

Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete (Revelation 15:1 NKJV).

Creation was established to produce the sons of God, a Man in the image and likeness of Christ. That is the fruit of creation. When the earth is harvested, that is what God intends as His harvest of the earth. What about the rest of the earth? Well, first we must understand that the earth will bring forth—the earth has brought forth—two types of harvest:

1. One is a harvest of righteousness and peace.
2. The other is described as a harvest of blood, where mankind, humankind, is both victim and victimizer. And none of that is harvest for the consumption of the Lord.

As we saw in the last message, the winepress of the wrath of God is the place where those grapes are crushed, and where wine flowing out is analogized to and is referenced as blood flowing for the 1600 furlongs, four times four times a hundred, and poured out as waste.¹ This process of the destruction of the infrastructure of the beast and everything about it that polluted the earth continues, and it is as though everything, other than what is harvested by the Body of Christ, comes into sequential destruction. He begins that by the reference to “another sign in heaven that was great and marvelous,” and one might even say terrifying. It begins in heaven: “seven angels having the seven last plagues, for in them the wrath of God is complete.”

And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God (Revelation 15:2).

This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

¹ See Revelation 14:19-20: “So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.”

The pavement on which God stands in His appearing to the elders of Israel is described as a pavement of sapphire, clear as the sky,² an analogy to glass, and God setting a firmament in the heavens to separate between that which is above the firmament and that which is below the firmament.³ So then, we are looking at the glorified, transcendent order of the saints. Although we are in the world, we are never of the world (John 17:11-18); and although our habitation for a time is here on the earth, the Body of Christ is in heaven and on earth as well.⁴

And so, one of the unfoldings or unveilings is, whenever we see heaven, we typically will see the throne of God, we will typically see a rainbow, and we will see concentric circles around the throne: four living creatures standing around the throne with the Lamb Himself upon the throne, a rainbow encircling the throne, twenty-four elders surrounding the throne, multitudes surrounding the throne, and an innumerable company of angels.⁵ So different scenes are presented in heaven, and they all seem to focus, eventually, on the Lamb and upon those who are the company that follow the Lamb.

Heaven is not greater in the order of importance than the saints, than the people of God. Heaven and earth have their relevance in relationship to the saints—how they accommodate, whether in heaven or on the earth, the eternal purposes of God. So in truth, there are three realms:

1. There is the eternal,
2. Then there is heaven,
3. Then there is the earth.

The earth is the lowest of the three realms. Even when the present heavens and the present earth pass away—are liquidated—the eternal remains. The eternal is the fashion of God’s presence, the manner in which God is present. God simply is, and the eternal is the fashion of His being.

² See Exodus 24:9-10 BSB: “Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. Under His feet was a work like a pavement made of sapphire, as clear as the sky itself.”

³ See Genesis 1:7: “Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.”

⁴ See Ephesians 3:14-15: “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, ...” See also Ephesians 1:9-10.

⁵ See Revelation 4:2-8; 5:6; 7:9-11.

I am using words here very carefully, rather than defining the eternal as the dwelling place of God, because there is no realm to accommodate God. But where God is, is described as the eternal, which, from every indication, is about what is “in God”—what is in God and what He puts on display within Himself.⁶ God is the parameter. God constitutes all the parameters of being, whether heaven, earth, or the eternal. But these realms serve a purpose. The eternal hosts the things of God as they are, as they have always been. That is why the word *aion*⁷ refers to the life that we have in God;⁸ and it is also the word “eternal,” “eternal life,” or even “everlasting life” because it is life that is described as age upon age or endless ages, as opposed to other renditions of the word *aion* which may mean “for an age” or a thing that goes from one age to another.

Seeing into heaven and seeing the people of God in heaven is part of this three-part way of viewing the purposes of God and the people of God. All these realms accommodate the people of God. The people of God in heaven are seen in a less limited fashion than they would be seen on the earth. On the earth, we are seen clothed upon by flesh and defined by the physical forms of our existence. In heaven, we tend to be seen more as spiritual, as we are viewed in Christ, and so the eternal references being in the Father. What is true about all three realms is that the lesser realms, earth and heaven, are subsumed, they are contained within the greater realm; they are contained within the eternal. So heaven and earth are contained within God inasmuch as the eternal is contained within God.

The picture we see of the saints might vary, depending on the realm in which we see the saints. If we see the saints on the earth, we will generally be allowed to see them in a bodily form. If we see them in heaven, we are usually allowed to perceive them as spirit forms, kind of like what Jesus had when He was resurrected from the dead: visible, perhaps identifiable, but not in the same way as one might be visible and identifiable on the earth. On the earth, we are sons, or daughters, husbands, wives, brothers, sisters, fathers, mothers, and so on, grandfathers, grandmothers, and the like. We are known by our limitations of form. In heaven, we are not. And in the eternal, we are

⁶ See Colossians 1:16-17 BSB “For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him. He is before all things, and in Him all things hold together.”

⁷ See *aion*, Strong’s Greek 165 - <https://biblehub.com/greek/165.htm>

⁸ See 1 John 5:11: “And this is the testimony: that God has given us eternal life, and this life is in His Son.”

really only known in Christ. That is the remarkable thing because each stage is a graduation up to a perfect manifestation.⁹

So the saints here are seen in heaven: “another great sign appeared in heaven” (Revelation 15:1). One is immediately struck by the translucence of glass and the brightness of fire. If you imagined these things on earth, there would be certain practical, logistical, and scientific things that would not work here on the earth. So it is not glass and fire like we would see on the earth. But it would speak more of... You note, they are standing on a sea of glass: “I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image, they are standing on the sea of glass, having harps of God” (Revelation 15:2). What that would indicate to me is that they are viewed in a glorified form.

You know, when Adam and Eve were upon the earth, they were not naked. They were clothed with the glory of God. And so, when they discovered nakedness, it was because they had stepped out of this condition of glory in which they were supposed to exist, in which they were designed to exist, and stepped into a form that was recognizable, identifiable, and distinct from anything associated with God. Here, we are seeing the saints in, clearly, a glorified posture of standing and in a glorified form, somewhat like we would assume Adam and Eve had prior to their fall, and as we may assume Christ had upon His ascension to the Father. So the fire may well be in the saints, visible in a translucent form. And the entire environment would be a harmonious existence between saints (the people of God), the flames of fire which indicate refinement, purity, form, and glass which would indicate translucence.

We saw something of that earlier when we began the discussion on the Book of Revelation about the Man standing above the water, whose body was that of beryl.¹⁰ When Jesus returns and speaks to John on the island of Patmos, we see something of these glorified forms that are normal for the

⁹ See 2 Corinthians 3:18: “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” See also Hebrews 12:22-24.

¹⁰ See Daniel 10:6: “His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.” Also see Current Affairs #41 – A Body Like Beryl

<https://www.mrowl.com/user/samsoleyn/currentaffairs3/currentaffairs1/thearchetypalm>

realm of heaven (Revelation 1:9-16). And I think that is what you are being shown here: the glorified nature of those who did not submit to and were not part of the entire kingdom of the beast, both in terms of its organization and function, and its effects upon mankind. They did not participate in any way and were not tainted and corrupted, but now are seen in heaven standing, as it were, in this glorified place and posture. And I think the next line goes very much with that, which is they have the harps of God, and they are singing “the song of Moses, the servant of God, and the song of the Lamb” (Revelation 15:3).

There are two references to the song of Moses and the Lamb. One is from Exodus, the 15th chapter, and the other is from Deuteronomy 32. In the body of this text here in the Book of Revelation, the song of Moses and the Lamb are essentially the same song. If you will recall earlier when the song of the Lamb was sung in chapter 5 of the Book of Revelation, “You are worthy to receive honor and glory and praise,” that was the song to the Lamb, “because You were slain, and with Your blood, You purchased men for God from every tribe, tongue, language, and nation, and You formed them into a kingdom of priests and a holy nation” (Revelation 5:8-14). That was the sentiment expressed in the song sung to the Lamb, adoring the Lamb.

This song, the song of Moses, says,

*“You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.
For they have shed the blood of saints and prophets,
And You have given them blood to drink.
For it is their just due.”*

And I heard another from the altar saying, “Even so, Lord God Almighty, true and righteous are Your judgments” (Revelation 16:5b-7).

Moses sang a similar song to God concerning Pharaoh and concerning the righteousness of God, where Pharaoh is a type of Satan and the destruction of Pharaoh and his armies in the Red Sea is a type of the destruction of the beast and those who follow the beast. What is being attributed and

ascribed to God is His righteousness in bringing judgment on the wicked; Pharaoh was the wicked back then, and now the beast is the wicked that personifies all of the reckless disregard for the things of God embodied in the rebellion of man.

Here is a bit of the song of Moses from Exodus 15.

Then Moses and the children of Israel sang this song to the Lord, and spoke, saying:

*“I will sing to the Lord,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
The Lord is my strength and song,
And He has become my salvation;
He is my God, and I will praise Him;
My father’s God, and I will exalt Him.
The Lord is a man of war;
The Lord is His name.
Pharaoh’s chariots and his army He has cast into the sea;
His chosen captains also are drowned in the Red Sea.
The depths have covered them; ... (Exodus 15:1-5a).*

And then a bit from Deuteronomy 32, Moses sings:

*“Give ear, O heavens, and I will speak;
And hear, O earth, the words of my mouth.
Let my teaching drop as the rain,
My speech distill as the dew,
As raindrops on the tender herb,
And as showers on the grass.
For I proclaim the name of the Lord:
Ascribe greatness to our God.*

*He is the Rock, His work is perfect;
For all His ways are justice,
A God of truth and without injustice;
Righteous and upright is He.*

*“They have corrupted themselves;
They are not His children,
Because of their blemish:
A perverse and crooked generation.
Do you thus deal with the Lord,
O foolish and unwise people?
Is He not your Father, who bought you?
Has He not made you and established you? ... (Deuteronomy 32:1-6).*

Again, the spoken thing here is about the justice of God. When God acts, all His actions are just, every time, whether it was with Pharaoh in Egypt, whether it was the destruction of Babylon, and now whether it is the destruction of the beast. When it comes to it, this can be said of the Lord, every time: Even though He is patient, even though He is longsuffering, make no mistake, the righteousness of God demands that the justice of God come to the wicked to separate between that which is of God and that which is not. And that is what is going on here as this level of judgment begins to unfold. Again, I point out, this is not the great white throne judgment that comes at the end of the millennium. But as the age is concluding and the character of the age is brought into judgment—the disintegration of systems on which mankind has relied—the judgment on the *kosmokrator*¹¹ and his creations result in untold loss and mind-numbing sufferings. And so the question is, is this consistent with a loving God? And the answer is, this loving God we know is also a God of astonishing clarity of judgments; He is just.¹²

¹¹ See *kosmokrator*, Strong’s Greek 2888 - <https://biblehub.com/greek/2888.htm>

¹² See Ecclesiastes 12:13-14: “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man’s all. For God will bring every work into judgment, Including every secret thing, Whether good or evil.” See also 2 Thessalonians 1:6-8: “[S]ince *it is* a righteous thing with God to repay with tribulation those who trouble you, and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.”

And so again, the song,

*“You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.
For they have shed the blood of saints and prophets, [This speaks to the part of the
transgression and wickedness that is being judged.]
And You have given them blood to drink.
For it is their just due.” [That is the blood of grapes, so to speak, that in the previous
chapter ran for 1600 furlongs.]*

*And I heard another from the altar saying, “Even so, Lord God Almighty, [Even so, even
though You have given them blood to drink, it is their due. They have shed the blood of
the saints and the prophets, and so on—even though that is all true— “Even so, Lord God
Almighty,” as terrifying as Your judgments are, as total and encompassing and inescapable
as they are, as voluminous and incredible in a way that defies the imagination to grasp,
“Even so, Lord God Almighty,”] true and righteous are Your judgments” (Revelation
16:5b-6, comments added in brackets).*

This is the announcement, just as the angels are pouring out the bowls of the wrath of God—as each angel pours out, and after three have done so.

- The first angel pours out his bowl on the earth, and the foul and loathsome sore occurs.
- The second angel pours out his bowl on the sea, and it becomes the blood as of a dead man.
- The third angel pours out his bowl on the rivers and springs of water, and they became blood (Revelation 16:2-4).
- [This announcement is made] and then the fourth angel poured out his bowl on the sun, and men were scorched with fire, and so on (Revelation 16:9).

As all of that occurs, this song of the Lord is still the appropriate song. The song of Moses is still the appropriate song. So I went over into the 16th chapter to connect with this because that is where we are going after our readings here. It is the same song. That is my point.

They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous are Your works,

Lord God Almighty!

Just and true are Your ways,

O King of the saints!

Who shall not fear You, O Lord, and glorify Your name?

For You alone are holy.

For all nations shall come and worship before You,

For Your judgments have been manifested” (Revelation 15:3-4).

And with that announcement, the judgments of God are about to come.

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed (Revelation 15:5-8).

So now the final pourings out are about to happen, and we will follow them as we go forward in the study of the 16th chapter.

I am Sam Soleyn. Join me as we continue. Thank you. Bye-bye.