

## The Culture of the Kingdom Can a Woman Be a Spiritual Father?

Studio Session 147

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We're continuing our series on the culture of the kingdom. We were talking last time about the patriarchal order and the restoration of the patriarchal order. We saw that although Adam, after he sinned, had fallen short of God's purpose for him, yet God kept him in creation for nearly a thousand years after he sinned. And we observed that human culture came to be patriarchal and furthermore we observed that the purpose of this order was to hold forth before mankind the gospel in it's infancy which was that God would one day restore the hearts of the fathers to the children and the children to the fathers.

Now as a side note to this issue and before we go further into the discussion of the gospel as presented through the patriarchal order, the question before us is whether a woman may be a father in this particular framework of the gospel. Well this seems like a difficult question but in fact it is a rather simple question and the answer is equally simple. The problem is not whether the question is difficult or not or whether the answer is simple or not; that's not the problem. The problem is we have superimposed present culture upon the culture of the kingdom. And to attempt to answer this question "yes or no" would be to give an answer that might be quite unsatisfying if viewed through the lens of the present culture but if we were to understand biblical culture, then the answers are self evident. And therein lies the problem. The church today is a mixture of present conveniences and opinions and thoughts shaped by present culture rather than a perspective rooted in an eternal point of view. And it is precisely the point that indicates why we need to recover (or regain, recapture) the culture of the kingdom. Today, if you were to ask that question, immediately the answer would be, "Of course, women may be anything that men may be because..." and some 'would be' biblical scholars would quote the passage from Galatians that says, "We're neither male nor female." Let's proceed in an orderly fashion so that we may gain a full understanding of both what the culture of the kingdom is and how present culture, superimposed upon the kingdom, has produced a blindness that robs us from the riches of God's grace for us. And in fact will show us how we have indeed departed from the truth by superimposing present culture upon the culture of the kingdom.

First, let's begin with this principal which we will find in the Psalms. In Psalm 19 it says,

"The heavens declare the glory of God and the skies proclaim the work of His hands. Day after day they pour forth speech and night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the worlds. In the heavens He has pitched a tent for the sun, which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. It rises at one end of the heavens and makes it's circuit to the other; nothing is hidden from it's heat. The law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure, and altogether righteous. They are sweeter than honey, than the honey from the comb. By them is Your servant warned; in keeping them there is great reward."

Now in this particular reading we're introduced to the idea that the heavens exist to declare the language of God. Which means that God speaks to us in particular ways and the language of the heavens is meant to inform the inhabitants of the earth concerning the invisible God. Romans puts it even more to the point. In Romans 1...if we'll turn to Romans 1 we'll see the point exactly. Romans 1 verse 20 says, "For since the creation of the world, God's invisible qualities - that is, His eternal power and His divine nature - have been clearly seen, being understood from what has been made so that men are without excuse." Now what is the point? The point is that God puts things in the heavens and God puts things in the earth to signify to man things that are true about God. Everything that is created serves the purpose of presenting the Creator. Now in creation there are all manner of things but no thing is randomly put in creation; everything in creation serves a purpose and that purpose is to explain God to the creation. Therefore everything in creation has a purpose beyond the thing itself. The intent of God in placing these things in creation is to show mankind who God is. One of the reasons why we have destinies is so that God himself may live in creation through us. But beyond our personal destinies and our personal connectedness to God is the general principal that both the things placed in the heavens and the things placed in the earth are strategically put here to teach us about God so that when God is known through these things, no one has an excuse.

Well let me give you some examples of how God strategically places things in creation. Our great example is that of God placing man and woman in creation as man and woman. Now God tells us – in the book of Genesis – the story of how He created the woman out of the man whom He had previously created. The question is, why? Why did He not simply create the woman in a more or less similar fashion to the way He created the man? The answer is that He was putting them both in creation to signify something about God that man would understand when he observed that man and woman were made in the fashion in which man is made and the fashion in which woman is made and moreover the fact that the result is one is a male, the other is a female, these are meant to teach us

things about God. Well how could that be? Well consider this: in the act of creating the woman, taking her out of the side of a man, the Bible tells us that God puts man into a deep sleep, opens his side, takes a rib out of the side from which He makes the woman and presents her to the man. What does that tell us about God? Because if things in creation – not only in the specific ways they were created but in the results themselves - if they are to tell us about God what does this tell us about God? Well it tells us this about God: later on there would be another story in the New Testament in which the side of another Man would be opened, this time on the cross. And in reference to this it would say that, "A new and living way was opened through the veil, that is to say the flesh of Jesus," into which the Bride, the woman, would be inserted and the two of them would be presented to the Father as one. So Jesus would say, "No man comes to the Father but by Me. But whoever lives in Me and believes in Me will never die because all that the Father has given to Me, those who are in Me may receive." Well how do you get to be 'in' Christ? Obviously, not physically because....and that was Nicodemus' problem. He said, "How could a man be born again when he is old? Can he enter a second time into his mothers womb?" It implicates the issue that first God does things by the natural to show us the spiritual because God is a Spirit; God is not a natural man. Therefore God uses things that operate first naturally but He endows them with spiritual significance so that we - when we see the spiritual significance of the thing - might understand who God is.

So God first makes the natural man Adam and God first takes out of the natural man a rib from which He makes the natural woman Eve. But this, for it's significance relies upon us understanding how the spiritual man, Christ...here we're not referring to Jesus the physical man but the corporate anointing that is 'The Christ' because that is structured to be inclusive, it is meant to be inclusive of everyone who may be said to be "put into Christ". So 1Corinthians the twelfth chapter would say, "For by one Spirit are we baptized into one Body," and the one Body that he's speaking of is the Body of Christ. So we who were individuals – spirits - may be assembled corporately into the person of Christ of which Jesus the Lord would be the Head and the rest of us, the members of the Body. Together the Body and the Head represent the full anointing of Christ.

"Well how is this possible?" We might ask. The answer is: God showed us the initial picture of how a woman was once resident in a man but was taken out of the man and made to be a separate entity. If the woman may be taken out of the man, then the woman may be included in the man. But whereas in the first case it was a physical impossibility to put the bride into a physical man but that was never the intention, the intention was to use the natural to show us how the spiritual works. So everything in creation is like that. When God created a man, God was not just creating a male, He was creating some figure in creation to represent certain particular things about God. When God was creating a woman, God was creating a being who in creation would represent certain particular things about God. But when each one stood up in the thing God made him to represent,

or her to represent, they were transformed from being merely physical beings, into representations of spiritual realities. This is the true purpose for why He made one this way and why He made one that way.

When we speak of the culture of the kingdom we're speaking of how the natural things are replaced in their spiritual settings. So that for example, a father is not just a male who goes out and works and provides and so on. A father becomes a figure in creation who is designed to represent God the Father. And a woman in creation is not meant to be just a woman or a wife, she's meant to represent how all who are the Bride of Christ – both men and woman – must act in relationship to Christ. Now a man does not naturally know how to act as a woman because his primary function in creation has been something else, he has been primarily created to show something else. But in this one case he's meant to be included in the Bride because the Bride is comprised of both men and women. At this juncture we're not talking about a man as a male and a woman as a female, we're talking about spiritual parts of a spiritual Body. Now as a spiritual part of the spiritual Body of Christ, a human male does not naturally know how to fulfill that role but God created the woman capable of teaching him how to fulfill that role. So when the man sees the way that his wife submits to him in his role as the head of the wife, the head of the family, when he sees that he learns how to submit to Christ who is the Head over him as a member of the Body of Christ. And therefore the husband, in his role as part of the Bride of Christ, is equipped to function in that capacity by his wife's ministry to him. At that point it has little to do with husband and wife, it has to do with Christ and the church. This is Ephesians chapter 5.

What's fascinating is that the church has long understood that there are mysteries but it is content to deal with these complexities only as mysteries; it does not explain the mystery. It is common, for example, when you press religious people, it is common for them to say, "Well we don't understand because it's a mystery and the idea here is that because it's a mystery we do not have any responsibility or duty to explain it to you." Well it is true that we do not typically know how to explain a mystery but what is not typically true is that a mystery has to be revealed by Christ. When the Spirit of God chooses to make known a mystery, then it's no longer a mystery. But in religion, men do not typically believe in the Spirit continuing to reveal mysteries even though the word of God says that. The Bible says that plainly. Paul speaking to the Ephesians in chapter 3 of the book of Ephesians says this...I want you to see it yourself. In fact, in more than one instance he refers to the revealing of mysteries. In chapter 3 Paul says, verse 2, "Surely you've heard about the administration of grace that was given to me for you, that is the mystery made known to me by revelation as I have already written briefly. In understanding this then you may be able to understand my insight into the mystery of Christ which was not made known to men of other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel, the Gentiles are heirs together with Israel, members together of one Body and sharers together in the promise

in Christ."

So he tells the church in Ephesus there's a clear understanding of the mystery of how God was reconciling the Jew and the Gentile to Himself, in Christ. And here again in Ephesians 5 he says, verse 32, "Behold I show you a mystery for this is a profound mystery but I'm talking about Christ and the church." So he explains the mystery of Christ and the church. The fact is that when God speaks to us through the heavens, when God speaks to us through the created things, what He's doing is He's revealing the mysteries of what He has previously established. So all things in creation exist to serve the purpose of God when it pleases God to reveal the mystery and the mystery is when God shows His light (gives us understanding) of the things that have previously existed but which things we have not previously understood.

Now bring all of that back to the question of whether or not a woman may be a father, whether a woman may be a patriarch. Now, God put the man in creation to signify certain particular things about God; God put the woman in creation to signify certain particular things about God and He doesn't mix the metaphors. Because if He does, then confusion comes about what God means by 'this' or 'that'. In addition to that, one sees that the purpose for which God places objects and people in creation is not the indication of the value of the persons themselves but part of the overall picture of showing God and showing who God is in creation. So for example every child of God - every person in creation - was created to become a son of God, irrespective of what you were put in creation, personally, to do, you were put in creation to be a son of God. The great equalizer of value is that we are sons of God; a woman is a son just as readily as a man is a son because God intends to live out a unique destiny through both man and woman, through every individual regardless of whether or not you're a male or a female. Your individual destiny is how God intends to live through you, it is not the basis of your value; the basis of your value is that you are a son of God. But God does not treat us all the same no more than that He puts everything in creation to fulfill the same presentation. If He did that – if our value were based upon why we are in creation – then God would be obligated to treat us the same way, otherwise He would show partiality or favor if He chooses to use one in a way that humans think is greater than in the way He chooses to use another. No, by making us all sons you see, God has given us a prior identity, now He is free to use us for whatever purpose pleases Him.

So in creation we are said to be all quote, "The sons of God; neither male nor female," but it's also true that it's, "neither bond nor free," meaning your social class doesn't matter either. It is also true that it's, "neither Jew nor Greek," which means your race doesn't matter either because sonship is not God as the Father of our flesh; sonship is that God is the Father of our spirits. And there's no incident of our humanity that is more valuable or that better qualifies us to be a son. He's the Father of our spirits, our spirits are neither male nor female, neither Jew nor Greek, nether bond nor free; our spirits are ageless,

timeless, they're not natural, they're spiritual and so on. Many things are true about our spirits and He's the Father of that, of our spirits. He's not the Father of our flesh but in our flesh we are put to represent things that show the character of God. So a man, in the flesh, is put to represent the character of God the Father to his children because God intends to restore the hearts of the fathers to the children, we'll pick this up in the next broadcast. And a man is put in creation to represent Christ The Husband, there is nowhere in the Scriptures that a woman is put to represent Christ The Husband to the church; there is no where in the Scriptures that a woman is put to represent God the Father of His children. Why? Because these are specific symbols that are assigned to the man. But there is no where in the Scripture that the woman is told to love her husband; shes told to submit to her husband but she's not commanded to love her husband. Why? Because love requires one to lay down ones life for another, the woman is not required to lay down her life for her husband because that's not the picture; the picture is the picture of Christ and the church.

So the woman is made the object of love and affection; the man is made to be the representation of the one who will die for the bride. A woman, therefore, in creation, is not meant to present a patriarch or a father because that's not the role God gave to her.

Let us continue this discussion in the next broadcast. I'm Sam Soleyn and we'll see you then. Bye bye.