

1. Last week I taught how God has juxtaposed Old Testament and New Testament Scriptures with remarkable accuracy though spanning many years. This was done by comparing Rev 13:1 with Dan 2:31-47; Dan 7:1-14 and Dan 8:1-27. The years span from c. 600 B.C. to A.D. 96 or from Nebuchadnezzar to the Apostle John.
2. Before continuing, I want to provide "1Jo 1:9 time" as may be necessary.
3. We are now ready to begin a study of Rev 12:3-4 but first let me give you an expanded translation of Rev 12:1-2.

Expanded Translation

Rev 12:1 I then saw an exciting and wondrous scene in heaven; it was obviously a sign: there I could see a woman representing Israel; she was clothed with the sun and the moon under her feet and a crown of twelve stars on her head; these things representing the twelve tribes who will ultimately rule.

Rev 12:2 The woman Israel was pregnant; she cried out in pain as she was about to give birth to the Lord Jesus Christ.

4. Now for an analysis of verses three and four.

KJV

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

NIV

Rev 12:3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads.

Rev 12:4 His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

1. The phrase "ten horns and seven heads, with ten crowns" in Rev 12:3 is a reference to the description of the Antichrist's rise to power as ruler of the Revived Roman Empire and the phrase "seven heads" refers to the seven hills of Rome.

2. From the similar description given in Rev 13:1 and the parallel references in Daniel Chapters two, seven and eight. It is clear that the revived Roman Empire is in view as the last of five prophetic Gentile empires.

2.1 The "red dragon" is clearly a reference to Satan. Satan is also called the dragon later in Rev 12:9.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

3. It is clear in Rev 12:3 that the dragon represents both the empire and the representation of satanic power behind the empire; certainly to include its leader. The color red may indicate his murderous characteristics.

4. As noted the seven heads and ten horns refer to the original ten kingdoms of which three were subdued by the little horn of Daniel 7:7-8, 20-24; the little horn is the world ruler of the great tribulation who reigns over the revived Roman Empire.

NIV

Dan 7:7 In a terrifying night vision, I saw a fourth beast, more terrifying, and frightening and powerful than the other three. It had huge iron teeth. What it didn't grind with its teeth it smashed with its feet. It was different from all the former beasts; it had ten horns coming out of its head.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

Dan 7:20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell -- the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.

Dan 7:21 As I watched, this horn was waging war against the saints and defeating them, Dan 7:22 until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Dan 7:23 "He gave me this explanation: "The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.

5. The tail of the dragon is declared to draw a third part of the stars of heaven and cast them to the earth. This seems to refer to the original fall of Satan as described in Isaiah chapter fourteen.

6. The dragon is seen awaiting the birth of the child with the intent to destroy Him as soon as He is born.

7. The allusion here is unmistakably to the circumstances surrounding the birth of Christ in Bethlehem and the attempts of Herod to destroy the Baby Jesus.

8. It is significant that Herod as an Edomite was a descendant of Esau, an unbeliever.

9. Whatever the motivation of the King, Herod fulfilled historically this reference to "devour her child as soon as He was born."

Mat 2:16 When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

Mat 2:17 Then what was said through the prophet Jeremiah was fulfilled:

Mat 2:18 "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

10. Before moving forward let me provide an expanded translation of verses three and four:

Expanded Translation

Rev 12:3 Suddenly, there appeared in heaven an enormous red dragon who was obviously Satan; he had seven heads and ten horns and seven crowns on his heads; the picture depicts the mechanics of his rise to power as the leader of the Revived Roman Empire's headquarters in the city of Rome.

Rev 12:4 Then there was a flash back into eternity past when Satan and a third of all the angels rebelled against God; in this rebellion both Satan and those angels falling with him decided they could run things better than God. Then I saw the dragon standing in front of Mary the mother of Jesus' humanity who was about to give birth; Satan had indwelt the old fox Herod the Great. Satan planted in his sick mind a plan to devour Mary's child. The pronouncement came in the year c. 4 B.C. when the order to slay all male infants in Judah who were two years of age and under was given; all of this was done in order to avert God's plan of redemption.

11. Now let's see what we can learn from verses five and six.

KJV

Rev 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

NIV

Rev 12:5 She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

Rev 12:6 The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

1. The woman identified as Israel in verses 1 and 2 is said in verse 5 to bring forth a man child Who is destined to rule all nations, but 40 days after His resurrection He was translated to God's throne room.

2. Though expositors have in the main agreed that the woman is Israel, there has been considerable difference of opinion on the identity of the man child.

3. Some have contended that this is the New Testament church destined to reign with Christ and that the act of being caught up to God is a reference to the rapture.

3.1 The woman with child is a reference to the Virgin Mary, the child is no doubt a reference to Christ Himself; this is without a doubt the preferred representation.

4. The Greek words for "man child" emphasize His gender. The most favored identification therefore is Christ rather than the church which would be feminine.

5. As Alford points out: "The man child is the Lord Jesus Christ, and none other."

5.1 He is described as destined to rule all nations with a rod of iron. This is a reference to Psalm 2:9 where it is declared, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

6. A similar expression is found in Rev 19:15, where it is stated of Christ, "He shall rule them with a rod of iron."

6.1 His rule over all nations with a rod of iron is to be distinguished from His rule over Israel which was to be one of benevolent character. (Luke 1:32 and 33)

Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luk 1:33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

7. The catching up of the man child to God and to His throne seems to be a portrayal of the ascension of Christ.

8. The Greek word here (**Arpuzo**) sometimes is used to mean "to seize" or "to catch up" as a wild beast would its prey, as in John 10:12 where the wolf "catcheth" them and scattereth the sheep.

Joh 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Joh 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf "catcheth" them, and scattereth the sheep.

Joh 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

Joh 10:14 I am the good shepherd, and know my sheep, and am known of mine.

9. However, the same word is used for the rapture of the children in 1Th 4:17 where the church is caught up to heaven.

1Th 4:17 Then we which are alive and remain shall be "caught up" together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

10. This same word is likewise used of Paul being caught up to paradise as described in 2Co 12:2-4 as compared with Acts 14:19.

2Co 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one "caught up to the third heaven.

2Co 12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

2Co 12:4 How that he was "caught up" into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Acts 14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

11. H. A. Ironsides in relating this 'catching up' to Paul's being stoned at Lystra writes :

"I believe ... the real Paul ... was in the third heaven. God said, as it were, "I want to show you what I have in store for you." Up there Paul did not know whether he was in the body or not. If in his body, he did not know it; if out of his body, he did not miss it.

“He was in paradise and heard unspeakable things which it is not lawful for a man to utter. How long he was there we do not know.”

11.1 Also we find **Arpuzo** used of Philip being caught up in Acts 8:39.

Acts 8:39 And when they were come up out of the water, the Spirit of the Lord "caught away" Philip, that the eunuch saw him no more: and he went on his way rejoicing.

12. If the identification of the twenty-four elders is properly to be regarded as the church in heaven, it would seem strange to mix metaphors by having the church described as a male child, especially when the church is regarded in Revelation chapter 19 as the wife and bride.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his "wife" hath made herself ready.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rev 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

13. There is no good reason for not identifying the man child as Christ and interpreting the drama of verse 5 as the panorama of His birth, life and ascension.

14. The fact that He is caught up not only to God but to "his throne" is another indication that Christ is intended.

15. Attention is then directed to the mother of the child represented once more as Israel.

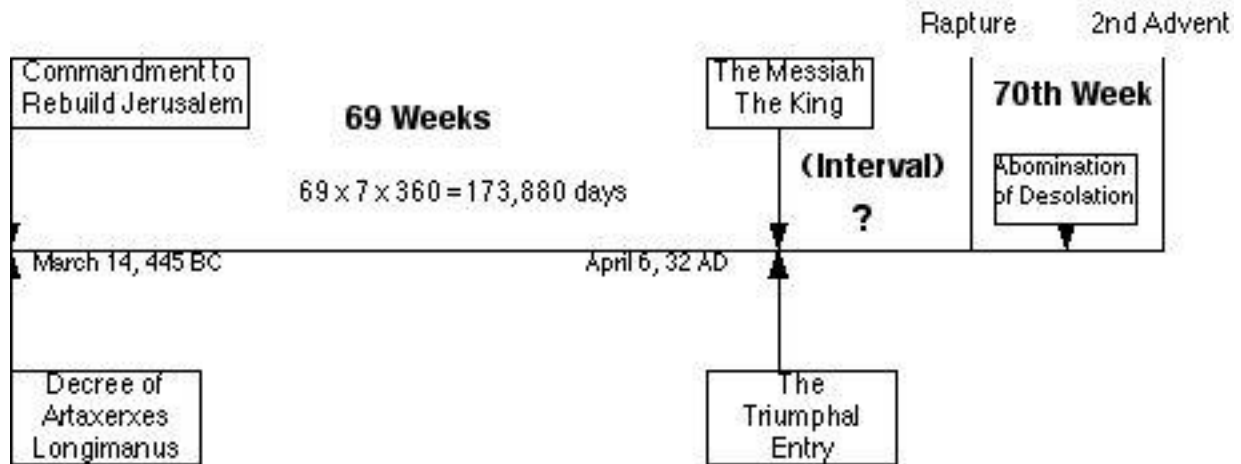
15.1 Here she is seen in the time of great tribulation fleeing into the wilderness to a place prepared of God where she is protected for 1,260 days (again the exact length of three and one-half years).

16. There is obviously a tremendous time lapse between verses 5 and 6, but this is not an uncommon occurrence in prophecy; the first and second comings of Christ are frequently spoken of in the same sentence.

17. Inasmuch as Israel is in comparative tranquility and safety in the first three and one-half years of Daniel's seventieth week (Dan 9:27), the reference must be to the preservation of a portion of Israel during The Great Tribulation.

Dan 9:27 The Antichrist will establish a seven year covenant with Israel. In the middle of the seven years he will break the treaty and no longer permit the bringing of sacrifices and offerings into the rebuilt Temple. And in a wing of the Temple he will set up a statue of himself, it will remain there until the end of the Tribulation ...

The Seventy Weeks of Daniel



18. Let's take a look at an expanded translation of verses five and six:

Expanded Translation

Rev 12:5 Mary gave birth to the Godman and named Him Jesus; this is the same Godman who at the Second Advent will rule all the nations of the world with an iron fist. Because of Israel's rejection of our Lord however the Christ was snatched up to God and in His ascension He was caused to sit at the right side of the Father in the place of honor in the Third Heaven.
Rev 12:6 The woman Israel later in the Great Tribulation will flee (in the same manner as Mary and Joseph did when they fled to Egypt) into the waiting arms of various Gentile nations where she will be protected for 1260 days.

19. Now let's see what we can glean from Rev 12:7-9

KJV

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 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.

NIV

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

1. During the Great Tribulation there clearly is great conflict on earth but rather abruptly we have our attention now directed to a war waged in heaven.

2. Michael and his angels (that is, the elect angels) fight against the dragon (identified in verse nine as Satan) and his fallen angels; as a result the forces of Satan and his army of demons are cast out of heaven.

3. The description of Satan in verse 9 is quite significant as all of his important titles are given. He is described as "the great dragon," a term which also applies to the empire which he dominates during the Tribulation.

4. He is referred to as "that old serpent," a reference to the Garden of Eden and the temptation of Eve.

5. The title "Devil" is from the Greek **Diabolos**, from the verb **Diaballo**, which has the meaning of "defaming" or "slandering."

6. He is the master accuser of the brethren. The name Satan, from the Hebrew, has the meaning of "adversary."

1Ch 21:1 **Satan** rose up against Israel and incited David to take a census of Israel.

Psa 109:1 O God, whom I praise, do not remain silent,

Psa 109:2 for wicked and deceitful men have opened their mouths against me; they have spoken against me with lying tongues.

Psa 109:3 With words of hatred they surround me; they attack me without cause.

Psa 109:4 In return for my friendship they **accuse** me, but I am a man of prayer.

Psa 109:5 They repay me evil for good, and hatred for my friendship.

Psa 109:6 Appoint an evil man to oppose him; let an **accuser** stand at his right hand.

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to **accuse** him.

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

7. As the accuser of the brethren, he is also in open opposition to Christ.

8. The concept that there is a spiritual warfare in the very presence of God in heaven has been resisted by several expositors, preferring to regard this war as being fought in the atmospheric or starry heaven rather than in the very presence of God.

9. The event here prophesied was predicted by Daniel the prophet in Dan 12:1, where it is recorded that Michael shall "stand up, the great prince which standeth for the children of thy people."

10. This event marks the beginning of the Great Tribulation defined in Dan 12:1. It is undoubtedly the same event as in Revelation chapter 12.

Dan 12:1 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.

11. Of course it seems strange that Satan should have access to the very throne of God, yet this is precisely the picture of Job chapter one and two, where Satan along with other angels presents himself before God and accuses Job of loving God because of God's goodness to him.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

Job 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Job 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

Job 2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

End Lesson Taught 5-5-2917

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