REVELATION 12

Woman and Dragon: Overcome by the Blood

> *“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.”*
> REVELATION 12:11

Where John has brought us

1. At the end of chapter 11 the seventh trumpet sounded and heaven announced, “The kingdom of the world has become the kingdom of our Lord” (11:15).

2. This chapter explains why the world rages against God's people.

THREE AND A HALF YEARS, FIVE WAYS

first half | **last half**

Daniel’s seventieth week (Dan 9:27) — the midpoint

11:2	“forty-two months”	the holy city trampled
11:3	“twelve hundred and sixty days”	the witnesses prophesy
12:6	“one thousand two hundred and sixty days”	the woman nourished
12:14	“a time and times and half a time”	the woman nourished
13:5	“forty-two months”	the beast's authority

Guzik places the 42 months of 11:2 and the 1,260 days of 12:6 in the last half. Compare Daniel’s “time, times, and half a time” (Dan 7:25; 12:7).

Two Signs: The Woman and the Dragon

A woman in labor, and a red dragon waiting to devour her child.

REVELATION 12:1

A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

DAVID GUZIK

Guzik, reading from a futurist and dispensational view, says, 'Scripturally, this woman clothed with the sun should be identified with Israel.'

WHAT IT MEANS

Christians identify the woman in different ways: Roman Catholic tradition has seen Mary; many see the people of God across both testaments; Guzik sees Israel, and her labor pains fit Israel's long travail awaiting the Messiah…

σημεῖον
SĒMEION · "SIGN"

Sēmeion is a sign — a mark pointing to something beyond itself. John uses it twice here: "A great sign appeared in heaven" (v1), and "another sign appeared in heaven" (v3).

The Woman, the Child and the Dragon

THE SIGNS · 12:1–6, 9



THE WOMAN

vv1–2, 6

clothed with the sun
the moon under her feet
a crown of twelve stars
fled into the wilderness
nourished 1,260 days

Guzik: Israel (Gen 37:9–10)



THE CHILD

v5

a son, a male child
to rule all the nations
with a rod of iron
caught up to God
and to His throne

Christ (Ps 2:9)



THE DRAGON

vv3–4, 9

a great red dragon
seven heads, ten horns
seven diadems
a third of the stars
thrown down to the earth

the devil and Satan (v9)

Three figures in one sign-vision: the woman who gives birth, the Child caught up to God's throne, and the dragon named as Satan.

The Child Caught Up, the Woman Hidden

Christ ascends to the throne; God prepares a place for the woman.

REVELATION 12:5

And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.

DAVID GUZIK

Guzik notes that by naming the starting and ending points of Jesus' earthly work — His birth and His ascension — John alluded to all that stood in between, including the cross.

WHAT IT MEANS

The Child is plainly Christ — the One "who is to rule all the nations with a rod of iron" (Ps 2:9; Rev 19:15). Alford says words can hardly be plainer.

ἁρπάζω

HARPAZŌ · "CAUGHT UP"

Harpazō means to seize or snatch away — suddenly, by force. It is the word Paul uses for believers caught up to meet the Lord in the air (1 Thess 4:17).

War in Heaven

Michael's angels prevail, and the dragon is thrown down to the earth.

REVELATION 12:7

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war,

DAVID GUZIK

Guzik rejects the view that Michael is Jesus, and Alford agrees: Michael is not to be identified with Christ, any more than any other of the great angels in this Book.

WHAT IT MEANS

Satan once had access to heaven to accuse — we see him there in Job 1 and Zechariah 3. Here that access ends: “there was no longer a place found for them in heaven.”

διάβολος

DIABOLOS · “SLANDERER”

Diabolos means slanderer, false accuser. Verse 9 stacks up Satan's names like a rap sheet: the great dragon, the serpent of old (Gen 3:1), the devil — diabolos, the slanderer — and Satan, the adversary, “who deceives the whole world.”

How the Saints Overcome

The accuser is answered by the blood, the testimony and a life held loosely.

REVELATION 12:10

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.

DAVID GUZIK

Guzik is careful about the blood of the Lamb: 'It is not a magical potion, nor is it the literal blood of Jesus.' Rather, 'The blood speaks to us of the real, physical death of Jesus Christ in our place.'

WHAT IT MEANS

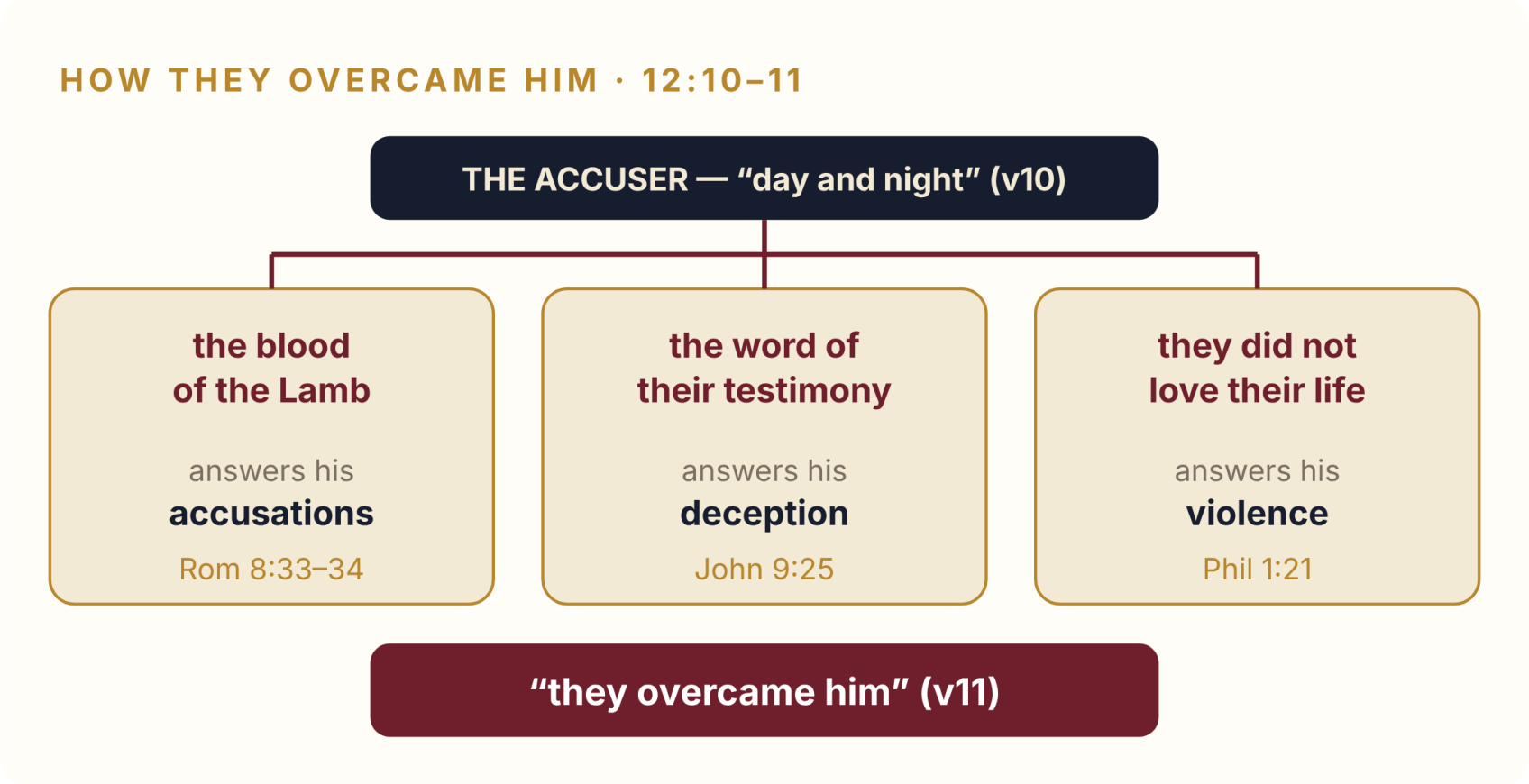
Heaven sings because "the accuser of our brethren has been thrown down." He accuses day and night.

νικάω

NIKAŌ · "OVERCOME"

Nikaō means to conquer, to prevail. It is the word of the seven promises "to him who overcomes" in chapters 2–3, and here it stands in the past tense: "they overcame him."

How They Overcame Him



The accuser works day and night, but the saints overcome him three ways (v11).

The Woman Pursued and Protected

Eagle's wings, a swallowed flood, and a war on her other children.

REVELATION 12:13

And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

WHAT IT MEANS

Thrown down and furious, the dragon goes after the woman. God gives her eagle's wings and carries her to her place.

τρέφω
TREPHŌ · "NOURISH"

Trephō means to feed, to sustain. It appears twice: the woman is nourished in the wilderness 1,260 days (v6), and nourished "for a time and times and half a time" (v14).

What to carry from this chapter

1

A sign points past itself.

Sēmeion tells us the woman and the dragon are signs of real persons and a real war.

2

The woman is Israel.

Guzik ties her to Joseph's dream of sun, moon and stars, and sets Mary aside because Mary never fled into the wilderness for 1,260 days.

3

A war as old as Eden.

The dragon waiting to devour the Child is Satan's war on the promised Seed, from Genesis 3:15 to Bethlehem.

4

Birth to throne in one verse.

Guzik: by naming the start and end of Jesus' earthly work, John alluded to all that stood between — including the cross.

More to carry

5

Not strong enough.

The dragon and his angels lose to Michael, and there is no longer a place for them in heaven.

6

The accuser is a prosecutor.

Katēgōr is one who brings charges; he works day and night, but the blood answers him.

7

Not a magic potion.

Guzik: the blood speaks of the real, physical death of Jesus Christ in our place.

8

The rage of a beaten enemy.

The devil's great wrath comes from knowing he has only a short time.

Talk it through

1. What changes when you know there is a war behind the battles you face?

2. Where do you need to trust that God has a place prepared and will feed you there?

3. What accusation do you keep replaying that the blood of the Lamb has already answered?

4. What would it take for you to speak the word of your testimony out loud this week?

5. Why should a man expect the enemy's attack right after a victory?

CLOSING

The dragon could not devour the Child, could not keep his place in heaven, and cannot win against the blood of the Lamb. His wrath is great because his time is short. Stand on the blood, speak your testimony and hold your life loosely — next, chapter 13 shows the beasts he calls up in his rage.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides, reflection journal and film: see the Revelation study page.