

The Dragon

Revelation: How It All Ends

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Basically, Revelation is a 22 chapter book and for about chapters 5-19 you have a story that takes place in the future. When I say story I don't mean fable, I mean a prophecy, something that's going to take place in the future. Christ is going to take real, physical, visible possession of planet earth again and that takes place in chapter 19 but chapters 5-19 are a story on how he does that. So chapters 5-19 takes about seven years to take place. It hasn't happened yet. It takes place in seven years. We find out from Daniel 9 that there is a particular peace treaty that takes place and it is a seven year peace treaty and it also tells us that in the middle of this seven year period that there is a covenant breakage or a betrayal or some sort of renege on this idea here of a covenant. It hasn't happened yet. We've been talking about all these things that take place in and around the midway point of that seven year period and today we're going to talk about something else that takes place about half way through that seven year period. Then, based on what we've studied in here, we've been studying the book of Revelation for about 7 ½ months now so we found out from the book of Daniel that there is about 75 days, I know it's not to scale, 7 years, 75 days, I know it's a lot different but then after that, there is a period of about 1,000 years and then, of course, after that there is the Great White Throne Judgment we talked about in Revelation 20. That's to catch some of us up to speed.

Now we're going to look at two passages on the way to the book of Revelation that are going to be needful for you to keep in mind. We're going to start in Isaiah 26, look at verse 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19 we have dead people coming to life. What does that sound like? It sounds like a resurrection. We see that all through the book of Revelation particularly chapter 11 with the seventh trumpet but also taking place in chapter 20, a resurrection.

Look at verse 20, "Come, my people," he's talking to the Jews, "enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Again, this hasn't taken place yet but it sounds like it's referring to something that had taken place in Jewish history. What would that be? Hide yourself in your chambers. The Passover. That's exactly what they did and if you read the book of Isaiah, 66 chapters, you're going to find that it talks about Christ continually. It

actually talks about God redeeming them out of Egypt. It refers to him all the time as the one who redeemed them out of Egypt so he's always referring back to the Passover and he uses this as a time to refer to the future. Hear what I said, please: it happened in the past, it's going to happen that way in the future. Never would you have ever been able to convince a Jew that for him to not be hurt by the plagues of Egypt he would have had to have been removed from Egypt. No, he was there the whole time. Hidden until the wrath was overpassed. Everyone catch that? I understand it's the Jews proper, got it, but let's also remember that Gentiles were not a part of the program in Isaiah 26.

Look at verse 21, "For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity." What does that sound like? What Scriptural Bible event does that sound like? When he comes out of his place to punish the inhabitants of the earth? Second Coming. So, we have language of the resurrection, we have language of the Second Coming.

Let's see something else that takes place in verse 1 of 27. "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Oh, okay, so the Lord's going to punish a dragon around the time of the Second Coming. Did you all get that? Isn't that good how John is just using old material.

Now look at Daniel 7. We're going to need to know this, obviously. Daniel 7 and we're going to take a look at a few verses here. When we get to Revelation I'll remind you of these Scriptures so that you can write them in the margin of your Bible next to the salient verses. Daniel 7. You know, Daniel was a guy that was seeing a lot of visions, a lot of prophecies and he saw a lot of the empires before they ever happened. Can you give them to me? Persia and Greece, the Medes and the Persians were seen as one empire so you had Medes and Persians and Greeks. Who preceded the Greeks? Babylon, then Medes and Persians, Greeks and then who? Then Rome. Assyrians preceded who? Babylonians right?

So Daniel has seen a lot of this take place. Look in Daniel 7:7, "After this I saw in the night visions, and behold a fourth beast," so he's now talking about a fourth kingdom, a beast, "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had," what? "Ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Let's get this: we have ten kingdoms, someone gets rid of three of them, we're left with seven.

Verse 9, this happens when? "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were

opened.” Doesn't that sound like Revelation? But this one came first so John was using old material.

So, I want to know what that beast is. I figure if we're going to try to interpret Revelation with the rest of the Bible maybe we'd want to know what that beast is so look down in the same chapter, Daniel 7, look at verse 23. Let's have the Lord tell us what he meant. “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise. There you are, we know what the horns are, they're kings. “And another shall rise after them,” that's that little horn, “and he shall be diverse from the first, and he shall subdue three kings,” so we're left with how many kings? 10 - 3 is still 7. You would wonder based on the output of our education system but it is still seven.

Look at verse 25, “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” How long is a time? One year. So times must be what? Two years. And a half time must be six months. Altogether 3 ½ years. So, we find out that whoever this fourth kingdom is that takes three of the ten kings that are with him, under him, who knows at this point, right? I'm trying to play along as if it's the first time I've read it. He's going to take three of those kings and get rid of them and he is going to be in charge with seven kings for 3 ½ years.

Daniel 8, and we're going to talk a little bit for just a minute about what happened when Alexander the Great died. Any Greek historians out there, you just love this stuff?

(...) Jim, do you know anything about the four dynasties that Mike is talking about?

(After he died, all his generals split up.) Yup, they split up his kingdom four ways pretty much and that wasn't as clear as I just made it sound. It was nice and bloody and somewhere down the line, in one of those four kingdoms, about 150 years after Alexander died, there came a man by the name of Antiochus Epiphanes. He was a Greek general and he was demonic.

So, let's look at chapter 8 of Daniel and let's look at verse 8, “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” There you can find that you have Alexander the Great's kingdom being broken up into four ways. “And out of one of them came forth a little horn,” so we have a little horn taked about that's coming in the future for 3 ½ years and we have a little horn that's yet to come and it looks like history tells us that these are two separate little horns but one signifies or pictures the other. Now, I see some heavy eyelids out there. You are not going to learn a thing staring at the front of your cornea. You've got to keep them open if you want to learn with me. Maybe you're just praying for me. That's possible.

Verse 9, “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven,” look here, “and it cast down some of the host and of the stars to the ground, and stamped upon them.” We have an interpretive issue here, here's the question: if the stars are literally in heaven are they bodies of gas that this human being by the name of Antiochus Epiphanes lassoed somehow? Okay, that can't be. Everything else that we see in this prophecy is symbolic, we should not be surprised that the stars of heaven are symbolic as well.

Let's go to Revelation 12. Probably everyone knows where that is by now. Your Bible probably falls open to it after six or seven months of studying with us which is fine. I'm trying to get this stuff in print. That's not a cheap or fast process so you pray for me about that. I've found 24 parallels so far between Exodus and Revelation, probably going to put that in print form. I don't know how but we're going to try to get that done God being our helper.

Revelation 12. Before we go, let's look at the slide. I want to remind you that we're in the second of seven people that we're going to study here midway through the book. We're dealing with seven heads and seven crowns so seven is still a pretty key number. Let's talk about verse 1, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.” Let me just go ahead and say that I am so happy that I will never be subject to such a thing. You've got to wonder about the sanity of any man that even considers such a thing. “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns.” What? Look at that. A red dragon having seven heads and ten horns “and seven crowns upon his heads.” Oh, looky here, “And his tail drew the third part of the stars of heaven, and did cast them to the earth.” Doesn't that sound like Daniel 7, 8? Are you all with me? So you might write Daniel 7 next to verse 3 and you might write Daniel 8 next to verse 4.

Let's think about verse 3 for just a moment. First, before I pull the veil off the thing, Isaiah 27, what did it call the dragon? Leviathan. So that's not just a movie about a sub. Look here, Job 41, here's what God asks Job, “Can you draw out leviathan with a hook?” Look how he describes leviathan: out of his mouth goes burning lamps and sparks of fire leap out; out of his nostrils go smoke; out of his seething pot or caldron his breath kindles coals and a flame goes out of his mouth. So, what does that sound like? A dragon. Now, I know someone is like, “Ah, there are no fire breathing dinosaurs out there.” Folks, have you ever seen, just get on YouTube later today and look for the bombardier beetle. It's crazy. Has anyone ever seen it? There is some sort of chemical mix that takes place up in its head somewhere and it spits out fire. It's a crazy thing; it's amazing. I'm not saying I wish I had that but it's good for him. So if a beetle can do that...

(All I heard today is that Satan is a beetle.) That's good. You're halfway there. Smart comment inserted here.

We have the dragon and his name is leviathan. You might notice here we have the devil seen as having seven heads, we probably want to know what that is, don't we? But we're already told something that happens. By the way, notice the seven heads: what do they have on them in this verse? Crowns, so we have seven heads and they have crowns but look, he also has ten horns. Daniel tells us he has ten horns, three of them are ripped out and it left seven kings. Yes? It seems like that's good. Look, it's not the last time we're going to see this in Revelation, we see a beast with seven heads and horns and crowns and all that in the next chapter and we'll see it again in chapter 17 so it's not the last time we're going to talk about it but I just wanted to remind you that if you're wondering what this means, read Daniel 7.

You have ten kings minus three and so we have a seven headed dragon. Interestingly enough, I wish that you'd consider Psalm 74. Check out this verse, a little prophecy from the prophet David, "You broke the heads of leviathan in pieces and gave him to be meat to people inhabiting in the wilderness." Oh folks, are you listening? Were you here last week? This woman, the nation of Israel, goes into the wilderness and is fed. Is she fed? And apparently a seven headed dragon named leviathan proceeds and pursues her and who's the one that's known for messing with the dragon and killing the dragon and whatever it means to feed him to the woman in the wilderness. I just love the Old Testament. I just keep finding stuff there.

Let's consider the subduing of the stars. Want to? I want to know what that means and the truth is, I have to tell you, up until about a month ago I thought it was 1/3 of the angels of heaven. It makes good sense and then God messed up my interpretation with his word because I read Daniel 8:11. He's allowed to do that folks, in fact I want him to. I want to know when I'm wrong. We've got to be honest enough to say, "Lord, if I'm wrong, help me out here," and pick up a book or maybe see if someone else has taught on it or something. But I thought that that was just very clear. By the way, if you take that verse out, we don't really know how many angels Satan took with him in the fall and that's a problem. I'm bothered by that for about ten seconds and then I just have to realize that I no longer have a proof text if these are not angels telling me that he has 1/3 of the angels. I don't know how many he has and it could be that he has 1/3 of them but I don't think you can use this verse to say so. I love the word "irregardless," do you know that? It's like a double negative: not being without regard. So, regardless of the fact that the end of verse 7 says the dragon fought with his angels and in verse 9 at the end of the verse his angels were cast out with him. So it is possible that these are the angels: 1/3 of the angels are cast out of heaven with him but I don't think so because in Daniel 8, the stars could not possibly be angels. Why? Who is pulling the stars out of the heavens then?

(...) By the name of Antiochus Epiphanes, a man. A man is yanking angels out of heaven? That's almost as preposterous as a man yanking balls of gas called stars out of the heavens. Now, I am fully aware that in the book of Revelation so far, stars have pictured angels. I got that, that's true and stars are pictured, catch this now this is crazy, as stars. So I got that but I think the Old Testament because Revelation keeps going back to Genesis and grabbing material, I think it's okay that we can go there too. So look here: "God said to Abraham, brought him forth and said, Look now toward the heaven and tell

the stars if you're able to number them and he said unto him, So shall thy seed be." So, the first time we see stars in the heavens other than creation week is God comparing the offspring of Abraham, otherwise known as the children of Israel, the Jews, as stars of the heaven. Here's another one: "In blessing I will bless him, in multiplying I will multiply thy seed as the stars of heaven." So, contextually, could I say that this 1/3 of the stars that the dragon throws to the ground, could I say it's angels? I could and I might lean that way but because of Daniel's precedence, I have to believe this is a reference to him killing 1/3 of the Jews. I have to. Why? Because Antiochus Epiphanes flung down stars of heaven. Antiochus Epiphanes was an enemy to a particular race of people, an ethnicity of people known as the Jews. He hated Jews. He threw a pig on their altar. He desecrated the Jews. He hated the Jews; he stomped down Jerusalem. If anyone could say, "Hey, give me an historic figure after the Babylonian captivity that just decimated Jerusalem. What would you say?" Most everyone who studies this says Antiochus Epiphanes. What did he do? Well, the blood ran deep in the streets of Jerusalem so it's not far fetched to say that in Daniel, this figure in Greek history killed a lot of Jews and it's not far fetched here that since the dragon is pursuing who into the wilderness? Israel, contextually, you could also say that he flung 1/3 of them to the earth picturing that he killed them, he crushed 1/3 of them. Contextually, both will work. Is it 1/3 of the angels? Maybe, but contextually, it will also work that these are Jews. And precedence is on the side of saying these are Jews so somewhere around this 3 1/2 year period, through the tribulation period, it's probable that the dragon kills 1/3 of the Jews.

Notice also Revelation 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." Folks, this is good stuff right here. Who is the dragon? Satan. We see that. If that's not clear enough to you yet you can look in verse 7, Michael fought against the dragon, "the dragon fought and his angels." Verse 9, the dragon's name is: old serpent, devil, Satan. So, Satan pursues who in this story? Israel, into the wilderness and it happens for 3 1/2 years she's finding refuge in the wilderness. Apparently he's successful in killing many of them, maybe even 1/3 of them and he pursues her and to some degree, maybe he doesn't even get 1/3 of them to flee into the wilderness because the text seems to give us an idea that they're delivered. Maybe he kills 1/3 of them while they're yet in Jerusalem, I don't know. Remember, prophecy is translucent not transparent until it's fulfilled. Make sure you think on that one.

So, who is the man child being brought forth by the woman?

(...) Does everyone agree with Walt? I agree with Walt. Is it Christ? How do we know? (...) Yeah, verse 5, he's going to rule. Okay so, how is it possible that the dragon was waiting on the Jews to bring forth a Messiah? Tell me, talk through this with me. Who was behind what? Give me an historical reference here. How was the dragon trying to destroy the man child? Herod. What? I thought Herod was acting of his own free will. No, he was Satanic. By the way, let's also remind ourselves that with the parallels that are just crazy in the Scripture, here's another one, I guess we found 25. Remember what they tried to do to the first deliverer when he was born, Moses. They tried to kill him. The Pharaoh figure in the book of Exodus tried to kill. Who was probably involved with that?

Probably the dragon was involved with trying to kill the deliverer of the people of Israel out of Egypt.

(...) Oh, okay, I see what you're saying. I'm not saying she gave birth to Christ twice, I'm saying that Moses was a picture of Christ and that he delivered his people out of bondage. And Moses said in Deuteronomy 18: the Lord will send a prophet that's just like me and he will share with you the words of God and Jesus said in Luke 24 that that was him. You have a person standing here, that is a person, it may not look like it, and you have several mountain peaks here. Remember this? And this person can see the top of every mountain peak. And probably from a certain perspective, they all look like the same mountain because he can't see what? The valleys. We see this all the time with the first and second comings of Christ. Isaiah 61: he has sent us to undo the heavy burdens and let the oppressed go free and to declare the acceptable year of the Lord. One of those is the first coming of Christ and the other one is when he comes with the clouds of heaven and wears a crown. Yes, that's a crown, don't ask questions. And in between there, we have a period of time. How long is that period of time so far? Jude, that's right, Jude, there's one verse in Jude where he's found tangling with the devil over the body of Moses. We're going to talk about that.

But I didn't want to take time here because I want to keep making some space but Michael and Satan are seen fighting. Can we please just make a clarification here? I want everyone to see what I'm about to show you. Please notice it does not say: Satan is fighting against God. That's a promotion. Don't promote him. No, he's seen as the archenemy of Michael, not God. It's very important. We don't ever see him fight, even in Daniel, he's seen as the archenemy of the wicked Prince of Persia, not against God. In Jude, he's fighting over the body of Moses, not with God but with Satan. All three times we see Michael, we see him as fighting with Satan. God's not going to stoop to fight with Satan. That's ridiculous. That would be like taking milk money from a four year old; that's just not nice. So, he sends Michael.

When does this happen? We get the idea because of verse 12, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you." How did he come down to them? He was cast out. Let me make this statement: because he has great wrath because he says he has but a short time so this happens here halfway through the seven year period. He sees he has a very short time. Why? Because of the pronouncement that's made by a loud voice in verse 10, "Now is come salvation, and strength, and the kingdom of our God." Satan knows Jesus is about to go down to the earth and take over and establish the kingdom of God. He sees he has a very, very short time and so his being chucked out of heaven has to happen within a short time. Does that make sense? So, I don't think we're talking about the creation week chucking out of the presence of God. Do you like that? That's a theological term: chucked. I don't think I knew that until I moved to Kentucky. No, they say chunked there. I'm not sure of the difference but I'm sure there's a lexicographical difference in some way and I'll figure it out.

So, he's thrown out of heaven. What's he doing in heaven?

(...access to the throne of God...) It looks like it because up until that point he's doing something someone said it here... he's accusing the brethren. He's accusing them and so what interest would he have in accusing the brethren? I want to keep moving through the chapter but let's just understand that right now the devil in some way has access to the ear of the one on the throne and I don't see a listening ear, I'm saying an ear in an omnipresent omniscient sort of way. The devil is known in Ephesians 2 as the Prince of the Power of the Air. Somehow he has some access in some way to some part of heaven until this point right here.

(We also see from when Jesus was....that Satan...Jesus never told him he didn't have the authority to give him the kingdoms of the world so Satan has a certain amount of authority that God has allowed.) You know, I'm very glad you're pointing that out. Luke 4 in particular, Matthew 4, Luke 4, the temptation of Christ is found in both places as you're talking about and it says that Satan offered him the kingdoms of the world. Now we're told in Revelation 12:10 "the kingdoms of this world are become the kingdoms of Christ." Just like that. Why? Because God said so. Just like that. Satan no longer has them and so he's flung down to the earth, in some way he brings down 1/3 of the Jews, 1/3 of the angels, I'll let you decide that in your own quiet time.

But it seems like that he is thrown down, he sees that he has a short time and right now as we speak, he has some level of access to the throne. Now when I say that, don't hear what I'm not saying: I'm not saying he has the same access he once did; I'm not saying he has the same access you do; I'm saying he has some level of access of right now. And later this week, I'll send out a studyette on that subject so we can talk about what does that mean for us? Can I ever, for example, lose my salvation?

(I was just going to say that it seems that it's a pretty close access, Zechariah 3:1, "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.") Yes, Zechariah 3:1 is a great cross reference. You know, with 32,000 verses, it sure is hard to hit them all, isn't it? It really is and yet it's hard to miss. They're all good.

Look at verse 9. He's overcome by the brethren. Who are those? Those are the ones that he is accusing. Please look at verse 10, he is the accuser of our brethren. Verse 11, "they overcame him by the blood of the Lamb." Who is the "they"?

(...) All of you agree? Are you all with me still? Who are the brethren? Does anyone know? (...) Yeah, I would say it's safe to say since Jesus looked around at his disciples and said, "Whoever does the will of my Father, they are my brothers." So, we're talking about followers of Christ here who have overcome him by the blood of the Lamb and by the word of their testimony.

I read a post today, always trying to correct our theology with the Bible, right? Isn't that what we're doing? So I got on Facebook this morning, something I try never to do but I'm just drawn to it, and some dude posted on there, "Jesus would never whip his bride and leave her behind during the tribulation period." At first, that sounds like good bumper

sticker material. Man, that sounds like a great song title. That sounds glorious. If there were no saved people here at all during the tribulation. Oh, there are saved people here and they're not a part of the bride? They're dying, they're giving their life blood and all this, they're being beheaded but they're not a part of the bride? You're saying the bride left the beginning of the seven years? That's pretty unfair. Jesus said, "I'm not going to whip my whole bride, just a part of them. The ones that are born-again during the seven year period. They're going to pay with their blood." Nah, it doesn't make any sense. We are saying either that there is a partial bride rapture and part of the bride gets saved, becomes part of the bride and then dies or we're saying that they are not a part of the bride of Christ. If you don't know what I'm talking about, don't worry about it. The bride is something that Paul calls the church. He calls the church the bride of Christ, Ephesians 5. So, we're always trying to correct our theology.

Now, please look at verse 12. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." We talked about this a lot last week. Check out that lesson. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent," remember, this is the dragon, the serpent/dragon interchangeably, "the serpent or the dragon cast out of his mouth water as a flood after the woman." Jeremiah 46 said that the flood is the armies of who? Yeah, the armies of Egypt. Let's remind ourselves. And Revelation 11:8 says that Jerusalem is spiritual what? Right, Jerusalem is spiritual Egypt. It says it right there, 11:8 of Revelation. And it says that the armies of Egypt, Jeremiah 46, are like a flood. Do you all hear me? Everyone with me? Hello? Okay, good, this is important, hang with me now. "And the serpent cast out of his mouth water as a flood," Jeremiah calls them the armies of Egypt, "that he might cause her to be carried away of the flood," or destroyed by the armies of Egypt. Verse 16, "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." This is amazing stuff.

Brother Walt, he pointed this out to me yesterday, I had not seen this before. This is good stuff. Let's go through the history together. Here we are, the year is 1446ish BC. You have Moses and the children of Israel leaving Egypt, they come to what body of water? The Red Sea. They go through the Red Sea on dry ground and who follows them through? The armies of Egypt. Jeremiah calls them a what? A flood. So, a flood follows the children of Israel through the Red Sea. Alright, pray tell, what was it exactly that killed the armies of Egypt known as a flood? The Red Sea did, correct? Alright, I want you to see what God calls the Red Sea in the book of Exodus. "Thou stretched out thy right hand and the earth swallowed them." That's Exodus 15. God said through Moses that the earth, the Red Sea, swallowed up the armies of Egypt. Do you all see that? You say, "Why does he call the Red Sea the earth?" Because this is a part of it, I think. The sea is a part of the earth, isn't it? Yes? Is it on the globe still? Maybe we need to get Google maps on here or what is it? (...) Yeah, it all evaporated so we should be able to find plenty of salt. Good.

So, Exodus says that the earth swallowed up the armies of Egypt. Yes? We're in Revelation 12, what is the flood that comes out of the dragon's mouth? The armies of Egypt, right? And what is it exactly that swallows them up? The earth. Do you see that parallel there, folks? This is mind-numbing. I cannot hardly get over the fact that we have 24 parallels between Exodus and Revelation. The earth swallowing up the armies of Egypt.

Now, I am not saying, let me just tell you what I'm not saying: I am not saying the Red Sea is going to geographically relocate and swallow up whoever it is the dragon is sending after the Israelites. I'm just saying they use similar language and whatever it is the dragon is sending after the Jewish people into the wilderness at this 3 ½ year time period, apparently it is armies if Old Testament prophecy means anything. And apparently in some way, John chose by aid of the Holy Spirit to use Exodus language to say that the earth swallows up those armies. Are you all with me?

Questions? What do we do?

Lastly, look at the last verse of the chapter. "And the dragon was wroth with the woman." Why? Because his armies are gone. He's very upset with her. "And went to make war with the remnant of her seed." Who is the seed of the woman? The seed of the woman is not the Jews in the beginning of the chapter. The woman is the Jews. Who is the seed of the woman? (...) How do we know that? Context, yes? She gives birth to a man child. What's the first promise in the book of Genesis of the gospel. Mike?

(...) So we have the seed of the woman promised in Genesis 3:15 and it's Christ, isn't it? And here we're told that the dragon is so angry that he can't just pummel the nation of Israel, the people of Israel, that he goes after the remnant of Christ. He goes after those who follow Christ. How do I know they follow Christ? The last phrase of the verse, "which keep the commandments of God, and have the testimony of Jesus Christ." Do you see that? So, the seed of the woman is Christ; the remnant of the seed are folks that remain of Christ. At that point, that's whoever is alive who is a follower of Christ.

What are your questions? I'm sure you're going to leave with more questions.

(The seven heads...kingdoms.) It looks like it because they're wearing crowns, they're wearing diadems. Good questions. There are two words in the Greek that are translated "crown" in our Bible and both of them are found in Revelation: one is diadema which refers to a regal crown, a kingly crown, a royal crown; the other one is sephanos where we get our name Stephen from and it means victor's crown, it's just a wreath that fades away. This is that word diadema, these are kingly crowns so it looks like we have seven kings that remain and that mingles well with Daniel 7. We start out with ten, three are plucked up and we have seven.

It's 10:30, I've got to let you go but you can communicate with me via text message, phone call, Facebook, Twitter, someone is trying to get me on Reddit, snail mail, carrier

pigeons, smoke signal, flag, you can stop at my house. There are a number of ways we can communicate. Flare, I won't know what it means but you can shoot one. Look, if you disagree with something that's been said in here, that is completely legal and American but I'd like to talk with you about it. Maybe I have something I need to correct but I'd like for it to be done through the Scripture.

Let's pray.

Master, thanks for the opportunity to learn from your word. As we move on to chapter 13, Lord willing next week, I pray that you'd help us to continue to be satisfied with the truth of the word of God. I pray that you won't allow us to succumb to the temptation of things getting old in the Bible to us and I pray that you'd help us to look after each other, look left and right and we'll thank you for it in Jesus' name. Amen.