

Current Affairs # 25 – Introduction: The End of the Age

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I want to present a series of messages that are focused upon the end of the age. Now, it is obvious that we live in a very difficult time, and people are asking questions about this subject. What are we to make of the global pandemic? Some have argued that any message about the end of the age at this time is really adding to the fears of people. I would say that, somewhat like an ostrich that sticks its head in the sand, we have gotten so cultured to a narcissistic gospel, a humanistic gospel even, that we do not want to hear anything that does not confirm where we are, and we hold human life to be of the greatest value. That, I think, is the spawn of the gospel that has been preached for a long time, which is basically that: God created man, man sinned, God sent Jesus to save man from his sins, and if we receive Christ and His salvation that He offers, we will go to heaven when we die. All of those are elements of the gospel, but they are neither the beginning nor the end of the matter. But as a consequence of that focus, it seems making people comfortable has become the focus of this gospel. Even the secular people who decry any sort of talk about the end of the age are offended when the Scriptures, that are so replete with the prophecies regarding the end of age, are even mentioned. The current church culture has been co-opted by the gospel of feel good and self-promotion. People are apt to think that talk show hosts, popular talk show hosts like Oprah and Dr. Phil and some of these others, do have the gospel for this age. It is no different from the gospel of the popular motivational speakers on television. So we hear people talking constantly about not focusing on the negative, as if the return of the Lord is a negative.

Now, granted, lots of people have entered into mindless prognostications and foolish declarations about the actual time of the return of the Lord. We have had them chronically. I remember the 88 reasons why Jesus was supposed to come in '88, and the folly of someone calculating, on the basis of mathematical formulations, something that can only be known spiritually. The most recent of these prognostications was the blood moons of John Hagee, people like that, who occupied the airwaves with prognostications that have come to nothing. But what that has done, the combination of this narcissistic, feel-good gospel—the Oprah, Dr. Phil kind of gospel parroted by motivational speakers—that combination is lulling God's people into a slumber, and it is intimidating voices that ought to be speaking prophetically in this time frame and accurately declaring what the Scriptures say.

This is a time for faith in the Living God. This is a time for hope based on faith, as opposed to hope based on wish. Faith, you see, is *not* the doctrine that has been preached about how you can have happy thoughts and wish for whatever you wish, and God’s sole purpose is to hear you from heaven and answer you according to what you determine you should have from God as proof that He loves us, the cross notwithstanding. That gospel, too, is being debunked in this time, when mankind is beginning to become paralyzed with fear, particularly of the uncertain.

I want to begin in a strange place. I want to begin with Romans, chapter 10, because I want to give you first some templates that will help you navigate through these difficult times and will blow away a lot of this smoke. Listen, if the message of Christ has no value to the interpretation of these times, then what does it have value in relationship to? Are all these things coming upon the earth as a surprise to God? Or, has He made known these things already and given us incontrovertible keys to understanding so that we will not panic? That is why I want to begin with faith. It says in Romans, chapter 10, beginning at verse 14, and I want to encourage you to read the whole chapter, but in verse 14 he says, [They had said, “Whoever calls on the name of the Lord will be saved,” in verse 13.]

*How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written:*

*“How beautiful are the feet of those who preach the gospel of peace,  
Who bring glad tidings of good things!” (Romans 10:14-15 NKJV).*

Then, he goes on and talks about how they have not believed our report, citing Isaiah 53. Then he goes on to say in verse 17,

*So then faith comes by hearing, and hearing by the word of God (Romans 10:17 NKJV).*

And the word of God comes by one who has been sent. That is the order. When he says, “How will they believe on Him of whom they have not heard?” (v. 14), the word “belief” is the word

*pisteuó* (Strong’s Greek 4100), which comes from the word *pistis* (Strong’s Greek 4102), which is the word for “faith”—*pisteuó, pistis*, faith. In other words, when it says, “How shall they *believe* on Him of whom they have not heard?”, he is saying how will they have *faith*. “How then shall they call on Him in whom they have not believed? And how shall they ‘have faith’ in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?” Then, verse 17, “So then **faith** comes by hearing...” —and that word is *pistis*, which is the companion word for *pisteuó*, which is to “believe.” So then faith comes by hearing, and hearing by the word of God.

Let me say that one of the things we have done, especially in the American gospel, is we have presented a picture of democracy, which is to say anybody who has a Bible can read and understand all the things that God would have us know about. That is not accurate. This democratization of the Scriptures fails to understand that we are talking about a Kingdom, not a democracy. We have conflated the fact that God loves us all the same with the idea that God speaks to us all at the same level. God speaks to everyone, but God does not tell everyone everything He wants us to know. Because, in the Kingdom, there are messengers—messengers of the Kingdom, messengers of the gospel, ones sent by Christ. Again, we have conflated popular meanings of evangelists with the notion of sent ones. “How shall they hear without a preacher? How shall he preach unless he be **sent?**” (v. 14)—that is the term *apostolos* (Strong’s Greek 652), sent ones, synonym of the word “messenger,” *aggelos* (Strong’s Greek 32) or angels.

In the Kingdom of God, there are divine messengers. Some of them originate from heaven. Those are the angels who descend, such as Gabriel in the book of Daniel, chapter 7, who descended, coming through the heavens to bring a message to Daniel about the return of Israel from captivity in Babylon. He was interrupted in his journey by a demonic spirit known as the prince of Persia. Another angel, Michael, came to his defense. Gabriel told Daniel, “And when I return, the prince of Greece will come,” signifying a change in the hierarchical structure of the demonic to reflect the ascent of that spirit that rules Greece—which by the way, is a spirit of democracy, taking the place of the spirit known as the prince of Persia, who was indeed a warring spirit. Behind the scenes, you see, of human history and of human engagements is the invisible world. And there are angels of that order who are busy, at the dispatch of God, bringing messages into the earth.

But then, there are some other angels: those who ascend to the heavens on Christ. Jesus spoke that word in the book of John. Speaking in a conversation with Nathanael, He said, “Because I told you that I saw you under the fig tree...” He prophesied to Nathanael, an Israelite in whom there was no guile, according to Jesus. In speaking that to Nathanael, Nathanael responded that Jesus was the Christ. In which context, then, Jesus said, “You believe because I told you I saw you under the fig tree? Behold, the days are coming when you will see heaven open and angels *ascending* and *descending* on the Son of Man” (cf. John 1:47-51)—ascending on Christ. “No man comes to the Father but by Me” (cf. John 14:6). This is not talking about those angels who originate in heaven, who come from the throne of God to bring messages to humankind. This is speaking about those angels, those *aggelos*, those messengers of the Kingdom who ascend upon Christ, as in the picture of Jacob’s ladder, when Jacob had the dream in Bethel (as recorded in the book of Genesis), in the House of God, a type and shadow of Christ, the dwelling place of God in the earth. So there are those who are in Christ who ascend to God.

A couple of those messengers are recorded in Scripture. The Apostle Paul said, “I know a man fourteen years ago, whether he was in the body or out of the body I cannot say, but he was caught up to the third heavens. Then he betrayed who that man was by saying, “And *I* saw things too wonderful to understand”—an *aggelos*, one of the category of the *aggelos* who ascend on Christ. Another is John, who on the island of Patmos said, “Behold, a door was standing open before me into heaven”—this is in the book of Revelation, chapter 4, verse 1— “and I heard a voice saying, ‘Come up here and sit with Me, and I will show you what is to come.’” At once John was in the spirit, and the book of Revelation is written, primarily, from the viewpoint of what John saw, standing beside the throne of God, or standing where he could see the throne of God, from a heavenly position.

The word *apostolos* is the mailman, the one who brings the message from the throne of God into the earth. That is the concept of the *apostolos*. It is patently absurd to suggest that God speaks to everyone democratically, as He would speak to those prepared messengers who are sent, who ascend on the person of Christ, because God chooses to prepare them and to show them, to reveal to them things that are relevant and pertinent to the times. To that end, Paul said to the Corinthians

that he longed to come to them to impart to them the Spirit of wisdom and revelation in the knowledge of Christ. And to the Ephesians he says, “I pray that the eyes of your understanding will be opened, that you might understand what is the hope of His calling, what is His glorious inheritance in the saints, and what is the working of His mighty power on behalf of those who believe” (cf. Ephesians 1:18-19). So, no, you may believe what you wish, but the truth is that the faith that people need, especially in difficult times, that faith comes by hearing. It is not by reading; it is by hearing. That hearing comes by the word of God. And the word of God comes by one who is sent, which is why the salutation, “How beautiful are the feet of those who bring good news” (cf. Isaiah 52:7; Romans 10:15). Because they bring the good news of the Kingdom that produces belief in the appropriate times.

If you do not believe that what I am saying is true, look at the confusion in the present church, the panic, the anxiety, the fear, the worry that is consuming people. And, you know, it does not do to tell them, “Well, you need to have faith.” That does not work. It does not keep them in check. It does not keep their feet in check. It does not prevent them from panicking. In fact, there is hardly a distinction in the present moment between the mindsets and the attitudes of church-going believers and the world around them. In fact, in many instances the world around them is doing a better job holding it together than many of them are. But in the main, the absence of trusting God is characteristic of the present church. So do not tell me that everybody is supposed to hear from God the same things, and that it will work in them to produce faith. It does not. That is the reality, because it is not an accurate reading of the Scriptures. It is time for us to review our understanding.

The word *apostolos*, which is translated “apostle” in the common vernacular, is analogous to a pilot or a helmsman who guides or steers a ship through the storm. God has set in the church, first apostles, so is said in 1 Corinthians 12, because they are foundational to being able to decode the mysteries of the heavens. Because one of the endemic characteristics of the calling of an apostle is that it is given to them to understand the mysteries of the Kingdom of Heaven. This is not a general gift. This is a gift that is prepared and deployed in the appropriate times and seasons of God. It establishes, upon Christ who is the foundation, an accuracy of the building of the eternal Kingdom of Heaven as it operates in the earth. Unpracticed hands, unskilled, undisciplined people,

juveniles in the faith, newborns, can never hope to be entrusted with that degree of authority to speak for the Lord. It is time we put these things plainly forth.

I want to take it one step further in this introductory message, because what I am attempting to show you is that you have an absolute need to be connected to an apostolic grace in this hour. Because if you are going to hear the word that comes from God in a time when everything that can be shaken is being shaken, and the only thing that cannot be shaken is the Kingdom of Heaven that you have received, it is imperative that you be connected with such a sent one in order for you to be unshaken in this time. That is the foundation of faith. Faith comes by hearing. Hearing comes by the word of God.

There is a distinction between hearing and the word of God, because people hear words from the Bible, and they hear and do not hear; in the same way, they see and do not see. The Scriptures, in the days of Jesus, were interpreted by the Pharisees who knew every jot and tittle. If hearing was not by a sent one, they would have heard. Yet concerning the sent One, they did not receive the Word. Jesus said it this way, “You search the Scriptures because in them you think you have life, and they testify of Me. And yet you would not come to Me” (cf. John 5:39). So they heard but did not hear, just like they saw but did not see. Because in that condition, you see, people only want to hear what they want to hear, and they only want to see what they want to see.

If you continue in these lifeless messages and dead doctrines, you will not have the faith sufficient to endure the times that you are in. So you must be connected to an apostolic messenger, a sent one, at this time, because God has placed the grace to guide the ship through the storm. A picture of which is how Paul gave the instructions to the helmsman when he was in a ship that was being driven by the east wind called, Euroclydon. Everyone was saved, though the ship was lost, because of the word that was brought to Paul, who gave instructions to the captain of the ship. We live in such times where there will be much wreckage. But that which God intends to save, He will save.

I encourage you to go back and listen to messages I have done that are on the internet, <http://www.soleyn.com/> on receiving the apostles. Because the notion that there are no apostles today, that is nonsense. Yes, Peter put forth two criteria prior to the day of Pentecost; those two

criteria included being a follower of Jesus from His baptism and being a witness of His resurrection and ascension. But let me say this, nowhere in the Scriptures does it suggest that these two criteria were for the selection of apostles. These were for the selection of witnesses, according to the requirement of the Jewish beth din, that required twelve witnesses, the number of government, to testify to a matter; and when they did, it was conclusively presumed to be true. But the number of apostles among the Jews did not remain at twelve. Note, James, the brother of the Lord, as one of them. And none of the Gentile apostles, including Paul, met either of the two criteria. So, no. This is bogus. This is rubbish.

What it has done is, it has removed the apostles so that we cannot have the word of God brought forth in its season to produce faith, to steady us. So people see and do not see, because church doctrines have replaced that function that was uniquely given to the apostles to establish the doctrine of the church in all of its stages. Because this is done by an anointing from God, not by an election of a synod, or a group of bishops, or any configuration of an institutional body. That is why the people are walking in darkness, because they have not received the sent one. In fact, Jesus put it this way, “You will not see Me again until you say, ‘Blessed is he who comes in the name of the Lord’” (cf. Matthew 23:39).

Now, having laid to rest this piece, I want, in the following messages, to talk to you about the word of the Lord concerning the end of the age, as a sent one. Do with it as you will. Those who believe will see the rising of faith and a sufficiency of your provision and protection in this time. Those who do not, they will stumble through as they will, leading themselves in these dark times. Continue to study with me as we unfold the prophetic Scriptures regarding the end of the age.