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Episode 41 - Revelation 12: The Tabernacle and the Dragon

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What is the difference between the dragon and the serpent? Revelation 12:9 and Hebrews 9 are discussed.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

This is Scott Stanley with DTG Ministries. We are continuing in Revelation 12, exploring the deep things of God. I want to give further definition on Revelation 12:9 about the dragon, the serpent, the devil, and Satan. What I'm going to tell you gives you more of a specific understanding of what is going on as we read Revelation, particularly chapters 12, 13, 16, and 20, talking about the devil. He says in Revelation 12:9,

Rev 12:9 The great dragon was cast out, that old one, the serpent.

Why do I read it that way? Because the definite article is before the word "old" and before the word "serpent." So I could say "the old one, the serpent. The serpent is the old one."

Rev 12:9 ... We call it the Devil, and we call it the Satan...

Satan simply is adversity. This is what deceives the entire world. I want to tell you now, it isn't outside of your body. It is within the human agent. It's the adversity that we all carry.

But there is a way of describing this that puts it outward. Let me show you what I mean. When we discuss the serpent, we see in Genesis 3 Adam and Eve, and the serpent. I refer to the serpent as "the whisperer." That is that thing within each one of us, that author's iniquity. It is that part of you that has a rebellion to God, a rebellion to people. It's adversity. We call it the devil and Satan.

Well, looking at this word "devil," it's interesting because Strong's uses the word "traducer." It's a traducer. If I simply look up "traducer" (I'm using the Webster's dictionary from 1828), a traducer is "one that traduces, a slanderer, a calumniator." Looking up, "calumniator" - "one who slanders. One who falsely and knowingly accuses another of a crime or offense, or maliciously propagates false accusations and reports."

Now I'm not sure about all of my pronunciations of these words, but looking at "diablos," in the Greek for this "devil," it's stating right here - the dragon, the old one, the serpent, we call it the devil, but we call it the Satan. There are only two things here that we're looking at: the dragon and the serpent. The dragon and the serpent are referred to... we know it's the devil and Satan. But why dragon and why serpent? The serpent is within the human agent. It's the voice that whispers to you.

Dragon is the whisperer in another person. When another person is listening to the serpent, and they speak out to attack or persecute, that's the dragon. This is key because when we read Revelation, we'll see the dragon everywhere. If you can realize it is a person who's listening to the serpent, that puts it outside of you.

You listen to the serpent, and then when you begin to do its bidding and speak its iniquity, you are speaking like the dragon. You're the dragon. The dragon is outward. The serpent is inward. Now, I want to use that to read a few of these verses because it changes everything once you see that. For instance, I could read Revelation 12:9.

Rev 12:9 The great dragon was cast out, ...

That means to me now, I'm realizing that they quit listening to the other people. They quit listening to people contradicting the truth. See, in Revelation 12:7, there was war in the heavens. That truth of Michael and his messengers fought against the dragon, and

the dragon fought with his messengers. Well, the dragon is outside of you, and it is speaking iniquity, the iniquity of the serpent. Verse 13,

Rev 12:13 When the dragon saw that he was cast to the earth, (when he saw that people were not listening anymore, that they were accusing him that his own doctrine was not scriptural) ... When the dragon was cast to the earth, he persecuted the woman.

See, you're not going to see where the serpent persecutes anybody. The serpent deceives. It's the dragon who will persecute. Look at verse 14.

Rev 12:14 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, times, and half a time, from the (person or the) face of the serpent.

Rev 12:15 It's the serpent that cast out of his mouth water as a flood...

Rev 12:16 The earth helped the woman, the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

So here I've got two sources of iniquity. One is within your own heart, and the other one is coming from another person who is listening to the serpent.

Rev 12:17 The dragon was wroth with the woman, and went to make war ...

So again, I stand on this, that the serpent is within the human agent. The dragon is coming from another person. It makes a lot of difference when you start reading some of these verses that use serpent and dragon. Maybe you can get a better handle on what is going on.

Now, does God have a way of combating this? Yes, he does. What will save you from all of the iniquity is to possess the Holy Spirit. We need to read from Revelation 21.

Rev 21:1 I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Now remember Zechariah 12:1.

Zec 12:1 ... God stretches forth the heavens, he lays the foundation of the earth, and creates the spirit, creates the man's spirit.

Well, here he gives you a new heaven and a new earth. As we read this, in this new heaven and new earth is new Jerusalem, Isaiah 65:17-19. New Jerusalem is the symbol of

the new heaven and new earth. New Jerusalem in Galatians 4 is the mother of us all. New Jerusalem is a symbol of the Holy Spirit.

We need to get down and get in our hearts and be able to share this. Again, Revelation 21,

Rev 21:1 I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (What the people had been taught from the world is gone at this point. It's dried up. They're not listening to the world anymore.)

Rev 21:2 I John saw the holy city, new Jerusalem, coming down (it comes) from God out of heaven (God's understanding), it is prepared as a bride adorned for her husband.

In Isaiah 62:5, new Jerusalem marries its children. It's the Holy Spirit, and you will be connected and possess the Holy Spirit forever... be sealed with it.

Rev 21:3 I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they'll be his people, and God himself shall be with them, and be their God.

The point here is that the Holy Spirit is the tabernacle of God. The Holy Spirit contains the Spirit of the Father, and it's concerning humanity. It's the understanding of the problem humanity has with iniquity and how to overcome it. I say that because of the Gospel of John 7:38-39.

Jhn 7:38 ... out of your belly will flow rivers of living water.

Jhn 7:39 (This spake he of the Spirit, ... which was not yet given; because Jesus had not been glorified.)

When Jesus died on that cross, he was portraying the Holy Spirit. He was portraying it as an outward picture of the inward truth of humanity. So, therefore, when you receive that Spirit, you become the temple of God. It's interesting to me that in Revelation 15:5,

Rev 15:5 ... I looked, and, behold, the temple of the tabernacle of the testimony ...

See, the temple of the tabernacle of the testimony. So you are a temple of the tabernacle. I want to key on this, turning to Hebrews 9. I want to read something to you... Maybe we can get a higher revelation. Remember, we want to combat the serpent. If you read about Christ's death, say Hebrews chapter 2, 1 John chapter 3, he gave his life. He died to render inactive the works of the devil. That has to be in people individually because we look out here, we see the works of the devil everywhere.

But if you believe and can receive the Holy Spirit, he can render inactive all of the slander, all of the accusations, all of the things that come into your mind, all of the iniquity, and he will destroy that serpent... and you definitely would quit listening to the dragon from anybody else. He destroys Satan, the adversity that you have toward people. So this is what we're looking at, recognizing that the tabernacle of God is the Holy Spirit. So in Hebrews chapter 9, verse 1, he says,

Heb 9:1 Truly the first covenant had also ordinances of divine service, and a worldly sanctuary.

Heb 9:2 For there was a tabernacle made; ...

Now, what I want to point out to you is that the tabernacle in the wilderness was a representation of the Holy Spirit. He will even say that it was a parable. These people were living a parable, a similitude. But I want to use this tabernacle in the Holy Spirit in what is brought out in Hebrews chapter 9 so that we can get a better handle, more definition, on God and Jesus and righteousness and overcoming the devil.

Heb 9:2 There was a tabernacle made; in the first compartment of it, there was a lampstand (King James put candlestick). There was a lampstand and a table, and the shewbread; which is called the sanctuary (or the holy place).

Heb 9:3 Then there was a veil separating the tabernacle, the sanctuary, the Holy Place, and the Holy of Holies.

Now, how can I understand that, looking at the Holy Spirit? Because there is a difference between the Spirit of Christ and the Spirit of the Father. I want to point this out in Romans chapter 8, starting at verse 9.

Rom 8:9 You are not in the flesh, but in the Spirit, if so be the Spirit of God is dwelling in you. If any man does not have the Spirit of Christ, he is none of his.

Rom 8:10 And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead is dwelling in you, he that raised up Christ from the dead will quicken your mortal body because of his Spirit that dwells in you.

I've got two spirits, the Father and the Son. Two forms of information, we could say. You have to have that Spirit or the understanding of Christ. If you don't, you're not his. But if you can possess the Spirit of the Father, it quickens your mortal body, setting you free from sin. He goes on to say that.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live according to our own understanding.

Rom 8:13 For if you live according to your own understanding, the flesh, you'll die: but if you through the Spirit put to death the deeds of the body, you'll live.

Rom 8:14 For as many as are led by the Spirit of God, are the sons of God.

So he makes a distinction between the spirit of Christ and the spirit of the Father. Now, don't get me wrong. I know that today, Christ is perfected, and he possesses the Spirit of the Father. But it is the Spirit of the Father. Remember, in Acts 2,

Act 2:33 He, being at the right hand of God, having received the promise of the Spirit, he sheds forth this, which you now see and hear.

So the Holy Spirit is the definition of Calvary, of what was going on. Christ possesses that, but it is the Spirit of the Father. You have your spirit separate from the Holy Spirit. Jesus has his spirit separate from the Holy Spirit. But we unite with that Spirit, marry that Spirit, and stay in that place.

But when I'm looking at Hebrews 9, you have two compartments in the tabernacle. The first compartment contains the lampstand, the table of shewbread. That is a type. It is a symbol, a parable of the Spirit of Christ. It is through the Spirit of Christ that you go through the seven churches, which Christ said in chapter 1 are the lampstands. You're in that first compartment, and you go through that process of learning about those seven churches, and you receive the understanding of Christ... you learn the Godhead, you learn righteousness by faith, you learn symbols, and you begin to see there is a sin problem with humanity.

In that first compartment is a table of showbread or the 144,000 truths that need to be redeemed. Why? It is that experience of the seven churches and the 144,000 that will help you have an understanding of the cross. Now remember, there is a veil between the first and second compartments. That veil came down when Christ died on the cross as a symbol, as a type. When you understand the cross using what you have learned in the seven churches and the 144,000 truths, the Holy Spirit enters into you, and that curtain comes down, and you're now in the holy of holies.

I believe with all my heart, I am teaching that first compartment is the Spirit of Christ. The second compartment is the Holy Spirit. It is a symbol of the Spirit of the Father, and that is how I am reading these texts in Hebrews 9. Now I'm going to start again in Hebrews 9:1.

Heb 9:1 In the first covenant, there were divine ordinances, ordinances of the divine service, and a worldly sanctuary. (There was a literal tabernacle built in the wilderness.)

Heb 9:2 There was a tabernacle made; in the first part of it was the lampstand, and the table of shewbread; which is called the sanctuary (or the holies, the holy place).

Heb 9:3 But after that veil, there was another veil, a second veil, and after it was the holy of holies. (The veil came down when Christ was crucified.)

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, in that ark was a golden pot of manna, Aaron's rod that budded, and the tables of the covenant;

Heb 9:5 Over it the cherubims of glory shadowing the mercyseat (which Paul tells us in Romans 3, the mercy seat was Christ); he says, of which we cannot now speak particularly.

Heb 9:6 Now when these things were ordained (or prepared), the priests went always into the first tabernacle, to accomplish the service of God.

Heb 9:7 But into the second went the high priest alone every year, not without blood, which he offered for himself, and for the errors of the people:

Heb 9:8 The Holy One, the Spirit ...

There is a definite article before the word "holy" and before the word "Ghost," which is actually "Spirit." It is talking about the Spirit of the Father. It is talking about the Holy Spirit.

Heb 9:8 The Holy One, the Spirit, was signifying (was declaring), that the way into the holiest of all was not yet made manifest, while that first earthly tabernacle was standing.

Now, see, there needs to be an understanding here. When Christ died on the cross, according to Paul's writings in Romans 7, the law was spiritual, but the woman is free from the law of her husband when the husband dies. Well, in Jeremiah 31, the God of Israel refers to himself as the husband of Israel. He's their husband (Jer 31:32).

The God of Israel was Christ. He is the one who gave the law at Sinai. When he died, the wife was free from the law of her husband, and that is why in Romans 7, Paul writes, "*We are free from the law by means of the body of Christ* (Rom 7:4). When he died, you're free from the law of your husband. To do what? To marry the risen Savior and walk in love. When you do that, you're keeping the spiritual meaning of the Ten Commandments.

The spiritual meaning is to do God's will, not your own. That is the meaning of every one of the Ten Commandments. If you break one, you've broken them all. Why? James said

that (Jas 2:10). Why? Because they're all saying the same thing just in different ways. You walk according to the Spirit, not the flesh.

So as long as that earthly tabernacle is standing, you're not looking at it spiritually. You're not understanding the cross. So let me read this again.

Heb 9:8 The Holy One, the Spirit (or the Father), is declaring that the way to get into the holy of holies (and possess the Holy Spirit) was not yet made manifest, while that first tabernacle was standing (before the death of Christ, which is exactly what is stated in John 7:38-39).

Heb 9:9 Which was a figure (that is the word "parable"), it is a parable for the time then present, in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

What do we mean by that? It is the Holy Spirit alone that makes you perfect according to the conscience. It is the definition of the cross where you see the iniquity we all carry that causes the crown of thorns. It is the stripes. We have been given stripes from people who accused us, who have hurt us.

We have listened to their iniquity. You've listened to the dragon. You have been beaten. You've got your own guilt. You're naked. In other words, you're not manifesting the Spirit of God. The land is dark. The sun is down. You don't know God. That is what Christ is depicting. This is God's understanding of humanity and how to overcome it.

Well, as long as the first tabernacle is standing, you cannot possess that information. It only happens at the cross. When he dies on the cross, and you get it, the veil comes down, and you are possessing the Holy Spirit of truth. That is the only thing that perfects you according to your conscience, so that you understand now, *"Father, forgive them, for they know not what they do."*

You understand that you're putting away all of your different remedies and ways of being healed and overcoming. You're putting all that away, and into your hands, I commend my spirit. You give your spirit to God, and he can make you perfect as pertaining to the conscience. He can give you an atonement. He can give you a way of atoning toward the people, atoning for the people who are hurting you and accusing you. It continues for the rest of your life. If you're going to follow Christ, you take up your cross and follow him daily. Paul says, *"I die daily (1Co 15:31)."*

See, you will never put away the atonement. You will always have a substitute thinking for what people are doing to you, and you can look at them and say, "Really, they don't

know what they're doing. They didn't know how they would hurt me." You can make these atonements for them, and you see Christ literally doing that on the cross. *"Father, forgive them for they know not what they do."* That was an atonement for the people crucifying him. So here I'm looking in Hebrews 9:9.

Heb 9:9 Which was a parable for the time then, in which were offered gifts and sacrifices (these gifts and sacrifices before the cross), could not make you perfect, as pertaining to the conscience.

Heb 9:10 Which stood only in meats and drinks, and different washings, and carnal (not spiritual) ordinances, imposed on them until the time of reformation (where the Holy Spirit would be given. The truth of how God sees us would be understood.)

Heb 9:11 But Christ has become a high priest (remember, only the high priest can go into the holy of holies. He'll go in there first)... But Christ being come a high priest of good things to come, through a greater and more perfect tabernacle (What? The Holy Spirit), it isn't made with hands, that is to say, it is not of this creation.

You literally see this in Isaiah 54, where it is quoted by Paul as talking about new Jerusalem or the Holy Spirit, and he says in verse 5,

Isa 54:5 Your Maker is your husband; Jehovah of hosts is his name; and the one who is redeeming you (from the iniquity about it) is the Holy One of Israel; The God of the whole earth shall he be called.

The Holy One of Israel, the God of Israel, is Christ. The Father, this is the Spirit of the Father given to Christ, given to us. On the day of Pentecost, that is a picture of him pouring out the Holy Spirit. Where did it come from? It came from the Father to the Son to us.

Heb 9:11 Christ is a high priest through a greater and more perfect tabernacle. This tabernacle (the Holy Spirit) is not made with hands. It is not of this creation.

Heb 9:12 Neither through the blood of goats and calves, by his own blood he entered in once into the holies (I could say the holy of holies), having obtained eternal redemption.

He is the author of our faith. He is the author of eternal salvation.

Heb 9:13 If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh (your fleshly understanding):

Heb 9:14 How much more shall the blood of Christ, who through an eternal Spirit (you could say the eternal Spirit of truth of the Father), he offered himself without spot to the Father, that will urge your conscience from dead works to serve the living God.

Dead works is your iniquity, and you put that away to serve the living God. He gives you authority over your iniquity. Titus 2:14, *he gave himself to redeem us from all iniquity.*

Heb 9:15 That is why he mediates the new covenant...

He is the mediator. He is the one who will bring you God's understanding. That does not mean that he's protecting you from God. No. He is bringing God to you. He is bringing you the understanding of the Father.

Heb 9:15 This is why he mediates the new covenant, that by means of death, redeeming us from the transgressions that were under the first covenant (showing you how God is looking at you and realizing you don't know what you're doing), they which are called might receive the promise of the Holy Spirit, the eternal inheritance.

Heb 9:16 Where you have a testament, you've got to have the death of the one who gave it.

Heb 9:17 A testament is of force after men are dead: otherwise it is of no strength while the testator lives.

Now to verse 21.

Heb 9:21 Moreover he sprinkled with blood the tabernacle (to sprinkle is to teach, using the blood of Christ. And, of course, I'm updating it, but we're looking at what literally happened.) He sprinkled with blood the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged (and cleansed) with blood; (if Christ had not died) without shedding of blood there is no remission.

Remission is not forgiveness. Remission is deliverance.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens would be purified with these; but the heavenly things themselves (the heavenly truth) have to have a better sacrifice (to be redeemed, to be understood).

Heb 9:24 Christ is not entered into the holy places made with hands (we just saw that in verse 11), which were figures of the true; but into the heavens itself (he has entered into God's understanding itself), now to appear in the presence of God in our behalf (to bring us God's understanding).

Heb 9:25 Nor yet that he should offer himself often, as the high priest enters into the holy place every year with blood of others;

Heb 9:26 For then he often would have suffered since the foundation of the world: but now once in the end of the world has he appeared to put away sin by the sacrifice of himself (by sacrificing himself, portraying God's understanding of humanity).

Then, verse 28:

Heb 9:28 Then, Christ was once offered to lift up the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

We're talking about having a conscience that's perfected. We're talking about understanding the dragon, which is bringing iniquity to us from other people. We're understanding the serpent, which whispers in our ears, and we need to put this away.

We're understanding the devil and the adversity. Again, the dragon and the serpent, we call it the devil, and we call it adversity. It is only the truth of the Holy Spirit, and you entering into or receiving from Christ, who has entered into the Holy of Holies and is mediating us, the Holy Spirit of God... The Holy Spirit of God is something you need to receive by faith, as someone teaches you. It will set you free from the serpent and give you the power to bind the dragon.

You put it away. You quit listening to these people who are condemning the truth that you carry. The dragon needs to be bound, the serpent put away, and God glorified in our lives with his Holy Spirit.

Father, may you be glorified, and I pray that you can make sense out of this study. In Jesus' name, Amen.