

Current Affairs #126 – The Mortal Wound Was Healed

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March 28, 2021

We are continuing in Revelation, chapter 13, from verse 4. Because the mortal wound appeared to have been healed, everybody thought that the beast had power beyond what he had.¹ Again, the healing of the mortal wound has to do with the fact that God did not intend that the cross be the final execution of the destruction of the enemy. It set it up perfectly, but God always intended to commit this judgment, even of the beast, into the hands of the saints. Daniel makes that point very clearly. If we go back to the Book of Daniel, the 7th chapter, verse 13, when he is speaking about the court of heaven set to give judgment in favor of the sons of God, he speaks about how One like the Son of Man comes with the clouds of heaven.

*“I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!”* (Daniel 7:13a NKJV)

Here again, “clouds of heaven”—Jesus has frequently appeared in the cloud. *Nephelé*² is the term for cloud, and it also references a gathering or a multitude. Jesus “coming with the clouds of heaven” is a reference to appearing in the corporate man. We will note, in just a moment when we go back to Revelation, that there is blasphemy against those who are in heaven versus those who dwell upon the earth. So there is a distinction made between those who are in heaven and those who are in the earth, but “in heaven” there is not a reference to a location in heaven; it is a reference to people who are born from above,³ who are heavenly minded,⁴ whose minds have been renewed,⁵

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

¹ See Revelation 13:3-4: “And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. 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?’”

² See *nephelé*, Strong’s Greek 3507 – <https://biblehub.com/greek/3507.htm>

³ See John 3:3 (AMP): “Jesus answered him, ‘I assure you and most solemnly say to you, unless a person is born again [reborn from above--spiritually transformed, renewed, sanctified], he cannot [ever] see and experience the kingdom of God.’”

⁴ See Colossians 3:1-4.

⁵ See Romans 12:2: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

who are the sons of God,⁶ who have the names of their Father written upon their foreheads,⁷ and so on.

When he says, “I was watching in the night and One like the Son of Man,” he did not necessarily say, “the Son of Man,” but “One like the Son of Man.” We could give numerous references, such as Hebrews, chapter 2, which describes Christ and the Body of Christ as the One who makes men holy and those who are being made holy are of the same family, which is why Jesus is not ashamed to call them brothers—and how He sings the praises of God in the congregation of His brethren.⁸ The Scriptures require you to understand the Scriptures, more than just a domesticated reading. You need to understand more than, actually, what might be stated at any one point in time, because it sees the whole; in every portion of it, the whole is anticipated. So if you only see that piece, you will get a linear reference; you will not get an eternal reference. He comes—“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.

Then to Him [the One like the Son of Man] ... (Daniel 7:13b-14a NKJV).

That is the Body of Christ being justified by Christ Himself, who here is called “the Ancient of Days.” “Before Abraham was,” He said, “I AM.”⁹ You know, it is funny how people have always read this passage, “One like the Son of Man,” as “the Son of Man.” No. That is why He is coming in the clouds of heaven. They, the sons of God in the corporate Christ, are coming before Christ. Is there any other reference to that? Of course, they cry out, the souls under the altar cry out, “How

⁶ See Romans 8:12-25.

⁷ See Revelation 22:1-5.

⁸ See Hebrews 2:10-13: “For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, saying: ‘I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.’ And again: ‘I will put My trust in Him.’ And again: ‘Here am I and the children whom God has given Me.’”

⁹ See John 8:57-58: “Then the Jews said to Him, ‘You are not yet fifty years old, and have You seen Abraham?’ Jesus said to them, ‘Most assuredly, I say to you, before Abraham was, I AM.’”

long, O Lord?” And He says to them, to this cloud, to the Body of Christ, “Until the full number of your brethren (who will be brought in through this time of great trial) are gathered in.”¹⁰ They appear before the Ancient of Days, who is Christ in His eternal form, or His pre-earthly form to which He returned when He went back to heaven. He said, “Father, glorify Me with the glory I had with You before the foundations of the earth” (cf. John 17:5). This is what He said in John, chapter 17, as He was about to go back to the Father or go back to heaven.

To the cloud, or to the ones who are like the Son of Man,

*Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him. [So the earth will eventually
have to bow to the Lord Jesus Christ.]
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed (Daniel 7:14 NKJV).*

So judgment, you see, was given in favor of Christ. One other reading from Daniel 7:21: “As I was watching, the horn that was speaking pompous words...” This is the same horn that we just read about. And it adds some factors like, “that horn asserted itself, overthrew three others; it had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.”¹¹ It started out as a little horn, but ended up being the preeminent one, the spokesman. It says,

*I was watching; and the same horn was making war against the saints, and prevailing
against them, until the Ancient of Days came, [the Lord Jesus Christ in His capacity as*

¹⁰ See Revelation 6:10-11: “And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.”

¹¹ See Daniel 7:20: “and the ten horns that *were* on its head, and the other *horn* which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance *was* greater than his fellows.”

judge] 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 (Daniel 7:21-22 NKJV).

You note the conflation a few verses later between “the One like the Son of Man” and “the saints”? They are the same ones who get the judgment in their favor. “Judgment was given in favor of the saints of the Most High, and the time came for the saints to possess the kingdom” (cf. Daniel 7:22).

Let us go back now to the Book of Revelation, the 13th chapter, where we had been before, and pick up our reading. We had just talked about the mortal wound being healed.¹² When Jesus dealt this blow, it is not to be presumed that that is the final blow because, again, it was given into the hands of the saints to prosecute the matter to its final conclusions. But in the meantime and after the cross, you will note the beast reconfigured itself, and it did so through the Roman Empire. It reconfigured and amalgamated itself (this is the most incredible statement of the resourcefulness of Satan); he reconfigured himself to amalgamate the church into the empire. Once the church was absorbed into the empire, it was no threat to the beast. Constantine, in 325 AD, gave state power to the church, and that is when the healing of the original wound began; because any time you rule over anything, it does not threaten you. What Christ accomplished on the cross was to empower a people to utterly and completely destroy the works of the devil.¹³ But we should not for a moment think that the enemy does not have additional tricks up his sleeve. In fact, he did not just do it once; he has done it several times in the various iterations of his seed, his offspring.

The early church, after the death of the original apostles and many of the disciples of the original apostles—disciples of James, of John, and even disciples of Paul, such as Timothy—when they died, heresies began to creep into the church. In fact, Paul himself confronted heresies in his day, and addressed heresies that were already beginning to creep in “to empty the cross of its power,”¹⁴ to quote. By the time it came to Constantine, that church of the early period, having survived

¹² See Revelation 13:3: “And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

¹³ See 1 John 3:8b: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

¹⁴ See 1 Corinthians 1:17 NIV: “For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.”

persecution, was now seated in three competing locations: Jerusalem, Ephesus, and Rome. These three were competing factors. Later, with the destruction of Jerusalem, Alexandria in Egypt came to be the other center. These also happen to be centers of learning and power. The great library of Alexandria in Egypt drew all manner of scholarly attention to Alexandria. Anyone who has visited the ancient ruins of Ephesus, in Turkey, the most prominent building is the facade of the ancient library in Ephesus.

Of course, Rome was the seat of government, and eventually the Roman faction prevailed, in part because they were more adept to the understanding of how politics and church work. The Bishop of Rome persuaded Constantine to adopt the Roman version of things, and the Alexandrian faction lost power, as ultimately did the faction that was centered in Ephesus. Rome granted power to the early church at around 325 AD, with certain decrees that Constantine issued. It shifted the power base of the church from the Holy Spirit to the power of the state, and established the model of the state church.

Satan had said to Jesus, “If you will fall down and worship me, I will give you the kingdoms of the world, because they are mine to give.”¹⁵ What is that all about? That is about healing the wound that was inflicted at the cross. Even after the classic Roman Empire fell in the 5th century, 200 years later, the enemy, in an insistence on rebooting itself, had the most powerful political figure of Western Europe at the time—a French emperor, a French ruler, the son of Charles the Hammer, Charles Martel, a fellow with a very modest name, Charlemagne, *Charle Magni*—Charles the Magnificent was invited to come to the Vatican in Rome on Christmas day 721 AD, where he was crowned king of what would now become the rebooted classic Roman Empire under a new branding—it would be called the Holy Roman Empire.

As Europe began to be recollected from the Germanic tribes—the Huns, the Goths, the Visigoths, the Franks, and the rest of them—as Europe began to collect itself back into what is now modern Europe, Charlemagne was the prime actor who kept the Muslim influence in check and became

¹⁵ See Luke 4:6-7: “And the devil said to Him, ‘All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.’” See also Matthew 4:8-9.

the champion of Christianity. I mentioned in one of the broadcasts, if you go into the present structure called Saint Peter’s Basilica in the Vatican, you will see two statues as you enter the main entrance. Going through the main entrance, to your left you will see a statue of a man on a horse, and if you look at the carving in the marble of the base of the statue, it will tell you that this is a representation of Constantine. If you just turn to your right and look at the other end of the foyer, you will see another man on a horse, and carved in the marble at the base of that statue, it will tell you that this is Charlemagne. These two rebooted the Roman Empire; these two granted power to the church, making the church an arm of the state. That is how you heal a mortal wound to the head of the beast: you make room for it; you amalgamate it into the very heart of what you are doing.

We have to be crazy to think that these institutions somehow have the potential to present Christ. These are the ways that the enemy blunted the effect so that it could emerge, in the end of the age, unchallenged. But it is always looking to see where the Seed of the woman would manifest itself. In the United States, being the leader of the present Western world and the leader of Christianity in the Western world, the old trick has worked again. In all of the movements of the church in the Western world, the enemy has one tried-and-true approach to healing the threat to its hegemony, the threat to its systems, and particularly the threat to its religious system—because the beast has seven heads, and one of them is a religious head.

In a moment we will see, it produces a spokesman who speaks blasphemous things against the Most High, and he has ancillary support in the form of another beast arising out of the earth. It says, “And this beast has two horns like a lamb, but it speaks like a dragon.”¹⁶ It herds and shepherds and stewards everybody toward an image, an *eikón*,¹⁷ of the beast.¹⁸ We will unpack all of that momentarily. My point is, the enemy knows that the way you heal the destructive power of

¹⁶ See Revelation 13:11: “Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.”

¹⁷ See *eikón*, Strong’s Greek 1504 - <https://biblehub.com/greek/1504.htm>

¹⁸ See Revelation 13:14-15: “And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.”

the cross, the way you negate the power of the cross, is to absorb the church into the prevailing political structure at the time. That is how you do it. That is how you heal a mortal wound.

Why? What was the temptation of Jesus by Satan? He had three of them in the wilderness: one was to turn stones into bread; the other was to cast Himself down off of the pinnacle of the temple; and the third was, He was taken to a high mountain, and He was shown all the kingdoms of the world.¹⁹ The beast, in its formative sense, was revealed to Him, and He was offered rule over the beast, provided that He would fall down and worship the one who gives his power, his throne, and great authority to this beast.²⁰ Do you know what he wanted? He wanted Jesus to be the horn that spoke against God, as the spokesman for this beast.²¹ That is what he wanted.

It did not work against Jesus. The mortal wound was inflicted, but he understood, because he has been working at this as long as humans have been on the earth. It is the spirit of Babylon—it is the Babel that was the language of the plains of Shinar, when mankind decided that they could function without God. That city was initially called Babylon or Babel in the Old Testament, in the Greek, *Babulón*.²² It is the spirit of surviving; it is the spirit of thriving without reference to God. It is what is always offered in the place of the power of the Holy Spirit, which brings the revelation of the mind of God—brings to mankind the knowledge, the wisdom, and the counsel of the Holy Spirit. It maintains the original intent, which is a man in the image and likeness of God.²³ That offering of the power of the kingdoms, or the power of the state in support of the church, is designed to appeal to man's need for provision and protection.

¹⁹ See Mathew 4:1-11.

²⁰ See Revelation 13:1-2: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 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.”

²¹ See Daniel 7:7-8; see also Revelation 13:4-6.

²² See *Babulón*, Strong's Greek 897 - <https://biblehub.com/greek/897.htm>

²³ See Genesis 1:26-27: “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them.”

When Adam fell from his Father, he immediately said that he needed to clothe himself, which was to provide for himself in the entirety of that provision, and he needed to hide himself from God.²⁴ The state offers individuals provision and protection. It distorts the original intent from the showing of the glory of God—putting the nature of God on display, and not by the sweat of your brow²⁵—it changes the gospel from that, to provision and protection. That is why this emphasis on going to heaven when you die is so important. I have nothing against going to heaven when I die. You may properly assume that is where I am when I am not here. What I am saying is, it is merely an extension of the gospel of provision and protection, and there it is protection from hell. It has nothing to do with growing up to present the glory of God in the corporate man. It has to do with survival, the ultimate survival I might say.

That is how the mortal wound is healed: you incorporate the church into the political structure and make it a harlot—make it arm candy. When base, vile, and contemptible men attain power (political power), what do they want? What do they need? They crave legitimacy. Who do they look to, to give them legitimacy? When vulgar, contemptible, rapacious fellows struggle and make their way to the top of the political heap, what do they crave most of all? They crave the rehabilitation of their image. Who do they look to, to heal their mortal wounds? A prostitute church that is still considered to be a carrier of the glory of God. The mortal wound was healed, and everybody adored the beast, thinking he was invulnerable.

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

²⁴ See Genesis 3:7-8: “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.”

²⁵ See Genesis 3:19 NIV: “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”