

We have spent the last session talking about the cyclical nature of signs and biblical and prophetic references. I want to just summarize here at the front. We ended up talking about this woman, the one symbolized by the crown of twelve stars, out of whom the ruler comes.¹ There was an original rendition of this regarding Israel, that carried the promise that God gave Israel; Israel carried the seed of Abraham that produced Christ. Mary is the picture of the woman who carries Christ physically. This same woman in type, out of her will come the final result of that which glorifies God. God was creating a man in His own image. Part of that is an actual creation in a physical sense, like Adam was physically created; but the bulk of it, the main part of it, is a spiritual creation—“For if any man be in Christ, He is a new creation,” born of Spirit, not of flesh.² So the type is how the mother produces the son, and the son is opposed by the enemy.

You remember that at the time of Moses, for example, Israel produced Moses. And Pharaoh, whose name is a derivative of the term “crocodile” (because of the power of the Nile crocodile, it was probably the most fearsome of all the creatures in Egypt), rose up to destroy Moses. By doing so, he destroyed all the male children in Egypt and would have destroyed Moses in that purge, in that Holocaust of the male children, but for the fact that God saved Moses.³ In the same way, Herod would have destroyed Jesus, but for God saving Him and ultimately sending Him to Egypt, and so calls Him again out of Egypt.⁴ The Scriptures are replete with the same recurring themes, similar images overlaid one upon the other. So the woman is not a particular person. The woman is a type in Scripture who has had numerous appearances in Scripture, each time in a more definitive form, closer to the thing that it is meant to actually depict.

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Revelation 12:1-2, 5a: “Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth.”; “She bore a male Child who was to rule all nations with a rod of iron.”

² See 2 Corinthians 5:17; John 3:6.

³ See Exodus 1:8-22, 2:1-8.

⁴ See Mathew 2:1-15.

We have talked about the sun being representational of light, and the moon also, and the crown of twelve stars being specific to rule. So this child is not just an announced arrival; this is the announcement of the ruler—the ruler who is coming. Going on to verse 2,

Then being with child, she cried out in labor and in pain to give birth (Revelation 12:2 NKJV).

This is very, very significant because at the time of the coming forth of the revealing of the finished work—the thing God has done in secret in the end of the age: the creating of a man, the perfecting of a man, the sculpting, if you like, of a man in the image and likeness of Christ—that comes forth in something called a time of sorrows, which references birth pangs on a pregnant woman. When Jesus lined out the events that would conclude the age, He described them with specificity and with specific reference to, “as birth pangs upon a pregnant woman.”⁵ This is unmistakable. The distress associated with a woman giving birth continues to parallel the spiritual by reference to the natural. Again, it is one, and then another, and then another, in this progression.

By the way, every time God intended to bring forth that which is in the likeness of the man in the image and likeness of God, the enemy is right there waiting to try to destroy it. In the case of both Moses and the Lord Jesus Christ, the enemy was physically attempting to destroy them. In the case of Eve bringing forth a man, this is what she said: “By the grace of God I have brought forth a man.”⁶ That was the name of Cain, the firstborn: “By the grace of God I have brought forth a man.” In that environment, the enemy moves to either prevent the bringing forth of the man, or subsequently, to try to destroy the man. Mostly, he is not able to prevent the birth, so his actions tend to be an attempt to retroactively cure the thing he fears. He comes into the Garden before Cain is born, but God always intended a race to come out of Adam and to begin to come through Eve.

⁵ See Matthew 24:8: “All these *are* the beginning of sorrows.”; and in the NASB 1995: “But all these things are merely the beginning of birth pangs.”

⁶ See Genesis 4:1: “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, ‘I have acquired a man from the Lord.’ ”

God always intended that. It was just that He did not intend pain with childbirth. Pain is a reminder of the fallenness of man and what was lost, but God always intended the earth to be populated.

The woman cries out in birth pains,

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads (Revelation 12:3).

Let us pause there because, again, there really is not—I am trying to think if there is a reference to the typology of Christ. We know Moses is a type of Christ. I am trying to think of any reference where the dragon is not present when the woman is about to give birth. Why? Because he knows the story. The child coming forth in the image and likeness of God is destined to do what? To crush the head of the serpent.⁷ That is why, later on, we will see that the thing referred to as this global kingdom—that has the power, the throne, and great authority of Satan—has a head that looks like it has been crushed: “a mortal wound,” it is said, but it recovered.⁸ The point is that he will not die until the appointed time.

But at the cross he was dealt the severest of blows, a mortal wound which ensures that his hegemony over the human race that began with the fall of man in the Garden of Eden, that hegemony would be loosened. For indeed, the Lord Jesus Christ crushed his head. He did not extinguish him altogether, but He wounded him in the fashion of a mortal wound, the effects of which he will never recover. He did not kill him. He did not put him out of business because his time had not been fulfilled, and his usefulness to bringing forth the purified version of the man in the image and likeness of God had not been complete. But what had happened and why it can be described as a mortal wound is, it broke his hegemonic rule, his control over mankind. The way he exerts that dominant rule over mankind has been systemic—through kingdoms; that is why he

⁷ See Genesis 3:15: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

⁸ See Revelation 13:2b-3: “The dragon gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

is a beast with seven heads and ten horns, and one of the heads seemed to have received a mortal wound. My point is simple, but I think notable: striking at Satan is the same as striking at the kingdom that he has built. The effect of the cross did not just deal this blow to Satan, which ultimately is fatal—ultimately, he does not prevail. He did not just deal a blow to the person of Satan; it is more in line with what John said, “The Son of God was revealed for this reason, to destroy the works of the devil” (cf. 1 John 3:8). The works of the devil, in their representative compendium, is this kingdom of seven heads and ten horns. But I am ahead of myself.

The dragon appears:

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems [crowns] on his heads (Revelation 12:3).

We will deconstruct this later. I am going to pass on deconstructing seven heads and ten horns, and seven crowns on his head, reserving it for when we discuss the next chapter, because that is where this is picked up. He talks about this beast that comes up out of the sea, which is a direct parallel to the Book of Daniel, the 7th chapter. It is the exact same beast, even in appearance. He said, “the beast I saw resembled a leopard, a bear, and a lion.”⁹ The beast in Daniel, chapter 7, was a lion, a bear, a leopard, and then the one with seven heads and ten horns.¹⁰ In passing I am not dodging this, obviously; I am reserving it for a more complete discussion while allowing me to move forward to discuss this particular chapter and its relevance, even as it sets up the next chapter.

His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth... (Revelation 12:4a)

⁹ See Revelation 13:1-2a: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion.”

¹⁰ See Daniel 7:2-8

There is the sign that appeared in heaven. Just like the woman, the constellation Virgo might be implied here—the sun, the moon positioned in Virgo, and the crown of twelve stars would be seen upon her head. I want to bear down on this dragon. I have mentioned already that there is a constellation called Draco, which is the dragon (some renditions are Drago), and it means the dragon. There is actually a constellation in the heavens called the dragon; it has a tail of stars or a train of stars. I would not be surprised if, at some point, just like we saw in the reference to Jesus, that the wise men saw His star... They said, “For we have seen His star in the East and have come to worship” (cf. Mathew 2:2). As I referenced, it has been said historically that in the constellation Virgo, which means a woman or a virgin, the star called the “Desire of the Ages” appeared, and that is what the wise men followed to discover Christ. Inasmuch as the Scriptures say that the sun, the moon, and the stars are set in the heavens for signs and seasons,¹¹ there is nothing more physical in terms of appearance and set places than the stars of the heavens. They clearly appeared in a particular configuration in the days announcing the birth of the Lord. Wise men saw them; they said, “for we have seen His star.”

You see, it is the pleasure of God to combine the visual and the visible with that which it represents. He does both. It is not necessarily one or the other. If you look at the Scriptures in a domesticated view or from a linear view, you will always miss the spiritual implication. At that point the Scriptures are of little value to you. They are more like laws that restrain your conduct but do not change your nature. They may tell you things about God, but they will not reveal the nature of God to you.

God created a person comprised of three entities of being: a spirit, a soul and a body; and revelation appears in all three realms. It appears in the physical realm of the body, it appears in a way that makes the soul curious, and it appears in a way that confirms things spoken by the Holy Spirit to your spirit—all three ways. The complete man (and here, this is not a reference to male), the complete being is one to whom God appears in all three dimensions of being: spirit, soul, and body. Jesus had a ministry, when He was on the earth, to the body, to the soul, and to the spirit.

¹¹ See Genesis 1:14: “Then God said, ‘Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;’ ”

But He established that the priority of His ministry and of His coming was to awaken the spiritual man to the reality of His Father in Heaven. “That which is born of flesh is flesh, and that which is born of Spirit is spirit” (John 3:6).

We know the least about being born of spirit. We know the most about being born of flesh. All of medical science is dedicated to the understanding of the life within the *bios*.¹² All of science, technology, and economics are dedicated to and focused on differing aspects of the human form within the *bios*, within his biology—with his biological reference and in terms of his ecological reference. Psychology, on the other hand, is dedicated to understanding behavior by understanding how the soul’s impulses trigger memories and trigger emotions that determine actions, determine what you do. Mankind has only ascended to those two levels. The arrogance of science is, because it is prevalent, and because it answers immediate questions within the human biological and ecological framework within his physical framework—the arrogance of science is that it pretends that there is nothing else beyond science. That is silly. But you know, whatever anybody does in life, they tend to think that is the most important thing. They talk about it as if every human being ought to know about or be preoccupied as they are about their field of endeavor. That is why human beings are always striving to be the greatest, the best—Who is the greatest? Who is the best? Who is the fastest? Who is the richest? Who is the most intelligent?—and other forms of nonsensical foolishness.

That is why we cannot ever understand God. Why would God not choose to be the greatest? Or alternatively, why would God, who is the greatest, choose to be the least? It is a different way of viewing things. It is a view of things from the viewpoint of your spirit, not your soul or your body. You can tell how low in the order of being persons are by how thoroughly they insist that their preoccupations exclusively related to the flesh has to be the imperative and the dominant consideration of all mankind. They unwittingly also think this is God’s imperative, even when they are theologians. It is the foolishness manifested in such doctrines as, “live your best life now.” That is a child’s idea of what God’s imperatives are. God’s imperatives are to reveal His nature to you, and what this life is about is just preparatory, so He can more fully reveal Himself to you.

¹² See *bios*, Strong’s Greek 979 - <https://biblehub.com/greek/979.htm>

You have to at least have a mindset change before you can have any knowledge of God. This world and our lives here are mostly about learning obedience by the things we suffer, so we can grow in favor with God and man, so we can change, and God can eventually give us something that He has called an inheritance, which actually is Himself, by transforming our nature into His image and likeness.

In the physical world or in the physical universe, there are stars in configurations that are called constellations: there is the constellation, Virgo; there is the constellation, Draco. And concerning this dragon, this enormous red dragon, it is said that his tail drew a third of the stars of the heavens and threw them to the earth. The word tail is *oura*,¹³ and it is also translated “train,” as in, like a bridal train. So the tail of an animal, like the tail of this dragon, was a train, a trailing portion; and that references the scope of your influence—like the tail of an animal continues to project the scope of its influence. I saw a monitor lizard on one of these YouTube videos; it was walking at the edge of a village near a house. It was a fairly big monitor lizard, probably six feet at least, and a family dog had come out of the yard and was rushing toward the monitor lizard. The lizard moved forward, and as the dog came within range of its tail, it wacked the dog, and the poor dog howled and ran off—an indication of the power of the tail of an animal that has a tail. Now not all animals with tails have power in their tails, but some do, especially dragons, the type that would be considered a dragon. The Komodo lizard is called also the Komodo dragon. But water-dwelling reptiles utilize their tails for powerful things such as swimming and/or subduing their prey sometimes, whether by their jaws or by their tails.

His influence, his train, drew a third of the stars of the heavens. *Asteron*¹⁴ could either mean planets or stars in the heavens, or as we have already seen in our studies in the Book of Revelation, back in chapter 9, “a star fell from heaven to earth, and it had the key to the abyss and opened the

¹³ See *oura*, Strong’s Greek 3769 - <https://biblehub.com/greek/3769.htm>

¹⁴ See *astér*, Strong’s Greek 792 - <https://biblehub.com/greek/792.htm>

abyss.”¹⁵ Sometimes stars can operate keys. That is when stars are references to persons or beings who may be influenced by the train or the tail. So this dragon, being symbolic of Satan, influenced a third of the others of his kind in heaven and threw them to the earth. They were not humans who were influenced, otherwise, they would have begun on the earth—his influence would have begun on the earth. But he drew down a third of the angels with him and drew them down to the earth.

In the next chapter we are going to see them “fall out of the heavens.” It will change their location as the war in the heavens continues. In the next message we will be speaking about the interaction between the dragon and the woman. As we have said, in all previous references to the dragon and the woman, he is positioned to devour the Child because the Child’s growing up is fatal to the dragon. We will look at that interaction when we come back.

Blessings to you. I am Sam Soleyn, and we will continue. Bye-bye.

¹⁵ See Revelation 9:1-2 NIV: “The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.”