

Current Affairs #50 – This is That

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I have been saying quite a lot and putting out quite a lot of work recently, as undoubtedly some of you have noticed. Much of it has a distinct prophetic sound to it, and I am engaging the major prophetic works of the Scriptures, primarily the books of Daniel and the Revelation. I have been poring over the prophetic Scriptures of Jesus in the books of Matthew, Mark, and Luke concerning the end of the age.

I thought that before I went any further, and I have much more to say. In fact, I have really just begun to engage the prophetic Scriptures. In the series to come I will be talking extensively about the prophetic Scriptures in Daniel, the Revelation, and the ones that I have already mentioned. But it occurred to me that people would be thinking by now, “Well, we are just really wanting to get back to normal. We just want to be done with this COVID-19 pandemic and get on with life.” And you can see that frustration in populations around the world. Everyone wants to go back because what lies ahead is so very uncertain. People find emotional comfort and some measure of refuge in the thought, “If things could only go back to normal.” Yes, there will be some changes. You know, business will be done more online than in brick and mortar buildings, people will office and will function and work more out of their homes than they would from office buildings in town, and the like in the major cities. Others are thinking, maybe our purchasing habits will change, maybe we will become more sensitive to the needs of families, and maybe fathers will be more present in the homes, and so on, and so on, and so forth. But what if we are never going back to anything like we knew before? And why would that be so? There are moments in human history when God — remember Him? — God, the Living God, interrupts things in the pattern in which they are going. He interrupts the pattern to bring in new things.

Now we are living in moments of history that are on a timeline continuum from the beginning of the age to the end of the age—from the beginning of the time of man to the conclusion of the time of man on earth. Most people have forgotten that. For most people, the urgency of living every day dominates their thoughts. They are unable, as it were, to think outside of that. And when you speak of prophetic Scriptures, when you speak of the purposes of God being fulfilled as they can only be fulfilled in human time and here on the earth, you are apt to be thought of as an opportunist, someone who is taking advantage of the fact that people are scared and worried that they do not

know where things are going. There is always that risk, you know. However, if we do not speak about what God is saying, we condemn all human beings to the winds of chance, to the uncertainties of our time without any knowledge, without any light, without any understanding with which to inform their judgments.

Prophetic Scriptures are written as they have been written in certain historical times, in the times when people lived, at which times, God chose certain persons through whom to speak words that are prophetic. Now, the first question is, why would God do that? Why doesn't He just wait until the moments we are living in and then tell us the things that He wants to say? Well, the first thing is, if He did that, we would have no attunement to the mind of God and whatever He was saying would be as good as if He had not said it. We would absolutely be stumbling in the darkness. But another reason, and perhaps the more important reason, is the prophetic sayings of God are cyclical. Meaning, they have multiple fulfillments in history. The intent of which is to make us acquainted with the order and form in which God speaks to us and what these orders and forms mean. The biggest challenge that anyone faces is to hear God accurately. I talk to people all the time who say—people who are otherwise quite intelligent and savvy about things going on in the world of finance, politics, business, social media, and all the rest of it—they will say to me many times “I do not know how to hear God. I wish I could hear God. I wish I could be confident that I heard God.” So, I want to talk a little bit about that.

God speaks to us in types and shadows. God speaks to us in numbers. God speaks to us in visions and dreams. God speaks to us in pictures. The reason is that there is a consistency to that language that is dramatically absent from the communication by words. Words mean different things over time. For example, today, young people are apt to use the word “wicked,” but in their minds it is a very positive thing. Something is “really wicked.” That would be in their minds like an extraordinary pair of sneakers, or a wonderful Instagram shot, or something that they find delightful. So, if and because language is not static, if God speaks to us in the vernacular of the present time, whatever He says will be so changeable as to be unreliable. So, pictures, numbers, visions, dreams, types, shadows, those are more reliable conveyances. That is why ancient languages were pictorial languages, hieroglyphics. The ancients drew pictures to explain

phenomena. So, these pictures have a recurring theme to them, and we see the amplification of these types and shadows from every successive portion of history.

For example, early in the Scriptures we read of how Abel offered a lamb, whereas Cain offered the fruit of his toil. If that were the only reference to the pictorial language of a lamb—Abel actually offered a lamb, but the lamb itself became pictorial (it became a picture of something else)—if that were the only reference to it, it would be a one-off circumstance, a one-off happening, and we simply would not know that there was any greater utility to the picture of a sacrificed lamb, a lamb slain. Except that, Abraham then offers a lamb, one that God supplied in exchange for a son. The place was Mount Moriah and the lamb was provided, and the reference to Jehovah provideth, Jehovah Jireh, gave rise to a city in that area that was called Jireh. It later morphed into the term Jerusalem—*Jireh Shalem*—or the place where God provides. It took on enormous meanings later on, but that is not so much the central point. These types and shadows are quite rich, and they are not one dimensional. Later on, Moses, in Egypt, would be instructed to tell Israel to kill a lamb—Exodus gives us all the details of that—and to use its blood in a basin to sprinkle onto the two sides of the door and the lintel of the dwelling houses of Israel in Egypt. This was generally referred to as the blood of the Passover lamb. And again, a greater depth of understanding: those who are behind the door on which blood is, are immune because the Firstborn has already been slain. But finally, John the Baptist speaks, and in effect he says “Behold, *the* Lamb”—not “Behold, *a* Lamb”—but *the* Lamb. Because all the pictures merge into the one, so we are able to say, “Ahh, *this* Lamb is *that* which was spoken beforehand.

Prophetic Scriptures are designed to hold in place, within our culture, eternal objectives until the time when those objectives would now become the practical reality surrounding our lives in the earth in a particular time, and sometimes even on a particular day. Let me give you a few quick examples. In Acts 2:17, but beginning in verse 1, you remember it speaks of when the day of Pentecost had fully come. Suddenly, there was a sound from heaven like as of a rushing mighty wind, and cloven tongues, like as of fire, appeared and sat on the heads of those present. And men began to speak in other tongues as the Spirit gave them utterance. Now when this was published abroad, the multitude came together because this was an extraordinary phenomenon. They marveled that they heard uneducated men, that is, uneducated in the languages in which they were

speaking, speak in the tongues of men from fifteen different nations who had assembled in Jerusalem on that Pentecost. Some dismissed them and said, “Well, they are drunk,” while others said, “They could not be drunk. It is 9 o'clock in the morning. That is a little early to be drunk.” Others said, “What meaneth this?” In other words, what does this mean? Peter stood up, and in Acts 2:17, he said, “These men are not drunk as you would suppose. But this, *this* phenomenon is *that* which was spoken by the prophet Joel.” Then he quotes the prophet Joel, who said, “In the last days,” says God, “I will pour out my spirit upon all flesh, and your sons and your daughters will prophesy, your young men will see visions, your old men will dream dreams, and on my servants and on my handmaidens I will pour out my Spirit.” He said *this* is *that*. Centuries after the prophetic utterance, the thing comes to pass (cf. Acts 2:16-18).

Again, in the book of Acts, the fourth chapter, Peter and John had just been released from prison, and the brethren had been praying for them. When they were released, the brethren began to speak. Peter and John had come back to a certain house where the believers were gathered, and they said, in their prayers, “The events that have recently happened in the crucifixion of Jesus and the collaboration of Pontius Pilate and Herod represents that Scripture that said that Jesus would be accused and convicted and condemned by the Jews and the Gentiles” (cf. Psalm 2:1-2). They concluded that the Jews were represented by Herod and the Gentiles represented by Pontius Pilate. They said, “They conspired together in this city against Your holy Servant Jesus, and they crucified Him.” When they, the early brethren, understood that this was the fulfillment of prophetic Scripture, they moved from being on the sidelines of watching the apostles lead the charge, to saying, “Put us into the fight as well, because we are sure that these are the times that You spoke of. Put us into the fight.” The Scriptures say in Acts 4, the place where they had assembled and were praying was shaken and they were filled with the Holy Spirit, which means the empowerment came to them as they understood the prophetic Scriptures and elected to align themselves with the Scriptures in their present circumstance (cf. Acts 4:23-31).

It was said of the Jews that they crucified Christ. The Scriptures said that the Jews crucified Christ because they did not understand the day of their visitation.¹ Jesus repeated what God had said by the mouth of the prophet Isaiah, who had been sent by God to speak to the Israelites (or to the Jews), to say to them, “Seeing you see not, and hearing you hear not, neither do you understand.”²

And Jesus repeated that prophecy and said, “This is why I speak to the multitude in parables, because seeing they see not and hearing they hear not, neither do they understand.”³

Prophetic Scriptures are meant to open up to us the understanding of when the times and the seasons in which we live have actually changed. Now, change from God’s viewpoint is never random or erratic. To humans, however, it is all together upsetting and disorienting, as they are in the present time. We do not know what to make of COVID-19 and the fact that it has shut down the world and changed the order of things, not to mention, it has killed hundreds of thousands of people at this stage in the pandemic with no end in sight.

Now, many in both the religious world and in the secular world are apt to view this as purely a medical phenomenon. In fact, I hear very little coming out of the prophetic establishment today concerning the times. Most of what I hear is exactly what I would expect from unbelievers or from very immature Christians. Most of what I am hearing is prayer to return to normal. But the odd thing about it is, the evangelical church in particular is not even doing that with any degree of consistency. Instead, they are asserting their legal rights under the First Amendment to be treated like Walmart, to be allowed to reopen. Not a hint of anything God might be saying and yet, in our lifetime, the world has been rocked by the most disruptive occurrence. One would have to think that either God was caught by surprise or that those who supposedly speak for Him are not listening, therefore, they have nothing to say, and they want to get back to normal. Everybody wants to get back to normal.

There is no way to understand what our times are and what they mean unless we view them from the throne of God, and whoever is not, is walking blindly through one of the most deadly epidemics in modern times. Is it just an occurrence, or is it something else? What is this like? Concerning this, what are we to say that *this* is *that*. I have already gone on record to say, *this* is what Jesus spoke of when He said, “These are the beginnings of birth pangs. But the end is not yet” (cf. Matthew 24:4-8).

Now, I have clearly articulated that this event, COVID-19, has begun a series of events that will come cascading upon the human existence all over the world, and it is leading to something. This

is obviously, uncontrovertibly, I think if there is one thing we can agree upon, is this is disruptive in the most fundamental way. Either things will go back to normal or we will begin to see the cascading effect of things triggered in part by this, but also having been waiting in the wings to come forward, and these are the appropriate times. In continuing on, I want to talk to you about the prophetic implications for the time just ahead of us. I want to begin to unpack the prophetic Scriptures concerning the four horsemen of the apocalypse because I believe that the cascading of events that lie right ahead of us have been foretold in the references in the book of Revelation, the sixth chapter, to the four horsemen of the apocalypse. So, we will get into that when I come back.

But to summarize, why do we need prophecy? Look, if there is no God and if human society is just evolving as it evolves, we do not need prophecy. Eventually, perhaps, an asteroid will hit the earth and that will be the end of all conscious life. But if there is a God who in fact created the heavens and the earth, as the Scriptures say, then know and understand this: the earth exists to host the fulfilling of divine intentions. Even the stars of the heavens were put in the heavens for signs and seasons, for days and for years.⁴ And when Jesus was born, the configuration of the stars of the heavens indicated that He was being born. For the star called the Desire of the Ages appeared in the constellation Virgo, and the wise men knew that the One for whom the ages longed was coming forth out of the womb of a virgin. Too many references in Scripture tie too closely to human events for us to be dismissive of prophetic Scripture. We do that, if we do, to our great and substantial detriment. He who has ears to hear and eyes to see, let him hear and let him see what the Spirit of the Lord is revealing to His people, while the world is going to and fro in a frenzied way trying to figure out what is happening. We are meant to be the light of the world. We will have the answers because God has laid them up in store for us in the form of prophetic Scriptures. Continue to study with me.

Endnotes:

1. See Luke 19:43-44 NKJV: “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

2. See Matthew 13:14-15 NKJV: “And in them the prophecy of Isaiah is fulfilled, which says:

‘Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.’”

3. See Luke 8:10 NKJV: “And He said, ‘To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that

“Seeing they may not see,
And hearing they may not understand.’””

4. See Genesis 1:14 NKJV: “Then God said, ‘Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;’”