

The House of God The Radiance of the Father's Glory

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In the book of Revelation the first chapter, Jesus is described as “The Faithful and True Witness” and the origin or prime source from which the origins of creation have come, matching perfectly what the Scripture say in the gospel of John chapter 1, “In the beginning was the Word and the Word was with God and the Word was God, the same was in the beginning with the Father and He made everything and without Him was not anything made that was made.” John would say, “The Word became flesh and dwelt among us and we beheld His glory,” John 1:11 and 12, “we beheld His glory as of the only Begotten of the Father, full of grace and truth.” Jesus, when He came into the earth would say of Himself that He came to do the will of God and that He did nothing of Himself, only what He saw the Father doing, that is what the Son did.

This is a description, in practical terms, of what Jesus came to the earth to do as the Son of God. Or perhaps I should say, more importantly, what He came to “be” as the Son of God. Now in the book of Hebrews chapter 1 which speaks about how God speaks to us in these last days, “God who once spoke to the fathers by the prophets has in these last days spoken to us by His Son whom He appointed to be the Heir over all things.” And then the next verse says, “The Son is the radiance of the Father's glory and the exact representation of His being.” It has been the habit of God to clothe Himself with human flesh in order to come and to be with us, to be among us. The Son is the radiance of the Father's glory, the Son is the exact representation of His Father's being.

Now “radiance”, the use of the term “radiance” suggests a radiator, a source from which there is an emanation of the Father's being, like a radiator in a home will give off heat in the winter or in an automobile will disperse the heat from the engine; it radiates it outwardly. A radiation is always about that which goes outward, moves in a radius and it moves away from the source into the environment. So when Jesus came into the earth, He said that He had come to do the will of God and He said that He confined His activities to only what He saw the Father doing and that He could do nothing of Himself. What a remarkable statement when you understand it, especially when you understand it to be that of course He had the competence of a human being and could do whatever He wanted to as a human being, but He confined His activities exclusively to the will of His

Father, "I only do what I see My Father doing."

This brings us to an understanding of the house of God and of the sons of God that is quite personal. From the broad based picture of the house of God being comprised of all of the sons of God in the earth, down to the narrow focus. In a sense, from the broad angle to the close up view; in the broad angle we see the big overarching picture, in the close up view we see how it works exactly. There's an integration of all the pieces that are seen in the broad angle view and the overarching view, but when you focus microscopically on the individual pieces, what you do see is actually how it works.

When we are born of the flesh we are born into the culture of orphans. We come into a society that has been prejudiced already by the fall and 6000 years later that society actually knows nothing more natively than it's need for provision and protection as the imperative of the overall need for survival. When that is so, even Christian culture will have been warped by that mindset so that even when you have a view that God is Father, the view suffers from the myopia of a poorly described relationship between father and son, indeed no relationship at all, just an arrangement by which the father supplies what the son needs and the son in turn is obedient to what he believes the father needs. And of course in that matrix the role of religion is to supply what God needs and coincidentally and strangely enough, what God needs is a mirror image of what the religion describes as it's most pressing needs. So things like money and time are described as how you show your faithfulness to God, when actually money and time are the things that religion needs in order to survive; money, time and human talent.

As the radiation of the Father's glory, it is presumed the Father's glory is available to the son. That's obviously a threshold presumption. So let us define the Father's glory that is available to the son and let us see how that glory is radiated from the son. In the gospel of John there is a reference to two glories. When Jesus is speaking in John 17, He's praying to the Father and He says, "Father the time has come, glorify Your Son that Your Son may glorify You." And then at the end of that discourse, verse 5, "And now Father, glorify Me in Your presence with the glory I had with You before the world began." Now take note of that, that is that Jesus is praying to the Father and He's saying to the Father, "I am finishing My earthly sojourn, I'm coming back to You. Let Me resume the glory I had with You before the worlds began." That would be inclusive then of the glory He had with the Father before He came into the world, as the Son came in support of the Father's will, the Son came to do the Father's will. If it's the glory He had before the worlds began, it's the glory He had before creation itself was formed. So that's clearly distinguished from...that's a time before He himself would come into the world, the world since that time having been created, humans living on it and Jesus coming into the world to fulfill the purposes of God. So there was a glory that was native to Christ which He put off when He came into the earth and He's saying to God, "Now I'm coming back to You having completed My earthly sojourn and I'm asking You to give Me again, to restore to Me, my native glory, the glory I had with You before the worlds began."

But then He speaks of having another glory and this is later on in the chapter, John 17 when He says, "My prayer is not for them alone," meaning the disciples alone, He says, "I pray for all those who will believe in Me through their message," in other words, for all believers for all time and that would include you and me if indeed you're a believer. And He says of that, verse 22, "I have given them the glory that You gave Me that they may be one as We are One, I in them and You in Me, that the world may believe that You sent Me and have loved them as You have loved Me." Now wait a minute, He's going back to the glory He had before He came into the earth, the glory of, "In the beginning was the Word, the Word was with God, the Word was God," He's going back to that glory. Now He's saying, "Father, the glory You gave Me, I now give to them, the twelve and all those who will believe in Me through their message." So not only to the twelve but to the church in perpetuity.

He's returning to one glory, the glory of being God which He left when He came into the earth to become man, but God gave Him, the Father gave Him a certain glory while He was in the earth, that glory He was not returning to, that glory He was leaving in the earth and leaving it to the benefit of the twelve and all those who would believe in Him through the message of the twelve, to you and me. So it speaks then obviously of two glories; His glory as God before the foundations of the world and a glory that the Father gave Him when He came into the earth, which glory may now be given to us. Now that's the glory we are to focus on when in Hebrews it is said, "The Son is the radiation of the Father's glory."

The culture of the son is to put on display the Father's glory because when God brought Adam into the world as the first Son - the created Son - God gave him a certain glory and the reflection of that glory was seen in the venue, or in the model, of rule. Rule was what he did, how he ruled was the reflection of God's glory. And when Jesus came into the world to do nothing but what He saw the Father doing, He was here to be a faithful and true witness to God's glory, therefore He did only what He saw the Father doing and He would say, "It is the Father living in Me who is doing His work." And then He would say to the Father, "Whatever You will, I will submit to, nevertheless not My will but Thine be done." So He was fully committed to showing the Father's glory. Now what glory is this? Well He explains the glory in the very chapter in which He bequeathed that glory to the twelve and by extension to all those who would believe on the message of the twelve. What glory was that? He said, "Father, the glory You gave Me in this: You in Me and I in You." He's saying that the Father consented to live as Himself in a vessel of human clay. The stunning nature of that is at once so simple and yet so profound that it is almost always likely to escape us at first because we take for granite that it is natural...we assume that it is natural for God to live as Himself in a human house.

We cannot begin to imagine the humility that it requires for a Being who holds the universe in the breadth of His hand, who sits upon the circle of the earth, who loves pure light, who is the perfection of love itself, to come and inhabit a house of mortal clay, as

Milton would say, that is as apt to have moments of desire for God that are pure and holy, and at the flip of a switch that same being is likely to entertain thoughts that are cruel and oppressive. For a holy God whose nature is holy, who is consistently good and righteous, to confine Himself - His nature, His being, His presence – to such a place is to confer upon that place an unimaginable glory. And this is what Jesus was speaking about when He said, “If you've seen Me you've seen the Father, for the Father and I are One.” That's the glory He was given. God guaranteed Him that God would consent to live in Him as Himself. And Jesus, receiving that right, did not take it to heaven with Him, but conveyed that right to the Body of Christ. So He would say, “I will never leave you nor forsake you, behold I shall be with you always, even to the conclusion of the age.” What would happen if He were not with us? The psalmist David said in the 23rd Psalm, “Yea, though I walk through the valley of the shadow of death I will fear no evil for Thou art with me.” That was the limitation of his understanding, for Christ is not only with us, He is in us, always. And that of course is Spirit to spirit, “For the Spirit himself testifies with our spirits that we are the sons of God.”

But imagine how we behave with that great glory that has been given to us, that God would actually consent to live in us as Himself and if we will permit it, He will be Himself through us. This is what the book of Philippians speaks about when Paul says, “For you died and your life is now hidden with God in Christ, so when Christ who is your life appears, you will appear with Him in glory.” He's not speaking of the end of the age when Jesus is coming back, he's speaking about your life being now...now...now hidden with God in Christ. So when Christ who is in you appears, where will He appear? He'll appear where you are. The Bible puts it this way in II Corinthians chapter 5, it says, “For God was in Christ reconciling the world to Himself, not counting mens sins against them and He has given to us the ministry of reconciliation.” So Jesus would put it this way in John 20, He would say, “As the Father sent Me, now I am sending you.” In the same capacity in which Jesus came as the Son of God, He now sends us. We are meant to be the source from which God's glory radiates into the earth. This is not something we do for God, this is what He lives in us to do Himself.

So in that connection, how is the glory of God radiated through us? Well we become the standards of rule as measured by the twelve inch stick; if you see us you'll see the Father. Men will rejoice when they see the goodness of God in our faces and they'll be drawn to repentance having seen the goodness of God in our faces. Think of some of the things that Jesus did while He was on the earth: He forgave men their sins. That's probably the greatest thing that He could have done, short of the crucifixion, the cross, when He ratified that, that He had come to do. In terms of the prerogatives that He's given us to do by way of representing Him, easily the greatest is to declare the forgiveness of sins. “As the Father sent Me, now I am sending you,” John 20 says and it is followed by these words, “Whosoever sins you forgive, will be forgiven; and whosoever sins you retain, will be retained.” Imagine if we still have the culture of the orphan governing how we

understand that particular perspective, not the culture of the son but the culture of the orphan. What will we do with the authority to forgive sins? Well what the orphans think about whenever they have power and authority, they always think about how to monetize that power and authority so that they'd be guaranteed of their own provision and protection. A son doesn't think about provision and protection because the son represents the whole house; the sons provision and protection are guaranteed by the house that he represents. It is the responsibility of his Father to protect the son, it is the responsibility of the Father to supply the son if the son is in creation and understands that he's in creation to present the Father as the Father is. You're not doing something 'for' God, you're allowing God to reside in you to do what He wants to do.

The son is the exact radiance of the Father's glory but the Father lives in the son to reconcile the world to Himself. So the son is never...the one who understands that he's in creation to put on display the Father's intention, that God is in Christ reconciling the world to Himself, it's God who is reconciling the world to Himself, He's just present in the venue of Christ, the person of Christ. When you understand that, no son lives in creation with the preoccupation of provision and protection. Why? Because that's his Father's mandate to him. If he lives, he lives by the will of the Father; if he dies, he dies by the will of the Father, “nevertheless not My will but Thine be done.” If you take that away from the empowerments to represent the Father and in it's place what arises is what is always there, the culture of the orphan, what will the orphan do with the power to forgive sins? Of course he will monetize it, he'll charge you for it, he'll sell you indulgences, he will build cathedrals based upon the wealth that could be accumulated from this prerogative because he sees the prerogative as having received as franchise, something that he himself can do. No, it is God in you forgiving the sin but you get to be the mouth that declares the forgiveness of God because God is in Christ reconciling the world to Himself, not counting mens sins against them. It is God who does not count mens sins against them, it is God who is found in Christ doing the reconciling, it is therefore God in you, “As the Father sent Me, I am sending you.”

So the culture of the son hosts the presence of the Father and the presence of the Father in the son is the glory of the son. The abiding of that glory is the faithfulness of the Father never to leave the son nor forsake the son. This is the guarantee of our well being in the earth. And when our culture has been lifted again to the culture of sons who are the radiance of our Father's glory, then that is what we seek first and foremost. And you can never seek that and find that what you need is lacking, “If you will seek first the kingdom of God and His righteousness, then all these things shall be added unto you,” but if you're an orphan, you will seek all these things first and as an afterthought you'd throw in something of spiritual value. And the fact that it doesn't work is not God's fault; the fact that it doesn't work is because unwittingly we've adopted the culture of the orphan imagining it to be the reason for our existence as sons.

Now what is about to happen as people hear the theology of the son representing the

Father, they will love the theology for what empowerment it can give but if they hold on to the culture of the orphan, they will put this new wine into the old wineskin of the orphan's culture. And it will fall apart again, though some aspects of the theology will be right and we are already seeing that emerging. So in subsequent broadcasts we want to talk also about what is the way by which the culture of the Father and son is restored to the house of God and how effective is this way to produce the result that we see. God has a way for doing it and it doesn't depend upon the goodwill of man or the understanding of orphans.

We'll pursue that next time. God bless you and I'll see you then. I'm Sam Soleyn, until then, bye bye.