

Current Affairs #119 – Separation Was Always Anticipated

Sam Soleyn

February 26, 2021

I want to continue our study of the Book of Revelation, and I believe that this next series is very intentionally focused on the woman of Revelation, chapter 12. I have not really followed this woman through the Scriptures until recently. So I want to do that because I believe it is absolutely a key to understanding critical things in the Scriptures regarding the end of the age. For example, the Lord Jesus Christ said that, because lawlessness will abound, the love of most will become cold,¹ and brother will turn against brother;² there will be a great falling away. The apostle Paul, speaking to the Thessalonians in 1 Thessalonians, chapter 2, also referenced this great falling away, and says that it comes just prior to the revealing of the man of lawlessness.³ So, a great falling away is very key to understanding some of the most significant symbolisms of the Book of Revelation.

A falling away is, by definition, a departure from an existing standard. That means that certain ones would have been previously connected to or would have appeared to be part of this homogenous group—this group that ultimately is separated. Jesus referred to this principle many times in the Scriptures, particularly when He was talking about the Kingdom of Heaven. He would say such things as,

- “The Kingdom of Heaven is as a great net thrown into the sea, that brings forth of every kind.” (So it is the Kingdom that draws them.) “But then, when it is brought to the land, the fish are separated.”⁴

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

¹ See Matthew 24:12: “And because lawlessness will abound, the love of many will grow cold.”

² See Matthew 10:21, 36; Mark 13:12.

³ See 2 Thessalonians 2:3-4: “Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”

⁴ See Matthew 13:47-48: “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.”

- Another example of the same thing, and probably more to the point, is the parable of the tares and the wheat.⁵ The tares, you see, look like the wheat, as just crops growing, so it is hard to distinguish the one from the other. He describes the tares as the children of the devil, but the wheat, the good seed, as the children of the Kingdom;⁶ and He indicated a timing as to when there would be a separation. He said, “Let them grow together until the day of the harvest,” and then angels would be sent to gather out the tares from amongst the wheat: the tares to be destroyed; the wheat to be collected in safely.⁷
- Other things, such as, “Then shall the Kingdom of Heaven be likened unto ten virgins who took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They who were wise took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept” (cf. Matthew 25:1-13). At that point, the five foolish were indistinguishable from the five wise. And it was at the time of the appearing of the bridegroom (the Lord), when the cry was made, “Behold, the bridegroom is coming; go out to meet him!” that all those virgins arose and trimmed their lamps. The foolish then discovered that their lamps had gone out, and they appealed to the wise who had taken oil in their vessels with their lamps. They appealed to them for sharing. And the wise said, “No, no, no. We cannot do that. There will not be enough for us and you. But instead, go to those who sell, and buy for yourselves.” While they went away, the bridegroom came, and those who were ready went in unto the marriage; and the door was shut. Afterward, the five foolish virgins came back and said, “Open to us.” The keeper of the door said, “Depart from me. I never knew you.”

In that light, Jesus will say, “Many will say to Me, in that day (the day when judgment of these matters comes), ‘Lord, Lord, have we not prophesied in Your name, and in Your name done many wonderful works?’ And I will say to them, ‘Depart from Me, you workers of iniquity; I never knew you’” (cf. Matthew 7:22-23).

⁵ See Matthew 13:24-30, 36-43.

⁶ See Matthew 13:38-39 BSB: “The field is the world, and the good seed represents the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.”

⁷ See Matthew 13:30: “Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.’”

So this idea of a separation between people who appear, at one time, to be one homogenous group of people focused on and believing in the things of God and of Christ, there will come a time, inevitably, of separation. This has happened on numerous occasions in the Scriptures; and it has been referenced, as I just gave you in a list of references, to a thing that would happen at the end of the age. Although such separations have occurred amongst the people of God, historically, the fact that a thing has happened in history previously means only this: that it is a type and a shadow of the final realization of the thing. Many people have foolishly said, “Because it has happened before, that is the fulfillment.” Well, you will note quite often that the same thing happens multiple times. All that means is that there will come a time when everything to which these multiple occurrences point will come to a final apogee—a time when that is the thing of which all these other things spoke.

It is very important to understand that little bit of explanation because this woman in Revelation has a long, biblical history. So let’s go to the opening and the beginning reading in Revelation, chapter 12. Here he says,

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 [crown] of twelve stars (Revelation 12:1 NKJV, comments added in brackets).

That she is majestic in appearing is undoubtedly referenced here. The “clothed with the sun” is the indication of light, and “the moon under her feet” is an indication that, in fact, she is resplendent in the glory of the sun and dominates all other light—like the moon under her feet. And of course, this is a reference to enlightenment to the grace and the glory of revelation versus the reflection of that, much like the truth of Scripture finds its way into political theory, finds its way into humanistic beliefs, finds its way into psychology. The truth of genuine revelation is dimly reflected, quite often, in forms of knowledge and in forms of understanding that do not rival the glory of revelation. For example, the soul is a mirror of the spirit. The study of psychology is a study of the behavior of the soul and its emotions. But there is actually no healing of a broken person possible in psychology, so what is taught, for example, is how to cope with one’s

brokenness. And in fact, the idea that some people can actually be healed is outside of the perimeter of the thinking of secular psychologists. So, the moon under her feet means that hers is the greater light, the light of revelation. And “on her head a crown of twelve stars”—of course, a “crown” is an indication of rule, and twelve is the number of government—and so her place, as it were, is at the head of the class. She has this potential for preeminence.

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

She was pregnant and was crying out in birth pains and the agony of giving birth. Just a note on that: Jesus spoke about the events at the end of the age as being like “birth pains/birth pangs on a pregnant woman.”⁸ So there is a one-to-one correlation between this sign that appears in the heavens and the end of the age. I will come back to the fact that this is mirrored in Scripture, such as in Israel fleeing out of Egypt, carrying the Messiah; or Mary, the mother of the Lord Jesus Christ, carrying the Lord Jesus Christ. So there are types and shadows of this, as I was saying before, that abound in Scripture. But if you continue with the reading, you will understand that that application of these things is not about Mary, and it is not even about Jesus as such; the Revelation is being written probably another forty or fifty years after Jesus has already ascended to heaven. If it were about Jesus and Mary, it would be postscript; it would be after these things had occurred. But we will go forward.

And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems [or crowns]. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it (Revelation 12:3-4 ESV, comments added in brackets).

In previous messages, I have already talked about the great dragon with its seven heads and ten horns; and we will focus again on this dragon in the next chapter, chapter 13. In chapter 12, let me

⁸ See Matthew 24:8 NIV: “All these are the beginning of birth pains.”

just skip over to verse 9 for the sake of identification, with greater specificity, of this dragon. Verse 7 says,

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven [that is, the dragon and his angels]. And the great dragon was thrown down, that ancient serpent, [There is only one ancient serpent: he shows up in the Garden of Eden. We will go to that in the Book of Genesis, chapter 3, in just a moment.] who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him (Revelation 12:7-9 ESV, comments added in brackets).

Who is this dragon? There are several descriptors:

1. The ancient serpent—the same as the dragon;
2. The devil—the same as the ancient serpent, the same as the dragon;
3. Satan—the same thing;
4. The deceiver of the whole world.

There is no question as to who this serpent was or is. Now he is standing there, and let's go back to the woman who is about to give birth (verse 4):

...so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days (Revelation 12:4b-6 ESV).

The dragon is waiting to devour the Child. That has always been true.

- When the redeemer was born in Egypt, Pharaoh, whose culture and whose country was very connected to the Nile crocodile, who was worshiped as one of the gods of Egypt—and that Nile crocodile was commonly considered to be a type of serpent—he was there to try to kill Moses. So, type number one is sort of a crude, in the sense of unfinished, representation.

- Similarly, in the time of Christ, Herod wanted to kill Him. And in fact, like Pharaoh before him, Herod killed all the male children of a certain age and under, in the intent to exterminate the delivery.

So this is a principle of how the serpent, the dragon, intends to do mortal harm to the deliverer whenever he comes.

She gave birth to a male child, one who is to rule all the nations with a rod of iron...
(Revelation 12:5a ESV).

That is a reference, of course, to both Christ and the Body of Christ. For we will rule and reign with Him.

...but her child was caught up to God and to his throne, (Revelation 12:5b ESV)

One of the mistakes we typically make when we read things like this is, we infer an understanding that is not necessarily correct. The inference here that is commonly taken is that this is speaking about Jesus who, after He had contended with Satan and lived the three and a half years, that He, in fact, was caught up to heaven: “and while they beheld, He was taken up, and a cloud received Him out of their sight.”⁹ No question that that occurred of Jesus (that He was caught up into heaven), but this Scripture does not say that this Child is caught up into heaven. It says he is caught up to God and to His throne. The blessing to every believer that Jesus extended was “and you will sit with Me upon My Father’s throne.”¹⁰ He said such things in context of John 17, in which He said, “Father, all those who believe in Me through the words of the disciples, let them be one in the manner in which You and I are one. You are in Me; I am in You. Let them be one in Us, that the world might believe that You have sent Me, and that You have loved them as You have loved Me” (cf. verse 20-23). So, in focusing on the location of the throne as being in heaven, we miss the whole point.

⁹ See Acts 1:9: “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.”

¹⁰ See Revelation 3:21: “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”

The point is not the location of the throne; the point is, what does the throne signify? The throne signifies the unimpregnable authority of Christ—in short, the unbreachable foundation of His domain. He guarantees the well-being of all those who trust in Him by the authority of His Father’s throne.

- “As the Father has sent Me,” He frames the great commission in John 20:21, “so I am sending you.”
- In Mark 16:15-17, “Go into all the world and preach the good news to every creature. He who believes and is baptized shall be saved; he who believes not shall be condemned. And these signs shall follow them that believe: In My name they shall cast out demons, heal the sick,” etcetera.
- When it was said that, “Herod wants to kill You,” He declared a message: “Say to that fox, ‘I will cast out demons today and tomorrow; and on the third day I will reach My goal’” (cf. Luke 13:31-32).

The point being that when we are included in Christ, we have the authority of the throne of God. That is why Jesus says in Matthew 28:18-19, “All authority in heaven and on earth has been given to Me. Go ye therefore...” Or, as I just quoted in John 20:21, “As the Father has sent Me, now I am sending you.” This is the language of delegated authority, and it represents the authority of the throne by which the believer is made secure. You do not have to be in heaven. In fact, the simple truth is that the enemy is thrown out of heaven. If you are in heaven, you are beyond the authority of Satan, but you are not able to restrict or restrain the activities of Satan on the earth by commanding him in circumstances on the earth, because you are not here. It is imperative that we be on the earth but be seated on the throne, which is to say, operate out of the authority of the Lord Jesus Christ. That is why, so often, we refer to “in the name of the Lord Jesus Christ,” which is to say, by the authority of the Lord Jesus Christ.

So, “caught up to His throne” is a reference to the fact that we are in Christ, Christ is in the Father, therefore, the Father and the Son live in us by the Spirit of God. And therefore, we act by His authority. Demons would make declarations like, “Jesus we know, and Paul we know; but who are you?” (cf. Acts 19:15)—the evil spirit said that to the seven sons of Sceva.

This woman clothed with the sun, with the moon under her feet, brings forth this Child, and the Child is caught up to God and to His throne. It means the Child is separate now from the woman. It basically says “a male Child,” and the term used to describe the word “Child” is the word *huios*.¹¹ In Scripture that is a reference that is commonly associated with Jesus Christ as He has been brought forth and declared to be the Son of God, following the baptism of John. So it is a reference to a fully mature son, the *huios* of God. The heir of God is obviously caught up to the throne of God, meaning, he is seated on his Father’s throne. The woman then flees into the wilderness where she has a place prepared by God in which she is to be nourished for 1,260 days.

I want to leave out verses 7-12, and go to verse 13, because there it says, when the dragon saw that the woman had fled, he pursued her into the wilderness. In that pursuit much is revealed.

And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time (Revelation 12:13-14 ESV).

I want to go to this particular point, and that is verse 17.

Then the dragon became furious with the woman and went off to make war on the rest of her offspring... (Revelation 12:17 ESV).

The word for “rest” there is “remnant.” I want to pick up, when we come back, and untangle these particular pieces of the parable, so we can see the Revelation with greater accuracy. But I am out of time for now, so I will come back, and I will jump right in where we left off.

I am Sam Soleyn, and I will see you then. Bye-bye.

¹¹ See *huios*, Strong’s Greek 5207 - <https://biblehub.com/greek/5207.htm>