

**Revelation 12**  
***The Woman, the Child, and the Dragon***

Sign – an authenticating mark. The purpose of a sign, wonder or miracle was frequently to authenticate a message as coming from God.

- 1) According to verse 1- What sign appeared in heaven?
- 2) Was it just a sign or a great sign?
- 3) What was this woman clothed with?
- 4) What was under her feet?
- 5) What was on her head? *See note on page 2*
- 6) Who is this woman?**
- 7) According to verse 3, John sees another sign, what sign did John see?
- 8) How many heads did this dragon have? *See note on page 2*
- 9) How many horns?
- 10) How many diadems or crowns did the dragon have?
- 11) According to verse 4, why did the dragon stand before the woman?
- 12) In verse 5, this woman bore a male Child, who is this Child?**
- 13) According to verse 9, who is the dragon?**
- 14) According to verse 11 how did they overcome the dragon?

**Revelation 12 (NKJV)**

<sup>1</sup> Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.  
<sup>2</sup> Then being with child, she cried out in labor and in pain to give birth.  
<sup>3</sup> And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.  
<sup>4</sup> His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.  
<sup>5</sup> She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.  
<sup>6</sup> Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.  
<sup>7</sup> And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,  
<sup>8</sup> but they did not prevail, nor was a place found for them in heaven any longer.  
<sup>9</sup> So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.  
<sup>10</sup> Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.  
<sup>11</sup> And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.  
<sup>12</sup> Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows

<p>15) According to verse 13, who did the dragon persecute?</p> <p>16) What happens to the woman in verse 14?</p> <p>17) In verse 15, what did the devil try to do next?</p> <p>18) In verse 16, who helped the woman?</p> <p>19) Verse 17 tells us that the dragon was enraged with the woman. Why was he enraged?</p> <p>20) What did he do, since he couldn't touch her?</p>	<p>that he has a short time.”</p> <p><sup>13</sup> Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male <i>Child</i>.</p> <p><sup>14</sup> But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.</p> <p><sup>15</sup> So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.</p> <p><sup>16</sup> But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.</p> <p><sup>17</sup> And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.</p>
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<p><b>12 Stars</b></p> <p>The twelve stars represent the twelve sons of Jacob. Jacob, whose name was changed to Israel by God (Gen. 32:24-28), had twelve sons, and they became the twelve tribes of Israel.</p> <ul style="list-style-type: none"> <li>✧ Judah</li> <li>✧ Issachar</li> <li>✧ Zebulun</li> <li>✧ Reuben</li> <li>✧ Simeon</li> <li>✧ Gad</li> <li>✧ Ephraim</li> <li>✧ Manasseh</li> <li>✧ Benjamin</li> <li>✧ Dan</li> <li>✧ Asher</li> <li>✧ Naphtali</li> </ul>	<p><b>7 Heads of the Dragon</b></p> <p>The seven heads of the dragon could represent the seven powerful kingdoms which arose throughout history.</p> <ul style="list-style-type: none"> <li>❖ Egypt</li> <li>❖ Assyria</li> <li>❖ Babylon</li> <li>❖ Medo-Persia</li> <li>❖ Greece</li> <li>❖ Rome</li> <li>❖ Possibly Germany</li> </ul> <p>Since the dragon could not get to the Child, he then turns to the woman. These seven heads of the dragon had one great goal – the annihilation of or the elimination of the woman.</p>
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## **I. The Wonders in Heaven (12:1–6)**

### *A. The Woman.*

Some students want us to believe that this is Mary, the mother of our Lord, but vv. 6 and 13–17 make this impossible. **Genesis 37:9 indicates that the woman represents the nation of Israel.**

Verse 5 informs us that the woman gives birth to Christ, and this symbolism points again to Israel (Rom. 1:3; 9:4–5). In the OT, Israel is pictured as a woman and mother (Isa. 54:5; Jer. 3:6–10). The woman is in travail, and the Child that is born is Christ (v. 5 with Ps. 2:9; Micah 5:2–3; Rev. 19:14ff). There is a gap of at least thirty-three years between the first and second sentences in v. 5, and between vv. 5 and 6 we have the entire church age.

### *B. The Dragon.*

This is Satan (v. 9); and the heads, horns, and crowns refer us to 13:1 and 17:3, where the Beast (Antichrist) is described. Please keep in mind that the Beast is present from the outset as the leader of the federated nations of Europe, but he will not openly be revealed as Satan's "superman" until the middle of the Tribulation period. Verse 4 relates to Isa. 14:12ff, when Satan revolted against God and drew some of the angels down with him. See Job 38:7 and Jude 6.

Satan has always been a murderer (John 8:44), and now he seeks to destroy Christ. During OT days, Satan did all he could to keep the Savior from being born; when Jesus was born, Satan tried to kill Him (Matt. 2:16ff). During His earthly life, Christ was attacked by Satan in various ways, culminating in the cross. Satan also attacks the Jews. The 144,000 will be protected because they are sealed by God, but the other Jews will also be cared for by God. Perhaps the "they" in v. 6 refers to the Gentiles who care for the Jews at that time (Matt. 25:31–46).

Jesus told the believing Jews to flee when the Antichrist was revealed (Matt. 24:15–21). Note the parenthetical admonition in Matt. 24:15 that refers to the "reading" of the Word. Jewish believers during the middle of the Tribulation will read Matt. 24:15–21 and know what to do.

## **II. The War in Heaven (12:7–12)**

The first two chapters of Job make it clear that Satan now has access to heaven, and Zech. 3 reveals that Satan accuses the saints before the throne of God. In the middle of the Tribulation, Satan will be cast out of heaven to the earth. Michael is the archangel assigned to protect Israel (Dan. 10:13, 21; 12:1; Jude 9). His name means "who is like God?" Satan said, "I will be like the Most High!" but God defeated him; and now Satan is cast from heaven. Verse 9 describes him as the serpent, which takes us back to Gen. 3; the word "devil" means "accuser," which ties in with v. 10 and with Zech. 3; and "Satan" means "adversary." What an enemy Satan is! In heaven, Satan had been accusing the saints; but the saints had overcome him with three weapons: (1) the blood, which cleanses us of all sin, 1 John 1:9–2:2; (2) the Word, which assures us of forgiveness and is the sword of the Spirit; and (3) their surrender, for they would rather die than obey Satan. There is joy in heaven because Satan is defeated; but there will be woe on earth! Satan's time is short (three and one-half years); then he will be cast into the bottomless pit (20:1–3).

## **III. The Wrath on Earth (12:13–16)**

The great dragon comes down in great wrath. Since he can no longer accuse the saints before God in heaven, he will persecute them on earth. The liar becomes the lion. He focuses his attacks on Israel primarily. Anti-Semitism (persecution of the Jews) is satanic in origin. Egypt persecuted the Jews; so did Babylon. In modern days, Germany slaughtered millions of Jews in

the Second World War. God judged all of these nations. **Satan could not kill the woman's Son, so now he tries to exterminate her seed, the believing remnant of Israel.**

God protects the Jewish remnant (v. 14). When God led Israel out of Egypt, it was "on eagle's wings" (Ex. 19:4). God cared for them in the wilderness as a mother eagle would her brood (Deut. 32:11–12). Their return from Babylonian Captivity would be "on wings as eagles" (Isa. 40:31). God takes His believing remnant to a special place of protection (v. 6) where Satan cannot penetrate.

Satan then uses "water as a flood" to try to exterminate the Jews (v. 15), which probably symbolizes Gentile persecution. Read carefully Ps. 124. This psalm will certainly be sung by the Jews of the Tribulation when God delivers them from Satan's attacks. Read also Isa. 26:20–27:13 for another parallel passage. Daniel 11:41 indicates that, when the Beast (inspired by Satan) begins his persecution of the Jews in the middle of the Tribulation, the Jews will flee to places of refuge in Edom, Moab, and Ammon. This area has been excavated by archeologists; they have found cities carved out of the rocks, perfect places of refuge for Israel. The fleeing Jews of Matt. 24:16–21 will find safety and peace there during the last three and one-half years, the period called "the Great Tribulation."

**A dual war is now going on: God is warring against the unbelieving world, and Satan (through the Beast) is making war on the saints (13:7).** What a time of turmoil and trouble it will be! No wonder Jesus said, "Except those days should be shortened, there should no flesh be saved" (Matt. 24:22). For the "elect's sake" (the believing Jews), the days are limited.

There are several practical lessons to be learned from this chapter. (1) Satan is at war with the saints, and we can overcome him only through faith in the Word of God. (2) Satan is the accuser of the brethren. The sins of the saints give Satan all the evidence he needs before God's throne. Thank God we have our Advocate in Christ! (1 John 1:9–2:2) When we confess our sins, Christ cleanses us, and Satan is silenced! (3) Let us not be found accusing the saints, for if we are, then we are on Satan's side and not the Lord's. "Love covers a multitude of sins." (4) We must never be guilty of anti-Semitism. The Jews are God's elect people, and were it not for Israel, we would have no Savior or Bible. We must love Israel, pray for its peace, and seek to win our Jewish friends to Christ. The nation of Israel may not always be right politically, but they are God's people and have an important task to fulfill in this world. We must pray for the peace of Jerusalem.<sup>1</sup>

**12:1, 2.** Chapters 12–14 are explanatory prophecies that describe some of the major personages and movements of the latter half of the Tribulation period. **The woman represents Israel, and her child is Christ, the Messiah** (cf. 12:5; Is. 7:14; 9:6; 66:7, 8; Mic. 5:2; Rom. 9:4, 5). The woman is not the church, since the church did not bring forth Christ, but rather He brought forth the church. Her identification as the persecuted Jewish saints clearly proves that the church is not on earth during the Tribulation period. **The sun depicts her as God's chosen nation. The moon under her feet alludes to God's promise of dominion, and the crown of twelve stars pictures royalty and relates to the 12 tribes of Israel.** The **birth** pains refer to the period before the birth of Christ when Israel was waiting for redemption by the Messiah (cf. Rom. 8:22, 23).

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<sup>1</sup>Wiersbe, Warren W.: *Wiersbe's Expository Outlines on the New Testament*. Wheaton, Ill. : Victor Books, 1997, c1992, S. 372

**12:3, 4.** The **dragon** is identified as Satan in verse 9. His **red** color shows his murderous character (cf. John 8:44). His **seven heads** and **seven crowns** depict the completeness and universality of his power and influence (but cf. Ps. 74:14). His **ten horns** show Satan's connection with the fourth beast of Daniel 7 (vv. 7, 24) and with the Beast from the sea in chapter 13 of Revelation. The **third part of the stars of heaven** are probably the fallen angels who followed Satan in his original rebellion against God (cf. Is. 14:12–15; Ezek. 28:12–16; 2 Pet. 2:4; Jude 6). At the time of the birth of Christ, Satan was ready to kill Him (cf. Matt. 2:13–18).

**12:5, 6.** The **man child** is Christ, destined to **rule all nations** as the Messiah (cf. 19:15; Ps. 2:7–9). He was **caught up unto God, and to his throne** at His ascension into heaven (cf. Acts 1:9; 7:55). The **wilderness** represents anywhere outside Palestine. During the last half of the Tribulation period (1,260 days = three-and-a-half years), Israel will take refuge among the Gentile nations, where God will care for her (perhaps through Gentile believers—cf. Matt. 25:40). Chronologically, verse 6 occurs after verses 7–12, and is equivalent to verse 14.

**12:7–9.** The vision of **war in heaven** anticipates Satan's exclusion from "heaven" and his restriction to the **earth** during the last half of the Tribulation. **Michael** the archangel is the leader of God's holy angels (cf. Dan. 10:13, 21; 12:1; Jude 9). Satan is the chief of the fallen angels. At the middle of the Tribulation period, God will empower Michael and his forces to **cast** Satan and his forces **out** of access to heaven, so that Satan must thereafter confine his activities to the earthly sphere. He is given four designations: (1) **dragon** pictures his monstrous character as the enemy of God; (2) **serpent** connects him with the clever deception of Eve in Genesis 3; (3) **Devil** means "slanderer" (cf. v. 10); (4) **Satan** means "Adversary" (cf. 1 Pet. 5:8). He also **deceiveth the whole world** (cf. 20:8).

**12:10–12.** The words **salvation, strength** (Gr. *dunamis*, "power"), **kingdom, and power** (Gr. *exousia*, "authority") all refer to the coming of the millennial kingdom of **Christ**. With reference to believers, Satan is most commonly a tempter and the **accuser** of the **brethren** before God (cf. Job 1:6–12; 2:1–5; Rom. 8:33, 34). Believers can and will overcome him through the **blood** of Christ and their witness (**testimony**) about Christ. The last half of the Tribulation will be a time of terrible trouble on earth (cf. Jer. 30:7; Dan. 9:27; 12:1; Zeph. 1:15; Matt. 24:15–22). It will be Satan's final attempt to prevent the return and the reign of Christ. He has only a **short time** to try to prevent the establishment of Christ's kingdom. Therefore he has **great wrath** and intensifies his persecution of Israel, God's chosen nation (vv. 13–17), while setting up his own counterfeit kingdom through the Beast, the false messiah (13:1–17).

**12:13, 14.** Satan's persecution of Israel is apparently an attempt to exterminate God's chosen people, thereby preventing the fulfillment of God's promises to Abraham and David in the messianic kingdom. But God protects Israel (cf. v. 6). The **wings of a great eagle** represent swift escape from persecution. The **wilderness** symbolizes the Gentile nations of the world (cf. Matt. 24:16–20, 31), where believers will help to hide Jews from the Antichrist's persecution. According to Zechariah 13:7–9, however, two-thirds of the Israelites will die first. The **time, and times, and half a time** equals three-and-a-half times, which refers to the last three-and-a-half years of the Tribulation period (cf. Dan. 7:25; 12:7), the time of "great tribulation" (Matt. 24:21).

**12:15–17.** The **flood** symbolizes overwhelming evil and persecution (cf. Ps. 18:4; Is. 43:2). Satan, through the Antichrist and his forces, will persecute the Jews throughout the earth, but the Gentile believers of the **earth** will receive them and hide them. The **remnant** may be a reference either to (1) Jewish believers, who have refused to worship Satan and his Beast (cf. 13:4, 7, 15);

or to (2) Gentile believers, who are the **seed** of Abraham through Christ (cf. Gal. 3:26, 29). The last half of the Tribulation period will see a worldwide persecution of those who genuinely believe in Jesus Christ (13:7).

<sup>2</sup>

**12:1-2.** The first great personage to appear was a woman clothed with the sun, with the moon under her feet and a crown of 12 stars on her head. She was called a great and wondrous sign (*sēmeion mega*, lit., “a great sign”; cf. 13:13). Undoubtedly the sign provoked wonder, as indicated in the KJV and NIV, but the translation “a great sign” (NASB) is more accurate, since John did not use the Greek word for wonder (*teras*). This was the first of a series of events called “signs” or “miracles” (12:3; 13:13-14; 15:1; 16:14; 19:20). As signs they were symbols of something that God was about to reveal and usually contained an element of prophetic warning. Though this sign was seen in heaven, the events which followed obviously occurred on earth. The woman symbolized Israel, as indicated by Genesis 37:9-11, where the sun and the moon referred to Jacob and Rachel, Joseph’s parents. The stars in the woman’s crown clearly related to the 12 sons of Jacob and identified the woman as Israel fulfilling the Abrahamic Covenant. J.B. Smith cites Isaiah 60:1-3, 20 as proof that the sun refers to Israel’s future glory (*A Revelation of Jesus Christ*, p. 182).

Many commentaries are so intent on attempting to identify Israel as the church that they ignore these plain indications that the woman is Israel. Robert H. Mounce, for instance, makes the woman “the messianic community, the ideal Israel . . . the church (Rev. 12:17). The people of God are one throughout all redemptive history” (*The Book of Revelation*, p. 236). While there is a unity of the people of God, this does not wipe out dispensational and racial distinctions. The symbolism, while not referring specifically to Mary, the mother of Christ, points to Israel as the source of Jesus Christ. Thus it does not refer to the church. Wicked women are sometimes used to represent false religions, as in the case of Jezebel (2:20), the apostate church of the end time as a prostitute (17:1-7, 15, 18), and Israel as the unfaithful wife of Yahweh (Hosea 2:2-13). The church by contrast is pictured as the virgin bride (2 Cor. 11:2), the Lamb’s wife (Rev. 19:7). The woman was said to be pregnant and about to give birth (12:2). While in some sense this may be fulfilled in the birth of Christ to the Virgin Mary, the context seems to refer to the emerging nation of Israel in its suffering prior to the second coming of Christ. This is further supported by the verses which follow.

**12:3-4.** The second wonder (*semeion*, “sign”; cf. v. 1) appeared in heaven, though it actually related to scenes on earth. It was a great red dragon, having 7 heads and 10 horns, and 7 crowns on his heads. From similar descriptions in Daniel 7:7-8, 24 and Revelation 13:1, this beast represented Satan’s control over world empires in the Great Tribulation. Revelation 12:9

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<sup>2</sup> *King James Version Study Bible* . electronic ed. Nashville : Thomas Nelson, 1997, c1988, S. Re 12:1

lit. literal, literally

cf. *confer*, compare

KJV King James Version

NIV New International Version

p. page

v. verse

identifies the dragon as Satan. The color red might indicate the bloodshed related to this period.

**The 10 horns presented symbolically the 10 kings (see Dan. 7:24) who reigned simultaneously with the coming world ruler and who were mentioned both in Daniel 7:7 and Revelation 13:1.**

The casting down of a third of the stars out of the sky seemed to imply satanic power which extended to the heavens and the earth. Satan was seen here to extend his power over those who opposed him spiritually or politically. The dragon's attempt to devour the newborn Child (12:4) seemed to point to Satan's attempts to destroy the Infant Jesus. Satanic opposition to Israel and especially to the messianic line is clear in both Testaments.

**12:5-6.** When the Child—described as a Son, a male Child, who will rule all the nations with an iron scepter—was born, He was snatched up to God and to His throne. The Child obviously is Jesus Christ (Ps. 2:9; Rev. 19:15). Alford states that “the Man-Child is the Lord Jesus Christ, *and none other*” (*The Greek Testament*, 4: 668). The catching up of the Child referred to the Ascension, not to the later Rapture of the church though the same word for “snatched up” is used of the Rapture (1 Thes. 4:17; cf. Acts 8:39; 2 Cor. 12:2-4). The Rapture of the church would not constitute a deliverance of the Man-Child from Satan.

The deliverance itself took place when the woman fled into the desert to a place prepared for her by God, and she was preserved for 1,260 days, which was three and one-half years or 42 months of 30 days each. Matthew (24:16) referred to the flight of Israel at the beginning of the Great Tribulation (cf. Mark 13:14). References to both desert and mountains are not a contradiction as both were wilderness areas. In her desert hideout Israel was cared for perhaps as miraculously as Israel was in her wilderness journey from Egypt to the Promised Land.

The time period was 1,260 days, later described as “a time, times, and half a time” (cf. comments on Rev. 12:14). This action (vv. 5-6) followed what is described in verse 7 as a “war in heaven.”

**12:7.** Michael the archangel (cf. Jude 9) and his angels fought Satan and his angels, that is, demons. The time of this war in heaven was not indicated but the context refers to the end time. The efforts of some expositors to make this coincidental with the first coming of Christ, linking it with Luke 10:18, are not justified by the context in Revelation 12. Also Satan is most obviously active throughout the period of the Church Age (cf. Acts 5:3; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7; 1 Tim. 1:20; 1 Peter 5:8).

The concept that Satan is inactive in the present Age is a false conclusion based on an attempt to place the binding of Satan at the first coming of Christ (Rev. 20:1-3). However, the binding of Satan is still a future event that relates to the millennial kingdom.

**12:8-9.** The outcome of the war was that Satan was hurled to the earth, and his character was clearly revealed in the various titles ascribed to him: the great dragon . . . that ancient serpent . . . the devil or Satan. With him went the fallen angels of the demon world.

While the concept of Satan in heaven is difficult to comprehend, it is clear that he is now the accuser of saints (cf. Job 1:6; Rev. 12:10). Though Satan was defeated at the first coming of Christ (John 16:11), his execution was delayed and is in stages. Here (Rev. 12:8-9) he will be cast out of heaven in the middle of the Tribulation. Later he will be bound for the duration of the millennial kingdom (20:1-3). The devil will finally be thrown into the lake of burning sulfur

(20:10) where the world ruler (Antichrist) and the false prophet will have been cast a thousand years earlier.

Satan and his activities in heaven and earth opposed Christ as Priest in heaven, as King in Satan's world rule in the Great Tribulation, and as the true Prophet by advancing the beast out of the earth (13:11), who was the false prophet (20:10). Satan was identified as that ancient serpent, alias the devil or Satan, and was declared to be the one who led the whole world astray. When he will be cast into the earth, all the fallen angels or demons will be cast down with him.

**12:10-12.** John then heard a hymn of praise uttered by a loud voice in heaven. Announcement was made of the coming demonstration of divine salvation and power with the advent of the millennial kingdom. Satan was characterized as the one who accuses believers before our God day and night. The principle by which he was overcome and cast out of heaven was the blood of the Lamb and the word of their testimony. Not only did Christ provide the victory, but also those who were martyred took part in that victory. Those in the heavens were called on to rejoice because of Satan's defeat, but the earth was warned that the devil was filled with fury, because he knew that his time was short. The devil knew that his time was limited to 1,260 days, the period of the Great Tribulation. By no stretch of the imagination can these prophecies be spread to cover the whole Interadvent Age as some attempt to do.

**12:13-14.** The woman introduced in verse 1 became the special object of Satan's persecution. She was given supernatural help symbolized by the two wings of a great eagle which enabled her to fly to the place prepared for her in the desert.

This hiding place was not clearly identified. Some suggest that it might be Petra, fortress capital of the Nabateans in Edom, south of the Dead Sea. This city has a narrow access which could easily be blocked but which opens up into a large canyon capable of caring for many thousands of people. Though Scripture is not specific, some believe the 144,000 of chapter 7 are to be preserved here. The Scriptures themselves speak of God's seal of protection on them.

The two wings probably do not refer to modern airplanes but rather to God's delivering power, and are a figure of speech taken from such Old Testament passages as Exodus 19:4 and Deuteronomy 32:11-12. The flight of Israel to a place of safety was also indicated in Matthew 24:16; Mark 13:14; and Luke 21:21.

Though Revelation 12:6, 14 referred to the refuge as a desert and the Synoptic passages referred to mountains, this is no contradiction as both desert and mountains are in a wilderness area. The length of time of her preservation was said to be a time, times, and half a time. This refers to the three and one-half years of the Great Tribulation with "a time" equaling one year, "times" equaling two years, and "half a time" indicating 6 months (cf. Dan. 7:25; 12:7 with the 42 months referred to in Rev. 11:2; 13:5). References to these specific time periods show that the Great Tribulation is *not* the entire present Age but the three and one-half years preceding the second coming of Christ.

**12:15-17.** Pursuing the woman, the devil as the serpent originated a flood to sweep her away with the torrent, but the earth swallowed up the water. Some have taken this as a literal flood, but since Israel could flee in every direction the contour of the Holy Land does not lend itself to such a flood. Probably the flood represents Satan's effort to exterminate Israel. This is thwarted by the rough terrain which provides hiding places. In some way God assists the Israelites so that they

are not completely destroyed, though Zechariah 13:8 indicates that “two-thirds will be struck down and perish.”

Though only one-third of Israel in the land is thus preserved (of which the 144,000 of Rev. 7 are a portion), Satan the dragon continues to war against the rest.

Revelation 12 introduces four important persons and one group of people living at the end time: Israel, Satan, Christ, the archangel, and the remnant of Israel. In Revelation 13 two important persons complete the scene.<sup>3</sup>

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<sup>3</sup>Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:957