

Now we want to undertake one of the most important inquiries: How does the woman in the wilderness who bore the Child—who was taken to God and to His throne—then end up becoming the prostitute who deceives the nations? Well, we find her again in the wilderness. In Revelation 17, John said,

So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, [and describes the beast] having seven heads and ten horns (Revelation 17:3 NKJV, comment added in brackets).

This makes it unmistakable that she has a position of power in relationship to the global kingdom that crushes and devours the whole earth, and makes war against the saints. When we left her in the wilderness in Revelation 12, the following was said about her.

She bore a male Child who was to rule all nations with a rod of iron. And her Child [of course, Christ] was caught up to God and His throne. [So there is Christ and the Body of Christ sitting in a ruling position.] Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down (Revelation 12:5-10, comments added in brackets).

More is said about that. Verse 13, however, continues:

Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, [Because, you see, a place was prepared for her.] where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ (Revelation 12:13-17, comment added in brackets).

I have dealt with this before, earlier on when we came to the Book of Revelation, the 12th chapter, but I did say I would deal with it at greater length when we came to the 17th chapter. So here we are in the 17th chapter. If you go back and review what I said earlier when we were studying chapter 12, it should prepare you adequately for the continuation.¹

That said, I want to bring forth some key components here. So the woman was given two wings, as the wings of a great eagle, and she flew to that place in the wilderness that God had prepared for her after the dragon could not prevail against the Child. The continuing attack of the serpent, of the devil, against her... When we speak of the serpent, we are speaking, of course, of the devil, Satan, because that is what it says. It says here, verse 9, “So the great dragon was cast out, that serpent of old (of course, that is a reference to the serpent who came into the Garden), called the Devil and Satan, who deceives the whole world.” There is no mistake as to who this dragon is who pursues the woman after the Child has been safely established upon the throne of God.

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 the Soleyn app, Current Affairs 2021: Sessions 114-118, The Revealing of the Mature Son; Sessions 119-123, What Happens to the Woman Clothed With the Sun.

The woman, then, was allowed to flee from the serpent. But, in pursuing her, the serpent spewed water out of his mouth like a flood after the woman. So the serpent began to accuse the woman—water like a flood. Here again, unmistakably, we see the continuation of the battle that started in the Garden of Eden with the targeting of the woman,² whose destiny was to bring forth the Child.³ In connection with her destiny to bring forth the Child, God provides and provided refuge for her, knowing that the enemy would not prevail against the Child but would turn viciously against the woman. The enemy seems to have a penchant for attacking the woman, which would suggest that the vulnerability of the woman is, in part, being uncovered. In the Garden, her husband was with Eve, but he did not cover her.⁴

This woman flees into the wilderness, and the enemy vomits a flood of water, which is that he began to pursue her with propaganda—began to lie about her. We know that in the early church, Nero, to justify the unleashing of death and destruction against the early church, published propaganda that the early church was in fact responsible for torching Rome; and he crucified believers by the thousands. It would inaugurate a time of hostility between the Roman state and the Body of Christ.

Looking forward beyond the time even of Nero, the Scriptures say that the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. First, the world did not actually believe what Nero had put out—the Roman world did not necessarily believe it. And in that sense, the propaganda against the church dissipated without destroying it. The dragon was enraged and began to make war against the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. That would be a reference to both Jews and other believers outside of Rome itself, going forward.

² See Genesis 3:1: “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden?”’”

³ 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.”

⁴ See Genesis 3:6: “So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

But we are pursuing a more direct point. At what point did the woman become—this woman who gave birth to the Child—the prostitute whose activities were related to favors she offered to kings? In order to pursue that, I want for us to look at a couple of things.

The first is in the Book of Matthew, the 23rd chapter. I want us to identify a spirit that constantly pursued the things of God. It is a spirit of religion. Let me read certain portions here, and then I want to go to Revelation 3, and we will note how the same spirit began to pursue the early church. In looking here at Jesus' interactions with the religious people of His day, the scribes and Pharisees, He identifies certain spirits that were quite active in this religious organization associated with the law of Moses. I will just read it. This is from Matthew 23.

Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do (Matthew 23:1-3).

So they will quote the Scriptures to you, as Moses has said, and they will tell you to do that; do that. But they themselves are hypocrites. Do not pattern your obedience after what they do because they are hypocritical. The spirit of hypocrisy is probably the dominant spirit within religion, clothing itself with the appearance of divine rectitude but, in fact, living a life that denies the truth in all of its facets. Do you know religious people—priests, religious figures—have always costumed themselves to appear holy? They have always done that. They never dress like the rest of the people. They would adorn themselves with gold, silver, and precious stones; they would emblazon certain figures and letters upon their garments. They always wished to stand out and to create an aura of mystery that would separate them from the common folk, even from the wealthy folk. You could always tell a priest in the ancient world, just like you can always tell a priest in the modern world.

This woman sitting on the beast was similarly costumed: a woman was sitting on a scarlet beast, and she was adorned with gold, precious stones, and pearls, having a golden cup in her hand.⁵ They

⁵ See Revelation 17:4: "The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication."

do whatever they can to perpetrate this hypocrisy. Whatever the common people, the ordinary people, are likely to think God is like, or what those who serve God look like, that is exactly the costuming that they wear. You will no doubt have noted the evolution of certain modern-day prophets. I remember this one fellow, in particular. When I saw him, at one point, he was clean-shaven and wore suits like people who stood and spoke to audiences. As time went on and as he got into the identity of a prophet, guess what? He grew a beard. Because we all know that prophets have beards, don't they? It is part of the seriousness of the bearded face. And he began to wear different kinds of clothing, often shirts with round collars that sort of looked like a priest of the orthodox or state churches. Because, you see, it would not do not to look different. Many of them began to have crosses and doves monogrammed or emblazoned on their clothing because, of course, they are men of God. You can tell just by looking at them.

We must not pay the slightest honor or attention to this form of blatant hypocrisy. Certainly, you can wear a beard if you want to; I am not saying you cannot. But when it is patently obvious that they are costuming according to the people's view of what prophets should look like, they are a joke. They are playing upon and preying upon your emotions. Judge them by what comes out of their mouths, not by how much hair they have on their faces, or how their costumes are emblazoned to deceive and seduce you into thinking that they are what they are not. Jesus said the scribes and the Pharisees are hypocrites. Do not do what they do. Judge what they say as to whether or not it is biblical, and then do what they say, but do not pattern your lives after them. It says,

For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers [to help the people]. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. [He says, "Do not be like them.]" (Matthew 23:4-5, comments added in brackets).

I want to go on and read a few other pieces of this, and then I want to go to Revelation, the 3rd chapter, where the Spirit is speaking to the seven churches.

“But woe to you, scribes and Pharisees, hypocrites! [Listen to this. This is so key to how the woman became the prostitute.] For you shut up the kingdom of heaven against men; [You are standing in the door.] for you neither go in yourselves, nor do you allow those who are entering to go in (Matthew 23:13, comments added in brackets).

One of the things that happened to the early church—and I am ahead of myself in this presentation—was it began to argue about theology. It began to argue, for example, about the nature of God—the nature of Christ. Was He fully God? Was He fully man? Did He have His own will—a doctrine based on the Greek term *thelema*⁶—or did He take on entirely the will of God? Did He have the will of God or the will of man? Can the true God, a divine personage, ever inhabit a human body if the human body is intrinsically sinful? These were the kinds of things they argued about. What does that have to do with Christ in you? What does that have to do with the original intent? And there were centers for these forms of argument. One such center was Ephesus; another center was Rome; yet another center was Alexandria, in the Western Church. We will come to talk about the Eastern Church later on because the thing which God is highlighting today is the hypocrisy of the Eastern Orthodox Church, particularly the hypocrisy of the Russian Church—the harlotry, not just hypocrisy.

In their debates, they were not any different from the scribes and the Pharisees, whose debates were about the law and the applications of the law. And what they did was, they bound burdens that were impossible for the people to carry, so they always had to go back to the priest to get some form of expiation, whether in the form of sacrifices, prayers, offerings, or whatever. This is how a thing that once represented God becomes seduced and taken over by wicked men whose intent is to prosper and benefit from the people that they oversee. They continuously invent sins, that the people could never possibly escape the entrapment that they are not of God. They invent doctrinal postures that the people could never understand. And you notice how they always use these powerful sounding words—words that only God could speak, so to speak. In the English vernacular, they talk in the King James language. In the ancient world, they talked in terms of the Greek language.

⁶ See *thelema*, Strong’s Greek 2307 - <https://biblehub.com/greek/2307.htm>

Who studies ancient Greek, Koine Greek, and King James English? I mean, I happen to be one of those persons. I got an undergraduate degree in English, with a focus on Elizabethan and Jacobean literature. I read all of Shakespeare, Milton, and the preeminent writers of that time, so I understand. I have read Chaucer in the original, in the way Chaucer wrote; I have read Beowulf, all of that. These are difficult studies. You spend hours poring over these words and the classical illusions they refer to. The average person has no experience with any of this. So, the historic church has just clothed itself with the mystery of language to make sure that the common people could never believe that they had access to God. They shut up the Kingdom to men.

I want to introduce now, the Book of Revelation, the 3rd chapter. Because the fruit of this is already apparent, even in the early church, and the Spirit of God Himself is warning the early church about the existence of such things. So we will start in chapter 2, the letters to the seven churches of Asia, and we will go through and look at some of the things that were already in the early church. Here, I am not speaking of the Roman Church; I am speaking of the church at the time Rome persecuted it—the time when Roman religion opposed the church of the Lord Jesus Christ, and when believers were subject to the harrowing persecutions, as in the days of John. We actually have the record of these things as they occurred prior to AD 80 in the early, early church.

I will start now, and we will resume when we come back in the next broadcast, just to show you some of the things that would become the shutting up of the Kingdom against the common folk—this exclusivity that conferred princely favor upon what transitioned to be a harlot church. It is the woman in the wilderness who becomes the harlot. Look, here are the writings of John, first to the church of Ephesus:

“To the angel of the church of Ephesus write,

“These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: [so the appearing of Jesus, these things He says,] “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name’s sake and have not become weary. Nevertheless [He says] I have this against you, that you have left

your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God” (Revelation 2:1-7, comments added in brackets).

So there were those who were going to overcome, and there were those who were going to succumb. There would be a division in the early church. I want to pursue that and show you how many things were ready to divide the early church in the days of John. So there is a parting of ways: one becomes the bride, ultimately, and the other becomes the prostitute, ultimately; one seeks the favor of the Lord by obedience, and the other seeks the favor of kings as the payment for its disobedience.

This is how the woman in the wilderness became the prostitute: a separation between the Body of Christ early on. And those who were not of us, as John himself would say in 1 John, “They went out from among us, but they were not of us.”⁷ I want to pick it up there when we come back.

I will see you then. I am Sam Soleyn. We will start at that Scripture. God bless you. Bye-bye.

⁷ See 1 John 2:19: “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.”