

Current Affairs # 5 — Healing the Divisions

Sam Soleyn

September 30, 2018

We are continuing this series of commentaries on current issues affecting the earth. Quite often, my commentary is to pick up on what is going on in the United States, but we are not limited in the scope of review to what is happening in the United States. It is not about just offering an opinion, a different way of looking at the same thing. The present marketplace abounds with ideas. Everybody has an opinion. The intent of my commentary is to provide healing, to provide understanding, to provide God's way of viewing these things, because the tragic reality is that virtually all the voices in the nation's ecclesiastical church circles have gone silent.

In the evangelical church, they have gone silent because they are compromised. They took a position relative to the political divide and have been neutralized. No one particularly wants to hear what the church has to say about current issues, and the church is, frankly, not offering any useful perspective at this time. What it is doing is it is continuing to trumpet the same messages. The house is burning, or a different analogy, the ship is sinking, and they are still relaxing on deckchairs on a doomed liner. Because of this compromising by taking a political posture, a political position, they can only now speak to those who agree with those positions. No pretense can be made that the current church is the light of the world. And as I have said before, the Roman Church is mired in the consequences of its wicked, perverse, and not surprisingly, self-destructive ways.

But, the earth needs to hear the sound of God. The hope of mankind can never arise out of the collective wisdom of the governed, nor are our ways to be determined by the consent of the governed. The Scriptures are very plain. They say, "*O LORD, I know the way of man is not in himself; it is not in man who walks to direct his own steps*" (Jeremiah 10:23). The reason is, the wisdom of man begins and ends with his ability to observe and theorize the natural world. The natural world was created to give place and to reflect the existence of a sovereign God, and in particular, because the earth was constructed to show who God is, everything in the earth, in order to function correctly, needs to be connected and to stay connected to God. That connection is just about severed in the present time, because those who are charged with maintaining that connectedness have largely devolved into devouring resources. Like pigs at a sty, pigs at a trough, they have no eternal view left. That is why the church has no relevance in the world today, and

some even go so far as to declare that we are now in a post-Christian era. Nothing could be further from the truth.

In fact, it is laughable because they are conflating being a Christian and being a follower of Christ with the polity of discredited religious institutions. Christ remains Christ. Religious institutions are simply concluding their life cycles. Many of them were conceived in error and in foolishness, and so their life cycles were determined by the folly of their early decisions. Such a thing cannot be denied. But that said, it leaves a vacuum, and that vacuum must be filled with the truth—with what is true. What is true is not merely recirculating the stale, trite, banal understandings of church. It has to be a reflection of what God is saying, and in the earth there have to be voices that are speaking for God—not for religion, not politically-religiously motivated voices, not self-seeking groups—but authentic voices speaking the word of God. I believe that this sweeping clean of the leadership that represented this compromised view is a first step in hailing and heralding the coming forth of those who have not been compromised.

One of the troubling developments is the pitting of men against women, and now women against men in the current season. It appears that every form of human division is now coming forth, bursting forth on the national scene and around the world. There is an uptick in nationalism. The fear of strangers has translated itself into national politics here in the United States, in Europe, in Asia, all over. This has been going on a long time, but it has been held in the margins; now it has come front and center. The clash amongst the races, not just strangers, but the clash of races is also sometimes a preminent, sometimes a subtext, of this virulent form of division. It has long been, economically, the poor versus the rich or the rich versus the poor. Politically, it has been the powerful versus the disenfranchised. All these things have been the measures of division amongst the nation. More recently it has become the young people against the older people—these sharp divisions, a thing that has largely been fostered by technology, where wisdom is discarded in favor of information, or indeed, wisdom is perceived to be information. Perhaps the latest iteration of this growing drift that represents many divisions, now deep, profound divisions among human beings, is focused in something called the Me Too Movement, which is essentially a statement by women who have been sexually assaulted, raped, abused in various ways by powerful people, but of course not exclusively powerful people. We are seeing the spread of this. It started primarily in the entertainment industry. It is now spreading to the political arena. It has been spreading in the

economic arena. And soon enough, it will be in the church arena as well, as all of the attempts to hold the truth back in these areas are giving way.

It reminds me of a poem by W.B. Yeats, an Irish poet. It is called “The Second Coming” and it begins with the memorable lines:

Turning and turning in the widening gyre [\[the Gaelic for circle\]](#)

The falcon cannot hear the falconer;

Things fall apart; the centre cannot hold;

[\[And in a cryptic line he says:\]](#)

And what rough beast, its hour come round at last,

Slouches towards Bethlehem to be born? [\[a sense of the anti-Messiah, the anti-Christ\]](#)

The gyre, the circle—the picture is that of a falcon who is soaring, untethered to the voice of the falconer, meaning things are, as he said, falling apart and the center cannot hold. Some theorize that this is just an upheaval that the earth is going through at the present time, but it will settle down. Others are worried that there will be such a total meltdown that there will be nothing left to salvage. I would rather say that we are going through a process that is described in the Scriptures as birth pangs upon a pregnant woman. Something is about to be born.

But, it is not entirely as Yeats prophesied, a rough beast lumbering or slouching toward Bethlehem to be born, a type of the anti-Christ. That certainly is one of the happenings, but I think what is more potent is what is about to come forth on the earth. It is a thing never seen before, but the very thing for which the earth itself was created, which was to host and to display the glory of God in the person of Christ, the many-membered Man who will be manifested in the earth at the end of the age in the form of a mature expression of Christ—a thing in the Scriptures that is called the Body of Christ. The interloper is being discredited. The thing that asserted itself in the place of Christ is being thrown to the side. It is a harlot, according to Revelation, the seventeenth chapter. It is a harlot, a pretended bride, a harlot who sells herself for the power and resources that those to whom she sells herself might reward her with those accoutrements, because that is what they have. They have a fee for the services of a prostitute. No one ought to confuse this unclean entity with

the true bride of Christ. The Body of Christ is also described as the bride of Christ, but she, through many trials, will have made herself ready. These are the trials that distinguish between who represents Christ in the earth today, and who has been compromised by the seduction of wealth and power.

Now, there are ways in which this true Body will be both seen and recognized. She is to carry the glory of Christ, which is His compassion and His mercy, His offering to mankind of the higher order of being that comes from heaven. I was reminded recently, reading the book of John, in the eleventh chapter, of the story of how Jesus went to see Martha and Mary, the sisters of Lazarus. It was the occasion in which Lazarus had died and had been buried for four days. When Jesus arrived, He arrived with the intention of raising Lazarus from the dead. It was altogether apparent to Him throughout the whole process that Lazarus would die. In fact, Jesus told His disciples, but He refused to go prior to Lazarus's death. His intent was not to save Lazarus from dying. He had a greater intent; it was to resurrect Lazarus from the dead. When Jesus showed up, Mary and Martha were beside themselves with grief, and one of the sisters said to Jesus, *“Lord, if You had been here, my brother would not have died”* (John 11:21). And Jesus said to her, *“I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?”* (John 11:25-26). So Martha said, *“I know that he will rise again in the resurrection at the last day.”* But Jesus, when He saw their grief, when He saw their sore distress, the Bible says, *“Jesus wept. Then the Jews said, ‘See how He loved him!’”* (John 11:35-36).

It would seem like an oddity that Jesus had come to raise Lazarus from the dead, and yet He would weep. Well, before we minister to others, we must identify with their condition. That is why Jesus came into the earth. I am not saying that we have to experience the same things they experience, but we should at least connect to how they feel. Jesus said, *“I am the resurrection and the life,”* and that is true. He came to bring life, and this would be an occasion whereupon He would demonstrate that He had come to rescue men—and women (when I say “men” I typically mean “humankind”)—from the consequences of sin. But in that moment before Jesus would do this remarkable work, this incredible demonstration in the natural of the eternal reality, He entered into the condition that He met. We, you see, have a High Priest—He is a High Priest—who is touched by the feelings of our infirmities. So before Jesus did this extraordinary miracle, He understood

perfectly the context in which He was about to minister, and out of love for Mary, Martha, *and* Lazarus, out of love for them He restored their brother to them from the dead. What I am saying is the true Body of Christ carries His compassion, carries His mercy. It is not just that we wring our hands helplessly and wonder what might be done to rectify this situation. No, quite the opposite. Even though we have come to administer life, the authenticity of our ministry must be established in and through our compassion for the world around us.

One of the things we have noted is that the structure of rule in this nation is coming undone, because those who have had authority have routinely ruled for their own benefit and for the benefit of those of their own ilk. Historically in this nation, this form of rule has primarily benefited one class of people: the wealthy and the powerful—they are in one class. The church has gravitated toward this power base. It started in the 1950s, when notable evangelists began to vie for the favor of the wealthy and the powerful, and continued to do so in various iterations of the same thing, until eventually the political power of the church began to be courted, began to become so attractive to political entities, political parties, that they were offered a seat at the table in exchange for one of the most precious things that it has: the ability to demonstrate or to project the love of Christ. By now, it is simply a callous participant in the form of rule that has made whatever ministry pretensions it has, of no effect. This move toward the political arena, and now its firm seating in the political arena, has negated any pretense at being representatives of Christ and any potential to preach a gospel of the love of God to a nation.

Strangely enough, we do not see the church coming forward to show its compassion in any of the situations I defined. Whether it is in racism—the division amongst the races—we do not see the church present in that. In fact, the church has historically been the missing person in any debate on race in the nation. We do not see the church taking any kind of stance in regards to the love of God for “the stranger within the gates.” We, in fact, have largely tossed off the idea that any of these people have a place amongst the nation. Now, I understand nationalists standing for their view of what ought to be. I understand that, but let’s not confuse that with being a believer. A believer has a different point of view. The same thing is true of the Me Too Movement. Women have been historically marginalized. Women have been historically abused. Women have been historically kept out of the political arena. Women have been historically denied justice. I am not saying in every case, and I am surely not saying that in every case of an accusation, the woman is

inherently the wronged party. No. That would be just as wrong. But, what is not deniable is that the structure of the nation and around the world has marginalized women and relegated them to positions of silence. The word of a woman has not been viewed as having the same weight as the word of a man. These things are simply true. They are true, and the church that should have been the pillar and the ground of the truth has been absent from every one of these fights. So, it is no surprise that it now has come to the place of taking a seat at the table of the very system that has produced these results.

You know, it is not rocket science. Anyone can see that the future of the evangelical gospel is grim. There is really no audience that wants to hear it. The good news, however, is that the evangelical gospel is not the whole gospel. The whole gospel is the gospel of the Kingdom. It is not a gospel that is limited to that portion of it, though true, that is not the whole gospel—it is not about going to heaven when you die. If you are *in Christ*, you will go to heaven when you die, but that is not the whole gospel. That is a portion of it. The whole gospel is how a people demonstrate righteousness, peace, and joy in the Holy Spirit, and that gospel, ladies and gentlemen, is called the gospel of the Kingdom. I, frankly, do not lament the demise of that which held up a partial gospel and that which now is being cast aside, even as it has cast aside the true gospel. It is simply making way. This is one of the things that can be shaken, that is being shaken, to make room for the appearing of the Kingdom of God in a greater way in the earth.

God bless you. I know these are challenging messages. I will see you next time. I am Sam Soleyn.