

As we come to Revelation, chapter 16, we are entering the final stages of mankind's occupancy upon the earth. And as we have said before,

- The seed of the serpent represents the culmination of everything that represents the opposition to God.
- And the Seed of the woman represents everything that has grown up to fullness in Christ (Genesis 3:15).

Because the enemy has, over the millennia, opposed the things of God and has become more and more sophisticated and systemic in its sophistication in its opposition to God, it does not look like it did in the Garden of Eden, nor does it look like it did, say, in the Egyptian slavery, or in the Babylonian slavery, or in the Roman enslavement of Israel and the Roman opposition to the early church. Now the enemy has grown in sophistication.

There was a peek at how the enemy has grown in sophistication when he tempted Jesus in the wilderness. Satan showed Jesus the kingdoms of the world in a moment in time, and said, "All these I will give to You, if You will fall down and worship me" (Matthew 4:8-9). So we should not be surprised when the sophistication with which the enemy now opposes the Body of Christ has grown to these levels of complexity. Daniel, of course, prophesied all of this in Daniel 7, and there have been repeated references throughout the prophets of this kind of opposition. Jesus Himself spoke of it in His prophetic utterances in Matthew, chapters 23 and 24, and earlier on when He would say things like, "Go tell that fox, 'I will cast out demons today and tomorrow, and I will heal the sick, and on the third day I will reach My goal'" (Luke 13:32). So, prophecy is typically symbolic and designed to be unpacked in the timeliness that God ordained for these messages to shed light upon what we might expect in that moment of time.

You know, what is interesting is I have been known (and the record of my teachings is well-established in the public forum) for teaching on the order of the government of God, sonship, the character of God, growing to maturity, exact representation, image and likeness, and all of that—a very Christocentric message, with Christ as the pattern for all the sons of God, an assembled body in the image and likeness of Christ. That is what I have been known for. It probably would have been my worst nightmare had I been told that what God would have me do when I was old—

and now I am old; I was young and now I am old—that what God would have me do in my 70<sup>th</sup> year and going forward would be to unpack the Book of Revelation.

One does not have to be reminded of the unfolding tragedy and the threat not only of wars, but rumors of wars—the like of which we have read in history, recent history like the 1940s—now are unfolding with greater and greater frequencies and with terrifying, horrifying results.<sup>1</sup> And it will not get any better. The process of the four horsemen that we spoke about at the beginning of unpacking the Book of Revelation is very much afoot in our time.<sup>2</sup> When peace is taken from the earth—which is what the rider on the red horse is given power to do;<sup>3</sup> this is also the one that represents war and bloodshed—when peace is taken from the earth, you know there is not going to be peace again on the earth until the coming forth of the Prince of Peace. So war, turmoil, and conflict are ahead of us in an unending stream of violence that will consume more than a third of the earth’s population.<sup>4</sup> But that is not what I want to talk about just now.

As we go to the 16<sup>th</sup> chapter of the Book of Revelation, it begins thusly:

*And I heard a great voice out of the temple, saying to the seven angels, “Go your ways, and pour out the vials of the wrath of God upon the earth” (Revelation 16:1 KJ21).*

These are the final decrees of God’s judgment upon the beast. We saw, in the 13<sup>th</sup> chapter, the beast reaching the power of its dominion and control of mankind:

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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.

<sup>1</sup> See Matthew 24:6: “And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet.” See also Mark 13:7.

<sup>2</sup> See Sam Soleyn app, Current Affairs 2020, Message #52, 53, 54, 55, and 61.  
<https://www.mrowl.com/user/samsoleyn/currentaffairs3/currentaffairs1>

<sup>3</sup> See Revelation 6:3-4: “When He opened the second seal, I heard the second living creature saying, ‘Come and see.’ Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.”

<sup>4</sup> See Revelation 9:15: “So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.”

- Saying to mankind that they “cannot buy or sell”—an absolute economic strangulation,<sup>5</sup>
- Together with “Who can make war against the beast?”—an absolute military strangulation by this beast.<sup>6</sup>

So you cannot escape, and you will be crushed and devoured if you do not make yourself subject to the beast and to its polity. Again, this is not about some horned beast that terrorizes mankind. This is a kingdom. Daniel told us that from Daniel 7: “The four great beasts which you saw are four kingdoms.”<sup>7</sup> So this is a kingdom, and it is the fourth and final one.<sup>8</sup> And in fact, John, in the Book of Revelation, the 13<sup>th</sup> chapter, depicting the beast, describes the beast as a compendium of the previous four.<sup>9</sup> So, final judgments now are coming upon the beast because it has reached absolutely the apogee of its terrifying rule over mankind.

Daniel told us that it will wage war against the saints.<sup>10</sup> There is no other primary purpose for the seed of the serpent than to wage war against the Seed of the woman. Shall I say that again? Sometimes we forget the simplicity of the truth. Satan opposed the sons of God at the very beginning of creation. Adam was the son of God, as is clearly described in the genealogy of Jesus recorded in the Book of Luke.<sup>11</sup> So the serpent opposes the Son. We have delved into this before. Why? Because the serpent—“that ancient serpent, the devil, or Satan,”<sup>12</sup> previously this great angel<sup>13</sup>—believed that he was overlooked and bypassed, maligned and marginalized by God, and

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<sup>5</sup> See Revelation 13:16-17: “He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.”

<sup>6</sup> See Revelation 13:4: “So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, ‘Who *is* like the beast? Who is able to make war with him?’”

<sup>7</sup> See Daniel 7:17: “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”

<sup>8</sup> See Daniel 7:23: “Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all *other* kingdoms, And shall devour the whole earth, Trample it and break it in pieces.’”

<sup>9</sup> 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.” See also Daniel 7:3-7.

<sup>10</sup> See Daniel 7:21: “I was watching; and the same horn was making war against the saints, and prevailing against them, ...”

<sup>11</sup> See Luke 3:38: “...*the son of* Enosh, *the son of* Seth, *the son of* Adam, *the son of* God.”

<sup>12</sup> See Revelation 12:9 NIV: “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”

<sup>13</sup> See Isaiah 14:12: “How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations!”

his war is a fight against his Creator. It is a fight that he believes to be a righteous fight for his proper place. We know that he was never created as a son, only as a servant to serve the sons.<sup>14</sup> We know that. But that is not his conviction. His conviction is that he was overlooked, bypassed, marginalized, and so on. So his war against the Son is unending until God grants judgment in favor of the Seed of the woman,<sup>15</sup> who is the person of Christ—Christ being the corporate Man, many-membered. So, inevitably, there is judgment against the beast, inevitably.

This war is not an unending war. This war is destined to be brought to an end. God said, “I will put enmity between the Seed of the woman and the seed of the serpent.”<sup>16</sup> Therefore, God must bring an end to the enmity. Man cannot do it, and Satan cannot prevail. So there will come a time, then, when God brings an end to the enmity. And there is only one way for this enmity to end. According to 1 John, chapter 3, the Son of God—being also the Seed of the woman,<sup>17</sup> being also the corporate Man, the corporate Christ—“the Son of God was revealed for this reason, to destroy the works of the devil” (1 John 3:8).

So when, by our example of righteousness and faithfulness to God in the face of the proliferation of evil in every possible form, until it absolutely reaches the depth of depravity that it can reach, until then, God then gives judgment in favor of the saints. That is what Revelation 16, the final judgment against the beast, is about. And you will see a conflation of many symbols associated with Israel in its history of being opposed as the carrier of the promise. The inference is that, understanding these oppositions, these attacks by way of opposition, we are to understand the schemes of the devil and the judgments of God upon these schemes. We will see how God deals with the devil in His final dissolution of his power and authority by analogous references to the way He dealt with him in previous times, when Israel was the representation of the Seed of the woman.

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<sup>14</sup> See Hebrews 1:14 NIV: “Are not all angels ministering spirits sent to serve those who will inherit salvation?”

<sup>15</sup> See Daniel 7:18, 22, 25-27.

<sup>16</sup> 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.”

<sup>17</sup> See Galatians 3:16: “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

So, here we go.

*And I heard a great voice out of the temple, saying to the seven angels, “Go your ways, and pour out the vials of the wrath of God upon the earth” (Revelation 16:1 KJ21).*

Important things to note:

- “A great voice out of the temple, saying to the seven angels...”

The seven angels, who carry the seven vials or bowls of the wrath of God that represent final judgments, do not initiate anything; the angels do not initiate anything. Why? Because the angels are servants. Those who command the angels are the ones who are being served by the angels, so they must speak before the angels can act.

- “I heard a great voice out of the temple, ...”

The word there for “temple,” we have said many times before, is not the word *hieron*,<sup>18</sup> which is a structure or a building. It is the word *naos*;<sup>19</sup> this would be analogous to the dwelling place of God, like the Holy of Holies in the temple in Israel. Since Israel and the temple are no longer the representation of the dwelling place of God, but now God dwells not in temples made with hands,<sup>20</sup> the *naos* of God is the Body of Christ and the dwelling place of God, where God dwells by His Spirit. For the Spirit Himself testifies with our spirits (Romans 8:16). And according to Ephesians 3:15, the family of God, the complete family of God, the Body of Christ, is in both heaven and earth.<sup>21</sup> So out of that representational body of believers in heaven at this time, out of them, out of the *naos* of God, a voice comes. Now, it is not clear whether this is the voice of the head speaking or the collective voice of the body speaking, in which case it would sound like the voice of many waters, if you will recall.<sup>22</sup> But the point I am making is rather simple: the Body of Christ in heaven is decreeing what the angels will do, with full contemplation of that part of the Body of Christ that is yet on the earth.

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<sup>18</sup> See *hieron*, Strong’s Greek 2411 - <https://biblehub.com/greek/2411.htm>

<sup>19</sup> See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

<sup>20</sup> See Acts 17:24: “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.”

<sup>21</sup> 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, ...”

<sup>22</sup> See Revelation 14:2: “And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.”

I want to state again, unequivocally, that, whatever is being poured out upon the earth for the judgment of the beast and the nations that received the mark and subjected themselves to the control of the evil one, these are not judgments to come upon the Body of Christ on the earth. I understand the appeal of the doctrine of the rapture to certain church folk. That, you see, is a way they think of logistics. Because if these things are being poured out on the earth, then surely, if the Body of Christ is in the earth, it is going to come in for this hazing, for this destruction. No. That is silly. Where was Israel when the plagues were falling on Egypt? Were they already in the Promised Land? No. They were in Goshen; they were protected.<sup>23</sup> And even the night when the destroyer came stalking the firstborn of Egypt, the provision of blood upon the sides of the door and the lintel told the destroyer that the work had already been done in those places.

I am worn out, nearly, with the silliness of reason and logic supplanting of the truth of Scripture and the transcendent nature of the dealings of God. There is a full-on war right now between:

- The sons of Zion, who believe in the transcendent nature of God, the eternal nature of God,
- And the sons of Greece, who have a conjured-up view of God that is somehow a composite of religious thoughts and human reason.<sup>24</sup>

This silliness is going to lead to a separation. Be sure you are on the right side. Be sure you are on the side of the sons of Zion, and not on the side of the sons of Greece. Unfortunately, most evangelical doctrines are the product of the reasoning of Greece. And if you are drinking from that brackish stream, you are likely to be poisoned in the spirit of your mind, dulled to the truth at a critical time, like foolish virgins unprepared for the event that should have been the culmination of their existence (Matthew 25:1-13).

There was a voice out of the *naos* saying to the angels, “Go your ways, and pour out the vials of the wrath of God upon the earth.”

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<sup>23</sup> See Genesis 47; Exodus 8:22-23; 9:4-7, 26; 10:23; 11:7.

<sup>24</sup> See Zechariah 9:13: “For I have bent Judah, My *bow*, Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man.”

*And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast and upon them that worshiped his image (Revelation 16:2 KJ21).*

From chapter 14 of the Book of Revelation, we know that there were three things required:

1. They receive the mark of the beast,
2. Worship the image of the beast,
3. And worship the name of the beast.<sup>25</sup>

This is a specific judgment that has now come upon them.

I want you to hear something that God once spoke long ago by the prophet Zechariah. From the Book of Zechariah, let us quickly look at Zechariah 13:2. This is a prophecy regarding Christ coming, and as a consequence of which, God offering salvation to the house of David and to Jerusalem; but there would be a cutting off from sin and from uncleanness. He says,

*And it shall come to pass in that day,” saith the Lord of hosts, “that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.*

*And it shall come to pass that when any shall yet prophesy, then his father and his mother who begot him shall say unto him, ‘Thou shalt not live, for thou speakest lies in the name of the Lord’; and his father and his mother who begot him shall thrust him through when he prophesieth (Zechariah 13:2-3 KJ21).*

And it goes on, but the point being here, in Revelation 16:2: “There came a noisome and grievous sore upon men who had received the mark of the beast and upon them that worshiped his image.” A long time ago I heard just a foolish thing, but it gained such traction in evangelical circles. It

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<sup>25</sup> See Revelation 14:9-11: “Then a third angel followed them, saying with a loud voice, ‘If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.’”

was a time when they were proposing that there would be these implants into people's foreheads and right hands, and that these implants of electronic circuitry would be powered by micro-batteries, and that what God would do is cause these batteries to burst, and they would create these sores upon people who had received the mark of the beast. Mindless, wild speculations like that became the staple of conspiracy theories. And to this day, people are still looking in that direction. Whereas, what is going on here is quite different from any of that.

The first four of these vials of God's wrath represent some very distinct things happening to the populations of the earth, but they are all analogous to things that happened to the Egyptians in the day of God's wrath upon the Egyptians. So, God is simply saying, like in analogies to Israel in Egypt, these are things that have their co-relevancies to things that will happen in the end of the age. With the noisome sore upon those who had received the mark of the beast, keep in mind that these things are unfolding against a background of four horsemen. The third and fourth horsemen bring famine, plagues, and pestilences upon the earth, and all manner of things happening to people come as a consequence of the judgments heralded by these horsemen poured out in final distributions upon mankind (Revelation 6:1-8). We will talk more about that as we continue our discussion.

I am Sam Soleyn. Continue to study this book with me. Bye-bye.