

Book of Revelation – The Great Controversy Chapter

-Revelation 12:7-9 (Part 3)

Series REV-26

We have already looked at the first six verses of this tremendous chapter involving the conflict between Christ with His church and Satan with his followers. We need to more deeply grasp the picture Revelation 12 opens with, which shines light regarding the character of Christ, the Bridegroom.

IN REVIEW

The picture of “a great wonder” which appeared to John in heaven, is one which should create *awe* in the mind of the reader. What follows next is deeply significant

“A woman clothed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars” {vs.1}

I’ve come across three SOP statements [{click here}](#) to read them. A picture emerges which we have touched on when we covered the subject in Part 2, going over the first few verses of the chapter. After you read the statements, come back and we will continue on. The Lord has a precious truth for us to grasp on this subject.

After reading the SOP statements, two of the four statements refer to God’s church in the last days. Though I did not find a direct quote from EGW that “the woman clothed with the sun” referred to the Jewish people when Christ was to be born, I did find one line in GC 438.1, “the dragon that sought to destroy Christ at His birth.” By inference then, the woman would refer to “His church” or Israel, at His incarnation.

Did you notice how the statements are in the present tense? As we have looked at in a past study (I believe the first study on Rev 12) it was commented that “the woman” which is about to give birth is how God looks at His people in every age, but especially in the last days. In the time that the Jewish nation was about to close up their probation (the last week of Daniel 9’s Seventy Week prophecy), “that woman” was far from being “clothed with the sun” or reflecting Christ’s righteousness. Yet, this is how God regarded His people, “the woman” which would give birth to the “Man child” (vs.5). This sheds **light** on the character of God—His faithful covenant love to His people all down through time to the present day—very fitting as we launch into the next section.

“And there was *war in heaven...*”

Revelation 12:7-9

“And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, 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.”

According to the book *God Cares II*, by Mervyn Maxwell pages 312-313, there are six Great Controversy scenes in Rev 12 & 13. Three of these scenes are in chp.12 as follows:

- First: The woman, her man child and the red dragon
- Second: The dragon makes war with Michael and His angels
- Third: The dragon opposes the woman

If we thus consider this to be the case, we will now begin looking at this second scene.

WAR IN HEAVEN

The Scriptures reveal very little of the origins of sin. There are really only two Old Testament passages which are the bedrock of how the mystery of iniquity began. These are well known passages. Please list these two passages:

_____ and _____.

With the Revelation 12:7-9 passage we know that the great dragon (Lucifer before his fall), known as Satan after his fall, brought upon the heavenly host this division which brought forth a Judgment Day by the Eternal, and as consequence the forfeiture of heavenly bliss to himself and 1/3 of the angelic host.

This phrase “war in heaven” is of deeper meaning than meets the eye. The word for war (Gr, *polemos*), means—a fight, a battle, a dispute or quarrel. Obviously, the war in heaven involved physical combat, to remove the rebellion of Lucifer and his sympathizers. But from the passages in Isaiah and Ezekiel we can derive that this war began over “a philosophy” or “ideology” that was contrary to the divine law of love, a transcription of God’s character. The Spirit of Prophecy spells this out in even greater detail—Lucifer’s philosophy of government was built on *selfishness* and *self-exaltation*.

Thus, the “war in heaven” began due to ideological differences with the government of heaven, the only government that there was—based on unselfish, other-centered agape love. One of the definitions of the word *polemos*—is a dispute. There is a text in the little book of Jude which gives insight here—Jude vs.9, which ironically tells us that the two archrivals met again—

"Michael, the archangel, when contending with the devil
he *disputed* about the body of Moses..."

This gives the impression there was an argument over Moses body. But the text goes onto clearly say that the Lord dared not bring a railing accusation against the devil, but simply said, “the Lord rebuke thee.” {An example for us}

1. Show from Scripture (give the passages) who Michael is referring to and what the name means:

2. Is there a relation to the Rev 12 theme and all the other times Michael shows up in Scripture? {explain}

In the SOP, there are a # of references where she talks about what happened in heaven over the rebellion of Lucifer. [You can plug in this phrase—war in heaven—into a search and you will see more than 85 references. Many are repeats, but take a half dozen or so, distinct and notice that when she mentions “war in heaven” actually breaking out, it referred to the removal of the disaffected angels and Lucifer (the final separation). In essence, it was the 3rd phase (executive part of the Judgment) taking place in heaven over the heavenly host.

All the drama leading up to this Judgment, had already taken place—Lucifer’s sly and cunning deceptions little by little about the character of God, more and more angels joining his ranks, the holy angels winning back a portion so the final percentage of the rebellious angels dropped to 1/3, and the long forbearance of God finally coming to an end in this Judgment scene. Then there was ‘war in heaven.’

Take some time reading the account in the first chapter of Patriarchs and Prophets, *Why was Sin Permitted?* If that is too lengthy, read the first chapter in the book, *The Story of Redemption, The Fall of Lucifer*. If you can read them both, compare notes and share them in our group study. I will share an account I found in a RH article, which was fascinating. She painted a synopsis of the history of sin, from Jesus perspective. I gained some insight from this sole paragraph.

The Lord has revealed the origins of sin for our benefit, that we may learn from the deceptions of Satan and by the grace of Christ reject and resist his devices. Remember the words of the apostle, these things “are written for our admonition, upon whom the ends of the world are come.” --1 Corinthians 10:11.

End Part 3