

We want to continue to track the woman of Revelation, chapter 12, in the wilderness. Let me first talk about what the wilderness is, before we look at how she flees into the wilderness. The word “wilderness” is synonymous with the word “desert.” It is the same Greek word. It is the word *erémia*;¹ and a companion rendition is *erémos*.² Whereas it typically refers to a deserted place or a dry place or an uninhabited place, those are usually secular references—references to physical conditions. But when they refer, as they do, to spiritual references, then something else is implied. A wilderness or a desert or a desolate place (the same concept) can often be a thriving city or a thriving civilization. Consider Jesus saying in Matthew 23:38,

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you [What is the word? –erémos] desolate [a wilderness, a barren place] (Matthew 23:37-38 NKJV, comments added in brackets).

Spiritually, a desolation means a place where God is rejected. Naturally, it may refer to an inhospitable region. God will often take His people into a wilderness to put on display, as He Himself said: “I brought you out of Egypt on eagles’ wings, and I brought you to Myself” (cf. Exodus 19:4). And, “I had you walk in the desert for forty years to teach you this one thing, that in the end it may be well with you. This one thing is that a man shall not live on bread alone, but by every word that proceeds from the mouth of God” (cf. Deuteronomy 8:2-4). In a desert place, a physical desert, the absence of water is the common characteristic. In a spiritual desert or a spiritually deserted place, it is a place where there is no living water, no water that springs up into eternal life. Samaria was such a place. So the woman at the well of Jacob in Sychar was promised water that sprang up into eternal life, which the One speaking to this woman was promising to give

¹ See *erémia*, Strong’s Greek 2047 - <https://biblehub.com/greek/2047.htm>

² See *erémos*, Strong’s Greek 2048 - <https://biblehub.com/greek/2048.htm>

her; although there was water in Jacob's well in Sychar.³ This duality in Scripture is rather compelling.

For our purposes, you must keep in mind that a desert or a deserted place or a wilderness (all being the same word) has to be understood contextually as to whether the reference is to a physical desert or a spiritual desert. If it is a physical desert, it is an inhospitable place; and God will often lead a person there, or lead a nation there in some instances, for the purpose of having them rely utterly on Him. Sometimes that desert place is a city or even a nation that outwardly appears to be flourishing, but in terms of the presence of God, the glory of God will have departed from that place. Keep those two things in mind as we look at this woman who goes into the desert.

Let's pick up at verse 14.

But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent (Revelation 12:14).

That is the first piece we want to consider. She was given two wings of a great eagle. In prophetic Scripture we see that there are four living creatures before the throne of God; they represent the corporate man. One is a lion, one is an eagle, one is an ox, and the other is a man. We see these same four prophetic creatures in the Book of Ezekiel, chapters 1-3, and references to them in chapter 30. There again is the eagle. The reference, within the framework of these four living creatures, to the eagle is that of that which soars above and between the realms of heaven and earth, so it is inherently a prophetic picture. It sees from the high places. It sees into tomorrow. It sees into the future. It is the spirit of prophecy.

So this woman has been given the spirit of prophecy as she flies into this wilderness. What does that mean? It means at the beginning, she is leaving, having been confronted by the devil as the devil seeks to destroy the Child who has come out of her. She has given birth to the divine One—

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

³ See John 4:1-26.

she has given birth to, in the case of Mary, to Christ; in the case of the church in the last days, the male Child described here.⁴ It is religion. Specifically, it is Christian religion that is this woman, who starts off with all the indications of what she contains: a crown of twelve stars on her head.⁵ So she looks like the real thing. She is associated with Christ, because she is carrying Him until the appointed time.

You see, that is the thing you must not forget: the thing that carries the divine intention is given all the accoutrements that shows that it is associated with the divine intention. So when Mary is greeted, the angel greets her as one with great favor; and God sends an angel—in fact, the angel Gabriel—to make such an announcement.⁶ She was esteemed and highly favored. Why? Because she is Mary? No. Because she was chosen to carry the Seed. It cannot be understated, the honor that was given to Mary. Of all humanity, that she would be the one God chose to carry the Son of God, that holy Seed, is intrinsically a position of splendor, of glory, and of honor, and the angel conveyed that to Mary when he greeted her. So the woman carrying the Son is, as it were, clothed with the glory of God. She genuinely has enlightenment and understanding.

The history of the church is that it has such glory, enlightenment, and understanding. But we must never forget that, about the same church, there is this stunning, harsh, serious warning of the same church going into apostasy when the generations to whom these incredible things were given have lapsed in their faithfulness and integrity in adhering to the things that were given to them. Paul put it this way; he said, “It is imperative that I, who preach the truth, live by the truth I preach lest I myself become *adokimos*,⁷ a castaway.”⁸

⁴ See Revelation 12:1-6: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male 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, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

⁵ See Revelation 12:1: “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.”

⁶ See Luke 1:26-28: “Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And having come in, the angel said to her, ‘Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!’ ”

⁷ See *adokimos*, Strong’s Greek 96 - <https://biblehub.com/greek/96.htm>

⁸ See 1 Corinthians 9:27 KJV: “But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

Now what might account for the woman that is clothed with the sun, with the moon under her feet, which is to say, her glory is superior to the reflected glory of human intelligence... Which is why she gains prominence, by the way. Because, to people walking in the dim light of human intelligence, the brilliance of the glory of revelation is altogether stunning.

Many preachers do not understand that when a way is made for them into the counsels of the wealthy and the powerful, it is because, inherently, anyone who walks in a secularized version of biblical wisdom commonly faces the issue of being insecure, because there is nothing in human wisdom that can actually ground and satisfy and anchor the human soul. This, if you believe the Book of Hebrews, chapter 6, verses 19-20, which says, “We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who entered on our behalf, has become the High Priest forever in the order of Melchizedek.” It is to say that only when our identity has been firmly established in Christ, can our souls be accurately aligned with a perspective of who we actually are, as having been determined previously by God. And every human being needs that anchoring, irrespective of how much money they have or how powerful they become. That is why they will invite preachers into their inner sanctums. Because they want the glory of God to illuminate their understanding, so they have some basis of being secure in their accomplishments and in their positions.

But preachers foolishly desire the wealth of the wealthy and the power of the powerful, and this is the seduction that begins to be like wine in the cup that dulls the senses. So we trade the glory of God, which naturally covers those who have been associated with the Son, we trade that glory for a reflected glory, like the glory of the moon. There are places like Nigeria, where some of the absolutely wealthiest men and women in the country are preachers. And even here in America, we have often seen this foolish position adopted especially by those who emphasize finances as the goal of their faith, or even those who, like religious institutions, who think that the closer to the seat of power you get, your goal then is to become an advisor of presidents in America.

That was a pattern, by the way, established by the late Billy Graham. It was one of his most serious faults, because access to power became as much what he was about as preaching in his preaching

crusades. Both his natural descendants and those who patterned their ministries after him have insidiously continued to seek the approval of powerful politicians and wealthy people. The danger of that is the seduction of the power of wealth and of the power and authority in politics. The present church, and I quote Ralph Reed who was at one time the principal spokesman for one of these groups like the Moral Majority, who said, “We want a seat at the political table.” Well, do you know where that has led? It has led to the evangelical church becoming a subset of the Republican Party. And in recent times there has been a Christian invasion of the Capitol buildings in the United States.

Where is all of this leading? It is all leading to the woman who was once clothed with the sun, with the moon under her feet, whose history was that she brought forth this Child, this *huios*,⁹ this fully mature Son. When she fled into the wilderness, she fled into that place where, although she started out fleeing with the wings of eagles (so she had a prophetic sound to her), the enemy spewed water in her direction (cf. Revelation 12:15). So this evolved into a propaganda war between true prophecy, by which she was allowed to escape, and propaganda—inventions, false alternative realities if you like—that the serpent spewed like a flood after the woman. You must notice these things because they were said in the Scriptures, and they were meant to be unpacked today, in this time. That is why they are being unpacked now.

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 [to remove her out of her place] (Revelation 12:15, comments added in brackets).

For a time, it does not work because she is yet in the graces of God, because she has not chosen yet to be a harlot.

But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth (Revelation 12:16).

⁹ See *huios*, Strong's Greek 5207 - <https://biblehub.com/greek/5207.htm>

Painting the church, painting the woman out of whom the Body of Christ comes, painting her in this false light does not work immediately. She herself has a certain prophetic grace in her, and the earth helped her—this would be that the sound of that was dissipated through humanity, through mankind; everyone did not believe it. It was a demonic sound, but the world had not devolved to such a place yet, where the demonic had become the norm. But throughout the Book of Revelation, where are we moving to? In fact, in the very next chapter, chapter 13, we are moving to the great beast of seven heads and ten horns then being rolled out. Until that, there is still a remnant of human culture that has not been fully controlled and co-opted by these systems of the *kosmos*.¹⁰ So there is still some independence, and the earth swallows the flood, but it speaks of things to come.

What is about to come? There is about to come a little horn which speaks blasphemous things against the true Body of Christ and against the ways of God. And this woman will quickly change from a woman clothed with the sun to this thing, the thing being a second beast—not the one with seven heads and ten horns; that is the hegemonic beast that establishes hegemony over the whole earth. But there is a helper to this beast.

Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon (Revelation 13:11).

The point being, it looks like it belongs to Christ. It looks like it even represents Christ, the Lamb. In fact, the Lamb of the early chapters of the Book of Revelation, chapter 5, that Lamb had seven horns and seven eyes¹¹—seven horns implying completeness of power; seven eyes, completeness of vision. This is not that Lamb, but it bears a fleeting reference to the Lamb. It does have horns, and it used to have prophetic wings, but not anymore because now it is speaking like a dragon.

And he exercises all the authority of the first beast... (Revelation 13:12a)

¹⁰ See *kosmos*, Strong's Greek 2889 - <https://biblehub.com/greek/2889.htm>

¹¹ See Revelation 5:6: “And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”

What is that? It means that it has become a surrogate of the first beast. And he uses what is left of the power he used to have to practice the same form of deception that the dragon himself practices.

He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men (Revelation 13:13).

That is a reference to Elijah and the prophets of Baal. Elijah demonstrated that he was a true prophet, having come from God, when he had fire come down from heaven and destroy the altar of Baal, burned up the sacrifice, and he proceeded to kill the false prophets.¹² The woman moves into the role of this false prophet, who is now exercising the power of the beast with seven heads and ten horns, and is persuading everybody else that this beast is the real thing. So you have got a false prophetic function here that begins to define the devolution of the woman. We will next see her in chapter 17, where she is a full-blown harlot.

And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed (Revelation 13:14-15).

Now I want to stop there. We will come back and pick up on that point, but I want to summarize both now and at the beginning of the next sequence. So, we observe this transitioning. Because, you see, nobody is allowed to simply be neutral. In these times that are to come, you either are of Christ or you are of the evil one. And God is insisting that such a separation occur. That separation in Scripture is called the great falling away. That is what I want to focus next on when we come to it. We will talk about it next time.

Blessing to you. I am Sam Soleyn. Bye-bye.

¹² See 1 Kings 18:20-40.