

In continuing and concluding our study of Revelation, chapter 11, we talked about how the second woe is past, and now, verse 15, the seventh trumpet sounded. So we are seeing, in this cadence, the seventh seal being broken, the seventh trumpet being sounded, the seventh bowl of God’s wrath being poured out. It is one, and then the other, and the other—one on top of the other, as I said earlier—in a kind of parallelism. Now, verse 15,

*Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:*

*“We give You thanks, O Lord God Almighty,  
The One who is and who was and who is to come,  
Because You have taken Your great power and reigned.  
The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the saints,  
And those who fear Your name, small and great,  
And should destroy those who destroy the earth.”*

*Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail (Revelation 11:15-19 NKJV).*

Once again, this is not really new, because in the prophetic reference that preceded it, tying it into the prophecy of Daniel, particularly Daniel, chapter 7, this is what we read before. Here it says, in Daniel 7:13, “I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven!” How interesting is that? He did not say “the Son of Man;” he says, “One *like* the Son of Man, coming with the clouds of heaven!” The two witnesses were caught up, and — what did it say? — there was a cloud that received them:

*And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them (Revelation 11:12).*

It does not say the Son of Man came with the clouds of heaven; it says, “One like the Son of Man.” Why? Because here on the earth, they are putting on display everything that Jesus did in His time of three-and-a-half years to show the glory of God, to show the character of the Father. He had come to show the Father. These have been measured as the *naos*<sup>1</sup> of God, in the 11<sup>th</sup> chapter of the Book of Revelation. They have been measured and presented as the likeness of Christ, and they are adorned with the royal priesthood. They function as kings and priests in the fashion that summarizes the law, in the fashion that summarizes the prophets. They are like Christ. And as He was killed, so they are killed by this beast that came up out of the abyss. But then, on the third day, three-and-a-half days later, they are resurrected and called to heaven. Daniel sees it ahead of time in the very same prophetic reference that says that the saints will possess the Kingdom.

*“I was watching in the night visions,  
And behold, One like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him (Daniel 7:13).*

Now the Ancient of Days is a depiction of Christ. Let me say, no one has ever seen the Father—not in heaven, not on the earth.<sup>2</sup> Is that to say that the Father is not in creation? No. He is in creation—He is in the earth, He is in heaven, and He is in the eternal—but in every reference, He is clothed in another. How did He live on the earth when Jesus was also on the earth? He was in Christ. That is what Christ said: “You are in Me, and I am in You.”<sup>3</sup> In heaven, how is He present?

---

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

<sup>1</sup> See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

<sup>2</sup> See John 1:18: “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.” See also 1 John 4:12.

<sup>3</sup> See John 17:21: “that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”

He is in Christ. So when you sit with Christ on the Father's throne, you are sitting with God who is in Christ.<sup>4</sup> That is why the only description of God is "the God and Father of our Lord Jesus Christ." So when the Father is seated in Christ, and we are seated in heavenly places in Christ Jesus,<sup>5</sup> Christ has taken on the completeness of the character of the Father in creation. That is what He came to do. That is why, you see, when His disciples said to Him, "Show us the Father," why did He not just say, "Alright, I am going to part heaven," or, "Now stand back and watch while the Father comes now and stands with you."?

Creation cannot actually contain anything but the representation of the Father. Everything in creation, heaven or earth, the most of the Father that could be contained is a representation. Why? Because He is the deep.<sup>6</sup> In Him we live and move and have our very being in this present world (cf. Acts 17:28). He holds everything in creation, heaven and earth, in His hand's breadth. Again, that is not to suggest that He has a hand, and He holds the created universe in His hand. No. It is to say that His presence is beyond containment in anything in creation. It is like things that are contained in something else, it is as if those containers contain the whole of that which contains them. That is nonsense, silly.

God is a Spirit and therefore is present and available in whatever manifested form He would choose. So how do we know who the Father is? We know who He is because of the behavior of the one who contains Him. Therefore, the one who contains Him has to yield to Him in completeness. Otherwise, what we see, at best, would be a mixture, assuming that He would consent to being presented in a mixed way. No. The one who contains Him is a living sacrifice, whether it was the Lord Jesus Christ when He was on the earth hosting the presence of the Father, or us who are now the Body of Christ continuing to host the presence of the Father.

---

<sup>4</sup> See Revelation 3:21: "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne."

<sup>5</sup> See Ephesians 2:6 NIV: "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,"

<sup>6</sup> See Genesis 1:2: "The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters."

On the throne, the Ancient of Days is the person of the Lord Jesus Christ who contains the Father, and in that sense, it is the Father. So, to Him “they brought Him near before Him,” verse 13,

*“I was watching in the night visions,*

*And behold, One like the Son of Man, [So we are, in likeness, like the Son of Man; we are identified with Christ. “When Christ who is our life appears, we will appear with Him in glory.” So, One who is identified as being like the Son of Man is...]*

*Coming with the clouds of heaven! [The ascension of the saints killed in such a fashion, or the reference to the completed work is like Christ being taken into heaven.]*

*He came to the Ancient of Days,*

*And they brought Him near before Him [So, this likeness of the Son of Man is brought before the Ancient of Days.]*

*Then to Him was given dominion and glory and a kingdom,*

*That all peoples, nations, and languages should serve Him.*

*His dominion is an everlasting dominion,*

*Which shall not pass away,*

*And His kingdom the one*

*Which shall not be destroyed (Daniel 7:13-14, comments added in brackets).*

Now quickly come to the last part of this, because it nails the fact that the one to whom the kingdom is given is the one who is like the Son of Man. Look at this. Contextually, let us reset it in verse 25:

*‘He shall speak pompous words against the Most High,*

*Shall persecute the saints of the Most High,*

*And shall intend to change times and law. [I am not even going to comment on his intent to change the times and the laws.]*

*Then the saints shall be given into his hand*

*For a time and times and half a time.*

*'But the court shall be seated,  
And they [the court] shall take away his dominion, [the dominion of this kingdom of seven heads and ten horns]  
To consume and destroy it forever. [So the systemic kingdom comprised of the seven systems is destroyed forever by this judgment.]  
Then the kingdom and dominion, [which is the right to rule]  
And the greatness of the kingdoms [plural] under the whole heaven,  
Shall be given to [Whom? It says earlier, One like the Son of Man; here it says, "Shall be given to":] the people, the saints of the Most High.  
His kingdom [then, the One like the Son of Man] is an everlasting kingdom,  
And all dominions shall serve and obey Him'* (Daniel 7:25-27, comments added in brackets).

So when the angel sounded the seventh trumpet, there was a loud voice in heaven saying,

*"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:*

*"We give You thanks, O Lord God Almighty,  
The One who is and who was and who is to come,  
Because You have taken Your great power and reigned.  
The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the saints,  
And those who fear Your name, small and great,  
And should destroy those who destroy the earth."*

*Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail (Revelation 11:15b-19).*

Now let us put this together. The Kingdom of Heaven has as its King, the Lord Jesus Christ. The Kingdom of Heaven exists independently of all the kingdoms of the earth. And in the end of the age, it is kingdom against kingdom.

- Let's be clear, the Kingdom of Heaven exists now. Its King has been enthroned. This reference is not to the time when Jesus ascended to heaven; that happened at the beginning of this, the last age. And as He ascended to heaven, He was given the glory... This is what is said earlier on, when Jesus is viewed as the Lamb who had been slain: He was worthy to receive a Kingdom that would be drawn from amongst all the people, nations, and languages of the earth.<sup>7</sup> That Kingdom exists now. That Kingdom was released on the earth following the day of Pentecost and has been ongoing steadily since that time. And that Kingdom is called the Kingdom of Heaven; its Ruler is Christ.
- This is the kingdom concerning which there is war: there will be kingdom against kingdom. This kingdom, that is being referred to here, is that which results from the dominion or the taking of all of the authorities that oppose the saints in the last days. He gives the right to rule over all the kingdoms of mankind to those who have overcome in the fashion in which He Himself, the Lord Jesus Christ, overcame.

In that sense, all the kingdoms of the earth become the kingdoms of our Lord Jesus Christ. And in that sense, the Kingdom of Heaven and its King rules over all the kingdoms of the earth. But He does so through the saints, the overcoming ones. So, they rule and reign with Him in the fashion of His rule. They have been given the right to rule the nations because they did not preserve any value, including their lives, in preference to serving Him. That qualifies them to be the rulers of the nations.

In order to rule the nations, you must have a basis of power and rule. In other words, in ruling, what are you intending to bring about? Simple. You intend to bring about, among all the kingdoms of the world that have been given to you... Because in overcoming the spirit of the age, in overcoming the opposition that arises out of the pit—(and I will come back to that) which is the

---

<sup>7</sup> See Revelation 5:8-10.

reference to the arriving of the demonic on the earth from the place of their entrapment, which is called Tartarus; the arrival of the demonic on the earth stirs the passions of mankind to oppose the things of God—and the saints overcome the enemy, functioning in part through human beings, but in part functioning in and through the demonic, the saints overcome him by the blood of the Lamb and the word of their testimony, and that they would not preserve their lives even unto death (cf. Revelation 12:11). This is the picture presented in the two witnesses.

That being said, overcoming means you are the victor, and you rule. This is the manner in which the saints acquire the right to rule over the rest of mankind, just as Jesus overcame and sat down in the rule that is typified by His Father’s right hand. He was given the right to be King of the Kingdom of Heaven because He overcame the evil one. We are given the right to rule the nations of the earth because we overcame all of what the nations represented in their desire to embrace the *kosmos*,<sup>8</sup> embrace the *kosmokratór*,<sup>9</sup> and embrace the systems of this world. We, by the constancy of an indestructible life, refused to be co-opted and refused to be ruled over by these kingdoms. Instead, we submitted to the rule of Christ. That gives us the right. The court of heaven judges in our favor and gives us the right to rule the nations. That is why certain ones will not be given the right to rule but will be ruled over, because they did not overcome.

Now, our right to rule is only part of what is the picture. We are given the right to rule, having overcome. That is what victors are given. When you overcome something, you get to rule over it. When you overcome the construct of the world, the *kosmos*, when you overcome the evil schemes of the enemy that have been drawn up together as a compendium of systems upon which humans depend, when you overcome that, you take captives those who are trapped in that system because you have overcome the system. But it is not enough that we have the right to rule. What is more is, to what end do we rule? And the answer is very simple: we are given the right to rule, and our rule is consistent with the order of the Kingdom of Heaven. In the time when our rule is established, we get to bring forth the order of the Kingdom of Heaven as perfected and demonstrated through its King, who is then the King of all kings, for we are kings under Him. We are actually taking our

---

<sup>8</sup> See *kosmos*, Strong’s Greek 2889- <https://biblehub.com/greek/2889.htm>

<sup>9</sup> See *kosmokratór*, Strong’s Greek 2888 - <https://biblehub.com/greek/2888.htm>

jurisdiction to rule. The right to rule and the sphere of rule are as pendants that hang from the chain of His authority, so it is a pendent jurisdiction. And therefore, the manner of our rule is to bring forth the Kingdom's purposes upon the earth, which is to say, to display the glory of the heavenly Father in the earth. For that is the imperative of the Kingdom of Heaven: to put on display the glory of the divine nature of our Father in heaven.

Jesus was committed to that as the mandate for His rule. In fact, in the 2<sup>nd</sup> Psalm, when handed the right to rule over the nations of the earth, where God says, "I will give You the kingdoms of the earth; I will give You the nations of the earth for Your possession" (verse 8), His response to God was, "I will obey the decrees of the Lord" (verse 7). Which is to say, the Lord Jesus Christ, being spoken of prophetically, saying, "I am the vassal, I am the emissary of the Father, of the One who has appointed Me King. I am His vassal, so in the pendency of My rule, I will put on display the true nature of the One to whom I am subject." So in the Kingdom of Heaven, the purpose of the rule of Christ the King is to put on display the glory of the nature of the One who sent Him; hence, He said, "I have come to do the will of God." And that was said in Hebrews: "For I come to do Your will, O God."<sup>10</sup> And in the words of Jesus Himself, "I only do what I see My Father doing," or, "I have come to show the Father."<sup>11</sup>

So this is the accreditation of those who have overcome by the blood of the Lamb, by the word of their testimony, and that they would not, as Jesus, preserve their own lives. In that sense, the nations are made subject to them, and their rule, then, is to pursue and to display the demonstration of the nature of God throughout their domain. When the millennial age comes, the fashion of the rule of those who have been accredited for their faithfulness in this time will be that they will put on display, in the domains assigned to them for rule, all of the characteristics and the nature of the heavenly Father, just as Jesus has worked those characteristics and the nature of the Father in us who are His body.

---

<sup>10</sup> See Hebrews 10:5-9.

<sup>11</sup> See John 5:19, 14:9-11.

Do you see how perfectly tautological, complete, and summarizing is the prophetic Book of the Revelation? That is why it says, “Then the temple (or the *naos*) of God was opened in heaven, and the ark of His covenant was seen in His temple” (Revelation 11:19). All that was symbolized in the Ark of the Covenant has now become descriptive of those who are the *naos* of God. They have become a people ruled by the Spirit of God, who is greater than the law but was typified by the law. They are a people who have eaten the food from heaven; they have become strong by eating the food of revelation. And their lives are like the rod that buds, because it is representative of the life of their spirit, *zoë*,<sup>12</sup> cut off from anything in creation, yet sustained from the person of God Himself. So when the temple is opened, we see what the Ark of the Covenant was meant to typify. And we see it not in a box with two angels on the cover, containing the Book of the Law and the Ten Commandments, the pot of manna, and Aaron’s rod that buds; we see a people, the *naos* of God, who have been aligned, measured to see whether or not they meet these preexisting, eternal, divine standards. Lo and behold, they do, and there is a great display in heaven and on earth that the thing that God established creation to achieve has been fulfilled.

I am Sam Soleyn. We will move into the 12<sup>th</sup> chapter the next time, and I will bring back a lot of these images, because the 12<sup>th</sup> and 13<sup>th</sup> chapters of the Book of Revelation are replete with these images, particularly from the 7<sup>th</sup> chapter of the Book of Daniel. Until then, may every grace abound to you. I will see you then. Bye-bye.

---

<sup>12</sup> See *zoë*, Strong’s Greek 2222 - <https://biblehub.com/greek/2222.htm>