

The Book of Revelation, Teacher's Guide

Lesson 10: The Woman, the Dragon, and the Child

Revelation 12:1-17

Teaching Aim (Teacher Orientation)

Revelation 12 is the hinge of the entire book, and what is doctrinally at stake here is nothing less than the meaning of the cross and the timing of Satan's defeat. The premillennial and dispensational schemes read this chapter as a preview of a future tribulation, with the dragon's casting down and the 1,260 days pushed out onto a coming calendar. Against that, the text itself locates the decisive blow in the past, in the birth, death, resurrection, and ascension of the male child who was caught up to God and to His throne (12:5), followed at once by the heavenly announcement that the kingdom has come and the accuser has been thrown down (12:10). Teach the chapter the way John wrote it, as a symbolic recapitulation of the age-long war from the first coming of Christ to His second, with the turning point already behind us at Calvary and the empty tomb. Help the class read the woman as the faithful covenant people of God, the child as Christ, and the dragon as Satan, exactly as the text declares (12:9), and refuse every attempt to decode the symbols into modern nations, persons, or technologies.

The second great doctrinal matter is the church's life right now, in what the chapter calls the wilderness. Both the 1,260 days (12:6) and the time, and times, and half a time (12:14) are the same symbolic period, the limited and divinely bounded span of the church's protected suffering between the comings of Christ. Within that season the dragon, beaten but furious and knowing his time is short, makes war on the rest of the woman's offspring, those who keep the commandments of God and hold to the testimony of Jesus (12:17). This is the church in every generation, including ours. The chapter therefore comforts and warns at once: we are genuinely under attack, and we are genuinely kept safe, fed and sheltered by God in the very wilderness where the dragon rages.

But this lesson is not merely about getting the eschatology right. It aims at the spiritual formation of the student. Verse 11 hands us the pattern of the overcoming life: they conquered him by the blood of the Lamb and by the word of their testimony, and they loved not their lives even unto death. Lead the class to see that the victory already won by Christ is the very victory in which they now share, and that sharing in it looks like confession, witness, and a loosened grip on their own comfort and safety. The goal is members who walk out of the room not just informed about when Satan was defeated, but living as conquered-dragon people, unafraid, faithful, holding the testimony of Jesus no matter the cost.

Question 1

Student Question:

Look carefully at the three figures in the vision. Who is the woman clothed with the sun (12:1-2), who is the male child who is to rule all the nations and who is caught up to God and to His throne

(12:5), and who does John himself tell us the great red dragon is (12:9)? How does identifying these figures from the text keep us from turning this chapter into a coded prophecy of modern headlines?

Commentary and Teaching Notes

Begin by letting the text do the identifying so the class is not left guessing. The woman clothed with the sun, with the moon under her feet and a crown of twelve stars (12:1), is the faithful covenant people of God. The twelve stars echo the twelve tribes, and the imagery recalls Joseph's dream in Genesis 37:9. She is Israel as the believing line of promise, narrowing to Mary who bore the Christ, and then, after the child is enthroned, widening into the church, for verse 17 calls believers her offspring. She is not Mary alone and not the church alone; she is the one covenant people of God across both Testaments.

The male child who is to rule all the nations with a rod of iron and who is caught up to God and to His throne (12:5) is unmistakably Christ. The rod of iron is drawn straight from the messianic Psalm 2:9, and being caught up to the throne is the ascension and present reign of Jesus. John leaves no room for speculation about the dragon either: the great dragon is that ancient serpent, who is called the devil and Satan, the deceiver of the whole world (12:9). Genesis 3, the serpent, has come full circle.

This is the moment to set the guardrail that governs the whole lesson. Because the chapter itself names its symbols, we are not free to swap in modern headlines. The dragon is Satan, not a particular nation or politician. The casting down of the stars and the war in heaven are not a coded newspaper. When the symbols are read as the text reads them, Revelation becomes a revelation rather than a riddle, and the church is steadied rather than scared.

Stress that this discipline of reading is itself faithfulness. Jesus said no one knows the day or the hour (Matthew 24:36), and it is not for us to know times the Father has fixed by His own authority (Acts 1:7). A class that learns to ask who does the text say this is, rather than who in the news could this be, is being protected from a whole industry of fear and date-setting.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The woman is the faithful covenant people of God, Israel narrowing to Mary and widening into the church (12:1, 12:17), not Mary in isolation.
- The male child is Christ, the promised messianic ruler of Psalm 2:9, caught up to the throne in His ascension and present reign (12:5).
- The dragon is plainly identified by the text as Satan, the ancient serpent and deceiver (12:9), so the symbol must not be decoded into modern persons or nations.
- Revelation signifies its message in symbols (1:1); reading those symbols as the text defines them guards us against sensationalism and fear.
- No date-setting and no identifying symbols with current events (Matthew 24:36; Acts 1:7).

Discussion Prompts

- Walk the class through verses 1, 5, and 9 and let them find the identities in the text before you supply them.
- Ask: what is the difference between reading this chapter as a riddle to crack and reading it as a revelation to receive?
- Discuss one example of how date-setting or headline-decoding has harmed the church's witness, and how this chapter protects us from it.

Question 2

Student Question:

John shows us the covenant people of God pictured as a woman in the pain of childbirth, longing for the promised Messiah. As you read of that long ache for the Savior to come, where in your own life are you waiting in pain for God to keep a promise, and how does the birth of the child in this vision steady you?

Commentary and Teaching Notes

The vision opens with pain. The woman cries out in the agony of childbirth, longing for the promised one to come (12:2). Behind that single image lies the long ache of the whole Old Testament, generation after generation waiting for the seed who would crush the serpent (Genesis 3:15). The class should feel that waiting, because it is the same posture in which the church still lives between the comings of Christ.

Invite honest reflection on where each member is waiting in pain right now. A wayward child, an unanswered prayer for healing, a marriage under strain, a long season of discouragement. The chapter does not pretend the pain is small. It places the woman's labor at the center of heaven's own sign.

But the vision moves. The child is born, and the child is enthroned. The longing was not in vain. Teach the class to read their own waiting in the light of the child who came: God keeps His promises, even promises that take centuries, and the very pain of waiting is woven into the story of salvation rather than wasted by it.

Encourage members to name their waiting out loud to God this week rather than burying it, and to anchor their hope not in a change of circumstances but in the One already on the throne.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The woman's labor pictures the covenant people's long ache for the Messiah promised since Genesis 3:15.
- God keeps His promises even across long spans of waiting; the birth of the child vindicates the longing (12:2, 12:5).
- The church still lives in a between-time, waiting in hope, and is meant to read present pain in the light of Christ already enthroned.

- Hope is anchored in the reigning Christ, not in the changing of our circumstances (Romans 8:24–25).

Discussion Prompts

- Ask members to name, as openly as they are willing, one promise of God they are presently waiting on in pain.
- Discuss the difference between waiting in despair and waiting in hope, and what makes the difference.
- How does the enthronement of the child reshape the way we carry an unanswered prayer?

Question 3

Student Question:

The dragon stood before the woman to devour her child, but the child was caught up to God and to His throne (12:4–5). How does this single sentence gather up the whole story of Jesus, His birth, His death, His resurrection, and His ascension to reign, and why does it matter that the throne, not the dragon, has the last word?

Commentary and Teaching Notes

Verse 5 is the most compressed telling of the gospel in all of Revelation. The dragon crouches to devour the child, and the child is caught up to God and to His throne. In one sentence John gathers the incarnation (a child is born), the cross and resurrection (the dragon's jaws open but cannot hold Him), and the ascension and reign (caught up to the throne). The whole work of Christ is here, and it ends not in the dragon's mouth but at the right hand of God.

Make clear that what looked like the dragon's victory was in fact his defeat. At the cross the serpent struck the heel, but the seed crushed the head (Genesis 3:15). The empty tomb and the ascension are the proof that the child slipped past the dragon and reached the throne. This is why the very next verses break into a song of triumph rather than a dirge.

Press the doctrinal point that the throne, not the dragon, has the last word in this story, and therefore in ours. Christ reigns now (Acts 2:33–36; Ephesians 1:20–23). The kingdom is not postponed to a future earthly reign; it is the present reign of the enthroned Lamb, and we are its subjects today.

This is a good place to guard against the premillennial reflex that reads the child's rule with a rod of iron as something held back until a future political kingdom. The text says He was already caught up to the throne. His reign is now, exercised from heaven over all the nations, and it will be consummated at His return.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Verse 5 compresses the incarnation, death, resurrection, and ascension of Christ into a single triumphant sentence.

- The cross that looked like the dragon's victory was his defeat; the seed crushed the serpent's head (Genesis 3:15).
- Christ reigns now from the throne of God (Acts 2:33–36; Ephesians 1:20–23), not in a postponed future earthly kingdom.
- The throne, not the dragon, has the last word; this governs how the church reads all of history.
- His rule with a rod of iron (Psalm 2:9) is present and will be consummated at His one return.

Discussion Prompts

- Read verse 5 slowly and ask the class to name each stage of Christ's work hidden in it.
- Why does it matter pastorally that the story ends at the throne rather than in the dragon's mouth?
- How does belief that Christ reigns now, and not only later, change how we face this week?

Question 4

Student Question:

The loud voice in heaven announces that the kingdom of our God and the authority of His Christ have come (12:10). Christ reigns now, at the right hand of the Father. How does living as a subject of a King who is already enthroned change the way you carry your fears, your work, and your worship this week?

Commentary and Teaching Notes

The heavenly voice in verse 10 announces a present reality: now the salvation and the power and the kingdom of our God and the authority of His Christ have come. The word now matters. The enthronement of the child has inaugurated the reign of God in Christ. We do not wait for the kingdom to begin; we live inside it, under a King already crowned.

Lead the class to feel the difference this makes for ordinary life. A subject of an enthroned King carries his fears differently, because the outcome of history is already secured. He carries his work differently, because his labor is offered to a Lord who reigns. He carries his worship differently, because he is not begging an absent God to win but adoring a King who has already won.

Connect this to the church's confession that Christ reigns now from the right hand of the Father (Acts 2:33–36; 1 Corinthians 15:24–26). The amillennial reading is simply taking verse 10 at its word: the kingdom has come, the King is enthroned, and His enemies are being put under His feet until the last enemy, death, is destroyed at His return.

Turn this toward formation. Ask members to identify one specific fear, one corner of their work, and one habit of worship, and to bring each one under the rule of the enthroned Christ this week.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Verse 10 announces the kingdom as a present reality: it has come with the enthronement of the child.
- Christ reigns now at the right hand of the Father (Acts 2:33–36; 1 Corinthians 15:24–26), not in a deferred political kingdom.
- Living as a subject of an already-enthroned King reshapes how we carry fear, work, and worship.
- His enemies are being subdued now and the last enemy, death, is destroyed at His one return (1 Corinthians 15:24–26).

Discussion Prompts

- Ask each member to name one fear they would carry differently if they truly believed the King is already enthroned.
- How does the present reign of Christ change the way we approach our daily work?
- What does worship look like when it is adoring a King who has won, not begging a God who might?

Question 5

Student Question:

Revelation 12:10 calls Satan the accuser of our brothers, who accuses them day and night before God, and then says he has been thrown down. How does Scripture elsewhere describe this casting down of Satan, and how should we understand the accuser being silenced (compare John 12:31, Colossians 2:15, and Luke 10:18)?

Commentary and Teaching Notes

Verse 10 names Satan precisely: the accuser of our brothers, who accuses them day and night before God. This is his chief work, to bring charges, to whisper that we are guilty, disqualified, beyond grace. And the verse declares that this accuser has been thrown down. The casting down is not a future event on a tribulation calendar; it is the result of the child reaching the throne.

Gather the cross-references so the class sees that this is the consistent witness of the New Testament. Jesus said on the eve of His passion, now is the judgment of this world, now will the ruler of this world be cast out (John 12:31). Paul says that on the cross Christ disarmed the rulers and authorities and put them to open shame, triumphing over them in it (Colossians 2:15). And Jesus told the returning seventy, I saw Satan fall like lightning from heaven (Luke 10:18). The casting down of the dragon in Revelation 12 is the same victory, seen from heaven's side.

Help the class understand what it means that the accuser is silenced. Satan still prowls (1 Peter 5:8), but he no longer has a case in the courtroom of heaven against those who are in Christ. The blood of the Lamb has answered every charge. When conscience or the enemy says you are guilty and finished, the gospel answers that the accuser has been thrown down and there is now no condemnation for those who are in Christ Jesus (Romans 8:1).

Be careful to keep this off any future-only timetable. The dragon's defeat is decisively past, accomplished at the cross and resurrection, even as his rage continues for the limited time that remains. The accuser is beaten in the heavenly court already; what we await is not his defeat but the final removal of his rage at Christ's return.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Satan's chief work is accusation (12:10); his being thrown down means his charges no longer stand against those in Christ.
- The casting down is decisively past, accomplished at the cross and resurrection (John 12:31; Colossians 2:15; Luke 10:18).
- Christ disarmed the powers and triumphed over them openly on the cross (Colossians 2:15).
- There is now no condemnation for those in Christ; the blood of the Lamb answers every accusation (Romans 8:1).
- Satan still prowls and rages (1 Peter 5:8), but he is a defeated foe, not an undefeated one awaiting a future fall.

Discussion Prompts

- Read John 12:31, Colossians 2:15, and Luke 10:18 together and ask: where does the New Testament locate Satan's defeat?
- How does it change a believer's daily struggle to know the accuser has already been thrown down?
- What is the difference between Satan still prowling and Satan still having a case against us in heaven's court?

Question 6

Student Question:

The text says the saints loved not their lives even unto death (12:11). That is a costly kind of love, a loosened grip on self. What would it look like, concretely, for you to hold your own life more loosely this week for the sake of Christ and His people?

Commentary and Teaching Notes

Verse 11 says the saints loved not their lives even unto death. This is the costly underside of the victory: a grip on self deliberately loosened for the sake of Christ. The overcomers were not those who protected their lives at all costs but those who held their lives lightly, willing to lose everything rather than deny the Lord.

Ground this in Jesus' own teaching. Whoever would save his life will lose it, but whoever loses his life for My sake will find it (Matthew 16:25). The saints of Revelation are simply living out the words of their King. Their courage is not recklessness; it is the freedom of people who already know they cannot ultimately lose, because the dragon is beaten.

Make it concrete. For most of us the loosened grip will not be martyrdom this week but smaller deaths: speaking the truth when silence would be safer, giving when keeping would be more comfortable, forgiving when resentment would feel more satisfying, choosing the harder right over the easier wrong. Ask members to name one such place.

The aim is not to manufacture heroics but to cultivate the steady, daily willingness to hold our comfort, reputation, and safety with an open hand, because our real life is hidden with Christ in God (Colossians 3:3).

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Overcoming includes a loosened grip on self: the saints loved not their lives even unto death (12:11).
- This fulfills Jesus' teaching that whoever loses his life for His sake will find it (Matthew 16:25).
- Faithful endurance, not self-preservation, marks those who conquer the dragon.
- Our true life is hidden with Christ in God, which frees us to hold comfort and safety with an open hand (Colossians 3:3).

Discussion Prompts

- Ask each member to name one concrete, ordinary place this week where faithfulness will cost them comfort, reputation, or safety.
- What is the difference between recklessness and the holy freedom of holding one's life loosely?
- How does knowing the dragon is already beaten make it possible to love our lives less?

Question 7

Student Question:

Revelation 12:11 gives the threefold secret of how the saints overcome the dragon: by the blood of the Lamb, by the word of their testimony, and by not loving their lives even unto death. Walk through each part. Why is it crucial that the blood of the Lamb comes first, and not our own strength or worthiness?

Commentary and Teaching Notes

Verse 11 gives the threefold secret of the overcoming life: they conquered him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death. Walk the class slowly through all three, because together they describe how the church actually defeats the dragon.

The blood of the Lamb comes first, and the order is everything. The saints do not conquer by their own strength, worthiness, or heroism. They conquer because the Lamb was slain and His blood has already answered every charge the accuser can bring. The victory is Christ's before it

is ever ours; we overcome by standing in His finished work, not by adding to it. This is the safeguard against every form of salvation by merit or by our own goodness.

The word of their testimony comes second. Resting on the blood of the Lamb, the saints confess Christ openly and refuse to deny Him, even when confession is dangerous. Faith that has laid hold of the blood of the Lamb cannot stay silent; it speaks. This is the church bearing witness, holding the testimony of Jesus (compare 12:17).

And the loosened grip on life comes third, the willingness to follow confession all the way to death if need be. Notice the shape: the objective work of Christ (the blood) produces the verbal confession (the testimony) which is sealed by sacrificial faithfulness (loving not their lives). Stress again that the blood is first. Our testimony and our endurance flow out of the Lamb's victory; they never replace it. This keeps the whole Christian life resting on grace appropriated through obedient faith, never on our own strength.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The threefold pattern of victory: the blood of the Lamb, the word of testimony, and loving not one's life even unto death (12:11).
- The blood of the Lamb is first and foundational; we conquer by Christ's finished work, not our own strength or worthiness.
- Testimony and endurance flow out of the Lamb's victory and never replace it, guarding against salvation by merit.
- Open confession of Christ is essential, not optional, for those who overcome (compare Matthew 10:32–33).
- Faithfulness to the point of death seals the testimony; perseverance is required of those who conquer (Revelation 2:10).

Discussion Prompts

- Ask the class why the blood of the Lamb must come first, and what goes wrong when we reverse the order.
- How are the three parts of verse 11 connected, so that one flows into the next?
- Where is the Lord calling this class to move from silent belief to spoken testimony?

Question 8

Student Question:

After the child is enthroned, the woman flees into the wilderness where God has prepared a place to nourish her (12:6, 12:14). How does it comfort you to know that the same season in which the dragon rages is also the season in which God feeds and protects His people?

Commentary and Teaching Notes

After the child is enthroned, the woman flees into the wilderness, to a place prepared by God, where she is nourished (12:6) and on the wings of a great eagle she is carried and cared for

(12:14). The wilderness is not abandonment; it is provision. The same desert where Israel was fed with manna becomes the picture of the church kept alive by God in a hostile world.

This is deeply comforting once the class sees it rightly. The season in which the dragon rages is the very same season in which God feeds and shelters His people. We are not waiting for the protection to begin after the danger ends. The nourishing happens in the wilderness, in the middle of the war, under the eye of the dragon.

Help members locate their own wilderness, the hard, dry, exposed stretch of their lives, and to look for the manna there. God does not always remove us from the desert, but He always feeds us in it. The eagle's wings (an echo of Exodus 19:4, where God bore Israel out of Egypt on eagles' wings) are a promise that we are carried, not merely left to survive.

Tie this to the church's larger situation. The whole present age, between the comings of Christ, is the wilderness season. It is marked by both danger and divine care, and the believer who expects only ease has misread the map, while the believer who expects only danger has forgotten the manna.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The wilderness is a place of divine provision and protection, not abandonment (12:6, 12:14).
- God nourishes and shelters His people in the very season the dragon rages, not only after the danger passes.
- The eagle's wings echo God carrying Israel out of Egypt (Exodus 19:4), a promise that the church is carried, not merely left to survive.
- The present age between the comings of Christ is a wilderness of both real danger and real divine care.

Discussion Prompts

- Ask members to name their current wilderness and to look for the ways God has been feeding them in it.
- Why is it significant that the nourishing happens in the wilderness rather than after it?
- How does the image of being carried on eagle's wings reshape the way we endure a hard season?

Question 9

Student Question:

Twice John measures the time of the woman's protection in the wilderness, as 1,260 days (12:6) and as a time, and times, and half a time (12:14). Read in the light of the whole book, does this point us to a literal three and a half years on a future calendar, a coming seven-year tribulation, or something else? What does this symbolic period teach us about the church's protected suffering between the comings of Christ, and why must we resist any future-only or literalistic scheme that pushes Satan's defeat out ahead of us?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and the teacher should handle it with care and confidence. Twice John measures the woman's protection in the wilderness: 1,260 days (12:6) and a time, and times, and half a time (12:14). These are the same span, for a time, times, and half a time is three and a half years, which at thirty days a month is 1,260 days, the same figure as the forty-two months of 11:2 and 13:5. John is not handing us a stopwatch; he is handing us a symbol.

Establish the symbolic reading from the whole book. Revelation signifies its message in signs (1:1), and its numbers are theological, not arithmetical. Three and a half is the broken half of seven, the number of completeness; it signifies a period that is real but limited, bounded, cut short, under God's control. This is the entire present age, the time of the church's protected suffering between the first and second comings of Christ. It is long enough to feel the dragon's rage and short enough that the dragon knows his time is short (12:12).

Now name the error directly and kindly. The premillennial and dispensational schemes read these numbers as a literal three and a half years inside a future seven-year tribulation, with Satan's casting down still ahead on a coming calendar. The text will not bear this. Verse 5 already places the child on the throne; verse 10 already announces the kingdom come and the accuser thrown down. To push Satan's defeat into the future is to undo the cross. The casting down of the dragon is decisively past (John 12:31; Colossians 2:15; Luke 10:18); the 1,260 days are not a future tribulation clock but a symbol of this whole present era in which the beaten dragon still rages.

Reinforce why we must resist any literalistic or date-setting scheme. Jesus said no one knows the day or hour (Matthew 24:36), and it is not for us to know times the Father has fixed (Acts 1:7). The recapitulating visions of Revelation replay the one age-long war from Christ's first coming to His second, not a straight-line countdown. When we read the 1,260 days symbolically, the chapter does exactly what John intended: it comforts a suffering church with the assurance that its trial is bounded by God and its enemy already beaten.

Leave the class with the pastoral payoff. The number is not a riddle to frighten us about an imagined future timetable; it is a promise. The dragon's window is fixed and short. The woman is fed the whole time. And the war whose decisive battle is already behind us moves surely toward the day when the dragon's rage ends forever at the return of Christ.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The 1,260 days (12:6) and the time, times, and half a time (12:14) are the same symbolic span, equal to the forty-two months of 11:2 and 13:5.
- Three and a half is the broken half of seven; it signifies a real but limited and divinely bounded period, not a literal calendar.

- This period symbolizes the whole present age, the church's protected suffering between the comings of Christ.
- Reject the premillennial and dispensational reading of a literal three and a half years inside a future seven-year tribulation; verses 5 and 10 place the child on the throne and the dragon already cast down.
- Satan's defeat is decisively past (John 12:31; Colossians 2:15; Luke 10:18); to push it into the future is to undo the cross.
- No date-setting; the Father has fixed the times and the recapitulating visions are not a countdown (Matthew 24:36; Acts 1:7).

Discussion Prompts

- Show the class that 1,260 days and a time, times, and half a time and forty-two months are all the same symbolic span, and ask why John would repeat it.
- How does verse 5 and verse 10, with the child enthroned and the dragon thrown down, rule out a future-only timetable for Satan's defeat?
- Why is the symbolic reading of the 1,260 days a comfort to a suffering church rather than a riddle to fear?

Question 10

Student Question:

Look back over the whole vision, the radiant woman, the enthroned child, the thrown-down dragon, the church kept safe in the wilderness, the dragon making war on those who keep the commandments of God and hold to the testimony of Jesus (12:17). Name one specific way the Lord is using this chapter to form you into a person who lives as though the war is already won.

Commentary and Teaching Notes

Bring the whole vision back into view for the capstone. The radiant woman, the enthroned child, the thrown-down dragon, the church fed and sheltered in the wilderness, and finally the dragon, furious that he cannot reach the woman, going off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus (12:17). That last verse puts the class squarely inside the picture. The dragon's war is now, and his targets are obedient, confessing Christians.

Notice how the church is described: those who keep the commandments of God and hold to the testimony of Jesus. Obedience and witness, the two marks of the genuine people of God. The dragon does not bother with nominal religion; he wars against living faithfulness. To be attacked is, in a strange way, evidence that we are the woman's true offspring.

This is the place to press for one specific, named change. The lesson has shown that the war is already won, the accuser already thrown down, the King already enthroned, the church already fed in the wilderness. The only fitting response is to live like it. Ask each member to finish the sentence: because the dragon is beaten, this week I will...

Resist letting the class settle for being merely informed. The goal of the whole chapter is conquered-dragon people, members who walk out unafraid, holding the testimony of Jesus, loving their lives less, living as those who already know how the war ends.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Verse 17 places the present church inside the vision as the dragon's target: those who keep the commandments of God and hold to the testimony of Jesus.
- The true people of God are marked by obedience and witness, not nominal religion.
- Spiritual attack is to be expected by faithful believers; it is not a sign of failure but of genuine offspring.
- The right response to the whole vision is to live as conquered-dragon people, faithful, unafraid, and confessing Christ.
- Faithful endurance to the end is required; we are called to live as those who already know the war is won (Revelation 2:10).

Discussion Prompts

- Ask each member to complete the sentence: because the dragon is already beaten, this week I will...
- Why might being a target of the dragon actually be evidence that we belong to the woman's true offspring?
- What is one fear this chapter has answered, and how will the class live differently as a result?