

## The House of God Stolen Identity

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To summarize the last four presentations, we see that God created a son, Adam, and put him in the earth and when He did He put the house of God in the earth; the house of God was now both in heaven and on earth. The intent of God in doing so was to bring the culture of heaven into the earth the culture of the kingdom of heaven is the result of the culture of the King himself. So the goodness of God was intended to be put on display in the earth through the sons of God. When Adam came into the earth God accompanied that advent by a charge that Adam should have quote “dominion over the whole earth.” Meaning that it was the intent of God that Adam the son of God bring the jurisprudence of heaven, bring the culture of the King of heaven, into the earth and rule in a fashion such as that. God always intended that the earth be populated because before Adam sinned He gave the direction to Adam and to Eve to be fruitful and to multiply and to replenish the earth.

So the rule of Adam, and the fact that God granted to Adam the right to rule, was not merely an after thought, it was the central idea. So that in the earth, as in heaven, the kingdom of God - and together with it's polity, with it's culture, with it's rule, with it's relevance - would be the same in the earth as it was in heaven. It fact this is the prayer of the Lord Jesus Christ. That is of course because God has an enemy and the enemy was in revolt against God over God's choice of man as His heir. The enemy of course thought that he was the legitimate heir. God of course did not create Satan and/or the angels, to be the heirs because angels – all of them, fallen and unfallen – are merely ministering servants. They were created with the competence to serve, not with the competence to love. And to be like God, to be spirit and to have the character as God, beings had to be created, above all, with the capability of loving. This dispute accounts for creation itself; the purpose of creation was to resolve this dispute. This dispute had escalated into war in heaven in which a third of the angels were persuaded by Satan - who at the time was Lucifer – persuaded that they had lost their estate unfairly and that they were not obligated to serve a mistake. If indeed God chose man as His heirs, then this was in the view of Satan - who then was Lucifer – in his view this was a mistake. And if God made a mistake, then they were not obligated to abide by the consequences because a mistake, in their view - and their view was that it was a mistake – was wrong and it disinherited

them.

Now for the allegation of mistake to be resolved, God could not simply de-construct a created being who raised a challenge to the fairness of God, to the goodness of God. God had to go forward and play the entire game of seeing out. And in the end, the choice of God would be preeminently just, fair, righteous, wise, all things that are consistent with the nature of God, but would not be that this was accomplished by some decree of God over creation. This would be accomplished when the beings who were the heirs of God fulfilled the actual potential for which God created them. In short, if humans were the heirs, in the end humans would have to become like God to fulfill the righteousness of God, in that the charge against God was that He was unfair and He was unjust in passing over the angels in favor of this untried creature known as man. So obviously it would not do for God to simply declare that man was fit and proper to be the heir of God; man had to actually fulfill that divine potential.

So when God put man into the earth, He gave him everything necessary to accomplish that, not as proof that the enemy was wrong but God who knows the end from the beginning, knew that the angels were not capable of being His heirs and knew that He had chosen properly to make man His heirs. This would be the drama that would have to be lived out in the earth and God began the story by creating man in the image and in the likeness of God. But it was not a foregone conclusion that man would in fact, all mankind would in fact, fulfill this design. In fact God knew that man, aided by enemy, would sin. That man would turn from his Maker. Man would not have done that by himself, he had to have become the victim of a lie, a victim of the same rebellion that had the enemy cast out of the highest heavens. It was not that man was a neutral creature who could be imprinted upon either by God or by the devil, it was that God made him capable of loving and but for the deception of his enemy, he would have been exactly what God made him to be. But God could not permit the deception to stand without providing a remedy. But in that provision of a remedy, man now would have to choose; he'd have to choose between the nature of God that he was carrying and the lie that seemed to appealing to him.

So the construct of the human being was critical to this fallout, to this end state. Man then was created as a body out of the dust of the ground with a soul capable of deciding independently of God and with a spirit that was capable of communing with God. The soul would be particularly susceptible to the enemies draw and to what the enemy had to say. So man is capable on the one hand of drawing close to God in total intimacy or he is capable of rejecting God altogether. It depends upon whether his soul rules him or whether his spirit rules him.

Now the gospel itself is the good news of how although man gave into the temptation of the enemy and sinned and separated himself from God and developed a culture that opposes God, although that was true, he was visited again by God in the form of man.

God took on the test of whether or not this creature could be like God and so God came as a man subject to all of the temptations and all of the conditions in which man would find himself. In that condition, of course, God was bereft of all of the qualities of God except the character of God and the nature of God; the nature being Spirit, the character being love. But insofar as power, insofar as creative competence, insofar as all of the ways that He might have avoided... His ability to command faithful angels, His ability to alleviate His own suffering of any kind in the earth; as far as all the rest of it was concerned but for the nature of Spirit and the character of goodness, God left aside everything else when He became a man. This was to reintroduce man to the very thing that God had made man to be.

So when the Lord Jesus Christ came into the earth, He was what man was designed to be; He was, as it were, the end of the matter from the beginning. When He came into the world, He came in the form in which man should end up, but His was a role reversal. He was then made subject to everything that man would be subject to, every temptation, and He also encountered the enemy in the same way that the enemy addressed and encountered man in the garden. He was in the wilderness and it was over the question of what was good for food. In the garden man was given access to all the trees of the garden except one because the soul you see is preoccupied with what it may eat or drink or wherewithal it may be clothed, so say the Scriptures. Whereas if one seeks the purposes of God in the earth, all these things shall be added to them. So it's a question of what one exalts as the imperative; the saving of ones life through provision and protection, or to present oneself in whom God may dwell as God wishes. The total loss of control on the one side, loss of control by permitting God to be in control, or on the other side, preoccupation with provision and protection. It is exactly the same dynamic to which Jesus is subject when He comes now and is in the wilderness where He is tempted by the devil. The first of the temptations had to do with whether or not He would give in and feed the hunger that by now was threatening His life after 40 days of a fast.

So He starts out as God and man together, God in the form of man, and He is subject to all the trials, all the temptations, all the vagaries that would reflect the foundations of proper choice. Like Adam, who in the garden and without the knowledge of the evil one, was given dominion over all of it. So he did not have to make it work for him, that would become his state after he had fallen. He would then, by the sweat of his brow, eat bread. But he was the ruler of all things and he could have done exactly what he wanted to with respect to all things. So the gospel is how the one son, Adam, makes the wrong choice and is lost to his Father's purpose and to his Father. So the house of God as it were, falls into disrepair as Adam declines in his connection to God and in his purpose of representing his Father.

But the purpose of God in putting man into the earth and putting him as His son, putting the culture of heaven into the earth, that purpose was not to be deviated from even slightly because God had sworn on oath to Himself that when this earth had fulfilled it's

purpose and the fruit of the earth had been yielded to God, that God would have His sons, God would have His heirs and that the enemy who challenged God would be put down as well. Because again it was not sufficient for God to simply, from His superior position, squash a created being. God had to permit the drama to be played out to its fullest and man had to be the principal actor in the drama and the choice of man had to be the fulcrum upon which everything balanced. Choice was restored to man, the vision of heaven and the culture of heaven was restored to man at the cross, when Jesus would not save His own life but commit Himself to the purposes of God. And so the natural gives way to the spiritual. Resurrection then, follows birth; birth is the natural, the natural way of being issued into the earth and the flesh becomes the emphasis of birth but resurrection becomes the way of new birth and the spirit becomes the emphasis subsequent to resurrection.

So all who live in Christ have been both born from the flesh and born of the spirit. And all who live in Christ have made the journey from being born of the flesh and subject to all of the temptations of the flesh, to now being born again of the Spirit and therefore being able to see everything from a spiritual perspective. At that point, you see, all of the types and the shadows that God allowed to remain in the earth, once the soul of man ruled where his spirit was designed to rule, once that transition had taken place at the fall, that is man was speaking to God face to face at the fall, the eyes of his natural being were open so he could see the fruit of the tree and the eyes of his spirit were open because he could commune with God. But the eyes of his soul were closed because God meant for man to live in a state in creation in which his soul blindly followed his spirit because that is when you see things clearly, that is when what you see with the natural eyes are interpreted through the eyes (or vision) of the spirit. And then the possibilities of who God is are how you live when you interpret what you see through the eyes, when you interpret those things by your spirit then you interpret them in light of God's competence and in light of God's purpose.

When you see things by the soul, what you take in through the senses - through the eyes in particular - you then interpret through the soul and you see those things from the possibility of the human competence, what man can do about it. God is not then the be all and end all, God is not the resource upon which one draws and the culture of heaven is not the foundation of choice and of understanding; what you are able to do for yourself, that becomes the foundation of choice. That is why God said to Adam after the fall, "By the sweat of your brow you will eat bread." He wasn't saying to Adam, "Because you have sinned against Me, the punishment that I am meting out to you, is from now on you will not have My help, from now on you'll have to make it on your own." He's not saying that, He's saying, "The logical or natural extension of your choice to separate yourself from Me, is to limit your abilities to supply for yourself by your own abilities and by your own resources. Therefore by the sweat of your brow you will eat bread." That is why God does not begrudge the labor of someone who rejects God as his provision and

his protection. God does not disallow his labor but God recognizes that that's the hard and difficult way in which to live, for he's living in the culture of a lost identity. The identity that man had when God put him in the earth was the identity of a son, the heir of God, the representation of his Father in the earth; that was his identity. He was to operate as the scion of the house of God. He was not to be concerned about his daily bread, he was not to be concerned about what he would eat or drink or wherewithal he would be clothed; he was to be the administrator of God's presence and rule in the earth. His rule would then be informed by the very character of God and as the kingdom of God, the kingdom of heaven, reflects the nature of the King.

So Adam's rule on the earth, as the representative of the kingdom of heaven, would also reflect the nature of God in the earth. So where God was good and indeed where God is good, the rule of Adam would have been reflective of the goodness of God. Where God is merciful, kind, patient, long suffering; the rule of Adam would have reflected all of that and the earth would have benefited in those particular ways from the culture of heaven dominating the ways that men live on the earth.

When man sinned and the eyes of his soul were opened, he adopted for himself a different identity; now he was no longer the son who represented the Father, he was the prodigal son, the son who had departed from the house of his Father and who now was wasting his substance in riotous living. A remarkable parable of the New Testament speaks to this story. Jesus tells the story of a certain man who went down from Jerusalem to Jericho and who fell among thieves who stripped him of his clothing and left him half dead. By chance a priest came by that way and looked on him but walked by on the other side. And a Levite also on his journey comes and looks on the man and sees his conditions but is powerless to aid him so he goes by on his journey as well. But a good Samaritan comes and when this Samaritan comes he has pity on the man and he binds up his wounds pouring in oil and wine, puts him on a donkey, takes him to an inn. And on the next day as he was going on with his journey, he takes out two silver coins, pays the innkeeper and tells him that when he would come again if additional charges that were not covered by the two silver coins were incurred, he would reimburse him upon his return.

Now this is the story of Adam because this certain man, this particular man, "anthrohos", Adam; this man Adam was on a journey, from Jerusalem to Jericho, from heaven to earth and on his journey he was attacked by the enemy who stole his identity. Clothing is a metaphor for identity. Adam was in creation as a son of God but he was left without that authority in creation, he was half dead, he was neither dead nor alive. When you're in creation without your authority to function according to the purposes of God for which you were put here, you're half dead.

In the course of man's sojourn upon the earth, he was first visited by the law; the priest came and looked at him. When the law saw the condition of man and his need to be

reconciled to his eternal purpose, the law willingly recognized it's incompetence to address the condition of man and to reconcile him to his purpose. So it goes by on the other side. And the Levite, religion, the practitioners of religion, came and saw him also and in the stark light of man's separation from God the type and shadow of religion is incompetent and impotent to reconcile man to God. However your religious practice, it cannot reconcile you to God. No matter how addicted you are to it, no matter how precious it is to you, in the real story of man's separation from his purpose in God, you cannot be reconciled through the practices of religion.

It takes a Samaritan to reconcile you to the Father. For the Samaritan in the story - as Samaritans in the day of Christ - were Jew and Gentile; the mixed race of Jew and Gentile. In the story the Jew of course represents the presence of God and the Gentiles represent man. So the Samaritan is the perfect one, God and man, the One telling the story, the Lord Jesus Christ, God and man together comes to rescue Adam. Jesus is the Last Adam, God having come as man to restore his identity. And He begins to attend him by pouring in oil and wine, representations of blood (wine) and oil being the Spirit.

So by blood and Spirit, by Spirit and blood, one is redeemed from the wounds of the enemy and taken into the inn, the inn is the Person of the Lord Jesus Christ himself, the Body of Christ. He takes out two silver coins. A silver coin represented a days wage, so two silver coins mean that He paid for his care, if you like, for two thousand years. And He promised that when He came again everything that had been incurred in addition to what He had paid for, would be paid in full. So He said, "Whatever you have done one of these the least My brothers, you've done it unto Me." This is the story of lost identity and a culture of the orphan that came up as a result.

In the next broadcast I wish to look at the culture of the orphan, that which replaced the culture of the son. I'm Sam Soleyn, continue to study with us as we discuss the house of God. Talk to you then, bye bye.