

Previously in our studies we have seen the seven trumpets, we have seen the seven plagues, and so on. But now we are looking at the seven bowls of the wrath of God, finalizing the judgments upon the wicked in the earth. As I have said, it is inevitable that that which was begun should be concluded. Whether it is what God began or what Satan began, there is an inevitability to the judgments of both. We know, absolutely, that there were certain designated outcomes that would inevitably occur in the end because of how they were set up in the beginning.

For example—I have mentioned this before—the theme of the conflict in the world all had to do with the Seed of the woman and the seed of the serpent. God said, speaking to the serpent, “I am going to put enmity between your seed and the Seed of the woman.”¹ Enmity would be a continual state of war between the two—until—until the end when things are summarized. One of the patterns of behavior of the enemy, and one might say perhaps the underlying pattern of behavior, is to try to present himself as God, and try to present a lie as the truth. Therefore, deception will be at an all-time high at that end of the age. Because that which has been presented to be of God, although it is deceptive, will reach the apogee of its arch and would have to be judged; otherwise, all mankind at some point would be deceived.

Now, on a parallel path is that path of the saints. Jesus sent the Holy Spirit to continue to connect the spirit of man to the Spirit of God so that we might know the mind of God. And in that corporate Man, the Body of Christ, God would reveal Himself as thoroughly distinct from the manner in which the seed of the serpent would reveal itself, until the two, like tares and wheat, had reached the end of the growing cycle and had borne fruit and now the fruit can be judged (Matthew 13:24-30). In both cases, the fruit consists of human beings who evince the character of God, on the one hand, and the character of the evil one, on the other hand. And both have a summary and summarizing context in which the fullness of this spirit inculcated in them is put on display:

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 Genesis 3:15: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

- The Spirit of God has produced the likeness of divine character in the sons of God, and they are the glorified saints who, like those that have been before them on the earth, sing the song of Moses and of Christ.
- And those who are of the evil one, their system has nothing to rejoice about. It has reached its apogee. It has crushed and devoured the whole earth and trampled it down, including waging war against the saints. And now God must deal with it.

These are not symbolic or metaphorical references. These are the plain meaning of Scripture, a time of reckoning, a time of judgment. That is what is now being played out, finally, in its final conclusions, generally in the Book of Revelation and now specifically in Revelation 16. So out of the *naos*² of God, out of the temple, come seven angels who have seven golden bowls full of the wrath of God.³ This would suggest that the angelic beings—the invisible beings charged with bringing divine judgment and divine destruction upon the beast, upon Satan and his concoction to which he gave his power, his throne, and great authority⁴—angels are bringing this, but they are coming out of the temple of God. And the word for “temple” there is of course the word *naos*. They come out from amongst the people of God, so angels do the bidding of the saints. That is the point.

Angels do the bidding of the saints, and God commits these final judgments into the hands of the saints. Just like He said that God has entrusted all judgments into the hands of Christ,⁵ who by His Spirit delegates these judgments to the Body of Christ. So the angels who come, whether they be spirit beings or the Body of Christ, they are acting in consort with the mind of Christ. That is why they come out of the *naos* of God. So for anyone who might lose heart reading about these things as they come forth on the earth in their appointed times, look at how thoroughly in control of events

² See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

³ See Revelation 15:5-7: “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.”

⁴ See Revelation 13:2: “Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

⁵ See John 5:22: “For the Father judges no one, but has committed all judgment to the Son, ...”

the saints are. That is why the Body of Christ in heaven and the Body of Christ on earth, being linked to the same head by the same Spirit are in perfect consort; they are in perfect agreement. And on the earth, rather than us being terrified by the events that represent the final destructions of the lie built out to its fullness by the *kosmokrator*,⁶ the god of this world, empowered by Satan who is one and the same—as this happens, as this judgment comes upon all of that that has opposed the saints and boastfully presented itself as an alternative to the Kingdom of God—the saints are intimately involved in these procedures of judgment. And whether we are speaking of actual angelic beings carrying these bowls of the wrath of God, or decrees spoken on the earth by the sons of God on the earth, the point is, there is absolute coordination between the Body of Christ and these angels who minister the destruction of the systems of the *kosmos*.⁷

Prior to that was the song of Moses and the Lamb, which is to speak in advance of the righteousness of God; that God is altogether righteous, even though His judgments are horrifying. We will see a similar song to the one spoken in chapter 15, in chapter 16, and there is absolute symmetry in terms of content and intent between the two songs. Just one other comment before we leave chapter 15 and get into chapter 16,

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 15:8 NKJV).

That is like what happened when the temple of Solomon was built and dedicated.⁸ Smoke, there, is an indication that the priest in that temple in the Levitical order could not function by sight; they had to function in a form by the leading of the Spirit. It would indicate that this smoke is more in the nature of a cloud that accommodates the presence of God than it is a blinding construction, or a configuration meant to blind. In this smoke, there is the presence of God, and that is what it is saying: “The temple was filled with smoke *from* the glory of God and *from* His power.” The smoke was a result of the showing of the glory of God and the power of God.

⁶ See *kosmokrator*, Strong’s Greek 2888 - <https://biblehub.com/greek/2888.htm>

⁷ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

⁸ See 1 Kings 8:10-11; 2 Chronicles 7:1-3.

So, this is the point. Whoever is functioning out of the Spirit of God loses nothing by being in smoke that is the glory of God. In fact, it is this that separates from those who act according to the flesh and those who act according to the Spirit. Even if you cannot see God—is the point—you are still able to function fully and effectively if the glory of God is the cloud or the smoke that obscures from the unbelieving and informs the believing. “The temple was filled with smoke from the glory of God and His power, and no one was able to enter the temple till the seven angels had completed their work” (Revelation 15:8). Which is to say there is a sealing—in the sense of being sealed—because the earth has been reaped. You cannot come into the temple now. It is the end of the days of salvation upon the earth. A terrible, a terrible thing, a great and terrible thing.

Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of God on the earth (Revelation 16:1).

Again, my point, the instruction to the angels is given from the location that commonly entertains the Body of Christ. From where the Body of Christ is, that is where the command to the angels to rain this destruction upon the earth comes. So rather than us needing to get out of here, get out of the earth, and rather than us being terrified by the events of the end of the age, we have been given the authority to levy these judgments. And the angels, as ministering servants, comply willingly with our commands to them, or at least the commands of the Body of Christ in heaven to them. There being no disconnect between the Body of Christ in heaven and on earth, one may be assured of the peace and well-being of the people of God while they are still on the earth in these times. And I emphasize this to point out that there is no need for angst or worry. These things are told to us, basically, to let us know what is going to happen, not at all to terrify us. And we should not be terrified. So then the final judgments are poured out.

So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image (Revelation 16:2).

In this fashion, the fashion of these decrees, we are observing that there is a similarity between the judgments that are being poured out now and the judgments of God upon Pharaoh in Egypt. There, of course, there were ten plagues, and in kind they were somewhat dissimilar to these seven judgments of God. But their similarities are, it is a time for the wicked to face the consequences of their wickedness in the destruction of their works and in the destruction of their environments. The first is said, “a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.”

Once again, what is the mark of the beast? You know, we have heard this thing rendered as vaccines, we have heard it rendered as the implanting of chips, we have heard that it is the microcells that power the chips that contain the mark of the beast are bursting because the environment has become unstable, and that they have sores on their foreheads on their hands—and the rest of it—whoever thinks like that is imbecilic. No. It is not that. It does not have a thing to do with any of that. Because the mark of the beast is simply those who rely upon their own abilities and the sweat of their brow; they are dwellers in the economy of the sixth day, and their economy has come undone.

The reference to loathsome sores coming upon men who have the mark of the beast, it is more like their logic, their reason, is like a stench. To each other, they have become desperate. And to each other, they are looking everywhere for answers—going here and there; they have heaped to themselves teachers for whatever they lust for, and it has all come apart. Let me give an analogy to the stench that I think is being referenced here. In recent times, not very long ago, in some instances actually less than a year ago, thousands of prophets prophesied falsely that the then President Trump would be re-elected. He was not. There was a stench upon the prophetic, like a running sore, like a marred visage. That is the idea. You compare the luminescence of the saints, just one chapter over, to this. Let me remind you. Concerning the saints, he said,

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).

There is glory in that. There is light in that. There is delight in that. And they are singing the song of God's justice. Compare that to this: "The first angel poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image" (Revelation 16:2). Look at the connection. Both are spoken of in reference to the mark of the beast:

- There are those who did not receive the mark of the beast, did not receive the mindset of the sixth day. They remained ensconced in the economy of the divine and continued to walk with God. And their end is this glorious manifestation of transparency as glass and fire, like as often is used to describe the Holy Spirit. And they have the harps of God singing the song of the Lamb. This is the fruit of the earth reaped from the vineyards of God and collected up for the pleasure of God, glorious, resplendent, magnificent, perfect.
- In chapter 16, now the emphasis is on those who receive the mark of the beast, it is an obvious and clear juxtaposition to show the debauchery, the corruption, the marring, the stench, the unattractiveness of this company.

They are as foul and loathsome as the saints are glorious and resplendent. That is the juxtaposition.

You will see a series of juxtapositions like this going forward. Over in the 17th chapter, there will be the juxtaposition of the harlot to the bride, and then in the 21st chapter you will see the bride revealed in glory. Because this is the end of all things; this is the summation of that which was originated from heaven and born out of the mind of God, executed upon the earth in the perfection of God's intention and now revealed. And the counterpoint, that which is horrific, being born out of a lie, born in the shame of deception and entrapment, and grew up in the environment of the continuing form of deception and pretense, pretending to be what it was not, and finally being revealed for what it is.

So obviously, that is going to be revealed in stench, it is going to be revealed in corruption, revealed in death with language like "foul and loathsome." Yes, that is the end, the one and the other:

- Those who walk with God.
- Those who oppose God. Those who agreed with Satan in his deception and are fully captured by it. When they are revealed, there is no glory in which they may be revealed.

And that is the point. Foul and loathsome stench like a running sore. So it is an analogy. Rather than the glorifying bodies, it is about the putrefying bodies like running open sores that stink, that stink like dead men. For that indeed is what they have become, dead while they are still alive. Longing for death, even, and it not coming.

Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died (Revelation 16:30).

Here again, the blood of a dead man is coagulated blood. It becomes viscous and dense, indications that the life has gone out of it. The Scriptures speak of the life of the flesh being in the blood.⁹ And the blood in the living person would be a tide like the ocean in full and fluid motion. But death is the picture, and destruction that kills everything that is alive. The sea ceases to be what the sea was supposed to be. But on a different level, it is also speaking of the sea of humanity, all of whom are dead in their trespasses and sin, bound over for judgment, and no life is in it, nor can it give life. It is really the outpouring condition of the beast—what life in the beast has come to be, the walking dead. Perhaps this is why movie-makers and television show makers seem obsessed these days with presenting movies and pictures of the living dead, a ghastly lifeless moving form.

Then the third angel poured out his bowl on the rivers and springs of water, and they became blood (Revelation 16:4).

Rivers and springs of water, unlike the sea, is usually a reference to revelation and insight. And we will pick up there when we come back.

I am Sam Soleyn. And I will see you then. Bye-bye.

⁹ See Leviticus 17:11: “For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.”