

The House of God The Culture of the Orphan

Studio Session 160
Sam Soleyn
02/10/2009

God put Adam in the earth as the representative of heaven in the earth, the representative of the Father's house and of the culture of the Father in the earth. What happened when he sinned? We typically do not probe this issue because we're fixed upon redeeming man from sin. The gospel has come to be how the effects of the fall were remedied at the cross. Whereas this is a central tenant of the gospel, it's neither the whole gospel nor is it the picture that I believe heaven would have us look at because this is the story in the middle; it's not the story at the beginning inclusive of the middle and the end. The outcome of this particular point of view is that heaven becomes the be all and end all of the gospel, going to heaven is the purpose of the gospel. And whereas going to heaven is infinitely to be preferred over the alternative, going to heaven is not the end of the gospel. Why, the Scriptures say in II Thessalonians that when the Lord returns He'll bring those who have fallen asleep in Christ with Him because the Lord himself is coming back. If going to heaven were the end of the matter, then coming back somewhat defeats the purpose, coming back and bringing us with Him is really not particularly good news but apparently the story doesn't end with going to heaven nor does it begin at the cross. The cross is of course pivotal to man being brought back into the purposes of God because it is where the price was paid that had been negotiated and agreed upon before the foundations of the world. So without the cross the story would not have been this story, it would have been a very different story. So one should never fail to give the cross it's proper, central place. But what we have done, as we have done in so many instances, we've taken the important thing and made it everything and it's not everything. As important as the cross is it's not the whole story. That should be obvious on it's face.

Why was the cross necessary? Let's begin with that, let's begin with that. What did the cross do for man? Well to understand that we must put it back into it's full context, the whole story. Look at what happened in the fall of man. When man fell, not only did he sin but his sin introduced a very different way of life and being that made his redemption more complicated than might meet the eye. Let's look at what we're talking about, let's go back to the story. Let's pick up the story in Genesis at the point where man now sins. In Genesis chapter 3 we are presented with the story and we pick it up where God has found man, man has been reluctantly found. Verse 8 of Genesis 3, "The man and his wife heard

the sound of the LORD God as He was walking in the garden in the cool of the day and they hid from the LORD God among the trees of the garden. The LORD God called to the man, 'Where are you?' And he answered, 'I heard You in the garden and I was afraid because I was naked so I hid.' And He said, 'Who told you you were naked? Have you eaten from the tree that I commanded you not to eat from?'" Of course the man said, "The woman You put here with me, she gave me some of the fruit of the tree and I ate it." And the LORD God said to the woman, 'What is this that you have done?' And she said, 'The serpent deceived me and I ate.'

Now this story, like so many of the stories of the Scriptures, is not an expansive story, it does not contain all of the nuances and the innuendos but it contains enough to tell us a frightening story. And you will say, "I'm not sure what you mean by 'a frightening story'?" Well let's explore it. So God and man have now come face to face again, it's the day after the fall, the day after man has eaten of the tree and he comes wearing clothes that he had fashioned overnight for himself. And God says to him, "Where are you?" And he said, "Well I heard Your voice in the garden and I was afraid because I was naked so I hid from You among the trees of the garden." And God said, "Who told you you were naked? Have you eaten of the tree that I commanded you not to eat from?" Now God is saying to man, "I can see that you have eaten of the tree that I have commanded you not to eat from, I can see that. How can I see that? Because you have believed a lie and you've acted upon that belief and you've clothed yourself. So, who told you you were naked?" He's clearly not saying, as a contrasting point of view, He's clearly not saying, "Oops, I forgot, I meant to tell you I never did get around to it, but really you were naked." That's clearly not His point of view and furthermore He wasn't saying, "Did the tree tell you you were naked after you ate from it?" No, what He was saying was, "I can see that you have believed a lie, therefore I know that you have eaten of the tree that I commanded you not to eat from because your eating from it confirmed the lie, confirmed that you believed the lie. And now these things you have on you have further confirmed that you believed the lie and have acted upon it. So My question to you is, 'Who told you you were naked?'" And that's the question that Eve finally answered, not Adam, he first blamed the woman, he said, "Well the woman here, she gave me some of this fruit of the tree." Continuing to fixate on the fruit of the tree and not on having believed the lie. And then of course the woman then admits on behalf of both of them as co-conspirators, "We believed the enemy who deceived us."

At the core of of this deception is a lie. After they ate from the fruit of the tree, they acted upon the lie that they believed that was attached to the perception that the tree was pleasing to the eye. And what was that, what was the lie? The lie was that they were naked. They were not naked. To believe that they were naked they had to change their understanding of who they were. Man was not naked, man is a spirit that was clothed in flesh, he already had clothing, his clothing was his flesh. His spirit was his being. Why? Because man was made in the image and likeness of God. As the image of God man in

his nature was whatever God is; God is Spirit, man was spirit. Spirit is invisible but real. If the nature of man is that he's spirit, then his being, his true being was invisible but real, like God is real and not confined to a body. Man is real and is confined to a body but the body he wears is the house that he lives in, it is not who he himself or she herself is.

So the first lie was the change of an identity from a spirit being to a flesh being. Now here is the matter plainly spoken in the Scriptures. This is from the book of II Corinthians chapter 5, it says this. Paul is speaking and he says, verse 1 of second Corinthians 5, he says, "Now we know that if the earthly tent we live in is destroyed," note the difference: we live in the tent but we are different from the tent we live in. If this earthly tent we live in is destroyed does that mean you are destroyed? If you and the tent are one, if the earthly tent you live in is destroyed then you are destroyed because you and the tent are one. But if the earthly tent you live in is destroyed and you are not the tent, then here is what happens: you will survive, "We know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven not built by human hands. Meanwhile we groan longing to be clothed with our heavenly dwelling because when we are clothed we will not be found naked."

Fascinating, isn't it because he's saying we have a natural body and we have a spiritual body. We ourselves are spirit and if the natural body we are living in is destroyed, we will be clothed upon with a spiritual body. So he says, "While we are in this body that is sufficient for time and space but limited to time and space, while we're in that we anticipate the coming of the time when that will be destroyed." Now this is Paul writing the second letter to the Corinthians. You will recall that in the first letter to the Corinthians in chapter 15 he had already given great and lengthy discussion to the natural versus the spiritual in the context of the resurrection of the dead. So in the continuation of the discussion in second Corinthians he's building upon the letter that he's previously written to people who have that working knowledge of what he's talking about. So he says, "While we are in this flesh the only thing we have to look forward to in the flesh is to be separated from the flesh." So if the earthly tent we dwell in is destroyed, we have a building from God, eternal in the heavens, not carnal but eternal. He says, "Meanwhile we groan longing to be clothed with this dwelling." Because from the first letter to the Corinthians they had been told, and Paul had said to them in that letter, that the natural body is subject to corruption, to decay and so on. So when you bury the natural, it is raised a spiritual body. When you plant the mortal it will come up, it will be resurrected as the immortal. So they already have this knowledge of this that Paul is saying, he doesn't need to revisit it with them.

The point is that from the beginning of time God constructed man to be spirit, the spirit that issued out of the Person of God. That's who the man was but He clothed the spirit with flesh and put him in the earth. Now as long as the man saw himself as spirit clothed with flesh, his purpose was to represent the God who was the Father of his spirit. You see, God is the Father of our spirits that is why we are as sons of God, neither Jew nor

Greek, neither male nor female, neither bond nor free because all of those are descriptions of those things which are incidences of our humanity, they have nothing to do with the nature of being spirit. A spirit clothed in a woman's flesh is as much a spirit as a spirit clothed in a man's flesh. When God, being the Father of our spirits is the Father to the spirit clothed in a woman's flesh and to the spirit clothed in a man's flesh, He is equally the Father of both spirits because at that point woman or man, man or woman, like Jew or Greek, like social standing, means nothing. Because at that point we are transcendent beings and we as spirit beings cannot die, whereas death of the body humbles us all to the same eventuality. It does not matter if when you are alive in the flesh, you are in the form of a male or a female, Jew or a Greek, slave or a free man; death brings you to the same inevitable conclusion and it does so very swiftly. Compared to eternal times, or if you like existence in eternal versus existence in time, 80 years of human life, three score and ten, eighty if by reason of strength, is nothing. It's hardly the blink of an eye. That is why from that perspective a thousand years of human time is as a day to God and day of human time God may extend to a thousand years to accomplish whatever He wants.

So bond or free, male or female, Jew or Greek are so fleeting in their longevities, so rapidly evaporating as to be compared to a vapor that appears for a while and then vanishes away. It is utter folly then that people should spend their waking moments obsessed with what they will become during the length of time that they live on the earth which compared to eternity is the blink of an eye. Clearly, our great opportunity in the earth is to represent our Father. And He will work that representation in whatever form He wishes, male or female, Jew or Greek, bond or free and in whatever calling or vocation we are engaged with. Whether we be leaders of the world's political systems, financial systems, military systems, educational, intellectual systems, legal, medical systems whether we are that or at the very opposite ends of that we live and die in obscurity in some distant place. A person's life therefore does not consist, the importance of your life is not the result of the compendium of things that you acquire or that you are. Save this, this exception: that what you became was how God chose to live in you and through you for His pleasure. Then how you lived has relevance but only as measured by the purposes of God. And a person in total obscurity, living and dying, may be as much in the will of God and may bring as much glory to God as one who sits upon the pinnacle of human success and acclaim.

Man was, when God made him, a spirit. The moment he sinned, he began to behave differently because now he was disconnected from fellowship with his Father Spirit to spirit, now he was separated from his Father and he began to obsess with a different set of imperatives, a different set of priorities in that he clothed himself and hid from God we immediately understand what his new pathology was. He understood that he was naked, so for him the imperative was to meet the need for provision that he understood, clearly that he had at the time. If he had understood that he had a need for food - for bread - then

he would have fed himself as his priority, he would have gone out and toiled and by the sweat of his brow he would have eaten bread. That was to come. But immediately when he perceived that he was naked, he clothed himself. And when he saw himself no longer as a son of God but a human being - flesh and blood being - then how does flesh and blood relate to the invisible God? Flesh and blood is suddenly extremely vulnerable to an invisible God, so you hide.

The point is he took on a different identity, he saw himself differently. Previously he saw himself as a son of God, the God who came into the garden to fellowship with His son everyday. And their fellowship and communion was as much instructional as it was merely fellowship. God told him about the nature of God, God showed him how to rule as one who was to represent his Father. His purpose in creation was not merely to survive, he had no thought about his survival because he was not vulnerable, he was spirit. When he sees himself as flesh, he is immediately struck with his vulnerability and his vulnerability is defined for him by the twin imperatives of his need; his need for provision, his need for protection, and he moves immediately to do both. That's because when the eyes of his soul were opened he saw himself differently, no longer as a spirit being clothed with flesh - and a perfect set of clothing it was. His clothing was waterproof, considering two thirds of the earth is water that was very useful. His clothing was perfectly sensitive to gravity; gravity was not too oppressive nor was not too light, he wouldn't float away nor would he be crushed under the weight of gravity.

The earth accommodated perfectly to the suit of clothing with which God clothed the human spirit but all of that was forgotten when now he sees himself not as spirit but as flesh. Flesh is vulnerable, flesh perishes, flesh has urgent repeating needs, flesh calls out for a priority whereas spirit can wait upon the flesh. When Jesus was fasting, He was showing that flesh needs to wait upon the spirit. When Adam went out to clothe himself, he discarded his nature of being spirit and took on his nature of flesh. He was clothed in flesh but now he thinks himself as flesh, so he puts clothes upon his clothes. He clothes himself and he takes on the mental state of embracing as his absolute imperative that he must survive at all costs. He both needed to meet his needs and his needs were the need for provision and for protection and he lost his identity as a spirit being.

When you are flesh and God appears as Spirit, you have no affinity, no identification with spirit. So the most important tragedy of all, of the fall, was that the man went from being a son to hiding from his Father. When you hide from your father, you've taken on the culture of the fatherless, you've become an orphan. Orphans must provide for themselves, orphans must protect themselves because no one else will. Adam went, in his mind, in his soul Adam fell. The fall was about how he fell from the status of a son, to the status of a fatherless man. And how he went from representing his Father in creation, to surviving as his principal goal. When God told him, "From now on, by the sweat of your brow you will eat bread all the days of your life," He was not cursing Adam for his sin, He was telling Adam the state to which he had fallen. When you catch up with Adam

6000 years later, the culture of the orphan is fully blown. The cross restores the right of Adam to be a son and the Spirit of God restores the man to the culture common to spirit.

I'm Sam Soleyn, we'll explore further the culture of the orphan and it's impact on human society. I'll talk to you then, bye bye.