

Current Affairs #40–The Archetypal Man, Part 2

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May 4, 2020

We have been looking at the man in the image and likeness of God, and I want to jump right in and continue, presuming you have listened to the prior message. This man, then, is a certain man, a particular man, not like every other man. This is a unique man, like Adam was a unique man. We are viewing archetypes. In the case of Adam, he is the archetypal natural man; in the case of Christ, He is the Man from heaven, according to 1 Corinthians, chapter 15.¹ And just as we have borne the likeness of the man from earth, Adam, so shall we also bear the likeness of the Man from heaven.²

Now this man from heaven, continuing, this certain man arising out of promise was “clothed in linen, whose waist was girded with the gold of Uphaz” (cf. Daniel 10:5). The use of linen in the clothing immediately calls to mind the fact that God required, in the order of Levi, that the high priests wear linen garments, as opposed to woolen garments. Why? These garments were for covering over the body of the man, of the high priest, when he came before God, when he wore the vestments associated with his office. The vestments included such things as the breastplate. But why linen? Because God did not want those waiting on Him, even in the type and shadow of the law and the priests of Levi, to sweat. Linen, historically, breathes in a way that permits ease and peace when the wearer is wearing linen. In short, linen is the very symbol of the lack of toil—no sweat.

Why would that be important? Because, when Adam fell out of his position of son and took up the care of himself, he ceased to be the representation of God on the earth and was obsessed with his own struggle for survival. He clothed himself; he wore fig leaves, an inappropriate covering. God finally made him a coat of skin, which would not only properly cover him, but also, it did not breathe as well, and it was consistent with the economy that he entered into. What was that economy? God spoke it and said, “by the sweat of your brow you will eat bread all the days of your life.”³

So the notion of the clothing, and specifically the reference to the clothing as being linen garments is the picture of rest and ease and peace, because you are not sustained by your own effort. This man was clothed in linen. You see, nothing is accidental. God wants to present us a picture, because

this man, unlike Adam whose obsession is with his own survival, this man lives to represent. And the One whom he represents fully sustains him in the activities of his representation.

What do you need to know in these times that will produce famine, that has produced a pestilence, that will produce economic uncertainty? Unemployment across the globe is at an all time high. What do you need to know? You need to know that you are dressed in linen garments, no sweat. You are still in the economy of God’s divine provision, because such is the economy of representation. Look, if you are sent out by another, it is the responsibility of the one who sends you to sustain you. It is their responsibility to provide you with everything that goes with fulfilling your mission and accomplishing the requirements of your office.

In Christ, we are the incarnate representation of the invisible God. And just as God wanted to present this picture under the Old Testament in the manner of the dressing of the priest, requiring them to wear linen as opposed to wool—wool that would cause them to sweat when they were in the presence of God, but linen that kept them cool and peaceful and did not require the body to generate sweat in order to cool them down, indicating toil—in the same way, this man above the water, this man arising out of promise wears the indication that he lives without toil. Just as he is supported above the water, and he is not trying to support himself above the water, it is simply the nature of his being. He has been restored to ruling.

This is somewhat analogous to the story of Jesus standing up in the boat in the storm when His disciples are on the verge of just losing it. They are dreadfully afraid of drowning in the storm, and Jesus is sleeping in the boat. When they wake Him up in the storm, He simply says to the storm, “Peace, be still.” And the Scriptures say, “and suddenly, there was a great calm.”⁴ Why? Here is a man above the water, meaning, in position he is above the natural environments in which he lives. Why? Because he is sustained in creation by the One who created creation for his benefit. Indeed, in the case of Jesus, He Himself was the Creator of the creation. So, creation will respond to the man who arises out of the word because the word is greater than creation itself. I will say it again: the word is greater than creation itself. “Heaven and earth will pass away,” Jesus said, “but His words shall not pass away” (cf. Matthew 24:35). Not one aspect of what He has said will pass away until it be fulfilled.

Now when it is fulfilled, it is assumed into the fulfillment, which means the greater then assumes within it the lesser, and the lesser is subsumed in the greater. What do I mean by that? Let me give a simple example. All South Africans are Africans, but not all Africans are South Africans. One might say, to bring it here to the United States, all Texans are Americans, but not all Americans are Texans. Now, what am I saying? I am saying that the lesser exists as a type and shadow of the greater until the greater comes; when the greater comes, the lesser is understood in the context of the greater. So, to go back to the lesser when the greater exists is silly. It is failing to understand this basic principle.

An idea of that is the law—the Law of Moses and the Ten Commandments, and the Book of the Law, the commandments contained in ordinances, for example. They were the clearest indication of the mind of God available at a certain point in time. But when the One came who is above the waters, who is the living God Himself, to disclose the mind of God as was referenced in the Ten Commandments and the law, He ushered in the thing that provides context for the law. So we might now understand not just *what* was said, but *why* it was said. But then, the invitation to belong into the *Corpus Christi*, the Body of Christ, that is the full expression, not of the law, but of the mind of God, of which the law was as a pendant hangs from a necklace. In that regard, then, we have been given the greater and the law is fulfilled. The lesser is shown in its greater context when the greater comes.

This is the whole notion of type and shadow. The shadow is the indication of the existence of a certain reality, like the shadow of a human. The things you may infer from a human's shadow are not altogether accurate when the human appears. For example, if you saw the human shadow coming around a corner, let's say, and you have never seen a human before, what would be your inference as to a human? Well, first you would say there is no depth to them, because they move silently or they move in a two-dimensional way; and the other thing you may infer is that they are all black. Neither of which is an accurate description of the three-dimensional person, but it serves to tell you of the existence of someone who is coming around the corner.

Without the mind of God, the law is simply restraint. It does nothing to restrain the sinful nature; it simply restrains behavior without explaining why. Now, is it then to say that if we are in Christ, that we are free to violate the law? Well, that is silly. That is the kind of childish conclusion we reach when we simply do not understand what I am saying. If you are assembled to the person of Christ, and your mind is choreographed to the mind of God, what will your behavior be like? It will be consistent with what your mind has been renewed to adopt. You will be like your Father in heaven in all of your behavioral norms. In that sense, you will be like Christ. Will you lie, steal, cheat, commit adultery, and all the things prohibited by the law? No. That would be foreign to your nature. You would be a new creation. But would you be limited by the do's and don'ts of the law? No. The law never required you to sacrifice yourself. The law only required you to love your neighbor as you love yourself.

But the new commandment is reflective of the nature of God, and would put on you to present your bodies as a living sacrifice (cf. Romans 12:1), much like Christ, because the commandment is: Love one another as I have loved you. For anyone who sees the law as continuing to be effective, they simply have not had the clarity of understanding as to what happened when the person who revealed the intentions of God, crouched and hidden in the law, which could not have been seen without the Spirit, when He came into the world; He changed the order of things. He brought the greater thing and invited us to become shareholders of that reality: new creations—not the old creation that required the guardianship of the law to keep going; otherwise, subject to destruction.

So, this man above the water is clothed in linen. I wish I could take the time to unpack more:

- the restoration to the glory of the economy of God,
- the *tithémi* (Strong's Greek 5087) of trusting God,
- the *histémi* (Strong's Greek 2476) of God rising up in you so that you learn that when you are weak, then you are strong,
- that you have access into the grace of God,
- that you might understand such things as God's glorious inheritance in the saints, and the working of His awesome power on behalf of those who believe, demonstrated in the fact that when God raised Christ up from the dead, He seated Him far above all authority and

rule, and every title that may be given, not only in the present age, but also in the age to come.

I wish I had time to explain linen to you, but I need to press on. Sufficient to say, it is a state of rest. It is a state where you are exempt from the toil of the sweat of your brow. It does not mean laziness. It does not mean indolence. It does not mean slothfulness. These are not attributes of rest. Whoever thought up of comparing the one with the other simply does not understand God's rest. But this man wears linen.

And then, his waist is girded with gold of Uphaz. Uphaz was said to be a gold producing region that produced fine gold. We are told in our engagement of the enemy in the book of Ephesians, the sixth chapter, that our waist should be gird about, our loins gird with truth, with the belt of truth.⁵ Here, the belt is described as a golden belt, not a leather belt or a fabric belt, but a golden belt. This man has a golden belt—fine gold, precious gold, refined gold, prized gold from the region from which it came. What is this speaking of? And it says, “loins gird about with the belt of truth.” Your loins are the part of your body associated with your procreative activities: what you give birth to. This person gives birth to truth. But the fact that it is a golden belt of pure gold, of refined gold, of precious gold, sought after (gold from that region was prized), indicates that all gold has to be refined. Before you can shape the gold into a belt, it has to be refined from the state in which it naturally occurred. So, it is refined and then shaped.

Well, how is gold refined? Gold is refined in fire. Gold is refined by being purified of dross through fire. I do not know whether or not what I am about to tell you is exact or not, and some of you may know more accurately, but I have been told that in the refinement of gold there are seven different heat exchanges that are used, because certain dross, certain impurities in the gold that bond at a molecular level are only released at certain temperatures. I have been told that there are seven refining fires in the refining of gold, and you raise up the fires incrementally, because at certain temperatures, certain impurities are released. But at the seventh heat, the highest of the refinements, the remaining impurities simply pop. That would suggest to me that they are gaseous; they are gas. The gases are released from the metallic structure of gold at that level, and the gold simply, after that, is free of any gas, any impurity that is invisible like that.

Truth, you see, truth needs to be free of all of the impurities that we have acquired in our persons, in our souls, over all the decades of our lives and our existences. But not only that, truth also needs to be refined from human perceptions, the accretions of which have been deposited collectively in human culture over the millennia in which human culture has evolved. Truth, you see, is a person: I am the way. I am the truth. I am the life. No man comes to the Father but by Me (cf. John 14:6). Now there are things that are true, but they are not the same as *the* truth. For the truth appearing in time is the incarnate person of the living God, who brings the knowledge of God into creation, into time and space. And our assembly to this person requires the renewing of our minds. So much so, that the finished work is described as having the name of the Father written on their foreheads.

Whatever we propagate in this world needs to have the life of God in it. And the propagation of truth requires the refinement of the metal that girds up our loins, that is buckled around our waist. It was not just a point of decoration for the man. It was the symbolic reference to the reliability of everything that he would utter, even though the utterances came as the sound of a multitude. The whole multitude has had to have gone through this kind of refinement in order to utter the eternal truths that reflect and put on display the heart of the living God: that which is eternal, that which has the ability to stand above the promise as the evidence of the promise, and has the ability to defy gravity, because its movements in the earth are taken with the freedom of the eternal, irrespective of the objections of the natural. He is greater.

In that sense, this man represents the return to the prior state that Adam once enjoyed, but abandoned, because he fell prey to the deceptions of Satan, and what he began to speak was no longer *the* truth. So here is the antithesis of Adam, the fallen being juxtaposed with the restored. The one reduced to dust being replaced by and presented in contrast to the one who stands above creation itself, as man was designed to be when God commissioned him to have dominion over creation. Now, many who teach “the dominion mandate” simply do not understand this. The rule was not just to rule over creation. You were to rule over creation from a certain position: a position in Christ. And the rule was not to dominate creation, but to explain creation by your way of life and living being constructed of that which is from above. It is not just the matter of being saved; it is the matter of being reconciled to God in Christ so that you may be presented in creation as the beloved son. But the goal was not to rule creation, although that was part of what we were allowed

to do; the goal was to represent the nature and character of God in creation. And all creation is yet waiting for that.⁶

We will continue with the man above the water in the next broadcast.

Endnotes:

1. See 1 Corinthians 15:47 NKJV: “The first man was of the earth, made of dust; the second Man is the Lord from heaven.”
2. See 1 Corinthians 15:49 NKJV: “And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.”
3. See Genesis 3:19 NIV: “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”
4. See Matthew 8:26 NKJV: “But He said to them, ‘Why are you fearful, O you of little faith?’ Then He arose and rebuked the winds and the sea, and there was a great calm.”; see also Mark 4:39 NKJV: “He arose and rebuked the wind, and said to the sea, ‘Peace, be still!’ And the wind ceased and there was a great calm.”
5. See Ephesians 6:14 NKJV: “Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,”
6. See Romans 8:19 NKJV: “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.”