



FAITH PRINCETON SUNDAY SCHOOL

REVELATION 12:7-17 (Part 2) War in Heaven

SUNDAY, JULY 5, 2026

REVELATION 12 Observation Worksheet

Chapter Theme _____

12 The Angel

7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. 10 Then 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, he who accuses them before our God day and night. 11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. 12 For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time.”

13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. 17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus.

Enduring Word Commentary: **Revelation 12:7- War in Heaven**

D. Conflict in heaven.

1. (7-8) War between Michael and the dragon.

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer.

a. **War broke out in heaven:** At the mid-point of the great tribulation, God will turn the tide against Satan – first in heaven, then on earth. A battle will take place that will deny Satan access to heaven.

b. **Michael and his angels:** Some individuals and groups (such as the Seventh Day Adventists and Jehovah's Witnesses) insist on saying that **Michael** is actually Jesus. This is wrong on every count.

i. Some say Michael must be Jesus, because he has **his angels**. But if Satan – a fallen angelic being – has **his angels** ([Revelation 12:7](#)), can't Michael – an unfallen angelic being – have **his angels**?

ii. Some say Michael must be Jesus, because his name means *One like God*. But if this were a title of Jesus, it could argue *against* His deity, not for it – because it would say that Jesus is *like* God, but *not* God. “There is also an unquestionable Godlikeness in all holy beings, which must be very exalted in those preeminent among the ministers of the throne.” (Seiss)

iii. Some say Michael must be Jesus, because he is called *the archangel* ([Jude 1:9](#)), which means leader or prince among the angels, and they say

that only Jesus is the leader of the angels. But we know from [Daniel 10:13, 10:20-21](#) that Michael is one angelic *prince* among others. Also, Paul refers to *an archangel* in [1 Thessalonians 4:16](#) in a way that presupposes other archangels.

iv. Some say that Michael must be Jesus, because Paul says that at the rapture, the Lord will call His people with *the voice of an archangel* ([1 Thessalonians 4:16](#)). But Jesus can use an angel to call out for His people without being that angel, just as much as God can use a trumpet to sound out a call without being the trumpet.

v. [Jude 1:9](#) says that Michael would not rebuke or accuse Satan on His own authority, but only say “The Lord rebuke you.” This shows that Michael isn't Jesus, because Jesus often rebuked Satan and demons in His own authority ([Matthew 17:18, Mark 1:25, 9:25, Luke 4:8, 4:35](#)).

vi. “Michael is not to be identified with Christ, any more than any other of the great angels in this Book. Such identification here would confuse hopelessly the actors in this heavenly scene.” (Alford)

c. Michael and his angels fought with the dragon; and the dragon and his angels fought:

This is a dramatic scene of battle between good angels and bad angels.; faithful angels and fallen angels.

i. *Who* fights in this battle? This is truly a battle between equals. The **dragon** represents Satan ([Revelation 12:9](#)), and Satan is not the counterpart of God – God has no counterpart. If anyone, Satan is the counterpart of Michael, who seems to be the chief angel opposite this chief of fallen angels.

ii. *Why* is the battle fought? In a previous scene of conflict between Michael and Satan ([Jude 1:9](#)), Satan wanted to prevent the resurrection and glorification of Moses, because he knew God had plans for the resurrected and glorified Moses ([Luke 9:30-31](#)). Here is another occasion where Satan wants to get in the way of God's plan for the end-times.

iii. *When* is this battle fought? This battle occurs at the mid-point of the seven-year period, as described by Daniel. *At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered.* ([Daniel 12:1](#))

iv. *How* is this battle fought? We know this is a real fight; but is it a material or a spiritual battle? Our battle with Satan and his demons is *spiritual*, fought on the battleground of truth and deception, of fear and faith ([Ephesians 6:12](#)). In regard to material attacks against the believer, Satan and his demons were disarmed at the cross ([Colossians 2:15](#)). Among angels, it is possible that there is a *material* battle to be fought in a way we can only imagine. In his classic work *Paradise Lost*, the great poet Milton imagined this battle:

Michael bid sound
The archangel trumpet: through the vast of
heaven
It sounded, and the faithful armies run
Hosanna to the Highest: nor stood at gaze
The adverse legions, nor less hideous joined
The horrid shock: now storming fury rose,
And clamour such as heard in heaven till now
Was never; arms on armour clashing brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise

Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire:
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage; all heaven
Resounded, and had earth been then, all earth
Had to her centre shook.

d. **Nor was a place found for them in heaven any longer:** This shows us that up until this happens (at the mid-point of Daniel's 70th week), Satan *does* have access to heaven, where he accuses God's people before the throne ([Job 1:6-12](#), [Revelation 12:10](#)).

i. It troubles some to think that Satan has access to heaven, because of the mistaken teaching that God can allow nothing unholy in His presence. But the Bible clearly says that while Satan appears on earth ([Luke 4:1-13](#)), and describes him as *the prince of the power of the air* ([Ephesians 2:2](#)), it also says that Satan has access to heaven, where he accuses God's people before the throne ([Job 1:6-12](#)).

2. (9) Satan and his angels are cast out of heaven.

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.

a. **So the great dragon was cast out:** This single verse uses many different titles for our spiritual enemy, including **Dragon, serpent of old, the Devil, Satan**, and he **who deceives the whole world**. These titles describe Satan as vicious, an accuser, an adversary, and a deceiver.

i. Walvoord on **the Devil**: "The title 'Devil' is from the Greek *diabolos*, from the verb *diaballo*, which

has the meaning of ‘defaming’ or ‘slandering.’ He is the master accuser of the brethren.”

b. **He was cast to the earth:** The Bible describes four different falls of Satan. [Revelation 12:9](#) describes the second of these four falls.

- From glorified to profane ([Ezekiel 28:14-16](#)).
- From having access to heaven ([Job 1:12](#), [1 Kings 22:21](#), [Zechariah 3:1](#)) to restriction to the earth ([Revelation 12](#)).
- From the earth to bondage in the bottomless pit for 1,000 years ([Revelation 20](#)).
- From the pit to the lake of fire ([Revelation 20](#)).

i. In [Luke 10:18](#), Jesus said “*I saw Satan fall like lightning from heaven.*” This refers either to the first fall of Satan (from glorified to profane), or it is a prophetic look ahead to the second fall at the mid-point of the seven year tribulation period.

c. **His angels were cast out with him:** This indicates that demonic spirits are indeed fallen angels, those who joined with Satan in His rebellion against God. These are “**his angels.**”

i. These **angels** are also the same as the *third of the stars of heaven* described in [Revelation 12:4](#). Since Satan only drew a *third of the stars of heaven*, it means that two-thirds of the angels remained faithful to God. It’s comforting to know that faithful angels outnumber fallen angels two to one.

3. (10-12) A joyful declaration in heaven.

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. 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. 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 that he has a short time.”

a. **I heard a loud voice saying:** Whoever is behind this **loud voice**, it is some representative of redeemed humanity – not an angel or God – because the voice speaks of the **accuser of our brethren.**

b. **The accuser of our brethren, who accused them before our God day and night, has been cast down:** Satan’s work of accusing only ends here, when he is cast out from his access to heaven. Today, we have (and *need*) an intercessor and advocate ([Hebrews 7:25](#), and [1 John 2:1](#)).

c. **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:** This tells us three keys to the saint’s victory over Satan.

d. **They overcame him by the blood of the Lamb:** The **blood** overcomes Satan’s *accusations*. Those accusations mean nothing against us because Jesus has already paid the penalty our sins deserved. We may be even *worse* than Satan’s accusations, but we are still made righteous by the work of Jesus on the cross ([Ephesians 1:7](#), [Colossians 1:14](#), and [Hebrews 9:14](#)).

i. Although, it is important to say that we should not regard the blood of Jesus in a superstitious manner. It is not a magical potion, nor is it the literal blood of Jesus, literally applied that saves or cleanses us. If that were so, then His Roman executioners, splattered with His blood, would have been automatically saved, and the actual number of molecules of Jesus’ literal blood would limit the number of people who could be saved.

The **blood** speaks to us of the real, physical death of Jesus Christ in our place, on our behalf, before God. *That literal death in our place, and the literal judgment He bore on our behalf, is what saves us.*

ii. **By the blood** emphasizes the *death* of Jesus. He did not only suffer, He *died*. **Of the Lamb** emphasizes the *substitutionary work* of His death, because the Passover **Lamb** died as a *substitute* for others.

iii. The blood of Jesus heals our troubled conscience, because we know that by His death our sin is atoned for ([Hebrews 9:14](#)). But to *only* use the blood of Jesus in that way is selfish. We should be like “these saints used the doctrine of atonement not as a pillow to rest their weariness, but as a weapon to subdue their sin.” (Spurgeon)

iv. How does **the blood of the Lamb** conquer Satan in the life of the believer? How does the death of Jesus on the cross as our substitute bring us victory?

v. It works first because *His victory is our victory*. “First, you are to regard Satan this day as being already literally and truly overcome through the death of the Lord Jesus. Satan is already a vanquished enemy. By faith grasp your Lord’s victory as your own, since he triumphed in your nature and on your behalf... Come, my soul, thou hast conquered Satan by thy Lord’s victory. Wilt thou not be brave enough to fight a vanquished foe, and trample down the enemy whom thy Lord has already thrust down? Thou needest not be afraid, but say, ‘Thanks be to God which giveth us the victory through our Lord Jesus Christ.’” (Spurgeon)

vi. It works because the work of Jesus on the cross for us is the ultimate demonstration of God’s love

([Romans 5:8](#)), and a constant remembrance of **the blood of the Lamb** assures us that every fear Satan whispers into our mind is a lie.

vii. It works because the death of Jesus on the cross as our substitute reveals the true nature of sin, and this makes us want to avoid sin. “Satan makes sin seem pleasurable, but the cross reveals its bitterness. If Jesus died because of sin, men begin to see that sin must be a murderous thing.” (Spurgeon)

viii. It works because the death of Jesus on the cross as our substitute purchases us as God’s personal property, and this makes us want to live unto God. “If anything can make a man holy it is a firm faith in the atoning sacrifice. When a man knows that Jesus died for him, he feels that he is not his own, but bought with a price, and therefore he must live unto him that died for him and rose again.” (Spurgeon)

ix. Therefore, we use *the blood of the Lamb* in spiritual warfare – *not* as a Christian “abracadabra,” as if chanting “The blood of Jesus, the blood of Jesus” could keep Satan away like garlic is said to keep away vampires. Rather, our *understanding*, our *apprehension*, our *focus* – may I say our *obsession* with the death of Jesus on the cross as our substitute wins the battle.

x. “The precious blood of Jesus is not meant for us merely to admire and exhibit. We must not be content to talk about it, and extol it, and do nothing with it; but we are to use it in the great crusade against unholiness and unrighteousness, till it is said of us, ‘They overcame him by the blood of the Lamb.’ This precious blood is to be used for overcoming, and consequently for holy warfare. We dishonor it if we do not use it to that end... The dog of hell knows the dread name

which makes him lie down: we must confront him with the authority, and specially with the atonement of the Lamb of God.” (Spurgeon)

e. They overcame him... by the word of their testimony: The **word of their**

testimony overcomes Satan’s *deception*.

Knowing and remembering the work of God *in their life* protects them against Satan’s deceptions. As faithful witnesses, they have a testimony to bear – and because they know what they have seen and heard and experienced from God, they cannot be deceived by Satan’s lies telling them it isn’t true (as the testimony of the man born blind in [John 9:25](#)).

f. They overcame him... they did not love their lives to the death: Loving not **their**

lives overcomes Satan’s *violence*. If they do not cling to their own earthly lives, then there really is no threat Satan can bring against them. If they believe *to live is Christ, and to die is gain* ([Philippians 1:21](#)), then how can Satan’s violence against them be effective?

i. The ancient Greek word for **love** here is *agape*, which speaks of a self-sacrificing, decision-based love. It is up to each one of us to *choose*: Will we **love** our **lives to the death**? Will our physical lives be the most precious thing to us, or will we find our life by losing it for Jesus? ([Mark 8:35](#))

g. Therefore rejoice, O heavens, and you who dwell in them! Heaven rejoices at the eviction of Satan. But heaven’s gain is the earth’s loss: **Woe to the inhabitants of the earth and sea!**

h. He knows that he has a short time: Satan’s power is real and terrifying, but not because he is triumphant, but because he knows he is beaten and has a **short time** left. He is like a wounded, cornered animal that fights ferociously.

i. Satan might give up his fight against God and humanity made in God’s image, except for the fact that he is utterly depraved, and probably insane in some way; Satan may have deceived even himself into thinking that he has a chance. Our rebellion against God makes even less sense than Satan’s rebellion does.

E. Conflict on the earth.

1. (13-16) Satan attacks the woman, and God protects her.

Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*. 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. 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. 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.

a. He persecuted the woman who gave birth to the male *Child*: Some teach that the woman is a symbol representing all the people of God, including faithful Israel and the church. They use this to advance the idea that the church is here during the tribulation period. But if the woman represents *all* the people of God (the church and faithful Israel), then who are *the rest of her offspring* described in [Revelation 12:17](#)? It is better to see her as Israel in general or Messianic Jews in particular.

i. *Why* does Satan attack the Jewish people? This is a question for all history, not only for the Great Tribulation. The reason is because from the time of Abraham, Israel holds a critical role in God’s plan of redemption. First, it was in bringing forth

the Messiah and Redeemer. Then, it was in the fulfillment of His plan, because Jesus promised that the Jewish people would exist and welcome Him when He returns in glory to this world ([Matthew 23:39](#)). If Satan succeeds in destroying the Jewish people, then God's eternal plan is in some way thwarted.

ii. "The persecution of Israel is part of the satanic program to thwart and hinder the work of God... Israel is hated by Satan not because of any of its own characteristics but because she is the chosen of God and essential to the overall purpose of God for time and eternity." (Walvoord)

b. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place: *Eagle's Wings* are an emblem from the Exodus deliverance ([Exodus 19:4](#)), another way of connecting these people with Israel.

i. Some have wondered if the reference to the **two wings of a great eagle** do not in fact describe a great military transport plane used to evacuate people in an emergency situation.

c. Where she is nourished for a time and times and half a time: This is another reference to a three and one-half year period, indicating that these events – this dramatic persecution of Israel – takes place during the 70th week of [Daniel 9](#).

d. So the serpent spewed water out of his mouth like a flood after the woman: The fury poured out against Israel after the abomination of desolation (marking the half-way point of the 70th week of Daniel) was spoken of by Jesus in [Matthew 24:15-22](#), and spoken of in distinctly *Jewish* terms (*housetop... pray that your flight may not be in winter or on the Sabbath*). This passage in Revelation describes the fury that Jesus told them to flee.

e. The earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth: This passage also describes God's ultimate protection of Israel from the fury of Satan and his antichrist in the great tribulation.

i. As it says in [Isaiah 59:19](#), *When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.*

2. (17) The wrath of the dragon is focused against God's people.

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.

a. The dragon was enraged with the woman, and he went to make war with the rest of her offspring: This may refer to Israel (**the woman**) and Gentiles who come to faith in Jesus during the Great Tribulation (**the rest of her offspring**). These two groups are particular targets of Satan and his antichrist's persecution in the last days.

b. He went to make war with the rest of her offspring: This either begins or continues the fierce persecution of all those who would not submit to and worship this great Satanic dictator. The martyrs of this period were shown in [Revelation 6:9-11](#) and [Revelation 7:9-17](#).

i. "It is precisely when Satan has lost the battle for the souls of saints in heaven that he begins the fruitless persecution of their bodies." (Farrer)

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