

Current Affairs #41–A Body Like Beryl

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We will continue with the archetypal man, the man above the waters, the spiritual man comprised of the head, who is Christ, and the body being of ourselves. We were talking about how he was wearing linen and gold about his waist. Now the next thing that was said about him is,

*His body was like **beryl**, his face like the appearance of lightning, his eyes like torches of fire, (Daniel 10:6a NKJV, emphasis added).*

Beryl is a mineral that is composed of beryllium aluminum cyclosilicate, and I have here the chemical formula: $\text{Be}_3\text{Al}_2\text{Si}_6\text{O}_{18}$. Beryl is a single mineral with many varieties that are distinguished by their color. The well-known varieties of beryl include emerald and aquamarine. There are six known types of beryl. Each type is known because of its distinctive color. The six different types of beryl, as we said, include: aquamarine, bixbite (red emerald), emerald, goshenite, heliodor, and morganite. Of all of the varieties, emerald and aquamarine are the most sought-after for their beauty. I have in front of me a picture of all these different crystalline forms of the mineral beryl. They are crystals. Now, the thing about crystals is they are clear. They permit the passage of light through them even though they are of different colors.

I was fascinated by a morganite stone that I found in a jewelry store in South Africa on my recent trip. It has the appearance of a diamond. I was told by the gemologist, who worked in the jewelry store, that it was named morganite because of the industrialist named J.P. Morgan, who discovered a mine in Africa and made his wife quite a number of pieces. To this day, morganite is used as a substitute in jewelry for diamonds. It is not inexpensive. It is rather quite expensive, but not as expensive as diamonds; but it is more rare than diamonds. As we have seen, it has colors within it that are yellow, green, and blue. The bixbite is a reddish color. Aquamarine is a bluish color. The morganite, in its natural form, tends to be pink. And goshenite tends to be more translucent.

What is the point? Why would it even say “his body was like beryl”? Well, first, the body is translucent. It permits the passage of the light of God through that body. He could have chosen a single crystal that is always the same when it is discovered, but He chose one that had an array, almost a rainbow-like array, of colors in it. Here is the beauty of God: the many-membered body

comprised of all of the races of humanity as typified by the different colors of beryl. But they all have the quality of revealing the light, and they are all useful as gems, gemstones. They are for adornment and for the permitting of light, for refracting light in a particular fashion to reveal beauty.

I have said that the most objectionable aspect of racism to me is not the stupidity of it; it is how it fundamentally assaults the message of the cross. You see, the message of the cross, according to Ephesians, is how Christ, by the extreme of His sacrifice, broke down the middle wall of partition between Jew and Gentile and reconciled all mankind to Himself in one body.¹ Listen, any church group or any social group that countenances racism does not understand the message of the cross. Whatever else they may be, do not be taken in by the stupidity of their deception. They do not know Christ. You see, Christ is not a Jew or a Gentile. In His flesh, if you know Him according to His flesh, it profits you nothing. “We once regarded Christ after the flesh but will do so no longer because, if any man is in Christ, he is a new creation. The old has passed, and the new has come” (cf. 2 Corinthians 5:16-17). So, what we have is a spiritual man—a spiritual man with a common Father.

So, no. The preachers who speak lightly and step around racism gingerly, they are not speaking for God. They cannot be. They are preachers of a social gospel. They understand that within their communities, people do not want to be challenged about these deep-seated hatreds that have shaped their lives, and public policy, and behaviors, and social norms. These preachers are not courageous; they are cowards. They do not speak for God. They speak for the community. Those who speak for God will unequivocally make the sound that says, “This body is made up of this component known as beryl, and beryl has an array of colors in it, all of which transmits the light.” If you belong to Christ, you may be clothed in a particular color in your humanity, but you are recognizable as being of Christ because you transmit the light.

I do not want to say more about that because it, frankly, is self-evident. But the time has come for the declarations of these things, unequivocally, without a hint of reluctance, because this is a time when those who are seeking God need to hear the clear sound. And those who are still worried

about their provision and protection are distinguished from those who actually speak for God. Some are dressed in linen, and some are dressed in coats made of skin. To go on,

...his face like the appearance of lightning, his eyes like torches of fire, (Daniel 10:6b)

Here again, depictions of the character of God reflected in a people. “Face like lightning”— this is the exact description of Jesus that we find in the book of Revelation, the first chapter, where it says, “and His face was like lightning,” quite simply put, “and His eyes like torches of fire.” (cf. Revelation 1:13-16). I think it interesting, because, in the reference to His eyes like torches of fire, we see something about the appearance before the throne of the seven Spirits of God like flames of fire.² Let me just read from the book of Revelation, chapter 1, at verse 13. John is speaking, and he sees this vision on the island of Patmos.

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band (Revelation 1:12-13 NKJV).

It is interesting, because Christ, you see, the gold around Him is a band about His chest, whereas the gold around the man is a belt—we will make that distinction later on—which is also why we know it is speaking about both Christ as the head and the man who is the body.

His head and hair were white like wool, as white as snow, and His eyes like a flame of fire (Revelation 1:14).

That is exactly what it says in Daniel 10:6— “His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.” Revelation says, side by side with Daniel,

His eyes like a flame of fire, His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters. (Revelation 1:15).

This is Christ, the head, at home in His body. And John goes on in Revelation to say,

He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength (Revelation 1:16).

Daniel says, “his face like the appearance of lightning”—the exact descriptor of this man. Now, what about his appearance like lightning and his eyes like torches of fire, from Daniel? One of the descriptions of Jesus, going forward in the book of Revelation, is in the fifth chapter, describing Him as a Lamb. It says that the Lamb had seven eyes and seven horns.³ (By the way, a rainbow was around the throne like an emerald.) What I wanted to point out about that description—seven horns and seven eyes (His eyes like torches of fire)—the number seven represents completeness. So, He sees in every way that sight can be realized.

What do I mean by that? You remember that when the serpent tempted Adam, it was with reference to sight. The serpent indicated to Adam and Eve that if they ate of the tree of the knowledge of good and evil, that their eyes would be opened and that they would know good and evil. The motif of the eyes is a prominent feature all throughout the description of man. So, the man who sees by his soul—that is what happened when his eyes were opened—can only understand things from the point of view of the natural order. Adam displayed a competence in being able to arrange the natural order; but, when the eyes of his understanding were closed because the eyes of his reason were opened, he fell from his exalted position as God’s representative to that of one whose job was to survive, because he could no longer see as God sees. That is why the eyes of our understanding need to be opened again.

This promise in this man is that “his eyes are like torches of fire”— his sight has been restored. In the Lamb, who has seven eyes, all-seeing is possible. What do I mean by all-seeing? Well, in the earth, you see and you understand. This is not about visual sight; this is about all forms of sight. It is not unique to what we perceive through these optics, these eyes, and interpret by our brain.

- It means that we see the past, and we understand. The word “see,” then, is synonymous with the word “to understand.” We understand the past; we can see it for what it is.

- We understand the present — not in terms of logic and reason, and the way facts are put together and synthesized in order to project things. No. We see beyond the pale of those limitations.
- And we see the future, which is when you are seated in heavenly realms, when you are seated positionally in Christ, your point of view includes the future because you understand how the order of things progresses from one epoch, to another, to another, and how it will proceed in the future.

This, frankly, is the book of Revelation in a nutshell. The past that has been, and that is why it refers so heavily to Daniel, because of the things that were prophesied in Daniel were the present day in which John lived, and it projected the understanding of the things of God into the future.

But that is not the limitations of vision. You are allowed to look into the mind of God and see with understanding what God sees. You understand the events in your own life. You understand the events of other people’s lives. You understand the events that relate to the entire future from the viewpoint, not just of heaven, but beyond heaven, from the mind of God, the One who controls all of it. Whatever you speak from the mind of God, when you speak it into time and space, it typically is ahead of the time of its occurrence. So, people will tend to view those utterances as being asymmetrical, and those are the charitable views of it. But they will also view them as foolish. They will view these understandings as the crazed ruminations of an unsound mind. And you have to have the anchoring in your mind of eternal truths in order to withstand the pushback that inevitably comes from this kind of criticism.

But eventually, eventually you will be proven to be true. Now your goal in all of this is not to be validated or vindicated in your vision. No. That will happen inevitably. Your goal ought to be that you speak as the oracles of God: that you say what God is saying. Because, if the trumpet does not give the precise sound that relays the command of God, then indeed, no one can prepare for the battle. When God shakes the earth, He shakes the earth by a sound. So, there is a connection between sight and sound. It says that His voice is the voice of a multitude.

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I have skipped over burnished bronze. I want to pause only to acknowledge, it speaks of your feet being, as it were, refined. “Shod with the preparation”—that indicates refinement— “of the gospel

of peace.”⁴ In other words, what you are about is the business of God, and you carry it upon clean feet. By the way, animals that were judged to be clean or unclean, one of the qualifications was whether or not they had a cloven hoof, as opposed to paws or many-toed animals. The ones with a clean hoof were ones with a cloven hoof, and they were edible under the law. But the idea was related to cleanness. These creatures that were edible were never predatory, and they were not susceptible of carrying the diseases of their prey. They were primarily grass eaters in the Old Testament. This was the picture that God wished to present: things that walked cleanly upon the earth. And He used the cloven hoof to suggest that. Now there are other qualifications, of course. That was not the only qualification. However, the idea was that of cleanness.

But as I was saying, there appears now to be a connection between the face, the eyes—the face like lightning, the eyes that can see (the seven eyes of God)—and the sound of the voice. The sound, being like the sound of many waters, is clearly the speaking of God through all the vessels that represent His body. But they speak with the orchestration and beauty of harmony. They all make a different sound. As the instruments of an orchestra, each one makes a different sound, but the sound is harmonious, and it produces an emotion. When you listen to the various instruments of an orchestra, each playing the part as the composer of the musical score or musical piece intended, something happens in you beyond the compendium or the orchestration of sounds; it produces an emotion. What that does is it tells you what the composer was feeling or thinking when he created the work. So, the voice of a multitude is not a discordant sound. Although the sounds are different, it is not discordant. It speaks harmoniously: the same emotion, the same thought conveyed through a multitude of voices.

So, again, as I said, whoever denies the diversity of the Body of Christ, their point of view is an affront to this most basic principle of God’s love for and His desire to express Himself through the many voices. I challenge whatever calls itself the church to start standing up for this truth, lest we be excluded from relevance in the things of God in this hour. God is bringing us back to the commonality of humanity, out of which He is selecting a people who will speak for Him. Because it is *this* voice that shakes the heavens and the earth to bring in the current iteration of the Kingdom of Heaven.

In Hebrews, the twelfth chapter, the following is said. “Once more,” God speaks from heaven and He says, “I will not only shake the earth, but also the heavens so that everything that can be shaken will be shaken, so that the Kingdom which cannot be shaken may remain” (cf. Hebrews 12:26-27). In the shaking of all that can be shaken, He is removing that which is inconsistent with the sound from heaven. On the Day of Pentecost, this sound was first made. The Scriptures define in Acts 2:2, “And suddenly there came from heaven, a *sound* like as of a rushing, mighty wind.” That word “sound” in the Greek [*échōs* – Strong’s Greek 2279] is an echoing sound. It means, when God speaks out of the heavens, there has to be, like a parabolic antenna, a human response that echoes it back to God. Then the thing is set up in the earth, and it runs through the earth, and the whole earth is filled with that sound.

Now, this man from heaven who is supposed to be speaking to us is clad in beryl—many colors. Each of these voices will speak harmoniously into the earth, and the harmony of that sound will bring hope to the world, because that sound comes from heaven. That sound is the gospel, the good news, not of going to heaven when you die, but the good news of the love of God, that He would call us His sons. “Behold, what manner of love the Father has bestowed on us that we might be called sons of God” (cf. 1 John 3:1). As such, born from above, when we live in the earth, we stand above the water of promise to represent accurately that which is in the mind of God from before the creation of the world. This is the man above the water, head and body, Christ and the members of His body.

For further discussion, I want to encourage you to look closely at the book of 1 Corinthians, chapter 12, that speaks of this body and its many members. That is where I want to go when we continue.

Endnotes:

1. See Ephesians 2:14-18 NKJV: “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and

preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.”

2. See Revelation 4:5 NIV: “From the throne came flashes of lightning, rumblings and peals of thunder. In front of the throne, seven lamps were blazing. These are the seven spirits of God.”
3. See Revelation 5:6 NKJV: “And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”
4. See Ephesians 6:14-15 NKJV: “Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace.”