

I want to continue to focus, here in the 12th chapter of the Book of Revelation, on the Child who is born. The dragon, of course, is opposing the Child at the time when the woman is giving birth to Him.¹ The woman we see as the continuing promise—often depicted in Scripture in type and shadow, and because I have addressed it extensively, I will not go any further into that—she bore a male Child.

She bore a male Child [or a man Child] who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. Then the woman fled into the wilderness...
(Revelation 12:5-6a NKJV, comments added in brackets).

By way of summary of the two previous messages, just some final thoughts on the man Child before we go on to the woman who flees into the wilderness. There are multiple words for the term “man.” The most common Greek term for “man” is the generic term, *anthrōpos*.² We get the term “anthropology,” the study of the logic of the *anthrōpos* or the anthropological man. There we are talking about the genus called “man” or “humans” irrespective of male or female. In the general sense, anthropology is the Greek term that refers to man, and it is that catch-all term. It could imply a number of other aspects: it could imply such things as the inner man, the spiritual man, the old man, the new man; and those are ways you will find *anthrōpos* used in the New Testament.

For example, it says, in the record of Jesus’ parable, “A certain man went down from Jerusalem to Jericho.”³ The framework of that in the Scripture, “a certain man, a particular man” is the term *tis*⁴ *anthropos*—a particular man. He is talking about Adam in that passage:

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

¹ See Revelation 12:4b: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.”

² See *anthrōpos*, Strong’s Greek 444 - <https://biblehub.com/greek/444.htm>

³ See Luke 10:30: “Then Jesus answered and said: ‘A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.’ ”

⁴ See *tis*, Strong’s Greek 5100 - <https://biblehub.com/greek/5100.htm>

- Adam went down from heaven to earth—Jerusalem to Jericho.
- He fell amongst thieves—the thief who robs, steals, kills, and destroys came to steal His inheritance.
- And the law came by, in form of the priest, and saw him in that condition and could not do anything for him—walked by on the other side. So too, the Levite, the very picture of a religious helper, a religious functionary.⁵ Neither the law nor religion could help the man.
- But a Samaritan—a Jew and a Gentile, by definition, is a Samaritan; the picture of God and man in the person of Christ—comes and binds up his wounds, pouring in oil and wine. “For surely, He has borne our griefs and carried our sorrows” (cf. Isaiah 53:4). He put us on His donkey, took us to an inn (which is Himself), and paid for us. He took out two silver coins (a silver coin was a day’s wage) and paid for our care for two thousand years.⁶ And said He would come back again.⁷ *Tis anthrōpos*, a particular man.

There are other meanings to the word “man,” such as the word *anér*,⁸ which is pronounced *an'-ayr*. One particular word that is very significant is the word *teleios*.⁹ That means a complete man; it is the reference to the Lord Jesus Christ, the *teleios* Man, the perfect picture, the completed Man. But the word used here for the man Child is the word *arrén*,¹⁰ which is more related to the term “male.” That is why the man here is also referred to in two ways.

Number one, “He was to rule the nations with a rod of iron” (cf. Revelation 12:5). This would indicate a progression; from the point He comes forth, it is a progression. This is interesting

⁵ See Luke 10:31-32.

⁶ See 2 Peter 3:8: “But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.” See also Psalm 90:4.

⁷ See Luke 10:33-35: “But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ ”

⁸ See *anér*, Strong’s Greek 435 - <https://biblehub.com/greek/435.htm>

⁹ See *teleios*, Strong’s Greek 5046 - <https://biblehub.com/greek/5046.htm>

¹⁰ See *arrén*, Strong’s Greek 730 - <https://biblehub.com/greek/730.htm>

because it directly relates to Jesus, whose destiny is to rule the nations with a rod of iron.¹¹ He did not rule the nations with a rod of iron when He came forth—that would be future—but for three and a half years, He demonstrated that He had the qualification to rule the nations with a rod of iron. How did He demonstrate that? This is how: He said, “I am in the Father; the Father is in Me. I only do what I see My Father doing”¹²—for three and a half years, forty-two months, one thousand two hundred and sixty days. The same thing comes up immediately after that. From the time Jesus appeared, to the time that He left the earth—was caught up, literally: “While they beheld, a cloud received Him out of their sight as He ascended”¹³—was three and a half years. This tells me that, like Jesus who is the prototype, from the time of the appearing of this man Child, to the time that He fulfills the showing of who He actually is, there will be a period of three and a half years, in which time He is “caught up to God and His throne.”¹⁴ In the last recording I deconstructed what was meant by, “caught up to God and to His throne,” referencing what Jesus said: “You are in Me, and I am in You,” as He spoke to the Father. And He said, “Let them be one in Us in this way, so that the world may believe that You sent Me” (cf. John 17:21).

We have not yet, and have not at any point in history, achieved that place of the oneness of the Body of Christ, to bring to the world the picture that God loves them like He loved Christ. This references a period of time when this male Child is brought forth, like the point from which Jesus came to John in the river Jordan to be baptized, and heaven opened, and God confirmed the testimony that He was in Christ. It was God who said, “I am in Him.” How did God say that? “This is My beloved Son, in whom I am well pleased.”¹⁵ That is the commissioning that gives us no

¹¹ See Revelation 19:15a: “Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron.”

¹² See John 5:19; John 14:10-11.

¹³ See Acts 1:9-10: “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel.”

¹⁴ See Revelations 12:5.

¹⁵ See Mathew 3:13-17: “Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

excuse not to follow Jesus. In fact, this was a fulfillment of the 2nd Psalm, that prophesied that God would authenticate Jesus when He would say, “Thou art My Son. Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance. Ask of Me, and I will give You the kingdoms of the earth for your possession” (cf. Psalms 2:7-8). This is not about the Child being born, as in when Jesus was born in Bethlehem. This is about the time when He is brought forth to rule, when He is brought forth fully accredited to represent the Father, and that lasted for forty-two months—three and a half years. There is a parallel between that, the three and a half years of the appearing of Christ, and the three and a half years in which we live and function as the corporate man in the world as the testimony of the Lord Jesus Christ.

There has to be a point in time where the thing that God has been working on since creation, is revealed as complete. When He makes His entrance, the enemy knows that he has to destroy Him. He is already ready to represent the heavenly Father in the fashion in which Christ Himself represented the Father once He came forth and was baptized by John.

There is an incredible story, in the early chapters of the Gospel of John, about how Jesus, upon returning from the wilderness to Galilee, attended a wedding feast with His twelve disciples. Jesus was present with the twelve, it says; and Mary was with them. You know the story—they ran out of wine. Mary says to Jesus, “They have no more wine.” Jesus responds by saying to her, and the translation that we have is, “Woman, what does this have to do with Me?”¹⁶ It would seem as though Jesus was upset that Mary asked Him to do something about the fact that they had no wine. You can understand why Bible translators would translate the framing of the particular Scripture in the way they did, because they saw it in the manner that I have just described: Jesus was a bit annoyed that His mother would even tell Him to do something. A better translation from, “Woman, what does this have to do with Me?” is not that, but this: “Woman, this has to do with you and Me.” It is not that this does not have anything to do with us. It is quite the opposite: “This has to do with you and Me.”

¹⁶ See John 2:1-4: “On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, ‘They have no wine.’ Jesus said to her, ‘Woman, what does your concern have to do with Me? My hour has not yet come.’ ”

Because here, Mary is representing the old—the fact that there is no more wine. This was happening at a wedding feast in Cana of Galilee, a type and shadow of the Bride of Christ and a picture of the transition in human history from the woman, to the bride—from the Old Testament and the Law of Moses, all of which were typified by Mary because she served her purpose under the old covenant. The law continued until Christ, and Mary was valuable for the bringing forth, physically, of the Christ. But in the wedding feast in Cana of Galilee is when the transition is made from Son of man (Son of the woman), to Son of God. Here is what happens. And you know the story, but just to rundown a few thoughts on it.

There were six stone water jars used for ceremonial purposes at the time, and Mary said to the attendants, “Whatever Jesus tells you, do that.”¹⁷ Mary is actually speaking the words of Moses, who said in Deuteronomy 18, “A Prophet shall the Lord your God raise up from amongst your brethren like unto me. Him shall you hear in all things, whatsoever He shall command you.”¹⁸ The words of Moses are coming out of Mary's mouth, representing the last and final closure of the law, and the beginning of the time of the Spirit. The law was a schoolmaster, like scaffolding on a building. The law was a schoolmaster to bring us to Christ,¹⁹ but the appearing of the Christ comes with the fullness of grace and truth.²⁰ The wedding feast, again, depicts this. So she says, “Whatever He tells you to do, do.” They fill the six water jars with water. He tells them to draw out and take it to the master of the feast. You know the story, the master of the feast says, “You have been holding out on us. This is the best wine. Why do you keep it for last? Usually, you serve the good wine first, and when people have drunk that and cannot tell the difference anymore, then you bring out the cheap wine. But you have brought out the best wine last.”²¹

¹⁷ See John 2:5: “His mother said to the servants, ‘Whatever He says to you, do it.’ ”

¹⁸ See Deuteronomy 18:15: “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear”

¹⁹ See Galatians 3:24 KJV: “Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.”

²⁰ See John 1:14: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

²¹ See John 2:6-10.

- Six water jars, stone water jars, is the picture of human beings—the number six is the number of a man.
- Stone or earthen vessels is the picture of mankind.
- Used for ceremonial purposes, ceremonial washings—but when filled at the command of Jesus, filled with the water that springs up into eternal life, filled with revelation, it resets their mindsets, and the joy is returned to the feast in the form of the best wine.

As Jesus appeared—and three and a half years later He would be crucified—the first miracle that He performed was the turning of water into wine in the wedding feast of Cana of Galilee, but the more important picture is the transition from the Son of Mary, to the Son of God. That is why He says to her, “Woman, do you understand that this is about water to be turned to wine? This is about you representing the old; Me representing the new. You are the cheap wine, so to speak; I am the best wine. I am the wine for the feast. You served until now.” That is why He said, “Woman, this is really about you and Me.” He was not telling her, “Leave Me alone. I do not want to do anything.” Otherwise, why did He do anything? The silly notion that you talk to Mary if you want Jesus to do something, that is so bizarre. It is pretty simple: they do not know the Scriptures, and they simply do not care about knowing the Scriptures. They perish because of that ignorance. No, this is not an argument for talking to the mother of Jesus; that is to know Him according to the flesh. If you know Him, you know Him according to the Spirit.

But for three and a half years, beginning with the wedding feast in Cana of Galilee, He shows that He is clothed with the Father, and He shows that He is operating by the power of the throne of God. That is why, from that position—not from heaven, but from that position—clothed with the authority of the Father, clothed with the presence of the Father, He could say to Satan, “Go, tell that fox, ‘I will cast out demons today and tomorrow, and on the third day I will reach My goal.’”²² “You have neither part nor lot in this matter,” the Scriptures say. He is about to do what He was put on the earth to do.

²² See Luke 13:32: “And He said to them, ‘Go, tell that fox, “Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.” ’ ”

There is this period of time when the corporate man is revealed, when for three and a half years it will manifest the unity of the Spirit in the bond of peace in perfection (cf. Ephesians 4:3). For three and a half years, it will manifest for the completed period. For half of seven, there will be a period of time in which, on the earth, like in the case of Jesus, we shall see in the corporate man the perfect representation of Christ for three and a half years. That is why He is referred to as a man Child who is destined to rule the nations. It is not about the time when He was born; it was about the time when He was revealed. For a period of time, this Body of Christ will come, will absolutely come to the fullness of the stature that belongs to Christ. Then it will not be as infants tossed to and fro by every wind of doctrine, and the cunning and craftiness of men in their deceitful scheming.²³ No. This man will be a fully mature man, in the fullness of the stature that belongs to Christ. Here, in the middle of the Scripture that shows His life being threatened, He clothes Himself with God and functions out of God by the authority of the throne of God, and He does that on the earth. And Satan cannot do anything with Him, so he turns his attention to religion. Satan turns his attention to that which bore Him.

God prepares a place, and she flees into the wilderness.²⁴ This is so rich. I cannot believe that we did not see these things all these years. What happens to the apostate church? What happens when the glory of God departs out of the institutional church? What happens? It will be in the desert; it will be in the wilderness. Do you know what you do in the wilderness? You wander, you drift.

The devil, the dragon spewed out (I am going ahead from the narrative) spewed out water to try to drown her in the wilderness.²⁵ What is that? What is water? Water is word. If the devil is spewing out water, if the dragon is spewing out water, what is that? Is that the pure word of God? Is that accurate prophecy? No. It is the kind of craziness you see right now in the church: false prophets abounding. And it will continue to abound. It is a propaganda war against the woman, because he cannot do anything to the Son. What did Jesus say to Pilate, the very representative of the Roman

²³ See Ephesians 4:13-14.

²⁴ See Revelation 12:6: “Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

²⁵ See Revelation 12:15: “So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.”

government—Pilate, the Roman governor of the province of Judea? Jesus said to him, “You have no authority over Me, unless the One who sent Me has given you authority.”²⁶ What are we seeing with the two witnesses? They functioned for three and a half years, and nobody could stop them—a type and shadow of the same thing. What did we see of Christ? He functioned for half of the seven, and no one could stop Him. Even when He died, He said that that was because the Father had permitted Him to be killed, so that He could be raised again.²⁷ Even then, no one had authority over Him, except what the Father granted. The same thing is happening to this Man whose destiny is to rule. He is demonstrating rule as He goes forward, right here in what is said. But the enemy takes out after the woman because he still thinks that that is worthwhile—because they are still making noises about being the representation of God on the earth, even though it is no longer that.

Look, here is a faithful saying. The reality is that, when God gave the promise to Abraham, the descendants of Abraham, over time, became so corrupt that eventually they killed the very One whose coming was the very reason that the nation existed. But has God cast away Israel? The answer is no, because He will save a remnant on account of the promise He made to Abraham.²⁸ Does that mean He is going to save everybody? No, no. This woman has in it both the potential of a remnant, and those who are, in the compendium, representative of those who have fallen away. This three and a half years is a time for repentance, when the truth is being brought forth by the pattern Son living in the corporate man. There is a separation out of the woman, just like birth is a separation of the child from the woman. The woman and the child are no longer conflated when birth occurs.

²⁶ See John 19:11: “Jesus answered, ‘You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.’ ”

²⁷ See Luke 24:44-46: “Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,’ ”

²⁸ See Romans 4:16-18: “Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all (as it is written, ‘I have made you a father of many nations’) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, ‘So shall your descendants be.’ ” See also Romans, chapter 11.

The law was a schoolmaster to bring us to Christ. The institutional Christianity preserved a cultural likeness to Christ, just like the law and the Jews were placeholders until the real was to come. In the case of Christ, when He came, the nation of Israel was destroyed but for a remnant. And in the case of this man Child, when He emerges out of the woman, she will go into apostasy but for a remnant as well. It is the same story. But God has mercy on her in her wanderings in the wilderness, because she was not caught up to God and to His throne. In other words, she was not part of that which lived in Christ, moved in Christ, and had its very being in Christ—like He was in the Father. So the Father is not in the institution. This is so obvious; you wonder why we did not see it. The institution is never about the Fatherhood of God. The institution is always about getting a pass out of trouble—going to heaven when you die. They do not preach the message of the Fatherhood of God. If you are in the institution, you have very little understanding and no encouragement to be a faithful son to the Father. You are always being told to go to heaven when you die. That is what it is about. But in Christ, you bear the name of the Father on your forehead.

She will wander in the wilderness because she will not be raptured out. And she will not have power, although God will have mercy on her for the sake of a remnant yet in her. There will be a time when she becomes the harlot of Babylon, and God will decree that it is time for the remnant to come out of her. But for a while the desert will swallow up the flood of dissipation and false information about her that will come from the world. The world is going to paint the woman out of whom the Son comes in the most horrifying of circumstances. You realize, that everything that was said about the woman at the beginning—clothed with the sun, with the moon under her feet, and a crown of twelve stars—you realize, all of that, the light and glory of her was because of what she was carrying in her, not really because of who she was. When He is separated from her through birth, she does not become caught up to God or function by the authority of His throne. She wanders in the wilderness—the same woman, wanders in the wilderness and ultimately is revealed differently in the Scriptures.

We will continue after that. We will continue next time. Blessings. Bye-bye.