

Current Affairs #75 – Revelation, The Culmination of the Devil’s Challenge of the Son
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I thought that we would step back from looking at such things as the number of the beast—the beast itself, its name, its number, and the power associated with the beast—and look at the history of Satan’s engagement of human beings, particularly with emphasis on his engagement of Adam and his engagement of Christ—Adam in the early chapters of the Book of Genesis; Christ in the early chapters of the Gospel—because we see this pattern. Whether it is in a Garden as in the case of Adam, or with Christ in the wilderness, the pattern is how the enemy in creation opposes the sons of God, opposes whoever carries the title at the time of the sons of God. Of course, the title began with Adam, according to the genealogy of Jesus as found in the Book of Luke, the 3rd chapter; at the very end of the genealogy going back sixty-two generations, Adam is declared to be the son of God.¹ And, of course, I am focusing primarily on the record of Matthew 4, where Jesus is taken into the wilderness and two of the three temptations are presented on this basis: “If You are the Son of God...”²

Why would this be so important? In the Book of Revelation, we have gotten to the point of talking about the dragon. This would be in the 12th chapter, where the dragon is pursuing the woman who is about to give birth to the Child,³ which is both a replay of the birth of Jesus, as well as the continuing interest of Satan in that which comes into the world that is called the son, the son of God. Because this, you see, is the core of the conflict. The conflict between Satan and God was over the issue of sonship: who is qualified to be the son?

It is critically important that we let the Scriptures interpret the Scriptures. It is the most accurate way of interpreting the Bible, and it is the most reliable way of doing so. The problem is that theology has been organized topically. Various religious groups, in order to franchise the particular slants of Scripture that that group has adopted, looks to creating lists, creating topics. So, you can take a young person to seminary and indoctrinate them with all these topics, a topical listing of

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

¹ See Luke 3:38: “...the son of Enosh, the son of Seth, the son of Adam, the son of God.”

² See Matthew 4:3, 5-6a: “Now when the tempter came to Him, he said, ‘If You are the Son of God, command that these stones become bread.’ ”; “Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, ‘If You are the Son of God, throw Yourself down.’ ”

³ See Revelation 12:1-6

Scripture, and that is what they know about the Scriptures. However, the Holy Spirit was given to bring us into the more complete understanding of what Christ came to reveal to us in the matter of son. He came to show the Father and to invite us to be in Him, vis-à-vis the Father.

Now this is the continuation of that which opposes the enemy in the earth, and therefore it attracts that which represents the efforts of the enemy to overthrow it. The enemy does not deviate from this theme because he does not have another agenda. Do you see? If he had another agenda, like just creating mayhem in creation, then the record of the prophetic Scripture, such as the Book of Revelation in its entire framing, would need to be interpreted more in an *ad hoc* or topical way. That is to say, you would have to look at events and try to piece them together to see if there is a consistency in the activities of the enemy. But we know ahead of time, because it has always been the pattern of the enemy to oppose that which in creation is known as the son of God. Inevitably, sonship plays the most critical role, and we begin to observe how God allows the enemy to engage the son.

For example, God does not allow the enemy to engage the son, at the point of overthrowing the son, until the son reaches maturity. Because at that point, you see, the conflict in this vast scope and reach is properly engaged. People, even believers, have commonly mistaken the activities of the enemy against them personally as the main focus of the enemy. True, if you could kill the child while he is still a child, he will not grow up to harm you or to thwart your interests. But we ought to have read the Book and have known what will arise at the end of the age. Just like periodically in history, whether it is Adam as the mature son to whom Satan comes, or Christ who is “the beloved Son” who, immediately after the declaration that He was the pleasure of His Father in the earth, would be led into the wilderness to be tempted by the devil (Matthew 4:1). We know from the Book of Revelation, when the woman gives birth to the son, that the dragon, the devil, that ancient serpent (according to Revelation 12) is waiting to devour the Child.⁴ Again, that is both a type of:

- Jesus being born and Herod trying to kill the Child;

⁴ See Revelation 12:4b: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.”

- but more to the point of, when He goes into the wilderness to be tempted by the devil, the devil challenges Him on the subject of, “If You are the Son.”

There is no real danger to the hegemony of Satan until the mature son arises. With the coming forth of the mature son, the enemy is to be dispossessed of all that he has gained on the earth. Because this son, the mature son, the *huios*⁵—not the *paidion*,⁶ not the *neaniskos*,⁷ not the *teknon*,⁸ which are various stages of sonship, but the *huios*, the son who is representative of the Father—when that Son arises on the earth, He comes with healing in His wings.⁹ He comes to restore to God that which has been stolen and co-opted by the enemy. For this reason, John tells us, the Son is revealed: to destroy the works of the devil.¹⁰

Now we have been talking about what the works of the devil are, and we see the compendium of these works as being represented by the term *kosmos*,¹¹ which is an arrangement of systems to induce reliance by the human population, to the exclusion of hearing, obeying, or trusting God. In short, the *kosmos* wages war against the Kingdom—the Kingdom of Heaven, the Kingdom of God—and the Kingdom wages war against the *kosmos*. The outcome of which has been clearly prophesied: that the arrival of the mature son on the stage of the earth heralds the destruction of the works of the devil. So, he is keenly interested in anything that threatens his hegemony.

I want us to take a look at these three set pieces in Scripture in which the son engages the enemy. The first of these, of course, is Adam. The second is Christ. And the third is the mature son who

⁵ See *huios*, Strong’s Greek 5207 - <https://biblehub.com/str/greek/5207.htm>

⁶ See *paidion*, Strong’s Greek 3813 - <https://biblehub.com/greek/3813.htm>

⁷ See *neaniskos*, Strong’s Greek 3495 - <https://biblehub.com/greek/3495.htm>

⁸ See *teknon*, Strong’s Greek 5043 - <https://biblehub.com/str/greek/5043.htm>

⁹ See Malachi 4:2a: “But to you who fear My name, the Sun of Righteousness shall arise with healing in His wings;”

¹⁰ See 1 John 3:8b: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

¹¹ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

arises at the end of the age, the image and likeness of the Father, the *charaktér*¹² of the Father. Within that context, I want for us to look at what the enemy conceives to try to destroy the son.

Because, you see, the Book of Revelation is very much about an alternating between God’s connection to and dealings with:

- His raising up, His supporting, His establishing the mature son, and the fullness of that—the mature son not as an individual anymore, but as the corporate man, the many-membered body, the four living creatures, the man above the water, and so on (and I will bring back those remembrances to you);
- and the schemes of the enemy, which by now would have developed for the entire length of human history on the earth into an entire culture, a culture that is extremely learned and refined as it regards how humans can be overthrown.

It is a culture that is structured upon the way the human soul actually functions versus the Kingdom of Heaven and the culture of the Son that is based upon the connection of the human spirit to the Spirit of God.

Because, it is in the human spirit that the character of sonship may be deposited from the Spirit of God. Which is of course why Jesus sent the Holy Spirit upon His return to heaven: to take of what belongs to Christ and to reveal it to us.¹³ Well, what belongs to Christ was the right to represent the Father upon the earth. Jesus Himself put it this way in John 17, “Father, the glory You have given to Me, I have given to them, to the end that they may all be one, as You are in Me, and I in You; that they may be one in Us, that the world may believe that You sent Me, and have loved them as You have loved Me” (cf. John 17:21-23). And He said in the same 17th chapter, “I have given them Your name, Father.”¹⁴ In other words, “I have written Your name on their foreheads. What is going on in the mind of the spirit, behind the skull or within the skull behind the forehead, has to do with an identity based in sonship and You as their Father.” That was the impartation.

¹² See *charaktér*, Strong’s Greek 5481 - <https://biblehub.com/str/greek/5481.htm>

¹³ See John 16:13-14: “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.”

¹⁴ See John 17:6a: “I have manifested Your name to the men whom You have given Me out of the world.”

These are all quite obviously the setup for the understanding of the Book of Revelation. Otherwise, we are pulling a piece here and pulling a piece there, and we are fascinated by charts and dates and objects, and the soul is caught up in the details of a Book that is allegorical. But it is not allegorical in an impenetrable way. I am talking to you, frankly, about how you understand the Book of Revelation. It is last in the sequence, and it is saved for last. It was written by the last living apostle, John, to whom these things were revealed from the position of being in heaven. If it were things revealed upon the earth, then they would be more concrete. But because they are things revealed while he was in heaven, they have the look and feel of the prophetic. Which is not to say that they are not understandable; it is to say that other things that represent this thematic structure of God’s relationship to man cannot be ignored. If you ignore these things, you are helpless in the understanding of prophetic Scripture. You, in fact, are simply wavering and blown in the wind, and one person’s opinion is as good as another.

I am telling you that the structure of the Book of Revelation has to do with the culmination of everything that has been introduced since the Book of Genesis, that go beyond the creation of the world and into the mind of God, into precreation covenants, all of which are referenced throughout the Scriptures. If we do not see it that way, if we view the Scriptures topically, inevitably we are going to be lost in the labyrinth of prophetic Scripture. But God never intended for that to be the case. However, these things represent wisdom among the mature. Why? Why would they be kept to the last? Simply because, when the arc of divine intentionalities has come to its apogee, the thing that God intends to reveal is the mature son: a corporate man in the image and likeness of Christ.

The term for “image” there is *charaktér*, which is to say the stamped, molded representation, the accurate representation that is beyond an *eikón*.¹⁵ *Eikón* is the other word for image, and that would be like a statue. But *charaktér* is like coinage, the way you stamp coinage in a die, and it has a purpose beyond having an image and superscription. It is actually representative of the economy of the Kingdom of which this is the coinage. Beyond *eikón* is *charaktér*, which makes us the spendable currency of the Kingdom of Heaven.

¹⁵ See *eikón*, Strong’s Greek 1504 - <https://biblehub.com/str/greek/1504.htm>

From the enemy’s standpoint, we cannot reach that point. The corporate man cannot be allowed to reach that point because, if he does, he will have introduced the Kingdom of Heaven and will have dispossessed the enemy of all of what he has acquired through theft, through subterfuge, through misrepresentation, through lying deceptions, all of that, because this is what he has. He is not a creator, but he can work within the creation and he can work within what his nature is. He can work within what his understanding is, particularly of the construction of man as a spirit, a soul, and a body, he can work within that to produce a complete pattern of deception, which is to induce reliance upon this system. When he does and to the extent that he can, he can frustrate the immature son and cause him to be cast out of the Garden, cause him to fall short of the grace of God that is available for him. In that context, the grace of God does not mean salvation from sin; it means the enablement to function as a mature son.

So, that is something of the overarch. The Book of Revelation is about this conflict between the Son of God and the devil, in the manifestations of the power of the devil, who yet remains invisible in the second heavens, but controls human activities on the earth, and in so doing, forms the kingdom of darkness. It is called the kingdom of darkness because of its deception and because of its appeal to the human soul. Anything the human believes that comes out of this kingdom of darkness is unsustainable from an eternal perspective.

Now God has the choice of either letting this go on in *ad nauseum*, or He can bring it to a halt when that which He established creation to produce has come about. He established creation to produce a man in the image and likeness of Christ, or in the image and likeness of God, of Himself.¹⁶ Christ is the given standard for that maturity. So when the body emerges in the earth, a corporate man comprised of many members, when such a man arises in the earth and is measured by the image and likeness of Christ, then the purpose for creation has been attained; and creation itself, being subject to the bondage of decay, this order of creation can be moved aside, can be set aside, can be dissolved, and another order of creation brought in for that purpose.

¹⁶ See Genesis 1:26a: “Then God said, ‘Let Us make man in Our image, according to Our likeness.’”

Since creation did not exist at one time, there is nothing sacred about it. Its real purpose is to entertain the thing God is doing at the time. That is its real purpose. When that phase has been done, frankly, it does not need to continue on. It needs to be moved out of the way. It needs to be dissolved because there is no further need for it. I mean, we may like the mountains and the trees, and we might worship the ecology—I am not suggesting we do, but humans do and have that idea as to the purpose of creation. But from God’s viewpoint—and we see examples of this, like in the 16th chapter of the Book of Revelation, when the vials or the bowls of the wrath of God are being poured out and every creature in the sea dies¹⁷—from God’s viewpoint, He created it, and when it has served its purpose, it may be dissolved.

Listen, human beings have no intrinsic value from an eternal point of view. They only have value from a societal viewpoint. And if you were to substitute society for God or God for society, the mindset of God being the mindset of man, then yes, you can argue about human rights and you can argue about wickedness and evil. Now God will judge men by the way they treat other men, of course. However, for the wicked, for the ungodly, listen to me, this is what God says about the ungodly: “The ungodly are not like the righteous. They are like the chaff which the wind drives away” (cf. Psalm 1:4). In short, they have no eternal purpose. So in the end God will destroy both rebellious angels who were created to serve and rebellious man who were given the opportunity to become the sons of God. But failing that, God did not design the earth to be permanent. In that sense, I firmly disagree, on the basis of Scripture, with whoever thinks the earth is eternal and whoever thinks that man has intrinsic value.

You take God out of the picture, and everything is relative because we have no standards. With God in the picture, however, it is His standards that govern, not a mixture of His standards and our interpretation for our convenience. This is the day, this is the time of the conflict of standards. I understand that, at the moment, humanism and secularism are the order of the day. Politicians are grappling with and legislating on the basis of what is important to society. If you say certain things are wrong and godless, you are the enemy presently; and it will become more that way. But the

¹⁷ See Revelation 16:3: “Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.”

time is coming when God is restoring and will have restored to creation, in the form of a mature son, the standard by which other humans will be judged, as well as the enemy.

The whole economy of heaven exists to support that which God is saying in the earth. For the moment, the governments of the earth have enacted legislation saying you cannot say this or that about certain behaviors of certain people, or about male and female, and the like. I get that. I actually have a law degree, so I understand these things. However, I am bringing us back to divine standards. The Book of Revelation and the prophetic Scripture, and the future that they so clearly delineate, require the cleansing of the mind from this level of corruption between the kingdoms of the world (the demonic) on the one hand, and the mature son arriving in the earth. Clearly, the enemy is going to set up barriers to destroy the son if he can.

I want to continue this discussion as we look at the three references to son and how the enemy has moved within each of the three to insert, to sustain, and even to subjugate the son by whatever means necessary. We will look at the means he has used because they will appear again. In fact, they are the framework of the Book of Revelation.

We will talk some more in a little while. Thank you. I am Sam Soleyn. I will talk to you then. Bye-bye.