

Current Affairs # 6 - A New Year's Message 2019, Part 1

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We are continuing this series entitled, Current Affairs, and we are recording at the very end of 2018, looking to 2019. Obviously, the topic that everyone is interested in is: What is the Lord saying for 2019? Before we get to that, I want to just briefly look back at 2018, but not in terms of events so much as it is what the Lord spoke in 2018. I remember on this very broadcast and in other messages spoken publicly, I explained why there is such a state of conflict among the peoples of the earth right now. These things are not related purely to America; all over the world people are fighting ferociously for position and place. They want to be sure that *their* voice is heard. That is a known fact, but the more important question is: Why? Why are people so determined to be heard, even if it means that an environment of conflict and chaos is generated in the process?

The answer is quite simply that people are afraid. Over time, you see, people have lost any sense of the ability to trust in anything that is unchanging, whether it is financial markets, or business in general, or politics, or theology—human society as a whole. What is lost is any sense of that which is reliable. I have said, from time to time, that the church that is supposed to be the arbiter of things certain, because they look at things from an eternal point of view—as opposed to, if you like, current affairs—and offer a more overarching view and a more enduring view of things because their point of view is based in the eternal. But because that is no longer true, the church by and large has become a political animal and is as much at risk as politics itself. So, the certainty as to who God is, the certainty of His ways, the reliability of His person, the plan that is known from the beginning—the end of which is known from the beginning, all those things are *blasé*. They are almost as if no one cares to believe in these things anymore.

I was reflecting on a song from the newest version of the movie called, *A Star Is Born*, and in a rather plaintive song entitled “Maybe It’s Time,” the lead actor sang, “Nobody speaks to God these days.” I was struck by that, because it was not just a whimsical or wistful remembrance or reminiscing by the artist, it struck a chord. It seems like really nobody talks to God anymore. We are too busy *talking* that we do not talk to God. I say “we” in a general sense, of course, because individuals do. And, I am satisfied that there is always that complete company, in days of debauchery and the abandonment of truth, when prophets tend to think that they are the only ones left, there is always that seven thousand company that does not bow its knee to the idols of the age. So, I know that there are those who meet with God regularly, and to whom He speaks and who

listen to what God has to say, because, of course, that carries the day every time, from the first day to now. But in a general sense, there is this thought that people do not talk to God anymore. The church does not talk to God anymore. The church tells God what it wants in its intent to secure itself. I was watching some fellows pray over the president, oddly enough, and I was just struck with how much they think that God is a political animal, as they are and as they have become.

God is and remains the living God, and His plans are unalterable. The end of a matter is known from the beginning, therefore, God is not engaged in some sort of an experiment (as one fellow told me one time) to have an experience. That is nonsense. How can you have an experience when you know the end of every matter from the beginning? No. What God established creation to accomplish is being pursued in an inexorable fashion. It cannot be deterred. It cannot be altered. It is not shaped by the passage of time. It is entirely uninfluenced by the consensus of human opinions or by current affairs.

But, we observed last year that in the din of competing voices, what was lost was any sense of belief in a transcendent God who knows the end of every matter from the beginning. Oh yes, I mean, sure, people still believe in God. I am not saying they do not, but increasingly it is a distant God. It is a God without relevance to the day that we are in, and so religious people have foolishly adopted the perspective that they must create a slate of ideas to be presented to God for, not only His approval—because they are pretty confident that He will approve of it since they thought it up—but more to the point, that they want God to do everything on their list of agenda of things to do. In other words, God's real function in their delusion is to endorse, in whole, their imperatives and to commit the resources of His being, and of heaven and earth, to the supply of what is necessary to make *their* way clear and unobstructed to *them*. This cannot be argued that this is not the perspective of the current church. And because of that, the things that God wants to do and the things that God wants to do with them languishes simply because they are not available.

As a consequence, God is raising up a people who, in part, are exhausted by the pointlessness of religious pursuit and the uncertainty of attempting to shape the future by some understanding based in the political gyrations of the current political climate, or to try to predict what the markets will do and what business will achieve, or what nations will consent to agree to—all of which is an attempt to form stability out of a time of gross and undeniable instability. We are watching entire

new coalitions form in the earth, sometimes and oddly enough, from among people groups, nations, who have historically been enemies. So, where is all this leading? Well, first you have to have this level of chaos and instability to result in the destruction of present order and endanger human society to the point where men and women across the globe and across the spectrum of human systems—whether we are talking about politics, or finances, or economies, or culture—people will become scared enough (they already are scared, but will become scared enough) when they cannot, in fact, control, when the noise of their conversation is just part of the din and nobody is listening, and they begin to realize that there is no sound that brings order in the earth, not even their sound. At that point we will see a kind of desperation that we have not seen before. In the midst of this desperation, people will be willing to make compromises that, today, are as far from their thoughts as might be imagined.

First, we are going to see the continuation of the noise, the cacophony of sounds in which meaning is lost and focus is completely adrift, and no one is actually in control. Secondly, out of this chaos we will begin to see coalitions of nations, which coalitions will be comprised of groups of people who were at prior times, enemies. This will create a kind of frightening response among groups of people who either are not part of these coalitions or have their own coalitions lessened by the forming of these new coalitions. Within nations we will continue to see the drift and the uncertainty of all forms of national life. Political life and governance will continue to be fragmented, and you will in that see again unlikely coalitions form, all of which represent attempts to hold on to and to forge consensus that leads to predictability. The volatility of the markets have just begun and the dizzying ride will continue. All of which are leading to an environment which is necessary before you can have an emerging consensus based in mostly panic, mostly fear—not the sort of immediate, urgent panic, but the kind that comes when all other options have been exhausted. When men and women, particularly those whose stock and trade, so to speak, is to be in control, when they begin to feel that nothing within their control is going to shape the future, then they will begin to bargain, not for the broadest possible scope of power and influence, but they will begin to negotiate in earnest in order to keep the things that they cannot afford to lose, essentially survival. This will slowly give way to the arising of a new order of things comprised of elements that would, before now, have been unthinkable.

For example, the United States has not considered China to be a threat to its core businesses. Yes, it is thought that China is a threat in a general way, especially in economics—that it could produce and sell goods cheaper than can be produced and sold in the United States—but it has not thought of China as, particularly, a military threat. It has not thought of it as able to pull down the American economy. And by itself, I doubt that it could do that. But, by aligning itself with Russia and the forming of alliances in the Middle East, countries like Iran, we are going to see the development of a whole new threat that spreads the resources of the United States, and perhaps Western countries as a whole, spread those resources militarily and economically so thinly as to become that threat.

So when I talk about things that emerge as threatening, that is somewhat of what I have in mind, of what I am seeing. This form of threat will stretch those in control to the breaking point, and they will be motivated to negotiate on things that before, were simply out of the question, or in the language of negotiation, off the table. That will trickle down into a general sense of society having profoundly changed, from the most important and powerful people, to the man on the street. So as society goes into this state of drift, the urge for consensus, the demand for order and predictability, will be so extreme as to create a climate for change that has not been seen, perhaps ever, in human society, certainly not in modern times.

Now, what is God saying about all of this? Because that is actually what is important. With the forming of these new coalitions in the search for certainty, one of the known and anticipated blowback is a very harsh treatment of religious people—in the United States, primarily evangelicals, because in a sense, they bet the farm on producing stability through the political process. Part of the dismantling of the power of that grouping of political influence will be public ridicule and harsh treatment, especially in political circles. The very thing that it sought to embrace as the hope of its security and well-being is what will turn against it. Even the political groupings that it favored will become some of its harshest critics, because it will consider that the conditions that have been produced have directly come as a result of the things that the evangelical groupings in politics have insisted upon. And, of course, the groups that normally oppose them will come out in full force once they sense blood in the water.

We will begin to see a shaking of what is known as the church. That shaking, by the way, is fully underway in the Roman section of what is called the church, but that is mostly one of self-destruction—fathers who were only fathers in name; leaders who were not actual leaders that God appointed, but leaders who were appointed by the institution because they were faithful to the institution. Therefore, the protection of their own kind against all threats was exactly to be expected. You see, rule—godly rule, righteous rule—has as its foundation and its most valuable principle: the preservation of those and the well-being of those who are subject to that rule. The problem (or one of the many problems, but the principal problem) with the Roman Church is that its rule was not for the benefit of those subject to its rule. Its rule was for the benefit of the institution itself. And because the notion of father was not the model of God as Father, but a made up religious title that gave exploitive men access to the most vulnerable of their constituencies, what they were going to do was entirely predictable. But it has marginalized itself, as indeed that form of order does. It is bearing the fruit of what it is. The surprise is that we are surprised. So in the short run, the destruction of the notion of church will continue unabated, because it has lost the right to speak to society as if it represents anything of an eternal nature.

I want to reserve for the second of these teachings, the more intrusive examination of what, in fact, God is doing in the earth. The first—part one—of this New Year's series is really about both looking back on what has happened and why, and now beginning to look forward and seeing what some of these changes will inevitably be, focusing somewhat on changes as they affect the relevance of the evangelical church and the relevance of the Roman Church. In a word, their relevance is at an end, because one has self-destructed and the other has engaged in self-destructive practices by deciding to look for certainty to the political arena as opposed to looking to God. Concerning that group, I have one other thought. You know, this is not new. This is not new at all. This is merely the full showing of what has been there a long time. Since the 1950s, famous evangelical figures began to lead the church toward politics, believing mistakenly that if the nation favored their version of the gospel, that in fact this would be good for the evangelical movement. That idea has fully run its course. Now, I understand that there are still lots of people talking this talk and whipping up the people, and so on. But have you noticed that it is much harder to do so? And, it is having almost no effect on the younger generations, because they are not buying in. So, it is dying by any metric.

But does that mean what God is doing in the earth is failing somehow? The answer is, heavens no. This is just clearing out the extraneous stuff. This is removing the dross, so that the thing that God wants to do will come forth. In the next segment, I want to talk about what God is intent on doing, and what we will see of the doings of God in 2019 and going forward. These are pivotal years and it is important that we know what God is doing.

I am Sam Soleyn, and I will see you again. Bye.