

Ambassadors of Christ Exact Representation

Studio Session 121
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We're continuing this discussion of being ambassadors of Christ. The difficulty, obviously, with considering one self to be an ambassador of Christ, is the thought that somehow this exalts us to a place of being equal with Christ, and therefore equal with God. And many shun this whole idea, they back away from it because it makes one very uncomfortable to think in these terms. So in this program, my intention is to distinguish between: equality and exact representation. This is the difference between any thought that we may do something for God, versus that we may become exactly representative of what God wants to do in the earth. Herein lies the difference: For most people who have grown up in religion, the thought that you somehow may be considered as a son of God, equal with God, is where people have difficulty moving forward and they stop here and settle instead for a distant relationship to God which produces the work of doing things FOR God rather than representing the LORD.

As we cross this threshold of being ambassadors we're dealing at once with our imperfection, in light of a holy God, and also we're dealing with what it means to be sons of God and ambassadors of Jesus Christ the King. So the importance of this distinction is nearly self evident; that on one hand it allows us to understand that we are not the equals of God or of Christ, we're not. But our role is to fully represent and to represent exactly the nature and the character of God and of Christ to whom we are ambassadors; we are ambassadors of Christ in the earth, He is our King and we are ambassadors of the King, bearing the good news of the King into the earth.

Earlier on, we had spoken about how when we go, one of the requirements of our presenting Jesus Christ the King is that of declaring the forgiveness of sins. Normally this is the point at which people say, "Well, only God may do that," and they think that if we are called to declare the forgiveness of sins, to tell people that their sins are forgiven, that that means that we are making ourselves equal to God. This is precisely what the Jews failed to grasp and what they accused Jesus of doing and being and they considered it blasphemy. When Jesus said to the man, who had been lowered into His presence through a hole in the roof and then lowered into the presence of the LORD by his four

friends, when Jesus looked on the man, He told him, "Your sins are forgiven." The Jews considered this blasphemy and they said, "This man makes Himself to be the equal of God." Now here, I want you to look at how Jesus saw the issue and I'd like for you to turn with me to Philippians chapter 2 and I'll read a little bit but then I want to go back and put it in it's context because it deals exactly with the question of whether or not Jesus saw equality with God at the core of what He was doing; as opposed to being the exact representation of God. You see, you're not always able to predict or to guess what people are thinking and you're not always called to answer the questions that their thinking about because their questions may be erroneous or irrelevant; you're called to establish the truth and so cause people to change their thinking.

So the fact that the Jews thought of Jesus as the equal of God because He declared that the mans sins were forgiven, is not necessarily what Jesus was presenting in the moment, although He was the equal of God. You see He was, "In the beginning was the Word and the Word was with God and the Word was God." So I'm not suggesting that Jesus was less than God; He's the fullness of the Godhead dwelling in bodily form, but that was not in fact was not what Jesus was emphasizing when He declared that the mans sins were forgiven; He was declaring His own representation of the attitude and the character of God.

So here it says very plainly (this is from Philippians chapter 2 verse 5 and 6), "Your attitude should be the same as that of Christ: Who, being in very nature God," so He was exactly God, His nature was that He was God, "did not consider equality with God something to be grasped; but, made Himself nothing taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death - even death on a cross. Therefore God exalted Him to the highest place and gave Him the name that is above every name."

Now this lays out for us the pattern of Jesus the Christ. He was the ambassador of the Father. In John 13 He says, "If you've seen Me, you have seen the Father because the Father and I are one." And so when He came into the world He came as the light of the world because He came to bring the exact representation of the Fathers goodness, of the Fathers compassion, of the Fathers mercy, of the Fathers decision to present the Son as the sacrifice for the world. And the Son would now take on the full representation of the attitude and the character of the Father. And the Son would say, "If you've seen Me you've seen the Father because I'm doing nothing of Myself, it is instead the Father who is living in Me who is doing His work. And all that I do, I do to demonstrate the goodness of the Father." In short, "I make a place in My being for the Father to live as completely, in the flesh, as He would choose to live."

Now since the Father chose to live as Himself in the flesh, there was no room for any independent action of Jesus. Now it's important to note, that does not mean Jesus would

have done something sinful, quite the contrary; He likely would have done something God would do. But what He wanted to show us was nothing of Himself. The time would come when, as this Scripture says, "God would highly exalt Him," and that's when God would give Him all authority in heaven and on earth as the foundation of His kingdom. The 'basilica' of Jesus Christ, 'basilica' being the word for 'kingdom', is foundationed upon a grant of total authority in heaven and on earth. Therefore, whoever represents Jesus in the earth does so with the full and complete authority of heaven. As a result, you can only do what Jesus is doing, when you represent Jesus. Now how would you know what Jesus is doing? Well the same way He knew what the Father was doing, He declared, "The Father loves the Son and shows Him what He's doing." How exactly did the Father, who loved the Son, show the Son what the Father was doing? The answer is: He gave Him the indwelling Holy Spirit.

In the same way, you may be fitted with divine prerogative but you must also empty yourself. When you empty yourself, there is nothing of you that is functioning. It means simply that you do not operate by your own power; you do not operate in your own strength; you do not operate by your own imagination or by your own mental processes. For intents and purposes, the you that presently functions, does not. But to understand this, you must understand that there are two 'you's', if you like. One is the 'you' that is the soul; the person that controls based upon his fears, based upon his emotions, based upon the things that are important to 'you'. What you should eat, what you should drink, what your experiences are, how things work in your world, historically and culturally and the like. All of that forms the 'you' of the soul. When the soul offers any of this to God, it does so in the place of what God would do Himself.

Now there's a second 'you' and that 'you' is the spirit; 'you' who are a spirit. You have a soul and you have a spirit living within this body of yours. Now the way that you who are subject to God, who empties himself or herself of everything that they are to represent God; the way that that works is that the Holy Spirit who lives in you informs you of the will of God. Now you, the individual, have two minds; you have the mind of the soul and you have the mind of the spirit. Your soul is preoccupied with your provision and your protection, your spirit is occupied with the things of God. Your soul is governed by the desire for provision and protection and your soul is moved (the mind of your soul) by the intelligence of reason. So to other people, and to yourself, what is normal are those things for which there is a consensus. When you operate out of consensus, you represent more what the group thinks God wants or what God is doing. So when you congregate together in a church under an overarching mindset, it is commonly that you are carrying out not the will of the spirit but the will of the person in charge. And in this culture you learn to operate in such a way that people, who are your intended audience, will grant acquiescence to the things that you're saying. So if the things you're saying sound like what they will accept.... and they typically will accept things based upon culture, based upon experience, based upon what's normal and customary for that location. If they will

accept you then, then your message has resonance with them and is persuasive to them. But what you're saying may have absolutely nothing to do with the will of God.

If that comes to be the case (in terms of your doctrine), you're representing not the LORD but an idea of what the LORD might be like. But admittedly, you have no idea who the LORD is, at least not with respect to what you're saying or representing. As a consequence, no power from God enables you and you're left to the skill of your soul; the things you know how to do, the things that you know will persuade other people, the way that you can stir their souls by the arguments and reasonings that speak intelligently to them. When this happens, people are moved to do what you say they should do but they're not moved by the power of God, they're moved by the intelligence of their souls which moves them to a logical conclusion.

In this case (let us understand), you're not representing the LORD and you're not an ambassador of Christ. In this case, you're simply doing what seems right in your own eyes. And it comes about that whatever result there is has to be maintained by the same way that you solicited and won the peoples acquiescence to your perspective. When you decide that that is not how you want to live and that you have become tired of this form of representation, then there is the possibility of representing the LORD. But to do that, the soul, the mind of the soul, must submit to the mind of the spirit. That is, the mind of your soul. Remember we said there were two 'yous', there are two 'selves' within the one body.

Now the spirit is designed by God to be able to receive the message, the impulses, the transmissions, the interactions, the impartation's of the Holy Spirit. When the Holy Spirit leads you then, and in that way, then you become an agent of heaven on the earth. You're operating then by divine imperative and not by your own understanding. And many times the things you're doing and saying in that arena of thought, are new even to you; they're not the kinds of things you would think up on your own. And you will find yourself often putting yourself at risk, considering yourself to be less (or different anyway) from what you normally are. And you will embrace ideas and positions and perspectives that may actually put you at risk for such things as ridicule, misunderstanding, even hatred, animosities.

But there comes this tremendous peace that follows you as you do what the Spirit of God is leading your spirit to do. And the outcome of that is, even if at the moment people do not agree with you, over time God will arrange the circumstances of mankind to where your word that was spoken that God spoke through you that remains in the spirits of people, touch them not at the level of their intellect but touch them at the level of the inner man, the level of the spirit. Those words will minister life eventually.

So a person who becomes an ambassador of Christ has to decide, he has to decide.... in

fact before you can become an ambassador of Christ you have to decide whether you will preserve your life or you will lose your life. Losing your life is not the same as expiring physically, dying physically; but it is to say that you live for the benefit of another and you become a living sacrifice. Earlier on, when I spoke about the preparation of an ambassador, we touched upon this and looked at the role of suffering in preparing ambassadors of Christ. Now when that work is done and you now are more commonly inclined to say what God is saying, then you are inclined to do and to say and to act in a way that is pleasing to the minds of those who hear you and also less likely to expose you to danger. When you make that choice, and you're now walking in the spirit, then the power of Christ, together with the word that the Spirit of God brings, will be how you represent the LORD. And the world around you is not going to say about you, "Ah, there is a person who is an exact representation of God."

So you're not in the world to be a pleaser of mankind, you're not in the world to leave the world a better place than when you found it when you came into it. I know that's the popular notion of what God wants. But the whole earth eventually is going to be destroyed, the earth that we know now. Clearly, leaving it in a better condition is not your reason for being here. Now if what you do in representing the LORD does indeed better the condition of mankind, that's to the good. And I'm not saying that one should trash up the environment and those things, I'm not saying that. But I am saying that your purpose for being here is not to leave the earth a better place than you found it; your purpose for being here is to present your body as a living sacrifice so that the living God might have the opportunity, in your space, in the space that you occupy in time, to present Himself as He actually is. This is the biblical concept of being an exact representation of God.

So I'd like to review the Scripture and read the whole of it. This Scripture is Philippians the second chapter, beginning at verse 1, "If you have any encouragement from being united with Christ, any comfort from His love, any fellowship with the Spirit, any tenderness and compassion, then," Paul said to the Philippians, "make my joy complete by being like-minded, have the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit. But, in humility consider others better than yourself, each one should not look for his own interest but look out for the interests of others." You see, here he contrasts exactly these two minds that we're speaking about. The first mind, the mind of the soul, is depicted by, "Do not do anything out of selfish ambition, vain conceit." But the alternative is to do what he says, "But in humility consider each other better than yourself." He says, "If you have any encouragement from being united with Christ..."

So the newness of this 'mind' comes by being united with Christ; when you're united with Christ you're given the Holy Spirit and with the Holy Spirit comes the impulses of God that animates the mind of your spirit. So the mind of your spirit tends toward love,

tenderness, compassion, and joy. And he says that, "Any fellowship with the Spirit." So in fellowship with the Spirit, the characteristics of the Holy Spirit are evidencing how you move in a like minded fashion with Christ. The alternative would be selfish ambition, vain conceit; these would be your own interests as opposed to the interests of Christ reflected in caring for one another. Then he goes on to say, "Your attitude then should be the same as that of Christ Jesus." In other words: what you do should be an exact representation of what Jesus did. And then he goes on to say, "Who, being in very nature God, did not consider equality with God something to be grasped; but, made Himself nothing taking the very nature of a servant, being made in human likeness." This is how He emptied Himself of everything that would be the considerations of His soul and this is how He was led by the Spirit. "Being found in appearance as a man, He humbled Himself and became obedient to death - even death on a cross. Therefore God exalted Him to the highest place and God gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father." Then he goes on to tell us how we must be imitators then.

So there is a tremendous difference between being the equal of God and being an exact representation of God. The claim to be equal with God, would mean that you're like God Himself. But the claim to be an exact representation is that you empty yourself of a nature that inherently opposes God; therefore you're not equal with God. Emptying yourself of a nature that inherently opposes God and choosing to do that, so that the living God may dwell in you. And you, with the mind of the Spirit, cooperating with the Holy Spirit, you deny all of the ways that your flesh would seek to preserve and protect itself.

When you move in this way in the earth, as an exact representation of the Father and of the LORD Jesus Christ, you are His ambassador. And all of the power and the authority of His kingdom comes to be at your disposal. You see why it is so important that you have these understandings before you start talking about how you should have power to do the things that you are doing. If what you're doing is what God is doing, then you'll have all the power of heaven attending you. If what you're doing is your own will, then you will have only such power as you and those like you, those in agreement with you, can generate.

I'm Sam Soleyn urging you to be an exact representation of the LORD Jesus Christ. Bless you. Bye bye.