

Revelation 12:14

This verse is a key verse in the understanding of the end-time. For many years some of us had been taught that this represented “the place of safety” during the last 3 ½ years before God’s Kingdom, where the church would be protected until Christ’s return, at a place on earth.

This understanding failed to consider other quite specific scriptures that explain where the church is during the period before Christ’s return, (Revelation 15:2, 14:1, cf Hebrews 12:22)

At first glance the words here seem to indicate a period equivalent to that mentioned in verse six of the same chapter – 1260 days, or 3 ½ years. A similar period of time is indicated in Daniel 9:27, where a week (7 prophetic days of one year – 7 years in total) and half a week are mentioned.

Notice that in the midst of this week, “The sacrifice and the oblation” cease. This is caused by “the abomination that makes desolate,” which we read of in Daniel 12:11. Luke 21:20 explains that this event is brought on by armies which surround Jerusalem. It is also the end of the churches work, or sacrifice.

Jesus Christ Himself places this event, which we now know from Daniel 12 to be just over 3 ½ years before His final return to establish his Kingdom, to just before the resurrection.

How can we prove that ?

Matthew 24 describes the first 6 seals of Revelation 6, verses 1-13, which all men experience. These are not to be confused with the Great Tribulation, which starts after the armies surround Jerusalem, verse 15, as we read in verse 21.

Notice that the first 6 seals must be the “tribulation of those days,” v 29, because they are followed by the heavenly signs, just as they are in Rev 6:12.

Notice too that it is just **after** the tribulation of those days and the heavenly signs that Christ arrives to gather in His Saints, Matthew 24:30-31.

So, we can see that the abomination of desolation, Matthew 24:15, and soon after, the resurrection, take place roughly 3 ½ years before Christ finally returns from Heaven with His Saints to establish His Kingdom !

Now, back to Revelation 12:14. We now know that this verse is describing the resurrection or changing of the Saints into spirit beings, if they are then alive, when they are taken to the sea of glass where they are nourished for 3 ½ years, protected from Satan.

However we can add more information from the actual Greek. The normal Greek word for time is *chronos*. Vines Expository Dictionary of N.T. words states, under ‘Seasons,’ page 333, “Broadly speaking, *chronos* expresses the duration of a period, *kairos* (the Greek word for time used in Rev 12:14) stresses it *as marked by certain features*.” Those “features” are the Greek words used here for time(s). Greek interlinear translations render those words as “seasons” or “appointed times.”

Sounds familiar ? It should be. Serious Bible students recognise those words as the equivalent of the Hebrew word ‘moed’ – the “appointed times” or “seasons” of Genesis 1:14, that is, the Holy Days of God listed in Leviticus 23.

Essentially then, the message of Revelation 12:14 is that the Saints are taken to a place where they are nourished [prepared spiritually] *for the space of time marked by the Holy Days which occur during the* 3 ½ years leading up to Christ’s final return to establish His Kingdom at the Feast of Trumpets!

Counting back from that point brings us to the Feast of Unleavened Bread, and as we can gain from the instructions in Lev 23 regarding the offerings in verse 13 and also Lev 2:13-15, to the actual day of the Wavesheaf Offering in Leviticus 23:11. This seems to be the day of the Resurrection of God’s Firstfruit Harvest, the full meaning of Rev 12:14, when we put all these scriptures together.

What is this wilderness, where God's saints are nourished for roughly 3 ½ years? The implication of the Greek is that "she might fly to her place in the wilderness where she is nourished ..." As always let's make sure we use clear and specific scriptures to determine where God's saints go. Now notice that the word "wilderness" is the Greek word *eremos*, which, used as a noun, has the same meaning as *eremia* a place of solitude, uninhabited. She has to fly into the uninhabited place, to her place where she will be nourished.

It's interesting to see that God's prophets are often carried to such a place to see their vision eg. Isaiah 21:1. Isaiah's vision is viewed after a whirlwind experience to a place in the future where he views terrifying events. There is a reference in my King James margin here to a similar thing in Rev 17:3 and Zechariah 9:14.

In Revelation 17:3 the Apostle John is carried into the future to witness specific end-time events, once again experiencing this "wilderness" or empty place.

In Zechariah 9:14 God arrives in a whirlwind to save His people – actually at the very same event as Rev 12:14, where God's saints are then carried to the sea of glass (Rev 14:1-5, 15:2), before the throne of God in heaven. Travel to God's throne seems to involve a "whirlwind experience" such as we have seen in films about time travel, crossing into parallel worlds, or different dimensions. Obviously the prophets knew nothing of such things and used their own experiences of awesome desert whirlwinds to depict travel across empty space and time to reach the throne of God. This whirlwind experience through a vast empty place is the "wilderness" through which the journey must be made to reach the "place where she is nourished" on the sea of glass.