

## Week 27-The War of the Ages: Part 2

### Revelation 12:7-12

#### I. Introduction

- a. In his classic book *The Screwtape Letters*, C. S. Lewis wrote, “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight” ([New York: Macmillan, 1961], 9).
- b. The same is true of the leader of the demons, Satan. He is pleased when people hold any unbiblical view of him, whether they deny his existence or worship him.
  - i. The devil always seeks to create confusion about his true nature and purposes.
- c. The Bible exposes Satan’s devious and deceitful nature as the “father of lies” (John 8:44), cautioning that he “disguises himself as an angel of light” (2 Cor. 11:14; cf. 2 Cor. 11:3) so that he can more easily deceive people.
  - i. The apostle Paul expressed his concern “that no advantage would be taken of us by Satan, for we are not ignorant of his schemes” (2 Cor. 2:11).
  - ii. “Put on the full armor of God,” the apostle urged the Ephesians, “so that you will be able to stand firm against the schemes of the devil” (Eph. 6:11).
- d. One of the most pervasive and persistent popular myths about Satan pictures him (complete with

pitchfork, horns, and pointed tail) as being in charge of hell.

- i. In reality, Satan is not in hell; in fact, he has never been there. He will not be sentenced to the lake of fire until after his final rebellion is crushed at the end of the Millennium (20:7–10).
  - ii. And when he does enter hell, Satan will not be in charge; he will be the lowest inmate there, the one undergoing the most horrible punishment ever inflicted on any created being.
- e. Far from being in hell, Satan currently divides his time between roaming the earth “seeking someone to devour” (1 Pet. 5:8) and being in heaven, where he also engages in his doomed attempt to overthrow God’s Person, purposes, plans, and people.
- f. As part of their war against God, Satan and his demon hosts also battle the holy angels.
  - i. That is not surprising, since Scripture describes the devil as “the prince of the power of the air” (Eph. 2:2), as well as “the ruler of this world” (John 12:31; 14:30; 16:11).
  - ii. His theater of operations thus includes both the heavens and the earth, and the war of the ages is being fought at every conceivable level—moral, ideological, philosophical, theological, and supernatural.
- g. Satan’s battle plan for the earthly phase of the war of the ages is brutally simple: to eliminate all those who serve God.
  - i. If he could, he would kill them all. If not that, he would destroy their faith, if that were possible.

- ii. Were he able to rid the earth of all those who serve God, the devil would achieve his goal of unifying the entire world under his rule.
- iii. It may be noted at this point that such a reality will occur when the believers on earth are raptured to heaven (John 14:1–6; 1 Cor. 15:51–54; 1 Thess. 4:13–18).
- iv. The Rapture will be followed by the Tribulation, in which Satan does gain the fullest rule of the planet he will ever have (13:4–10).
- v. Satan longs to be permanently what he is only temporarily, the god of an unrighteous world (cf. 2 Cor. 4:4), and to be worshiped by everyone (cf. Matt. 4:9).
- vi. To achieve those goals, Satan desperately wants to prevent the Lord Jesus Christ from establishing His kingdom—both now spiritually in the hearts of men and in its future millennial and eternal forms.
- h. Satan’s evil plans will not succeed, however, for Scripture reveals that he is already a defeated foe.
  - i. Anticipating His victory over Satan at the Cross, Jesus said in John 12:31, “Now judgment is upon this world; now the ruler of this world will be cast out.”
  - ii. To the Romans Paul wrote, “The God of peace will soon crush Satan under your feet” (Rom. 16:20; cf. Gen. 3:15), while the writer of Hebrews declared that through His death Jesus “render[ed] powerless him who had the power of death, that is, the devil” (Heb. 2:14).

- iii. In 1 John 4:4 the apostle John declared, “Greater is He who is in you than he who is in the world.”
- i. Though Satan was defeated at the Cross, his sentence has not yet been fully carried out.
  - i. And though he understands his destiny as revealed in Scripture, Satan nevertheless relentlessly continues to fight his losing battle against God.
  - ii. Thus, the war of the ages will continue until Satan is incarcerated temporarily in the abyss (20:1–3) and then permanently in hell (20:10).
- j. The long, supernatural war of Satan against God reaches its climax in this profound passage.
  - i. The sounding of the seventh trumpet in 11:15–17 will anticipate Christ’s triumph over Satan, although the final battle will not yet have been fought (cf. 19:11–21).
  - ii. The effects of the seventh trumpet’s sounding will be described beginning in chapter 15.
  - iii. The intervening chapters, 12–14, recapitulate the events of chapters 6–11, viewing them from Satan’s perspective.
  - iv. They recount the beginning of the war of the ages with Satan’s initial rebellion against God and describe its climactic battle during the Tribulation.
  - v. They also chronicle Antichrist’s rise to power and the ultimate failure of Satan’s efforts.
- k. Having introduced the combatants in 12:1–6, John describes the first phase of Satan’s final assault on God before Christ’s return.

1. Verses 7–12, which describe the war in heaven, may be divided into three sections: the battle, the victory, and the celebration.
- II. **The Battle.**
- a. Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. (12:7–8)
  - b. There has been **war in heaven** since the fall of Satan (Isa. 14:12–14; Ezek. 28:11–18).
  - c. Though at present he still has access to God’s presence in heaven (v. 10; cf. Job 1, 2), Satan’s domain is the earth and the air around the earth.
  - d. That is why the Bible describes him as the “god of this world” (2 Cor. 4:4) and the “prince of the power of the air” (Eph. 2:2) and his demon hosts as “spiritual forces of wickedness in the heavenly places” (Eph. 6:12).
  - e. Satan (along with the evil angels) has actively opposed both the holy angels and God’s people since his fall.
  - f. In the Old Testament, demons sought to hinder the ministry of the holy angels to Israel (cf. Dan. 10:12–13).
  - g. In the present age, Satan “prowls around like a roaring lion, seeking someone to devour” (1 Pet. 5:8), opposes the spread of the gospel (Matt. 13:19, 37–39; Acts 13:10), oppresses individuals (Luke 13:10–16; Acts 10:38), and uses sin to disrupt and pollute the church (Acts 5:1–11).
  - h. Believers are to be wary of his schemes (2 Cor. 2:11), give him no opportunity (Eph. 4:27), and resist him (James 4:7).

- i. The war raging between supernatural beings in the heavenly sphere will reach its peak during the Tribulation.
- j. That future conflict will find **Michael and his angels waging war with the dragon.**
- k. The grammatical construction of that phrase in the Greek text indicates that Satan (**the dragon**) will start this battle.
  - i. It could be translated “Michael and his angels had to fight the dragon.”
  - ii. The Bible does not reveal how angels fight, nor does our limited knowledge of the heavenly realm permit us to speculate. Henry Morris wrote: With what weapons and by what tactics this heavenly warfare will be waged is beyond our understanding. Angels cannot be injured or slain with earthly weapons, and such physical forces as we know about are not able to move spiritual beings. But these beings do operate in a physical universe, so there must exist powerful physico-spiritual energies of which we yet can have only vague allusions, energies which can propel angelic bodies at super luminary velocities through space and which can move mountains and change planetary orbits. It is with such energies and powers that this heavenly battle will be waged and the spectators in heaven (including John) will watch in awe. When Michael finally prevails, and Satan is forced forever out of the heavens, a tremendous cry of thanksgiving will

resound through the heavens. (*The Revelation Record* [Wheaton, Ill: Tyndale, 1983], 224)

1. The key interpretive question is not how the battle will be fought, but what will cause it.
  - i. While it is impossible to be dogmatic, this ultimate battle may be triggered by the Rapture of the church.
  - ii. Describing that event the apostle Paul wrote, “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord” (1 Thess. 4:16–17).
  - iii. Possibly, as the raptured believers pass through their realm, the prince of the power of the air and his demon hosts will try to hinder their passage. That may trigger the battle with Michael and the holy angels.
- m. **Michael** and **the dragon** (Satan) have known each other since they were created, and the battle during the Tribulation will not be the first time they have opposed each other.
  - i. **Michael** is always seen in Scripture as the defender of God’s people against satanic destruction.
  - ii. In Daniel chapter 10 the inspired prophet gives an Old Testament example of him in action.
  - iii. A holy angel, dispatched with an answer to Daniel’s prayer (Dan. 10:12), was delayed for

three weeks by a powerful demon who was in control of the Persian Empire (Dan. 10:13; cf. v. 20).

- iv. It was not until “Michael, one of the chief princes, came to help” him (v. 13) that he was able to prevail.
- v. Daniel 12:1 also speaks of Michael’s defense of God’s people: “Now at that time [the Tribulation; cf. v. 7] Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.”
- vi. The New Testament also reveals Michael to be the defender of God’s people.
  - 1. Jude 9 describes his conflict with Satan over the body of Moses: “Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you!’ ” After Moses’ death (Deut. 34:5–6), Michael contested Satan for possession of Moses’ body, which Satan apparently wanted to use for some pernicious purpose. In the Lord’s power, Michael won the battle and subsequently “[the Lord] buried [Moses] in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day” (Deut. 34:6).



2. Significantly, Jude 9 describes Michael as an archangel.
  3. The only other reference to an archangel in Scripture is in 1 Thessalonians 4:16, which reveals that at the Rapture “the Lord Himself will descend from heaven with a shout, with the voice of the archangel.”
  4. It is possible that the archangel in that passage is Michael and that he is shouting as he confronts Satan’s attempt to interfere with the Rapture.
- n. The reference to **the dragon and his angels** reinforces the truth that the demon hosts are under Satan’s command—a principle stated by Jesus in Matthew 25:41: “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”
- i. The repetition of the phrase **waging war ... waged war** emphasizes the force and fury of the battle; this will be no minor skirmish, but an all-out battle.
  - ii. Satan will fight desperately to prevent Christ from establishing His millennial kingdom (just as he opposed Israel’s restoration from captivity and was rebuked for it; Zech. 3:2).
  - iii. Thus, the supernatural war will reach a crescendo as the time for Christ to establish His earthly and eternal kingdom draws near.

- o. All of Satan's attempts to oppose God throughout history have failed, and he will lose this final angelic battle as well.
  - i. The devil and his angels are **not strong enough** to defeat God, Michael, and the holy angels. Satan will suffer such a complete defeat that **there will no longer be a place found for him** and his demon hosts **in heaven**.
  - ii. Every inch of heaven, as it were, will be thoroughly scoured and all the rebellious fallen angels permanently cast out.
  - iii. They will no longer have access to God's presence, and Satan will never again accuse believers before God's throne.
  - iv. This defeat will also mark the end of Satan's reign as "the prince of the power of the air" (Eph. 2:2).
- p. But heaven's cleansing is earth's pollution, as Satan's full fury explodes on humanity when he is cast to the earth (cf. 12:12). At exactly what point in the Tribulation Satan and the demons will be evicted from heaven is not revealed, nor is the duration of their battle with Michael and the holy angels.
  - i. All that can be said with certainty is that Satan and the demons will be cast out of heaven, possibly at the Rapture, but no later than the midpoint of the Tribulation.
  - ii. Verse 12 says that Satan and his forces have only "a short time" after they leave heaven, supporting the view that they will have only the last three

and a half years of the Tribulation to operate, rather than the full seven years.

- iii. They will not arrive on earth later than that, since they clearly are present during the terrible events of the last three and a half years, the Great Tribulation (cf. 9:1ff.).
- iv. During that last period, Satan's full power will be directed at anyone belonging to God, especially Israel.

### III. The Victory.

- a. And 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. (12:9)
- b. As a result of his defeat, **the great dragon was thrown down** from heaven to the earth.
  - i. This describes Satan's second and permanent expulsion from heaven.
  - ii. The **dragon** is called **great** because of his formidable power to inflict harm and bring disaster.
  - iii. Earlier, he was described as having seven heads, seven crowns, and ten horns.
  - iv. That description pictures Satan as the ruler of the world.
- c. The fourfold description of the **dragon** leaves no doubt as to his identity.
  - i. First, he is called **the serpent of old** (cf. 20:2), identifying him as the serpent in the Garden of Eden (Gen. 3:1ff.; cf. 2 Cor. 11:3) and emphasizing his subtlety and treachery.

ii. The **dragon** is also **called the devil**.

1. *Diabolos* (**devil**) means “slanderer,” “defamer,” or “false accuser”—a fitting title for Satan, the ultimate false accuser (cf. v. 10).
2. He accuses men to God, God to men, and men to other men.
3. Satan is a malicious prosecutor of God’s people, constantly trying to arraign them before the bar of God’s holy justice.
4. Part of his “prowling around like a roaring lion” (1 Pet. 5:8) no doubt includes seeking evidence of believers’ sins with which to accuse them before God’s throne.
5. But the glorious truth is that “there is now no condemnation for those who are in Christ Jesus” (Rom. 8:1), because “if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous” (1 John 2:1).
6. In Romans 8:31–34 the apostle Paul eloquently and emphatically stated the impossibility of Satan successfully accusing believers: What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is

at the right hand of God, who also intercedes for us.

iii. Then the text plainly identifies the dragon as **Satan.**

1. **Satan** is a Hebrew word that means “adversary,” and is a fitting proper name for the malevolent enemy of God and God’s people.
2. Tragically, the most glorious created being, the “star of the morning” (Isa. 14:12), is now and forever branded “the adversary.”
3. He assaulted God in his original rebellion when he demanded to be “like the Most High” (Isa. 14:14), and he deceitfully led Eve into sin by manipulating her to distrust the character and word of God (Gen. 3:2–5).

iv. Finally, the **dragon** is described as the one **who deceives the whole world.**

1. The use of the present tense indicates that this is Satan’s habitual, continual activity; as he constantly accuses believers, so also he **deceives the whole world.**
2. Beginning with the Fall, Satan has duped the human race throughout its history.
3. He is, warned Jesus, “a liar and the father of lies” (John 8:44).
4. Satan lures people to their destruction by causing them to pay “attention to deceitful spirits and doctrines of demons” (1 Tim. 4:1).

5. He seduces people to believe him and not God—to believe he tells the truth and God lies (cf. Gen. 3:4).
  6. His deception will dominate the world during the Tribulation, as he mounts his last, desperate assault against God.
  7. Through his agent the false prophet (the associate of the Antichrist), Satan will deceive “those who dwell on the earth” (13:14).
  8. Deceitful demons under Satan’s control will gather the world’s armies for the Battle of Armageddon (16:14; cf. 19:19).
  9. Satan will also use Babylon, the great end-time commercial empire, to deceive the unbelieving world (18:23).
  10. In addition to energizing his servants, Satan himself will be actively involved in deception. At the end of the Tribulation, he will be thrown into the abyss for a thousand years, “so that he [will] not deceive the nations any longer” (20:3).
  11. Released for a brief time at the end of the Millennium, Satan “will come out to deceive the nations which are in the four corners of the earth” (20:8).
- d. But in the end, “the devil who deceived them [will be] thrown into the lake of fire and brimstone,” with two other notorious deceivers, “the beast and the false prophet.”

- i. There the three of them (along with all the demons) “will be tormented day and night forever and ever” (20:10; cf. Matt. 25:41).
  - e. As they were cast out of heaven with Satan at his original rebellion (12:4), so also will **his angels** be **thrown down with him** after his final expulsion from heaven.
  - f. The arrival of the excommunicated demon host (and their evil commander) on earth will add immeasurably to the horror of the Tribulation.
  - g. They will join the innumerable demons already roaming the earth, the lately arrived demons belched forth from the abyss (9:1–3), and two hundred million other formerly bound demons (9:13–16) to create an unimaginable holocaust of evil.
- IV. **The Celebration.**
- a. And 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 brothers has been thrown down, who accuses them day and night before our God. 11 And 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. 12 Therefore, rejoice, O heavens and you who dwell in them! 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!” (12:10–12)
  - b. The defeat of Satan and his demon hosts and the cleansing of their foul presence from heaven forever will trigger an outburst of praise there.

- c. Such sudden outbursts frequently punctuate the prophetic narrative of Revelation (e.g., 4:8–11; 5:9–10, 11–14; 7:9–12; 11:15–18; 15:3–4; 19:1–8).
- d. The identity of those whom John heard crying out with **a loud voice in heaven** is not stated.
  - i. This collective voice (as the use of the plural pronoun *our* indicates) cannot be angels, since angels could not refer to humans as their brethren.
  - ii. The Bible describes angels as believers' fellow servants (19:10; 22:8–9), but never as their brethren.
  - iii. These worshipers, then, are most likely the redeemed, glorified saints in heaven.
- e. The saints began by rejoicing that **the salvation, and the power, and the kingdom of our God and the authority of His Christ have come**.
- f. **Salvation** is to be understood in its broadest sense. It encompasses not only the redemption of individual believers, but also the deliverance of all creation from the ravages of sin's curse and the power of Satan (cf. Rom. 8:19–22).
- g. **Power** speaks of God's omnipotence, His triumphant, sovereign power that crushes all opposition and will establish His **kingdom** (cf. 11:15). They rejoiced further that **the authority of ... Christ has come** (cf. 11:15).
  - i. The rule of Christ is by authority from God (Ps. 2:8; Matt. 28:18; John 17:2).



- ii. So certain is the establishing of the kingdom and the rule of Christ that, though yet future, they are spoken of in the past tense.
  - iii. The heavenly worshipers rejoice that the first step, Satan's defeat and final ejection from heaven, has already taken place. They know that, having been expelled from heaven to earth, he will shortly be cast from the earth into the abyss (20:1–3), and then from the abyss into his ultimate destination—the lake of fire (20:10).
- h. The event that will cause the kingdom and authority of Christ to be established is the expulsion of Satan from heaven.
  - i. So the saints offer praise that **the accuser of our brethren has been thrown down, he who accuses them before our God day and night.**
  - ii. As redeemed and glorified individuals, there was nothing Satan could legitimately accuse them of.
  - iii. Still, it must have grieved them that their suffering brethren on earth were subject to the devil's slanderous accusations.
  - iv. Satan's defeat will put an end to those relentless accusations (cf. Job 1:11; 2:5; Zech. 3:1; 1 Pet. 5:8).
- i. The heavenly worshipers also offer praise because of events on earth, where their brethren **overcame** Satan.
  - i. Ejected from heaven, Satan and his hellish hosts will vent their full fury on God's people on earth (cf. 12:6, 13–17).
  - ii. There too, however, they will suffer defeat.

- iii. Again speaking of a future event in the past tense because of its certainty, the inspired apostle John sees the victory already won and notes that the believers alive on earth **overcame** Satan, though it is yet to happen.
- j. How they did so is most instructive.
  - i. They did not defeat him by means of incantations, exorcisms, ritual formulas, or by “binding” or rebuking him.
  - ii. Satan, being far more powerful than any human, is impervious to such fleshly tricks and gimmicks.
  - iii. Nor was it through their own personal power that the Tribulation believers defeated Satan.
  - iv. To the Corinthians Paul wrote, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ” (2 Cor. 10:3–5).
- k. The apostle John gave the only basis for victory over Satan when he wrote, “You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world” (1 John 4:4).
  - i. It is only through God’s power that any believer in any age can defeat Satan.

- ii. Accordingly, the Tribulation believers **overcame** Satan first of all **because of the blood of the Lamb**.
  - iii. Like their martyred brethren already in heaven, they “washed their robes and made them white in the blood of the Lamb” (Rev. 7:14).
  - iv. “You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,” wrote Peter, “but with precious blood, as of a lamb unblemished and spotless, the blood of Christ” (1 Pet. 1:18–19).
  - v. These suffering believers knew the forgiveness that Paul wrote of in Romans 4:7–8: “Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account.”
  - vi. The truth that “there is now no condemnation for those who are in Christ Jesus” (Rom. 8:1) applied to them.
  - vii. No accusation against the suffering saints of the Great Tribulation will stand, just as no accusation against any believer in any age will stand, because the Lamb’s blood was shed for all their sins.
1. The first and most important key to defeating Satan’s assaults is to “take the helmet of salvation” (Eph. 6:17; cf. 1 Thess. 5:8).

- i. The unshakable foundation of all spiritual victory is Christ's purchase of redemption at Calvary.
- m. A second way these Tribulation saints overcame Satan's assaults was through **the word of their testimony**.
  - i. Despite all the persecution (and even martyrdom) they suffered, they will remain faithful witnesses to Jesus Christ; their testimony will never waver.
- n. The suffering Tribulation saints also were able to fend off Satan's onslaught because **they did not love their life even when faced with death**.
  - i. Their faithfulness extended all the way to death; they willingly paid the ultimate price for their loyalty to Christ.
  - ii. They knew that all martyrdom could do to them was usher them into the eternal bliss of Christ's presence (Phil. 1:21, 23; cf. Matt. 10:38–39; Acts 20:24; Rom. 8:38–39).
  - iii. Because their faith was genuine, it not only justified and sanctified them, but also enabled them to persevere all the way to glorification.
  - iv. A sure mark of true believers is that they continue in the faith even to death (cf. 1 John 2:19).
  - v. In the words of Jesus, "The one who endures to the end, he will be saved" (Matt. 24:13).
- o. The passage concludes with a final note of praise: **For this reason**, because of the defeat of Satan and the triumph of the saints, the heavenly chorus calls on the **heavens and all who dwell in them to rejoice**.

- p. That joyous note is followed by the sobering warning **“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.”**
- q. *Thumos* (**wrath**) refers to a violent outburst of rage. The word depicts a turbulent, emotional fury rather than a rational anger.
  - i. John Phillips wrote, “Satan is now like a caged lion, enraged beyond words by the limitations now placed upon his freedom. He picks himself up from the dust of the earth, shakes his fist at the sky, and glares around, choking with fury for ways to vent his hatred and his spite upon humankind” (*Exploring Revelation*, rev. ed. [Chicago: Moody, 1987; reprint, Neptune, N.J.: Loizeaux, 1991], 160).
- r. Satan’s rage is all the more violent because he knows **that he has only a short time**—the remainder of the Tribulation—for his final assault on God’s people.
  - i. His actual time will be the three and a half years of the reign of Antichrist (13:5), whom Satan places in power immediately after being cast down from heaven.
  - ii. It is the same period referred to in 12:6, 14. It is a short time because Jesus Christ will return to establish His earthly millennial kingdom.
- s. No matter how desperate their situation looks, no matter how furiously Satan rages against them, believers can take comfort in knowing that his ultimate defeat is certain. In the words of Martin Luther’s magnificent hymn “A Mighty Fortress Is Our

God,” The Prince of Darkness grim, We tremble not  
for him; His rage we can endure, For lo, his doom is  
sure; One little word shall fell him.

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<sup>1</sup> John F. MacArthur Jr., *Revelation 12–22*, MacArthur New Testament Commentary (Chicago: Moody Press, 2000), 13–24.