

Revelation 12

Part 3

Chapter 6

SATAN BECOMES A “SIGN”

The first sign in the heavens was of a pure woman, representing holiness, harmony and beauty of God’s last church. It was a sign of assured victory for the last-day people of God when the great controversy intensifies as it draws to a close. It was a visual symbol of the “*church triumphant*” that will soon enter eternity.

A second heavenly sign appeared to John – a dragon. This unfurls what Satan’s “victory” will be like just before redemptive history closes. He has the power of ten horns, seven crowned heads – all earthly – all temporal! He is the ultimate antagonist to the woman and, in turn, Christ.¹

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads” (Revelation 12:3).

“And there appeared another wonder in heaven” (vs 3)

Contextually, the word “another” is compared to the “woman” that John just saw in the heavens as the “great sign.” “Wonder” is *semeion* (G), meaning a sign, a notice, even anticipating action.²

“behold a great red dragon,” (vs 3)

“**Behold**” (*idou* – G) is used often by John. He is drawing us into the vision he is experiencing. It is like our saying to someone: “Look” – and then pointing to something specific. “Look up there (catching his breath) – a great red dragon.” The word “great” suggests that he is either huge in size and/or extremely powerful. This is just how the devil impacts mankind – as an overwhelming power or force. Yet, he is mainly perceived through his minions on earth!

In the New Testament the word “**dragon**” (*drakon* – G) appears only in Revelation. It is identified as the serpent/devil (verse 9). Therefore, it has a tie to the serpent of Genesis 3:15 and the leviathan (Psalm 74:13-14; cf. Romans 16:20).³ From that very early chapter in Genesis the serpent embodied evil, who presented disobedience to God as a virtue.⁴ It was

¹ Johnson, Alan F.; *Revelation*, p. 514, from Gaebelein, Frank E. (gen. ed.); *The Expositor’s Bible Commentary*, vol. II (Zondervan, Grand Rapids, MI 49530; 1981), p. 515.

² *Gingrich Lexicon and Bower–Danker Lexicon*.

³ Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 459.

⁴ Daukhan, Jacques B.; *Secrets of Revelation (The Review and Herald Publishing Association; Hagerstown, MD; 2002)*, p. 108.

Scripture's first prophecy that the woman and Satan will battle. She was destined to prevail. Here begins the story of how that Genesis prophecy is to be fulfilled.

There is nothing "nice" about a Biblical "dragon." Babylon's king was compared to a devouring dragon (Jeremiah 51:34).⁵ That association was negatively alluded to by John in his final warning: "And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*" (Revelation 18:2). The harlot, end-time apostate church is called Babylon (17:5).

The Revelation 17 beast was depicted as **scarlet** (*kokkinon* – G), the color of sin (Isaiah 1:18), which contrasts with the word "whiteness" – of the righteous purity of the saints (7:14; 19:11, 14). This dragon is "**red**" (*pyros* – G). Most lexicons see this as "fiery red," with broad applications, especially destructive. In Revelation the first use of *pyros* as a "color" was in the second seal – a "red" horse. Its rider, Satan, was given power to take peace from the earth and kill.⁶ Intriguingly, that harlot, which rides a Revelation 17 beast, is given its power by the dragon (13:2) and is "*drunk with the blood of the saints*" (17:6, 18:24).

Pyros represents chaos on earth, persecution, hatred of God's people and the shedding of the blood of those saints (16:6, 17:6, 18:24). Jesus even called Satan a "murderer from the beginning" (John 8:44).⁷ Fortunately, however, the devil can only persecute within divinely defined limits at the conclusion of history (11:2; 12:6, 14; 13:5).⁸

"The dragon performs his oppressive will against the church and world through his kingly representatives on earth."⁹ This is depicted by his horns, heads and crowns!

"having seven heads and ten horns and seven diadems upon his head" (vs 3 – NKJV)

At the **end**, the dragon (that was cast out of heaven) has control of:

1. The sea beast with seven heads, ten horns and crowns – Revelation 13:2
2. Evil spirits that work through the beast and false prophet, influencing earth's wicked kings and the whole world – Revelation 16:13-14
3. The harlot Babylon, riding on a scarlet colored beast with seven heads and ten horns – Revelation 18:2

The meaning of the "**dragon sign**" would be impossible to understand if it weren't for the associations noted above and the Danielic prophecies (especially Daniel 7-8) that relate to the end of time.¹⁰

⁵ Ford, J. Massyngberde; *Revelation* (The Anchor Bible Doubleday, New York), p. 199.

⁶ Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 233.

⁷ Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago), 1992, p. 122.

⁸ Beale, G. K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 623.

⁹ *Ibid.*, p. 634.

¹⁰ Thomas, *op. cit.*, p. 123.

The **seven heads** are associated with the seven **sequential** leaders of the papacy (Revelation 17:10). These began with the revived woman/beast (church/state) in 1929 with the Lateran Accords. That would represent the “kingly papal leaders,” Pope Pius XI through Pope Benedict XVI. These gave the papacy unique power through its exchange of ambassadors and, later, through special Holy See representation at the United Nations. They are characterized by the dragon’s seven heads and crowns (diadems). They were unique papal “kings” – pontiffs – serving his evil wishes.

Aune also “inescapably” concludes that the **heads** with diadems symbolize rulers, affirming them as “king” leaders.¹¹ They were the popes noted above.

1. In an end-time application (Daniel 7:24), the **ten horns** follow the beast narrative. The same is observed in Revelation 17:11. There, they represent eschatologically the ten regions that the world has been divided into (cf. Revelation 17:11-13) (initially without crowns); then on the beast of Revelation 13:1-2 with its horns crowned. That is the New World Order, the ten regions the world was divided into in 1973 by the *Club of Rome*.
2. The **crowns or diadems** are those unique ten world powers (Revelation 13:1) that have now become that Order, giving unique authority to the beast, concomitantly with the dragon.¹²

“These have one mind, and shall give their power and strength unto the beast” (Revelation 17:13). In turn, Satan is **using them** in his final savagery against those without his “mark.”

Those **ten horns** “belong to the last of these empires with the acquisition of diadems at 13:1 indicating the pre-eminence of ten kingdoms during the last three and one half years just before Christ’s return.”¹³ “They point “to the kingdoms of the world in the last days, when Satan will make his final attempt [through them] to destroy Christ’s followers.”¹⁴

Satan’s power is exercised through these ten regions located on the papal beast at the end, fulfilling the vain claim he gave Christ on the top of the mountain (Matthew 4:8-9), that he owned the world.¹⁵

- The close association between this dragon (the devil) and the other beasts in Daniel and Revelation, once again, shows he “performs his oppressive will against the earth **through** his representatives.”¹⁶
- The dragon then gives power, his seat and great authority to the sea beast (Revelation 13:2, 4). It **partners** with that beast (the papacy) and, in turn, the false prophet (apostate Protestantism in the United States), out of whose mouths (all three) sprang three “unclean spirits ... of devils” that go forth to the kings of the earth and to all of the world’s inhabitants (Revelation 16:13-14). There is a distinct separation of “beings” – but

¹¹ Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Dallas, Texas), 1997, p. 683.

¹² Fowler, Franklin S., Jr.; *The Last Geopolitical “Order,”* (Christian Heritage Foundation, 2014).

¹³ Thomas, *op. cit.*, p. 123.

¹⁴ Ford, Desmond; *Crisis!*, vol. II (Desmond Ford Publications, 1982), p. 550.

¹⁵ Brighton, Louis A; *Revelation, Concordance Commentary* (Concordance Publishing House, Saint Louis), 1999, p. 329.

¹⁶ Beale, *op. cit.*, p. 634.

they function as a coalition until Revelation 16:19, when they are terminally divided into three – that coalition is also called “Babylon.”

Satan is called the “prince of this world” (John 12:31) and the “prince of the power of the air” (Ephesians 2:2). Those earthly agents are executives of his will.

As with the “woman sign,” Satan’s “sign” ends with one verse (3). The imagery portrays how he is **represented** in the last half of Revelation **and** especially in the final three to four years of earth’s history.

God has important information He wants to associate with Satan. **A sweeping history of how he “journeyed to arrive” at that end is now given.** They make pristine clear that it is Satan – the devil himself, who is this dragon! This now is how that “story” unfolds:

“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born” (Revelation 12:4).

“And his tail drew the third part of the stars of heaven, and did cast them to the earth:” (vs 4)

A **tail** was previously described on the fifth trumpet creatures as scorpion-like (9:7, 10). There, as an appendage of a locust/scorpion-like creature, it meant that its painful work was in the back/rear, hidden or disguised. That symbolized its ability to powerfully deceive and ultimately harm mankind. A similar picture is here characterized with the dragon. Through deception, a third of the “stars” of heaven were swept into his ranks. This evil role is portrayed through the rest of the book (13:13-14, 18:13-16, 20:7-10).¹⁷ The Greek word for “drew” is *suro*. It means to “drag by force.”¹⁸ “Drawing a third of the stars” pictures the power of this deceptive force. This “dragging” always denoting a negative outcome.¹⁹

In this apocalypse, wherever **stars** are referred to, they appear to represent either leaders of God’s church (1:16, 20; 2:1; 3:1) or heavenly angels (9:1, 22:16). Since they are cast to the earth, the imagery portrays angels who fell with Lucifer/Satan, thus depicting the original war in heaven.²⁰ This describes his stunning power and mendacity!

Verse 7 fills in more details about **his “casting to earth.”** Contextually, it is not clear **who** cast them down to planet earth – but elsewhere we are told:

- *“For if God spared not the angels that sinned, but **cast them down** to hell, and delivered them into chains of darkness, to be reserved unto judgment” (II Peter 2:4).*
- *“And the angels which kept not their first estate, **but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6).*

¹⁷ Stefanovic, Ranko; *Revelation of Jesus Christ* (Andrews University Press, Berrien Springs, MI; 2002), p. 382.

¹⁸ Freiberg Lexicon, Bible Works 9 (12:4).

¹⁹ *Ibid.*, p. 460.

²⁰ Osborne, *op. cit.*, p. 461.

“Casting down” has judicial connotations – technically, God “excommunicating them.”²¹

This drama apparently antedates the fall of Adam and Eve.

- “In [Revelation] 9:1 a star falling from heaven represents the angel of the abyss, the devil (9:11; cf. Lk 10:18). **Elsewhere in the Scriptures** angels are represented by stars (Judg 5:20; Job 38:7) and fallen angels by fallen stars, especially the devil (Is 14:12).”²²
- **The abyss, or hell**, can best be understood as a place of **containment**. God has forever control over it. But – they will be released from that “prison” for five months under the fifth trumpet (9:1-12).

The last half of verse 4 is discussed under the woman sign in chapter 2.

The dragon imagery is first against the host of heaven (war in heaven, then against the woman and her child (war on earth). Now the details of that “fall” are amplified:

A Celestial War

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,” (Revelation 12:7)

- Michael with his angels are contrasted with the
- Dragon and his angels

“And there was war in heaven: (vs 7)

This war (*polemos*) means a conflict where someone wins – gets the upper hand. The picture echoes the battle that Gabriel had with the prince of Persia (likely Satan). Michael came to Gabriel’s rescue after a twenty-one-day ordeal (Daniel 10:13). Later, God informed Daniel that “Michael” was “your prince” (Daniel 10:21).

- Though beyond the scope of this study, Michael is the Messiah, described as “Messiah the Prince” in Daniel 9:25 and “Michael the great prince” in 12:1, who is the Deliverer. “For ... [additional] meaning of Michael, compare the following passages. Dan. 12:1, 2; Jn. 5:28, 29; 1 Thess. 4:16; Jude 9.”²³
- Michael is closely associated with the Son of man in Daniel.²⁴
- “Lucifer seemed unwilling to occupy a place *under* the Most High. Rather, he wished to be *like* the Most High (Isaiah 14:14). The discontent ultimately became an open war that led to the expulsion of Satan and those who sided with him. ‘His tail swept a third of the stars out of the sky’ (Rev. 12:4).”²⁵

²¹ Stefanovic, *op. cit.*, p. 386; cf. Ford, J. Massyngberde; *op. cit.*, p. 206.

²² Brighton, *op. cit.*, p.329.

²³ Ford, Desmond; *op. cit.*, p. 553.

²⁴ Beale, *op. cit.*, p. 651.

²⁵ Naden, Roy C.; *The Lamb Among the Beasts* (Review and Herald Publishing Association; Hagerstown, MD; 1996), p. 187.

- In the Greek it means that “Michael and his angels ***had to make war.***”²⁶ It was in response to what Satan had instigated.

“Michael and his angels fought against the dragon; and the dragon fought and his angels,” (vs 7)

In extra-Biblical literature Michael defeats Satan and his allies in the end time.²⁷ Jesus noted in Luke 10:18 that He “saw Satan fall like lightning from heaven” (past tense), likely referring to this war in heaven that He prevailed in.²⁸

- Again, this war was likely a primordial event, anticipating the time of Creation.²⁹
- This is part of the language of Isaiah 14:12: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”

There will be other wars between Christ and Satan. This is the primeval encounter. At the eschaton, the final battle and divine victory occur (chapters 17–20).³⁰ “The conception of Michael ‘and his angels’ has a parallel in the coming of the Son of Man ‘with his angels’ (Matthew 16:27; cf. 24:31, Mark 8:38).”³¹

In spite of this “fall” or “casting out of heaven,” Satan is depicted as still having access to heaven (Job 1:6-9, 2:1-6; Zechariah 3:1)³² – for a period of time.

- Evidence weighs heavily for Satan’s ability to be an “accuser of the brethren” until the Cross (Revelation 12:10). This will be analyzed more deeply within that verse.
- Expositor White had some sensitivity regarding this:

“Christ bowed His head and died, but He held fast His faith and His submission to God. ‘And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the ***accuser of our brethren*** is cast down, which accused them before our God day and night.’ Revelation 12:10.

“Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. ***The last link of sympathy between Satan and the heavenly world was broken.***”³³

²⁶ Beale, *op. cit.*, p. 653 (emphasis added).

²⁷ *Ibid.*, 651.

²⁸ Osborne, *op. cit.*, p. 468.

²⁹ Aune, *op. cit.*, p. 695 – 1998a.

³⁰ Osborne, *op. cit.*, p. 470.

³¹ Aune, *op. cit.*, p. 693.

³² Mounce, *op. cit.*, p. 236.

³³ White, Ellen G.; *The Desire of Ages*, p. 761 (emphasis added).

When Christ cried, “It is finished” (John 19:30), a verdict against Satan and his kingdom was pronounced. Michael not only prevailed in that war in heaven, but Satan’s eternal doom was sealed at the Cross. Later, it is affirmed that the blood of Christ (Revelation 12:11) gave the overcomers victory.

The outcome of that celestial war?

“And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:8-9).

“And prevailed not; neither was their place found any more in heaven.” (vs 8)

These phrases have an absolute sense of victory. Satan and his angels no longer have the right to be part of that celestial realm.

- The phrase “place found in heaven” is where the conflict arose.
- Many conclude that this now alludes to the Cross, when Satan was excluded from the counsels of heaven (Job 1:6, Zechariah 3:1).³⁴

A similar **phrase** occurs in Revelation 20:11, which alludes to Daniel 2:35, where a stone destroying Nebuchadnezzar’s image, referencing all its “kingdoms” as “no place can be found for them.”³⁵ The sense is given, once again, of the certain doom of Satan and all his earthly rules.³⁶

“And the great dragon was cast out, ... he was cast out into the earth, and his angels were cast out with him.” (vs 9a, c)

In verse 4 it was seen that the dragon and his host/angels were cast out of heaven or excommunicated. The casting here uses the same root word (*ballo* – G) – violently displaced.³⁷

- This continues the details of that war and casting. Here, it is likely at the Cross where he no longer could be an accuser.
- The angels – noted especially – became confined to this world: “*And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*” (Jude 6).
- “Allusions to this fall are found in Isa. 14:12 (How you have fallen from heaven, O morning star, sun of the dawn.) and I Tim. 3:6.³⁸ Christ saw that His own crucifixion would lay the foundation for the final “casting down” (John 12:31) – a judicial act. At the

³⁴ Brighton, *op. cit.*, p. 334.

³⁵ Aune, *op. cit.*, p. 695.

³⁶ Beale, *op. cit.*, pp. 654-655.

³⁷ Thayer Lexicon, Revelation 12:9.

³⁸ Mounce, *op. cit.*, p. 236.

end he will enter the abyss for a thousand years (20:1-3) and finally be cast into a lake of fire” (20:10).³⁹

“that old serpent, ... which deceiveth the whole world:” (vs 9b)

It is here that the “dragon sign” is clearly identified as the “*ancient serpent*.”

- It was first identified as deceiving Eve (Genesis 3:1-15; cf. II Corinthians 11:3).
- The serpent’s traits were exhibited in the Garden of Eden – even slandering the character of God (Genesis 3:4-5).⁴⁰
- In Genesis 3:1, 14, the “serpent” was called “*more crafty than any of the wild animals*.” That predominant characteristic (cleverness in deception) is a signal description of Satan.⁴¹
- That “spirit” and “quest” was incompatible with the heavenly environment. It had to be expelled. The restriction was apparently limited at first (Job 1:6-12), but now becomes complete (see next verse).

“He is the master of deception with an uncanny ability to mislead people. It is his chief aim and occupation. He tricked Judas into betraying Jesus (John 13:2) and tried to undercut the faith of Peter (Luke 22:31) (Mounce). His cunning in luring people to ruin (cf. 2 Cor. 2:11; 11:3; 1 Tim. 2:14; 2 John 7; Rev. 2:20; 13:14; 18:23; 19:20; 20:3, 8, 10) combines with his adversarial role in accusing them once they have fallen (Moffatt, Beckwith, Johnson). The objects of his deception are ‘the whole earth,’ the term ... (*oikoumemē*) rather than ... (*gē*, ‘the earth’) being chosen as more specifically depicting earth’s inhabitants and the political structure which characterizes their society.”⁴²

“Satan and his evil forces are often seen as deceiving both believers (... the saints in Matt. 6:13; 24:24; 2 Cor. 11:3 [Eve]) and unbelievers (Acts 26:18; 2 Cor. 3:12-18; 4:4). His deceptive work is expressed through such pictures as temptation (1 Cor. 7:5; 1 Thess. 3:5), guile (Eph. 6:11), and even disguising himself as an angel of light (2 Cor. 11:14). It is hardly an exaggeration to state that the primary method Satan uses to disrupt the plan of God is deceit.”⁴³

John now pointedly identifies the dragon:

“called the Devil, and Satan, which deceiveth the whole world” (vs 9b)

The word “devil” comes from the Greek word *diaballo*, which means, “I defame, slander or accuse falsely.” In Hebrew he is alluded to as a “superhuman adversary.”⁴⁴

Satan, the devil, is annotated in the Bible in various ways:⁴⁵

³⁹ Thomas, *op. cit.*, p. 131.

⁴⁰ Beale, *op. cit.*, p. 656.

⁴¹ Osborne, *op. cit.*, p. 471.

⁴² Thomas, *op. cit.*, p. 132.

⁴³ Osborne, *op. cit.*, pp. 472-473.

⁴⁴ Thomas, *op. cit.*, p. 131.

1. Adversary – accuser:

Job 1:6-12, 2:1-6
Zechariah 3:1-2

2. Ruler:

John 12:31, 14:30, 16:11 – ruler of this world
II Corinthians 4:4 – god of this age
Acts 26:18, Colossians 1:13 – potentate over wicked

3. Deceiver

John 8:44, I John 3:8 – liar
Revelation 20:3, 8, 10 – deceiver of whole world (cf. I Corinthians 7:5, Ephesians 6:11,
II Corinthians 11:14)
I Peter 5:8 – destroyer
John 8:44 – murderer

The object of Satan's deception is aimed at every person on planet earth. Deception is his "chief aim and occupation."⁴⁶ Subjects of this deception who lead others astray are frequently noted in Revelation, such as Jezebel (representing the antichrist) (2:20), the land beast (representing apostate Protestantism) (13:14), also called the false prophet (19:20) and Babylon the harlot (Revelation 17:5; 18:7-8, 23).⁴⁷

While Satan is "god of this world" (II Corinthians 4:4) and the "**ruler** of the kingdom of the air" (Ephesians 2:2), his doom is certain. His accusations as an "**accuser**" are now labeled slanderous or false. Satan accurately portrayed Joshua as in filthy clothes (Zechariah 3:1-10). He correctly identifies sin! But he is devoid of any sympathy for the grace extended to the sinner who has faith in Christ. Christ nullifies his accusations.⁴⁸

"When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home."⁴⁹

"The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. 'And there was war in heaven; Michael and His angels

⁴⁵ Osborne, *op. cit.*, pp. 472-473.

⁴⁶ Thomas, *op. cit.*, p. 132.

⁴⁷ Aune, *op. cit.*, p. 698.

⁴⁸ Brighton, *op. cit.*, p. 336.

⁴⁹ White, Ellen G.; *Testimonies*, vol. 5, p. 291.

fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.”⁵⁰

The four aliases for the being who used to be Lucifer, the light bearer, are repeated in Revelation 20:2, where he is chained to planet earth as its prisoner, echoing its approaching end from Isaiah 27:1.⁵¹

“Satan had been Lucifer, the light-bearer, the sharer of God’s glory in heaven, and second to Jesus in power and majesty. In the words of inspiration he is described as the one who ‘sealest up the sum, full of wisdom, and perfect in beauty.’ But Lucifer had perverted the beauty and power with which he was endowed by the Creator, and his light had become darkness. When through his rebellion he was cast out of heaven, he determined to make man his victim, and the earth his kingdom. He cast the blame of his rebellion upon Christ, and in determined hatred of God, sought to wound Him through the fall of man. In the happiness and peace of Eden, he beheld a vision of the bliss that he had forever lost, and he determined to excite in the hearts of God’s creatures the same bitterness that he himself felt, so that their songs of praise and thanksgiving might be turned to reproach against their Maker.”⁵²

Later, this chapter fast forwards to the time of Satan’s last opportunity to exercise his fiendish hatred (vss 12-17).

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night” (Revelation 12:10).

“And I heard a loud voice saying in heaven,” (vs 10)

The unidentified voice comes from the precincts of Lucifer’s (Satan’s) previous “home.”

- Osborne notes that it “probably comes from the heavenly court surrounding the throne of God.”⁵³
- That would be seen coming from the twenty-four redeemed elders (Revelation 11:16; cf. 4:10, 5:8, 19:4) who sit around the throne.

This voice comes as a result of what happened to the serpent with the inauguration of Christ’s kingdom at the Cross. Those saints in heaven have now an affirmed place in that eternal “abode.” The hymn that follows states “our God” and “our brothers” – thus, identifying them as the redeemed.⁵⁴ Because of the Greek word *adelphon*, the NET and NIV translate this as “our brothers and sisters.”

“Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:” (vs 10)

⁵⁰ White, Ellen G.; *Manuscript Releases*, vol. 4, p. 85.

⁵¹ Anue, *op. cit.*, p. 698.

⁵² White, Ellen G.; *The Bible Echo*, November 1, 1892.

⁵³ Osborne, *op. cit.*, p. 474.

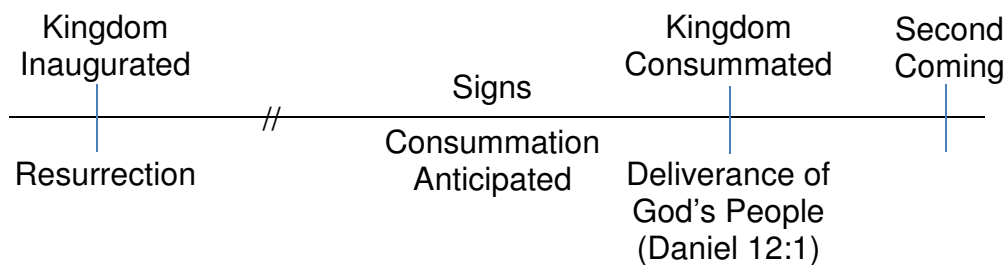
⁵⁴ Beale, *op. cit.*, p. 657.

In the previous chapter there were great voices from heaven, which cried: “*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*” (Revelation 11:15b). There, the kingdom is **consummated** (cf. 19:1).

Jesus alluded to that time when drawing our attention to key events in His apocalyptic discourse: “*So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand*” (Luke 21:31) (when it is consummated).

The picture here of “*now is come salvation*” (verse 10; cf. 7:10, 12:10, 19:1) focuses on the victory of the Cross, **inaugurating that kingdom!** “It was Christ’s death on the cross that struck Satan’s death knell.”⁵⁵

The “strength,” “kingdom” and “power of Christ” reveal the inaugurated authority of Christ. The sovereign rule of Christ has commenced.⁵⁶ The fetters of the tomb have been broken.



This introductory phrase of praise announces three things:

1. The arrival of salvation. The Greek word *he•soteria* (salvation) is used three times in Revelation (7:10, 12:10, 19:1). Each follows some message of deliverance/rescue, based on a “victory.”⁵⁷
2. The arrival of a power that defeated Satan – the power of Christ.
3. The arrival of God’s kingdom. This interprets the effect of Christ’s resurrection. The “now” emphasizes its beginning.⁵⁸

The kingdom and its benefits are “present realities.” Its completeness emphasizes that Christ can now fully exonerate His followers through the faith they have in Him.⁵⁹

“Just as Satan and his hosts fell at the beginning of the first creation (so Isa. 14:11-16; Ezek. 28:12-19 [?]; 2 Pet. 2:4; Jude 6....), so he had to fall at the start of the second, new creation.”⁶⁰

⁵⁵ White, Ellen G.; *The Review and Herald*, November 13, 1900.

⁵⁶ Mounce, Robert H.; *The Book of Revelation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1977), p. 238.

⁵⁷ Beale, *op. cit.*, p. 658.

⁵⁸ *Ibid.*

⁵⁹ Brighton, *op. cit.*, p. 337.

⁶⁰ Beale, *op. cit.*, p. 658.

“for the accuser of our brethren is cast down, which accused them before our God day and night” (vs 10)

“The casting down of Satan as an accuser of the brethren in Heaven was accomplished by the great work of Christ in giving up his life.”⁶¹ Man could now be redeemed – bought back. The basis of his accusations was ripped away. A sinner could be saved!

“The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe, and silenced his charges that self-denial was impossible with God and therefore not essential in the human family (MS 50, 1900).”⁶²

“Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken.”⁶³ This fulfils the ultimate legal gesture of heaven depicted when Joshua the High Priest was clothed in a garment of righteousness (Zechariah 3:2-4).

Jesus nullified Satan’s power. Because of this, Paul could say: *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”* (Romans 8:1).

- The salvation of Jesus’ followers is secure.
- This showcases what Jesus said: *“Of judgment, because the prince of this world is judged”* (John 16:11).

The finished work of Christ at the Cross provided legal permission for this casting. The “courtyard” experience is complete. God’s people can now move through the final sanctuary steps!

- The accused can now accuse the accuser.
- *“Who shall lay any thing to the charge of God’s elect? It is God that justifieth”* (Romans 8:33).

Satan’s casting down was judicial – another phase in his containment - even “punishment” (Matthew 3:10, 5:29, 13:42; Revelation 2:10). This is an expulsion from the heavenly community (Matthew 13:48, John 15:6).⁶⁴ Confined to earth, he prepares for the final struggle to “harvest” his followers and aggrieve the friend of Christ.

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⁶¹ White, Ellen G.; *The Spirit of Prophecy*, vol. 3, p. 194.

⁶² White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 974.

⁶³ White, Ellen G.; *The Desire of Ages*, p. 761.

⁶⁴ Ford, J. Massyngberde; *op. cit.*, p. 206.