

Current Affairs #66 — The Nature of the War

Sam Soleyn

August 1, 2020

I have already spoken at length on the Book of Daniel, chapter 7, but there are cutouts that I want to take and highlight because of how consistent they are with other prophetic Scriptures that we have already looked at. I want to pull together three prophetic Scriptures: one from here in Daniel 7; one from the Book of Ezekiel, the 1st chapter; and one from the Book of Revelation, the 1st chapter. These all speak of the final judgments of God against the devil and against the constructs of the devil that wage war against the saints. War is an ongoing thing. Since before the Garden of Eden, there was war in heaven. Jesus referred to that war this way in the Book of Luke, when He sends out His disciples: “I saw Satan fall as lightning from heaven” (cf. Luke 10:18).

Now three heavens were created. On the third day, when God created the heavens (in the narrative of Genesis 1), we know the heavens did not exist eternally because it says, “In the beginning God created” — created what? — “the heavens and the earth” (Genesis 1:1). So, the heavens were created. It says so, plainly. Anyone who says the heavens are eternal is not basing that conclusion on Scripture, because anything that is created has an end to it. The only thing that was not created was the spirit of man. The body of man was created; that is why it dies. But the spirit of man was an endowment from God; that is why it returns to God who gave it.¹

In the creation of the heavens, God established three heavens.

- The lowest of the three is the visible heavens—the one containing the sun, the moon, and the stars.
- The second, or the medium, heaven is the one that Ephesians refers to, in chapter 6, as the seat of the demonic— “the spiritual forces of evil in the heavenly realms.”² We see an example of how the demonic engages the second heavens when the angel Gabriel was sent to speak to Daniel, in the Book of Daniel. Gabriel tells Daniel (and Daniel records) that on his way from the third heaven—which is where the throne of God is, where the Lamb is,

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Ecclesiastes 12:7: “Then the dust will return to the earth as it was, And the spirit will return to God who gave it.”

² See Ephesians 6:12 NIV: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”

and where the preexistent Christ is seated on the throne—when he was coming, the prince of Persia detained him for twenty-one earth days; and Michael, the great angel, came to his aid and knocked down the prince of Persia.³ And he said, “When I return, since there is a change in the demonic structure of the second heavens, I will encounter a new adversary who has taken the place of the prince of Persia, and that is the prince of Greece.”⁴ In human history, Greece replaced the Persian Empire.

- So, there are three heavens. John was caught up to the third heavens when he beheld the throne of God, and he recorded it in the Book of Revelation, the 4th chapter.⁵ Paul, speaking of his own experience, talks about how he knew a man fourteen years ago, whether he was in the body or not in the body, he could not say, but he was caught up to the third heaven.⁶

So, the second of the heavens is the seat of the demonic. The third of the heavens is the highest heavens. And the visible heavens are the heavens above the earth. There are things that occur in between the first heaven, which is the earth (if you want to look at it from the lowest to the highest), and there are things that happen in the second heaven that bear directly upon the earth, such as who the rulers on the earth are. When a human ruler is deposed, who replaces him in the earth, but as it relates to the demonic structure of the second heaven. And then there is the third heaven, where God rules supremely over all the heavens and the earth. Which is why Jesus said, “All authority has been given to Me in heaven and on earth. Throughout the heavens and upon the earth, I am the sovereign ruler” (cf. Matthew 28:18).

³ See Daniel 10:13: “But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.”

⁴ See Daniel 10:20: “Then he said, ‘Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.’”

⁵ See Revelation 4:1-2: “After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this.’ Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.”

⁶ See 2 Corinthians 12:2: “I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.”

The second heaven is the place of the demonic, and when Daniel continued to speak, he said (verse 9 of Daniel 7),

*“I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment was white as snow,
And the hair of His head was like pure wool.
His throne was a fiery flame,
Its wheels a burning fire;
A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened”* (Daniel 7:9-10 NKJV).

I will come back to that, but look at Ezekiel 1, and you will see some great similarities. Ezekiel tells the time and date when he was among the captives by the River Chebar (verses 1-3). By the way, when Ezekiel was writing this, he was writing from a vision that he had seen. He would later accompany the second wave of captives to be taken into Babylon. The first wave was taken, and Ezekiel began to prophesy of a second wave, warning Israel that if it did not change, it was going to be taken into captivity. It is in that series of visions that he saw the glory of God departing from the temple and moving to be upon the four living creatures. But this is how he describes the four living creatures who carry the glory of God.

Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself [much like the throne of God is spoken of]; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire. Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. Each one had four faces, and each one had four wings. Their legs were straight, and the soles of their feet were like the soles of calves’

feet. They sparkled like the color of burnished bronze. The hands of a man were under their wings on their four sides; and each of the four had faces and wings (Ezekiel 1:4-8).

So, he describes the four living creatures.

As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle. Thus were their faces (Ezekiel 1:10-11).

He continues to talk about how the creatures had wings and wheels, and “the spirit of the living creatures was in the wheels” (verse 21). Then he brings us to the place where he says (at verse 26), as these creatures were moving back and forth on the earth,

And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the Lord. So when I saw it, I fell on my face, and I heard a voice of One speaking (Ezekiel 1:26-28).

In Daniel, as Daniel describes the throne of God, he said, “I watched as thrones were put in place” (Daniel 7:9 and following, where I just read). He describes the Ancient of Days as being seated, His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame; its wheels a burning fire; a fiery stream issued and came forth from before Him. And then all these angels ministered to Him.

And then over in the Book of Revelation, in chapter 1, He is described in His appearance as,

I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty” (Revelation 1:8).

In the continuing description of Him, it is said,

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. His head and hair were white like wool, as white as snow, and 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 1:12-15).

John said, “When I saw Him, I fell at His feet as though I was dead” (verse 17). In all of this, in the appearance there is the majesty and glory of God in the midst of the speakings about that which opposes the sons of God. Needless to say, in the Book of Daniel, as we go on from chapter 7, what becomes quite obvious is the fact that judgment is granted on behalf of the saints. Here is what happens after he sees the fiery stream and the throne of God.

*“I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed” (Daniel 7:13-14).*

Now Daniel revisited this beast with seven heads and ten horns (verses 19-20), and he says,

...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 (Daniel 7:20b-22).

At the end of this prophetic speech, it says the court was seated (verse 26) and judgment was given to the saints,

*And they shall take away his dominion [the authority to rule],
To consume and destroy it forever. [this beast, this fourth beast with seven heads and ten horns]
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 7:26-28).

So, what am I telling you? I am telling you that I went to the end of the matter, even while we are prosecuting it from the beginning of the matter. Because in the end of the matter, no matter how powerful this fourth beast is, with its seven heads and ten horns—and we are deconstructing it; we are understanding what it is from Scripture: it is a kingdom, that much is clear and obvious—whatever this kingdom is with its seven heads and ten horns, and the little horn that comes up that speaks blasphemously against the Most High and makes war against the saints, whatever all of that

is, the God of heaven calls it into judgment and delivers judgment on behalf of the saints. God strips this kingdom of all of its power, all of its pomp, all of its arrogance, and all of its weight and effectiveness—destroys it. What is left is the Kingdom of God and the saints possessing all authority over all the kingdoms of the earth. That is what is left.

When we go, then, to the Book of Revelation, where we had been before, in chapter 12, and we are looking at this dragon with seven heads and ten horns that makes war against the woman who appears, and in labor pains, when we go to that, we are simply moving to the end of the story—the same story that we just read in the Book of Daniel. So he says, in verse 2, after describing the woman clothed with the sun, etc.⁷—and again, I am not unpacking that just now because I want to focus on what is exactly the description of the beast. What is it? Because, in between where we are now and the glorious triumph of the saints, is our war with the beast. Alright? Now again, I remind you that this beast originally showed up in the Garden as the serpent. As it moves through history, it becomes more sophisticated, but it always wages war against the saints. What we went to was the conclusion of that war, and in the conclusion of the war, judgment is given in favor of the saints, against the beast. It is stripped of all of its authority, stripped of all of its power, and whatever authority and power it had was given to the saints. That is the nutshell of this matter. So as we go forward, verse 2, Revelation 12,

Then being with child, she cried out in labor and in pain to give birth (Revelation 12:2).

Obviously, we are not talking here about a woman; we are not talking about a child coming out of the womb and that form of labor pains. We are talking about what Jesus described in Matthew 24 as “the beginning of sorrows.”⁸ But the end is not yet.⁹ Listen, by analogizing to labor pains in Matthew 24, Jesus is meaning to tell us this simple truth: that where labor pains are concerned,

⁷ See Revelation 12:1-2: “Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth.”

⁸ See Matthew 24:7-8: “For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows.”

⁹ See Matthew 24:6: “And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.”

there are no labor pains apart from something being born. Otherwise, you could call it a headache, or a backache, or a toothache; or you could call it distress in—and name what part of the body you think might be in distress. But “labor pains” is a term of art. It means something is about to be born.

Connect that Scripture with this one. A woman in labor—what is about to be born? It is the thing that the earth has been groaning in anticipation of seeing: the coming forth of the mature sons of God.¹⁰ That is why God set the whole thing up: that a man might come forth in the image and likeness of God.¹¹ The Son who carries the radiance of His Father’s glory; the Son who, in representation, presents the Father as He is.¹² In the words and language of Jesus, “If you have seen Me, you have seen My Father” (cf. John 14:7).

Although these Scriptures seem to be so opaque, as I said in the previous broadcast, they are, in fact, not opaque because they are being spoken to and spoken about throughout all the Scriptures. The mistake we make is when we create new paradigms for understanding these things. They are consistent with what all of Scripture has spoken to. You see people desperately trying to create new paradigms. Preachers, end-time prophecy preachers, commonly try to create new paradigms, and usually, these new paradigms for understanding prophetic Scripture are purely domestic paradigms.

What do I mean? They analogize to potential developments among the nations of mankind, as opposed to the invisible conflicts coming into clarity of view. And the actors behind this conflict are the old and ancient actors. On the one hand, the Ancient of Days, the Lord Jesus Christ in His preeminent and original nature coming forth, being carried, as it were, in the corporate man to reveal the glory of God. And, the devil, Satan, that ancient serpent coming forth to oppose Him as

¹⁰ See Romans 8:19: “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.”

¹¹ See Genesis 1:26: “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’”

¹² See Hebrews 1:3a NIV: “The Son is the radiance of God’s glory and the exact representation of His nature, upholding all things by His powerful word.”

he has always done. The final piece of this is the inevitable: the triumph of the ever-living God, the eternal God over the enemy, a foregone conclusion, inasmuch as the enemy is a created being. All angels are created,¹³ and they were created to serve the saints.¹⁴

Rebellious servants, in whatever form their rebellions take, are ultimately going to be put down. Now, “in whatever form their rebellion takes” are the operative terms. Originally in the Garden of Eden, their form took on a lie. That lie was an appeal to an element of the soul—the soul of Adam, the soul of Eve—that could be stirred up and put at odds with the spirit. That element is called a lust, and that particular lust was the lust of the eyes. The fruit on the tree was pleasing to the eyes, so there was a vision. And then the other lust was the pride of life: it was desirable to make them wise. The enemy threw in the fact that “God knew,” he said to Adam and Eve, “that if you ate of the tree, your eyes will be opened, you will know good and evil, and you will live forever.”¹⁵ There are three lusts:

- the lust of the flesh—you will live forever;¹⁶
- the lust of the eyes—desirable and pleasing;
- and the pride of life—it will make you wise.¹⁷

Against mankind, these three lusts were discovered early, and the enemy proceeded to build an alternative reality called the *kosmos*,¹⁸ based on these three lusts. The design is a marvel of deception because it is designed to attract the human on a one-to-one basis of the desires within

¹³ See Colossians 1:16: “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”

¹⁴ See Hebrews 1:14 NIV: “Are not all angels ministering spirits sent to serve those who will inherit salvation?”

¹⁵ See Genesis 3:5: “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

¹⁶ See Genesis 3:4: “Then the serpent said to the woman, ‘You will not surely die.’”

¹⁷ See Genesis 3:6: “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

¹⁸ See Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

the soul. Which desires, if not under the rule of the spirit, makes the human vulnerable to the schemes of the devil.

As we continue to view the nature of this beast, we will see it as having an appeal to humans on the basis of the lusts within the soul. That is where I want to continue.

I am Sam Soleyn, and I will see you next time.