

Current Affairs # 30 – We Shall Overcome

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I want to continue the discussion I have been engaging on the fourth beast of Daniel, chapter 7. I want to go back and reengage the Scriptures, and come forward into the book of Revelation from the book of Daniel, chapter 7. The importance of this discussion is to provide a framework for understanding how the end of the age is designed by God to culminate. Now, we live in these very, very uncertain times, and they have spawned all manner of wacky, crazy theories: everything from 5G technology causing coronavirus to all manner of stuff. What has happened is that a lot of the old Evangelical, Charismatic, and even Baptist theologies are being brought forth and updated for the current situation. There is no question that we are in a changed world, but none of these changes will take God by surprise. In fact, in the earlier messages of this series, I showed you what Jesus was talking about in Matthew 24, in Mark 13, in the gospels, and even what Paul was saying in Thessalonians, and John is saying, to some extent, in the book of Revelation. It is well-documented in prophetic Scripture, so this day should not overtake us as a thief in the night. Yet, much of the hysteria that is now suddenly front and center again before us is comprised primarily of speculations and narratives that treat us as if we are of the darkness.

What I want to do and what I have attempted to do is to lay out for you that unchanging biblical narrative: the narrative of the purpose of God for the creation of mankind being actually fulfilled at the end of the age, and that which has opposed the purposes of God for the creation of humankind also coming to its fulness at the end of the age. There is not going to be a point in time before the end of the age where these things would have been fulfilled. Part of the notion that what Jesus spoke about prophetically concerning the end of the age was already fulfilled is simply bogus. It is not true, because it is not consistent with the narrative. Now there have been, as is common to prophetic Scriptures, types and shadows of fulfillment previously. That is what is seen in multiple references, especially the one we are going to try and unpack in these sessions about the kingdom presented to us in the prophetic vision of Daniel, in Daniel, chapter 7, the terrible creature, if you like, the terrible kingdom. There have been types of this coming through history, just as there have been types of the Kingdom of God coming through history, but everything is meant to reach its fulness, to reach its apogee. And it is in the end of the age, obviously, that the fulness of these expressions will be visible on the earth. So the idea that runs throughout theology that *a* particular

fulfillment is *the* particular fulfillment is simply nonsense, because what it does is, it sets the matter as if it is a one-off happening, unrelated to the original intent of God.

What was it that God intended when He created man? He looked all the way to the end, because it is impossible for God to see anything apart from knowing the end of it from the beginning. Time is analogized in the book of Hebrews as to a scroll that is being rolled out, rolled up. So you start, and in the right hand is the completely rolled up scroll and in the left hand is the stick with the knob at the end of it. In fact, the very word for scroll is the word “knob.” The idea is that you roll up from the left, while you roll out from the right. That is why in Hebrew you read from right to left, because it is the way the thing is being rolled out. So in the book where things were written, at the part within the scroll where it was written, “A body You have prepared for Me,” when that time had come into time, Jesus came in a body that God had prepared for Him according to the prophetic Scriptures. But the rest of the scroll is yet to be rolled out, so it will continue to be rolled out until nothing is left that God intended for this creation to be fulfilled.

So when God speaks of this creation, of what He has put in place in this visible creation, and in the invisible creation as well, in heaven and on earth... Because you remember, God created both. He created the heavens, and He created the earth. So the heavens and the earth are part of the created realm that host the intentions of God for creating them. God did not create Adam, and then sort of figure out what He had to do with him. God is not constantly trying to figure out what to do next. Before He created man, He said, “Let Us make man in Our own image, after Our own likeness” (cf. Genesis 1:26). He was not looking at Adam when He said that. He was looking at the Man who is in the image and likeness of God in the earth, although such a Man did not exist yet, and would not exist, frankly, until the age had been summarized. But He made Adam as a seed that contained the potential of the human race. And then He introduced the Seed of God Himself into creation, who now contained, like the natural man contained all of humanity, so the Spiritual Man, namely Christ, contains all of the sons of God. So He is matriculating toward that point where the sons of God would be manifested *in the Son*, the many in the One.

The opposition to this was introduced in the garden of Eden. The opposition existed previously; it existed in heaven.¹ But when it came into the earth, we began to observe its functioning in the

earth as one of a contrary and opposed interaction with that which God had set in the earth for the express purpose of carrying the image and likeness of God Himself. What God put in the earth, starting with Christ as the prototype, would in turn produce an entire race of people who would be subject to the government of God to bring them to maturity, where they may be displayed corporately as the very image and likeness of God. As it was in the days of Jesus, when you see the Son, you would see the Father; so in the end of the age, when you see *that* Man, the fulness of the stature that belongs to Christ (to quote Paul as he speaks to this issue in the book of Ephesians, chapter 4), when you see that Man over whom Christ is the head, you will see in all of the particulars relating to this Man—its governance, its purpose, its character, its likeness—you will see the many facets of the nature of God. That is being opposed and has been opposed from the beginning of the introduction of man into the earth. That is why Satan is called a liar and a deceiver from the beginning.²

As you move through human history, this is the constant. One process, the sons of God moving to maturity so that the splendor of God in that more complex form than just an individual human—complex form like its governance, like its character, like its attitudes, like its purpose, the heavenly being invested in the earthly—that fulness is what will be revealed in the last days. Correspondingly, the opposition to this, which has as its intent to subvert, to seduce, to pervert, and if it does not succeed in that, ultimately, to abuse, to harass, where it has opportunity to kill, to destroy that which represents the truth of who God is. Now you must understand that since God established creation to bring forth His image and likeness in the earth, nothing that opposes it can succeed. Maybe I should say that again. Because I am seeing all kinds of just flakey, ignorant—I do not have the words for it—stupid, mind-numbingly silly statements being made, allegedly prophetically, that do nothing more than traffic upon people’s fears in these times.

Undoubtedly, we are in a time of very changed circumstances. In fact, I have analogized to the biblical reference of birth pangs on a pregnant woman. In these times that are the beginnings of sorrows, yes, there will be much to lament. But we should never lose sight of the fact that in the analogy to birth pangs, which runs throughout the New Testament and is seen in multiple references, the ones who speak of birth pangs never lost sight of the joy that was set before them, which is the joy of the result of birth pangs, which is the birth of the thing. For the joy that was set

before Jesus, whose soul was exceedingly sorrowful, even unto death, for the joy that was set before Him, He endured the cross.³ For Paul, who was as a father anticipating the coming forth of mature sons, analogized his condition to being like a woman in labor, in the throes of labor, groaning in anticipation of the sons of God being brought forth—like a midwife, in a sense, in that regard. He said, “I labor that Christ might be formed in you. To this end I have given up my life.”⁴ In other references, it speaks of how the earth groans, same concept of labor pains, the earth groans in anticipation of seeing the coming forth of the sons of God.⁵ So, never is the concept of sorrows, associated with birth and birth pangs, to be separated from the thought that something is about to come that has never been before, but it is consistent with the original vision of God.

As we are going through these very difficult times that I have already analogized to the days of sorrow, the beginnings of sorrow, I want you to remember that it is and in anticipation of the revealing of that for which creation itself was established as the platform, or the host venue: for the coming forth of the *huios* (Strong’s Greek 5207), the mature sons of God—the *huios tou Theos*, the mature sons of God. God will not keep it from happening. These things must be, because in the joy of His Fatherhood, He anticipates a people who have come through suffering, who have come through trials, which sufferings and trials have resulted in the refinement of a people to the image and likeness of the Son of God, to the stature that belongs to Christ. Then, we shall no longer be infants tossed to and fro by every wind of doctrine. Whatever is necessary to produce *that* is actually the purpose for which God established the events at the end of the age. The reason He does not dismiss Satan, but keeps him in check, is because, frankly, the kingdom of darkness is necessary as part of that which illuminates the coming forth of the sons of righteousness.

As we go into talking about these two kingdoms, and particularly as we focus upon the kingdom of darkness, which has as its main thrust the intent to subvert, to pervert, to confuse, to subjugate if it could, and failing all of that, to attempt (and I say *to attempt*) to destroy the Kingdom of God, that is what is terrible about it. As we have seen the progression of this kingdom, we have seen that it has had its ante types before—the types that are like it that have occurred before in history. So, yes, there have been like kingdoms in history, but we should never be so foolish as to take the original purpose of God out of the picture so that we are confused theologically as to whether or not there is a culmination of this kingdom for our time. Obviously, it is. Otherwise, tell me this,

what purpose would it have served? And how are the saints meant to become mature at the end of the age?

But, frankly, there is no theology amongst these persons who have either argued for a fear-based rapture to take us out of here, or a prior fulfillment of prophetic Scripture, there is no theology about maturity. They barely understand that we are the sons of God. If they acknowledge that we are the sons of God, they do so in more or less a pointless acknowledgment; it does not mean anything. So when they quote verses like, “Behold, what manner of love the Father has bestowed on us that we might be called sons of God,”⁶ that is a benign reference to them. The most they use it for is to try to stir up a sense of shame in the people by saying, “Look at what God has done for us. Behold, what manner of love the Father has bestowed on us that *we* might be called the sons of God,” likening people to worms and other lowly and unattractive and undesirable creatures, for the purpose of trying to stir us up to be more grateful to God. Which translates itself into: give more money, be more faithful in attendance of church, and be more ardent in your attempt to get others to become Christian. That is the sort of juvenile thing that misses the whole point.

God created man to carry the expression of God in creation, so that the invisible God might become visible. But a son who is a child is not an adequate expression of the Father. He is the child who is born, to become the son who is given. So the end of the age is where the church comes to maturity. The bride, another reference to the Body of Christ, makes herself ready.⁷ So much so, that the readiness of the bride is attested to by the Holy Spirit Himself, so the bride and the Spirit agree as to the readiness of the bride for the return of the Lord.⁸

Now He is not coming back to judge the world in that moment, and then destroy everybody whose name was not found written in the Book of Life. That is not the point of that judgment. That is not the time of that judgment; so that after that, He can take everybody to heaven following the great judgment. No. Because after that there are new heavens and a new earth, wherein dwelleth righteousness.⁹ This heaven, as we know it now, is to accommodate us in a holding *until* it has served its purpose. And with the return of the Lord, His Kingdom, which in the culminating events of this age, will emerge victorious. His Kingdom and the saints will emerge victorious over every scheme of the devil, over every entrapment. We shall overcome. Indeed, individually, many have

already overcome, inasmuch as they cannot be co-opted no matter what. But as a Body we will overcome. And He has prepared an unshakeable Kingdom, together with all of the incidences of that Kingdom. But He did not just prepare an unshakeable Kingdom for us. The Kingdom of Heaven has always been unshakeable. All He is doing is fitting a people to what He has already prepared for them.

So now as we go forward to discuss the fourth beast, keep in mind that its purpose, as grotesque as it may be, is to serve the refinement of the saints. And, *it* shall be destroyed. This kingdom shall be destroyed, and its ruler shall be destroyed, and all of the principal supporters of this kingdom, be they fallen angels (or demons) or humans or human governments, they will be destroyed. When God is done with this age that we are in, when the age has been culminated, what will be left is a righteous, holy people who are, in image and likeness, properly cultured to the standard of Christ.

Now there is a coming age after that, but the harvest of this age is a remnant of people who exactly represent, as individuals and as a corporate entity, exactly represent the nature of Christ. Many have been called to this, and there remains much work to be done even after this age. So in the age to come, these who have been perfected under the rule of Christ will be the instruments for the finishing work that will happen in that next age.

But, for our purposes, we want to continue the discussion of looking at the events by which this beast gains prominence upon the earth in an attempt to destroy the Body of Christ, but with the full knowledge that it cannot succeed. More to the point, people will come out of the world, out of its control, and come to the Kingdom of Heaven, which is manifested in the earth among human beings, with the idea of finding how to engage the righteousness, peace, and joy of the Holy Spirit that will become the hallmark of these people who live together in the face of all of this opposition, and openly and notoriously before all of the nations of the earth, as the joy of the whole earth and the standard to which God meant to choreograph the behaviors of every human being. This is a message, not of this fear-mongering, but of the triumphant hope of the sons of God.

I will talk about the beast next.

Endnotes:

1. See Isaiah 14:12 NIV: “How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!”; see also Ezekiel 28:16b-17 NIV: “So I drove you in disgrace from the mount of God, and I expelled you, guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.”
2. See John 8:44 NIV: “For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies.”
3. See Hebrews 12:2 BSB: “Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.”
4. See Galatians 4:19 NIV: “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you...”
5. See Romans 8:22 NKJV: “For we know that the whole creation groans and labors with birth pangs together until now.”; see also Romans 8:19 NKJV: “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.”
6. See 1 John 3:1 KJV: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”
7. See Revelation 19:7-8 NIV: ““Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.’ (Fine linen stands for the righteous acts of God’s holy people.)”
8. See Revelation 22:17a NKJV: “And the Spirit and the bride say, ‘Come!’”
9. See 2 Peter 3:13 NIV: “But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells.”