

Signs and Worship - Revelation 12:1-5

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 30 July 2025

Preacher: Pastor Jared Bromka

[0 : 00] So let's open to Revelation chapter 11. Last time we were in Revelation, we kind of bailed in the middle of 11.

! I was hoping to get through all of it, but that didn't happen. And we ended up at the end of the two witnesses. They have just been resurrected and taken back to heaven in the sight of everybody. As we are continuing through the revelation of Jesus Christ to the church, spoken to John. If you don't have one of these, it's fine. You can grab one on the way out. There's some on the back stand back there.

So we are in the trumpet judgments, the seventh one. So the heptatics, the seven bold structure of revelation, the seventh judgment always reveals the next set of judgments is contained in the seventh.

So we are in about to blow the seventh trumpet, but there's kind of this interlude right now in Revelation 12 and 13 and 14 and 15, where we're kind of given, I don't know if you're zoomed in or zoomed out more, on what's happening in the midst of all of these judgments, what God is doing.

[1 : 09] And so we've just looked at the two witnesses who come on the scene at the midpoint of the tribulation, and then they're there for three and a half years. And at the end of that, yay, the Antichrist thinks I did it. I killed him.

And then it says their bodies laid in the street for three days. And then after that, they're raised up and stood on their feet. Do they still look dead? Do they look like three day old bodies?

I don't know, but they stand up on their feet. And then if they hear a voice that says, come up here, and God calls them up there, and they go back up to heaven. And so we saw last time that we were looking at how do we measure up?

Because John was given a reed to measure the temple, and it was this idea that God had a specific dimension for the temple, and he had a specific set of time and dimension for every point of these different acts of the tribulation of his judgment upon the earth.

Colossians chapter 1 tells us that we measure up. We measure up not because of our deeds, not because of our cleaned up exterior, but we give thanks unto the Father, which has made us worthy to be partakers of the inheritance of the saints in light, who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son.

[2 : 26] As we go through this and continue to go through Revelation, that offer stands. The church is gone. The church has been raptured, right? The presence of God is still in the world with the Holy Spirit working among men, different, but the offer still stands to all who would receive it.

Tonight we're going to look at signs and worship. You know, you hear signs and wonders. There's a lot of signs and wonders in Revelation, but there's a lot of signs that lead to worship.

Signs and worship. Revelation is full of signs and worship. Worship is just punctuated throughout this whole thing. Psalm 96 verse 9 says, Oh, worship the Lord in the beauty of holiness.

You know, it's proper for us to worship the Lord. We worship the Father in what? Spirit and truth.

For the Father seeks such to worship him, and them that worship him must worship him in spirit and truth.

Well, this is like the Old Testament parallel to that. We worship the Lord in the beauty of holiness.

Well, holiness consists of what? Truth and the Spirit.

[3 : 27] Those things all go together. But look what then it says. It says, Fear before him all the earth. And as we look at Revelation, that's the whole point of the book. That's the whole point of what God is doing at this time period, saying fear before him all the earth.

Now, you can respond to that in two ways. You can respond to that as we have and said, man, we will fear before him. As those that are in the earth, we will fear before him and we will worship him.

Or you can do like we keep reading about at the end of chapter 9. Neither repented they of their murders, nor their sorceries, nor their fornications. Neither they repented of their works of their hands, that they should not worship devils.

And you can fear before him as the earth is at this time. Terrified because they think God's out to get them. And God is not out to get them. He's out to save them if they would respond, right?

So then these two men come on the scene. In the midst of all this, we have these two men, Satan's entire elaborate system, the whole thing the Antichrist is set up with his AI and whatever's going on at the time of when we are raptured.

[4 : 30] This whole system is undone by two men sitting around in sackcloth. They're just in their sackcloth. And it says whenever anyone would seek to kill them or harm them, fire comes out of their mouth and it burns them up.

They can stop the rain for three and a half years. So it seems like the last half of the tribulation is going to be a very dry season. But these two men, they'll control the elements.

They have power over death, over weather, and ultimately over everything that man is trying to control today, nature, right? The Antichrist and all of his power and all of that, he cannot do what these men, these two men sitting around in sackcloth can do.

And then they die. And he thinks he's one. And three days later, God stands them back up on their feet and says the spirit of God enters back into them. And all of the enemy's power cannot keep the spirit of God from entering into these men.

And we live in a day today where all of the enemy's power cannot keep the spirit of God from entering into a man or a woman who would say, yes, I will fear the Lord. I'll fear before the Lord all the earth. So we got down in chapter 11, down to verse 13.

[5 : 38] Let's back up and read. Let's pick up in verse 10. This is after their bodies have been left.

They've not put them in the graves. These two men, these two witnesses, and they that dwell upon the earth shall rejoice over them and make merry and she'll send gifts one to another. She'll have a holiday because these two prophets tormented them that dwelt on the earth.

Their torment means to put into pain, to vex, to toil. And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet in great fear, fell upon all them which saw them.

And they heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud and their enemies beheld them. And that's where we left off.

Then we pick up in verse 13. At this time, as they are called up into heaven and the same hour, there was a great earthquake. And the 10th part of the city fell. What city is that?

[6 : 40] Well, if we back up again into the chapter, we'll find out in verse 8 that their bodies laid in the streets of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And where was he crucified? Jerusalem. Jerusalem. That God would look down upon his land, his city, and say, it's just Sodom. It's become Egypt.

They have gone back to Egypt. And there was an earthquake. And a third part, or 10th part, I'm sorry, of the city fell. And in the earthquake were slain of men 7,000.

And the remnant were afraid. They were afraid. And gave glory to the God of heaven. Interesting. They gave glory to the God of heaven. Where did this earthquake take place?

In Jerusalem. Three and a half years into the tribulation. We're not going to get there tonight. We're going to get through verse 5, Lord willing, of chapter 12. But I think this is when, and I think the end of chapter 12 kind of shows that, as a dragon goes out to make war against Israel, and he can't, God kind of stops him.

[7 : 44] And it says he goes and makes war, the last verse there, against the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. So he goes to attack believers.

But I think at this time, many of those believers, I think Israel's heart's beginning to turn. Because we know when Jesus comes, the second time, they're going to say, blessed is he who comes in the name of the Lord. And I don't think it's going to be that they're sitting there in Petra in unbelief, and then the clouds open, here comes Jesus on the white horse, and they go, blessed is he who comes in the name of the Lord.

I think at this point, when they fly to Petra, when they get the eagle's wings and get out of there into the desert, I think they realize, whoa, we missed it.

We looked for another Christ, and it was Jesus Christ, the Messiah has come. And they begin, they turn their hearts. And so here at the end of verse 13, where it says, the remnant were affrighted and gave glory to the God of heaven.

God shook up his city to hopefully wake up his people. That's the whole point. He's not looking just to destroy the earth. There are five earthquakes in Revelation. We are on the third one.

[8 : 46] So the total of five. And the whole point is that God would wake people up. That God would shake up the world around them, that he might wake them up. How many of us were awakened to our relationship with the Lord, awakened to who Jesus was because he shook up our lives, right?

I was born into a Christian family, a conservative Christian home. I was three years old, laying in my bed, said, mommy, I want to accept Jesus into my heart. But I was 17 before God really shook up my life and said, hey, yeah, we're not going to do your thing no more.

We're not going to do my thing. I'm so thankful for that. And I've had other times in my life, seasons where he's really shaken things up. But it wasn't for destruction. It was so that I would wake up and be like, yes, Lord, I'm listening right now.

Thank you, Lord. Verse 14, and the second woe is past. Behold, the third woe comes quickly. And so all these people, they're giving glory to God, but do they believe?

I don't know. But did they give belief? If you think of all the times in the Gospels where it says, and they were marveled at what Jesus said or did, but did they believe? How few believed?

[9 : 56] And little do they know what's coming. The second woe is past, and behold, the third woe comes quickly. It means without delay. There shall be no delay. The third woe is in Revelation 12, verse 12.

That's where we'll eventually see the third woe. Verse 15, and the seventh angel sounded. So here we have the seventh trumpet, finally. And there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.

And the trumpet, the seventh trumpet, will eventually reveal the bowl judgments. They will be mentioned in Revelation 15, verse 1, where he'll say, hey, this is coming. Pour out these vials.

And then in Revelation 16, verse 1, is when it actually happens. They begin to pour them out. But the seventh angel sounded, so the seventh trumpet now sounds. Kingdoms of this world are become the kingdoms of our Lord and of his Christ.

He shall reign forever and ever. And if you were there at that time, and we won't be, if you put your faith in Jesus, he has promised to save you from the wrath to come.

[11 : 03] You are not appointed unto wrath. But if we were there at that time, and we were looking around us, and we hear these great voices from heaven saying the kingdoms of this world are become the kingdoms of our Lord and is Christ, and he shall reign forever and ever, we'd go, right.

Really? Where? I don't see that. Romans 4, 17 says, God calls those things which be not as though they were. Who are they not to?

The things that are not. Who are they not to? Well, it's not to God. God's like, well, that's not something yet. No, it is. It's all contained in the mind and heart of God. And all of history and all of eternity is contained in God.

So he's not saying, well, this is not yet, but I'm going to say it, and eventually it will be. There's no eventually with God. It's always there. So God calls those things which be not for us as though they were, because to him they are.

So where he says, the kingdoms of this world, they are become. It's a definitive statement. And he shall reign forever and ever. That's not an option. It's not like, well, we'll see what happens.

[12 : 12] The coronation is certain even if the ceremony is not yet commenced, right? It's not in question. It's not in doubt. You know, you get engaged.

Well, you shall be married. You shall reign as husband and wife. The ceremony hasn't taken place. It's not commenced yet, but it is certain. As certain as we can be in this life. But I think where they're saying this here, I think there's a tone of rejoicing here. I don't think it's just declaration like, well, the kingdoms of this world, pay attention.

I think you hear it says, great voices in heaven. It's like heaven cannot contain it at this point when they realize that it's coming. Remember, we said seven years. That's less than two terms of a

presidency.

Seven years of tribulation. Three and a half from this point. It's like nothing. I've been in North Carolina now over nine and a half years. It seems like yesterday when we came here.

[13:12] This church, we've been going two and a half years. And it seems like yesterday or 20 years. Depending on the moment. But joy, joy is very anticipatory.

You know, we say happiness is circumstantial, right? It's based on your circumstances. I'm so happy. Yes. And then I'm not so happy because of my circumstances. But joy is based on something that's certain.

Joy anticipates a certain result. The basis of joy is certainty. Joy is not moved by circumstances or situation. Philippians 4.4 bears this out where it says, Rejoice in the Lord always.

Again, I say rejoice. How can I rejoice in the Lord always? How can I rejoice in the Lord when I'm not happy? How can I rejoice in the Lord when a tenth of the city has just been shaken up?

My whole world is being shaken. How do I rejoice? Well, because I can anticipate a certain result. I can anticipate that, hey, you know what? My joy is in the Lord. And that result is sure.

[14:19] The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever. Christ will reign forever and ever and I'm going to be there. And you're going to be there and you're going to be there and you're going to be there.

We're going to be there so we can have joy because we can anticipate this certain, for sure, result. I love how this voice must be like booming out and hearing the Antichrist like, oh man, you know, those sackcloth guys and he's got, Satan has three and a half years left.

I mean, just here is in, Christ will reign forever and ever. You got three and a half years, buddy, and I'm going to reign forever and ever. Verse 16, and four and 20 elders, now we're like zooming out to heaven, right?

We've been looking at the earth. Revelation, as we said, is very much heaven's perspective of what's happening on earth. So now we've zoomed out, we're up into heaven all of a sudden in the throne room. The four and 20 elders, which sat before God on their seats, fell upon their faces and worshiped God.

They were seated before God and they were seated by God. God was the one who put them there. They didn't just say, I'm going to come in and sit down. This looks comfortable. I'm just going to be here. Luke 12, 37, Jesus in a parable says, blessed are those servants whom the Lord, when he comes, shall find watching.

[15:36] Parable about watching, being ready. Truly I say unto you that he shall gird himself, the Lord, and make them to sit down to meet and will come forth and serve them. Well, that's a, that's an out-of-the-ordinary response.

Like, good job. You know, it's like your boss says, man, good job. You did what you're supposed to do. Okay. Well, I'm going to give you like a huge bonus and raise for doing what you're supposed to do. We, we shouldn't expect to receive more just because of what we're supposed to do.

The Lord looks at what we do disproportionate to what we're doing. You know, you, Jesus says you give a cup of cold water to the least of the, of these you've done it unto me.

You will not lose your reward. Revelation 321, we read this going through the churches. To him that overcomes will I grant to sit with me in my throne. Spoken to the church.

even as I also overcame and am sat down with my father in his throne. If you look at verse 16, so the church is there represented by the 24 elders.

[16:38] They're sitting there seated. We know they're clothed in white and the only ones clothed, robed in white as, is the believers, the redeemed. We know that the only ones who can sing the song of the lamb, you know, that he has redeemed us is the church.

And they're sitting there, it says, and they sat before God on their seats. You know, you see like a coronation or something. Like my mind goes to years ago when they did The Lion, Witch, and the Wardrobe, right?

The Narnia movie. And at the end, Aslan is standing there in front of them or behind them, the kings and queens, the four of them. They're all facing outward and he's like, I give you whatever. So you kind of think that.

The 24 elders sitting before the throne, right? Just looking at everything. But in heaven, what have we seen that everything focuses on? What do the seraphim and the cherubim always look at?

They're always pointing towards the throne.

And it says they fall on their faces before God. That means they're facing who? They're facing God at all times. 24 thrones seated around the throne of God.

[17 : 38] And what are they doing? They're facing him. They're not looking out. They're facing the throne and they fall on their faces and they worship God. Saying, we give thee thanks, O Lord God Almighty, which art and was and art to come because you have taken to you thy great power and have reigned.

This is present and or past tense, not future. This is a done deal. You've taken this to yourself. Revelation 1.8, I am Alpha and Omega, the beginning and the end, saith the Lord, which is and which was, which is to come, the Almighty, O Lord God Almighty, which art, which was and art to come because you have taken to you your great power.

Remember when Jesus in John 10 was speaking to his apostles and he was speaking of his crucifixion. In verse 17, he says, therefore does my father love me because I lay down my life that I might take it again.

No man takes it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my father. And here we see the risen Lord, the risen Lord, the one who came as a baby, the word became flesh, now risen and now reigning, saying, being worshiped, you have taken to you your power, your great power and have reigned. We're going to be there. We're going to be worshiping the Lord during this time. I don't know how it's all going to play out and seem at that time, what part of that we'll be understanding, but we will understand what heaven is doing on earth and we won't have earth's perspective.

[19 : 21] We will have heaven's perspective. We will also have heaven's perspective about all of our earthly life and our earthly journey. We will also have heaven's perspective of how redemption has covered and worked its way backwards into every single experience of our life.

We will not be there and go, yeah, but Lord, remember that one time I said that thing to that one guy? Oh, that was bad. Lord, do you remember how hurt I was by what that person did to me? We're going to see redemption in all of that.

We're going to say to the Lord, we're going to worship him. We're going to say, you have taken to you your great power and you have reigned. But on earth, now we go right back to earth.

We're in heaven for a second and now we're right back down to earth in verse 18. And the nations, they were angry. And the nations were angry and thy wrath has come in the time of the dead that they should be judged and that you should give reward unto your servants the prophets and to the saints and them that fear thy name, small and great, and should destroy them which destroy the earth.

What are we waiting for? We're waiting for Jesus. We're looking for him to come and to take us. We're waiting for resurrection. Resurrection's our hope that we who are, the dead in Christ will rise first and then we who are alive and remain should be caught up.

[20 : 34] That's resurrection. That's what our hope is. But that hope isn't just like, yay, now we're in heaven. No, the hope is that Jesus is going to put all things right. Just as he's put all things right in our lives and in our hearts, he's going to put all things right in this world.

And then at some point after a thousand years of reigning, he's going to wrap it all up, make a new heavens and a new earth. But there will come a time, the time of the dead, that they should be judged and that you would give reward unto your servants, the prophets, and to the saints and them that fear your name, small and great.

The Lord didn't have to put that in there. It's one of those things that you could like take out and it doesn't necessarily change the verse. And to the saints and them that fear thy name, praise God. It's a small and great.

You know, it's like, oh Lord, Lord, I know you're going to give reward to your servants, the prophets, to saints. I mean, there's some people out there that are saints, you know, I've met him and she's got to be married to him.

She's definitely a saint. There's some people out there. It's a small and great. Lord, I'm so small. He's like, yeah, yeah, but I got something special for you.

[21 : 42] But what is the difference here? The difference between reward and judgment. It's so subtle and it's so simple. It's the difference between a heart of service, you should give reward unto your servants, and spite.

A heart of spite. Those that would destroy the earth. Those that seek destruction. Those that out of a spiteful heart. The Lord will reign.

There's three things we see in this verse he reigns to do. He reigns to judge the dead, reward the living, and end corruption. Reward the dead, the dead spiritually.

I mean, judge the dead spiritually. Reward the living spiritually, and then end corruption. It should destroy them which destroy the earth. Those that are corrupting the earth.

You know, I'm more convinced the longer I live and see what people are doing to this world that these earthquakes that we're seeing and a lot of these things that we're seeing in Revelation, they are God's judgment, but God all through history uses man in his judgment.

[22 : 46] You think of him in Babylon and judge Israel. And I am more convinced that so much of the destruction is man initiated, man made, and man destroying the earth.

It doesn't say God sent the earthquake. It just said, and there was the same hour, a great earthquake. There's things happening in the world that the Lord looks and says, hey, I'm going to destroy those who would destroy the earth.

This is my earth and you're seeking to destroy it. And I think it goes back to what you're talking about with the two witnesses. Well, man wants to rule over what God has not given him to rule over, right?

We are to what? Take dominion over this, which means to care for it, to watch over it, over it, to husband it, to be caretakers. But man wants control. He says, well, I'm going to take control of the elements.

I'm not going to let God determine that. I will. I'll decide when there's rain and I'll decide what's going to happen in this world. And verse 19, and the temple of God was opened in heaven as we come to the end of chapter 11.

[23 : 49] There was seen in his temple the ark of his testament. Isn't that so cool? As we're in Exodus 24, 5, and 6 on Sunday morning looking at the tabernacle and the ark and the mercy seat.

And the temple of God was opened in heaven and there was seen in his temple the ark of his testament. The heavenly temple is the true temple. What is there in the testament?

It's God's witness. It's God's presence. It's God's word. And there were lightnings and voices and thunderings and earthquake and great hail. So in heaven the temple's open and the ark is there.

How does the earth respond? The earth, there's lightning and voices and thunderings and earthquake and great hail. Heaven's perspective is very different than earth's perspective. Hebrews chapter 9 beginning in verse 11 says, but Christ being come and high priest of good things to come and there are many good things to come by a greater and more perfect tabernacle not made with hands that is to say not of this building neither by the blood of goats and calves but by his own blood he entered once into the holy place having obtained eternal redemption for us.

So it says heaven's open and what do you see? See the ark of the testimony. I think you see that hey, it's an accepted sacrifice. There it is. And what's that ark going to be covered with?

[25 : 13] Well he went in by the blood of his own test by his own blood he entered in. You know as we've looked at the tabernacle in the holy of holies there's the ark there's the mercy seat on top of it there's the four staves or two staves covered in gold so they can carry it.

There is the ten commandments ultimately there's going to be a pot of manna and then a piece of Aaron's rod that buds. What else is in there? A lot of dry blood because once a year the priest would go in on the day of atonement and he would sprinkle the mercy seat with blood and the next year when he goes back he's going to go and what's he going to see on that mercy seat?

He's going to see blood. A whole lot of blood covering that. Something so beautiful. Something so wonderful. That's God's presence. God's word. God's testimony. God's desire to dwell with us in tabernacle with us with us.

What's it covered with? It's covered by blood. We come to God covered with blood. God's true temple is where his testimony and where his presence dwells.

And where this is in the tribulation. This is in the seven years of the end of days. But where does God's testimony and presence dwell now? God's presence. You and me.

[26 : 34] 1 Corinthians 3.16 Know you not that you are the temple of God and the spirit of God dwells in you. And you know what? You're covered with blood. We're covered with blood so that we can come into God's presence.

So earth here is responding to the revelation of God's faithfulness. Ultimately, heaven is rejoicing over God's faithfulness. You shall reign. You shall judge. You shall reward. And earth's response is just a big shakeup. We looked at this Sunday with the veil being rent. How did the earth respond to the temple in a sense being open? Being able to go in and see God's presence. Matthew 27, verse 50. Jesus, when he cried again with a loud voice, yielded up the ghost.

And behold, the veil of the temple was rent in two from top to bottom. And the earth did quake and the rocks were rent. The earth responds to the revelation of God's faithfulness as the Lord reveals access into the temple.

[27 : 38] But it's the same whether it's now or whether it's in the seven years of Jacob's trouble. We all come the same way. Come by faith. We come to worship the Lord. We either come to worship him or we come again in spite that where we have rejected him.

And then verse 1 of chapter 12. We'll do a few verses here. Get a running start into 12 and then finish it next week. And there appeared then after this.

Now we're kind of looking not into heaven and not at earth. This is like space or the sky. And there appeared a great wonder in heaven.

This would be in the sky. A woman clothed with the sun and the moon under her feet and upon her head a crown of 12 stars.

A great wonder. A great sign. Who is this woman? Maybe she's the church. Maybe we're looking at the church here. I mean she's glorious.

[28 : 39] She's clothed with the sun and the moon under her feet and upon her head a crown of 12 stars. Maybe it's 12 apostles the stars. Maybe. Well there's a problem with that because she's going to give birth.

The church didn't give birth. The church was born but the church didn't give birth. And then it says she's going to have many offspring. So it doesn't quite fit with that.

Well maybe it's Mary. Mary gave birth to a son. Maybe that's her. Well as much as a certain wing of the so-called church would like to maybe put Mary in this place she's just a woman.

And Mary also was not persecuted by the dragon as we're going to see happened here. But this great wonder and a great sign.

So we've talked when we first started Revelation how many people can look at the book of Revelation as an allegory. I'll just put the definition up and read it with you. An allegory is a literary device or artistic form.

[29 : 43] It's a narrative or visual representation in which a character a place or an event can be interpreted to represent a meaning with moral or political significance.

So an allegory is something that has a hidden meaning behind it a deeper meaning a moral or spiritual meaning behind it but it's not what it is at face value. And people will take Revelation and try and allegorize it and say well the tribulation is really just about the saints wrestling with sin in the world and how God will overcome that.

It's completely allegorizing. We don't do that anywhere else. When we look at Jesus' first coming and we look at the prophecies that led up to it and it says that he was born of a virgin we don't say well what that really means is that Jesus will come to those that are really pure.

No we take it for what it is literal. We are very serious about that. So this is about as close as you can get to an allegory in Revelation and it's still not an allegory. It may seem allegorical but it is all symbolical.

The parable of the sower also would seem allegorical but it's not a pure allegory. It's a metaphorical story with symbolic elements and they do convey a deeper spiritual moral lesson but they're not allegorized.

[31 : 00] And so here in Revelation 12 as it says there's great wonders and great signs they all have a very specific and very significant symbolism that they represent and I think that will bear out in scripture.

So there are seven signs between Revelation 12 and 14. The first we're going to see here tonight we're going to look at the woman and then we'll see that she has a man child. The woman as we'll see scripture bear out is Israel.

What did Israel give birth to? Well out from her came the Messiah the man child Jesus. There's an angel Michael there's the offspring of the woman see that's believers and again I think that

encompasses Jewish as well as Gentile believers.

There's the beast of the sea and the beast of the earth and we will see as we continue on eventually the beast of the sea is the Antichrist the sea in scripture represents you see something coming out of the sea or a flood symbolically means out of the nations or great groups of people and the beast out of the earth is the false prophet wait I only put six there and there's seven signs what one did I miss?

Well there's your homework find the seventh one the dragon thank you the dragon the dragon would be number two yeah yo good job fast homework so it appeared to appear means something that was not previously seen I'm sorry if you didn't have all this written down it means it was not seen and now it is seen it was not previously seen because it wasn't there and so now it has appeared it was a great sign that appeared it means surpassing that which is ordinary it's not something that is usual in Jeremiah 3.14 God speaks of Israel and he speaks of her in the context of a woman specifically as one that he's married to he says turn O backsliding children saith the Lord for I am married unto you he speaks of Israel as his spouse he speaks of the church as his bride he speaks of Israel as his wayward spouse in Genesis 37 if you remember

[33 : 13] Joseph had a dream and you remember what he dreamed well he first dreamed about the sheaves of wheat falling down and bowing down with his brothers and they're like are we gonna bow down to you then he has this other dream in Genesis 37 verse 9 and he dreamed yet another dream and told it to his brethren and said behold I've dreamed a dream more I mean he's excited so excited he can't see that they're like and behold the sun and the moon and the eleven stars made obeisance to me the sun the moon the eleven stars he told it to his father and his brethren and they rebuked him and then Jacob rightly understands this because he says shall I and thy mother and thy brethren indeed come down come and bow ourselves to you to the earth he recognizes it's referring to Israel the sun and the moon and the eleven stars well who would the twelfth one be well the guy who's having the dream be Joseph this is Israel Israel appearing here and verse 2 she being great with child or with child sorry cried travailing in birth and pained to be delivered it's very descriptive it could have just said that she was with child and then gave birth but it gives us the whole thing you know

I've never given birth but I was there it was very travailing pain to be delivered but what is this speaking to is it just saying well birth is hard I think it's a fulfillment of God's promise to Eve specifically in Genesis chapter 3 the Lord says to the woman speaking to her regarding eating the fruit he says woman what have you done the woman said the serpent beguiled me and I did eat and the Lord says and I'll put enmity between you speaking to the serpent and the woman between your seed and her head and it the seed shall bruise your head and you shall bruise his heel unto the woman he said I will greatly multiply your sorrow and your conception and sorrow you shall bring forth children and your desire shall be to your husband and he shall rule over you so within this is what it's God's promise to the Messiah there's a promise he made to Eve that said hey through all of this

I'm going to bring redemption Paul speaking to Timothy in 1st Timothy chapter 2 talking about how women have an order and a role just as men do within the body he says I suffer not a woman to teach nor to usurp authority over the man but to be in silence because they're inferior no because they're different and they have different roles for Adam was first formed then Eve and Adam was not deceived but the woman being deceived was in the transgression why was she deceived she was led away through how God had created her she was responding not to the truth but how she perceived it emotionally and God says hey that has its place but it's not to give direction I want man to give direction because man is so nuts that he'll just hold on to some dumb thing and keep doing it even if it's the wrong thing to do or if it's the right thing to do and God says this is my order and then he says this notwithstanding she shall be saved and childbearing if they continue in faith and love and holiness with sobriety what's Paul saying there like well

I mean ladies if you don't have kids hey sorry you can't be saved whoa that just kind of changed everything is it a contradiction is that what it means I don't think so at all in the Greek it would be notwithstanding she shall be saved in the childbearing singular in the childbearing through the bearing of the child she is saved and Paul I think here is saying it will come full circle that God has a plan that through despite the fact that her sin has brought this sorrow and this curse upon her God will through that curse and through Eve who was deceived he will bring Messiah redemption and so she being with child cried travailing in birth and pain to be delivered travailing and Israel's delivery of

the Messiah was not an easy process was it it was a messy process to get to the Messiah and even by the time he comes they're rejecting him and don't want anything to do with him but I have witnessed this being there at the time of birth for my four kids in John 16 verse 21 it says a woman when she is in travail has sorrow because her hour has come but as soon as she is delivered of the child she remembers no more the anguish for the joy that a man is born into the world and that I have seen and it's like you know there's a lot of travail and then the baby's there and it's like oh it's like don't you remember all that trauma and travail

I do and for the glory that he was delivered in verse 3 there appeared then another wonder in heaven another sign and behold a great red dragon symbolizing evil all evil nothing redeemable about this all dragon all red all evil behold a great red dragon having seven heads heads seven heads and ten horns and seven crowns upon his head there's a seven headed dragon turn to Revelation 17 real quick if you would what are these seven heads is that because he's just really hungry and why does he need ten horns and seven crowns what is that all about well again this is all very symbolic of what is happening in a broader sense between the forces in a sense of good and evil of the cosmic conflict of all of eternity and all of time well not all of eternity all of time that is happening between the dragon between the woman between the Messiah notice Adam's not here he's represented by the man child that's born but it is the second Adam

[39 : 26] Revelation 17 verse 9 will pick up and here is the mind which has wisdom the seven heads are seven mountains on which the woman sits we'll get to that all but that represents that is believed to represent Rome the seven hills Rome and there are seven kings five are fallen and one is and the other has not yet come speaking of the nations that have ruled and when he comes he must continue a short space and the beast that was and is not even he is the eighth and is of the seven and goes into perdition and the ten horns which you saw are ten kings but you received no kingdom as yet so the dragon will give them this kingdom the ten horns but receive power as kings one hour with the beast these have one mind and shall give their power and strength unto the beast so we're going to see that kind of back and forth between the beast the dragon and the antichrist they all are kind of slowly melding into this one individual revelation 20 tells us that Satan is this dragon revelation 20 verse 2 says the dragon that old serpent which is the devil and Satan so it's love when the Bible makes it very clear so we can't allegorize this we can't say well maybe what it represents is you know those people in the church that are difficult to deal with and it's like every time you talk to them they got a different head no the Bible says it's the old serpent the dragon the devil

Satan Satan's activity does what well and his tail drew the third part of the stars of heaven and did cast them to the earth speaking of the angels those that rebelled with Satan interestingly we aren't told much about this in scripture there's a point in time where Lucifer rebelled and he took a third of the angels that rebelled right there's no more angels rebelling it was like they had a moment in time eternity and they went with him and it's not like the angels that are now messengers for God and servants are like well should we continue with him or go with Lucifer it just seems to be there is this moment in creation where they chose and they went and that door seems to have been closed after that rebellion but what does Satan's activity do well his activity will always appear more noticeable the closer the time draws near to the revealing of the Messiah it is now that this sign appears you see the dragon because the man child is about to be born you see the same thing in the Gospels there's so much demonic activity it's like every other verse is like yeah my kids got demon possessed and yeah I got a legion of demons

Jesus is casting them out all over the place you get to Acts and there's like two maybe and it's just as the Messiah draws near Satan's activity ramps up what do we see today good grief Satan clubs in school the demonic activity the things that are accepted we showed that one video that one night that trailer for the Hell's Hotel or whatever cartoon the closer the time draws near to the revealing of the Messiah the more Satan's activity appears more noticeable and Satan hates birth any birth all new birth because every time there's a birth it just speaks to his impotency Satan can't create and he can't procreate every birth speaks to him that he is limited every birth is just a representation of the new birth and his tail drew the third part of the stars of heaven and it 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 so Satan his tail it drew it means to draw to drag hail like to hail them away to the stocks or to the you see that like in Acts the old King James to haul them away to carry them away but I think it's very apt of the devil and of Satan his tail drew the third part of the stars of heaven and

where did it bring him it brought him down it brings him down

Satan's followers are all dragged along behind him and he never elevates them he always brings them down the enemy always casts down how art thou fallen from heaven oh Lucifer son of the morning how art thou cast down to the ground which did weaken the nations cast is to scatter to throw literally to let go of without caring where it falls and so Satan says that he did cast these stars to the earth you know I think of that when you look at the people that the enemy has used through the years he just casts them aside when he's done with them man does he cast them aside he's done with them it's like they're just eaten alive by their own kind but he always bites off more than he can chew doesn't he to consume means to devour to eat we see the same thing it's the same wording used in Mark chapter 4 where the sower went forth to sow and it said that the birds came and devoured the seed they took it up speaking to the enemy the enemy seeks to devour and to destroy always but the devourer will ultimately choke on what he sought to consume won't he he will choke on the truth for you and I we are also to seek to devour the truth but we don't do so for the sake of destroying the truth right we do it for the sake of deliverance we consume the truth and the truth ultimately delivers he who the son sets free is free indeed ultimately what the dragon attempted to devour in John 19 30 when Jesus therefore had received the vinegar he said it's finished he bowed his head and gave up the ghost and the dragon thought

I devoured him but the dragon attempted to devour ended up being his ultimate demise didn't it Hebrews chapter 2 and verse 14 for as much then as the children are partakers of flesh and blood he also himself likewise took part of the same speaking of Jesus that through death he might destroy him the dragon that had the power of death that is the devil and delivered them who through fear of death were all their lifetime subject to bondage so Satan what he ultimately attempted to devour it turned around and devoured him in our last verse and she brought forth a man child who was to rule all nations with a rod of iron fully man fully God but also a child if the dragon could not defeat God when he was presented at his most vulnerable if he couldn't have Herod kill all the babies and kill Jesus if he couldn't take him down in the wilderness if he couldn't defeat God when he was at his most vulnerable he has no chance when he comes in Revelation 19 riding on a white horse he that sat upon him was called faithful and true and in righteousness he does judge and make war if Satan couldn't defeat him at his most vulnerable he doesn't got a chance when he comes back and here is Satan's end in Revelation 20 verse 10 and the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are shall be tormented day and night forever and ever

[46 : 53] Satan you got three and a half more years and then Jesus is gonna rule forever and ever and where is he gonna be? He's gonna be in that place that he chose to be and her child was caught up to God and to his throne the child whose ministry would begin upon earth would also end upon earth wasn't it?

that child who was caught up to the throne caught up to God is coming back Revelation 19 it began upon earth will end upon earth and I love it the wording there he was to rule she brought forth a man child who was to rule was to rule it's already determined it's without question it shall come to pass unalterable non-negotiable not up for debate or election when he comes to rule it's he shall rule period with a rod and iron meaning unquestioned absolute authority where will we be?

Revelation 20 verse 4 those thrones that are sitting around the throne and I also saw the souls of them that were beheaded for the witness of Jesus and for the word of God which did not worship the beast and neither his image neither had received his mark upon their foreheads or in their hands they lived and reigned with Christ a thousand years and so he who rules he does so from a heavenly throne taken up to heaven where he rules the last thing I want to look at real quick is this word it says and her child was caught up unto God that word caught up is harpazo is to seize to carry off by force to snatch away harpazo you know how harpazo is when it was translated from Greek into Latin rapturos rapture there's no rapture in the Bible man but this harpazo sounds like a pizza the same word we see in 1 Thessalonians chapter 4 for the Lord himself should descend from heaven with a shout the voice of the archangel and with the trump of God the dead in Christ shall rise first and then we which are alive and remain shall be harpazo'd together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord we shall be seized we shall be carried off by force we shall be snatched away when that trumpet sounds the same word we see in Acts chapter 8 where Philip baptizes the Ethiopian eunuch and then he comes up out of the water and it says in the spirit of the Lord snatched harpazo'd away

Philip and then he saw him no more and he was deposited somewhere else it's the same wording used in Acts 23 when Paul's about to be torn limb from limb in the temple courts it says when there rose a great dissension the chief priests fearing lest Paul should have been pulled in pieces of them commanded the soldiers to go down and to take him by force from among them and to bring him to the castle to harpazo him away they snatched him away they took him by force they seized him and we which are alive and remain shall be caught up and listen even if we aren't alive and aren't remaining we're still going to be caught up because the dead in Christ shall rise first maybe we won't be here when the Lord returns I think I will I'm planning on it I'm living for it but if I'm not well I have the privilege of going first before all those that are alive and remain but it also made me think of this idea of snatching of grabbing in Jude and we'll end with this chapter 1 there's only one chapter in Jude in Jude 21 keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life that's what we're doing we're looking for his mercy we're looking for his return and of some have compassion making a difference and of others save with fear snatching them out of the fire pulling them out of the fire snatching them away and Jude goes on to say now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy you're not going to be sitting in the throne with your back to the Lord you're like ooh right we'll be face to face be no separation and it won't be like man I wish he'd stop looking at me look next to me look at that guy you know no it's going to be the most wonderful thing to present you faultless before the presence of his glory with what with exceeding joy joy and assurance that which is to come it's our anchor to the only wise

God our Savior be glory and majesty dominion and power both now and forever amen as representatives of Christ on earth we have authority from a heavenly throne to snatch away men and women from the devouring dragon and to present them before the throne that is our privilege until that trumpet sounds we can harpazo people out from the dragon to present them and whoever will respond will not be dragged down by the dragon don't be dragging but snatch away with the son right so let's close and you know as I'm praying and closing just let the Lord bring someone to your mind he will that just needs to be snatched away and just be like Lord snatch him away and I don't mean like Lord get him out of my life they're driving me but like Lord I want to snatch him away from the dragon maybe it's a fellow believer like Jude says here hey on some have compassion making a difference and others just grab him grab him and pull him out and so Lord you know you know the people need to be snatched away we want to thank you

[52 : 52] Lord for snatching us out of the jaws of the dragon Lord as we're going to see next time Lord he's going to try and gobble up the man child and woof you're going to just whisk him away you've whisked him away to heaven but you're going to whisk the seed away into the wilderness Lord you will protect your people you will keep them to the end Lord you will present us faultless before the throne I guess that's not in question is it it's not in question if I'm going to be snatched away or if I'm going to be resurrected at the trumpet one or the other I guess that's not really in question Lord so Lord what is the question Lord I guess it's am I going to live with joy am I going to live anticipation of that hope and Lord am I going to use the time I have to snatch away to grab people Lord and Lord we may not have an opportunity with the people that we love and that we know it may not be for us to do the snatching Lord but Lord we can pray we can pray that the Lord of the harvest would send forth laborers into the harvest and so Lord now those people you've put upon our hearts Lord we just bring them before the throne Lord because we can come to the throne it's not barred we come boldly Lord and Lord we would ask you to please Lord harpazo them harpazo them out from the dragon's clutches Lord all he wants to do is drag them down and pull them down

Lord Lord there's nothing redeeming there but Lord you are the one who went down all the way into death into the depths of the earth for us and Lord if you can come out and you can go down into the deep and then be raised to the heights Lord then who can't because you have the power to save we love you so much and we thank you for giving us this time together and Lord we pray you come quickly harpazo us away and in Jesus name Amen Amen God bless y'all