

We continue, in the Book of Revelation at this time, chapter 17, to look at the pouring out of the seven bowls of the wrath of God.<sup>1</sup> These are final judgments. In that sense, they represent the summation of things since creation—things that have been working through human civilization from the time of creation onward, and now it is the summation of things. You know, a marvelous thing about the Book of Revelation is it introduces the finality of things.

One ought to expect that, if the whole Bible and the concept and reality of God makes sense, things that were spoken in the beginning have to have an ending point. And the ending point is not an abrupt ending point. The ending point is when the thing is full, when it has reached its fullness—when everything that was in seed form in the beginning now reaches the full maturity and bears the fruit of what is intrinsically within that which was in a seed form. You would think that people would understand that. But unfortunately, so much in religion—Christian religion, evangelical Christian religion even, but not exclusively—is that people simply do not have an expectation of things being finalized, as if God is sort of leaving things hanging.

There are doctrines like the rapture which would have us be taken out. And, in effect, we are conceding that the opposition to all things godly has in fact prevailed, so what God is doing is He is taking us out so that He could, in a sense, nuke the planet. No, that was never the intent of God. The original intent of God was always to put on display in the earth the glory of His appearing, the glory of His representation, in the fullness of it.<sup>2</sup> And the effulgence, the beauty, the splendor of it, stands not only in stark contrast to the darkness of what the enemy developed out of what he stole from Adam, but, ultimately, the glory of God in His people is destined to overcome the evil

---

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 Revelation 16.

<sup>2</sup> See John 1:14: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

See also 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.”

one.<sup>3</sup> And all of the schemes of the enemy, in whatever forms they are presented, are called into judgment by the saints.

This is not the final judgment; this the judgment of comparison. Which is to say, when the standard of divine rectitude has been established in the earth in its completeness, and that, of course, in God's people, the Body of Christ with Christ as the head, and every manifestation of the lie is complete—every form of it, whether an alternative church or nations that descend into the shocking behavior of unrestrained lawlessness, and/or both combined, representing the fullness of the demonic opposition to the truth and to the manifestation of the person of God within the Body of Christ, within the *Corpus Christi*—that conflict will be the final and deciding conflict whereupon judgment will be issued on behalf of the saints.<sup>4</sup>

That is a judgment that occurs at the end of the age and involves the people who are alive on both sides of this issue at the end of the age. It does not involve—as the final judgment does and will—all of the saints who have ever lived but who have died previous to this time. They are to be resurrected and brought back with the coming of the Lord. And all of the wicked who have ever lived, representing all of the prior forms in which the enemy has opposed the truth, they will wait until their resurrection at the end of the millennial period. That is when the great white throne descends out of heaven and when all the nations are gathered before it to be judged (Revelation 20:11-15). Conspicuously absent from that judgment will be those whose names have been written in the Lamb's book of life,<sup>5</sup> the roll of the righteous from the beginning of humanity's occupation of the earth, and their presence on the earth until the final conclusion of the matter.

These things are actually not all that complicated. We have made convoluted and we have complicated the story by the insertion of silly and false notions, such as being raptured out. No,

---

<sup>3</sup> See 1 John 3:8b: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

<sup>4</sup> See Daniel 7:21-22: “I was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was made *in favor* of the saints of the Most High, and the time came for the saints to possess the kingdom.”

<sup>5</sup> See Revelation 13:8 NIV: “All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.”

the day of the taking out of the saints is the day of the return of the Lord. We are not going to heaven for seven years to wait to come back. When the Lord Himself is revealed from heaven, with the shout of the archangel and the trumpet of God, the dead will be raised in that same occasion. He is coming back when the righteous dead are raised. We are not going into heaven; we will be caught up to meet Him in the air, and we will be with Him forever<sup>6</sup>—not in the air but where He is. For He said, “For where I am, there you shall be also.”<sup>7</sup>

The Book of Revelation, the 17<sup>th</sup> chapter, is a particularly significant part of the timetable of eschatology—of the last things. Here it says that the great prostitute comes in for judgment. She is first revealed, and then moves toward judgment. The great prostitute is a false church. Because one of the platforms for the attack against the saints that the enemy has created—and he has done so from the beginning—is a false church, likened unto a great prostitute who commits fornication with the kings of the earth.<sup>8</sup> This false church, then, is known for appearing to present Christ, but in a notion and in a way of presentation that agrees with the wickedness of kings on the earth. It is not actually presenting Christ.

If a false church were presenting Christ, then it would be the bride of Christ, that of Revelation, chapter 21, a bride adorned for her husband.<sup>9</sup> The difference between that bride and the prostitute is typically the difference between any bride and a prostitute. A prostitute appears to offer, and does indeed offer, some of the services of the bride—favors, particularly sexual favors—but unlike the bride who submits out of love for the husband and for whom there is a oneness between the husband and herself. That oneness is the very foundation, essence, and definition of love. In the

---

<sup>6</sup> See 1 Thessalonians 4:16-17: “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”

<sup>7</sup> See John 14:3-4: “And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know.”

<sup>8</sup> See Revelation 17:1-2 BSB: “Then one of the seven angels with the seven bowls came and said to me, ‘Come, I will show you the punishment of the great prostitute, who sits on many waters. The kings of the earth were immoral with her, and those who dwell on the earth were intoxicated with the wine of her immorality.’”

<sup>9</sup> See Revelation 21:2: “Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

case of Christ and the church, and the likeness of a bride to a husband, the bride makes herself vulnerable because she loves and trusts Christ, the husband.

Even as I am talking about these things, I realize how odd this sounds to the world today. Because when you talk about husbands and wives today, even in the church, this concept of oneness is largely foreign. It remains a transactional foundation for their marital status, as opposed to a relational one. A transaction, of course, is *quid pro quo*—for these things, you will get these things. Shockingly, that is so commonplace in the church, not to mention the world. Love and marriage are understood to be a bargained-for exchange. The obvious objection to anything other than a transactional relationship is the potential of being taken advantage of, especially the potential of the wife being taken advantage of by a more powerful, empowered, and enfranchised husband. And so, we see the common phenomenon today, and it is paraded in front of us as the thing to do, where often the cases are of younger, beautiful women married to older, more famous, wealthy husbands, and the implicit recognition is that this is transactional. It happens all over the world. It happens sufficiently, and those are the marriages that gain preeminence and that are held up and looked upon as the models for young women in nations.

It is difficult for the truth to compete with that because the truth only resonates with persons who have the Spirit of truth in them. For everyone else it is “what makes sense.” And the enemy knew that part of his approach to conflating and confusing human beings was to distort the view of oneness between a husband and a wife as the goal, as both an attainable goal for marriage and a representational—not a transactional, but a representational—goal, with the representation being that of Christ and the church (Ephesians 5:22-32). This is the model. The enemy has worked to create this alternative, which is essentially the spirit of prostitution, where the woman is encouraged to strike the best bargain that she can get for her favors so that, at the end of the age and by the time these things reach their fullness, one could not distinguish the difference between a harlot church and the true bride of Christ.

What we have been looking at even now—and I will get into greater detail with this—is a church that supports the kings in their conquest of nations. Right now, for example, as we speak, the Russian Orthodox Church is the primary supporter of the cruelty of Vladimir Putin, creating an

illusion of some great king, like Vladimir of the Rus in the late AD 900s. This is the whole notion that church and state may function as one, where the state benefits from the legitimizing of the church of that state—the state and its leadership being blessed in its endeavors to overtake nations, such as Russia attempting to overtake the Ukraine. It is an example of brutal, lawless, wanton, reckless use of force by invading and attempting to take over a sovereign nation. It is justified in the mind of the leader of the Russian state because the leader of the Russian Church considers this a sort of holy war and blesses the military efforts that actually are killing women and children without provocation, claiming historical things of a thousand years ago.

I think it was an ambassador of one of the African countries early in this debate in the UN who said, “Colonial powers all drew the maps that we are stuck with, and we are not at liberty now to simply invade on the basis of history. Because boundaries shift, and have shifted over the centuries, and in modern times we have to abide by international conventions among nations; otherwise, the stronger nations will prey upon the weaker nations, and the world will descend into an environment of war, death, and desolation. And in a world where all the nations are integrated into global trade and global commerce, we are going to see death and destruction on an unprecedented scale.” And he was right. The Bible does tell us that there will be wars and rumors of wars.<sup>10</sup> Now we are seeing that underneath this assertion, true as it is, of wars and rumors of wars, lies the work of a prostitute church that validates the aggression of nations—stronger nations, such as Russia, against weaker nations, such as the Ukraine, Latvia, Lithuania, and so on—on the basis of national claims.

I want to leave that at the moment and go back into the Book of Revelation. Although, you see, if we do not understand the things I am speaking about, the end of the age will come upon us with all of the death and destruction, all of the events that so darken the world of humanity, and we will not understand what is going on. Because, frankly, if our only approaches to understanding these things are on the basis of geopolitical movements, economic movements, and the rest of it, and not the true understanding that comes from the Spirit of God, knowing that the end of the age is about the gathering up of all the ends and all the pieces that have been left unfinished, but had been prophesied and spoken of since the beginning, then we will be in darkness. Even the people of

---

<sup>10</sup> See Matthew 24:6; Mark 13:7.

God will be in darkness and will be unable to understand what is going on in their times. And God would have us understand these things.

In Matthew 24, Jesus, when He said that there will be wars and rumors of wars, and speaks of famine, pestilence, earthquakes and so on, He said, “See that you are not alarmed, for these things must come to pass.”<sup>11</sup> In other words, “I have told you ahead of time, and you should not be frightened because what is happening is exactly what I have told you.” But the world will not listen, and the prostitute church no longer has, if it ever did have, ears to hear. So the only people who will not be caught unawares, as in the case of a thief arriving in the night,<sup>12</sup> are those who are tuned to the frequencies of heaven—in other words, those who are the true bride of Christ.

One of the greatest deceptions ever in the history of mankind that the enemy has created to deceive and to perpetrate a fraud upon the unsuspecting minds of the world and of religious people is a false church juxtaposed to and running concurrent with the true Body of Christ. Not everything that says it is of Christ is in fact of Christ.<sup>13</sup> In fact, the agency for the most virulent persecution of the true church is the false church, using its power that it acquired by deceiving the nations, by legitimizing the activities of kings. Using that power and defining itself as the true bride of Christ, it intends to use whatever influence it has with kings to suppress, to threaten, even to attempt to extinguish the true church.

---

<sup>11</sup> See Matthew 24:6-8: “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. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows.”

<sup>12</sup> See Revelation 16:15: “Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.” See also 1 Thessalonians 5:2: “For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.” See also Matthew 24:43-44: “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

<sup>13</sup> See Matthew 24:5: “For many will come in My name, saying, ‘I am the Christ,’ and will deceive many.” See also 1 John 2:18-19: “Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.”

Brethren, this is a reality that has been from the beginning. In Genesis, the 3<sup>rd</sup> chapter, when God is dealing with Satan, and with Eve and Adam, when He comes to Satan, God said,

*And I will put enmity*

*Between you and the woman,*

*And between your seed and her Seed;*

*He [the Seed of the woman—Christ, and the Body of Christ] shall bruise your head,*

*And you shall bruise His heel (Genesis 3:15 NKJV, comment added in brackets.)*

We tend to think of this as purely the world and the church. What we have failed to recognize and what we have not understood is that part of the world is a church. We could see it at the very beginning when there were only two brothers in the earth, of the same mother and father, understanding the same God: Cain and Abel. The Seed of the woman was Abel. The seed of Satan in that analogy—according to 1 John 3:12 and following, the First Epistle of John, not the Gospel—the epistle calls Cain the seed of Satan.<sup>14</sup> And in that very narrow configuration, meaning there were only two brothers at the time, there was war between the two. The one brother represented, at that time, that which was truly of God, offering the right sacrifice of a lamb; and the other brother—this was not the world, the world does not offer sacrifices—offered the sacrifice of the fruit of his labor.<sup>15</sup> They both were religious acts. The whole thing was predicated upon a religious act. The whole thing being the disagreement, the murder, and the motivation of envy was all based on religion: offering sacrifices. One was accepted and acceptable to God; the other was not. That is the seed that blossoms and produces the fruit at the end of the age of a bride on the one hand, and a prostitute on the other. We will talk about the prostitute in greater detail continuing in these series of messages.

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

---

<sup>14</sup> See 1 John 3:12 BSB: “Do not be like Cain, who belonged to the evil one and murdered his brother. And why did Cain slay him? Because his own deeds were evil, while those of his brother were righteous.”

<sup>15</sup> See Genesis 4:2b-5: “Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.”