

Now I want to take the session to somewhat summarize what we have unpacked in the last twelve or so sessions. The Book of Revelation is a summary of all the themes in the Scriptures. I want to take a minute and talk about the themes of the Scriptures, because one of the things you find is that so many things in the Book of Revelation refer to clearly spoken things in the rest of the Scriptures. It should be no surprise at all to us to understand that the Book of Revelation is not just a random book in the Scriptures. We have treated it as such for the most part, and, in that sense, we have done a great disservice to the Book of Revelation, and we have done great violence to the Scriptures. So, what are the themes in the Book of Revelation?

Well, number one, you have got the entire theme of Scripture coming to its apogee in the Book of Revelation. What do I mean by the entire theme of Scripture? The entire theme of Scripture is a man in the image and likeness of God.<sup>1</sup> Why did God establish creation? He established creation to host a man. So, this is the first major theme of the Scriptures. There are other themes, and they all reach their conclusion in the Book of Revelation. Number one is the man in the image and likeness of God. God said, “Let Us make man in Our own image, after Our own likeness.” This He does on the sixth day, and it is the final act of creation. What does that tell us? It tells us that everything in creation was established, both in heaven and on earth, to accommodate the coming of this man. And more than that, not just the earth being made suitable for his habitation—that is certainly part of it, and one of the main things that the earth is for—however, this man is put here to put on display the nature of God in the form of rule. And so God must empower him. The empowerment of man in creation is by the throne of God. All authority in heaven and on earth would be required and would be established to the end of supporting the man in the image and likeness of God to accomplish His purpose.

But I am a little ahead of myself. Let’s talk a little bit more about this man in the image and likeness of God. When God says that, as indeed when God says anything, it is impossible for God not to

---

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

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

see the end of the matter from the beginning. What would come as a surprise to God? I was amused one time when I was talking to this fellow who was a very well-known Christian author. I had met up with him in a prearranged thing, and he had read some of my stuff. He is one of those types who does not like to be surprised, because he likes to be the talk of the town, so to speak. So, when we got together, he was aware of some of the things that I was saying. No sooner had we gotten together, he wanted to talk about why God created man. He said, “Now you believe that God created man as a son, in His image and likeness.” And I said, “Yes, absolutely.” He said, “Now what if God actually created man so God could have an experience?” Sometimes I do not brook fools, and this was one of those times. I said to him, “How, pray tell me, do you intend to have an experience when you know the end from the beginning?” He was thoroughly deflated.

I do not tell you this story to elevate myself and to diminish him. I say it mostly to illustrate the folly that we get into when we are ignorant of the Scriptures. This is a major Christian author who just did not know the Scriptures. He was thoroughly deflated. He just sort of mumbled something, and then he finally said, “Oh, I had not thought of that.” Well, of course God created man in His image and likeness, and knew the end of what that meant from the beginning. Otherwise, he is right; God is having an experience. He is discovering as He goes what creation is going to lead to. There is no prior plan and no clear knowledge of things from the beginning. But in that case, you see, you do not have a God who lives outside of time and space. You have a God who is as apt to be surprised by the asymmetry of things as man is, and you have a God who is barely more sentient than man. For all intents and purposes, maybe you have the Greek gods. No. It is this sort of junk philosophy that has permeated what is called, foremost Christian thinking.

Look, I suppose I could probably think up as much garbage as anybody if I wanted to sound important. I do not care about sounding important. I care about being accurately representative of the living God. All my energy, all my focus, together with all my intent is to be an exact representative and an exact representation of the invisible God, because that is why God created man. Of all the things I could set my mind to do—and I am personalizing it, of course, in the hope that you pick up on the same thing and come to the same conclusions—of all that you may do with your life in this earth, these things are merely contexts for putting the nature of God on display.

Whether you are in business, or you are a homemaker, you work for somebody, whatever you are doing, you are retired, you are a child, it is all about the image and likeness of God.

When God said that—“Let Us make man in Our image, according to Our likeness,”—He was seeing all the way past the first Adam and completely viewing that reality in the person of the last Adam, Christ. I chose the term *adam*,<sup>2</sup> which is the Hebrew reference to the word “man.” So, a man in the image and likeness of God reaches that fulfillment when Christ, the many-membered spiritual man, is revealed. All creation groans in anticipation of the revealing of that corporate man in its many members,<sup>3</sup> and creation will last until that fruit intentioned by the Creator arises from the earth. It is not a natural man. It is a spiritual man. This is what God will reap when the harvest is brought in.

So, it is the dominant theme of Scripture: this man in the image and likeness of God; this man who surrounds the throne of God in the form of four living creatures, which speak of the spiritual characteristics of this man.<sup>4</sup>

1. The way that Christ is represented as the ruler who is the lion.
2. As the seer, who sees the end from the beginning—the seven eyes that go with the seven horns of the Lamb. The seven horns being the completeness of the power of the Lamb; the seven eyes being the perfect way God sees all things, which is to see in all the dimensions simultaneously and to see past, present, and future—the seven eyes of God. So, the eagle is a picture of that spirit among the four living creatures.
3. And the ox, the picture of steadfastness, not deviating from the theme; knowing the end from the beginning and being steadfast, unmovable, plodding, intractable, adamant.

These characteristics are necessary. They are typified as spirits, and they are presented as four living creatures.

4. And then there is the man, because it lives on the earth but has its presence in heaven. When this man finally is presented in heaven, he is presented as one who is measured by

---

<sup>2</sup> See *adam*, Strong's Hebrew 120 - <https://biblehub.com/hebrew/120.htm>

<sup>3</sup> See Romans 8:19: “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.”

<sup>4</sup> See Ezekiel 1:5-21, 10:8-21; Revelation 4:6-8

the fullness (the completeness; nothing lacking, so that you may be complete, lacking nothing; the fullness; the plentitude) of the stature (the standing, the amplification) of Christ.

So he is presented as a great, perfect multitude, numberless but not formless. It is a great multitude that no one can number, but the form is twelve times twelve (the two references of governance) times a thousand, perfectly formed.<sup>5</sup>

He may be presented—this man in the image and likeness of God, being a corporate man, defined as a spiritual man, defined as the Body of Christ—he may also be presented as a city.<sup>6</sup> He may be presented with walls and gates, speaking of order and governance, as my friend, Thamo Naidoo, has so brilliantly set forth in one of his messages on walls and gates. It is a message I recommend highly. [See <http://www.soleyn.com/media/conferences> - Apostolic School of Ministry, South Africa, 2015: Sessions 1, 7, 11, 12, 13, 14, 18, 19]

Or he may be presented as a nation: a countless multitude, orderly presented as one holy nation with its king.<sup>7</sup> And a nation with a king being a kingdom. These themes have multiple offshoots that are specifically spoken to and directly addressed in the culmination of Scripture in the Book of Revelation.

This Kingdom is comprised of a holy people who are measured by the stature of Christ. And there is a measurement, because not everything that presents itself as being of Christ is, in fact, Christ. So, there is a measurement of the people, there is a measurement of the city, and there is a measurement of the walls and gates. Now how do you measure a people except by a standard of behavior, a standard of conduct? Otherwise, you are deciding how tall they are, and you are making a genetic selection. No. It is not like that. That is domesticated. That is talking in terms of linear thinking, and heaven is anything but linear. When John is invited up into heaven, he is invited to

---

<sup>5</sup> See Revelation 7:4-9

<sup>6</sup> See Ezekiel 48:30-35; Hebrews 11:10, 16; Revelation 3:12; 21:2, 9-21,

<sup>7</sup> See 1 Peter 2:9: “But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;”

see things that cannot be quantified or understood by the application of earthly standards. But we are shown divine standards of how the people are measured. The idea of divine standards being brought out is to acquaint us, while we are yet on the earth—because it is of no value to us once we are in heaven, but while we are yet on the earth—how heaven views the things that are important to God. And, of course, they are all eternal things, as you may well understand.

One of the themes, then, is this man in the image and likeness of God. And when he is presented, he is presented as having emerged out of great trials and sufferings, tribulations even. In that sense, he is associated with Christ, who bore in His body the sins of mankind. All of His sufferings and trials revealed Him as the uncompromised Son of God. So the theme in the Book of Revelation, the dominant theme, is the finished work that God saw from the beginning and declared that this man that He was about to form out of the dust of the earth would rise up and fulfill a destiny that was designed in heaven. He would carry in his body the heavenly mandate to put the nature of God on display in creation, as is mandated by the statement that God is love. For love untested, love undemonstrated is merely an unproven hypothesis. But the greatest act of love is that one should lay down one's life for those who hate him.<sup>8</sup> That is called the new commandment. It was as much of a mandate to Christ as it has become the mandate for all those who are in the Body of Christ. So, this man arises in the image and likeness of God through trials.

The Book of Revelation presents the final picture of that as those whose souls are under the altar in heaven,<sup>9</sup> whose minds were renewed. So, in that sense, they were beheaded: there was a mindset change from the world, from the fallenness of man, and indeed (and I will come to this in a moment), from the schemes, temptations, and wiles of the devil, the compendium of which is referred to as the *kosmos*<sup>10</sup> and presented in Scripture in all of its complete opposition to God. I will come to that. That is one of the great themes of the Scriptures. Its mere existence is going to become the direct challenge and, in many ways, become the contextual framework in which the

---

<sup>8</sup> See John 15:12-13: “This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends.”

<sup>9</sup> 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.”

<sup>10</sup> See *kosmos*, Strong's Greek 2889 - <https://biblehub.com/greek/2889.htm>

Son, this man in the image and likeness of God, matriculates through the process of suffering and trials to become this glorious display of the very person of Christ, who in turn came to show us the Father.

There are many unfoldings of this in heaven, unfoldings such as they are under the altar in heaven, and they have experienced a change of mind from the natural to the spiritual. They have another unfolding: the same company, an innumerable company, washed their robes in the blood of the Lamb, an indication of being partakers of the sufferings of Christ and, therefore, partakers of the glory of Christ. That moves through, and again, like I said, without getting into it just now, the opposition that harasses, that oppresses the saints. But there is also the matter of the kingdoms of the earth that were useful for the enemy over time, useful to present this opposition to this man in the image and likeness of God, but manages to cause him to be refined, to be presented complete. When he is seen in heaven, all the kingdoms of the earth are subject to him. They become the kingdoms of our God, and they are given rule over all the earth.

These things are typified throughout the Scriptures, from Daniel, Ezekiel, Jeremiah, Isaiah, and the Revelation. We see these themes reach their apogees. It is not a surprise, then, that one of the themes of the Book of Revelation is how this man comes to be in the image and likeness of God, and how, in the image and likeness of God, in the capacity of having attained to that, he is given all rule again in creation like he was given before, before there was any opposition formed in the earth to his presence. God had once said, “Have dominion.”<sup>11</sup> And at the end—in between him having lost dominion, regained it in Christ, and now he reaches that final state where he, this man, is in fact in the image and likeness of God—he regains that which was lost because Christ regained it, and he is the man in Christ. Which is what God saw from the beginning.

A second theme, and the one that I will spend much of the next broadcast unpacking, is the opposition to the man in the image and likeness of God, and that opposition coming from the

---

<sup>11</sup> See Genesis 1:28: “Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ ”

enemy consequent to his dispute with God over his role in creation. We will unpack that as we come to it.

There is going to be this inevitable clash between the destiny of the man in the image and likeness of God and the opposition to the man in the image and likeness of God. In the presentation of the final iteration of the man in the image and likeness of God, he is shown not from an earthly standpoint, but he is shown from a heavenly standpoint. And by that I specifically mean, there are set pieces and imageries that show Christ no longer Mary's Son, the Man from Galilee and Nazareth, but a Man from the eternal realm, and described similarly as a Man from heaven.<sup>12</sup> So He comes and He meets with John on the island of Patmos, and He is not the familiar Lord who sat at the table with John. He is presented in His glory. And so awesome, this Man, that John falls before Him as if John is dead. But we begin to see that very description of the risen Christ, having come back to visit John on the island of Patmos, is an easy transfer to all the ways that this glorified Body of Christ is also described: described as the man above the waters;<sup>13</sup> described as the four living creatures; described as this innumerable company, perfectly constituted, who is the *naos*<sup>14</sup> of God, the temple of God, the dwelling place of God; who acts with great power and authority, being supported by the throne of God.

And so, the Scriptures then come to their fullness in which Paul said to the Ephesians, "I am writing this book to acquaint you with and praying that you have the spirit of wisdom and revelation to understand these three things:

1. the hope of His calling of you;
2. His glorious inheritance in the saints;
3. the workings of His mighty power on behalf of those who believe."

---

<sup>12</sup> See 1 Corinthians 15:47: "The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven."

<sup>13</sup> See Daniel 12:6-7

<sup>14</sup> See *naos*, Strong's Greek 3485 - <https://biblehub.com/str/greek/3485.htm>

We see the glorious inheritance of the saints, we see the workings of His mighty power, we see the identity and purpose of God fully completed when we stand before the throne of God. So, both prophetic Scripture and plainly written Scripture, such as Ephesians, are summarized when this man in the image and likeness of God is presented in his finality. I will continue with the second major theme of Scripture that is summarized in the Book of Revelation.

I am Sam Soleyn. We will talk then.