

## EP100 Revelation 12 verse 9

Wow, we are on our 100<sup>th</sup> episode in our **Revelation** study, and that is some feat. Thank you for “tuning in” and being “ready to listen.”

In our last podcast we explored the time when the devil and his angels were kicked out of heaven, and a place for them was no longer found. We also discussed how Satan, the devil, is **now deceiving** the whole world, and is now causing everyone, without exception, to roam astray, in one way or another. He is the champion of deception and has honed his art of deception throughout the ages. Let us continue with **Revelation 12:9** and our exploration of the Satanic imagery used throughout **Revelation**.

### **Revelation 12:9**

And the great dragon was caused to be thrown out, the *serpent* of old who is **now** caused to being called the devil and Satan, who is **now** deceiving [causing to roam astray] the whole world; he was caused to be thrown to the earth, and his angels were caused to be thrown with him.

## **Satanic Imagery**

As used in the **Codex**, animal imagery is intended to give us insight and understanding into the base nature of the person or spiritual being which the Spirit is describing. Thus, the Shining One is not a shape shifter showing up as a dragon one day and a serpent the next day. Rather, these images speak to various aspects of his nature, that which is akin to a dragon and to that of a serpent. It describes how he operates, how he thinks, and how he functions with others.

## **Dragon and Serpent**

### Dragon

The image of the dragon comes from the oldest book in the **Codex** where God is showing off to a man named Job the marvel of His creation. After God shows Job all different sorts of animals, He comes to Leviathan, which is imaged as the most majestic of all created beings. And what we take away from the description we are given is that we do not want to mess with the Leviathan. Not only is he fire breathing (as all dragons are), but his scales, which provide his armor, are so tightly joined that not even air can pass through their connection. They form a perfect defense.

The dragon is mighty, powerful, fierce, full of strength, fearless, the king over all the sons of pride, one whose heart is as hard as stone, and unassailable as no earthly weapon is even a threat to this majestic being. *“Lay your hand on him; remember the battle, you will not do it again! Behold your expectation is false; will you be laid low even at the sight of him?” “No one is so fierce that he dares to arouse him.”*<sup>1</sup>

The image of this dragon is intended to intimidate and cause us to fear because, from the point of our humanity, this is an indomitable foe bent on destruction and devastation. At the same time, based on the

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<sup>1</sup> **Job 41:8-10**

way God brags about this mighty dragon, He intends this image to create within us a sense of awe at the majesty of our God. This incredible being, no matter how terrifying, is still a created being; hence, **Yahweh** is so much bigger, stronger, glorious, powerful, majestic, and so on.

And then to consider that he works for **Yahweh Sabaoth** and can do nothing without **Yahweh's** permission is nothing short of mind-blowing. Satan may be big, terrifying, and unlike all other creatures, but he is still a created being, a cherub, and therefore he will never have anything in-or-on the Creator.<sup>2</sup>

### *Serpent*

The serpent of old draws us back to the garden of Eden and the serpent's deception of Eve.<sup>3</sup> Why was Satan imaged in the form of a serpent and not a dragon? His mission was not to intimidate and destroy in the physical sense, but to destroy, through deception, in the spiritual sense. And that was going to take clever seduction that necessitated cooperation on the part of mankind.

Undoubtedly, if Eve saw a huge fire breathing dragon, she would have run for cover instead of hanging out in the shade of the tree talking with the serpent and admiring some fruit. As such, intimidation, terror, and coercion were simply the wrong tools. He needed deception, wit, seduction, and wordplay. He had to appear as a helper, one who would explain things to mankind—the truth about God and the truth about what they were missing. Accordingly, **Yahweh** said that the serpent was the shrewdest of all the creatures **Yahweh** had made. Thus, he deceived Eve, quite easily at that, with not much more than a short conversation and some slight-of-hand type moves with the word of God: *"Indeed has God said..."*

### **The Leviathan—the Monster of the Sea**

Though our immediate passage does not use the imagery of Leviathan, this animal like creature is connected in many passages to Satanic imagery, so it is important that we address this creature. As far as the Hebrew, this word that is translated as "*Leviathan*" is associated with a wreathed or twisted animal, something akin to a serpent. Hence, he is referred to specifically as a twisted serpent and a fleeing serpent.<sup>4</sup>

We are first introduced to Leviathan in **Job** where we come to associate Leviathan with a sea creature: *"Can you draw out Leviathan with a fishhook?" "He makes the depth boil like a pot; he makes the sea like a jar of ointment." "Behind him he makes a wake to shine; one would think the deep be grayed haired."*

But then the Spirit goes on to describe Leviathan as a fire breathing dragon. *"Who can strip off his outer armor? Who can come within his double mail? Who can open the doors of his face? Around his teeth there is terror. His strong scales are his pride, shut up as with a tight seal." "His sneezes flash forth light." "Out of his mouth go burning torches, sparks of fire leap forth. Out of his nostrils smoke goes forth. As a boiling pot and burning rushes, his breath kindles coals, and a flame goes forth from his mouth."*<sup>5</sup>

Then in a layered text, the Spirit describes the sea (which as we know is **Code** for the restless seas of humanity) and He speaks of Leviathan whom **Yahweh** formed to sport in it.<sup>6</sup> Thus, we know that the

<sup>2</sup> See **John 14:30**

<sup>3</sup> **Genesis 3**. See also **Ezekiel 28:13**

<sup>4</sup> **Isaiah 27:1**

<sup>5</sup> See **Job 3:8, 41**

<sup>6</sup> **Psalm 104:26**

Shining One operates amongst the restless seas of humanity, and since Leviathan is described as a dragon, simply for sport, he causes chaos, distress, terror, and destruction in the realms of humanity.

There is also a very interesting but bizarre passage in **Psalm 74** that seems to go back to the tale of **Genesis 1:2-8** when the earth was formless and void, consumed by water, covered with darkness, and God pierced the darkness with light preparing the way for dry land to come forth out of the water. Imagine that this twisted serpent had coiled himself around the earth, cloaking it in darkness, and then God pierced him simply by uttering the words, *“let there be light.”*

#### **Psalm 74:12-17**

Yet God is my king from of old, who works deeds of deliverance in the midst of the earth. You divided the sea by Your strength; You broke up the **heads** of the **dragons** in the waters. You cracked in pieces the **heads** of **Leviathan**; You gave him as food [or meat] for the creatures [literally, a tribe] of the **wilderness**. You broke open springs and torrents; You dried up ever-flowing streams. Yours is the day, Yours also is the night; You have prepared the light and the sun. You have established all the boundaries of the earth; You have formed summer and winter.

This is the first time we find out that Leviathan is a creature that has multiple heads, as the plural and not the singular is used — *“heads.”* And **Revelation 12:3** gives us more detail about this little fact when it says, *“Then another sign was caused to be seen in heaven: and behold, a great red dragon **now having seven heads** and ten horns, and on his heads were seven diadems.”*

By the way, did you also notice the comment about giving the Leviathan as food or meat for the creatures or tribe of the wilderness? This is telling and it provides an interesting connection since we have learned that the *“wilderness”* is **Code** for the places where the demonic creatures make their home, it is their haunt, so-to-speak. So, Leviathan has been given as the very substance or the strength for all those in the demonic realm.

The final passage in the **Codex** where Leviathan is mentioned directly, we get another connection to the serpent, and to the dragon. Beginning in **Isaiah 26:19-21**, this passage addresses the time of the rapture, the time of indignation, or great wrath, when **Yahweh** comes out of His place to punish the inhabitants of the earth for their iniquity. It is addressing Jesus’ Second Coming. Then the Spirit says:

#### **Isaiah 27:1**

In that day, **Yahweh** will punish Leviathan the fleeing serpent, with His fierce and great and mighty sword, even Leviathan the twisted serpent; and He will kill the dragon who lives in the sea.

This actually speaks of 2 separate but related events described in **Revelation 20**. Jesus returns to the earth and conquers the Beast and the False Prophet, tossing them into the Lake of Fire. Then as to the first event, Jesus has an angel take hold of the dragon, the serpent of old, who is the devil and Satan, and punishes him by locking him in the Abyss for 1,000 years.

And then for the second event, at the end of the 1,000 years, Satan (the Opposer) is released from the Abyss and after some more of his deceptive shenanigans with the nations of the world, the devil (the Accuser) is thrown into the Lake of Fire and brimstone, where the Beast and False Prophet were thrown; and they will be tormented day and night forever and ever.<sup>7</sup> So, first he will be punished by being locked away in the Abyss and then killed by being tossed into the Lake of Fire.

There is also one indirect mention of this sea monster, Leviathan, in the book of **Amos**. The Spirit is speaking about judgment on Israel and He says:

#### **Amos 9:2-4**

Even if they dig down to the place of the dead, I will reach down and pull them up. Even if they climb up into the heavens, I will bring them down. Even if they hide at the very top of Mount Carmel, I will search them out and capture them. **Even if they hide at the bottom of the ocean, I will send the sea serpent after them to bite them.** Even if their enemies drive them into exile, I will command the sword to kill them there. I am determined to bring disaster upon them and not to help them."

In summary, the dragon and Leviathan images depict how the Shining One works amongst the nations, amongst the restless seas of humanity, and the war that he wages against God, the people of God, and the angelic hosts. Thus, in **Revelation 12**, the Spirit goes back and forth in referring to the Shining one as Satan, as a dragon, a serpent, a devil, and each use of the word is very purposeful in terms of what the Spirit is communicating.

But with regard to the dragon (the Leviathan), he wages war against Michael and his angels, he persecutes Israel, and he wages war against the offspring of the Israel—those in the household of God.

## **Devil and Satan**

"...the serpent of old who is **now** caused to being called the devil and Satan".<sup>8</sup> The "devil" and "Satan" are not names, rather, like the animal references, they are monikers that also refer to aspects of his character.<sup>9</sup>

Devil

The word "devil" literally means "slanderer" which is why he is also referred to as the "Accuser of the

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<sup>7</sup> **Revelation 20:1-3, 7-10**

<sup>8</sup> "called" is rendered in the *present passive participle*

<sup>9</sup> *Note:* the closest thing we have to an actual name for the angel who is called the devil and Satan is "Lucifer." However, the **Codex** never reveals his actual name, he is just identified by his character and nature. Lucifer comes from **Isaiah 14:12** which says, "How you have fallen from heaven, O **star** of the morning, son of the dawn." The Hebrew word for star is "**Heylel**," which literally means "shining one." **Job 41:32** captures the idea that he is a shining one. Lucifer, however, is a Latin name for the planet Venus in its morning appearance, which is the brightest light in the dawn (the "morning star"). The translators of the King James Bible used lucifer (an adjective) as a proper name, and the name Lucifer stuck, and it became a Christian tradition to apply the name Lucifer to this angel.

*brethren.”*<sup>10</sup> The devil is all about slander. With him there is no limit. Day and night, the devil slanders us to God, he slanders God to us, he slanders us to others, others to us, and he slanders us to ourselves.

### *He Slanders Us to God.*

Day and night, the devil accuses believers and slanders them to God. One of the most prolific examples we have of this in the **Codex** is when the devil came before the great Assembly of God and made all sorts of ridiculous accusations against Job, which **Yahweh** ultimately proved were entirely false. Then he used Job’s friends and his wife to bring all sorts of ridiculous accusations against him, which Job was dead set on proving false.

We are told our adversary the devil prowls around like a roaring lion, seeking someone to devour.<sup>11</sup> The image is that he is pacing back and forth observing his potential prey, analyzing strengths and weaknesses, taking in everything he can so he can go before the great Assembly and make accusation against his target—accusations which justify his plans to have God let him lose against us in judgment.

These accusations are slanderous (even though most of what he says is likely true) because the bondservants of God do not stand before the Father based on their own ability to do things right. Rather, they stand before Him because Jesus did it right for them. In fact, when the devil is slandering them to the Father, Jesus intervenes on their behalf and claims them for His own.<sup>12</sup>

### *He Slanders Us to Others and Others to Ourselves.*

Not only does the devil slander us before the Father, he also slanders us to others and to ourselves. As far as others, the devil is constantly keeping us focused on the failures, sins, betrayals, insecurities, and fears of others. Through his accusations, we start to separate from those to whom we are to be united. He tells us that we must protect ourselves, and that we cannot let down our defenses because we will be hurt.

In terms of ourselves, he is always telling us that we are not doing it right, that we have failed, that we will never do it right, that we will always be a failure, that God is disappointed in us, mad even, and that eventually He will surrender us over to our sin.

The goal of his slander is to bury us in shame, guilt, and condemnation, and to make us feel as if we are alone and not loved. The devil wants to overwhelm us with these feelings, leading us to think that we might as well give up and just go back to doing things the way we have always done them. The devil tells us whatever we need to hear to get us to abandon the remarkable truth that a bondservant of **Yahweh** abides in peace, for there is no condemnation for those of us who are in Christ Jesus.<sup>13</sup>

Instead, the devil wants us to believe that we are not worthy to worship God in the Sanctuary and that our place is in the temple at large, amongst the needy masses. He wants us to believe that we must therefore sacrifice in order to be right with God, whether that is sacrificing our time, our money, our desires, our relationships, and so on.

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<sup>10</sup> **Revelation 12:10**

<sup>11</sup> **1 Peter 5:8**

<sup>12</sup> **See Romans 8:33-34**

<sup>13</sup> **Romans 8:1-3**

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*He Slanders God to Us.*

Another aspect of this devil, this slanderer, is that he slanders God to us. This is another way he attacks. He tells us that God is not who He says He is and that He will not satisfy; that He will not be enough; that He will leave us hanging; and that if we really abandon ourselves to Him, we will find that our tomorrow will be as empty, futile, powerless, and depressing as everything else we have tried.

The devil constantly tears at our emotional constitution saying that since (in our perspective) God did not protect us or “nourish” us in the past, that he will not do it in our future. He says that God does not really intend to take care of us; rather, He is going to let us suffer and suffer and suffer so that way we can become good “sufferers for Christ.” And promises? Ha! God just enjoys keeping us waiting and waiting and waiting.

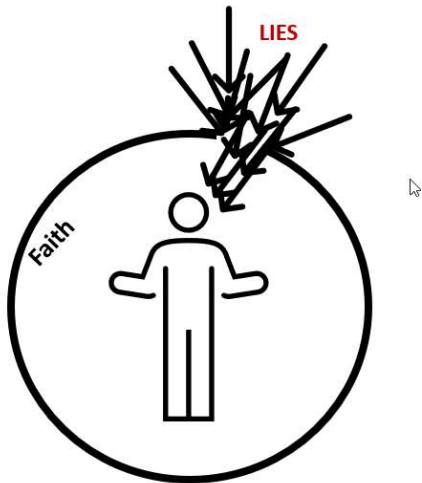
He tells us that when we pray, God does not really listen (as evidenced by the fact that He rarely gives us that for which we ask). He tells us that only certain people can walk by faith—those special ones which God hand picks—and that we are not one of them. He tells us that God does not really love us. After all, how can He love us given the way we sin, rebel, and ignore His Word? He tells us that how God treats us is clear and plain evidence that He does not really love us. Then he tells us that it is our own fault, God is just being a holy God. If we could only get our act together and be holy, then maybe God will care for us.

He tells us to look at how God treats those who have hurt and betrayed us. They do not seem to fall under judgment; in fact, their lives seem good, blessed even. So, he asks us, “what benefit is there of trying so hard to believe God who is so unfair and so arbitrary?”

He tells us that the Bible is useless and just a book. He tells us that we will never get anything out of it anyway so we might as well not waste our time. He tells us that we will never remember it, much less know how to effectively use it. He tells us that we do not really need it, and it is just an act of religion to carry around a Bible or act as if we are “spending time with God.”

He tells us that wanting God is weird, and that when we focus too much on God and our fellowship with the people of God, that we are hurting all those other people who have loved us for so long (including our families and friends). He says that the way we have become obsessed with God is not love, and God just wants us to “love” others.

## Illustration



The devil is relentless in his accusations and lies, and like a sharp arrow, he will shoot them towards our soul to keep us from abiding in faith, hope, and love.

If we give any room to these accusations, any opening at all, he floods us with a barrage of his flaming arrows of lies, one right after another, lie after lie, accusation after accusation, until we are weighed down and worn out. He is not satisfied with one or two lies, but he takes any opportunity to let loose upon us an onslaught of lies and accusations.

By the way, in the **Codex**, the word "devil" is the translation of the Hebrew "*sair*," meaning a "goat."<sup>14</sup>

That is why the devil is so often pictured as a goat or

symbolized by a goat head. I always wondered about that and thought maybe you did too. So, there you go, now you know.

### Satan

Satan is not the name of our enemy, but it is another aspect of his nature. The word "Satan" literally means the adversary, the one who opposes, the one who lies in wait, like a lion ready to pounce upon its unsuspecting victim. Hence, he is also referred to as "the enemy."<sup>15</sup>

Like a lion, Satan is patient, and he lies in wait as he analyzes the myriad of ways that he is going to oppose us and oppose our relationships with others and oppose our relationship with God. We must not underestimate this Satan; he lives to oppose, and he is the most formidable foe.

### The Opposer

Satan opposes our desire to trust in **Yahweh Raah** to lead and guide every step of our lives, and he keeps us dependent upon ourselves and our own wisdom to guide our lives.

Satan opposes our desire to have **Yahweh Yasha** save us from ourselves, from our *flesh*, such that He (**Yahweh**) comes to live in-and-through our lives; instead, Satan keeps us fixated on all the good things that we can do for God and for others. In that vein, Satan also opposes our *willingness* by keeping us afraid of God and afraid of what He might do with our lives.

Satan opposes the truth that our righteousness comes only from **Yahweh Tsikdenu**, and he therefore keeps us focused on our own battle with sin, telling us that we are responsible for our sanctification and not **Yahweh Mekoddishkem**.

Satan opposes the idea that it is **Yahweh Rapha** who heals even the deepest of our wounds, the wounds which God Himself afflicted. And so, the Opposer keeps us caged in our pain and in our trauma and our victimization, stealing from our mental and emotional construct the very notion that we can live

<sup>14</sup> **Leviticus 17:7**

<sup>15</sup> **Matthew 13:24-29, 36-43; Luke 10:19; 1 Timothy 5:14. See also 1 Peter 5:8**

in unrestrained freedom.

Satan opposes the truth that all things must be by grace through faith (all that comes from God), with faith being a now thing, as he works to convince us of what we need to do for God and what people expect us to do for God. He opposes the idea that **Only God is Good** and therefore only God can do good; instead, he tells us that since we are a new creation, we can go do good works for God, Biblical works, as any good Christian should do just as they have done throughout the ages.

Satan opposes our belief that **Yahweh Jireh** will provide for us, and he therefore keeps us worried, fearful, and taking what we can when we can, just in case. He keeps us believing that our success is up to us and is all dependent upon our hard work and our intentional effort. In so doing he keeps us so fearful of being without and being needy upon anyone other than ourselves.

Satan opposes the truth that we are never alone, for **Yahweh Shammah** is always there. He keeps whispering lies deep into our soul telling us that we are alone, that no one really will be there for us, and that when the shiitake hits the fan, everyone will abandon us and just take care of themselves. He then points out all the time that God has seemingly failed us and has left us feeling entirely alone, as if even our prayers bounce off the sky and never make it to His throne. The Opposers' intent is to keep us feeling desperate, lonely, and afraid.

Satan opposes the idea that when we are surrounded by the enemy, **Yahweh Nissi** is a safe place to turn where we will always find safety and comfort. Instead, he keeps our eyes on the fight and the terrors that lie in our valley of the shadow of death. He keeps our eyes focused on all the other possible sources of comfort and safety to which we can turn, sources that so many cling to when they need help.

Satan opposes the truth that **Yahweh Sabaoth** is in charge of all the angels, both good and bad, and so he keeps us fearful of the demons and the evil that surrounds our lives. Above all else, Satan does not want us to know that he can do nothing without the permission of **Yahweh Sabaoth**, and that if **Yahweh Sabaoth** grants him permission to come against us, it is only because **Yahweh** wants to give us another opportunity to learn **WHY** we should trust only in **Yahweh** and **HOW** to trust only in **Yahweh**. Instead, Satan wants us to fear the presence of the demons, fear what they might do to us and to those we love. He wants us to become obsessed with fighting them off and battling them, so we never come to realize why **Yahweh** permitted them to come to us in the first place.

Satan opposes the reality that **Yahweh Qanna** is jealous for us, so jealous that He will do whatever it takes to get us for His own (including letting the demons have access to our lives so we can learn and be trained in faith), and Satan confuses in our minds and in our emotions all that God does as an expression of His jealous love with such things as meanness, cruelty, harshness, and callous disregard.

Satan even opposes our desire to practically know **Yahweh Shalom** and live in a confidence and **rest** knowing that no matter what, we are at peace with God for He has removed every obstacle that once separated us. In that light, Satan opposes our need to live in unity by always introducing division and betrayal even in our most intimate of relationships. Satan is the destroyer of peace.

Satan opposes our desire to love others with God's *agape* love by always reminding us that we need to protect ourselves since God rarely does. Satan opposes every effort of **Yahweh** to convince us **WHY** we need to trust only Him and **HOW** to trust only Him. He opposes all that is good and all that is God.



## The World Champion of Deceit

And it is because of this great opposition that Satan is referred to as the one who **is now deceiving the whole world**.<sup>16</sup> That is quite a title. He is truly the undefeated world champion of deceit and opposition. But know this, his most masterful art is to twist evil into a perception of good, to convince mankind (especially Christians) that they can be good for God, that they can be good like God, and that their goodness is what God desires from their lives. This is the lie he told Eve, and it is the stranglehold of deception he has held over our hearts throughout the centuries; and this lie has formed our personal, communal, and cultural idolatry all around the world.

And it is for this reason that he is also called the “god” of this world.<sup>17</sup> The point being that he can mimic aspects of the divine and convince us that his lies and deceptions are truth. He wraps things up in the right amount of “good” religion such that his lies become very palatable to our religious *flesh*—that part of us that wants so desperately to be good for God and to earn His blessing.

Satan does this by transfiguring himself as an angel of light, which is why it should not be a surprise that his servants also portray or transfigure themselves as servants of righteousness (this is evident throughout all the religions of this world that demand our “good” behavior). Hence, Satan’s ownership of the “religion of Christianity.” After all, the Beast has already taken his authority from within the Sanctuary of God—from within the church.<sup>18</sup> And it is through this cloak of godliness coupled with mankind’s ignorance, that he is the world champion of deception, able to deceive the whole wide world.

In the transcript of this study, I have included an Illustration depicting the dragon, the serpent of old, the devil and Satan, with their key attributes, respectively. We will talk through it, but it might be helpful if you printed yourself off a copy for reference. You can go to [threshermediagroup.com](http://threshermediagroup.com), Podcasts, Season 5, Jude & Revelation, Show Episodes.

## Illustration

The Dragon	The Serpent of old	The Devil	Satan
			
Intimidation, Power, Might, Brutality, Force, Violence, Aggression, War and Murder	Cunning Deceit, Seduction, Temptation, Manipulation	Slanders us to God Slanders God to us Slanders us to others Slanders others to us Slanders us to ourselves	The Adversary, Deceiver of the world, the Angel of Light that twists evil into good

<sup>16</sup> “deceives” is rendered in the *present active participle*

<sup>17</sup> **2 Corinthians 4:4**

<sup>18</sup> **2 Corinthians 11:13-15; 2 Thessalonians 2:4**

This is our adversary, the dragon, the Leviathan, the serpent of old, the twisted serpent, the devil, and Satan. And with that understanding, we should be glad that he will be thrown down to the earth, and his angels with him, but then again, maybe not!

Let's stop here and we will pick up in our next podcast in ***Revelation 12:10***. I am glad you "tuned in" and have been "ready to listen."