

The House of God The Culture of Rule

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The intent of God when He put His son into the earth and therefore when He brought His house into the earth, was to bring the culture of the kingdom of heaven into the earth. We have great difficulty understanding that the purpose of the culture of the kingdom of heaven is to rule because our thought about ruling is about domination or dominance; who dominates whom. Because in the history of human empires rule is indistinguishable from conquest and domination. So in discussing the character of righteous rule, I would like to make a distinction between two common usages of the term “rule”.

When you think of rule, the normal way to envision it is that there is someone who lives in great pomp and imposing splendor while in the far reaches of their empire the people are barely surviving, barely with enough food to survive day by day. And in this model of rule one finds no comfort that the sons of God are put in the earth to rule and in fact in the current teaching on this subject one is immediately struck with the fact that Scriptures are quoted to the effect that God wants one to be prosperous and God wants one to be healthy in the fashion of rulers while the earth around us is saying, “But what does that have to do with the remedy for some of the earths serious problems?” The church is becoming tired of that idea, of someone who is a believer emphasizing his entitlement to possessions and to things, while the world around us is increasingly falling into economic hardship and difficult times, and by the way, economic hardships and difficult times that have come will clearly show that this gospel is a false gospel. It is not that there aren't Scriptures that speak about ruling, it is that how these Scriptures are applied is in a fashion consistent with everything we reject as unlike God in that fashion of rule.

So one of the ways we think of a ruler or we think of the word “ruler” is the person who sits in the seat of honor surrounded by attendants and full of all of the requirements of daily life, irrespective of the condition of people under his rule, whether they are poor or barely getting by. That's one concept of rule. Another concept of rule however is a more mundane concept: You call a 12 inch stick a ruler. It is a ruler in what sense? How is this 12 inch stick a ruler and the king who sits upon the throne attended by many and with great opulence, that too is called a ruler? Well one concept is rule according to the

standards of domination and conquest. In that framework, the appropriate question always is: Who is in control? The emphasis is always on who gets to make the rules, who gets the benefit of this system, is that question. And as we speak of the house of God being restored, that question will indeed arise again because in the church our model is the same as that of the world in which whoever talks about ruling is normally pursuing gain for their benefit at the expense of those who are under their rule.

But I want to challenge you with the different concept of rule or ruler that is the 12 inch stick, because you see that is more to the point of being an ambassador or a representative of your Father. And that justifies – to a heavenly perspective – what it actually means to be in the earth as the sons of God and to rule. A 12 inch stick is called a ruler because it's a standard of measurement. You would have great difficulty reducing intangible concepts like space and time and numbers to tangible and workable and useful results, but for standards. So if someone were to say an object is four feet long, by two feet wide, by three feet thick - you have a very good sense of the dimensions of that object. Why? Because every one understands what these graduated standards are. If you say that a certain object was three inches long, by an inch and a half wide, by five inches high - you immediately have a mental picture of at least the dimensions of height and depth, width and length. Why? Because that's what a ruler does. A ruler imports and presents an invisible concept tangibly. It is exactly what we read in Romans 1 that says, "For the invisible God may be clearly seen by that which is created, therefore men are without excuse." That is because the invisible God has placed standards in the earth by whom He would be measured, those standards are His children. He put us here and indeed He put His house here to provide the standard of measurement by which people who have never met God, who do not know of His existence, might be confronted with His reality. So what then, is the reality of God? Who is God?

There is a remarkable story in the book of Exodus chapters 33 and 34. It's a story of how Moses met God. Moses inquired of God that God would show Moses who God was and so God said, "On a certain day I will put you in a cleft (or a crack) in the rock and I'll pass by and you'll see Me as I am." But He said, "you can't see My face, you may only see Me as I move forward and move at a distance." When God said that to Moses, that He would grant his request to see God, this is what God said Moses would see. I referenced Exodus 33 at verse 18, then Moses says, "Now show me Your glory." And the Lord said, "I will cause all My goodness to pass in front of you and I will proclaim My name 'The Lord' in your presence. I will have mercy I whom I will have mercy and I will have compassion on whom I will have compassion but you cannot see My face for no one may see Me and live."

So Moses wanted to know or to experience God as He was, so he said, "Show me Your glory." Now in response to that request God said to Moses, "I'll show you My goodness." Now is it that God heard Moses' request but ignored what he was asking and instead opted to show Moses what God wanted or is the glory of God His goodness? And the

commentary on that will be supplied by God himself. So when the event actually occurred in Exodus 34, here is what it says. At verse 5 God had promised him as recorded in the previous chapter that He would on certain day God would permit Moses to see His glory. Now the day had come and this is the record, “Then the Lord came down in the cloud and stood there with him and proclaimed His name 'The Lord'. And He past in front of Moses proclaiming 'The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands and forgiving wickedness, rebellion and sin, yet He does not leave the guilty unpunished, He punishes the children and their children for the sins of their fathers to the third and fourth generation.' Moses bowed to the ground at once and worshiped.”

Now what do we see? We see that God promised Moses that He would show him His glory and God spoke of God's glory in terms of His goodness; God's nature is to be good. The God who is compassionate, who is merciful, who forgives, who does not keep record of mens wrongs and so on and so on. If then, this is the nature of God, what is the culture of heaven, the dwelling place of God over which He is the King? What is the culture of heaven? The culture of heaven is the full and unobstructed display of the goodness of God...of the goodness of God. When we think of heaven as a place of light and beauty, and it is that, these are manifestations of God's goodness, this is God as God is. You see, it is not that there is a king and there is culture and the king adopts the culture; it is that the culture of the kingdom begins, originates with, the nature of the king. That is why the culture of a particular kingdom may change with each monarch. For example, in British history some of the monarchs were quite benevolent and merciful and they went by titles like “The Meek” or “The Humble” but there were others who were terrible, who were murderous and they went by those titles as well. In other kingdoms it's not hard to imagine that a name like “Ivan The Terrible” does not speak of a mild and gentle culture. But where the king is “Good King Wenceslas” then one does not exactly think of him as an Ivan The Terrible either.

My point is that the culture of any kingdom is first and foremost the culture of it's king and the eternal realms of heaven have the culture of their King; the great God of heaven. And when He is known on the earth, He's known for His goodness, for His mercy, for His compassion, for His grace. And so Jesus said, “Pray this, pray that Your kingdom will come in earth in the same way that it is in heaven.” Why? Because when God put Adam into the earth that was the original plan and Jesus is asking us to pray that the original plan will be restored, that the culture of heaven would once again be the culture of the earth. When Adam sinned, the culture he adopted was quite different from the culture that he previously practiced. We'll have plenty of time to talk about the culture that came up when he sinned, as a result of his sin. But you know we don't normally think about the culture that Adam had before he sinned. We meet Adam in the Scriptures, even though the Bible tells us that he lived for a period of time before he sinned and that while he did so he ruled because God said, “Let him have dominion over the whole earth

and everything in it.” So until Adam sinned he was doing exactly what he was put in the earth to do. He was a ruler in the sense that as a son of God he had both the nature of his Father – that is that he was spirit like his Father is Spirit – and he had the character of his Father, he was good like God is good.

You see, a viceroy is the king himself in another, the other in whom the king is has given up all rights to being anything else. So when you're a viceroy of the King, you come to do kingly things, what only a king can do. As the British Rouge came to an end in India, it was time in 1948, it was time for the British to retreat from India and it was also time for India to arise and to become a sovereign nation free from British rule. Have you ever thought about how such things occur? How does that transition actually occur? Well it may occur – as it did in our nation – by some men who fought the British and won and took to themselves the right to establish a kingdom apart from the kingdom that had ruled them. We had the right to establish the American Republic free from the control of the British crown because simply put, we defeated the British.

When transitions of authority come about as a result of war and conflict, there is little opportunity for a peaceful transition of government and what commonly happens, at least for a period of time, the nation that becomes independent of a kingdom of which that nation was a part, has hostilities between both governments for some considerable period of time. But nations are beginning to learn the statecraft of transitioning in a peaceful way when the time to free a territory to become a nation has come. The last British viceroy to India was Earl Mountbatten, Louie Mountbatten of the House of Windsor. He was the one who went to release India from British rule and to welcome India into the commonwealth of the British empire. That is the work of a king, that is the meaning of the term 'viceroy' in the truest sense of the word. It's greater than a governor, it's greater than a representative, it is the king himself in another coming in that form. So when God intended to impart the culture of heaven to the earth, He made a son and put that son into the earth because God's intent was to extend the domain of the kingdom of heaven into the earth as well.

Now when the British empire was in India, it was still the British empire, it was not now the Indian empire; it was the British empire inclusive of India. When North America was part of the Spanish Empire, it was not an independent territory, it was not simply known as the United States of America, that's when it would become independent. But when the Spaniards ruled it was part of the American expression of the Spanish crown.

The point is that God always intended to annex the earth, He made it to annex it into the rule of heaven because there was something to be carried out here, there was a purpose to be fulfilled here in the earth. The evil one had rebelled against God when God chose man as His heir. The evil one challenged God and suggested that this was an error on the part of God to choose humans and not angels as His heirs. Now God could have simply squashed the opposition but if He did so He would have only proven that He had the

strength, the superseding strength, the dominant strength to crush the opposition. He would not have established whether or not He was right to do so and what would have left questioned, what would still have remained unresolved was whether or not God was good, was the nature of God good. How do you square the good nature of God for which He's known in the Scriptures – how could you square the good nature of God with a crushing opposition, dominant response? Well the answer is: You could not. To simply be greater, to be more powerful, is not the same as being good.

So God put His son Adam into the earth and gave him the responsibility to rule in such a way that the whole earth would benefit from the rule of a righteous son. That was the intent of God. And in that sense, Adam was not the ruler in the style that we so vehemently resist, the style of being the one whose foot is on the neck of all of it's citizens, all of it's subjects. Instead, in the rule of Adam one would see the character of God himself; if you've seen Adam, you would see God, in the fashion in which Jesus said, “If you see Me, you've seen the Father because the Father and I are one.” That's the point of having a son in the earth as a ruler. You do not have to dominant the planet with your military strategy, you do not have to co-opt the freedoms of others through manipulative intents. What you're called to do is to represent the invisible God your Father to the same exact standards of His being as are put on display in and through you so that the experience of mankind with the Living God is the same in the earth as if their initial contact were with God in the heavens.

What then is the point and purpose of a son? The son was put to be the exact representation of his Father's good nature. So if God is good, if God is merciful, if God is kind, then Adam's rule is the rule of goodness, kindness and mercy. “Surely goodness and mercy shall follow me all the days of my life,” the psalmist said. Why? Because he was dwelling in the presence of God. When you dwell in the presence of God – whether you're in the earth or you're in heaven – the experience with God's goodness will be the same in either place. But since God is invisible, if you experience His goodness in the earth but He's invisible, you will not know that it is God. You'll wonder if it's just luck or fortune. Therefore God puts His known representatives in the earth, His sons, to bring forth the order of heaven in exactly the fashion that it is in heaven, that it be brought forth in the same way on the earth. Ours, therefore, is the culture of rule on the earth as the sons of God for this is the culture of heaven.

We'll pursue this matter further in subsequent broadcasts. I'm Sam Soleyn and I'll talk to you then. Bye bye.