

Once the enemy stopped pursuing the woman, he went to make war with her offspring. It does not mean he does not pursue the woman after that. It means that he perceives that his efforts at that time to destroy her are not succeeding; so he abates those, and he refocuses on the offspring. At verse 17, it says,

*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 12:17 NKJV).*

How does the Revelation define “the rest of her offspring”? He cannot pursue the woman anymore, and he now goes to make war with the rest of her offspring. You will notice here that the word is the “rest” of her offspring. In the Greek, that word for “rest” is the word *loipoy*,<sup>1</sup> pronounced (loy-poy’). *Loipoy* means the following: remaining ones, the other, that which remains, a rest, a residue, a remnant. So, he goes to make war with a remnant of the offspring. The reason it is called a remnant, of course, is that, in describing those who keep the commands of God and have the testimony of Jesus Christ, he is describing a people who have lived on the earth for [the past] two thousand years, many of whom, most of whom are now in heaven—souls being under the altar.<sup>2</sup> So the remainder of the offspring is what is being referred to here. But you will notice, of course, immediately, he is not speaking of an individual, as in the Lord Jesus Christ Himself; he is speaking of a corporate man.

So the offspring “who is taken up to God and His throne”<sup>3</sup> is yet on the earth to be made war with by the enemy—by this dragon. As I contended earlier, the rest being caught up to God and to His throne is not an indication that they are taken up into heaven and out of the world. It is much more

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All Scripture quotations are from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See *loipos*, Strong’s Greek 3062 - <https://biblehub.com/greek/3062.htm>

<sup>2</sup> Revelation 6:9: “When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.”

<sup>3</sup> See Revelation 12:5: “She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.”

the point that they are seated on the throne, meaning, they are ensconced in the authority of Christ, from which position they have immunity from the wiles of the devil and from being persecuted by the devil. They have immunity from being successfully persecuted by the devil.

One of my friends has been known to say, “It is not the inevitable right of the enemy to kill the saints.” I would argue that it was never an inevitable right. Anytime the enemy has any measure of prevailing against the saints, it is in furtherance of a divine purpose, which ultimately backfires on the enemy. The notable example of that, of course, is when the enemy was permitted to kill Jesus. The way Jesus Himself framed it was, He said, “You have no authority over Me, unless God gave it to you.”<sup>4</sup> The point being clear and obvious: that in his worst day, in his worst rampage, the enemy, still being a creature, is absolutely bound by the sovereign authority of God—the Creator of all things, including the enemy himself. So he must apply for permission; and God never grants permission for chaos—mindless, pointless chaos—to reign in the earth. Even when it looks like that, there is a purpose in God to be served. We may not know the purpose at the moment that we are going through it, but always, in retrospect, we see the purpose of God. And certainly, future generations will see with greater clarity than we would or that we do at the present time. But the point is that there is always divine intentionality associated with the worst things that Satan is allowed to do, and the fact is, he can only do it if he is allowed to do it.

The principle is established long before Jesus. In the Book of Job, where Satan applies for permission to tempt or to torment Job, God grants him limited permission to do so.<sup>5</sup> But in the case of the Lord Jesus Christ, it is altogether apparent that—and Jesus said it to Pilate, the Roman governor—“You do not have any authority over Me, unless the One who sent Me has given you permission.” In terms of the outcome, of course, it was horrific for Jesus. How did God cure the outcome of the death of Christ? Or did He? The answer is simple. He raised Him from the dead. When He raised Him from the dead, He disarmed principalities and powers, and made a show of them openly because their ultimate threat is the threat of death. But when you are resurrected from the dead, you are not in terror of death anymore. As long as you have not died, the prayer might

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<sup>4</sup> See John 19:11 BSB: “Jesus answered, ‘You would have no authority over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of greater sin.’ ”

<sup>5</sup> See Job 1:6-12.

well be to keep you from dying. But the resurrection of the dead is an absolute overcoming of the condition of death, so as to render death powerless, without sting, and without a hint of victory.<sup>6</sup> So when Jesus was raised from the dead, He became the firstfruits of those who slept.<sup>7</sup>

In short, He established the principle that the Son of God will never be held in the chains of death; that it is impossible for righteous ones to see corruption. The only thing that ever dies with the righteous is their natural bodies taken from the dust of the earth. But they have spiritual bodies, which go to be with God in heaven, awaiting the time of the resurrection. At which time the natural body, which had been buried in the earth, will then be raised, not as a natural body, but as a spiritual body.<sup>8</sup> At that point, it is indestructible, so death truly has no sting.

But to go back to what we were saying, he makes war with the offspring of the woman, and it is a reference to the corporate man. These are described collectively as the offspring “who keep the commandments of God and have the testimony of Jesus Christ.” In my last broadcast, I absolutely came down hard, in an insistent fashion on the social practice of either being a racist in the Body of Christ or countenancing racism in the Body of Christ. It is a flat denial of the gospel of the cross, because the gospel of the cross is how God is in Christ—in this spiritual Man—reconciling the world to Himself, and making us ministers of reconciliation.<sup>9</sup>

The problem is, frankly, that we have conflated the Body of Christ with church denominations. In church denominations—pick the church that you want to examine under this scrutiny, whether it is a state church, or just a denomination, or an independent charismatic church—the strength of national churches, the strength of denominations, and the strength of independent churches lies in their ability to say to the population that they serve, “We are like you.” So all the prejudices,

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<sup>6</sup> See 1 Corinthians 15:55: “O Death, where *is* your sting? O Hades, where *is* your victory?”

<sup>7</sup> See 1 Corinthians 15:20: “But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.”

<sup>8</sup> See 1 Corinthians 15:42-44: “So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

<sup>9</sup> See 2 Corinthians 5:19: “...that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

hatreds, all the hubris that exists unchallenged in any society is simply brought in without scrutiny, without checking it, without a word ever being spoken against it; it is simply brought into that national church.

The Church of the English is for English people. Oh, they will say, you know, in the British Empire we have Blacks, or we have Asians, or whomever in the English Church. Not so. The Anglican Church has what is called a Communion, the Anglican community across the world, and that is the result of the fact that there used to be a British Empire. But in true reference, members of the British Empire were not called citizens of Great Britain. Do you know what they were called? Subjects—not citizens of the empire, but subjects of the empire—because the notion was that the British were the rulers. It is what gave rise to such pathetic descriptions as royals and commoners. Can you believe the arrogance of the language? But worse is the practice that sustains these concepts in the face of, supposedly, a national church where Christ is the representational head or the titular head, and of which the monarch is simply God's anointed. This is no different from the Roman Church and the Roman Empire. It is no different from the Ukrainian Church and the Ukrainian people, or the Russian Church and the Russian people. It is a racist group. It is a group that understands that the national group it represents has hegemony over all the teachings, over all the practices, and that if you are from another place or if you somehow are able to baptize your way into it, it is a given that you are not equal—that you could never be the head of it. I could go further with this, but I will not. You have gotten my point.

In denominational groups, their appeal is to the broader population that they serve. Typically, these denominational groups want to be a kind of 'every man' to that culture. That is why the Baptists never preach against racism; they want to be like any Baptist in their community. You take some rural community or city community, where the people have not grown to understand the value of other citizens, despite the law that tries to level the playing field... The law is no substitute and cannot change the hearts of men.

All racism is rooted in the idea that I live by the sweat of my brow, and somebody else is my competition. Business puts it this way: kill the competition. And there have been times when certain groups of people within a society looked upon other groups of people in the same society,

seeing them as the competition, actually hanged them, killed them. The root of it is the love of money. The root of it is the belief that your economy can only be attained by the sweat of your brow, and whoever threatens your efforts is your enemy who ought to be killed.

And where you come down to individual groupings of people, they, very much like the independent charismatic church, just want people who look like themselves, who sound like themselves—the same basic socioeconomic class. They do not want to be disadvantaged in their own churches.

None of these configurations keep the commands of God. None of them have the testimony of Jesus Christ.

What are the commands of God? Jesus puts it this way, “Love one another as I have loved you.”<sup>10</sup> He summarizes the entirety of whatever God has commanded in that singular command: “Love one another as I have loved you.” This is different from the commandment that says love your neighbor as yourself.<sup>11</sup> This was a command given to the Jews, and their neighbor was their brethren. The only other persons who might be covered by that statement were “the strangers who are within their gates.” But by and large, your neighbor was your brother when that commandment was given to the Jews. That is not the command of the Lord Jesus Christ. That was a command given to Moses to give to Israel<sup>12</sup>—“Repeat these things in the hearing of Israel.” But Jesus said, “A new commandment I give you, love one another as I have loved you.”

How is that different from “love your neighbor as yourself”? Well, the standard is different, obviously. What do you mean, the standard is different? Well, let me spell it out. Your neighbor

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<sup>10</sup> See John 13:34: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.” See also John 15:12.

<sup>11</sup> See Matthew 22:36-40: “‘Teacher, which *is* the great commandment in the law?’ Jesus said to him, ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ This is *the* first and great commandment. And *the* second *is* like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”

<sup>12</sup> See Leviticus 19:18: “You shall not take vengeance, nor hold any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.”

was your brother, and more than likely, your neighbor was related to you familially. If you look at the way Israel settled the land of Canaan, all the twelve tribes, with the exception of Levi, were given an allotment of land.<sup>13</sup> That tribal allotment was further divided into clans, and then subdivided into families, and ultimately divided into your own household.

So, who was your neighbor? That was the big question that the lawyer asked Jesus. The assumption on the part of the lawyer was, “I only have to do this to those I am related to,” because that was the simple configuration of the way that Israel received inheritances and land. It was how the land was distributed. Being an agrarian society, people did not go miles away to conduct commerce; they lived on their farms, and they went to town. Within those dimensions, the people you met were your own people—of the tribe of Judah, of the tribe of Issachar, of the tribe of Benjamin, and the rest of them. With “Love your neighbor as yourself,” He was saying, basically, “Love your brother.” It was an attempt to reverse what had happened when Cain killed Abel.

But the Kingdom of God was always going to be more than the Jewish people. They were meant to be included in the Kingdom, but the promise was that “in thy Seed”—what God said to Abraham—“I will bless all the nations of the earth.”<sup>14</sup> So there had to be a different commandment than “love your brethren” if people are coming in from every “tribe, tongue, language, and nation.”<sup>15</sup> The command that covers that is, “Love one another as I have loved you.” Jesus said, “Why are you calling Me ‘Lord,’ if you will not do the things I command you?”<sup>16</sup> And He will say, “Depart from Me, ye workers of iniquity. I never knew you.”<sup>17</sup> In short, you never submitted to My sovereignty.

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<sup>13</sup> See Joshua 14:1-5.

<sup>14</sup> See Genesis 22:18, 26:4, 28:14; Acts 3:25.

<sup>15</sup> See Revelation 7:9: “After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands(.)”

<sup>16</sup> See Luke 6:46: “But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”

<sup>17</sup> See Matthew 7:23.

So, no; the basic policy of national churches is that they are the church of a people group, a national group. The basic policy of a denomination is that they are intent on attracting people of the same social, ethnic, and economic circumstances. Look, don't you understand that is why Black people go to Black churches on Sundays, and White people go to White churches on Sundays? One group is called the National Baptists, because they are Black; and it distinguishes them from the Southern Baptists, which are White. Now, isn't this the elephant in the room? Why are we stepping around it? And who goes to Pentecostal and charismatic churches? People from your own social class, often your own racial classification. That is how it works in church circles. It is the elephant in the room. They do not adhere to the commandment of Jesus.

That commandment is for His people: “As I have loved you,” that is the standard—“Love one another as I have loved you.” The standard is the same for man as it is for God, because the one speaking is the living God. The one before, the commandment of old, was, “Love your brother. Love the one from the same tribe as you.” It was not even, “Love all the sons of Abraham or all the sons of Jacob.” Given the way the society was divided, the implicit reference is to people who come from the same stock as one of the twelve tribes. We saw that in Israel. They would not go to war when their brothers were fighting if it did not benefit them.

So, this is a time to peel off the mask. Those who are the offspring of the woman whom the enemy goes after are those who,

1. “keep the commands of God,” and
2. “have the testimony of Jesus Christ.”

What is the testimony of Jesus Christ? The testimony of Jesus Christ is the spirit of prophecy.<sup>18</sup> You can plunder the heavens for the word of God. The word is living and alive in you, sharper than any two-edged sword.<sup>19</sup> It circumcises the heart, removes the fleshly.<sup>20</sup> All of these things I have been talking about are the way that the heart is clad with fleshly devices: the lust of the flesh,

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<sup>18</sup> See Revelation 19:10c.

<sup>19</sup> See Hebrews 4:12: “For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”

<sup>20</sup> See Deuteronomy 10:16: “Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.”

the lust of the eyes, and the pride of life. This woman is laden with lust, and by the time she falls into this debauchery, the lusts of her people have overtaken them. But they are different from those who keep the commands of God and have the testimony of Christ.

The commands of God will require me (you will notice I am not saying, will require “you”) to love anyone whom God has received as a son in Christ, in exactly the same way that Christ loves them. What is that standard? God commended His love toward us (so we are still talking about love) in that, while we were yet sinners, Christ died for us.<sup>21</sup> So, what is this command? What is this standard that says, “Love one another as I have loved you.”? The standard is blatant. It is the display of the character of God Himself, in that, while we yet hated God, while we yet were opposed to God, the love of God—what is in God toward us—caused Him to sacrifice Himself, in the form of the Son, that we might be given access to Him, as Father, while we yet hated Him. That means, it does not matter what we did by way of responding, the love of God stands alone and is unrivalled in its perfection and in its beauty. So, God requires me to love those who are assembled to Him in this manner: that while they yet hate me, I must be willing to lay down my life for their well-being—while they yet hate me. Those are those who keep the commands of God—not all this (I do not even have the word for it) excuse that people make.

When I was in college in Oklahoma some years ago, I was at a Christian college. I came up from the islands, and I noted that White people went to White churches, Black people went to Black churches. And I went to (I remember who he was) a professor of Greek at the time. He is dead now, but I will not mention his name. I asked him, “Why are White people going to White churches (I was in the Church of Christ) and Black people going to Black churches?” He said to me, “Well, you know they are welcome to come here, but they prefer to be with themselves.” That was totally different from what I experienced growing up on the islands, where all the races, certainly in the Body of Christ or in any representation of the Body of Christ, freely congregated together. And his was this weak, tragic answer, but he could not go beyond what his church stood for.

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<sup>21</sup> See Romans 5:8: “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”

Because if you want an upheaval, bring in a bunch of non-standard people into that denomination, and there would have been a battle royal because many of the people would simply have left. Many of the people simply have left because they do not want to be part of that. The church community, knowing that, buried the issue. It never came on the radar. And yet, they would send missionaries overseas to tell people how God loved them, who would not be acceptable in their congregations back home. No. This is a farce.

The night is far spent, the day is upon us.<sup>22</sup> We will either wake up and change as keepers of the command of Christ bearing the testimony of the word of God, or we will be separated as apostate. Now who is going to do that? The Lord Himself. A fool keeps making excuses. A fool keeps avoiding the uncomfortable. That is why they died in the wilderness. They heard the word every day for forty years, and they were disobedient, and they were unbelieving. The word for “disobedience” and the word for “unbelieving” is the same word; it is the word *apeitheia*.<sup>23</sup> We get the English word “apathy” from it. Most people I know who fit into the categories that I have described, they intend to do something about this. Forty years later, people who intended to obey God became bleached bones in the desert.

“Today, if you will hear His voice, harden not your heart.”<sup>24</sup> Change has come to the Body of Christ, and the unfortunate truth is this: that it took the world to raise the hue and cry. Even as it does, most of the big leaders are still ducking and running. To them I say, you do not have a future in the things of God. You will be discarded as readily as you discarded the truth. I am a voice declaring the will of God. These things will happen, and no one should be surprised when Babylon the Great has fallen and becomes a haven for every unclean bird or animal. Which is a way of

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<sup>22</sup> See Romans 13:11-14: “And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.”

<sup>23</sup> See *apeitheia*, Strong’s Greek 543 - <https://biblehub.com/greek/543.htm>

<sup>24</sup> See Hebrews 3:15: “As has just been said: ‘Today, if you hear his voice, do not harden your hearts as you did in the rebellion.’ ” See also Psalm 95:7-8; Hebrews 3:7-8, 4:7.

saying, “Ichabod”<sup>25</sup>—the presence of God and the glory of God will depart from the woman. It has always been on her offspring, described as those who “keep the commandments of God and have the testimony of Jesus Christ.”

I am speaking with an uncharacteristic authority. I do not need your permission. I do not even need your belief. I am speaking the word of God. And a fool will say no to God in his heart. Now you will decide whether the time for change that you have put off has come, or the word will have no entrance into your heart, and the life that it brings, you will block at the door. If that happens, then I will say to you, “Behold, your house is left unto you desolate”<sup>26</sup>—like Jerusalem, a fully occupied place, was a desert and a wilderness, spiritually.

Next time, I will begin the set of recordings on the beast of seven heads and ten horns who opposes those who bear the testimony of Jesus and obey His commands, as we have described the testimony of Jesus and as we have described His commands. We will discuss how this beast will oppose and how this woman, passing apathy and sliding completely into disobedience, becomes a supportive voice for all of the wickedness associated with the beast.

It is time to bring out the ancient things. We cannot escape. How shall we escape if we neglect—neglect means we once had it, but it is no longer vital—how shall we escape if we neglect so great a salvation?<sup>27</sup> I believe the time is shortly coming, where God will sound another trumpet in the earth, in which He announces the time for His people to separate themselves from the hegemony and influence of this wicked harlot. The harlot was once the woman clothed with the sun.

I am Sam Soleyn. I will see you next time. Bye-bye.

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<sup>25</sup> See *I-kabod*, Strong’s Hebrew 350 - <https://biblehub.com/hebrew/350.htm>. See also 1 Samuel 4:21: “Then she named the child Ichabod, saying, ‘The glory has departed from Israel!’ because the ark of God had been captured and because of her father-in-law and her husband.”

<sup>26</sup> See Matthew 23:38: “Behold, your house is left unto you desolate.” See also Luke 13:35.

<sup>27</sup> See Hebrews 2:1-4: “Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?”