

Lesson One

(12:1-17)

THE LAMB AND THE SPIRITUAL CONFRONTATION

With chapter 12 we begin the second main division of the Revelation. The first primary division, chapters 1 through 11, reveal the Lamb, Sovereign in historical predicaments. This second part reveals the Lamb, Sovereign in heavenly providences.

The second division of Revelation explains (in dramatic symbolism) that the earthly struggle of the church against its enemies is inseparably united to the unseen confrontation of God and the rebels of heaven for sovereignty over creation. As Paul put it, "For we are not contending against flesh and blood, but against the principalities, against the powers, against the cosmic-mighties of this present darkness, against the spiritual host of wickedness in the heavenly places" (Eph. 6:12). An angel of God revealed the same thing to Daniel (Dan. 10:1-21). History's *direct tie* to heaven's battle for the supremacy and sovereignty of God is taught in Zechariah, chapters 1-6 (especially in Zech. 3:1-10). In Revelation, chapter 12, the idea is summarized or condensed. There, graphically, the struggle is between God and Satan (the dragon). From chapter 13 through 19 the picture moves to the struggle between agents (beast, false prophet, harlot) in whom the forces of Satan are organized and the saints on earth. But the essential concept presented is the heavenly, spiritual involvement of history.

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This section of the Revelation is, if you please, a window opened to heaven for the mental and spiritual eye. It gives reality to the promise, "If God is for us, who can be against us" (Rom. 8:31). It is as real as the vision of horses and chariots of fire given the prophet's servant (II Kings 6:15-19). "Fear not, for those who are with us are more than those who are with them." Revelation chapters 12—20:6 are not for some time future to 1982. It was a message for the seven churches of Asia Minor. *Their* struggle was tied to heaven's plans. *They* were wrestling with cosmic powers who were using Rome as their agent. *These* Christians needed to know the Lamb would win the struggle and had invited all who would to prepare for his "marriage supper." Of course, the message is as relevant for the church today as it was then—just as Romans 8, Ephesians 6, I Corinthians 15, and I Thessalonians 4-5 are.

The Babe (12:1-17)

12 And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; ²she was with child and she cried out in her pangs of birth, in anguish for delivery. ³And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. ⁴His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; ⁵she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days.

⁷ Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, ⁸but they were defeated and there was no longer any place for them in heaven. ⁹And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. ¹⁰And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our god. ¹¹And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. ¹²Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

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

vv. 1-2 A great portent . . . a woman clothed with the sun . . . — The woman symbolizes God's wife, the church in both Old Testament and New Testament (cf. Isa. 54:1ff.; 62:4-5; Jer. 3:14-20; Hosea ch. 1-3; Eph. 5:21-33; Rev. 19:6-10; 21:2-4). As John sees God's wife she has been and is continuing to be *clothed* (Gr. perfect verb *peribeblemen*) with the glory of the sun and the *moon* (Gr. *selene*, Selena) underneath her feet. The investiture of God's people with glory and light, symbolized by the sun and moon, is prophetic imagery from the Old Testament (cf. Isa. 24:21-23; 30:26; 60:1-22; Dan. 12:3; Isa. 9:1ff.; 31:35-36; 42:6; 49:5; Zech. 14:6; Mal. 4:2). On the "woman's" head was a crown of twelve stars. Twelve stars may represent the 12 patriarchs of the Old Testament or the twelve tribes of Israel or simply completeness. The twelve stars symbolize the fact that all the glory of humanity and the universe was meant by God to *adorn, protect, and equip* his Bride. This Bride, clothed in all her glory is a great *portent* (Gr. *semeion*, sign). Her glory portends her invincibility. She was glorified and exalted to join with God in redeeming the world (cf. Eph. 1:3; 2:6; Rev. 20:4). All the world was made available (I Cor. 3:21-23) to her. That is the *signal* John was to get from this vision to relay to the seven churches. God's Bride (the redemptive people) was exalted and glorified so she might give birth to the "man-child." God protected her to this end and *will* continue to protect and exalt her. She will be victorious—not her enemy.

The Bride was "with child . . . and cried out in her pangs of birth." This picture of the "wife" of God crying in anguish for the birth of the "child" is also imagery from the Old Testament prophets (cf. Isa. 26:17ff.; 66:7-11; Micah 4:10). The cry of travail for the birth of this child fills all the Old Testament (cf. Isa. 7:14; 9:6-7; Micah 5:2, etc.). Abraham looked for it (Jn. 8:56); Isaiah looked for it (Jn. 12:41). The distress and trouble the Old Testament woman would have before the birth is predicted by Daniel as 490 years of trouble (Dan. 9:24-27). The covenant people travailed in anticipation from the time of their formation with the family of Abraham until the Child (Messiah) was born.

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vv. 3-4 And another portent . . . a great red dragon — The word *dragon* is translated from a Greek word *drakon* which denoted, in classical Greek, a mythical monster with great powers of cleverness. The words *drakon* and *ophis* (serpent) were often used synonymously. The Hebrew word in the Old Testament often translated *dragon* is *tan* and could also be translated *monster* (cf. Isa. 27:1; 51:9; Jer. 51:34; Ezek. 29:3), or *sea monster*. *Leviathan* is the transliteration of a Hebrew word meaning *crocodile* (Job 40:25). That is why Egypt is symbolized as *Leviathan*. The *red dragon* is the unmistakable symbol of the devil (Rev. 12:9; 20:2). Satan is the *serpent* (Gen. 3:1ff.) seducing man in Eden. Satan's dragonlikeness here and in the Old Testament symbolizes his beastliness (carnality) and seductiveness.

This vision of the dragon saw him with seven heads and ten horns and seven diadems upon his heads. These heads, horns and crowns probably symbolize the emperors of Rome pictured in chapter 17:1-18 on the "scarlet beast" upon which the "harlot" rode. We learn in chapter 13:1-4 that the dragon invests the beast "rising out of the sea" with his power and authority. The dragon's power and authority is only pretended, of course, for the *point* of the book of Revelation is that God is all-powerful and has given all authority to the Lamb. Whatever authority the dragon exercises or gives to the "beast" he does so only because the Sovereign Lamb permits it.

The "dragon's" tail *drew* (Gr. *suro*, draw as with a net) a third part of the "stars" and cast (Gr. *ebalen*, aorist of *ballo*, throw) them to the earth. Some of the angels of heaven allowed themselves to be caught in the net of Satan's rebellion and were cast out of heaven (cf. Jude 6; II Pet. 2:4). These rebelled of their own choice and "did not keep their own position but left their proper dwelling" and God consigned them to the "nether darkness." There is a similar reference to the Lord punishing the "host of heaven" at some point in time in Isaiah 24:21-23, (see comments there in *Isaiah, Vol. II*, by Butler, pub. College Press). Satan's first rebellion must have preceded the Garden of Eden for it was there he seduced Eve and Adam to join it. His confrontation here with the woman and the man-child, his defeat and subsequent war "in heaven" and that defeat must be all one and the same. We do know from the moment of the promise of the "seed of woman" in Eden the devil tried over and over again to cause a miscarriage or still-birth by tempting Israel. A remnant, by faith in God, perpetuated the messianic seed until "in the fulness of time, God sent forth his Son, born of woman . . ." (Gal. 4:4). As the time neared for the Son to be born, the devil was positioning himself to devour the Son. Satan found willing accomplices in the Jewish rulers and in the Roman procurator of Judea.

vv. 5-6 she brought forth a male child . . . — The faithful remnant of Israel, through a God-fearing virgin of Nazareth, brought forth the "male-child" Messiah. It is clear this child is the Son of God and the Anointed Savior for He was to rule with a rod of iron which is specifically a messianic

term (cf. Psa. 2:9; Rev. 2:27; 19:15). The "rod of iron" symbolizes *absolute* sovereignty (cf. Isa. 9:6-7; 11:1-9; 16:5; Zech. 9:9-10, etc.). The Son's dominion is universal and everlasting (cf. Dan. 7:13-14). Ultimately every knee will bow and every tongue will confess his absolute sovereignty (Phil. 2:9-11). While the devil seduces some into believing the Son does not have a "rod of iron" by the power of the fear of death (Heb. 2:14-15), God has destroyed the devil's power by raising Jesus Christ from the dead. Christ's resurrection proves he has absolute power. Christ, the Lamb, exercises absolute sovereignty over the worst and most final thing Satan claims to control—death: The "man-child" has the keys to death, Hades and Life. The Son, therefore, has sovereignty over all the world. No one takes his life from him—he lays it down and he takes it up again (Jn. 10:17-18). He has promised and demonstrated the sovereignty to do the same for all who trust him (Jn. 10:27-29). When the "man-child" suffered the ultimate pretensions of the devil and proved the devil really had no power, then the Father caught him back up to heaven and exalted him to co-rulership over all that exists (cf. Phil. 2:5-11). There the "male-child" as the Lamb, slain from the foundation of the world, sits enthroned as sovereign of history (cf. Rev. 5:1ff.).

When the man-child was caught up to heaven, the woman (the church) fled because the devil turned upon her to take out his malicious hatred. After the ascension of Christ, the church began to move out of Jerusalem and Judea in an ever-broadening infiltration of the world. The "wilderness" is symbolic of the world into which the church went after the exaltation of Christ. There the church temporarily received protection from the devil and she was nourished. This dispersion of Christians away from Judea was deliberately *prepared* (Gr. *etoimasmenon*, perfect participle meaning, having been prepared in the past and continuing in a prepared state) for the church by God. God had prepared the world for the growth (nourishment) of the church by dispersing the Jews, by Pax Romana, by *koine* Greek dialect, and by a hundred other providential details. Furthermore, this preparation was *in order* (Gr. *hina*) that the woman might be nourished. It was no accident that the gospel began to be nourished among the Gentiles when it was evident that the majority of the Jews rejected it. Daniel predicted the Jews would have 490 years (from 457 B.C. to 34 A.D.) and their time would be up (see our notes, *Daniel*, College Press, chapter 9:24-27). After the stoning of Stephen, the church fled into the "wilderness" and was nourished (Acts 8:1ff.).

The woman (the church) is to be nourished for 1260 days. These are evidently the same 1260 days of Rev. 11:3 where the two witnesses are preserved but clothed in sackcloth. The nourishing (Gr. *trephosin*, fed, reared) was in the form of spiritual exercise in the "wilderness" producing growth.

vv. 7-8 Now war arose in heaven . . . — The *time* sequence of this war must fit this context. Contextually it has to do with the devil being thwarted

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in his attempt to devour the man-child and the fleeing of the church into the wilderness. The *place* of this war cannot be Paradise where the Father and the Son dwell. It cannot be the throne-room of God for no wickedness dwells in his presence. The battleground of this war cannot be the where God reigns as absolute sovereign for there His will is done perfectly. It must, therefore, be in some *heavenly* place. The church is a heavenly place (Eph. 1:3; 2:6; Heb. 12:22). Unsuccessful in devouring the man-child the devil tries to conquer the heavenly place, the church, and take it over.

This is not a reference to Satan's original status—it is apocalyptic imagery to pictorialize vividly his intense hatred for anything heavenly. It apparently is a reference to the attempt of the Jews (cf. Phil. 3:2-3) to subvert the gospel of grace and the church of Christ back to Judaism by persecution. Hebrews 6:1-8 warns that Christians who return to Judaism commit apostasy and crucify the Son of God afresh. Hebrews 10:26-39 repeats it. After the Son of God atoned once for all for sin and established the New Covenant community (the church), Satan attacked the church through Judaizers (cf. Galatians, Romans, Hebrews). The book of Revelation refers to those who say they are *Jews* but are of the *synagogue of Satan* (Rev. 2:9; 3:9)! This "war of the dragon" probably parallels the predictions of Jesus in Matthew 24:1-28 concerning the early Jewish persecutions of Christians, false prophets and false messiahs. Satan made a great effort to destroy the church through the war of Judaism against the early church. There was even a skirmish between two of the great apostles over this matter (cf. Gal. 2:11ff.). It took a council at Jerusalem to get some matters of Jewish prejudice straightened out (cf. Acts 15:1-35). Judaizers constantly plagued the life of Paul and opposed his preaching. Jesus predicted a war-like struggle from Jewish persecutors against His new kingdom (cf. Mat. 10:16-33; 24:4-14).

But the devil could not take over the heavenly-place (the church) through Judaizers. There was no longer any place for the devil and his angels in the church. Jewish attempts to bring Christians back to Judaism and apostasy, and Jewish persecutions became minor. They were no longer threats to the church.

vv. 9-12 And the great dragon was thrown down . . . — The dragon is unmistakably identified. He is the archaic (Gr. *archaios*, old) serpent (seducer) from Eden; he is called the devil (accuser); he is called Satan (adversary). He is the one who leads the whole world astray. The word *deceiver* in Greek is *planon* and is often translated, *go astray* or *err* (Heb. 3:10). It is the same word from which we get the English word *planet*. It means to *wander off*. When the devil deceives or lies or leads people astray he does so because it is his nature; he is a liar and the father of lies—there is *no truth at all* in the devil (Jn. 8:44).

This deceiver, accuser and adversary of man was thrown down from the heavenly place. He was thrown out of the church. There was no room for

him there because that is a community committed to the truth even at the cost of life itself. Satan is cast "down" into the "world"—he must now carry on his hate campaign toward God through "the world." He is not totally restrained, he is simply given boundaries. His angels are cast out of the heavenly-place with him.

The Greek word *arti*, translated *now*, signifies *coincidence* or "just now." A loud voice in heaven said, "Coincidentally, the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down. . . ." Once Judaism was conquered in the church, it became evident that the church was indeed the "kingdom" predicted in the Old Testament and it became evident that Jesus Christ's authority was equal with God's. It was through the incomplete system of Judaism that Satan could accuse the brethren (cf. Zech. 3:1-10) but when the Servant of God (the "branch") came the accuser would be cast out. Once the war to subvert the church of Christ to Judaism was won, the accuser could no longer find any of God's brethren to accuse for they were free of the guilt of the law.

The brethren *conquered* (Gr. *enikesan*, aorist, at some point past) *on account of* (Gr. *dia to*) the blood of the Lamb and on account of the word which they testified. It is significant that it is the *blood of the Lamb* and the *word* of the New Testament (the church's testimony) that gave the brethren their victory in the war of Jewish subversion. Those are exactly the weapons used by the apostle Paul in his many struggles against the Judaizers (cf. Gal. 3:1-29; Heb. 10:1-25; Rom. 3:19-33; etc.). Rejoice then, O church of God and all that *dwelt* (Gr. *skenountes*, tabernacle, tent) therein. This is another indication that *heaven* in this context is referring to the *church*. It is plain that the New Testament occasionally connects the church on earth to the church in heaven immediately and presently without any break in time or reality (cf. Eph. 1:3; 2:6; Heb. 10:19ff.; 12:1; 12:22-24).

The heavenly kingdom, the church, may rejoice because it is protected from the devil's wrath—but the world of Rome is not. Woe to that Roman world (the wilderness) into which the church fled, for the devil is going to seduce that world, exploit it and use it as an instrument to fight against God. The devil is not really the ally of the world—he only uses it and would eventually lead that Roman world to *destroy itself* (Rev. 17:1—18:24). Once the devil had been defeated in his attempt to destroy the church through Judaism, he knew his time to destroy the church by the use of "the world" (Rome) was also short. He therefore set himself to infect that world with every despicable and depraved evil possible to the human nature. The devil knew that with the fall of Rome he would be bound to a great extent (cf. comments Rev. 20:1-6). The "short time" allotted to the devil (12:12) does not have to refer to sometime near the end of all time. It is certain that *no one* knows how to anticipate the end of all time—whether by a

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short or long period (cf. Mt. 24:36). The Son of man is going to bring an end to all time when it is *unexpected!* Those who will not be expecting it will certainly include the devil. Christians live in expectation of Christ's return at every moment—but they do so by faith. The devil doesn't live in that expectancy for he does not believe. What the devil could know in terms of time, however, was that Rome would fall, and it would be the last great universal opposition to God's kingdom. How could he know that? The same way you can know it—from the prophecies of Daniel (cf. Dan. 2:1-45; 7:1-27)! The devil does know scripture (cf. Mt. 4:6). Knowing he would only have a short time with Rome (two or three centuries) to try to kill the church, the devil came upon the world of that time with great wrath. It was beastly (Rev. 13:1ff.), foul (Rev. 16:13-14), blasphemous (Rev. 17:3) and abominable (17:5). It has already been described in general terms in the Seals and the Trumpets. It will be symbolized in great detail and with awesome drama in the remaining chapters of Revelation.

vv. 13-17 . . . he pursued the woman who had borne the male child. — When the devil realized he had been thrown out of the heavenly place (the church) and that he could not destroy the church from within (by Judaizing), he knew his last, short, hope was “the world.” He therefore set himself to *pursue* the “woman” (the church) by using the world. The Greek word *edioxē* means “to put to flight, drive away, persecute.” It is translated *persecute* in the KJV.

The church was given wings of an eagle (symbolizing power and swiftness) that she might fly from the serpent into the *wilderness* (Gr. *eremon*, “uninhabited places”). This scene is not intended to portray the church protected from all persecution and trial. It pictures the church so swiftly and widely flown into the far reaches of the Roman world it cannot be stamped out. It is no longer provincially Jewish. The faith once for all delivered to the saints has now reached the very household of Caesar and his praetorian guard (cf. Phil. 1:12). It will go with Roman soldiers, merchants and other citizens all over the world, to the British Isles, to Africa, and to India. About 200 A.D. the Christian writer Tertullian said: “Men proclaim that the state is beset with us. Every age, condition, and rank is coming over to us. We are only of yesterday, but already we fill the world.” As noted earlier, nourishing does not preclude the possibility of pain. With all forms of growth there is struggle and trial and pain. So it was with the church. The “time, times, and half a time” is the same period of time referred to in 12:6 and 11:3 and predicted in Daniel 7:25. Three and one half “times” are half of seven. The Roman attempt to stamp out the church, looked at from only a human perspective, by those living through it, would appear to have no end in sight. A man really knows only that history he lives through. He certainly cannot see the future. A man living in second century Rome would have thought Rome would last forever and Christianity

would soon be crushed out of existence. But in God's perspective here Rome will never complete the crushing. The persecution of the woman by the serpent, using the world, will not be perfected (not reach the number seven) but will be over in a "short" time.

When the devil gained his hold on Rome as the instrument of his war against God (beginning with Domitian) a flood of persecution almost swept the church away. The imagery of persecution and tribulation on God's saints as a "flood" is Old Testament imagery (cf. Psa. 18:4; 32:6; 42:7; Isa. 43:2). This *flood* cast out of the mouth of the devil is probably both persecution and false religion and pagan degeneracy. Many thousands of Christians lost lives and property in this flood of pagan hostility toward the church.

But the earth (world) came to the help of the woman and the earth opened its mouth and swallowed the flood. Some have interpreted this to mean that God used nature or providence to protect his church. Even the natural order of God's creation is against the devil. This can certainly be established as a practice of God in Biblical history. Both the Old Testament and the New Testament are replete with instances of God's use of nature and creation to sustain his saints. The world's swallowing of the flood may, on the other hand, refer to the period of toleration of Christianity and relaxation of persecution by some Roman emperors. For 130 years from the time of Domitian to Septimius Servus (81-211 A.D.) the church endured a flood of heathen hostility all over the empire. But with the coming of the emperor Caracalla (211 A.D.) there began a period of toleration for Christianity which lasted some 30 years through the reign of the emperor Phillip (244-249 A.D.). One emperor during this period (Alexander Severus, 222-235 A.D.) was very favorably inclined toward Christianity. He quoted the "Golden Rule" frequently and had it engraved on the walls of the palace and many other public buildings. He recommended the morals of the Jews and the Christians to the Roman people. His mother favored the Christians, protected Origen, and summoned him to the palace to explain to her his theology. After the emperor Phillip, the church had to endure another 50 years of persecution. This last raging flood of hatred found its culmination in Diocletian (284-305 A.D.). But then Constantine became emperor (306-337), issued the imperial edict of toleration, became a Christian himself, and once again the earth swallowed up the flood from the devil's mouth.

This thwarting of the devil's attempt to stamp out the church made him exceedingly angry. The Greek text uses the word *orgisthe* (English, *orgasm*) to describe the devil's anger—it was an orgasm of anger. The devil, frustrated in his attempt to inundate the church and sweep it away with a flood of evil, did not give up but went off to make war on the *offspring* (Gr. *spermatos*, seed) of the woman wherever they might be found susceptible and vulnerable to his deception. Now the devil has to search out his victims individually—his collective war against the church has failed. The church was

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scattered over the face of all the earth and could no longer be vulnerable to the Roman empire. The power of the devil would be severely limited with the fall of the Roman empire and the universal spread of Christianity.

Although the Roman emperors who were tolerant of Christianity were of some help in preserving the church, it was really the faith of these early Christians which kept the church alive. John describes them as those continually *keeping* (Gr. present participle, *terounnton*) the commandments of God and those continuing to *hold on to* (Gr. pres. part. *echonton*) the testimony of Jesus.

Chapter 12 is the introductory chapter to the second main division of Revelation. It summarizes the issue to be amplified and detailed in the remainder of the book. That issue is: the flood of persecution about to come upon the church has its roots in the great cosmic hatred of the devil for God. Rome is merely the tool of the devil. Chapter 12 pictures for us God sending his Son as the "Child" of the Old Testament redemptive program; the devil attempts to devour that Son; God defeats the devil and catches his Son up to glory; Satan attacks the heavenly kingdom of the Son, the church; again, God defeats the devil, while the church flees into the Roman world; the devil pursues the church into the world; God protects the church and her offspring there, even using the world to swallow up the devil's flood of hate. Chapters 13-22 is a highly-figurative, apocalyptically-symbolized, detailed dramatization of the issue of chapter 12.

APPREHENSION AND APPLICATION:

1. What is the second main division of Revelation? Do you think of the struggle of the Christian life as a warfare involving the issue of the control of creation? Does there seem to you a great struggle for supremacy of right and wrong?
2. What does the woman's domination of the sun and moon symbolize? How does the glory of the church become a sign to the world? Do you see the church giving the world a portent of God's ultimate victory by her glorious testimony today? How?
3. Why symbolize the devil as a dragon? How do you think of him? What do the heads and horns symbolize? Does he have that much power now? When did the devil sweep some of the angels ("stars") from heaven? Did they have a choice?
4. Who is the "male-child"? Why does he have a "rod of iron"? How does he prove his sovereignty? How was the woman "nourished" in the wilderness? For what period of time? How did God prepare the "wilderness" for this?
5. Where would God permit the devil, in heaven, to wage war? Do you think of the church as a place (piece) of heaven? If Christians were more

like Christ, would the church be more like heaven? Should it? How could the devil get away with a subversion of the early church by Judaism while he cannot today?

6. When was the devil thrown down to "the world"? What is "the world"? How did the devil know his "time was short"? What did that motivate the devil to do to the world?
7. How did the woman's fleeing into the wilderness give her nourishment? Does nourishment preclude the possibility of trial and pain? What about the nourishment of the church today? Is the time (3-1/2) the same as 12:6 and 11:3?
8. What is the "flood" from the mouth of the devil? Will such a "flood" ever occur again? How did the "world" come to the aid of the church? Does the world aid the church in much the same way today?
9. While the devil was defeated in his attempt to swallow up the church by the "flood" from his mouth, he did not give up his hatred on the "seed" of the church—how does he manifest that hatred now?
10. Are you ready now to look at chapters 13-22 as detailed dramatizations of the issue of chapter 12?