

Revelation 12.1-13.18

- I. Introduction: The faith of true saints endures until the end in right doctrine and practice.
 - A. Many fall away and do not persevere because they embrace false doctrine.
 - B. Many fall away because they become slaves to false gods.
 - C. True Christians persevere in faith.

- II. **Proposition:** Understanding that we are living amidst a cosmic battle, Christians must persevere in following Christ.

- III. **Organizational Sentence:** Today we will see 6 aspects of perseverance.

- IV. **Aspect 1: We must understand the core of all conflict. (12.1-6)**

Revelation 12:1-6 ^{ESV} **Revelation 12:1** And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ² She was pregnant and was crying out in birth pains and the agony of giving birth. ³ And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. ⁴ His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. ⁵ She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶ and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

 - A. Once again, a new cycle begins that explains in a new way the present age. However, this cycle, 12.1-15.4, focuses on the conflict going on between Satan and Christ with his saints. While most of what we have seen thus far has related to Christ's judgment on the earth as king, now we begin to see all conflict on earth and spiritually being connected to the very begin of sin in the garden of Eden.
 - B. John begins to have a new vision after the vision of the trumpets. This vision follows the previous vision in John's time, but this does not imply that the vision describes events that will follow the previous vision. This is evident from the fact that Christ took an oath in last week's passage that there will be no delay after the 7th trumpet.
 - C. This first vision, 12.1-6, focuses on this battle between the woman and the dragon, focusing more on the preparation for battle than the battle itself. The second vision, 12.7-17, focuses on the battle from a heavenly perspective and contains a commentary on its significance.¹
 - D. The woman who is a sign in heaven:
 1. The woman is the Messiah's mother. Verse 5 describes her son as one who is to rule all the nations with a rod of iron. This is an allusion to Psalm 2 which is a Messianic Psalm that the New Testament affirms describes Christ.
 2. The woman is Mother Israel. This is clear from the fact that she is described as being clothed with the sun, with the moon under her feet, and on her head a crown of 12 stars (v.1). This is an allusion to Genesis 37.9 where Joseph has a dream and he sees the sun (his father Jacob), the moon (his mother Rachel) and the stars (his brothers

¹ Johnson, Dennis. Triumph of the Lamb: A Commentary on Revelation. Phillipsburg: P&R Publishing, pg.179.

- who make up the 12 tribes), bowing down to him. This woman corporately represents the whole nation of Israel. Israel is the mother of the Messiah, Jesus Christ. So, this woman does not refer to a specific woman in the past or future, but symbolically represents Israel corporately.
3. The woman is the people of God. This is clear by the fact that this whole vision is using the language of the event in the Garden of Eden between Eve and the serpent. Verse 9 tells us that the dragon is the serpent of old who is called the devil and Satan. This vision recalls to mind Genesis 3:15 where God promises the serpent that there will be enmity between his offspring and the offspring of the woman, Eve, and her seed will bruise his head, but his offspring will bruise the heel of her seed. This is a promise of conflict between the people of God and the people of the devil until Christ finally brings final victory. John now sees a vision that employs the imagery of this promise.²
- E. The great red dragon who is another sign in heaven:
1. This great red dragon then represents the serpent of old, Satan himself (v.9). He has seven heads and ten horns, and seven diadems on his heads (v.3). The heads represent wisdom, the horns, power, and the diadems represent authority. This dragon rivals Christ in these things.
 2. He seems to have authority, wisdom, and power like Christ, but in the end, we know that he is a counterfeit because he is only able to sweep away 1/3 of heaven (v.4). This is an allusion to Daniel 8.10 where a horn who represents Antiochus IV Epiphanes of the Seleucid kingdom who defiled the temple and crushed Israel, but did not ultimately achieve victory. This is a limited act of power that shows the dragon is not on par with Christ.
 3. This great red dragon is opposed to the people of God (the woman) and her offspring the Messiah (Jesus). The dragon waits for the woman to give birth by standing before her as she is about to give birth because he wants to devour him (v.4).
- F. However, as soon as she gives birth to the Messiah, he is caught up to God and His throne. This is symbolic for the whole life, death, resurrection, and ascension of Christ which here in the vision takes no time at all to show the power of God to spare Christ from the power of the devil.
- G. The woman flees into the wilderness where God has prepared a place for her to protect her and provide for her. This is an allusion to the story of Elijah who is taken in the

² Side Note: It is interesting that we find similar stories to this found in Revelation 12.1-6 in many ancient mythologies. It is common to find the story of an evil usurper who is doomed to be vanquished by a yet unborn prince. The usurper tries to kill the prince as he is born but the child escapes and eventually returns to overthrow him. We find stories like this in Greek mythology with Apollo who was attacked by the dragon, Python. Similar stories are found in Babylon, Ugarit, Persian, and Egyptian mythology. How do we explain this as Christians? Do we just hold to yet another mythology? Can our stories simply be explained by some sort of religious phenomenology? It is clear that John provides us here with the true story upon which all other mythologies were based. Genesis 3:15 was certainly known by the ancient world before the flood, and certainly after the flood, Noah's family perpetuated the story of Eve and the serpent. It is likely that over time, this story was perverted more and more by people who did not follow God. We see similar commonalities in mythology and the bible concerning stories of creation and flood. This should not alarm us but help us to see that others have copies and perversions of the one true story found in God's word.

See Beale, G.K. The Book of Revelation: A Commentary on the Greek Text. Grand Rapids: Eerdmans Publishing Company, pg.624.

wilderness to be protected from the wicked king who opposed him. God provided food by ravens and shelter among the rocks (I Kings 17.2-6). The implication here is that God will protect his people, the Church, from the prowling devil who seeks to destroy Christ and His people. Again, this conflict will continue for 1,260 days. We have already seen that this time period represents a tribulation period. This is the same time period that has been used throughout these last few chapters. Johnson says, "this era is characterized by persecution of the church (holy city, heavenly woman) by its enemies, but also protection of the church by its God (measuring the sanctuary, refuge in the wilderness)."³

H. **Application:**

1. We must understand that the core of all conflict between God's people and the world is the spiritual conflict between Christ and the devil.
2. Recognize that the devil has great power, but it is counterfeit and will not ultimately succeed.
3. Recognize that we are in the time of tribulation where the devil seeks to destroy us and our faith, but that God promises to nourish us with His Word and sustain us with faith by the Holy Spirit.

V. **Aspect 2: We must rejoice in our forgiveness. (12.7-12)**

Revelation 12:7-17 ⁷ Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, ⁸ but he was defeated and there was no longer any place for them in heaven. ⁹ And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world- he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. ¹² Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

- A. Now John receives a vision that is complimentary to the first vision. The war or conflict between the woman (and her seed) and the dragon is still in view, but we are getting a more comprehensive view of things, and John is now coming to see the meaning of this conflict for the people of God.
- B. The war:
 1. The war begins in heaven between Michael (who in Daniel 10 and 12 is a great prince who fights against those who oppose Israel in order to protect it) and the dragon. Michael defeats the dragon and throws him down to earth because he no longer has a place in heaven (v8).
 2. What is going on here? Is this a picture in heaven before creation when Satan fell? No, it is clear that something else is in view here. First, it is clearly not the original fall of the devil because he already has a host of angels on his side (v.9). But second, and more importantly, the meaning of his banishment to earth is explained: Satan can no longer stand in the courtroom of God (Job 1.6-12) and bring accusations of guilt against God's people (v10-11).
- C. Christ's victory on the cross resulted in forgiveness to all of God's people and righteousness before God. As a result, Satan can no longer stand before God and accuse saints of being guilty. What is in view here is not an event before creation, but a symbolic representation of what happened when Christ died and rose again.

³ Johnson, Dennis. Triumph of the Lamb: A Commentary on Revelation. Phillipsburg: P&R Publishing, pg.182.

- D. However, in being thrown down to earth where he no longer can accuse us before God, he rages against God's people, the church on earth. Christians have conquered the devil's accusations on the basis of Christ's work on the cross. However, through the word of their testimony, that is, their confession of faith in the gospel, they experience this victory of Christ (v.11-12).
- E. Our testimony of faith in the gospel is a precious thing that allows us to experience freedom from guilt, but it also means that we will suffer, often until death, at the hands of a defeated Satan who rages, knowing that his time is short. Satan cannot have our souls, and so he rages against our bodies through persecution (v.11-12).
- F. **Application:**
 1. The battle between good and evil is already won, but the wicked still fight with every last breath they have. The devil fights like a Japanese fighter plane. He has lost the war, but he wants to take anyone down that he can.
 2. Satan wins little victories when he blinds people to the forgiveness available in Christ. When he convinces us that Christ won't forgive us for certain sins because they are too bad, or when he convinces us that we have sinned to many times in a certain way, Satan wins. When he blinds people to the truth of the gospel, he has won a little victory.
 3. So, our response today is to recognize that Satan can no longer accuse us before God. We have the righteousness of Christ. Satan cannot do anything but harm us physically until we receive new bodies and Satan is finally judged.
 4. Rejoice all of you who have been forgiven. Those of us who have been forgiven much have many reasons to rejoice.

VI. **Aspect 3: We must cling to right doctrine. (12.13-17)**

¹³ And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. ¹⁴ But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. ¹⁵ The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. ¹⁶ But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. ¹⁷ Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

- A. John then continues to describe the devil's activity once he lost his place as accuser in the courtroom of God. He now turns to devour the church, but the church is protected by God. Earlier, the protection of God was described in terms of Elijah's wilderness experience (v.6), but now, it is described in terms of the Exodus of Israel out of Egypt as well: "You yourselves have seen what I did to the Egyptians, and how I bore you on eagle's wings. (Ex.19.4)" (v.14). The tribulation is again described as a period of 3 ½ years, 'a time, and times, and half a time,' (v.14).
- B. The river from his mouth: Since the church is protected by God from spiritual harm, the serpent turns to another tactic: false teaching. In Revelation, things that proceed from the mouth of a character represent words of power. Christ had a sword coming from his mouth (1.16) and the witnesses had fire come from their mouth (11.5). Both images show that their words contain power and judgment. The serpent has waters flowing from his mouth (v.15). These words symbolize false teaching which has already been addressed in the 7 letters to the churches. Satan seeks to wreak havoc on the church by pouring out a flood of false teaching upon them. We see this constantly today.

- C. However, this act of great power on Satan's part will not overcome. Just as God opened up the ground below two false priests in Israel, Korah and Dathan (Num. 16.31-33), so too will God open up the ground to swallow up the false teaching so that the people of God are not swept away (v.16).⁴
- D. Because this tactic will not succeed, John sees that Satan will turn and again rage against God's people (v.17). This verse has confused some who think that a new group of people is in view here, but: "In John's visions, however, distinct symbols often point not to different referents but to differing perspectives on the same referent."⁵ This means that Satan is not here turning to another group of people, rather, the vision symbolizes the frustration and defeat of Satan as he rages against God's people. God protects the church from spiritual harm, but not necessarily physical harm (v.17).
- E. **Application:**
1. What we believe matters. Theology matters. Who we think God is affects how we live. How we think we are to live affects who we think God is. We must beware of false teaching, which means that we need to study God's word individually and in community. This community includes the local church community and your college fellowship, but it also extends to the great thinkers of church history and contemporary theologians.
 2. Ask your leaders here at Calvary what you should read. We are pastors for a reason. It is our job to instruct you with God's Word. It is our job to guide you in your learning so that you can discern who God is.
 3. A lot of people recommend a lot of books these days, but the wise thing to do is to check with your leaders about what to read. There is a lot out there that is good, but you need to focus on what is best. I have a number of books that I think are very important books to read, so if you are interested, ask me!
 4. Beware of heretical sects like Mormonism, Jehovah's Witnesses, and now certain forms of the Emergent movement. Seek to learn about them, but seek first to learn the truth. My fear, especially with the Emergent movement, is that people will read false teaching and be won over by the half truths because they don't have the discernment to recognize the big lies.

VII. Aspect 4: We must recognize false gods. (13.1-4)

Revelation 13:1 And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. ² And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. ³ One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. ⁴ And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

- A. The dragon stands on the sand of sea at the end of the last chapter. This shows his authority and power over the evil forces and chaos of this world. We know from earlier that Jesus Christ stands on the earth and see showing his power over it all. So, here, we get the sense that Satan has authority and power, but not to the extent that Jesus has it (12.17-13.1). We also get the sense that the dragon has authority over a multitude. This

⁴ Johnson, Dennis. Triumph of the Lamb: A Commentary on Revelation. Phillipsburg: P&R Publishing, pg.185-186.

⁵ Ibid., pg. 187.

comes from the small detail mentioned, the sand. It is like our saying, as many as the grains of sand on the seashore. The dragon has authority over a great army.

- B. Now, in this new vision, a beast arises from the sea, from the realm of Satan. He is described in almost the same way that the dragon is described: ten horns, seven heads, and ten diadems on the heads. These again stand for wisdom, power, and authority. However, this beast also has blasphemous names written on his head. This detail, along with the next verse, give us a better picture (13.1).
- C. The beast is described as being like a leopard, a bear, and a lion. In Daniel 7, there were four great beasts that came from the sea, which included these animals in Revelation 13. The animals represented the kingdoms of Babylon, Mede/Persia, and Greece. The fourth beast in Daniel 7 was not compared to any animal in nature because it was far worse in power and destructive capability. The best here in Revelation 13 is this fourth beast plus all the power and destruction of the previous 3 beasts. The fourth beast in Daniel 7 made arrogant boasts and spoke blasphemies. This is why the best in Revelation 13 has blasphemous names written on its head (v.1-2).
- D. Rome was this fourth beast in Daniel 7, and it represented the power that would threaten God's people, Israel. Even in John's time, this beast is Rome who oppresses God's people in the churches. However, the beast is more than Rome because the beast will continue against the Church for the whole tribulation, 42 months (v.5).
- E. However, this beast has a mortal wound, but the wound is healed and continues to exercise its authority over the earth leading a great multitude against God's people. This description of the beast having a mortal wound is meant to contrast him with the Lamb who was slain. This beast is a false god, one who looks like Christ in power and authority, but is an imposter. This beast, as we will see later, will be associated with Emperor Nero as a type on false Christ, an anti-christ (v.3).
- F. Because the beast is a false Christ, he is worshipped and trusted in.
- G. **Application:**
 - 1. This is an especially difficult part of God's word, for it tells us that Satan uses governments and people of great power to oppose Christ and his people. It also tells us that there will be nations and figures who wield great power and lead many people into putting their confidence in them instead of Christ.
 - 2. As Americans, we must recognize that we are in danger of many false gods who promise victory in some sense because of their great power.
 - 3. Beware of trusting in the U.S. to deliver us with its great power leading us to worship America and the ideals it represents. As I mentioned in my blog on July 4th, American ideals such as freedom and individual rights do not line up with those biblical ideas.
 - 4. Beware of trusting in science. Science, though it wields great power, cannot solve the world's problems. Finding life on Mars will not save the world. We will never find the cures to the world's diseases so that humanity will be saved.
 - 5. Tolerance cannot save us even if it appears to have great power to bring us together.
 - 6. Human goodness cannot save us because it doesn't exist.
 - 7. The United Nations cannot save us even though it has great power.
 - 8. Beware of false Gods. Trust in Christ alone who alone saves us from sin and promises to return to judge those who oppose him.

VIII. Aspect 5: We must endure suffering and persecution. (13.5-10)

Revelation 13:5-10 ⁵ And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. ⁶ It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. ⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, ⁸ and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain. ⁹ If anyone has an ear, let him hear: ¹⁰ If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints.

- A. The beast who represents anti-christ in the form of governments and leading figures will have the power to exercise great authority. This beast represents all the forces throughout history opposed to the church, but it also represents the climactic figures at the end before Christ returns. Johnson says, “The antichrist is anyone who ‘denies that Jesus is the Christ,’ for in doing so he denies the Father and the Son (I John 2:22).”⁶ These figures are the same as the one Paul describes in 2 Thessalonians, the man of Lawlessness.
- B. This beast will utter slanderous things about Christ. The beast will deny Christ and pridefully boast in his own power. He will declare that God is dead and we are gods, and he will do this throughout the tribulation period (v.5). He will slander God, his dwelling place (the Church), and the saints in heaven (v.6).
- C. From an earthly perspective, this beast, the final manifestation of him at the end, will defeat the church (v.7). The beast will have authority over every nation, tongue, and tribe and everyone will worship him. This pictures a large portion of the world following anti-christ who might take on many different forms in different places. It might be secularism in the West and Pantheistic self-worship in the East. It might be Allah in the 10-40 window and materialism in America. Either way, both of these are manifestations of the beast who denies Christ and his authority.
- D. Notice the small details about the book of life. It tells us that God has written names on it before the foundation of the world, and those who aren’t on it worship the beast. Thus, those who are written on it are secured as Christ’s. This affirms the doctrine of predestination. We only choose to follow Christ because He has chosen us from eternity and made us new creations by His Spirit so that we could believe (Ephesians 1).
- E. The difficult truth that the beast will have a worldwide following that will ‘conquer’ the Church from an earthly perspective calls John to warn the Church and exhort them to persevere in faith in the true Christ. John tells us that if we are captured, that is the way it goes. If we are killed, that is the way it goes. But, endure and have faith in Christ (v.10-11).
- F. **Application:**
 - 1. Imprisonment and martyrdom and part of the Christian’s plight during the tribulation of the Church age. We must endure, holding fast to the true Christ and not forsaking him for false gods.
 - 2. As much as we would like to live at peace with our neighbors as we are instructed to do by Paul, we must also remember that we will always be opposed and slandered by the beast. Secular America especially on college campuses and in the public policy arena cry out against Christians and Christ Himself.
 - 3. We must be prepared to suffer and endure in faith in Christ.

⁶ Johnson, Dennis. Triumph of the Lamb: A Commentary on Revelation. Phillipsburg: P&R Publishing, pg.189.

IX. Aspect 6: We must not be carried away by false signs (13.11-18).

Revelation 13:11-18 ¹¹ Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. ¹² It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. ¹³ It performs great signs, even making fire come down from heaven to earth in front of people, ¹⁴ and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. ¹⁵ And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. ¹⁶ Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, ¹⁷ so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. ¹⁸ This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.

- A. This second beast really is not another beast, but like we said earlier, distinct symbols often give another perspective on the same referent. It has horns representing power, but it also resembles a lamb. This second beast shows us that anti-christ will perform false signs of power. They will perform supernatural and normal natural acts of great significance. Do not be carried away. Jesus warns us to not be carried away by false signs coming in his name, that is, looking like him pretending to be him (Matthew 24.24). These signs will be paired with false teaching, speech that contains false doctrine, subtle, yet serious (v.13).
- B. The imagery again brings Emperor Nero to mind. Again, the mortal wound is mentioned, and again it lives. Emperor Nero himself received a mortal wound, but those who followed him continued his brutality. Nero was the first to persecute Christians in a brutal devastating way, and when he committed suicide in 68A.D., this probably looked like the end to this beast. But, a year of civil war brought three different Emperors who for a time ruled. But, Vespasian, the general of the army in Palestine who was charged to put down the rebellion of Jewish Zealots in Jerusalem, laid siege to Jerusalem. His son Titus continued the siege and completed what Nero had earlier attempted, the destruction of the temple in 70 A.D. Vespasian returned to Rome the new Emperor and continued the persecution of Christians Nero began, and passed off the power of Emperor to Titus and then Domitian, his sons. Domitian ruled when John wrote this letter. That Nero the one the beast most clearly represents is even clearer when we look at the number 666 in verse 18.⁷
- C. The number 666:
 - 1. His number is 666. John tells his readers to have wisdom, and if they have understanding, they are to calculate.
 - 2. The number is the number of a man: 'Nero Caesar' adds up to 666 when you transliterate it from Greek to Hebrew and add the letters together. In Hebrew, letters also had numeric value, and this was a common ancient code called gematria. If John's readers knew gematria, then they would understand and calculate.
 - 3. The number is the number of the beast: 'Beast' translated into Hebrew and added up equals 666.
- D. Therefore, we see that the second beast (and really the first beast) represents Nero, who is a type of anti-christ, like which, all other anti-christs will be. Nero attempted to destroy the temple, and Titus carried it out in 70A.D. This is what Jesus called the Abomination of Desolation (alluding to Daniel who predicted that Antiochus IV Epiphanes would

⁷ Beale, G.K. The Book of Revelation: A Commentary on the Greek Text. Grand Rapids: Eerdmans Publishing Company, pg.689-670.

destroy the temple in the inter-testamental period). Antiochus and Nero become the paradigm for the antichrist. The beasts throughout history will perform atrocities against God's dwelling place, which we know is the Church.

- E. The antichrists will perform great signs and wonders that trick people into believing in him. This false prophet demands the world's allegiance (v.13). These signs resemble the power of Elijah when he defeated the prophets at Mount Carmel (I Kings 18.38).
- F. The image of the beast which he places on his followers is not a physical sign, but is a way of saying that the beast owns these people (v.16). The fact that the mark is on the hand and the forehead recalls to mind the command of Israel to write the words of the Law on their forehead and hands (Deut. 6.8). This signifies that one's thoughts and actions are owned by the Word of God, or in their case, by the beast.
- G. Because Christians do not accept ownership by the beast, they are seen by the world as a threat to the power of the beast. It then becomes difficult to live among the world, often causing Christians to have financial struggles (v.17).
- H. **Application:**
 - 1. Just because something is supernatural or powerful or amazing doesn't make it godly or true.
 - 2. In an age of secularism, we Christians often think that we are the only ones who believe in the supernatural. Beware of following anything supernatural, because Satan and his beasts have power too.
 - 3. Right doctrine must be embraced as we saw earlier, but know that often with false teaching comes false power. Do not be deceived.
 - 4. Be on the lookout against those that puff themselves up with power and authority and deny Christ, even among 'Christian' circles.