

Current Affairs #62 – A Global Kingdom at the End of the Age

Sam Soleyn

July 22, 2020

Now we have connected the reading from Daniel 7, regarding beasts (the four beasts of Daniel 7), we very directly connected it to the prophetic vision of John in Revelation 13, which sees the same four beasts rolled into one beast. The beasts of the Book of Daniel are presented separately. The singular beast of Revelation 13 is presented as the incorporation of the characteristics of all of the prior three beasts, so it is essentially an indication of three predecessors in history who now have been amalgamated into a singular expression.

Let's go back and establish, with great care, the description of the four beasts from Daniel 7. Then, I will come back and continue the commentary on the reason why John sees them in the reverse order in which they appear in the Book of Daniel. Beginning at verse 2 of Daniel 7, and continuing,

Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other. The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it. [I will read through, and then I will come back.]

"And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'

"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words (Daniel 7:2-8 NKJV, comments added in brackets).

Now I want to pause there. In Daniel 7, verse 15, he continues to say,

“I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation [and this was the interpretation] of these things: ‘Those great beasts, which are four, are four kings which arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.’ [But that was not quite satisfying to him. He was very troubled by the fourth beast.]

“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

“I was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.

“Thus he said:

*‘The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all other kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.
The ten horns are ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first ones,
And shall subdue three kings.
He shall speak pompous words against the Most High,*

Shall persecute the saints of the Most High, [The previous reading said he will wage war against the saints and overcome them.]

And shall intend to change times and law.

Then the saints shall be given into his hand

For a time and times and half a time.

'But the court shall be seated,

And they shall take away his dominion,

To consume and destroy it forever.

Then the kingdom and dominion,

And the greatness of the kingdoms under the whole heaven,

Shall be given to the people, the saints of the Most High.

His kingdom is an everlasting kingdom,

And all dominions shall serve and obey Him.'

"This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart" (Daniel 7:15-28, comments added in brackets).

It would appear that there was no immediacy in understanding, from Daniel's viewpoint, what these things meant, inasmuch as they were not going to affect him. These were things for the future.

I want to focus just briefly, here, on a singular aspect of what we have read, and then I want to move on; but I will come back and unpack it in much greater detail. Because many infer that this horn— "I saw the same horn was making war against the saints and prevailing against them" (cf. Daniel 7:21). He seems to choose to distinguish between the fourth beast, which was crushing, trampling down, and devouring humanity in general, and crushing and trampling down the residue that he did not devour with his feet. But then the little horn was the means by which it waged war against the saints and the means by which he prevailed against them. This is a very important distinction because we typically conflate the two. We say that the beast will trample down the saints, and the beast will crush the saints, and the beast will devour the saints. It is the horn, this little horn, whatever it is (meaning, I have not unpacked it yet), it is the instrument of the beast that

wages war against the saints. Why is this significant? Because, the manner in which he wages war is described in the very nature of the horn.

The term for “horn” here may indicate a horn on the head of an animal, which projects the power of that animal, like the horns of a Cape buffalo. Even the lions are afraid of the horns of the Cape buffalo—one of what they call in South Africa, ‘the big five.’ A lion is no match, even a pride of lions can be in serious trouble attacking a Cape buffalo, what they call up in the Chobe Reserve in Botswana, “dagga boys,” because they dig with the horns and flip mud on their backs, because these are black animals in searing tropical heat.

In the picture of this beast, the horn is a projection of its power. But in this little horn, the word *qeren*¹ in the Hebrew, it is literally a horn or, figuratively, a cornet, a trumpet. It is clearly true that the secondary reading is the more accurate one. Why? Because, textually, we just read where Daniel was told that this fourth beast is a fourth kingdom. Though it is presented as this massively powerful, global dominating beast, it is not a horn in the domestic reference to a horn, like I said with the “dagga boys” (the Cape buffalo). It is a sound. It is a trumpet sound, a cornet. It is something that announces a particular sound. So the war with the saints—and this accounts for why he can defeat the saints—is a clash of cultures. It is a sound that is blasphemous. It is undercutting divine culture, supplanting divine culture with a lie. It is a lie that plays to the fears of mankind so thoroughly that he is able to devour them with this consuming fear. And whoever opposes him, whoever opposes this beast, will encounter the formulated power of the lie.

What do I mean by the formulated power of the lie? He will build entire systems to control mankind based upon their fear of being without provision and without protection. Whoever does not subscribe to his systemic kingdom will be crushed and devoured by the power of exclusion—where you will be excluded. So, it means that the saints are going to have their own Kingdom.

And, indeed, these two kingdoms are presented in juxtaposition. One the one hand, there is this destructive kingdom, typified by this great beast with iron teeth and bronze claws, and dreadful,

¹ See Strong’s Hebrew 7162 - <https://biblehub.com/hebrew/7162.htm>

and terrible, and all the rest, that has ten horns, and a little one that overthrows three others. Which, to me, is the indication that this is a religious horn, because it has to speak the philosophy of this kingdom. Any kingdom, by the way, first and foremost, exists to put on display the nature and the character of its king. Going forward in the reading from Revelation 13, we will see a reference to how Satan, that ancient serpent, gave his power, his throne, and great authority to this beast. Inasmuch as it is a metaphorical reference to a beast, practically, it is an arrangement designed to put on display the one whose power it projects, and that is none other than Satan. We know what Satan's kingdom looks like, and we will go back to that shortly.

But I want to speak a little bit more on the matter of this horn waging war against the saints and prevailing against them. Listen, in this war for the culture, for the hearts and minds of mankind, this cultural war, the more popular view will not be the Kingdom's view. Why? Because the philosophy of the beast was designed to capture the souls of men in regards to the things they most commonly fear. Let me explain. This is how Satan captures human beings.

God made the human being to have three components of being:

1. a spirit, which is *pneuma*;²
2. a soul, which is *psuché*;³
3. and a body, which is *sarx*.⁴

All three of these aspects of being are referred to at once in 1 Thessalonians 5:23, where Paul said, "I pray that you may be presented, at the coming of our Lord, blameless. May your whole spirit, soul, and body be presented blameless at the coming of the Lord."

In these three components of being, each one has a life in it that is capable of sustaining that aspect of being.

² See Strong's Greek 4151 - <https://biblehub.com/str/greek/4151.htm>

³ See Strong's Greek 5590 - <https://biblehub.com/str/greek/5590.htm>

⁴ See Strong's Greek 4561 - <https://biblehub.com/str/greek/4561.htm>

- The highest order of being is the spirit, and the life within the spirit is called *zoë*.⁵ Now that life is not derived from or sustained by anything in creation. That is the life of God that is available to sustain the human spirit.
- The life within the soul is called *psuché*. The soul is also called *psuché*. We get the term “psychology” from it. The life within the *psuché* is derived from observation, analysis, synthesis, and theory—the scientific method. God gave humankind the ability to function in the earth to translate the wisdom of the heavens that comes into the being through the *zoë* life of God. It comes into the spirit, is filtered through the soul, and is projected through the body. That is when the human being is in perfect, divinely arranged order.
- The body, the *sarx*, has a life in it that is called *bios*,⁶ and the study of which is biology—the logic of the *bios*.

Now the human being takes in impulses through the five senses. The five senses are at work, even at times when the person is sleeping. Impulses can come through, and do come through routinely, through the five senses. These impulses have the capability of affecting the person uniquely, depending on who the person is, what their prior experiences have been, what their family lives are, and all of that. The soul assigns an emotional quotient to these impulses taken in through the five senses. So, for example, a sound, a sight, a vision, a smell, all these come within context that are unique to the being’s experience. If they come in the context that threatens the life of the human being, the soul assigns an emotion, the emotion of fear, to it.

When the enemy comes to attack a person, he uses the understanding of how the soul is going to respond to a particular external influence. And he knows that the soul is going to respond in a certain way if the external influence is of a certain nature or kind. He will often use other human beings as perpetrators of these things, to stir up the emotions of the soul, which he knows predictably are going to be those emotions of the soul. So he cannot read your mind, but he does know how you are going to respond, and he does have some level of control over the influences he stirs up in your environment.

⁵ See Strong’s Greek 2222 - <https://biblehub.com/str/greek/2222.htm>

⁶ See Strong’s Greek 979 - <https://biblehub.com/str/greek/979.htm>

When this great beast wages war against the saints, it is going to be a war that draws upon all of the power of the enemy concerning the soul of man. You can anticipate that in that time (and it actually says it in the Scriptures), wave upon wave of things threatening the human being will cause such a quantum of fear to blanket the earth that even the word of God is not going to have the same redemptive effect on mankind as the power of the lie is going to have. We know that because it says that not many will actually be saved. Compared to the broad way that leads to destruction and many who walk on it, the way of righteousness and peace will be narrow, and few there will be who find it.⁷

In this conflict, this horn is speaking, and he is speaking blasphemous things: lies, deceptions, falsehoods, alternative truths, alternative facts. Isn't it astonishing that we live in the time when lying is the order of the day, and you cannot depend even on leaders? I am not talking about any particular party, or I am not even talking uniquely about politics. It is about business. It is about science. It is about political leaders. We are at a time when, but for the discerning of the spirit, you do not know what the truth is. We are already at that time. This is the manner in which the enemy will wage war against the saints, and compared to the success of the saints in speaking to humankind, the message of hope and salvation, he will prevail against us. The message of the enemy will prevail against us, and the lie will appear to be the truth.

Now, does that mean that he will crush and devour us? No. Because his systems cannot trap, cannot contain us. We are destined to overcome him, because God is even now taking us up to a level of trust in who He actually is. That is the only certainty with which we will be granted immunity from the oppression of this great beast.

I am Sam Soleyn. Continue to study as we unpack the beast.

⁷ See Matthew 7:13-14 NKJV: "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."