly angels fighting against Satan.

Although the man who defeated Satan is believed to be the Lord Jesus Christ Himself, today there are those who interpret that he is not Christ but only an angel.⁸

⁷ Lucifer is the name of God's creation who later rebelled and became known as Satan or the Devil. Lucifer is in the Latin translation of the Bible, the Vulgate

⁸ <https://www.gotquestions.org/Jesus-Mikhael-Archangel.html>.

The author agrees with Charles Spurgeon and Matthew Henry and the Church Fathers and many Bible commentators that Michael is another name for Jesus Christ.⁹

John A. Lees, quoting Hengstenberg (Ernst Wilhelm Theodor Herrmann Hengstenberg was a neo-Lutheran theologian), states that

*"The earlier Protestant scholars usually identified Michael with the pre-incarnate Christ, finding support for their view, not only in the juxtaposition of the 'child' and the archangel in Rev 12:1-17, but also in the attributes ascribed to him in Daniel."*¹⁰

Charles Haddon Spurgeon declared that Jesus is Michael *"the only Archangel", "and that he is God the Son, and co-equal to the Father."*¹¹

Thus, Michael who defeated Satan in the battle in Heaven is the Lord Jesus Christ in his existence before becoming a man. He is not just an angel. He was not created like an angel. He is the Creator of angels. That is why He can defeat these spirit beings who have turned evil and oppose their Creator. It is not surprising that in the New Testament He is called the Prince of Angels (*1 Thessalonians 4:16; Jude 1:9*).¹²

Satan. In this passage the Apostle John reveals three identities of the person who is hostile to Michael, namely: (a) Satan or the Devil, (b) "the old serpent", and (c) "the one who deceives the whole world."

Satan (Heb שָׂטָן) means *adversary*; its Greek transliteration, σατάν, is in *2 Corinthians 12:7*. The Greek word σατανᾶς, on the other hand, comes from the Aramaic שְׂטָן which means the great enemy of God and man. In the Septuagint the

⁹ <https://scripturethoughts.wordpress.com/2011/10/24/the-identities-of-jesus-and-the-archangel-Mikhael/> see also <https://www.christianity.com/bible/commentary.php?com=mh&b=27&c=10>

Accessed 18-7-2018. Further details can be found at <http://biblelight.net/Mikhael.htm> and <https://www.amazingfacts.org/media-library/book/e/85/t/who-is-Mikhael-the-archangel;> [http://batesville-sda.org/Daniel/Jesus%20is%20Mikhael.pdf;](http://batesville-sda.org/Daniel/Jesus%20is%20Mikhael.pdf) <http://www.creation-science-prophecy.com/Mikhael.htm>. Accessed 18-7-2018

¹⁰ John A. Lees, "Michael" in James Orr (editor), *The International Standard Bible Encyclopedia* (Grand Rapids, Michigan: Eerdmans, 1939), sv "Michael." See also <http://www.internationalstandardbible.com/M/Mikhael.html>. Accessed 18-7-2018

¹¹ Charles Haddon Spurgeon, *The Angelic Life*. <http://www.spurgeongems.org/vols13-15/chs842.pdf>; *The Baptist Confession of Faith*, <http://www.spurgeon.org/~phil/creeds/bcof.htm>.

¹² Leaders or Archangels do not have to be angels. In Indonesia, President Joko Widodo is the Commander-in-Chief of the TNI but he himself is not a member of the TNI. The Lord Jesus Christ is not an angel even though He is the Head of the angels. He is the Creator of angels. The Lord Jesus Christ in His existence before becoming a man, in His Theophany was called "the Angel of the LORD" (*Genesis 16:7-11; Genesis 22:11, 15-18; Exodus 3:2-6; Numbers 22:22-35; Judges 6:11-24; Judges 13:3-21*). God forbids humans to worship angels. But, in these cases, the Angel of the LORD is worshiped.

word ὁ ὁυῖς is translated διάβολος. The personal identification of Satan who is also referred to as the Devil is mentioned in *Revelation 12:9 and 20:2*.¹³

*The word "Satan" is used 24 times in the Old Testament. In Job (Job_1:6 f) and Zec (Job_3:1 f) it has the prefixed definite article. In all cases but one when the article is omitted it is used in a general sense. The one exception is 1Ch_21:1 (compare 2Sa_24:1), where the word is generally conceded to be used as a proper name. This meaning is fixed in New Testament times. We are thus enabled to note in the term "Satan" (and Devil) the growth of a word from a general term to an appellation and later to a proper name. All the other names of Satan save only these two are descriptive titles. In addition to these two principal names a number of others deserve specific enumeration. Tempter (Mt_4:5; 1Th_3:5); Beelzebub (Mt_12:24); Enemy (Mt_13:39); Evil One (Mt_13:19, Mt_13:38; 1Jn_2:13, 1Jn_2:14; 1Jn_3:12, and especially 1Jn_5:18); Belial (2Co_6:15); Adversary (ἀντίδικος, antídikos), (1Pe_5:8); Deceiver (literally "the one who deceives") (Rev_12:9); Dragon (Great) (Rev_12:3); Father of Lies (Joh_8:44); Murderer (Joh_8:44); Sinner (1Jn_3:8) - these are isolated references occurring from 1 to 3 times each. In the vast majority of passages (70 out of 83) either Satan or Devil is used.*¹⁴

In the Old Testament, Satan is portrayed as the enemy and accuser of God's people (*Job 1:6-2:6; Zechariah 3:1-2*), as a seducer, persuader or tempter (*1 Chronicles 21:1*). He is also presented as an angel of light who once served God but because of his pride and ambition to be equal to his Creator, he was cast out of Heaven (*Isaiah 14:12-15; Ezekiel 28:12-17*).

In the New Testament, Satan is referred to as an evil person, the enemy of God and His people. The Lord Jesus Christ referred to him as "the prince of this world," (*John 12:31; 14:30; 16:11*); "the liar," and the father of lies," (*John 8:44*).¹⁵ In Revelation, Satan is mentioned as the deceiver of the whole world (*Revelation 12:9; 20:3, 10*); and also as "the accuser of our brothers, who accuses them before God day and night" (*Revelation 12:10*). In Revelation 13 Satan is depicted as using two forces described as abstract and composite monsters coming out of the sea and the earth to force the whole world to worship him (*Revelation 13:1-18*), but Revelation chapter 20 reveals the fact that the existence of Satan and all his followers will end in the lake of fire.

Robert H. Mounce writes:

¹³ <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Satan>. Accessed 18-7-2018.

¹⁴ James Orr (editor), *The International Standard Bible Encyclopedia* (Grand Rapids, Michigan: Eerdmans, 1939), sv "Satan"; See also "Satan," *ISBE*, E-Sword 11.1.0.

¹⁵ "Liars and fathers of liars" (*John 8:44* ITL).

According to Jewish thought, Satan was once an angel who attempted to achieve equality with God. Whereupon, according to Enoch, he was cast out of heaven with his angels and flies continuously in the air (II Enoch 29:4-5). The Babylonian account of the expulsion of Ishtar, goddess of the morning star, is parallel. Allusions to this fall may occur in Isaiah 14:12 ("How you are fallen from heaven, O Day Star, son of Dawn!") and 1 Timothy 3:6 ("Or he may be puffed up with conceit and fall into the condemnation of the devil"). Yet elsewhere Satan is depicted as having access to heaven (Job 1:6-9; 2:1-6; Zech 3:1ff).¹⁶

Angels. Angels are spirit beings (*Hebrews 1:14*), created by God (*Psalm 148:2-5; Colossians 1:16*), have great power and strength (*2 Kings 19:35*), and in great numbers (*Revelation 5:11*), have much higher knowledge than humans but are not omniscient (*Matthew 24:36*). Satan is the name given to a spirit being created by God after he rebelled.¹⁷ The Torah uses the designations מלאך אלהים (*mal'āk 'ēlōhîm*; messenger or herald of God), יהוה מלאך (*mal'āk YHWH*; messenger or herald of God), בנים אלהים (*bənē 'ēlōhîm*; sons of God) and הקדושים (*haqqôdōšîm*; holy ones) for the supernatural beings known as angels. The term מלאך (*mal'āk*) is also used in other books of the Tanakh.¹⁸

In the war that took place in Heaven. Satan was not alone in rebelling against Michael. The angels were all involved. Some remained faithful to Michael, while others rebelled against God with Satan. The angels who rebelled with Satan were eventually expelled from Heaven and came to earth. The Apostle Paul called them "evil spirits in the air" (*Ephesians 6:12*). That is why in his letter to the Ephesians the Apostle Paul wrote this exhortation:

Put on the whole armor of God, that you may be able to stand against the wiles of the devil; for our struggle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual hosts of wickedness in the heavenly places. (*Ephesians 6:11-12*).

The concept of *evil angels, fallen angels*, is not a foreign concept in the New Testament. *2 Peter 2:4* and *Jude 1:6* mention angels who have sinned, disobeyed,

¹⁶ Robert H. Mounce, *The Book of Revelation in The New International Commentary on the New Testament* (Grand Rapids, Michigan: Eerdmans, 1984), 240-241.

¹⁷ God did not create Satan, but God created angels, spirit beings categorized as Cherubim called "the morning star, the son of the morning" (*Isaiah 14:12*), which in the Vulgate is called Lucifer (The name "Lucifer" only exists in Latin and not in Greek or Hebrew).

¹⁸ "מלאך," Francis Brown, S.R. Driver, and Charles A. Briggs, eds.: *"A Hebrew and English Lexicon of the Old Testament"*, p. 521. Archive.org. Retrieved July 30, 2012. The term מלאך יהוה - Malak YHWH can mean a supernatural being who is the messenger of the LORD or the LORD himself in his theophany.

rebelled against God and await punishment. *Revelation 12:4* contains an account of the Apostle John's vision of angels who fell to earth following Satan. They are mentioned as "a third of the stars of heaven" who were thrown to earth with the great red dragon

Warfare on Earth (Revelation 12:1-5)

Then a great sign appeared in heaven: a woman with the sun and the moon under her feet and a crown of twelve stars on her head. The woman was pregnant and in her agony of childbirth, she cried out in pain. Then another sign appeared in the sky: a great red dragon with seven heads and ten horns and seven crowns on its head. The dragon's tail pulled 1/3 of the stars in the sky and threw them to the earth. The dragon stood in front of the woman in labor so that when she gave birth, he could swallow her Son. The woman gave birth to a son, who would rule the nations with a rod of iron; but the son was snatched away and brought to God and to his throne.

Satan's enmity against God continues here on earth because he was cast down to earth. According to the Bible, Satan succeeded in tempting Eve in the Garden of Eden so that mankind fell into sin. God did not destroy mankind but forgave Adam and Eve and all their descendants (*Genesis 3:4*). In God's designed plan of redemption, Jesus will be the Redeemer of sinners. He would come and die as their substitute (*Ephesians 1:3-5; 1 Peter 1:19-20; Revelation 13:8; John 1:29; 3:16*)

Satan continues his efforts against God. His efforts are depicted as the great red Dragon with his agents seeking to destroy the male child, the offspring born of the "woman" who "has the sun and the moon under her feet and a crown of twelve stars on her head," but he is unable to destroy the male child of the "woman". Jesus, who was prophesied to be the seed of the woman who would crush the serpent's head in *Genesis 3:15*, would be born from the seed of Abraham, Isaac, and Jacob through David and finally born in Bethlehem in the land of Judea according to prophecy (*Micah 5:2; Genesis 15:5-6; Galatians 3:16; Luke 3:23, 34*).

Woman (Gr.ἡ). In the apocalyptic prophetic understanding of this passage, the "woman with the sun and the moon under her feet and a crown of twelve stars on her head" is symbolic and not a literal woman. The people of God in the Old Testament, the house of Israel, were symbolized by women. The House of Israel was the Church of God in the Old Testament. The followers of Christ in the New Testament are also symbolized by women. The chaste woman is used as a symbol for God's Church or Congregation

that is faithful to Him. The harlot symbolizes the unfaithful Church, which has forsaken its Lord.

Isaiah 51:16 states, "I have put My words in your mouth and hidden you in the shadow of My hand, that I may again stretch out the heavens and lay the foundation of the earth, and say to Zion: You are my people!" Zion is a term applied to God's people, especially in the Old Testament era. Notice what is written in *Jeremiah 6:2* that Zion has one daughter. "*I have likened the daughter of Zion to a beautiful and delicate woman.*"¹⁹ The daughter of Zion is a symbol of the faithful and pure Church of Christ today. The pure Church of Christ is referred to in *2 Corinthians 11:2* as a holy virgin. "For I am jealous for you with a divine jealousy, because I have betrothed you to one husband, that is, to present you as a chaste virgin to Christ.

The woman in *Revelation 12:1-5* clearly symbolizes the house of Israel as the Church of God in the Old Testament era.

Who then, or what, is the typical or mystical Mother of Christ? Not the Christian Church, which in this book as elsewhere is represented as His wife: but *the Jewish Church*, the ideal Israel, "the daughter of Zion." See especially Micah 4:10; Micah 5:3: where it is *her* travail from which He is to be born Who is born in Bethlehem. This accounts for the only features that support the other view, the appearance in her glory of the sun, moon, and stars of Song of Solomon 6:10, and the mention of "the remnant of her seed" in Revelation 12:17.²⁰

Satan and his agents, symbolized by the "great red dragon with seven heads and ten horns and seven diadems on his heads," did not attack the pregnant "woman" because his focus was on the male child about to be born to the "woman" whom he knew was the target to be defeated.

Male Child (Gr. υἱός). There is no doubt that this symbol is associated with Jesus Christ, the promised Messiah whom Satan seeks to destroy. ²¹Kistemaker writes that this is the fulfillment of the prophecy about the Messiah mentioned in *Isaiah 7:14*. The woman who

¹⁹ *Jeremiah 62:2* DRB. The Indonesian reads "I will destroy the beautiful and attractive daughter of Zion" ITB.

²⁰ "Commentary on Revelation 12:1". "*Cambridge Greek Testament for Schools and Colleges*". <https://www.studydrive.net/commentaries/cgt/revelation-12.html>, 1896. Accessed 18-7-2018.

²¹ Mounce, 238-239; Stefanovic, 390-391; Richard Joseph Krejcir, *The Book of Revelation*, electronic edition 2005, <http://www.intothyword.com>; Simon J. Kistemaker, *Commentary on the Book of Revelation* (Surabaya: Momentum, 2011), 386; Humberto Treyer, *Revelation*, electronic edition, commentary on *Revelation 12:5*.

represented the Old Testament community of believers gave birth to a Son, Jesus Christ, the Messiah.²²

There can be no doubt that this man child is Christ. The combination of features is too distinct to admit of doubt, it is the one who will feed His flock like a shepherd (Isaiah 40:12), who is to have, not His own people, but all nations as His inheritance (Psalm 2:7-9), and whose rule over them is to be supreme and irresistible. But the fact that this child is Christ must not cause us to limit the meaning of the vision to the efforts of the evil one to destroy the infant Jesus; for it is also the Christ in the Church which the wicked one hates: and wherever Christ dwells in any heart by faith, and wherever the preachers of the gospel in earnest travail for their Master, seek to lift up Christ, there will the foe be found, like the fowls of the air, ready to carry away the good seed.²³

According to the Apostle John, the boy escaped the fury of the Great Red Dragon which symbolizes Satan. "The child was taken and brought to God and to His throne." The Bible states that Satan tried to destroy the baby Jesus who was born in Bethlehem through his agent Herod. But the baby Jesus was rushed to Egypt following God's instructions (*Matthew 2:1-23*). Satan who failed to destroy the baby Jesus continued his efforts to destroy Jesus. His agents succeeded in crucifying Jesus on the hill of Golgotha to death and burial, but Satan failed again because Jesus Christ rose from the dead on the third day and then after forty days He ascended to Heaven, "to be taken up to God and to His throne". (*Revelation 12:5; Luke 14:1-53*). In Heaven the victorious Lamb of God is seated on His throne and worshipped. This is recorded in *Revelation 4-5*. John Sweet states, "*Christ is now enthroned at God's right hand, but on earth the usurping authorities must still be fought.*"²⁴

Jesus Christ enthroned in Heaven (Revelation 12:10-12)

And I heard a loud voice in heaven saying: "Now has come the salvation and the power and the reign of our God, and the authority of His anointed, because there has been thrown down the accuser of our brothers, who accused them day and night before our God. And they overcame him by the blood of the Lamb, and by the word of their testimony. For they loved not their lives unto death. Therefore rejoice, heaven and you who dwell in them, and woe to you, earth and sea, for the devil has come down to you in his fierce anger, knowing that his time is short."

²² Kistemaker, *ibid*.

²³ *Ellicott's Commentary for English Readers*, commentary on Revelation 12:5, <http://biblehub.com/commentaries/revelation/12-5.htm>, accessed 18-7-2018.

²⁴ John P. M. Sweet, *Revelation* (Philadelphia: Trinity Press International, 1990), 201.

Satan's enmity toward God continues even though he failed to defeat Jesus when He came to this world as the Redeemer. Satan was forced to witness how Jesus was rejoiced in Heaven, witnessing how the "Lamb who was slain" was crowned and seated on the throne of Heaven and all creatures worshipped Him (*Revelation chapters 4 to 5:1-14*). Satan was for the second time and forever expelled from Heaven to this earth (*Revelation 12:12-13*). Previously he was free to represent the earth when the children of God appeared before the Lord (*Job 1:6-12; 2:1-7*).

The Victory of the Lamb. The Apostle John "heard a loud voice in heaven" announcing the victory of the Lamb of God who took over the rule of the earth from the hands of Satan. "the salvation and the power and the reign of God have come." In the continuation of his vision, the Apostle John wrote about the events he witnessed and heard in Heaven, about the crowning and worship of the Lamb of God who had triumphed on earth. Actually, the events that took place after Jesus ascended to Heaven are recorded in Revelation chapters 4 and 5, which read, among other things:

Then the Lamb came and received the scroll from the hand of him who sat on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp and a golden cup full of incense: this is the prayer of the saints. And they sang a new song, saying: "You are worthy to receive the scroll and to open its seals; for you were slain, and with your blood you purchased them for God out of every tribe and tongue and people and nation. And you have made them a kingdom, and priests to our God, and they shall reign as kings on the earth." Then I saw and heard the voices of many angels around the throne, the living creatures and the elders; they were many thousands and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and praise!" And I heard every creature in heaven, and on earth, and under the earth, and in the sea, and all that are in them, saying: "To him who sits on the throne, and to the Lamb, be praise and honor and glory and power forever and ever!" And the four living creatures said: "Amen". And the elders fell down and worshiped. *Revelation 5:7-14*.

Victory over Satan was obtained through the sacrifice of the Lord Jesus Christ, the Lamb of God on the Cross of Golgotha. The blood of the Lamb of God resulted in victory over Satan. The victorious death of Christ is a past event but also a present reality.

The Victory of the Church. The victory over Satan by the followers of Christ is produced through the words of their testimony. Their testimony is confirmed by their faithfulness to the Lord Jesus Christ. Nothing can separate them from Christ. According to the Apostle John, "they loved not their lives unto death." They were

faithful unto death to follow the instructions of Jesus (*Revelation 2:10; Romans 8:38-39; 2 Timothy 4:6-8*)

Persecution of Christ's Followers (Revelation 12:13-16)

When the dragon realized that he had been thrown down to the earth, he hunted for the woman who had given birth to the boy. And he gave her the two wings of a great vulture, that she might fly to her place in the wilderness, where she was kept afar off from the serpent for a time and two times and half a time. And the serpent spouted water out of his mouth, the size of a river, toward the woman, that she might be carried away by the river. But the earth came to her rescue. She opened her mouth, and swallowed the river that the dragon had spouted from his mouth.

The joy in Heaven over the victory of the Lamb of God does not have the same feel on earth. Christ's followers on earth become the target of Satan's wrath because of his defeat. He cannot survive in Heaven. He was expelled from Heaven and cannot go back to Heaven forever. He returned to earth in a fierce rage because he knew that his time for punishment was near. This must be what Jesus meant when He told the seventy disciples that He "saw the devil fall like lightning from heaven" (*Luke 10:18*).

Persecution. On earth Satan "hunted down the woman who gave birth to the man child." He persecuted the faithful followers of Christ even more fiercely. Satan, unable to defeat Jesus Christ, turned his wrath on the followers of Christ, His Church. The "woman" who represents the Church of Christ "fled into the wilderness, where God had prepared a place for her, that she might be kept there a thousand two hundred and sixty days" (*Revelation 12:6*). She was "given the two wings of a great vulture, that she might fly to her place in the wilderness, where she was kept far from the serpent for a time and two times and half a time" (*Revelation 12:14*).

Historical Notes. Church history shows how Christ's followers were persecuted. Roman czars took turns persecuting Christ's faithful followers. Czar Nero massacred Christians in Rome because they were accused of burning down the city of Rome, which he himself had burned down. Tacitus, the Roman historian, wrote about the cruelty of Czar Nero's persecution of these Christians:

"in order to stop the rumor [that he had burned the city of Rome, he [Caizar Nero] lied by accusing the people commonly referred to as Christians of being guilty parties and to be punished with the most frightful tortures . . . when they were about to be killed, they were made a spectacle to be

devoured by wild beasts, dogs, crucified, or burned, and at night, they were made torches to light up the darkness of the night."²⁵

The greatest persecution was carried out by Czar Diocletianus. The followers of Jesus Christ were persecuted for ten years (303-313 AD) by this cruel Roman Czar. Eusebius, who was an eyewitness to the persecution in Caesaria, Tyre and Egypt, described Caizar Diocletian's persecution of the followers of Jesus Christ in his writings which, among other things, state that:

- the houses of prayer were razed to the ground,
- Scriptures were burned in the markets,
- priests were sought out for arrest and torture, and their bodies were torn apart in the stadium arena by wild animals,
- The beasts were to the point that they no longer wanted to pounce on the Christians because they had eaten the Christians on behalf of the Romans,
- The executioners with their blood-stained swords were tired of slaughtering the many Christians,
- The Christians continued to sing praises and give thanks to Almighty God until their last breath. Among those martyred were his friend Pamphilus and eleven others."²⁶

Polycarp, the leader of the church in Smyrna was martyred by being burned alive, Although he was persuaded to betray Jesus Christ so that he would not be killed and released, Polycarp did not budge. He would not betray his Lord. Polycarp asserted: "86 years I have served Him, and He has never done me wrong. How can I blaspheme my King and my Savior?"²⁷

The ten-year persecution (303-313 AD) ended because Czar Constantine the Great, who succeeded Czar Diocletian, decided to become a Christian.²⁸

²⁵ <http://www.eyewitnesstohistory.com/christians.htm>. Accessed 18-07-2018.

²⁶ (<http://www.ccel.org/ccel/schaff/hcc2.v.iv.xiii.html>. Accessed 18-07-2018.

²⁷ <https://www.christianhistoryinstitute.org/study/module/polycarp/>. Accessed 18-07-2018.

²⁸ In 303, Emperors Diocletianus, Maximianus, Galerius, and Constantius issued a series of edicts or decrees that stripped Christians of their legal rights. February 23 was the feast of *Terminalia*, dedicated to Terminus, the god of borders. On that day they wished to put an end to Christianity. ^[130] The next day saw the first publication of Diocletianus' "Edict against the Christians". ^[131] . The persecution lasted for 10 years until 313 when the Edict of Milan was published by Czar Constantine. According to historicist interpretation, these 10 years of persecution (303-313) were the fulfillment of the 10-day prophecy in *Revelation 2:10*. https://id.wikipedia.org/wiki/Penindasan_Diokletianus. Accessed 18-7-2018.

According to the historicist interpretation, what the Apostle John wrote in Revelation 2:10 was fulfilled:

"Do not be afraid of what you will have to suffer! Behold, the devil will cast some of you into prison, that you may be tried, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life." *Revelation 2:10*.²⁹

Satan continues to be hostile to the Church of God, the followers of Jesus Christ. The Christian Church had become a recognized religion in the Roman empire. Satan would later use Roman Christianity as his agent to persecute the followers of Jesus Christ who remained faithful to Him and would not follow the teachings of men. The power of Roman Christianity was used by Satan to persecute followers of Jesus Christ who protested against the wrong. Many followers of the protestant reformation movement died during the persecution known as the dark ages, which lasted 1260 years (538-1798).

- John Wycliffe is known as "*The Morning Star of the Reformation*". He opposed the ruling Church and only taught the true Word of God, After he died, his grave was dug up and his bones were removed and then burned and thrown into the Thames by the ruling Church at that time.
- John Wycliffe's two disciples, John Huss and Jerome also opposed the Church by teaching from the Word of God. They were arrested in different places and burned alive by the ruling Church.
- Martin Luther escaped death because he was protected by the czar.
- Many anabaptists teach baptism by immersion, drowning to death.
- Many Waldenses and Cathari or Albigensis died as martyrs for defending the truth of God's Word that they believed, and rejecting the teachings of men taught by the ruling Church.
- Many Protestants who protested against church teachings and practices that were contrary to the Word of God were martyred.

The persecution ended in 1798 when Napoleon ordered Generals Haller and Berthier to lead the ruling church at that time.³⁰ Physical persecution ended. Many

²⁹ According to the historicist interpretation, 1 Prophetic Day = 1 Year. (*Ezekiel 4:6; Numbers 14:34*)

³⁰ <http://biblelight.net/h-wound.htm> accessed 18-07-2018.

Protestants were martyred, but the persecution could not destroy their faith. Followers of Jesus Christ grew in number despite the persecution.

Satan devised another strategy. He no longer persecutes but misleads. He attacks with false teaching. He applies the same strategy as when he deceived Eve in the garden of Eden. As a result, many followers of Jesus Christ were led astray from the teaching of God's Word because they believed the serpent's lies, among others:

- The teaching of the *immortality of the soul* as he put it to Eve in his first lie. God says "you will die". Satan says, "you will not die" you will become like God.
- Teaching about the false Sabbath that contradicts God's command in the 10 Commandments. Many followers of Jesus do not keep the Sabbath in accordance with God's command in *Exodus 20:8-11* because they are misled by Satan.
- Many more teachings of God's Word are being falsified by Satan in these last days to mislead the followers of Jesus Christ.

Protection. The church of Christ, which is persecuted by Satan's agents, cannot be destroyed because it is under God's protection. This is depicted in the language of this symbol: (a) "protected in the wilderness and by the earth"; (b) protected for 1260 days or for three and a half times."

"*Protected in the wilderness.*" In the wilderness the woman was fed, nourished. God's people often go out of their way, avoiding persecution. The Children of Israel experienced an exodus under the leadership of Moses, protected and nourished by the LORD in the wilderness; Elijah fled to the Cherith River and was fed by ravens sent by God (*1 Kings 17*); Joseph and Mary brought the baby Jesus to Egypt to escape persecution by Herod who was manipulated by Satan (*Matthew 2:13ff*); Eusebius wrote about the Christian Church in Palestine fleeing to Pella during the Jewish war in 66 AD;

31

This vision of the Apostle John contains the certainty of God's providence for the Church that remains faithful to Him despite the persecution. Just as He has preserved those who have believed in Him in the past, so too will He preserve His Church through the difficult times when they experience persecution. This is God's assurance to His

³¹ Eusebius, Hist. Eccl. Iii.5.

suffering Church that "no matter how fierce the trials they may be called upon to bear, He is watching over His church and will sustain them."³²

"*Flood.*" The earth absorbed all the water that the Dragon poured out on the woman he hunted. The flood that the Dragon poured out is interpreted as an attempt at persecution to destroy the followers of Christ, in addition to meaning the flood of new but false teachings that swept the world of Christianity.³³ Everything is intended to deceive, lie, and mislead and even to destroy the followers of Christ who are the target of his wrath. "Satan sought to destroy the Christian Church by the inundation of false doctrines as well as by persecution."³⁴

"*Earth.*" The earth that helps the woman who symbolizes the faithful Church of Christ is, according to the historicist interpretation, a place that is not densely populated, in contrast to the densely populated countries of Europe. The United States of America is the place to which the followers of Christ fled from persecution in Europe. The Mayflower ship³⁵ transported them from England to America. They were the pioneers and forerunners of the Protestant nation of the United States, a democracy that refused to be ruled by a king and separated the church from the state. This was their new homeland, where they were saved and escaped persecution.

"*Period.*" The woman was protected for three and a half periods. The period of this prophecy is the same as the 1260 days of prophecy mentioned in *Revelation 12:6*. According to the historicist interpretation, the persecution of God's persecuted but faithful Church lasted for 1260 years, from 538 to 1798 AD. This period is known as the *Dark Ages*.³⁶ During this difficult time, God has protected and preserved His Church from extinction. This is also a guarantee that God will surely preserve and protect His people in the difficult times leading up to His return to pick them up.

³² William G. Johnsson, "'The Saints' End-Time Victory over the Forces of Evil." In *Symposium on Revelation-Book 2*, 3-40. (Silverspring, MD: Biblical Research Institute, 1992), 18.

³³ Leslie Hardinge, attributes this to the emergence of preterism and futurism in the interpretation of prophecy in the Book of Revelation.

³⁴ Francis D. Nichols, ed. *SDA Bible Commentary*, vol. 7 (Washington, DC: Review and Herald, 1955), 812.

³⁵ <https://en.wikipedia.org/wiki/Mayflower>. Accessed 18-07-2018.

³⁶ For a description of the prophetic period of 1260 days, 42 months and 31/2 periods, see F.D. Nichols, *SDA Bible Commentary Vol 4* (Washington, DC: Review and Herald, 1955), 833-834; https://en.wikipedia.org/wiki/Day-year_principle, accessed 18-07-2018; Jon Paulien on the 1260 days in the Book of Revelation at <https://adventistbiblicalresearch.org/materials/prophecy/1260-days-book-revelation>, accessed 18-07-2018; "Jesus described this span to John as '42 months,' and '1260 days.'" Starting in 538 AD, these 1260 historic years extended to 1798. The epoch was fulfilled when the 'awesome events,' which brought about 'the scattering of the power of the holy people,' came to an end." Leslie Hardinge, *Jesus Is My Judge* (American Cassette Ministries Book Division: 1996), 232.

The Church Hostile to Satan (Revelation 12:17)

So the dragon was angry with the woman, and went out to fight her other descendants, who kept the laws of God and had the testimony of Jesus.

Having failed to defeat the woman who symbolizes the Church or Congregation, because she is protected and preserved by God, for three and a half periods, the Great Red Dragon turns his attention to the other descendants of the woman, or according to the old translation of the Bible, "the remnant of her seed," which in the English version is "the remnant of her seed" (KJV), who keep the laws of God and have the testimony of Jesus. This is the church that Satan is hostile to

The Remnant. Satan's first target was the son, the first descendant of the woman who symbolizes the church, Jesus Christ. Satan did not succeed in defeating him. Having also failed to defeat the woman who symbolizes the church, Satan turns his attack on the other descendants of the woman. The name of this group is not mentioned. What is mentioned is only their characteristics, namely: (a) obeying God's laws, and (b) having the testimony of Jesus.

From time to time God has a "remnant" or remnant people, who remain faithful to Him even though they are only a few. When God destroyed the earth with the *flood*, there were 8 remnants who remained faithful to Him, namely Noah and his family. When the Children of Israel left Egypt (*exodus*) to the Promised Land, out of about two million people,³⁷ there were only 2 people who remained faithful and entered the Promised Land, namely Caleb and Joshua. In the days of *captivity* in Babylon, and continued in the Persian Medes, only a few returned to Jerusalem with Ezra, Nehemiah, and Zerubbabel. During Jesus' earthly mission, only 12 disciples and a few others faithfully followed Him. Ahead of His return there will be those who remain faithful to Him despite persecution. These are the "*eschatological remnant*," who are hostile to Satan because they keep God's laws³⁸ and have the testimony of Jesus³⁹

³⁷ According to the Bible, 600,000 men (*Exodus 12:37; Numbers 11:21*).

³⁸ God's law was written on two tablets of stone by the LORD and taught by Moses to the children of Israel (*Exodus 20:1-17; Deuteronomy 6:5 & Leviticus 19:18*); confirmed by the Lord Jesus Christ in His teaching (*Matthew 22:37-40; Matthew 5-7*); and written by the Holy Spirit on the tablets of men's hearts (*Hebrews 8:10; 10:16*).

³⁹ The testimony of Jesus mentioned 4 (four) times in the Book of Revelation (*Revelation 1:2, 9; 12:17; 19:10*) means testimony from or about Jesus, and also means the spirit of prophecy (*Revelation 19:10*). The context determines the meaning.

The remnant in the last days will be the target of Satan's wrath because they remain faithful to God, become doers of His Word, obey His Laws when most who claim to have faith in Jesus no longer heed God's commands or Laws. This remnant must have emerged after the end of the Dark Ages, namely the period of persecution against Protestants who at that time protested against church teachings and practices that contradicted the Word of God. The 1260-year persecution period lasted from 538 and ended in 1798). After the persecution period ended, many people were ensnared by Satan's misdirection. Those who remain faithful and do not want to be misled will be persecuted. They are called the Remnant according to the historicist interpretation.

CONCLUSION

The discussion of Revelation 12:1-17 from this historicist perspective shows that: (a) The Lord Jesus Christ has defeated the hostile Satan in all the battles between the two both in Heaven and on earth. (b). Christ's followers are subjected to Satan's attacks from time to time but God always protects and preserves them. (c). There will be a people called "the other seed of the woman" i.e. "the eschatological remnant" who will be persecuted by Satan and his agents before the return of Jesus.

Satan's strategy and attempts to destroy the "eschatological remnant" are not described in this chapter, but are outlined in Revelation 13:1-8, which follows this article.

If we choose to be faithful to Jesus Christ, we are bound to be antagonized and persecuted by Satan and his agents. Church history has recorded the persecution of Satan and his agents of evil against the faithful followers of Jesus Christ. The faithful followers of Jesus Christ in these last days who are called other descendants of the "Holy woman" and are recognized as the Remnant because they remain faithful to God even though most of mankind no longer obeys God's Laws, will win as Jesus Christ has won.

Let us make the right choice to stand by the Lord Jesus Christ while listening to His appeal: "Be faithful until death, and I will give you the crown of life." (*Revelation 2:10b*).

Joshua and his family had made the right decision to choose to worship God alone. "As for me and my household, we will serve the LORD" (*Joshua 24:15*).

The prophet Elijah on Mount Carmel dared to stand on God's side even though he was alone facing 450 prophets of Baal and 400 prophets of Asherah. He finally won. He challenged us as he challenged the children of Israel of old: "How long will you be unequal and divided in heart? If the LORD is God, follow him, and if Baal, follow him." (*1 Kings 18:21*).

Apostle Peter and the other apostles had finally made the right decision. Representing the other apostles, Apostle Peter made his stance clear in this statement: "We must obey God rather than men." (*Acts 5:29b*).

Saderach, Meshach, and Abednego had chosen to remain faithful to their God despite being persecuted in the fiery furnace that was heated seven times. Daniel remained faithful to worship despite being slandered and put into the lions' den. This was the determination of the Hebrew youths that was made known to King Nebuchadnezzar: "If our God whom we worship is able to deliver us, then he will deliver us from the burning fiery furnace, and from your hand, O king; but if not, let it be known to you, O king, that we will not worship your gods, nor the golden image which you have set up." (*Daniel 3:17-18*).

The Apostle Paul had made the right decision in his life and ministry. He testified to Timothy: "As for me, my blood has begun to be shed as an offering and the hour of my death is at hand. I have finished the good fight, I have reached the finish line, and I have kept the faith. Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me on His day; and not only to me, but also to all who long for His appearing." (*2 Timothy 4:6-8*).

Let us make the right decision to be with Jesus Christ even if we have to go through persecution, and even be antagonized by Satan, because with Jesus Christ we will win.

Hopefully, this article will be useful to every reader, causing them to yearn to go deeper, and hopefully enjoy the "happiness" promised to everyone who hears, reads, and obeys God's Word written in the Book of Revelation (Revelation 1:3; 22:7).

REFERENCES

The Bible. Jakarta: Indonesian Bible Institute, 1998.

-
- Anderson, A. W. *World's Finale: A Brief Exposition of the Prophecies of the Seven Churches, the Seven Seals, and the Seven Trumpets of Revelation*. Warburton, Victoria: Signs Publishing Co., 1932.
- Aune, David E. *Revelation 1-5*. Word Biblical Commentary, ol. 52a. Waco, TX: Word Books, 1997.
- Aune, David E. *Revelation 17-22*. Word Biblical Commentary, ol. 52c. Waco, TX: Word Books, 1998.
- Aune, David E. *Revelation 6-16*. Word Biblical Commentary, ol. 52b. Waco, TX: Word Books, 1998.
- Bacchiocchi, Samuele. *From Sabbath to Sunday*. Rome: The Pontifical Gregorian University Presses, 1977.
- Badenas, Roberto. "New Jerusalem-The Holy City." in *Symposium on Revelation-Book 2*, 243-271. Daniel and Revelation Committee Series 7. Silver Spring, MD: Biblical Research Institute, 1992.
- Badina, Joel, "The Millennium." in *Symposium on Revelation-Book 2*, 225-242. Daniel and Revelation Committee Series 7. Silver Spring, MD: Biblical Research Institute, 1992.
- Barclay, William. *Letters to the Seven Churches*. New York: Abingdon Press, 1957.
- Barclay, William. *The Revelation of John*, 2d ed. 2 vols. The Daily Study Bible Series. Philadelphia: Westminster Press, 1960.
- Battistone, Joseph J. *God's Church in a Hostile World*. Hagerstown, MD. Review and Herald, 1989.
- Bauckham, Richard. "The Lord's Day." In *From Sabbath to Lord's Day*, edited by D. A. Carson, 221-250. Grand Rapids, MI: Zondervan, 1982.
- Bauckham, Richard. *The Climax of Prophecy*. Edinburgh: T. & T. Clarck, 1993.
- Bauckham, Richard. *The Theology of the Book of Revelation*. New Testament Theology. Cambridge: University of Cambridge Press, 1993.
- Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* 3d. ed. Revised by Frederick W. Danker. Chicago: University of Chicago Press, 2000.
- Beale, Gregory K. *The Book of Revelation*. The New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1999.

- Beasley-Murray, George R. *The Book of Revelation*. 2d ed. New Century Bible Commentary. Grand Rapids, MI: Eerdmans, 1981.
- Beckwith, Isbon T. *The Apocalypse of John*. 1919. Reprint, Grand Rapids, MI: Baker, 1967.
- Bowman, J. W. "Revelation, Book of." In *The Interpreter's Dictionary of the Bible*, 4:58-71. Nashville, TN: Abingdon Press, 1962.
- Brenton, Lancelot C. L. *The Septuagint with Apocrypha: Greek and English*. Peabody, MA: Hendrickson, 1986.
- Brill, J. Wesly. *Epistles to the Seven Churches*. Bandung: Kalam Hidup, 1989.
- Bruce, Frederick F. "The Revelation of John." In *A New Testament Commentary*, 629-666. Ed. G. C. D. Howley. Grand Rapids, MI: Zondervan, 1969.
- Caird, G. B. *The Revelation of St. John the Divine*. Harper's New Testament Commentaries. New York: Harper and Row, 1966.
- Caird, George B. *The Revelation of St. John the Divine*. Harper's New Testament Commentaries. New York: Harper and Row, 1966.
- Caird, George B. *The Revelation of St. John the Divine*. New York: Harper & Row, 1968.
- Charles, Robert H. *A Critical and Exegetical Commentary on the Revelation of St. John*. 2 vols. International Critical Commentary. Edinburgh: T. & T. Clarck, 1956-1959.
- Clifford, Richard J., S.J. "The Roots of Apocalypticism in Near Eastern Myth." In *The Encyclopedia of Apocalypticism*, 1.3-38.
- Collins, Adela Yarbro. "The Book of Revelation." In *The Encyclopedia of Apocalypticism*, 1.384-414.
- Collins, John J. "From Prophecy to Apocalypticism: The Expectation of the End." In *The Encyclopedia of Apocalypticism*, 1.129-61.
- Craddock, Fred B. "Preaching the Book of Revelation." *Interpretation* 40 (1986): 270-282.
- Cullmann, Oscar. *Christ and Time*. Philadelphia: Westminster Press, 1964.
- Daley, Brian E., S.J. "Apocalypticism in Early Christian Theology." In *The Encyclopedia of Apocalypticism*, 2.3-47.
- De Heer, J. J. *The Revelation of John I*. Jakarta: BPK, 1979.
- De Heer, J. J. *The Revelation of John II*. Jakarta: BPK, 1979.
- Deissman, Adolf. *Light from the Ancient East*, 1927. Reprint, Peabody, MA: Hendricksen, 1995.

-
- Erdman, Charles R. *The Revelation of John*. Philadelphia: Westminster Press, 1996. Ezell, Douglas. *Revelations on Revelation*. Waco, TX: Word Books, 1977.
- Florenza, Elisabeth Schüssler. "Composition and Structure of the Apocalypse." *The Catholic Biblical Quarterly* 30 (1968): 344-356.
- Florenza, Elisabeth Schüssler. *The Apocalypse*. Chicago, IL: Franciscan Herald Press, 1976.
- Ford, Desmond. *Crisis! A Commentary on the Book of Revelation*. 2 vols. Newcastle, CA: Desmond Ford Publications, 1982.
- Forsyth, Neil. *The Old Enemy: Satan and the Combat Myth*. Princeton: Princeton University Press, 1987. Froom, LeRoy E. *The Prophetic Faith of Our Fathers*. 4 vols. Washington, DC: Review and Herald, 1948.
- Giblin, Charles H. *The Book of Revelation: The Open Book of Prophecy*. Collegeville, MN: Liturgical Press, 1991.
- Glasson, T. F. *The Revelation of John*. The Cambridge Bible Commentary. Cambridge: University Press, 1965.
- González, Justo L. *For the Healing of the Nations: The Book of Revelation in an Age of Cultural Conflict*. Maryknoll: Orbis, 1999.
- Goulder, M. D. "The Apocalypse as an Annual Cycle of Prophecies." *New Testament Studies* 27 (1981): 343-367.
- Gulley, Norman R. "Revelation 4 and 5: Judgment or Inauguration?" *Journal of the Adventist Theological Society* 8:1-2 (1997): 59-81.
- Guthrie, Donald. *The Relevance of John's Apocalypse*. Grand Rapids, MI: Eerdmans, 1987.
- Harrington, Wilfrid J. *Understanding the Apocalypse*. Washington, DC: Corpus Books, 1969.
- Hasel, Gerhard F. "Remnant." *The International Standard Bible Encyclopedia*. 2d ed. Grand Rapids, MI: Eerdmans, 1988, 4:130-134.
- Heil, J. P. "The Fifth Seal (Rev 6:9-11) as a Key to the Book of Revelation." *Biblica* 74 (1993) 220-243.
- Hendriksen, William. *More than Conquerors: An Interpretation of the Book of Revelation*. 1940. Reprint, Grand Rapids, MI: Baker, 1982.
- Hoekema, Anthony A. "Time, (Two) Times, and Half a Time." In *The International Standard Bible Encyclopedia*, 854-855. 2d ed. Grand Rapids, MI: Eerdmans, 1988.
- Hughes, Philip E. *The Book of Revelation*. Grand Rapids, MI: Eerdmans, 1990.

- Jamieson, Robert, A. R Fausset, and David Brown. *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments*. Rev. ed. Grand Rapids, MI: Eerdmans, 1961.
- Jeske, Richard L. *Revelation for Today: Images of Hope*. Minneapolis: Fortress, 1983.
- Johnson, Alan. "Revelation." In *The Expositor's Bible Commentary*, 12:397-603. Grand Rapids, MI: Zondervan, 1982.
- Johnsson, William G. "'The Saints' End-Time Victory over the Forces of Evil." In *Symposium on Revelation-Book 2*, 3-40. Daniel and Revelation Committee Series 7. Silver Spring, MD: Biblical Research Institute, 1992.
- Keller, Catherine. *Apocalypse Now and Then*. Boston: Beacon, 1996.
- Kistemaker, Simon J. *A Commentary on the Book of Revelation*. Second Printing. Surabaya: Momentum, 2011.
- Kittel, Gerhard, and Gerhard Friederich, eds. *Theological Dictionary of the New Testament*. Trans. Geoffrey W. Bromiley. 10 vols. Grand Rapids, MI: Eerdmans, 1964-1976.
- Koester, Craig R. *Revelation and the End of All Things*. Grand Rapids, MI: Eerdmans, 2001.
- Krodel, Gerhard A. *Revelation*. Augsburg Commentary on the New Testament. Minneapolis, MN: Augsburg Fortress, 1989.
- Ladd, George, E. *A Commentary on the Revelation of John*. Grand Rapids, MI: Eerdmans, 1972.
- LaRondelle, Hans K. "Babylon: Anti-Christian Empire." In *Symposium on Revelation--Book 2*, 151-176. Daniel and Revelation Committee Series. Silver Spring, MD: Biblical Research Institute, 1992.
- LaRondelle, Hans K. *Chariots of Salvation: The Biblical Drama of Armageddon*. Washington, DC: Review and Herald, 1987.
- LaRondelle, Hans K.. *How to Understand the End-Time Prophecies of the Bible*. Sarasota, FL: First Impressions, 1997.
- Lightfoot, J. D. and J. R. Harmer, eds. *The Apostolic Fathers: Revised Greek Texts with Introductions and Translations*. Grand Rapids, MI: Baker, 1987.
- Maier, Harry O. *Apocalypse Recalled: The Book of Revelation after Christendom*. Minneapolis: Fortress, 2002.
- Mauro, Philip. *The Patmos Visions*. Boston, MA: Hamilton Brothers, 1925.

- Maxwell, C. Mervyn. "Roman Catholicism and the United States." *Symposium on Revelation-Book 2*, 67-121. Daniel and Revelation Committee Series 7. Silver Spring, MD: Biblical Research Institute, 1992.
- Maxwell, C. Mervyn. *The Message of Revelation*. God Cares 2. Boise, ID: Pacific Press, 1985.
- Metzger, Bruce M. *Breaking the Code: Understanding the Book of Revelation*. Nashville, TN: Abingdon Press, 1993.
- Milligan, William. *The Book of Revelation*. The Expositor's Bible. Cincinnati: Jennings & Graham, 1889.
- Moffatt, James. "The Revelation of St. John the Divine." In *The Expositor's Greek Testament*, 5:279-494. 1942. Reprint, Grand Rapids. MI: Eerdmans, 1961.
- Morris, Leon. *The Book of Revelation*. 2d ed. Tyndale New Testament Commentaries, vol. 20. Grand Rapids, MI: Eerdmans, 1987.
- Mounce, Robert H. *The Book of Revelation*. Revised ed. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1998.
- Musvosvi, Joel N. *Vengeance in the Apocalypse*. Andrews University Seminary Doctoral Dissertation Series, vol. 17. Berrien Springs, MI: Andrews University press, 1993.
- Nam, Daeguik. "'The Throne of God' Motif in the Hebrew Bible." Th.D. Dissertation, Andrews University, 1989.
- Nichols, F. D. ed. *SDA Bible Commentary*, 7 vols. Washington DC: Review and Herald, 1955.
- Pate, C. Marvin, ed. *Four Views on the Book of Revelation*. Grand Rapids: Zondervan, 1998.
- Paulien, Jon. *What the Bible Says about the End-time*. Hagerstown, MD: Review and Herald, 1994.
- Paulien, Jon. "Interpreting Revelation's Symbolism." In *Symposium on Revelation-Book 1*, 73-97. Daniel and Revelation Committee Series 6. Silver Spring, MD: Biblical Research Institute, 1992.
- Pfandl, Gerhard. "The Remnant Church and the Spirit of Prophecy." In *Symposium of Revelation-Book 2*, 295-333. Daniel and Revelation Committee Series 7. Silver Spring, MD: Biblical Research Institute, 1992.
- Pinnock, C. H. "Time." In *The International Standard Bible Encyclopedia*, 4:852-853. 2d ed. Grand Rapids, MI: Eerdmans, 1988.

- Plummer, Alfred. "Revelation." In *The Pulpit Commentary*, 22:1-585. 2d ed. London: Funk & Wagnalls, 1913.
- Ramsay, W. M. *The Letters to the Seven Churches* 2d ed. Ed. Mark W. Wilson. Peabody, MA: Hendricksen, 1994.
- Rice, Richard. *Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective*. 2d ed. Berrien Springs, MI: Andrews University Press, 1997.
- Rist, Martin. "The Revelation of St. John the Divine." In *The Interpreter's Bible*. 12:345-613. Nashville, TN: Abingdon Press, 1957,
- Robertson, Archibald T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville, TN: Broadman, 1934.
- Robertson, Archibald T. *Word Pictures in the New Testament*. 6 vols. Grand Rapids, MI: Baker, 1960.
- Roloff, Jürgen. *Revelation: A Continental Commentary*. Minneapolis: Fortress, 1993.
- Roloff, Jürgen. *The Revelation of John*. The Continental Commentary. Minneapolis, MN: Fortress, 1993.
- Rowland, Christopher C. *The Book of Revelation*. The New Interpreter's Bible. Nashville: Abingdon, 1998.
- Santoso, David Iman. *Reading and Understanding the Book of Revelation: Christ's Message to His Church*. Malang: SAAT Literature, 2006.
- Schaff, Philip. *History of the Christian Church*. 8 vols. 3d ed. Grand Rapids, MI; Eerdmans, 1910.
- Scheunemann, D. *Revelation News: The Development of the Last Days*. Malang: Gandum Mas, 1994.
- Schmitz, Ernst D. "Dōdeka." In *The New International Dictionary of New Testament Theology*, 2:694-696. Ed. Colin Brown. Grand Rapids, MI: Zondervan, 1978.
- Schüssler Fiorenza, Elisabeth. "The Followers of the Lamb: Visionary Rhetoric and Social-Political Situation." *Semeia* 36 (1986) 123-46.
- Schüssler Fiorenza, Elisabeth. *The Book of Revelation: Justice and Judgment*. 2d ed. Minneapolis: Fortress, 1998.
- Shea, William H. "Revelation 5 and 19 as Literary Reciprocals." *Andrews University Seminary Studies* 22.2 (1984): 249-257.
- Smith, Robert H. *Apocalypse: A Commentary on Revelation in Words and Images*. Collegeville, Minneapolis: Liturgical Press, 2000.

- Smith, Uriah. *The Prophecies of Daniel and The Revelation*. Rev. ed. Nashville, TN: Southern Publishing Association, 1944.
- Specht, Walter F. "Sunday in the new Testament." In *The Sabbath in Scripture and History*, 114-129. Washington, DC: Review and Herald, 1982.
- Stefanovic, Ranko. "The Angel at the Altar (Revelation 8:3-5): A Case Study on Intercalations in Revelation." *Andrews University Seminary Studies* 44/1 (2006): 79-94.
- Stefanovic, Ranko. *The Revelation of Jesus Christ: Commentary on the Book of Revelation*. 2d ed. Berrien Spring, MI: Andrews University Press, 2009.
- Strand, Kennet A. "Foundational Principles of Interpretation." In *Symposium on Revelation-Book 1*, 3-34. Daniel and Revelation Committee Series 6. Silver Spring, MD: Biblical Research Institute, 1992.
- Strand, Kennet A. "The 'Victorious-Introduction Scenes' in the Visions in the Book of Revelation." *Andrews University Seminary Studies* 25.3 (1987): 267-288. Reprinted in *Symposium on Revelation-Book 1*, 51-72. Daniel and Revelation Committee Series 6. Silver Spring, MD: Biblical Research Institute, 1992.
- Strand, Kennet A. "The Eight Basic Visions in the Book of Revelation." *Andrews University Seminary Studies* 25.1 (1987): 107-121. Reprinted in *Symposium on Revelation-Book 1*, 35-49. Daniel and Revelation Committee Series 6. Silver Spring, MD: Biblical Research Institute, 1992.
- Summers, Ray. *Worthy is the Lamb*. Nashville, TN: Broadman, 1951.
- Talbert, Charles H. *The Apocalypse: A Reading of the Revelation of John*. Westminster: John Knox Press, 1994
- Tenney, Merrill C. *Interpreting Revelation*. Grand Rapids, MI: Eerdmans, 1957.
- Terry, Milton S. *Biblical Hermeneutics*. Reprint. Grand Rapids, MI: Zondervan, 1978.
- Thayer, Joseph Henry. *Greek-English Lexicon of the New Testament*. New York: American Book, 1886.
- Thompson, Leonard L. "A Sociological Analysis of Tribulation in the Apocalypse of John." *Semeia* 36 (1986) 147-74.
- Thompson, Leonard L. *The Book of Revelation: Apocalypse and Empire*. Oxford: Oxford University Press, 1990.
- Timm, Alberto. "Miniature Symbolization and the Year-day Principle of Prophetic Interpretation." *Andrews University Seminary Studies* 42.1 (2004): 149-167.

- Wainwright, Arthur W. *Mysterious Apocalypse: Interpreting the Book of Revelation*. Nashville: Abingdon, 1993.
- Wall, Robert W. *Revelation*. New International Biblical Commentary. Peabody, MA: Hendricksen, 1991.
- Walvoord, John F. *The Revelation of Jesus Christ*. Chicago: Moody, 1966.
- White, Ellen G. *The Great Controversy*. Mountain View, CA: Pacific Press, 1911.
- Witherington, Ben III. *Revelation*. The New Cambridge Bible Commentary. Cambridge University Press, 2003
- Wongso, Peter. *Exposition of the Bible Doctrine of the Book of Revelation*. Malang: Southeast Asian Bible Seminary, 1996.