

Current Affairs #71 – The Glorified Saints, Part 2

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We are continuing to discuss what happened when the Lamb opened the fifth seal. We have observed already that the souls of those who were under the altar—that component of being that goes to heaven when we die was under the provision of grace—in heaven,¹ like they were on the earth. Because the things on the earth are the antecedent of the things that are in heaven. The things that are in heaven are the proceeding things (they are the real things), and the things on the earth are the types and shadows.

The type and shadow of the altar in heaven was the altar of incense in the tabernacle that symbolized the prayers of the saints being heard. In the Old Testament and in the days of the tabernacle and the temple, there was no clear understanding that this spoke to the prayers of the saints being heard. It more had to do with a symbol that, if the law and the practices of the law were scrupulously obeyed, there would be provisions of the covenant that would be remembered in a timely fashion. The fullness of this covenant, however, came to be in Christ. And so, the prayers of the saints were immediately heard, as indeed the prayers of the saints are being heard. They were given an answer after they were given a white robe.²

The term for “robe” is actually the word *stolé*,³ like a stole or a wrap. That is the English word, except that the word *stolé* in Greek is and denotes a stately robe, a long garment reaching to the feet or with a train behind it. It is used of the clothing in which the scribes walked, making themselves conspicuous in the eyes of men. But it was also a robe for the glorified saints that signified that they were honored as royalty of the earth. Such a long robe, such a stately robe was the manner in which kings and ambassadors are robed. It is a similar reference to, in the Book of Luke, the 15th chapter, verse 22, when a prodigal returned to his father’s house, he was given “the

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

¹ See Revelation 6:9: “When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.”

² See Revelation 6:11: “Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.”

³ See *stolé*, Strong’s Greek 4749 - <https://biblehub.com/greek/4749.htm>

best robe,” and this is the term, *stolé*, a reference to an identity, being clothed with a glorious identity. Later on, in the Book of Revelation, the 19th chapter, we would be told that the wedding of the Lamb had come and the bride had made herself ready. The garments she wore were garments that were “bright and clean.”⁴ Of course, this is the concept of the *stole*. It is the indication that nothing was left unfinished, robed with an identity that is associated with the Lamb. And you will note also that when the Lamb is presented, He is presented in a white robe, like those whose prayers are now being heard. So, they are identified with the Lamb.

This is different from the color purple, which was, of course, a color in the ancient world associated with royalty. Sometimes that color would be rendered as scarlet because there is a variety in the coloration. When Jesus was given a purple or a scarlet robe, when He was mocked, in a sense it was a reference to His humanity.⁵ But when He is revealed in heaven, He is dressed in white, resplendent glory, the same as the white robe that was given to those whose lives honored the Lord in such absolute fidelity.

Right here, in the midst of things being committed to the destruction of the four horsemen, heaven shifts the scene and John sees the establishing in heaven of those who had been taken in as the sons of God, having lost their lives, meaning, choosing not to preserve their lives in the cause of Christ. As I mentioned in the last broadcast, this is not an exclusive reference to having been killed violently. Although that is implied, it is not an exclusive reference to being killed violently. Whoever overcomes because they did not choose to preserve their lives even unto death, who overcomes by the word of their testimony, and who overcomes by the blood of the Lamb, they are this company.

It is important that we understand this because, when the sixth seal is opened, we begin to see why this preparation of them being honored, adorned, identified, and given a new reality in the fashion

⁴ See Revelation 19:7-8 NIV: “Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear. (Fine linen stands for the righteous acts of God's holy people.)”

⁵ See Matthew 27:28-29: “And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, ‘Hail, King of the Jews!’”

in which they were. Because, the earth was designed to produce one crop. The thing about the earth, from its beginning until the conclusion of the earth, it is about the ability to receive seed and produce a crop. The physical earth was like that to tell us that on the earth God also means to produce a crop. Do you remember in the Book of Genesis, when God spoke concerning the earth? He said, “Let the earth bring forth seed: the fruit tree yielding fruit whose seed is in itself and the herb yielding seed. And these things were to be so.”⁶ So the concept of the earth itself, the *adamah*,⁷ was to show us the principle of the earth being receptive to seed—first the natural, then the spiritual.

When all the things were created to sustain human life, God brings the seed known as a son, the *ben*⁸ of God, into the earth. Adam was the son of God.⁹ And God intended in that Adam, in which He put—the Adam was taken out of the *adamah*—in that Adam, God put seed. That seed was designed to produce the entire human race. First, the earth was to produce physical seeds, some of which were designated as food for Adam and his progeny, to sustain him, but also to teach the principle that on this earth, seed would produce crop. The first fruit that God brought forth out of the seed known as Adam, taken out of the *adamah*, was one named Eve, that Adam described as “flesh of my flesh, bone of my bones” (cf. Genesis 2:21-23).

A promise was given concerning the woman. The promise was the Seed of the woman would crush the head of the serpent.¹⁰ In this, God’s promise was to that component of Adam capable of bearing seed. The man could produce the seed, but the woman was the womb in which the seed produced the replication of the man. Now whoever thinks that a woman is somehow secondary and unimportant has not actually understood this mystery. Of course the woman is a son of God, same as the man, because when you speak of sons of God, you are not speaking of male and female.

⁶ See Genesis 1:11: “Then God said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth’; and it was so.”

⁷ See *adamah*, Strong’s Hebrew 127 - <https://biblehub.com/str/hebrew/127.htm>

⁸ See *ben*, Strong’s Hebrew 1121 - <https://biblehub.com/hebrew/1121.htm>

⁹ See Luke 3:38b: “...Seth, the son of Adam, the son of God.”

¹⁰ See Genesis 3:15: “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

When you speak of sons of men, you are speaking of male and female. Everything in creation is representational. The invisible God is represented in the visible. That was how God designed it.

Eventually there would come a last Adam, a last man, and He would be the Seed promised, the Seed of the woman. This Seed would be promised again to Abraham: “Abraham and his Seed.”¹¹ And in the first chapters of Luke, when Mary was told that she would carry this Seed, she rejoiced. When she was telling the message to Elizabeth, her cousin whom she visited right away—Elizabeth, her cousin, was the mother of John the Baptist—when she goes up to visit Elizabeth in the hill country where Elizabeth and her husband, Zechariah, lived (Elizabeth being six months pregnant), when Mary was telling Elizabeth about the Seed in her, she said, “this was what God promised to our father Abraham” (cf. Luke 1:55). She recited the promise to Abraham that in his Seed, the Christ.

Out of a Seed would come an entire nation, a holy nation. First, a natural nation, and that would be called the son of man, contained initially in the Adam, the product of the earth. But that seed would come through *Chavvah*,¹² or Eve, and would produce, eventually in time, the Son of promise. That Son of promise is called a Seed— “To Abraham and to his Seed.” The Book of Galatians is very specific; it says, “not seeds, as of the nation of Israel, but Seed, as of one, namely Christ.”¹³ Because this, you see, this Seed is what God plants in the earth to produce the sons of God—not the sons of men. “That which is born of flesh is flesh; that which born of Spirit is spirit” (cf. John 3:6).

From the point of Christ onward, the sons of God could now come forth upon the earth. And continuously, they are being harvested and gathered in heaven. As they die and pass from this earth, by whatever means they pass, whether by violent dispatch or by peaceful extinction, whenever they die, they are collected in heaven as those whose testimony overcame the devil in

¹¹ See Genesis 22:18: “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

¹² See *Chavvah*, Strong’s Hebrew 2332 - <https://biblehub.com/hebrew/2332.htm>

¹³ See Galatians 3:16: “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

the earth in their time. This is the message that is a continuing message to culminate with the actual return of the Lord. So as long as the earth remains, there will be seedtime and harvest, as it relates to not only the natural, but also the spiritual.¹⁴

And so, as the age is coming to a conclusion, these apocalyptic signs are revealed according to the breaking of seals. You see, these things were sealed up and kept hidden for long ages past, but they are not designed to be kept hidden indefinitely. Everything that is hidden, and therefore apocryphal (hidden), is designed to have its moment when it either appears in heaven and comes out of heaven into the earth, or appears in heaven as in relationship to the times and seasons in both heaven and earth for the occurrence of these things. So the breaking of the seals by the Lamb—the Lion of the tribe of Judah, worthy to take the scroll and to release what was under each of the seals—in the breaking of the seals, in the midst of this rapid turn of events described by the four horsemen of the apocalypse and their coming forth with increasing horror to the inhabitants of the earth, the scene switches to heaven and is focused again upon the firstfruits, or the early portions of this harvest, or even all of what had been harvested from the earth of the Seed of righteousness.

They are characterized as being “under”—*hupokató*¹⁵ (under)—the altar. They have the authority to speak to God, and so their prayers, their petitions come from the altar of incense. This is not now the symbol of incense; this is actually the prayers of the saints. The double reference is,

- on the earth, this altar is both the altar of sacrifice and the prayers of the saints (or the altar of incense);
- in heaven, it is not an altar of sacrifice—although it commemorates the sacrifice, nothing is sacrificed in heaven because there is no unfinished matter in heaven—so now the sacrifice entitles the access. The prayers of the saints come before God.

Upon the opening of the fifth seal, they are robed as royalty. They are identified by their relationship to the Son. They wear the same garments. At the time when the wedding of the Lamb

¹⁴ See Genesis 8:22 NIV: “As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.”

¹⁵ See *hupokató*, Strong’s Greek 5270 - <https://biblehub.com/greek/5270.htm>

comes and the bride makes herself ready, the depiction of her readiness is by the measure and standard of the appearing of Christ Himself. There is no embarrassment to the bride at the appearing of the Husband. The bride makes herself ready. That is the picture we are seeing as the Lamb opens the fifth seal.

As the Lamb opens the sixth seal, something else happens, and I want to go to that now. Let's resume our reading. By the way, the word for “fellow servants” is *sundoulos*.¹⁶ A *doulos*¹⁷ is a co-worker. We are commonly familiar with a doula; it is a term used in association with a woman who assists another woman at the time of her giving birth. The *sundoulos* are fellow servants. The brethren are of the same womb, and it is the word *adelphos*.¹⁸ “Brethren” is the word *adelphos*, and it means of the same womb. So, in this depiction of those who are the fellow servants and the brethren, we see actually two connections to Christ.¹⁹

We are co-laborers with Christ, *doulos*. And as He was slain for the witness of God (for the presentation of the testimony of God), all those within that company are attributed the same status, in that they are “fellow servants;” they are *sundoulos*. They are like Christ in the matter of partaking and being partakers of His suffering. These are very, very specific terms that are designed to nail it down, to lock it in so tightly that you cannot miss what is being said. As Christ died, we who—as it says in Romans 12:1-2, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable sacrifice. And do not be conformed to the pattern of this world, but be you transformed by the renewing of your mind. Then you will be able to test and prove that which is the good, the pleasing, and the perfect will of God.” So, the same thing that Jesus went through is exactly what we are allowed to go through. When we do that and because we do that, we are also the *sundoulos*, the fellow servants. God attributes to us that that belongs to Christ. All of this is the inheritance of

¹⁶ See *sundoulos*, Strong's Greek 4889- <https://biblehub.com/greek/4889.htm>

¹⁷ See *doulos*, Strong's Greek 1401 - <https://biblehub.com/greek/1401.htm>

¹⁸ See *adelphos*, Strong's Greek 80 - <https://biblehub.com/greek/80.htm>

¹⁹ See Revelation 6:11: “Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.”

Christ. He is the heir of God, and we who are in Christ are the co-heirs, joint heirs, fellow servants, *sundoulos*. That is a reference to our work, the work of overcoming.

But the other is “brethren,” and that is the word *adelphos*, which is to be from the same womb—*adelphos*, from the same womb. This is a passage taken from the Book of Hebrews, chapter 2, verse 11, which says, “Both the One who makes men holy (who is Christ) and the ones who are made holy (that would be us) are of the same family. That is why Jesus is not ashamed to call us brethren.” It is the same word, *adelphos*. In that word is the reference to being born. So this is an identity not based on what we did, or how we are like Christ in being partakers of His suffering and being partakers of His overcoming grace, and an identity associated with Him as those who are covered by the blood and who have paid the price to walk with Him that identifies them with Him; that is the component that has to do with our work. So, this is a double identity. It has to do with our work, and it is works produced by a change in our nature. Brethren, *adelphos*, according to Hebrews 2:11, which is the passage I just cited for you, that is an identity. It is an identity that goes along with the principle of “that which is born of flesh being flesh, and that which is born of Spirit being spirit.”

“The full number of your fellow servants and your brethren,” that is critically important. This is speaking to and identifying the issue of an identity as partakers of the divine nature. Heaven resonates to the truth of such things as these. We are partakers of the divine nature, and we are partakers of the divine decision to suffer. In these things, both who we are as the sons of God and how that is established by our lifestyles, these things mean everything in heaven. These are not just nomenclatures and identities that are relevant to the earth. Heaven is taking a keen interest in exactly these things.

So much so, that an entire seal in the scroll of seals was devoted to the commemoration of the faithfulness of those who serve God, even up to and including not preserving their lives unto death, whether that be violent or passive, but in all of it, a conscious choice to present our bodies living sacrifices. Which is somewhat of a contradiction in terms, because you think of “living” and “sacrifice” as opposites, except if you live for the benefit of the presentation of another—if you live as a *doulos*, a slave, a fellow laborer with Christ, a yoke-fellow to use other terms. And then,

the other component of being which is issued forth, not on the basis of our works, but on the basis of our birth. That which is born from above. That which is born of the holy Seed. That which is the crop that is to be gathered from the earth: born of God, sons of God, confirmed by the existence of the Holy Spirit who dwells in us, by whom we cry, “Abba, Father!”, the Spirit Himself testifying with our spirits that we are the sons of God. So, “the full number of their fellow servants and their brethren,” being one and the same:

- one a reference to the work;
- the other, a reference to an identity derived at through birth, being born into the state of being.

Now He intends to gather them up together as a crop from the earth. Whenever you plant seed, you expect to have a crop. The sons of God, then, are viewed as a nation gathered together from among the nations of the earth. As we continue to look under the sixth seal, we will focus on this fact.

Come, and we will look at it further in the next session. Thank you.