

The House of God Representational Rule

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Why is it so difficult for us to understand that the purpose of the sons of God in the earth is to rule? The answer comes from the fact of our fallenness. Before man fell that he was the son of God and that he was put here to rule by putting on display the good nature of God and to bring peace to the earth, to subdue the earth to the standards of heaven and to make it peaceable as heaven itself, the dwelling place of God, is peaceable. That was the intent of God for the earth. Now God knew that the enemy would come and would introduce something quite different to man. And so before God even made man and before He made the created world, knowing the end from the beginning, God put all manner of things in the earth that would have symbolic significance to actual realities. That in the beginning man would catch a glimpse of the way things actually are in heaven, that vision would be lost, sin would cloud the vision. And then God would have to speak representationally to man until the Last Son would come to take the place of the first son; that Christ would take the place of Adam and would restore an actual vision of God and of the rule of heaven to us in the earth, that the kingdom would come on the earth as it is in heaven and the will of God would be done on the earth as it is in heaven and the result would be, "If you see Me, you've seen the Father because the Father and I are one," as Jesus said.

I want to focus this particular message on representations of rule, or simply representational rule. When man sinned the Scripture said that the eyes of his soul, his eyes were opened. We know that man had and has three parts; he has a spirit, he has a soul and he has a body. I Thessalonians chapter 5 verses 18-22, "I pray that you may be sanctified through and through, may your whole spirit, soul and body be presented blameless at the coming of our Lord." Now we know that the eyes of his natural body were opened. Why? Because he could see the fruit on the tree and he could tell that it was pleasing to the eye, to these eyes, the natural eyes. So those eyes were opened before the fall and the way God speaks to man is Spirit to spirit, Romans 8 tells us, "The Spirit himself (the Holy Spirit) testifies with our spirits that we are sons of God." So when a person has spiritual understanding, understanding of the truth as it is, is because that person receives revelation from the Holy Spirit to their human spirit. And when God was forming man out of the dust of the ground and He blew into his nostrils, man received an

impartation of spirit that came out of the person of God. When that happened, the spirit within a man - being a gift from God, that came out of the person of God - was of the same kind and nature as God himself. So there is an absolute compatibility between Spirit and spirit; between the Holy Spirit and the human spirit. God constructed the human being with a spirit in order to be able to receive and fellowship with and entertain the Spirit of God.

So one of our prayers is that “the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you always” because it is possible for you to fellowship with the Holy Spirit, Spirit to spirit. So when God met with man in the early part of the day, in the cool of the day before the day heated up and we know that's what it means because the Scriptures referring to Jesus prophetically said, “You awaken My spirit morning by morning..” So there was a communion between the Spirit of God and man's spirit before the fall. So he could see things as they actually were, he could see and understand from the Spirit of God into his spirit, the way the earth was, the way all things about him were and his purpose for being here in every matter. But that was the case before the fall.

So the eyes, the natural eyes, were open he could see the fruit on the tree. The eyes of his spirit were open because he could commune with God morning by morning. But yet the Scriptures say God told him, “If you eat of the tree your eyes will be opened.” Knowing then that man has spirit, soul and body, that leaves only the eyes of the soul to be opened. Once the eyes of the soul were opened though, the vision was very different. God continued to speak to man and what God had to say was just as plain as it always was but God understood that man could no longer see the truth in the plain way in which He intended to communicate because a veil had arisen between God and man and it was the veil of the soul.

The motif of a veil continues throughout scripture. Moses had to put a veil on his face when he came down from the mountain but when Jesus died on the cross, another veil that had been put - the veil in the temple between the Holy Place and the Most Holy Place - that veil was rent in two from top to bottom. So now one could come through the veil, that is to say His flesh, in the body of Christ we could enter boldly into the presence of God, not just seeing in a veiled fashion and yet Paul would say in I Corinthians, “When Moses is read, the veil is on their hearts, to this very day.”

So when the soul came the preeminent aspect of man through which man interpreted all things, when that came to be the case, God now could only be understood in types and shadows. Imagine that you are at a play and there is intermission and during the intermission a curtain is pulled to bring in different sceneries behind the curtain, the light is dim, the light is not extinguished because the workers need light in order to arrange the scenery, and the set, and the props. If you're still sitting in the audience watching the dim light through the veil, what will you see? Now for the people behind the curtain, they're

fully engaged in arranging the scene and the light is sufficient to show them exactly what they're doing. But for the person in the audience, the light is diffused to the point where they cannot make out exactly what they're seeing behind the scenes, behind the curtain. So when the curtain lifts and the stage is lighted again, we may gasp at the scene that has now been revealed to us.

It's that way with God and with man. We have been looking in on what God is doing behind the scenes but the soul, as a veil between us and the doings of God, only allow us to see dimly, as dim figures moving behind the scenes. Jesus often recognized the existence of this veil when He spoke plainly what was the plan and purpose of God. He would say, for example, "You search the Scriptures because in them you think you have life, yet they testify of Me and you wouldn't come to Me." He would feed five thousand and He'd have them collect up twelve baskets full of fragments and the people would say, "What does this mean?" And even to this day we focus on the fact that He fed five thousand, that they collected twelve baskets full is just incidental to the story, so we think, because we do not see that the real story was that He had them collect up the twelve baskets. But to see that we would have to see the way the one performing these things saw these things and intended that we see them.

What are the twelve baskets? Well He would explain that the next day when He would say of Himself, "I am the bread of life come down from heaven. Your fathers ate manna in the wilderness and have perished but if you eat of Me you will live," because He knew that the Jews put twelve loaves of bread on a table. The table was for showing, and the bread was The Bread of His Presence, to show the Bread of His Presence. So that all the while in the wilderness that they were eating manna from heaven, they would still be reminded that man does not live on bread alone because there's a story that is unfolding; it began, it unfolds and it will conclude. The story is how God had a son who was to represent the interests of his Father in the earth, his enemy deceived him and he lost his way. And as such, he was now reduced to scrapping for his provision and his protection, while in that body that sweat and toiled for it's daily bread there was a spirit that was made in the image and likeness of God whose purpose for occupying that body was to put on display the very nature of God his Father. But that was a priority that it could not focus upon so long as he focused upon finding enough to eat for the day. And Jesus would say to the Jews, "I am the Bread of His Presence and the fact that after I fed you like your fathers were fed in the wilderness by manna and I've been able to collect back up all twelve baskets full, it tells Me that this generation will not receive Me as the bread that has come from heaven because the twelve baskets full are uneaten, while you've eaten miraculously to fill your stomachs."

The story is always going on but the ability to see it depends upon whether you're seeing by the spirit or whether you're seeing by the soul. If you're seeing by the soul, the imperative always is to survive; if you're seeing by the spirit, then you can see things as they actually are. So God knowing this about the fall of man, put in creation all manner

of symbols and types and shadows, or allowed to be spoken in creation and allowed to be enacted among mankind - especially and principally the Jews – all fashions of types and shadows because the type and the shadow is like the curtain in the intermission and through the veil, through the curtain, you're able to see movement but not to distinguish these movements adequately.

Now because God continues to be fully committed to the story unfolding exactly as He intends, even though man varies the theme and veers away from the purposes of God, God himself never varies the theme nor veers away from His plan and will and purpose. So one of the difficulties you see, that we have now that the house of God is being restored to us, one of the difficulties we have in perceiving the clarity of this rule that we speak of, is we've been used to rule by the soul and rule by the soul is a darkened view, a dimmed view, of what God intends to be clearly visible by the spirit.

So everything in creation now you see, is representational; it represents something of the invisible God. Our challenge as the sons of God is to see both things; to see the representation but beyond that, beyond the form of the representation, to see and to practice the substance. The earth may still not see the substance that we are speaking but they will see the result. That's what Jesus was speaking about when He said, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," whereas what we have thought is, "Let the world see your benevolence, your charity, and let them give glory to God whom they have not seen, by reason of your charity," and so we advocated, unwittingly, a theology of our works done on behalf of God, rather than that we do the works of God, in that He is doing the work through us so that Jesus would say, "If you've seen Me, you've seen the Father."

An example of that, this is classic representational form and substance. Paul speaks of the mystery of Christ and the church in Ephesians 5. Now the reality is the relationship between Christ and the church but to fallen man, seeing through the soul, the reality of Christ and the church is an obscure vision that is like the vision at intermission; things are happening behind the scenes, behind the curtain, that are known to heaven and seemingly known to a few but not known to the general population. So Paul is revealing, Paul is causing the stage lights, God is giving Paul the opportunity to cause the stage lights to come up so that what is there can actually be seen and he speaks of the mystery of Christ and the church. Now in this mystery he uses an analogy between a husband and a wife. Now he begins with the analogy being the common place occurrence; you do not use a mystery to explain a mystery, otherwise you have two mysteries and neither one explained. So you take the thing that is obvious and known to all, that does not require explanation, and you use it as the vehicle by which the explanation comes of the mystery so that the mystery comes to be known.

The purpose of this again, as I said, is to enlighten the soul, to have the spirit enlighten the soul. This is so important because when all you see is the form and you try to make

sense out of just the form, the form that has been severed from the substance cannot present truth in and of itself, it will always present a perversion. And even the world can see that this perversion falls very far short of anything of God that even the world would want to know.

So what is the mystery of Christ and the church? Well it is that a husband, a man has been put in creation to represent certain specific things about God. And a woman has been put in creation to represent certain specific things about man in relationship to God. Therefore the role of the man is to show something of the accuracy of the goodness of God and the role of the woman is to show something of the order of human response to God. To what end? If the human response properly to God, what is the result? The result is righteousness, peace and joy. If this is not so and it becomes just a teaching on marriage, what then is the result? Injustice, inequity and frustration and alienation because if the teaching is that the woman should submit to the man because this is the order of things, then simple questions like "What if the man is wrong?" What order of things is this? And you can't say, "Its natural law," because natural law then is used as the foundation of choice. Well that's silly, you cannot on the one hand have law and on the other hand choice; law is law and choice is choice. So natural law works in the absence of choice; choice works where there is no law because if it's the law that's what you do, if it's choice then you can choose. So there has to be a transcendent quality to this thing and that's why I'm explaining that the heavenly is represented in the earth and it is that representation that gives the symbols both their meaning and the applied limitations to the symbols.

So in anticipation of Christ and the church, God put a man and a woman in the earth in marriage so that that culture would be useful to explain the relationship between Christ and the church. And the culture of marriage then, should be informed by the relationship of Christ and the church, if you hope to have the heavenly result. If you do not have that as the baseline then there could not possibly be a heavenly result in marriage. So to simply say that because the man is man and because the woman is woman, that the biblical model for marriage is that the woman should obey the man in everything. Apart from both man and woman understanding the nature of their representation within the form of marriage, it simply cannot and will not work. But unfortunately when and because the church has not understood this, we mindlessly teach, nearly as natural law, the choice of a man to be brutish as being what God ordains and an order that follows simply because God has ordained it that way. That's rubbish. No, the man is a type of Christ. So how is he like Christ? What is he like? Is he the standard of rule, like the 12 inch stick that is the ruler, as opposed to the one who sits upon the throne with the staff and the crown ordering everyone around? No, he's the 12 inch stick that's the ruler showing the standard of the invisible God.

So what is the standard that Jesus presents? He presents the standard of the husband who will lay down His life for the Bride; Christ gave His life for the church. So the man to

whom the woman should submit as she would submit to Christ, is the man who will without hesitation lay down his life for her. Now what does that mean in practical terms? It means that the environment of the home that he leads is to permit her to be and to become everything that God has put her here to be and to become. His rule empowers her without her having the responsibility for the outcome.

In that sense then, he shows the picture of Christ. Her response to obey shows the methodology by which the church avails itself of the provision and protection of Christ therefore freeing the woman from the culture of survival of just trying to have enough to get by. This culture heals. Taking this concept of representation when and through the prism of this representation we behold the heavenly, then the earthly has significance because it is representational of the heavenly; it is not just earthly for it's sake, devoid of the heavenly imperative.

So we'll speak further about rule and about many other aspects of life that have to do with representational things. I'm Sam Soleyn, we'll continue this discussion. God bless you, bye bye.