as portions of one whole.

The war  
here spoken of appears in some of its   
features in the book of Daniel, ch. x. 13, 21,  
xii. 1. In Jude 9 also, we find Michael the  
adversary of the devil in the matter of the  
saints of God): **Michael** (“one of the chief  
princes,” Dan. x. 13: “your prince,” i.e  
of the Jewish nation, ib, ver. 21: “the  
great prince which standeth for the children   
of thy people,” ib. xii. 1: “the archangel,”   
Jude 9: not to be identified with  
Christ, any more than any other of the  
great angels in this book. Such identification   
here would confuse hopelessly the  
actors in this heavenly scene. Satan’s  
being cast out of heaven to the earth is the  
result, not of his contest with the Lord  
Himself, of which it is only an incident  
leading to a new phase, but of the appointed  
conflict with his faithful fellow-angels led  
on by the archangel Michael. The expression,   
*his angels*, in both cases requires a  
nearer correspondence in the two chiefs  
than is found between Satan and the Son  
of God) **and his angels to war with the  
dragon, and the dragon warred and his  
angels, and** [**they**] (or, *he*: the reading is  
doubtful) **prevailed not, nor was even** (this  
brings in a climax) **their place found any  
more in heaven. And the great dragon  
was cast down, the ancient serpent** (in  
allusion to the history in Gen. iii.

Remember also that St. John had related the  
saying of our Lord, that the devil was *a  
murderer* **from the beginning,**” the cognate   
term in the original to **ancient** here),  
**he who is called the devil and Satan,  
he who deceiveth the whole** [**inhabited**]  
**world, was cast to the earth, and his  
angels were cast with him** (I would appeal,   
in passing, to the solemnity of the  
terms here used, and the particularity of  
the designation, and ask whether it is possible   
to understand this of the mere casting  
down of paganism from the throne of the  
Roman empire? whether the words themselves  
do not vindicate their plain literal  
sense, as further illustrated by the song of  
rejoicing which follows?). **And I heard  
a great voice in heaven** (proceeding appa-  
rently from the elders, representing the  
church [compare our *brethren* below]: but  
it is left uncertain) **saying, Now is come  
the salvation and the might and the  
Kingdom of our God and the power of His  
Christ** (i.e. the realization of all these:  
*the salvation of our God* being, as so  
often, that salvation which belongs to God  
as its Author: see Luke iii, 6): **because  
the accuser of our brethren is cast down,  
who accuseth** (the present participle implies  
the usual habit, though that his office was   
now at an end) **them before our God  
by day and by night. And they**