around her head: *thirty* indicates the *moon*, or month  
of thirty days beneath her feet: *three-and-a-half* the  
years measured by the *sun*, with which she is clothed.  
 The observance of “days, months, and years,” is  
characteristic of Judaism (Gal. iv. 10), and is another  
proof that the woman is Jerusalem.  
 For the same *length* of time, probably also for the  
same time, the Gentiles tread down the city. But that  
is reckoned in chapter xi. by forty-two *months*, for it is  
there represented as the time of oppression and evil.  
Here it is reckoned by *days;* for her benefit is spoken of.  
  
 7. “And there followed war in the heaven; Michael and his  
angels warred1 with the Dragon; and the dragon warred and  
his angels.”  
  
 Desiring to bar the Child’s entrance on his heritage, Satan rushes on his angelic defenders. Previously  
to this, he plied *accusations* only against the ascending  
*prayers* of the saints. But when they ascend in person,  
after his accusations have been proved false, he uses  
force.  
 Who is Michael?  
 It is Jesus’ title as the Lord of angels in the battle  
of angels. Jesus is “the Lamb,” as He stands opposed  
to “the Wild Beast.” He is Michael [“He who is as  
God”] as opposed to the Dragon. Jesus is the stronger  
than the strong man armed, who is to spoil his goods.  
Luke xi. 22. Angels Jesus meets as “the angel of the  
Lord.” Men He meets as a man.  
 1. Jesus is the archangel, or lord of the angels: for  
the angels are His. Matt. xvi. 27.2 He is the High  
Priest of the temple above, till His kingdom; and, apparently in virtue of this, He cleanses the heavenly courts  
  
1 Literally, “to war with,” a Hebraism.  
2 Though we often hear of “angels and archangels,” yet there  
is but *one* archangel spoken of in Scripture.