

The House of God A House of Rulers

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Adam was the son of God, therefore the whole family of God is in heaven and now on the earth. The headquarters of the family of God is where the Head of the family is and since God is the Head, the headquarters are in heaven for that's the dwelling place of God. But God put Adam into the earth and when He put him into the earth, Adam was made in the image and in the likeness of God. So he was here as a spirit being to put on the display the invisible qualities of God's divine nature.

Now why would God put His son into the earth? I mean leave aside what he would do in the earth and who he was in the earth, the question is: Why, for what purpose? Well when Genesis speaks of man being put into the earth, right alongside the discussion of the nature of man is also the purpose. So as we read in the first episode of this series entitled "The House of God" in Genesis 1:26 God said, "Let Us make man in Our image, in Our likeness," the next thing that God says is, "and let them..." so God is anticipating male and female, "let them rule over all the earth," to summarize it, and that's the next verse, "Let him have dominion over the fish of the sea, birds of the air, over the livestock and over all the earth and over all the creatures that move along the ground."

So Adam is not just the ruler of the physical geography, Adam is also the ruler over everything that is in it. Now we as human beings have a great difficulty with this concept because as we continue to move away from God, the original purpose of God for making man has become both obscure and in most cases lost entirely. So the thought that man would be in creation as the ruler is severed from his relationship to God as his Father. When you sever these two critical things, then to say that man in creation is the ruler is to put him into creation, designate him the ruler but require no constraints of him and acknowledge no purpose except to consume. But when God put His son into the earth, ruling was the only thing He could put His son here to do. Now let me illustrate this principle.

In the first message I spoke of "ruling houses" as a way of showing that the house of God was certainly not a building, whether it's a temple or a modern church building, elaborate or modest, that that's not the house of God, that's an old notion of house. But

also the house of God is more than that God dwells in us; it is the whole family of God. And whereas it is true that God dwells in us to will and to do His pleasure (that is, to do what He wants to do) the house of God is certainly a little bit more - one would have to concede - than just God and the individual, it's an entire family. And to that end then we say the purpose of this family in earth is to rule.

When the Spanish crown, in the early fifteenth century, when Ferdinand and Isabella funded Cristobal Colon to come into the new world and when Cristobal Colon - or Christopher Columbus as he's known - when he on behalf of the Europeans found that there was already a world here, the Europeans then proceeded to subdue that world to the rule of the Europeans and there were many battles with native peoples but in the end the Spanish empire came to be the governing authority of the new world.

Now the ruling house of Spain would send out emissaries from the crown to bring the rule of the Spanish crown into the new world, these persons were called "governors" who were also known as "viceroys". Now the word "roy" ("r-o-i" is the French term) is the word for "king", like "loui", "the king". A viceroy was a vice king, that is someone who came and took the position of the king. There was a vast difference then between a viceroy and "Hidalgo". The term "Hidalgo", though it's the last name of many Spanish families, the term "Hidalgo" was a reference to more or less a son of a noble family who came, not to bring the culture of Spain to the new world or to rule in the new world, but to gain his fortune. To this day in the country of Mexico, the last year of the presidents rule within the culture of Mexico is routinely referred to as "El Annual El Dalgo", "The Year of the Hidalgo" which means that's the year, it's a cultural concept that basically says, "This is the year, the last year of the presidents six year term, when he attends to his own interests."

Now that has been part of the history of Mexico, of course changes in that nation as readily as it is in our nation and in the nations of the world. I'm speaking more of the etymology of the term "Hidalgo" to say that although these were men of noble families, the specific purpose was not mainly to bring the Spanish culture into the new world or to bring the rule of the crown of Spain into the new world, it was simply to find ones fortune. But the viceroy, the vice king, was not - though he was of a noble house - was not an Hidalgo. For his purpose for being here was to ensure that the same standard of rule that was in the palaces of the king in Madrid and Barcelona were exactly the same standards as would be in Mexico city in Tenochtitlan. Why? Because when you're establishing an empire, the furthest reaches of the empire, the quality of life in the furthest reaches of the empire, should reflect the rule of the crown. And the Romans understood this perfectly well, so the Romans dedicated themselves to something known as "Pax Romana", Roman peace. Because the thought was, if you could not govern any portion of the empire by the same legal and societal standards as the emperors court in Rome, then that part of the empire was not "pacified". Meant that it had not been brought under the peace of the emperors rule and the emperor himself would be judged as being

successful or unsuccessful depending upon the quality of the rule, not immediately around him in the central city and in his palace, but in the furthest and most distant reaches of his empire.

When you come as a viceroy, when you come in the capacity of the king himself, your purpose is not to simply survive or to make your fortune. When you come as a viceroy you come in the stead of the king so that your existence, your coming into the territories of the King, brings forth exactly the same result where you rule as where the king himself rules. Listen to Jesus' prayer. He told His disciples, "Pray this way, our Father who art in heaven hallowed be Your name.." and the first thing that they were to ask for is, "Your kingdom come, Your will be done on the earth as it is in heaven," because that is to regain the original purpose for which God put His son into the earth. The son in the earth is to secure the rule of the King himself so that in the earth the exact same culture would dominate the earth through the sons of God as is the culture of heaven itself. Although the venues are different – heaven and earth – and although the nature of the realms is different, heaven is normally thought of as a spiritual dimension, a dimension in which the rules of time and space do not apply. Yet it doesn't matter the nature of the dimension itself because what does matter, what God is after, is the same harmony and peace that characterizes the realm of God - the highest of the heavens, the seat of the throne of God - is exactly the same culture that ought to be in the earth, where the sons of God are. That is why Jesus would say to His disciples, "Not only am I going to My Father and to your Father but I will grant it to you to sit upon My Father's throne with Me," and why Paul would say in his letter to the Philippians, "I hope to have the 'ex anastasis'," the 'out resurrection', which is that, "I am seated in heavenly realms in Christ Jesus, so my point of view on the earth is the same as my point of view from the throne. What I do in the earth is a reflection of my vision and my vision for the earth comes out of heaven where I'm seated on the throne." And he said, "All of us who are mature should have such a view of things." In other words maturity is when the saint, when the believer, when the son ceases to be a child and now is handling the affairs of his Father's house. Exactly the point.

Whoever has authority is not given authority simply make his own situation or her own situation favorable to their existence; authority in the kingdom is not for the benefit of the ones who have been given authority, authority in the kingdom is to advance the culture of heaven in the earth so that what one sees on the earth in the sons of God, is an exact mirror of what heaven itself is like. Because again, although heaven is a spiritual place and earth a natural place, what is transcendent of earth and consistent with heaven is the character of God.

So when a son was put into the earth, it would have been inconceivable for God to have created the earth and simply let it evolve along the lines of the survival of the fittest. Such a notion is antithetical to creation being "created", such a notion belongs in a Darwinian theory because if indeed survival of the fittest is the order of evolution, then

there is no creation. But on one hand to say that there is creation and to say that the order of creation, the order that follows creation, is the brutality of whoever is stronger wins the dominant place, that is absurd because it simply disacknowledges, fails to acknowledge, the very purpose for creation.

When God created man, He was not just putting humans into the earth to evolve as he would; He was putting a son in the earth to pursue the families business because God knew that Adam would sin and God knew that there would be many generations yet to be born until the age was consummated. In fact, before man sinned, God had already said to him, "Be fruitful and multiply and replenish the earth." So man was put here to populate the earth. But God put a son in the earth in anticipation of a population coming upon the earth because God knew there was a need to rule the earth. Even after Adam sinned, for nearly a thousand years after he had sinned, God still kept him in the earth. And every generation born in that thousand year period heard from the man who was king, who God himself put as king, heard from that man about the Divine God with whom he walked, with whom Adam walked in the cool of the day before the fall. The culture of the earth continued to be influenced by the reality of Adam's placement in the earth as a king even after the fall.

So the fall of man did not terminate the intention of God for man, it did however see a decline from the original intent and that decline led to the debauchery of the flood and other variations upon this theme of rebellion, requiring ultimately that in the fullness of time another Son would come who would redeem the progeny of the first son. But we'll speak more about this in the more complete presentation of the house of God as we speak about the role of the Last Son to redeem the first son. But sufficient to say at this juncture that the purpose of the first son being put into the earth was to bring the culture of heaven into the earth in exactly the same understanding as when the king of Spain, when the Castile's ruled Spain or when the Aragon's ruled Spain, they would send out "vice kings" viceroys, "conray" is the term, "con" being "with" and "ray" "the king"; with the king. And the idea was that this person came to represent the very house of the king, not to enrich himself, not to use influence for his own benefit, but to make civil to the standards of the throne of the empire, the furthest reaches of that empire, to bring to the furthest reaches of the empire the identical standards of the court of the king. Civilization is the process we speak about and if one leaves aside the political implications of what I'm saying...you know, in history the winner writes the story and often the ones who were conquered are presented in exactly the fashion that suits the propaganda of the conquerers. But leave that aside. The very term "civilization" is a reference to a civil order, an order of civil behavior the root of which is the concept of societal norms.

So when we speak of the civilizing of various areas of the world through the empires that came, we're not so much speaking about the plundering of those places for the

enrichment of the crown that is at the center of the empire. When one speaks of civilization, one is speaking about making civil the realms of the empire to the standards of civility closest to the throne. That's the point. Even humans understand that.

So when you come as the son of a ruling house to a place in “time” that is meant to be influenced by the kingdom of which the one who comes is a representative, the purpose then is to rule and the standard of rule is to establish the order of the king in the domains of that kingdom. So when God sent His son into the world the specific intent of God was to bring the culture of His throne into the earth. As such He then did not put Adam into the earth to simply eat and drink and occupy time until he died; the purpose was to bring the culture of his Father into the earth.

Now rule is the only purely voluntary thing that one will ever do because anything else one does – if it's short of ruling – everything else that one does is out of some sense of obligation. For example, if you go to work and you receive pay for a full days work and it's decided what the work should be and it's decided what the compensation should be, if you do that and you do a very good job that way, you're not ruling, you're simply doing what you've been paid to do. But when you go above and beyond what is required, then you're ruling.

Now for the fallen man, again to talk about rule as the objective, there is a natural resistance to the posture of ruling as the purpose for which sons are placed in the earth because if you separate the culture that you represent from the act of ruling, then ruling is simply how you dominate your environment for your own benefit. In a subsequent broadcast...in fact in the next broadcast I will speak about the difficulties associated with understanding the purpose of God for man in the earth as being the purposes of rule. Because our experience with culture, the way our history has developed in the church, makes it nearly impossible for us to understand the issue of ruling. So the question that is always asked when you talk about the sons of God being put in the earth to rule is “how or who dominates whom”. It's always the question of “who is disadvantaged by rule”, not “what advantage is there to the culture of heaven coming into the earth”.

So in the broadcast immediately after this I will address the issue of rule and how our view has been distorted by our individual experience with rule and more to the point our collective experience with rule in general. Because what is true is when empires rule, the net result is the absorption of the resources of the furthest reaches of the empire into the empire itself and those resources make their way back to the throne. One has hardly to visit capital cities of great former empires to appreciate the fact that all of the best of what was in the furthest reaches of the empires territories somehow ended up back in the headquarters of the emperors and kings.

So there is a structural problem that has to be addressed before we can fully appreciate the fact that God put His son into the earth as a ruler and the manner of this rule was to

bring the culture of heaven into the earth. As such, we are the viceroys of God, the vice kings, the ones who stand in the place of the King to bring the culture of the kingdom into the earth.

I'm Sam Soleyn and I hope you will continue to study this with me. Thank you and God bless you.