

## Chapter 5a

# *Genesis and Revelation and the Woman in Heaven*

## The Unmistakable Connection and Link

There is an expression in criminal justice. When seeking to prove its case, the prosecutor is always looking for what is called a "smoking gun."

The term **smoking gun** is a reference to an object or fact that serves as conclusive evidence of a crime or similar act. Its name comes from the idea of finding a smoking (i.e. very recently fired) gun on the person of a suspect wanted for shooting someone, which in that situation would be nearly unshakable proof of having committed the crime.

When it comes to Angelfall—showing the connection of men to angels—there likewise exists in the Bible a smoking gun, quite a few of them in fact. But one in particular that provides **an unquestionable and solid link between the rebellion of the angels in heaven, and those who are born upon planet earth**. We find this unmistakable link in the first and last books of the Bible. Its major importance and significance is located at the very bedrock and foundation of the Bible.

Earlier in the Angelfall synopsis, the following pivotal statement was made in bold type.

**IT IS ABSOLUTELY STUNNING AND MIND-BOGGLING, THAT THOUSANDS OF CHRISTIANS AND STUDENTS OF THE BIBLE, HAVE READ THESE CHAPTERS IN REVELATION ABOUT THE ANGELS WARRING IN HEAVEN, ALL ENTERTWINED WITH A WOMAN AND A SERPENT, AND NEVER QUITE SEEN THE SYMBOLIC CONNECTION TO MANKIND AND THE GARDEN OF EDEN—ALL OF THESE THINGS IN REVELATION ARE THE EXPANDED VIEW OF THE SAME EXACT EVENT THAT TOOK PLACE IN GENESIS.**

To begin this discussion, please take the time to quickly but carefully read the following two chapters. One is Genesis chapter 3. And the other is Revelation chapter 12 and part of chapter 13. The following was taken from the King James Version (you may elect to read these passages in a more modern English version).

## *Genesis Chapter 3*

(1) Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: (3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (4) And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (8) And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. (9) And the Lord God called unto Adam, and said unto him, Where art thou? (10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. (11) And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (12) And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. (13) And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (14) And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (20) And Adam called his wife's name Eve; because she was the mother of all living. (21) Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. (22) And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (23) Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

## *Revelation Chapter 12*

(1) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: (2) And she being with child cried, travailing in birth, and pained to be delivered. (3) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. (4) And his tail drew the third part of the stars of heaven, and did 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. (5) And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. (6) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. (7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (8) And prevailed not; neither was their place found any more in heaven. (9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (10) And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (11) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (12) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (13) And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. (14) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (15) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (16) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. (17) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Rev 13:1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. (3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (7) And it was given unto him to make war

with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (9) If any man have an ear, let him hear.

## *The Two Become One*

These two chapters from the Bible are inextricably linked and woven together. Both are talking about the same identical thing, but explaining all of it in what appears to be a different context or setting. **Because the context or settings seem diverse, few people have taken time and given much thought to the unmistakable CONNECTION AND LINK within these passages, and subsequently put the two pieces together.** Yet Genesis shows us the spiritual aspects related to what is later explained in Revelation.

We can only understand the full meaning and get the complete picture if the two halves are put together and become one—in an explicable manner (along with other pieces from other parts of the Bible that relate as well). Again, all of this is inextricably woven together. The symbolism is deep and far reaching. As we are about to find out, **the whole discussion in both Genesis and Revelation is all about angels and the angelic realm.** We'll explain that shortly, but first...

## *Getting the Premises Right*

The science of logic and how to think correctly, is one of the most important things a person can know about and understand. Understanding the science of logic enables a person to think correctly and be able to evaluate whether or not certain things are true. Every argument or idea that humans express has two elements: (1) a premise and (2) a conclusion. Both **deductive** logic and **inductive** logic are used in order to determine whether or not a premise or conclusion is true. The definitions and/or application of deductive and inductive can become quite complicated and I will not discuss them here (there is a section in **Theomatics II** on the subject of logic, pp 132,133).

For the most part, theomatics falls under the category of inductive logic, which means that it is based upon scientific evidence and fixed data, not on some subjective premise or idea of God. This means that theomatics draws its conclusions from the certain facts or evidence.

Much of what Christians believe about the Bible is instead based upon deductive reasoning methods (usually some doctrine or theological system that was taught to them by others). A person starts with their ideas about what they believe to be true (or want to be true), and then look for any verse(s) in the Bible they can find to support those pre-conceived premises. Once certain doctrines or interpretive methods are established as "orthodox," then people will see everything through those rose colored glasses and try to force the shoe onto the foot irregardless. This approach is rampant in virtually all religious thought.

Or, on the flip side, by adopting certain beliefs and premises, this can equally blind a person or make them oblivious to other realms of truth that may actually exist. They will staunchly defend their position to the Nth degree, and not be open minded as to any other possibilities. They will be unable to see past their own limited SCOPE of understanding.

**This is why it is so critically important when approaching the Word of God to not have preconceived ideas, but rather get the premises correct** with the proper foundation at the get go—let the evidence speak for itself! If the premise is wrong, the conclusion can only be worse. Yet if the premise is the right one, then everything will start to dovetail and fit together nicely. The building can rise from the proper foundation.

That is why it is so critical that the premises we are laying out here in this chapter are the correct ones and the ACTUAL ONES THAT GOD INTENDED.

## *Genesis and Revelation*

These two chapters in the Bible from Genesis and Revelation are at the very bedrock of the Angelfall premise. In fact, it could be safely said that these two chapters are some of the most important in the entire Bible—they comprise the very hub of the wheel—everything else emanates out from the center and revolves around this hub.

When we really think about what is happening in this Garden of Eden story, Satan or the serpent is obviously symbolic. In fact, everything in these accounts is symbolic. This does not negate the possibility that there may have been a literal Adam and a literal Eve in a literal garden 6000 years ago, and that God may have even allowed a literal snake to be part of the story. But those things are not important in and of themselves. **What matters is what these accounts mean and what the individual items represent in the spiritual/symbolic sense.** And ultimately what all of it is telling us, i.e. what is the fundamental truth of the story actually is.

There are so many things mentioned in these two chapters—literally hundreds of items and topics containing vast realms of truth and knowledge that branch out in all directions—we are only going to be able to concentrate on a few of the more pertinent items at this time. Our objective here is not to try and explain everything at once, but to **find the major key premises and to lay the cornerstones of the foundation—identifying in a clear concise manner WHO the woman is and WHAT she represents.** After that is accomplished, the rest of the items and peripheral issues will all fall into place.

Also related to this, there is an entire chapter in Angelfall discussing Satan and the serpent, and whether or not the devil is a literal person or conscious living being (a fallen archangel of some sort, i.e. "Lucifer"—see Chapter 4c that discusses the literal existence of Satan). Answering that question is of paramount importance.

Let us now examine and compare these two chapters of the Bible.

## ***Peg #1: The Unmistakable Connection—Jesus the Man Child***

Here now is the first peg in the smoking gun evidence.

Many people have wondered who this woman might possibly be? The answer is so clear and so obvious that no one should miss seeing the truth. The woman in Revelation 12 is none other than Eve (or what Eve is symbolical of). How do we know this? Look at verse 15. Here is what Jehovah said to the serpent right after man fell in the garden of Eden.

"And I will put enmity between thee and the woman, and between thy seed and between her seed; He shall crush thy head, and thou shalt bruise his heel" (Gen 3:15).

Here in Genesis God made a promise to the woman. She was going to have offspring or children, and from that offspring would come a child who would destroy Satan and the offspring (or children) of the serpent/devil.

Comment: The Bible explicitly says that Satan and the serpent and the dragon and the devil, are all one and the same thing (see Rev 12:9 and Rev 20:2).

Who was that child? Well, in Revelation we find out.

"And the dragon stood before the woman which was ready to be delivered, for to devour HER CHILD as soon as it was born. And she brought forth the MAN CHILD, who was to rule all nations with a rod of iron: and HER CHILD was caught up unto God, and to his throne... And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the male" (Rev 12:4,5,13).

Now let's look at the theomatics confirmation.

**HER CHILD 888 x 2**

Rev 12:4 το τεκνον αυτης"

**THE MAN CHILD 888**

Rev 12:5 υιον αρσεν"

**JESUS 888**

Ιησους

Could anything be more obvious? So what we find here is really quite simple. In Genesis God gave Eve a prophecy that she would have offspring that would eventually destroy the serpent Satan. **Virtually every fundamental and evangelical Bible student out there who studies the Bible, unmistakably interprets this prophecy to be a reference to Jesus.** Probably 97% or more of all Bible students and scholars would unquestionably agree on this point. It is a foregone and axiomatic conclusion.

NOTE: For a discussion on other interpretations and theories relative to who the woman and the man child are, we have provided a discussion at the end of this chapter in an addendum.

The following is just one more verse (among many) in Galatians that shows the fulfillment of that prophecy. This entire phrase of the following verse produces a theomatic value of 888 x 8.

"But when the fullness of the time was come, God sent forth his Son, made of a woman" (Gal 4:4).

### ***Jesus Destroys Satan***

When Jesus died on the cross and rose from the dead, he defeated Satan solidly and permanently. He defeated the original works of the devil going clear back to the Garden of Eden.

"He that committeth sin is of the devil; for the devil sinneth FROM THE BEGINNING. For this purpose the Son of God was manifested, that he might DESTROY the works of the devil" (1 John 3:8).

When Jesus began His earthly ministry in all three gospels of Matthew, Mark, and Luke, He was led up into the wilderness to be tempted (by the "devil" in Mat 4:1, by the "tempter" in Mat 4:3, and by "Satan" in Mar 1:13). He of course defeated the devil soundly during this test.

Later as he went about casting out demons, healing people who were sick, and doing all sorts of good stuff—Jesus was constantly defeating the works of the Adversary. In the fulfillment of the prophecy given in Genesis, God promised that the seed or offspring of the woman would someday crush the head of the serpent. Here is what Paul says in Romans.

"And the God of peace shall crush Satan under your feet shortly" (Rom 16:20).

It was on the cross that Jesus finally and completely destroyed Satan and the fallen angels.

"... having forgiven you all trespasses... nailing it to his cross; And having SPOILED PRINCIPALITIES AND POWERS, he made a show of them openly, triumphing over them in it" (Col 2:13-15).

Dozens of other verses could be shown that demonstrate Christ's victory over the devil.

## *Jesus is the New Adam*

A number of passages in the Bible make it abundantly clear, that God has completely destroyed the old man Adam and is 100% finished with him. But God is going to have mercy and save the woman (or the female aspect of his man/Adam creation—see Rom 6:6 and Col 3:9).

"And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding SHE SHALL BE SAVED in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim 2:14,15).

Adam sinned willfully, but the woman was deceived. In a spiritual sense throughout the Bible, the male is **always the source of the truth**. It is the OBJECTIVE aspect. The seed in conception always comes from the male, i.e. Jesus in John chapter 1 is called the very "Word of God." And the Bible also states that the Word is the seed

"Now the parable is this: The seed is the word of God" (Luke 8:11).

So that is why after the rebellion of the fall and Adam being kicked out of the Garden, it is now necessary for there to be a new replacement, a new male in Whom would be the seed or the source of all truth (see John 12:23,24). Look now at this passage where Jesus is referred to as the final or "last Adam."

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor 15:45,47).

In Revelation 12 the serpent now becomes the dragon (a dragon is only a souped up version of a serpent), and it does everything possible to destroy the new male which is about to be born. **It is important to understand that all of this is spiritually symbolic language that has little or nothing to do with specific "end time" prophetic events.** There are verses all through the Bible that describe how through the power of Jesus, we have victory over the devil in our lives. These facts are undeniably admitted by all Bible believing Christians.

## *A Few More Facts of Note*

Two more facts prove conclusively that in Revelation 12, the man child is in reference to Jesus. Here is verse 5 from this chapter.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev 12:5).

At the end of the book of Revelation it says this concerning Jesus.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron" (Rev 19:15).

And of course Jesus, when he ascended to heaven, was seated at the right hand of the throne of God.

"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb 8:1).

So to conclude our first peg, the child that the woman gives birth to is unquestionably Jesus. Now let's move on to the second item, identifying who the woman is.

## ***Peg #2: The Identity of the Woman***

As it has already been confirmed, Eve, who is the woman in Genesis—is most obviously the same identical woman mentioned in Revelation 12 (symbolically of course). Here we will lay out in more detail the reasons why, and show in the most logical way the concrete evidence confirms that fact solidly. (No, the woman is NOT either Israel or the Church as some people teach—see discussion below in the Addendum).

### ***The Man Child Connection***

With Peg #1, this was our first obvious confirmation—demonstrating that Jesus was indeed the male child prophesied in Genesis. It was at that time God gave the prophetic promise to Eve—He was speaking directly to her. So the woman who obviously fulfilled that prophecy in Revelation, had to be the SAME woman (symbolically of course).

"And I will put enmity between thee and the WOMAN, and between thy seed and between HER seed; He shall crush thy head, and thou shalt bruise his heel" (Gen 3:15).

However, it should also be pointed out that the offspring of Eve also consists of the entire human race, because in Genesis Eve was called the "mother of ALL the living" (Gen 3:20). Here is the plural mention of Eve's offspring from this same chapter in Revelation.

"And the dragon was wroth with the woman, and went to make war with the REST OF HER OFFSPRING, which keep the commandments of God, and have the testimony of Jesus Christ. (Rev 12:17)

**So the woman represents not only the mother of the man child Jesus, born of a virgin, but she also is the vehicle through whom EVERYBODY is born into this world.**

## ***The Serpent connection***

Now we come to the most obvious fact. The primary question is this. In Revelation 12 the whole chapter is all about a confrontation between a woman and a serpent. Where else in Scripture do you find statements made concerning a woman and a serpent? The answer is fairly obvious—in Genesis! As might be expected, theomatics establishes that the woman in Revelation 12 is none other than Eve, who “became mother of all the living” (Gen. 3:20). Numerous studies have been made on this.

The serpent is mentioned five times specifically in Genesis chapter 3 (verses 1,2,4,13,14). In Revelation 12 the serpent/dragon is mentioned a grand total of ten times (verses 3,4,7,9,13,14,15,16,17). And the serpent/dragon is also referred to numerous times specifically as Satan and the devil, which the Bible clearly defines as being one and the same (see Rev 12:9 and Rev 20:2).

**The relationship between the woman and the serpent is axiomatic proof that the woman in Revelation is the same as Eve.** This is so self evident and so obvious that it hardly needs to be explained, much less defended with a lengthy apologetic. In revelation 12 it specifically refers to the dragon as being the "serpent of old." Therefore, this cannot be a new representation—it is the same old snake found in Genesis.

## ***Eve vs. Mary***

Some people may try to raise the objection to Eve being the mother of Jesus. Was not that role played by the blessed virgin Mary?

Even though God sovereignly chose a young Jewish girl named Mary to be the vehicle through which the Christ child was to come into the world (there are some very positive things related to Mary mentioned in the Bible), **Mary is only AN EXTENSION of Eve. She symbolizes the generic woman concept who gives birth to the man child** (it is blasphemy to "worship" Mary as some religions teach). It is important to point out that the expression "mother" in the Bible can represent many different things. In fact the Bible refers to the heavenly Jerusalem as being "the mother of all of us" (Gal 4:26). The term "mother" has to do with a universal principle rather than just one person who gives birth to a singular earthly child.

An interesting theomatic comparison is the following. In the Old Testament, the word "Eve" has a value of just 19, which is a prime number. Compare that to the numerical value of the name "Mary."

EVE = 19

Gen 4:1 עוֹרָה

MARY = 190

Mat 13:55 Μαριαμ"

EVE = 19 x 12 x 2

Gen 4:1 Εὐά

In the Greek New Testament, the name "Eve" has a value of 456, which is 19 x 12, and in Revelation the woman in heaven is described as having a crown of twelve stars.

It is interesting to note that in Revelation 12:1, Eve is represented as being this majestic woman in heaven, clothed with the sun, the moon under her feet, and upon her head a crown of stars. Catholics like to refer to the virgin Mary as the "queen of heaven." Of course there is nothing in the Bible that ever refers to Mary as such.

Now let us talk now about this glorious woman in heaven clothed with the sun.

### *A Woman Clothed with the Sun*

When we begin reading Revelation chapter 12, the very first verse is talking all about the woman BEFORE she fell in the Garden of Eden. This is representative of the female nature inside of the angels before their house of cards collapsed. A major chapter related to verse one would be quite appropriate at this point, but here the discussion will be brief.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev 12:1).

In the first chapter of Genesis, when God created the two great lights, the sun was to govern and the day, and the moon (which does not originate light, but can only reflect the light of the sun), was to rule the darkness or the night. All through the Bible God associates darkness with sin and evil—an environment where there is no light of understanding as to the truth.

COMMENT: The term "darkness" refers to much more than physical light—it has to do with spiritual matters. This application can be applied even in the secular world. For centuries Africa was described as being the "dark continent." That obviously meant much more than lack of physical sunlight (being near the equator it had as much direct sun as any place on earth). What the expression dark continent meant was that it was mostly an uncivilized place, people were running around as naked savages, into witchcraft, etc. They lacked the light of civilization and were thus considered to be in darkness.

Now in Genesis we find this verse. The Bible says in one breath that God created three things—the sun, the moon, and the stars.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Gen 1:16).

Throughout the Bible "stars" unequivocally represent angels. So the concept of sun, moon, and stars, is all wrapped symbolically around angels.

The woman in Revelation 12 was clothed with the sun and she had the moon under her feet or dominion. The crown of royalty upon her head had 12 stars—the number 12 is God's number of governmental order. Again, all of this represents the angels in their innocence and heavenly glory before the fall.

Now here is the key fact. The sun and moon are symbolic of the SOURCE of light and truth that God provided man in the garden of Eden at the very beginning of creation. In that sense the sun not only provided physical light for the planet, it was also SPIRITUALLY SYMBOLIC. **The sun represents the manner and the MEDIUM IN A SYMBOLICAL SENSE through which Jehovah God communicated truth and light and understanding to the angels.**

Before the fall, God evidently did not have a close intimate personal relationship with angels (more on this in chapter **5b** and **6c**). So the sun represents the means or agency through which God communicated the light of truth to His creation (in that sense the sun is associated with the male nature). It represents the truth and has the same symbolic value in theomantics as the word "truth" ( $\Psi\Omega\Omega = 640$ , and  $\alpha\lambda\eta\theta\epsilon\iota\alpha = 64$  or  $2 \times 2 \times 2 \times 2 \times 2 \times 2$ ). There is a whole structure on this to do with the sun and light and truth—all based upon 64 and 640's.

The moon represents the light that the sun reflects (and is associated with the female nature). Throughout scripture God communicated truth to men and angels through the agency of the sun, not generally by direct "face to face" means. The moon was to give light against the total darkness of the night. Here is an interesting verse in that regard from Jeremiah. Here it actually talks about the sun giving the light of the day, and also the decrees or statutory ORDINANCES of the moon and stars.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night" (Jer 31:35).

## ***No More Sun and Moon***

That is why in the last verses of the Bible we find the following astounding and consummate conclusion to all of this. When Christians die and go to heaven to spend eternity with their Lord and Saviour, **God will then communicate with them directly. There is no longer any need for the sun or the moon.** Again, all of this is highly spiritually symbolic.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev 21:21-23).

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev 22:3-5).

And finally in the book of Isaiah, there is a prophecy that confirms this again.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa 60:19,20).

And of course in last chapter of the Bible, God says that He would wipe every tear from our eyes (Rev 21:4). There would be no more mourning.

All through the book of Ecclesiastes, Solomon (who was the richest and wisest man who ever lived in the earthly sense), after he attained everything that could be attained—lamented the fact that there "is nothing new under the sun."

Another amazing fact, is that when God began His whole plan of redemption, He called forth Abraham. Abraham came from the location of Babylon or the original Garden of Eden. **All of Abraham's relatives were sun worshippers.** There is an entire discussion in Angelfall related to the fact that God replaced his relationship with angels by calling forth Abraham (the Bible specifically says that—see Heb 2:16). With Abraham God started a whole new thing—one individual through whom he could finally have an intimate and lasting eternal relationship with, and who would become the "friend of God" (James 2:23). The Lord finally brought forth out of His creation of sun worshippers, those with whom He could have a true and lasting eternal relationship with and communicate directly with. The sun and moon were no longer necessary. There are some astounding truths embedded in all of this sun/moon stuff.

NOTE: At the end of this chapter is an interesting quote from the Original Code in the Bible, relative to the woman and the moon under her feet, and the subject of the moon turning to blood.

### ***Beauty and the Beast—The Great Harlot of Revelation***

But we also find this same woman Eve in the later chapters of the book of Revelation. There she is called "the Great Harlot," which is representative of the world system, i.e. "Babylon the Great, the mother of harlots and abominations of the earth" (Rev 17:5). In fact, the entire last part of the book of Revelation centers upon this great whore who represents all the kingdoms of this world in rebellion against God.

The reason Eve is the great harlot (symbolically of course), is because she committed spiritual fornication with the serpent in the garden. Now all the kings or rulers of the earth (who are symbolic of Adam and dominion—see Chapter 5f) are committing fornication with her (Rev 17:2;18:3,9). All the wickedness that exists in the world is because of that one factor—what is universally recognized as the original sin.

**Theomatics proves conclusively that the woman Eve in Revelation 12 and the great harlot are but one and the same.**

A quick and very obvious connection between the woman in chapter 12 of Revelation, and the great harlot of chapter 17, is the following. Here is the beginning of chapter 12.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, HAVING SEVEN HEADS AND TEN HORNS... and the woman fled into the WILDERNESS..." (Rev 12:1-3,6).

This great red dragon having seven heads and ten horns is obviously symbolic of the spiritual aspect of Satan (in verses 14 and 15 the dragon is actually referred to as "the serpent"). Later in chapter 12, verses 6 and 14, it talks about the woman fleeing into the wilderness.

Now look at chapter 17 of Revelation where it talks about the great harlot. **Here the wilderness is mentioned along with the same symbolic beast having seven heads and ten horns.** The connection is rather obvious—this is the SAME woman involved with the SAME seven headed monster.

"So he carried me away in the spirit into the WILDERNESS: and I saw a woman sit upon a scarlet (or red) colored beast, full of names of blasphemy, HAVING SEVEN HEADS AND TEN HORNS. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, The MOTHER OF HARLOTS and abominations of the earth" (Rev 17:3-5).

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the SEVEN HEADS AND TEN HORNS" (Rev 17:7).

So we can see here the unmistakable connection between the woman, the beast, the wilderness, and the world harlot system. There is nothing to make us believe that the woman of chapter 12 is not the same woman as in chapter 17.

COMMENT: Through the book of Revelation, along with the dragon there are two beasts mentioned in Revelation 13, one rising out of sea and another out of the earth. All of these dragon/beasts incorporate various spiritual ASPECTS of the same symbolic connections (see Rev 12:3, 13:1, 17:7). This is probably NOT talking about individual persons or separate entities.

### *Peg #3: It's All About Angels*

Now we come to the really major implication of this discussion.

The first thing that we notice from this account, is one simple fact that is either ignored or brushed over by virtually every Bible scholar and Christian theologian out there who has written on this chapter. Something that is so simple. Something that is so obvious. It is almost mind-boggling that few individuals see what is so obvious.

The entire chapter of Revelation 12 having to do with the liaison between the woman and the serpent—**THE ENTIRE DISCUSSION IS ALL ABOUT THE CASTING DOWN AND THE FALL OF THE ANGELS FROM HEAVEN.**

Let me say this again.

## **THE ENTIRE DISCUSSION IN REVELATION CHAPTER 12 IS ALL ABOUT THE CASTING DOWN AND THE FALL OF THE ANGELS FROM HEAVEN.**

What is astonishing about this, is that innumerable people who have read this account, are not thinking carefully about what is being said. They are blind as to the obvious relationship. All they see in this chapter is the nation of Israel, or some sort of sensational "latter rain" teachings (see addendum at end of this chapter). They just presume that this discussion involves two completely separate and independent and unrelated events (or creations) that just "happen" to be running concurrent—one in heaven and the other on earth. **They don't see the fact that the whole thing is actually connected and intertwined and integrated.** This is so very obvious.

The problem is that when people read a passage like this, they approach it with a pre-conceived premise. They presume that Satan and the angels being cast down is something independent or separate from man upon earth, and they also presume that this is something (as prophecy pundits have taught) that is supposed to happen during a future so called "great tribulation" period. So they then zip right through this chapter 12 of Revelation and miss the entire point of what is even being talking about.

So here is the question.

If the issue of Eve and the serpent is strictly an earthly matter confined to an earthly garden, **THEN WHY FOR GOODNESS SAKES IS GOD MIXING INTO THE WHOLE DISCUSSION THE SUBJECT OF THE ANGELS BEING CAST FROM HEAVEN???** What is the purpose? What is the point? If this is a completely separate and independent

event (from what happened 6000 years ago in the earthly garden of Eden), then why is it even mentioned within the same context?

It should be obvious to any thinking person that God must have a comprehensive reason for connecting all of this.

The most pointed fact is that the woman who gives birth to Jesus upon earth and is the mother of all those born upon earth—**that same woman in Revelation is actually seen in heaven** (how did Eve get up there?) However, reading the complete chapter of Rev. 12, all of this is tied into the original angelic rebellion that took place eons ago. All during the battle between the woman and the serpent, these same verses in Revelation talk about the war going on in heaven and the stars (angels) falling to earth. The serpent/dragon and his angels were at war. The two aspects are actually tied together.

The text explicitly says that BOTH the woman was in heaven (Rev 12:1), and the dragon/serpent was in heaven (Rev 12:2). **That automatically makes the Genesis account actually heavenly in scope.**

### *Examining the Verses*

Now we will look at certain verses that clearly implicate the angel connection to Eve. Comments here will be rather brief. In other parts of angelfall, much of this information and the theomatics data is dealt with comprehensively.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: (2) And she being with child cried, travailing in birth, and pained to be delivered. (3) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. (4) And his tail drew the third part of the stars of heaven, and did 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" (Rev 12:1-4).

### *The Serpent's Tail*

We know for a fact that the woman represents Eve and the man child is Jesus who was born upon earth. The great red dragon represents Satan or the serpent who was in Eden, and of course Eden is symbolic of the heavenly paradise. Now here is a very interesting verse from the book of Isaiah. Theomatics clearly indicates that "the ancient and honourable" is in reference to Jehovah God.

"The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa 9:15,16).

The Bible says that Satan is the father of lies (Joh 8:44). The Bible also says that Satan is the destroyer (1 Cor 10:10). This generic prophecy in Isaiah talks about one who teaches lies and destroys others in the process. Is not that exactly what Satan did to Eve in the Garden of Eden—he taught her to disobey the Word of God? The word "prophet = 63" in this instance has the same value as "serpent = 630" in theomatics. But notice that this teacher of lies is called—"the tail."

"And his tail drew the third part of the stars of heaven, and did 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" (Rev 12:1-4).

So right here we see a spiritual connection between what the serpent did to Eve in the garden of Eden, and the manner in which the serpent's tail drew and swept the stars from heaven and cast them to earth. **What this tells us is that the temptation in Genesis on the small scale, is actually in reference to the temptation of the angels in heaven on the large scale.**

### *The Woman in the Wilderness*

Here is the next part of this passage.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Reve 12:5,6).

What is the wilderness symbolic of? Throughout the Bible there are numerous verses that refer to this world as a wilderness. That is obviously symbolic of a spiritual wilderness. John the Baptist came preaching in the wilderness, and Jesus began His ministry in the wilderness. He was also tempted by the devil in the wilderness. God led the children of Israel out of the wilderness and into the promised land. But how does this woman fleeing into the wilderness fit in with Genesis?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to work the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen 3:22-24).

The expression "work the ground" in theomatics has a value of 126.

**WORK THE GROUND 126**

Gen 1:23 יבד אדמה

**THE WILDERNESS 1260**

Mat 4:5 τη ερημου

In verse six it says that the woman fled into the wilderness for 1260 days. Both the expression "the woman" (της γυναικος") and "wilderness" (τη ερημω') equals 1260 in theomatics (that is hardly a coincidence).

Comment: Of course man working the ground will never produce anything to do with God's life—nothing can grow in a wilderness. Interestingly, the working of the ground means that man can only have a literal and EARTHLY understanding of things—the natural man is incapable of comprehending the things of the Spirit due to disobedience (1 Cor 2:14). To "work the ground" means that one can only interpret the Bible literally (such as the heresy of dispensationalism).

## ***Cast From the Heavenly Paradise***

There are some huge theomatic presentations on this website showing that God casting Adam and Eve from the garden of Eden and driving them out, is actually talking about God casting the angels from heaven (see Chapter 6f on the number 124 and being cast from Eden). The numerical evidence proving that fact is quite conclusive. The numerics of Eden and heaven show the same design.

### **EDEN 124**

Gen 2:8 **ΤΤϚ**

Many passages throughout the Bible speak of the stars that fell from heaven.

### **THE STARS OF HEAVEN 124 x 16**

Rev 6:13 **οι αστερες ουρανου"**

### **THE STARS 124 x 21**

Rev 12:4 **των αστερων"**

Jesus spoke in Matthew about the stars that fell from heaven.

### **FELL 124 x 9**

Mat 25:29 **πεσουνται**

### **FROM HEAVEN 124 x 15**

**του ουρανου'**

The above shows the connection of the stars to Eden. This 124 design to do with Eden and heaven covers many dozens of incredible examples. Three times in the New Testament it mentions the PARADISE in heaven. All of the explicit phrases are full of the 124 pattern, same as Eden. In Revelation 2:7 it talks about the tree of life actually being in heaven itself—"in the midst of the paradise of God." All of this heavenly stuff of course relates to the earthly Eden.

## ***Satan Deceiving the Inhabited Earth***

Now let's look at the next part of this chapter. The following is simply another aspect of this SAME scenario—this is not talking about another event in heaven. **Here it connects IN THE SAME BREATH the fall and casting down of the dragon's angels—along with Satan deceiving mankind upon planet earth—the whole thing is connected.** God's holy and unfallen angels are not doubt involved in policing the universe and administrating judgment upon those who are in rebellion (see also Mat 13:41).

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev 12:7-9).

Who is this Michael in heaven who wars against the dragon and his angels? Interestingly, the name Jesus in the genitive Greek case, has a theomatic value of 688 (Ἰησοῦ). The name Michael has the same numeric value of (Μιχαηλ' = 688). Note: The number 688 us 172 x 4, a number clearly identified with one who possesses the actual truth and can rightly divide good from evil and execute judgment. Some Bible scholars have in the past taught that Michael is another representation or name/attribute of Jehovah or Jesus (the theophanies). This may or may not be true. One fact that very few people realize is that Michael is the ONLY archangel mentioned in the Bible ("arch" means the very highest of ranks). Contrary to popular opinion, nowhere in the Bible is Gabriel mentioned as being an archangel, neither "Lucifer" (see discussion chapter 5f on Lucifer). Michael is the only archangel. Also this interesting result,

**THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN 688**

Gen 3:23 יִשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן עֵדֶן

**MICHAEL 688**

Rev 12:7 Μιχαηλ'

The above is just one little example that seems to indicate a connection of sorts between Michael defeating the devil's angels in heaven, and Jehovah God casting man out of the garden paradise. There are many theomatic examples from all these verses that clearly show the heavenly connection and casting down aspect (too much to show and discuss here).

## ***No More Place in Heaven***

It states in verse 8 that the angels had no more place in heaven (contains also the 124 design relative to Eden Chapter 6f). But that is not the main thing to notice here. Look now again at this portion.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev 12:7-9).

In Eden the serpent only deceived Eve. But here it talks about the ANGELS BEING DECEIVED AND CAST OUT OF HEAVEN. It specifically refers to the serpent as being "of old." The term "whole world" in Greek actually means the "inhabited earth whole." **This is clearly an enlarged discussion of what took place in Genesis.** Look at these interesting theomatic examples.

#### THE INHABITED EARTH WHOLE 1240

Rev 12:9 την οικουμενην ολην'

#### EDEN 124

Gen 2:8 ִּדְּבָר

Here we see the original Eden connection with the entire inhabited earth. Eden was the point of origin of the angels who were cast down, and the serpent deceiving Eve in paradise (who is symbolic of the female/subjective aspect of the angels) is **the same continuity** as his deceiving men upon earth—it is all one contiguous process.

Here it talks about the WHOLE world. We see also the 126 wilderness number. The number 7 is God's number of completeness, thus 126 x 7.

#### INHABITED EARTH WHOLE 126 x 7

οικουμενην ολην'

#### THE WILDERNESS 1260

Mat 4:5 τη ερημω'

There is much much more to all of this. The theomatic structures within all of it are profound and it takes a measure of insight to understand the underlying esoteric message. Pages and pages of examples and verse comparisons could be shown. The examples shown in this chapter are simply a few isolated ones intended simply to highlight the discussion.

### ***The Accuser of the Brethren***

Here now is the next portion.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the **accuser of our brethren is cast down**, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And

when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child" (Rev 12:10-13).

Here Satan is called the "accuser of the brethren." This is an unmistakable reference to the book of Job. In Job, the spirit of Satan appeared amongst the fallen angels who questioned Job's loyalty to God. The entire book is a debate concerning why men should love and serve and obey God. In Job the angels were accusing the brethren (or the Godly man Job). It all relates to the rebellion in heaven and the righteousness of the Almighty, which the rebellious angels were contesting. Much is discussed in Angelfall related to the book of Job (a complete commentary and theomatics expose on the book of Job is currently in our list of half baked projects).

What is interesting to note here as well, is that **the serpent is chasing the woman all the way from heaven onto the earth**. This again shows the connection between the rebellion in heaven, the angels, and the fall.

### ***The Face of the Serpent***

Here is the next mention.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev 12:14).

There is an entire chapter in angelfall that discusses the time, times, and half a time, and how it relates to the 1260 days and 42 months also mentioned throughout Revelation (see entire Section 14). This is of major importance and theomatics completely destroys the popular concept that this is talking about a future three and one half or seven year period of time upon earth called the "great tribulation." Such a thing does not even exist, and that is the topic of the next chapter in this section—the time, times, and half a time is highly symbolical, and theomatics has unlocked certain aspects of the meaning (see entire Section 14).

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. And he stood upon the sand of the sea" (Rev 12:15-18).

Waters throughout the Bible have to do with thoughts and the intentions of the heart. When the Bible says that the serpent spewed water after the woman, he attempted to drown her in a flood of iniquity, a flood wicked and vile thoughts and imaginations, and all sorts of false philosophies and religions. **All of this to do with the flood is describing spiritual concepts and spiritual warfare**. This fact should be obvious (it is obviously not talking a literal flood of H<sub>2</sub>O water that carries off a biological woman).

The major conclusion of importance from these verses, as previously stated, is the fact that **the seed of the woman or offspring of the woman comprises not only the man child Jesus—but the entire human race as a whole.** God said in 1 Timothy 2:15 that the woman would be "saved in childbearing." So the offspring comprises every person who has ever been and who ever will be born. **The child bearing of the woman is undoubtedly in reference to the redemption process.** This fact undeniable links Eve to the whole human race demonstrating the fact that what took place in the Garden and the war in heaven, involves every human soul that comes into this world.

Satan standing upon the sand of the sea is representative of the limitation of his power over God's creation. The sand marks the boundary between the sea and the dry land. This too would require an entire discussion.

### ***Revelation Chapter 13***

Here is what immediately follows chapter 12.

"And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy... (Rev 13:1).

It is important to point out that Chapter 13 of Revelation is just a continuation of Chapter 12. Many people tend to think that this is a completely different subject, but it is not. The chapter separations are something that man arbitrarily placed in the Bible. Everything to do with the beast rising out of the sea, the entire world that worships the beast and its image, those who take the mark of the beast—**this whole thing relates back to the content of chapter 12 and to the rebellion in heaven and fall of man (it is a CONTINUATION of the same discussion).** There are numerous theomatic studies related to this and a much enlarged discussion would be necessary.

Let me conclude this discussion by quoting a short portion from The Original Code in the Bible (see Pgs. 214-218).

### ***The Moon Turning to Blood***

One of the things constantly foretold in Revelation, the Old Testament, and by Jesus in the gospels, is the sun being darkened, the moon turning to blood, and the stars falling from heaven. How absolutely ridiculous it is to try and take these things literally. (If the sun went out, how could life on this planet possibly survive? How could a literal star, or sun from another part of the galaxy, fall down to this earth without burning it up?)

In Revelation 12, the woman Eve, who appears in heaven, was clothed with the sun and she had the moon under her feet. Upon her head was a crown of twelve stars (Rev. 12:1). What could all of this possibly mean?

In Genesis, during the time of creation, God created a greater light (the sun) and a lesser light (the moon) that reflected the light from the sun. He put them into the firmament of heaven to give light upon the earth. This concerns not only physical celestial objects. It also contains vast realms of spiritual symbolism having to do with God's light and God's glory. Eve, who represents all the angels of heaven, was clothed with the sun (God the source of light), and she had the moon (God's reflected glory) put under her feet or her dominion.

All through the Bible many theomatic patterns surround women who have an issue of blood or hemorrhage. In other words, blood or life flows out much as when a woman has her monthly cycle. In all three gospels of Matthew, Mark, and Luke, the story is told of how Jesus healed the woman who had the issue of blood. She has wasted all of her resources on human doctors who can do nothing to help her. She is dead broke and dying.

All of this has tremendous symbolic significance as it relates to Eve, the woman who fell from heaven after she lost her glory and protective male covering. Her sun or source of light has now gone out, and she is bleeding to death.

Now when the Bible says that the moon will be turned to blood, what does that mean?

When we go to Revelation 12, where do we see the moon? It is under the feet of the woman. And if a woman is bleeding to death, where is the blood going to flow to? It is going to run down her legs to her feet. And if the moon is under her feet, what is going to happen to it? It is going to turn to blood! **Numerous theomatic patterns clearly indicate that the moon turning to blood and the woman having a flow of blood are the same thing.**

### *The Above Is One Tiny Example*

This is just one example of literally thousands of things present in the Bible that are highly symbolic, and unless someone studies all the passages, and sees how God has embedded the meanings—and theomatics—throughout this huge network, the symbolism will never be seen or understood. So when Christians read a passage in the Bible about the moon turning to blood, they have no idea what the text is referring to. Is it some strange phenomena astronomically? Is it atomic war where the atmosphere is so polluted with fallout the moon turns red? What does it mean?

There are hundreds of things in the Bible that would be absurd if taken literally. A comparative analysis along with an in-depth study of theomatics, and the essential guidance of the Holy Spirit will give us insights into some of these areas that cannot be understood any other way. It is going to be a very slow and laborious job to get to the bottom of many of these things. The major difficulty is that so few Christians spend any time meditating and thinking on these deeper truths that are so close to the heart of God. We become bogged down in the cares of this life. As a result, vast

numbers of precious Christian people are susceptible to the errors of the prophecy proponents, who themselves understand few if any of these things.

## Addendum Notes:

### *Weird and Whacky Teachings Concerning the Woman and the Man Child*

Many Christians tend to interpret the Bible, especially matters in the book of Revelation, in an earthly/literal or sensual manner—in order to support their own personal premises or aspirations they have adopted (or simply what they are hoping is true). First, they establish what they want to believe, then they look to the Bible to find support and arguments for those ideas. The tendency is to "try and make the scriptures fit."

So many people who attempt to understand and interpret Revelation—they get so focused on one single idea or interpretation, that they then become oblivious to everything else (all the other elements related to the whole). This is especially true of those who say the woman is Israel, or the woman represents the Church, etc. etc.

### *The Dispensationalist Interpretation*

Most dispensationalists or Bible prophecy proponents, interpret this passage of Revelation 12, to mean that **the woman represents the modern day nation of Israel**, and of course the man child is Jesus. Since Jesus had Jewish parents, then the woman must be Israel.

The woman fleeing into the wilderness is talking about the Jewish people fleeing to the safety of the wilderness during the great tribulation in order to escape the wrath of the Antichrist. And as some ultra literal interpreters have proposed—God hides them for three and one half years in the lost city of Petra located in Jordan (somebody did not think through the logistics of feeding and sanitation, and packing million of people into the stone walled canyon of Petra. And how could such vast numbers of people hide in such a manner in our modern society as not to be detected by the Antichrist with all the present day technology, aerial observation, etc.)?

Dispensationalists generally follow this persuasion because it fits nicely with their total emphasis on the nation of Israel and their view and theories of the end times where virtually everything in the book of Revelation takes place and is crammed into a three and one half or seven year period called the "great tribulation." Hundreds of books on Bible prophecy and the end times, all discuss the woman/Israel connection and premise, but give little or shallow scriptural evidence to support that idea. It is little more than speculation accompanied by some weak arguments in favor of the premise—see lengthy discussion below. It is just one more example of trying to fit the Bible shoe on the foot of the pre-millennial/dispensational premise.

## *The Latter Rain Interpretation*

Another fascinating teaching among certain Pentecostal sensationalists that had gained wide acceptance around the world in recent decades, and which came out of the well known "latter rain" movement during the middle to latter part of the 1900's, is that **the woman in Revelation 12 represents the Church, and the man child is some class of "super Christians" or "last days overcomers" that are birthed out of the church.** This group of powerhouse believers then go about performing exploits for God in the earth.

This company of "man child Christians," under the direction of anointed apostles and prophets (who of course are the ones promoting this doctrine and who hope to be the leaders in the new millennium), then take control of the entire world political system which will then precede the ushering in of the return of Christ. Some have even taught that during this time period, these "supermen" will actually become immortal and receive their resurrection bodies before they are eventually caught up to heaven. Some incorporate this idea with Revelation chapter 11 where it talks about the "two witnesses" who prophecy during the "great tribulation," but then miraculously are resurrected from the dead and are raptured to heaven in front of the eyes of all those who killed them.

This fantastic interpretation of Revelation 12, is related to a host of other doctrines and movements from the past that were loosely tied into the latter rain teachings—such as "Joel's army," and "the manifest sons of God," also the more recent "dominion theology," and "kingdom now theology," and "Christian reconstructionism," various "restorational" teachings in numerous charismatic churches, etc. Of course not all of these teachings agree on all points.

PERSONAL COMMENT: The author of Angelfall was raised in one of these latter rain restorational churches in Portland, Oregon, i.e. **City Bible Church** (formerly **Bible Temple**) pastored by IMF founder and president, Dick Iverson. Many of these groups have introduced all sorts of various worship techniques, mostly derived from the Old Testament, and based also upon a stretched interpretation concerning the restored "tabernacle of David" (Act 15:16). Much of the praise and worship and raising of hands, flag waving, dancing in the Spirit, holy laughter, and far out worship music (and other manifestations in these churches) do not necessarily build character and can actually become fleshly and sensual forms of worship that simply puff up and make a person feel "happy" and "ecstatic" emotionally—it is **NOT necessarily what God's heart is really after. It does not always build lasting and permanent Christian character deep in the heart.** It is important to point out that there is virtually no emphasis anywhere in the Bible on these forms of worship in the early New Testament churches. We are not called upon to dance around with our hands raised, but to "worship the Father in Spirit and truth" (although God honors and respects many forms of worship that come from the heart).

As a young eleven year old boy, the Author of Angelfall received a powerful baptism of the Holy Spirit (with the speaking in tongues) at a church youth camp on the Oregon coast. It was a life changing experience. He considers himself a Pentecostal/charismatic Christian, but eschews much of present day Charismatic hyperbole as well as numerous prosperity teachings.

## ***Restorationalism vs. Suffering***

Yet much good has come out of some of these Pentecostal and charismatic movements and restorational teachings. People's hearts have been drawn closer to the Lord, and proper praise and worship is important. Yet caution is advised. Many of the more sensational "end time" teachings and prosperity/faith teachings related to these various persuasions, are little more than wishful thinking and self exalting fantasies. Let us not forget that the entire concept of Mormonism and the delusions of Joseph Smith, was also based upon the restorational idea. All of these teachings have the tendency to puff up one's ego, and eventually lead to what has been called "post-millennialism"—the idea that the Church will set up the millennium before Jesus can return to planet earth. **The hallmark of all these teachings is a major emphasis on "power ministry," "super anointings," "prophetic and apostolic anointings," all types of "signs and wonders"—rather than on suffering.** There is generally a pronounced lack of emphasis on the subject of humility and suffering, and God's will for Christians to come out of personal tribulation that builds depth of character. The Bible says that Jesus "learned obedience by the things that He suffered" (Heb 5:8). The whole emphasis in the life of Jesus as the humble Lamb of God, was lack of materialism and self denial in this world. He did everything possible to stay away from "power ministry," i.e. trying to establish some sort of kingdom of God upon earth such as latter rain proponents have (and will continue) promoting.

The Bible clearly teaches that the world will only get more and more wicked until God suddenly ends it all. **Jesus specifically taught that God's Kingdom is not of this world. The Kingdom of God is something that can only exist within the human heart** (Luk 17:21). The experience of the Christian is to take up his cross—not to overcome and have political dominion over the satanic kingdoms of this world—that idea is non-workable and probably will never happen. It is only through dying unto ourselves, taking up the cross as Jesus taught us to do, and being willing to suffer in the real everyday life (and in some cases being humbled through sickness and financial poverty and failed earthly relationships)—that we enter into God's Kingdom—not through visions of grandeur and doing exploits for God.

Oswald Chambers once made the statement; "the devil's realm is the spectacular and unusual," i.e. the gospel show business environment. God's realm is the mundane, unnoticed, boring, and seemingly uneventful. That is the environment in which the Holy Spirit does His work of refinement in the heart of the human soul.

"It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him"(2 Tim 2:11,12).

## ***Other Resources***

There are volumes of websites that debate the book of Revelation and everything in it. What is so start and apparent, is the VAST DIFFERENCE of all of these premises. Each one is light years different than the other and they obviously cannot all be right. This proves the fact that God's idea and interpretation on all of this probably exists in another universe altogether. There are so many diversified interpretations on the woman in Revelation 12 and the man child.

Here are some interesting comments on the woman of Revelation 12.

<http://www.thepropheticyears.com/The%20book%20of%20Revelation/Revelation%20Chapter%2012.htm>

A complex dispensational viewpoint/explanation of Revelation 12.

<http://www.truthnet.org/christianity/revelation/revelation12/>

Here is a page promoting the Latter rain teaching concerning the man child.

<http://latter-rain.com/escha/manchild.htm>

**Who's that woman?** The following and informational article of three different viewpoints, was take from the following website.

<http://www.biblicist.org/bible/woman.shtml>

In Revelation chapter twelve John is given a sign in heaven of a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; she is with child and being in labor crying out in pain to give birth. Before her stands a dragon so that when she does give birth he might devour her child. In verse five she gives birth to a male child and he is described as "one who is to rule all the nations with a rod of iron (an obvious reference to Jesus Christ (Ps. 2; Rev. 19) . We are then told that the child is not devoured by the dragon but is caught up to God and to His throne (place of divine authority); while the woman flees into the wilderness where a place is prepared for her by God, so that there she might be nourished for 1260 days. Meanwhile Michael and his angels wage war with the dragon. Certainly the identification of this woman is key to the interpretation of this passage. Some modern day cults have pressed an interpretation to identify her as their particular leader, but Scripture does not permit such wild vagaries, so we will examine the main three:

### **Roman Catholicism**

Romanism espouses the dogmatic doctrine called the "Assumption of Mary" which is based not on Biblical revelation but on the "recommended

reasonableness" that our Lord would not permit the sacred body in which He Himself dwelt to become prey to corruption. However, Scripture is silent regarding the death of Mary and the tradition of her "Assumption," i.e., the notion that after her death she was body and soul assumed into heavenly glory. And the doctrine is virtually unknown to the early Church.

The story is first found in some late fourth century Apocryphal writings entitled, "The Passing of Mary," "The Obsequies of Mary," and "The Book of the Passing of the Blessed Virgin." But those writings were condemned as spurious in the decretals attributed to Pope Gelasius at the end of the fifth century (Migne, *Patrologiae Latinae*, p. 59, 162). It was Gregory of Tours (d. 594 A.D.) who was the first "orthodox" writer to accept them as authentic, and on Nov. 1, 1950, Pope Pius XII defined the extra-biblical tradition as an article of the faith revealed by God, which if denied would incur the wrath of the Almighty God and the holy apostles (*Munificentissimus Deus*, 1950, *Acta Apostolicae Sedis*, XLII). 1

So in order to find some Biblical backing for this church dogma, Roman apologists lift the Revelation twelve passage completely out of context and assign the identity of the woman to Mary after her assumption into heaven where she is revealed in all her glory as "Queen of Heaven," "Mother of all life" (she being the "second Eve"), and the exalted "Mediatrice of our redemption." In fact the imagery of her clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars is reflected on innumerable statues of her around the world.

However, the only thing found in common with Mary and the woman of chapter twelve is motherhood. A close look at the passage reveals that it is the son, to whom she gives birth, that is caught up to God and His heavenly throne (vs. 5) -- not the woman. In verse one the woman is called a "sign" which appears in heaven (like the dragon in verse three), but the action associated with the sign is actually earthly. The text says nothing about the woman ascending into heaven to acquire a heavenly position.

The passage goes on to say that the woman, after giving birth to the male child, flees into the wilderness for 1260 days to a place prepared by God and there she is cared for by Him (vs. 6). According to the Gospel accounts, such events never transpired in the life of Mary following the birth of Jesus. She was never persecuted, never fled into the wilderness, and was never nourished there by God for 1260 days.

Also, the Roman Catholic (not Biblical) doctrine that Mary was "immaculately conceived," i.e., conceived without "original sin," actually conflicts with their interpretation of the woman being Mary. The passage says that the woman "cried out being in labor and pain to give birth." The Bible reveals that labor and pain in child birth are part of God's judgment on sinners (Gen. 3:15-16). Hence, based on their own tradition regarding Mary's "sinlessness," the imagery of the woman presented in chapter 12 cannot accommodate Rome's concept of Mary.

So in conclusion, it is not only an exegetical impossibility for Rome to assign the identity of the woman in Revelation chapter 12 to Mary, it also flies in the face of their own traditional teaching regarding her so-called, "Immaculate Conception."

## **Amillennialism**

Commentators who adhere to Reform Theology and are Amillennial in their eschatology, build their interpretation on what is called the allegorizing principle of interpretation. They identify the woman as the Church travailing to bring Christ to the nations:

Matthew Henry's Commentary on Revelation chapter 12 depicts the woman as the Church, and the child she gives birth to are the saints:

"The church is represented, (1) As a woman, the spouse of Christ, and the mother of the saints. (2) As clothed with the sun. Having put on Christ, who is the Sun of righteousness, she shines in his rays. (3) As having the moon under her feet. Her heart and hope are not set upon sublunary things, but on the things that are in heaven, where her head is. (4) As having on her head a crown of twelve stars, that is, the doctrine of the gospel preached by the twelve apostles. (5) As in travail and now in pain, to bring forth a holy progeny to Christ." 2

True to form the allegorist presents in words a beautiful picture of the Church, but one must avoid the literal text in order to agree with this interpretation. He calls the woman in chapter twelve "the spouse of Christ and the mother of the saints." But the text identifies the woman not as a "spouse" but as an expectant mother who gives birth to a male child who is to rule the nations with a rod of iron and is caught up to God and His throne (vs. 5). A definite reference to Jesus Christ. The Church did not give birth to Christ, it is Christ who gave birth to the Church. And if, as they say, the woman is the Church and her birth child the saints, then how is it possible for her to give birth to the very ones who themselves make up the Church (the saints down through the ages)? According to this contradictory interpretation the woman would be simultaneously the mother (the Church) and the child she gives birth to (the saints who make up the Church).

The context itself cannot support the allegorical identification of the woman since the Church, in the Book of Revelation, is not seen on earth after chapter three.

## **The Woman and National Israel**

Dispensational Premillennialists identify the woman of chapter twelve as representing national Israel. There are several sound reasons to support this interpretation:

- 1.** In chapters eleven through fourteen the prophetic book is dealing specifically with the nation of Israel. Both the city of Jerusalem and its Temple are in focus. And to support the idea that God is again dealing with the nation of Israel, the temple (lit. sanctuary) of God in heaven is opened revealing the ark of the covenant. A sign that God has not forgotten His unconditional covenant relationship with that nation.
- 2.** The woman in Rev. chapter twelve is said to be clothed with the sun, and the moon under her feet. These symbols were frequently used in the Old Testament in association with national Israel (Jer. 31:35-36), and especially in Gen. 37:9-10 where they are seen as a direct reference to Jacob and his sons, the progenitors of the covenant nation. In Ps. 89:35-37 God makes an

everlasting covenant with King David stating that his throne will endure as the sun before Him and be established forever like the moon.

**3.** On the woman's head is a crown of twelve stars which represents the twelve tribes of Israel. And the fact that they are set in a crown (Gr. *stephanos*) on the woman's head signifies Israel's future triumph through Christ on earth during the coming Millennial reign when the Son will rule the nations (cf. Rev. 12:5) from David's throne in Jerusalem (Lk. 1:32-33; Is. 49:1-13; Zech. 1:14-17; 2:8-13; 8:1-8, 20-23; 14:16).

**4.** The Church is called a "bride," or a chaste virgin, but it is Israel that is referred to in Scripture as a "woman" (Is. 54:5-6; Jer. 4:31; Mic. 4:9-10).

**5.** The symbol of the dragon standing before the woman is revealed as Satan (12:9), and in the Old Testament Satan is pictured as national Israel's adversary (1 Chron. 21:1; Zech. 3:1-2) as well as that of Israel's Messiah (the male child the woman gives birth to) during His earthly ministry (Lk. 4:13).

**6.** The woman flees into the wilderness where she is nourished for 1260 days, the equivalent of three and a half years or forty-two months (cf. Rev. 11:1-3). These terms are used prophetically in Scripture either for the first half or the last half of the "Seventieth Week of Daniel," in Dan. 9:24-27. A prophecy specifically addressed to Daniel and his people, Israel (Dan. 9:24). In the latter part of the seventieth week a remnant of Israel will flee into the wilderness to escape the persecution of Antichrist, who is called "the son of destruction," "the lawless one," and "whose coming is in accord with the activity of Satan" (2 Thess. 2:1-12; cf. Rev. 12:4, 9). Jesus, in the Olivet discourse, warned the people of this time which would occur just prior to His return to set up His earthly, Millennial kingdom (Matt. 24:15-22).

**7.** Michael the archangel is called the guardian over the sons of Israel in Dan. 12:1. And he will arise at that time of national Israel's tribulation (Dan. 12:1; cf. Rev. 12:7).

J. Dwight Pentecost quotes William Moorehead:

"In xi:19 we read: "And the temple (sanctuary) of God was opened in heaven, and there was seen in his temple the ark of the covenant." This is strictly Jewish ground; the temple, the ark, the covenant belong to Israel, represent Hebrew relations with God and Hebrew privileges. The Spirit now takes up Jewish things, Jewish standing, covenant, hopes, dangers, tribulations and triumph." <sup>3</sup>

Pentecost himself concludes: "The woman can be none other than Israel, with whom God has His covenants, and to whom those covenants will be fulfilled." <sup>4</sup>

Footnotes:

1. Baker's Dictionary of Theology, Baker
2. Matthew Henry's Commentary In One Volume, Zondervan
3. Things To Come, J. Dwight Pentecost, Zondervan
4. Ibid

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