

Pentecost's Ten Considerations Supporting the Woman of
Revelation Twelve Represents the Nation of Israel

By

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Introduction

The history of the “woman” in prophecy begins with the protevangelium of Genesis 3:15. This is a microcosm or a flash scene painted by God of triumph and defeat in the Scriptures. C. A. Briggs expresses the concept well. He says:

“The protevangelium is a faithful miniature of the entire history of humanity, a struggling seed ever battling for the ultimate victory. Here is the germinal idea which unfolds in the sufferings and sorrows, the hopes and joys of our race until it is realized in the sublime victories of redemption. The protevangelium is the only Messianic prophecy which has been preserved from the revelations made by God to the antediluvian world.”¹

One of the interpretations of the woman of Genesis 3:15 is that she is the nation of Israel, and more specifically the city of Zion or the Jerusalem of Judea. Many interpreters have identified Satan as the perpetrator of many attempts in the Old Testament to destroy the nation of Israel. Satan would benefit from destroying the nation because the “seed,” which would bruise Satan’s head, would come from her. Pentecost says:

“Satan will seek to exterminate every physical descendant of Abraham on the face of the earth, because if he could accomplish that, then the Abrahamic Covenant could not come to fulfillment. Satan has such respect for the faithfulness of God to His covenant that he seeks by their deaths to prevent establishment of the covenanted kingdom with that people, for he recognizes the Messiah’s kingdom can only be established through the overthrow of his own kingdom and dominion of darkness.”²

The “woman” placed before us in Genesis three must be also linked to the woman in Revelation twelve who delivered the “man-child.” The “man child” is the Christ child

¹Charles L. Feinberg, “The Virgin Birth in the Old Testament” *Bibliotheca Sacra*, Vol. 117:46, (Dallas Theological Seminary, October, 1960) 321.

²J. Dwight Pentecost, *Thy Kingdom Come, Tracing God’s Kingdom Program and Covenant Promises Throughout History* (Kregel Publication, Grand Rapids, MI, 1995) 302

born in Bethlehem of Judea of the tribe of Israel (Mic. 5:2-3). More specifically, of course, the man child is the seed of the virgin woman, Mary, of the tribe of Judah. His name is called Emmanuel (Mat. 1:23). The seed of the woman in Genesis 3:15 is not both the antichrist and the man child. Charles Feinberg refutes this claim by some.³ His basis is that the passage does not say seeds, a plural; thus it indicates separate entities (Jew versus Gentile entities, and we now know that it was far in the future); and if both are products of “the woman,” a “house divided against itself cannot stand.” The “seed” are from separate lines or progeny. Therefore, the passage relates to “her,” a possible reference to the virgin birth, through the nation of Israel’s children. Charles L. Feinberg continues, saying:

“The relationship of the promise of Genesis 3:15 to all subsequent revelation is well presented by R. Payne Smith: “We have here the sum of the whole matter, and the rest of the Bible does but explain the nature of this struggle, the persons who wage it, and the manner and consequences of the victory.... In this struggle man is finally to prevail, but not unscathed. And his triumph is to be gained not by mere human strength, but by the coming of One who is ‘the Woman’s Seed’; and round this promised Deliverer the rest of Scripture groups itself. Leave out these words, and all the inspired teaching which follows would be an ever widening river without a fountain-head.”⁴

However, the woman in Revelation twelve is not only Mary either, except as she was a child of Israel, because of the occurrences surrounding her such as the descriptions in Revelation 12:1, 6, 13, 14-17. The events relate to the nation of Israel. The woman in Revelation twelve is Israel. Pentecost said:

In Revelation 12 we are given the picture of a woman which is the special target of satanic attack in the tribulation period. The woman cannot be Mary, for nothing of Mary’s experience answers to the description here. This cannot be the church for the church has passed off the earth’s scene by rapture. The fact that the woman here bore a Son, who is clearly identified in verse 5 as the Messiah, reveals that this woman is none other than the nation Israel.⁵

³ Charles L. Feinberg, op. cit., (“The Virgin Birth...”) 320.

⁴ Ibid. 319-320 (Charles L. Feinberg, “The Virgin Birth in the Old Testament”)

⁵ J. Dwight Pentecost, “The Godly Remnant of the Tribulation Period” *Bibliotheca Sacra*, Vol. 117:466, (Dallas Theological Seminary, April, 1960) 128-129.

Some allegorists have identified the “woman” as giving birth to the church. But the woman did not give birth to the church, rather, it literally says to a “man child.” In addition, W. J. Eerdman has well said that “the church did not produce Jesus Christ, but Jesus Christ founded the church.”⁶ The “man child” is not the church; the man child is the Rock upon which the church is built (Mat. 16:18). The man child is the Lord Jesus Christ, a child of the woman, Israel. Pentecost’s ten “considerations” in *Things To Come* on pages 287 to 290 support the view that the woman in Revelation twelve is Israel.

Consideration 1

The Whole Context of Revelation Twelve is About Israel

The whole context in which this passage is set reveals that John is dealing with the nation Israel. Gaebelein writes:

“Revelation, chapters eleven to fourteen, leads us prophetically to Israel, Israel’s land and Israel’s final tribulation, the time of Jacob’s trouble and the salvation of the godly remnant. The scene of the eleventh chapter is “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” That city is not Rome but Jerusalem. The twelfth chapter begins a connected prophecy, ending with the fourteenth.”

Grant says of Revelation 11:19, “The ark, then, seen in the temple in heaven is the sign of God’s unforgotten grace toward Israel...” thus, the context in which this passage is set shows that God is dealing with Israel again.⁷

After chapter three in the book of Revelation, the chapters are not primarily about the church any longer, but rather about God’s dealings with Israel, the world, and Satan during the Great Tribulation. A primary purpose of the period of time in view from chapters four through nineteen of Revelation is to bring about an end of the rejection of the Lord Jesus Christ by the nation of Israel. Some exegetes try to interpret the woman in Revelation twelve as “the people of God in all ages.” Dr. Walvoord reports:

“Dr. Pache in his discussion had represented the woman as meaning “the people of God of all ages” rather than the usual premillennial interpretation that the woman

⁶George W. Dollar, “Dr. Charles A. Blanchard and the Book of Revelation,” *Bibliotheca Sacra*, Vol. 120:479 (Dallas Theological Seminary, July, 1963) 247.

⁷J. Dwight Pentecost, op. cit., 287 (TTC). Each consideration will be followed by a quote from Dr. Pentecost concerning the “consideration.”

represents Israel. In some cases the author seems unaware of alternative explanations within the general framework of premillennialism.”⁸

Dr. Walvoord indicates that there are many other considerations for why premillennialism views the woman as Israel; for example, the considerations to follow.

Consideration 2

The Sun, Moon, and Stars Are Used in Reference to Israel

Frequently in the Old Testament the sun, moon, and stars are used in reference to Israel. They are so employed in Genesis 37:9, where the sons of Jacob are clearly understood. Compare Jeremiah 31:35-36; Joshua 10:12-14; Judges 5:20 and Psalm 89:35-37 where heavenly bodies are associated with Israel's history.

Most interpreters of God's words often link the sun, moon, and stars with the nation

Israel. Warren Weirsbe says,

God will never break His covenant with His people, and He has promised to restore them. (See Jer. 31:35–37 where God links His promises to Israel to the sun, moon, and stars.)⁹

John Walvoord writes:

The thought of Israel ceasing “from being a nation” is as unthinkable to the prophet Jeremiah as the revocation of ordinances of the sun, moon, and stars and as impossible as it is to measure the heavens or search out the foundations of the earth (cf. Jer 31:35–37).¹⁰

David L. Turner, Professor of New Testament, Grand Rapids Baptist Seminary writes:

Jeremiah 31:36, which affirms that Israel will cease to be a nation only if God's decrees for the sun, moon, and stars cease;¹¹

Arnold Fruchtenbaum who has a ministry to Jewish people around the world writes:

Jeremiah 31:35–37 indicates that those wishing to obliterate the Jews must first destroy the sun, moon, and stars. Then, and only then, could the Jews' destruction occur.¹²

⁸J. F. Walvoord, “Book Review of *The Return of Jesus Christ*” *Bibliotheca Sacra*, Vol. 113 (Dallas Theological Seminary, July, 1956) 269.

⁹Warren W. Weirsbe, *The Bible Exposition Commentary*, (Victor Books, Wheaton, IL, 1989) Commentary on Rom. 11:11-15

¹⁰John F. Walvoord, “The Millennial Series, Part 16: The Abrahamic Covenant and Premillennialism,” *Bibliotheca Sacra*, Vol. 109:436 (Dallas Theological Seminary, Oct., 1952) 295.

¹¹David L. Turner, “Matthew 21:43 and the Future of Israel,” *Bibliotheca Sacra*, Vol. 109 (Dallas Theological Seminary, Oct., 1952) 59.

¹²Arnold Fruchtenbaum, “Israelology, Part 6 of 6,” *Chafer Theological Seminary Journal*, Vol. 6 (Chafer Theological Seminary, July, 2000) 60.

A review of literature soon convinces the student of God's words that the sun, moon, and stars are associated with the nation of Israel in two ways: (1) an evil way, because of their worship of the sun, moon and stars, and (2) a good way, because the nation shall not perish unless the sun, moon, and stars cease to exist.

Consideration 3

The Number Twelve in Scripture Has Significance in Revelation Chapter Twelve

The significance of the number twelve. The number twelve not only represents the twelve tribes of Israel, but is used in Scripture as the governmental number. Darby says:

...after the question of personal salvation or relationship to God, two great subjects present themselves to us in scripture: the Church, that sovereign grace which gives us a place along with Christ Himself in glory and blessing; and God's government of the world, of which Israel forms the centre and the immediate sphere.

Inasmuch then as the woman represents that which is to display divine government in the earth, and Israel is God's appointed instrument to that end, this woman must be identified as Israel.

The number 12 has significance to Israel throughout the Scriptures. For example, Roy B.

Zuck et al says:

Jesus told the disciples that "when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." The repetition of the number twelve is significant here, particularly since Matthew knew that Judas was no longer a member of the apostolic band (cf. 28:16, "Then the eleven disciples went to Galilee."). The repeated reference to twelve draws attention to the twelve tribes, the complete company of the now scattered and dispersed nation of Israel. Jesus seems to have been saying to His disciples that He will not fail to accomplish the task ordained for Him. He will save His people Israel. And He will become their shepherd in accord with the expectations established for Him.¹³

Alfred Erdersheim says:

On the second occasion, four thousand were fed from seven loaves, and seven baskets of fragments collected. It is at least curious, that the number *five* in the provision for the Jews is that of the Pentateuch, just as the number *twelve* corresponds to that of the tribes and of the Apostles. On the other hand, in the

¹³Zuck, R. B., Bock, D. L., & Dallas Theological Seminary, *A Biblical Theology of the New Testament* (Moody Press, Chicago, IL, 1996, c1994) 45

feeding of the Gentiles we mark the number *four*, which is the signature of the world, and *seven*, which is that of the Sanctuary.¹⁴

Consideration 4

The Use of the Term Woman Has Special Significance for Israel in the Scriptures

The use of the term *woman*. Eight times the term woman is used in this chapter, and eight additional times the pronoun *she* or *her* is used in reference to the woman. We find this term used frequently in the Old Testament to refer to the nation Israel. It is so used in Isaiah 47:7-9; 54:5-6; Jeremiah 4:31d; Micah 4:9-10; 5:3; Isaiah 66:7-8. While the church is called a *bride*, or a *chaste virgin*, we never find the church referred to as a *woman*.

The term *woman* is used three hundred and forty seven times in the King James Bible. The use of the term can only be determined by the context. It should be pointed out that the term *woman* does not occur in Isaiah 47:7-9 as indicated by Dr. Pentecost. The Bible does call Jerusalem a *woman* (Lam. 1:17, Eze. 16:30) and by extension therefore Israel. Judah is often described as a woman in “travail” (e.g. Isa. 26:17) or “forsaken” (e.g. Isa. 54:6). However, it should be noted that God describes other cities and nations with similar terminology (e.g. Jer. 49:24, 50:43). Therefore, the key to interpretation is the three cardinal rules: context, context, context.

Consideration 5

The Name of the Adversary, Dragon, Suggests the Nation of Israel

The name of the adversary. The name dragon is used throughout the Old Testament to describe some particular adversary of the nation Israel. Inasmuch as this name is applied to Satan in this chapter, it must be because all those persecutors, who bore the name dragon, were only foreshadows of this great persecution that is to come through the instrumentality of Satan. The use of the name dragon in reference to the persecutor would identify the persecuted one as Israel from its past usages in the Word of God.

¹⁴Rev. Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Hendrickson Publishers, Complete and Unabridged in One Volume, NA, 1883, © 1993, 5th Printing) 517

Some of the places in Scripture that Pentecost references are Psalm 44:19; Isa. 51:9; Jeremiah 10:22, 51:34; Eze. 32:2; Rev. 13:2, 4, 11; 16:13. The best evidence is found in chapter twelve of Revelation. Roy Aldrich said:

The twelfth chapter of Revelation gives a symbolic picture of anti-Semitism and unfolds its real character... Expositors are agreed that the woman is Israel and the man child is Christ. Just before the Kingdom of God is established on the earth, Satan is cast out of heaven, and the inspired record declares: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child" (vs. 13). It would not do violence to the meaning of this verse to read it like this: "...he persecuted the woman because she brought forth the man child."¹⁵

An excellent case can be made for the "dragon" and his army fighting against Israel by examining Daniel 10:12-13. It seems from Scripture that Michael, "one of the chief princes," is an allusion to the good angels who fight the bad "princes" under satanic authority. The book of Revelation, particularly chapter 12, solidifies this concept.

Consideration 6

The Woman is Given the Wilderness as a Refuge

The use of the term *wilderness*. The wilderness is said to be the place of refuge afforded the woman in her flight (Rev. 12:14). It can not be gainsaid [opposed] that the wilderness has peculiar reference to Israel in her national history. Israel was taken into "the wilderness of the land of Egypt" (Ezek. 20:36). Israel, since she refused to follow God into the promised land, was turned back into the wilderness for forty years. Israel's unbelief caused Ezekiel to declare God's purpose: "I will bring you into the wilderness of the people, and there will I plead with you face to face: (Ezek. 20:35). Hosea reveals that in the long period Israel would spend "in the wilderness" God would be gracious to them (Hos. 2:14-23). [HDW, my addition]

The *wilderness* was a place of refuge, prayer, reflection, temptation, meditation, and protection for many people throughout the Bible (e.g. Ishmael (Gen. 21:20), Moses (Ex. 4:27), David (1 Sam. 23:14), John the Baptist (Mat. 3:3-4), and our Lord Jesus Christ who was tempted and prayed in the wilderness (Mat. 4:1, Lk. 5:16). The wilderness can be a spiritual place. Warren Weirsbe said, "Spiritually speaking, Israel

¹⁵Roy L. Aldrich, "The Great Hatred-Anti-Semitism," *Bibliotheca Sacra*, Vol. 98:391 (Dallas Theological Seminary, July, 1941) 357.

was in the wilderness when Jesus came.”¹⁶ A Christian can be in a spiritual wilderness as he struggles with the “old man.” Our Lord was placed in a spiritual ‘wilderness’ as He went through redemptive work on the Cross for us (Jn. 3:14, Mat. 27:46). Perhaps the scapegoat released into the wilderness typologically refers to Christ bearing our sins away into the wilderness, for ever. Israel was in the “wilderness” after her sojourn in Egypt.

Lastly, the experience by Israel in the wilderness where she will be nourished for three and one half years is a real place. Certainly, the picture painted by Ezekiel of dry bones coming to life, is a vision of Israel coming back into the land and becoming a nation again (Eze. 37). Undoubtedly she was constituted a nation again in 1947 by the Balfour Amendment in England. She will be available to be “nourished.” Some believe the *place* will be Petra in the wilderness of Idumea. It is built in a narrow canyon of Rock, and is well protected and hidden.

The capital of East Idumaea was Bozra; but the chief capital of Edom was Petra, or Sela, that is, the rock, because it was excavated in part from a mountain. It is now called Wady Mousa, the valley of Moses.¹⁷

Ezekiel chapter 20 tells us that the Lord will again plead with the nation of Israel, “face to face.”

“And I will bring you into the wilderness of the people, and there will I plead with you face to face.” Ezekiel 20:35

C. I. Scofield said in a lecture to the second Philadelphia Prophecy Conference (the first one was held in 1914) about this verse and the verse following:

Oh, what a promise for Israel! “...and there will I plead with you face to face.” Who is going to convert Israel? The Messiah, the Christ, their own flesh and blood, Emmanuel, God-with-us. “Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to

¹⁶Warren W. Weirsbe, *Be Comforted, An Old Testament Study*, (Victor Books, Wheaton, IL, 1996, c1992) Isaiah 40-48.

¹⁷American Tract Society Dictionary (SwordSearcher, Version 5.0, Broken Arrow, OK, 2006) *Idumea*

pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.”¹⁸

The woman and the wilderness are mentioned twice in Revelation 12 to make sure that students of God’s words get the connection (Rev. 12:6, 14).

Consideration 7

The “Man Child” Born of the Woman is the Messiah

The man child. The parallelism between Revelation 12 and Micah 5 helps to identify the woman as Israel. In Micah 5:2 is recorded the birth of the ruler. The rejection of this ruler results in the setting aside of the nation (“therefore will he give them up,” Mic. 5:3). The nation will be in travail “until the time that she which travaileth hath brought forth: (Mic. 5:3), that is, until the accomplishment of God’s purpose. The same program is outlined in Revelation 12.

The man child is the Saviour as discussed at the beginning of this work. How modernists, partial rapture theorists, and others can claim the man child from the woman is not the Saviour is untenable, but they do as seen in the following quote. Lang claims the woman is the church and the man child is “faithful ones,” saying:

Partial rapturists contend that the woman is the church and the man child represents the faithful ones who are raptured before the tribulation. Upon the rapture of the faithful ones, the beast is pictured as making war with “the rest of her seed” (Rev 12:17). G. H. Lang in presenting this view claims that this interpretation of chapter 12 of Revelation is the crux of the whole book: “This c. 12 is a *crux interpretum* for the whole *Revelation* and the Times of the End, especially in relation to the people of God to be then living...” The two principal schools of futurist expositors have both failed; the one insisting that all Christians must be taken from the earth before the time of the Beast, and the other by insisting that no saints can escape that period.¹⁹

Carl Armeding summaries the important Scriptural references, saying Satan:

“will specially persecute the woman (Israel) who brought forth the man child (Christ). But she will be given means to escape so that she may flee to “a place prepared of God” where she will be “nourished for a time, and times, and half a time,” or “a thousand two hundred and three-score days” (Rev 12:6, 14). These three and a half years constitute the latter half of the seventieth week of Daniel. This will be “the time of Jacob’s trouble, but he shall be saved out of it” (Jer 30:7). This agrees with

¹⁸C. I. Scofield, “Part 5: The Return of Christ in Relation to the Jew and the Earth,” *Bibliotheca Sacra*, Vol. 108 (Dallas Theological Seminary, January, 1951) 481-482.

¹⁹John F. Walvoord, “Premillennialism and the Tribulation, Part V, The Partial Rapture,” *Bibliotheca Sacra*, Vol. 112 (Dallas Theological Seminary, July, 1955) 207

Revelation 12:10 where, as we have seen, the announcement is made that “now is come salvation,” or deliverance. Daniel was told that “at that time thy people shall be delivered, every one that is written in the book” (cf. Exod 32:32; Mal 3:16). Long before the days of Jeremiah and Daniel Moses said to Israel: “When thou art in tribulation...in the latter days, if thou turn to the LORD thy God, and shalt be obedient to his voice; (for the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them” (Deut 4:30–31). Thus the future of Israel is assured.²⁰ [HDW, my emphasis]

Again we see that “the woman” is Israel. From the nation in the wilderness, the believing remnant will come that will go into the Millennium (Zech. 12:10-11, Mat. 24:40-41).

Consideration 8

The Specific Statement of Scripture Identifies Christ as Coming from Israel

The specific statement of Scripture. In Romans 9:4-5 Paul writes concerning the Israelite, “of whom as concerning the flesh Christ came” (Rom. 9:5). Since the “man child” may be identified with certainty, and since the one bearing the man child is said to be Israel, the woman must be identified as Israel.

Our *bibliology* determines how we approach the question of premillennialism, the man child, the woman, and other important matters.

The genius of premillennialism is that it accepts at face value what the Bible says, which allows room, of course, for figures of speech and things of like nature. In the prophetic sections of the Word the amillennialists use a method which is often called *spiritualizing* or allegorizing. That is, they do not accept the literal meaning as indicated by the words of the inspired Scriptures.²¹

The problem with the users of other types of hermeneutics, other than the literal inductive approach, is that they bring their beliefs to the Scripture. For example, many amillennialists do not believe there will be a literal reign of Christ even though the Scriptures state that there will be.

Since amillennialists do not believe in such things as an earthly reign of Christ in a millennial kingdom, they allegorize those passages in the Old Testament and the new Testament which teach this idea, because they contradict their system of God’s plan

²⁰ Carl Armeding, “Daniel 12:1-3, Asleep in the Dust,” *Bibliotheca Sacra*, Vol. 121:482 (Dallas Theological Seminary, April, 1964) 155.

²¹ William G. Bellshaw, “Premillennialism, Primary or Peripheral,” *Bibliotheca Sacra*, Vol. 121:482 (Dallas Theological Seminary, April, 1964) 160.

for the future. It is difficult to understand this view in the light of fulfilled prophecy, which has been fulfilled literally.²²

Their *soteriology* is also affected. For example, they believe that the primary program of God is the salvation of man, which is countered by Scripture.

The second area of theology affected by this question is *soteriology* (the doctrine of salvation). Amillennialism is dominated by Covenant Theology, which theology teaches that God has dealt with man since the Fall on the basis of a covenant of grace; that is, it is God's sole purpose to save the elect in every period of history. Is this God's basic purpose? The Bible in Ephesians 1:4–14 clearly indicates that salvation is not an end product. Rather it is a means to an end, that is, the glory of the Father.²³

Another concern for the apologetic Christian is the attempt by Satan to duplicate the ministry of God to man by creating myths that approximate the plan of God. For example, Satan has duplicated the virgin birth by the foolish Babylonian legend of Semiramis and her son's virgin birth,²⁴ but he has also duplicated the man child prophecy.

Another example of this phenomenon is found in Roman literature in the works of Virgil, one of the most talented of the Roman poets. He described a blissful utopia of a messianic age which was just around the corner for the empire, and which he felt would be ushered in by some kind of super-man-child. This, too, proved to be an apocalyptic disappointment.²⁵

In conclusion, the woman, Israel, brought forth the man child who is the Lord Jesus Christ, our God in the flesh as specifically stated by Scripture (Jn. 1:14, Rom. 9:5, Mic. 5:2, Tit. 2:13, Rev. 12) for the ultimate glory of the Father (Rev. 4:11).

Consideration 9

The 1260 Days is Tied Inextricably with Israel

²²Ibid. 161 (Bellshaw)

²³Ibid. 161 (Bellshaw).

²⁴Alexander Hislop, *The Two Babylons* (LifeLine Philippines, Ortigas Center Post Office, Pasig City, M.M.) 20.

²⁵Basil Jackson, "Psychology, Psychiatry, and the Pastor" *Bibliotheca Sacra*, Vol. 132:528 (Dallas Theological Seminary, October, 1975) 300.

The thousand two hundred and threescore days. Twice in this passage reference is made to the period of three and a half years (Rev. 12:6, 14). This has reference to the last half of the week of Daniel's seventieth week prophecy (Dan. 9:24-27). This prophecy is specifically addressed to "thy people and thy holy city" (Dan.9:24). Inasmuch as this is addressed to Daniel it could only refer to Israel and Jerusalem. Each time this period is mentioned in Scripture, whether as a thousand two hundred and threescore days, or forty-two months, or three and a half years, or time, times, and half a time, it always refers to Israel and a period in which God is dealing with that nation.

The thousand two hundred and threescore days is mentioned in Revelation 11:3 and 12:6 (Dan. 12:11 is 1290 days); forty two months is mentioned in Revelation 11:2, 13:5; three and a half years is mentioned in Luke 4:25 and James 5:17; and time, times, and half a time is mentioned in Daniel 7:25, 12:7 and Revelation 12:14. Appended to this work is an article that outlines the chronological aspects by Hoehner, which supports this period of time.

Consideration 10

The Great Prince Michael is Associated with Israel

The reference to Michael. In Daniel 12:1 the angel Michael is called "the great prince which standeth for the children of thy people." Michael is united with the destiny of the nation Israel by this word of the Lord to Daniel. In Revelation 12:7 Michael appears again in reference to the warfare in heaven. The fact that Michael appears on the scene here indicated that God is again dealing with the nation Israel, and Michael is an actor here because the destiny of Israel is involved.

Daniel 10:21 and 12:1 are very clear about the archangel Michael (Jude 1:9) mentioned in Revelation 12:7. The name Michael means, "who is like God."

But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince. Daniel 10:21

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **Daniel 12:1**

Larkin describes the unseen powers very well.

"The first words that Gabriel spoke to Daniel were an explanation of his delay in answering Daniel's prayer. He said that he had been detained for twenty-one days,

the same length of time Daniel had been praying, by the "Prince of Persia," and if Michael, the Archangel (**Jude 1:9**) had not come to his rescue he would have been there still. Here the veil is lifted, and we are shown something of the workings of the "**UNSEEN WORLD**," and of the connection between the "Spirit World" and the affairs of men and nations on the earth. This "Prince of Persia" was not Cyrus the King of Persia. No one for a moment would think that a mere human being like Cyrus could withstand a **supernatural being** like Gabriel, with a message from God, for twenty-one days. The Scriptures clearly teach that there is a

"KINGDOM OF DARKNESS"

over which Satan reigns as **KING** (**Mt 12:24-30**), and that his Kingdom is composed of "**PRINCIPALITIES**," "**POWERS**," "**AGE RULERS OF DARKNESS**," and "**WICKED SPIRITS**." All this is revealed in **Eph 6:12**, where Paul says—"We wrestle not against **FLESH** and **BLOOD** (human beings), but against **PRINCIPALITIES**, against **POWERS**, against the **RULERS OF THE DARKNESS OF THIS WORLD** (Age), against **SPIRITUAL WICKEDNESS** in High Places (the Heavens)." Satan is the "**PRINCE OF THE POWERS OF THE AIR**" (**Eph 2:2**), and the "**GOD OF THIS WORLD**" (Age). **Eph 2:2**. It was no false claim he made when he offered to give to Jesus the "Kingdoms of this World, and the Glory of them." **Mt 4:8-9**.²⁶

Therefore, we see Gabriel and Michael are important angels in God's plan for Israel.

Putting these ten considerations together, can there be any doubt about who the woman

that bears the man child in Revelation is? She is the nation of Israel.

Amen!

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²⁶ Charles Larkin, *Commentary on Daniel and Revelation* (SwordSearcher, Version 5.0, Broken Arrow, OK, 2005) Section: The King of Persia