

Current Affairs #47—Father, Son, and Spirit

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In John 16:5, 10, 17, 28, and 30, in all those verses, the word *exerchomai* (Strong's Greek 1831), which is 'to come out of' or 'come forth from' the Father, is presented. And now in John 17:5, here is what Jesus says as He is returning to the glory of the Father,

*And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was (John 17:5 NKJV).*

This is so important. I understand that we are plowing into very deep places, and I understand the difficulty of just letting your spirit listen. You know, I never saw this portion of John 17:5 before. I read John 17:5 many, many times, but I never saw,

- “And now, O Father, glorify Me together with Yourself...”—In other words, when You are glorifying Me in this way, You are glorifying Yourself. The picture in the Greek is: Clothe Me with Yourself. Let Me be clothed upon by You.
- “...with the glory which I had with You before the world was”—That is the precreation glory.

It explains why God even created heaven, put the throne of God there, and put His representation (the representation of Himself) upon the throne, which representation is able to call Himself the Almighty, which representation is able to call Himself the Everlasting Father, because it is representational. It is the divine intentionality that is being revealed in creation. He established the heavens and He established the earth, so He could come into heaven and come into earth, but the only way He could do it is by representation.

Where would you put God in creation? What realm of creation would be able to contain Him? Look back at Genesis 1 for a moment. Let's see how big God is. Genesis, chapter 1, begins with this:

*In the beginning God created the heavens and the earth (Genesis 1:1 NKJV).*

I have touched that already. I just want to point out, before God created it, it did not exist. And what was it that God created?

1. "...the heavens"— He is not talking just about the visible heavens. If He were, He would say, "heaven." But it says "the heavens." There are at least three of them—plural. He created the heavens...
2. "...and the earth."

What existed before the heavens and the earth were created? God. So, I should *not* have asked the question, "What?" I should have asked the question, "Who?" But that would have predisposed your answer. So, I asked the question the way you might think about it.

*The earth was without form, and void; (Genesis 1:2a).*

- "The earth was without form,"— Do you know what that means? It had not been formed yet.
- "and void;"—It was empty.

Something that had not been formed yet, that is empty, exists only in thought. But who could think of it? Well, the One who is about to create it, to bring it out of Himself. But look, the earth was without form and void. Now, what was? Here are the things that were. The earth was not. Alright? The form in which it existed was formless, so we may aptly say it did not exist in terms of any form. And it was void; it did not have trees and mountains and anything in it. So, it existed without form, and it had nothing in it. But what did exist?

*...and darkness was on the face of the **deep** (Genesis 1:2b, emphasis added).*

So, the deep existed. And since this is not day and night, darkness cannot be referred to in terms of anything physical. It has to mean that darkness was the lack of revelation. Darkness covered, not the deep, but the *face* of the deep, like a tablecloth on a table. A table exists in all its reality, but it is not revealed. So the face of God, the face of the deep, had not been revealed. Creation would reveal the appearance of God, the majesty of God, the glory of God. So, the deep existed. And the darkness could not be said to be an existent form of any kind, merely that the lack of

revelation existed at the time; but that is not a thing, not an entity. But the deep was an entity. And what else?

*And the **Spirit of God** was hovering over the face of the **waters*** (Genesis 1:2c, emphasis added).

The Spirit of God is an entity. And what else? The Spirit was hovering over the face of the waters. So, three entities existed and are observable:

1. The deep,
2. The Spirit of God,
3. And the waters.

The Spirit was hovering over the face of the waters, so the waters existed. Now, where would the waters exist? Because, you see, in our foolish minds we automatically go to the oceans, and we see water as physical. But the existent form known as water has not yet been defined by creation. It exists as it is. This is the ‘I AM THAT I AM’ who make take on whatever manifestation He would choose.<sup>1</sup> Where would the waters exist? Are they parallel to the deep? If so, then the deep is not all-encompassing. No. The waters exist in the deep. And the deep is all-encompassing, because it is out of the deep that creation will come, or it is up from the deep. When the uncovering of the face of the deep takes place, creation will come and it will come as a reflection of what is in the deep—more than what is in the deep, *who* is the deep. Because creation speaks of the characteristics of the Creator.<sup>2</sup> So, three exist: the deep, the Spirit of God, and the waters.

You note immediately that there is an absolutely correlated relationship between the Spirit of God and the waters. You say, “What do you mean?” Well, the Spirit of God is hovering over the waters. The Spirit of God is pictured in relationship to the waters. Now, if perchance you would allow me to skip forward to an understanding that this, that is called the waters here, is the pre-existent description of Christ, then there will be an observable relationship between Christ and the Spirit of God. Because, the Spirit, you see, is sent to reveal Christ. And while the Lord Jesus Christ was on the earth, the Spirit authenticated Him.

When the Father spoke out of heaven and released the Spirit visually in the form of a dove, who came down as the anointing of authority upon the Son, who is now the incarnate Word, and the Father remains hidden except for His voice. God is not seen in creation. No one has at any time ever seen God.<sup>3</sup> That is because He holds everything in Himself. How would He come out of Himself into some aspect of creation, except through some form of incarnation? But when He does and because He has, that form of incarnation is thoroughly Him. He does not need to come in any rival form. In fact, He cannot come in any other form, except by His incarnation.

Let me develop water for just a moment longer. Then, I want to come back to: What was the glory that Jesus had with the Father before the creation of the world? That is what brought us back here to Genesis, because that is what exists before the creation of the world. It is after this that God says, “Let there be light. Let there be illumination. My face will be unveiled in creation.” So, let me unpack this a little bit further. You will note, going forward in Genesis, that on the second day God said, in verse 6,

*Then God said, “Let there be a firmament in the midst of the waters [This is while the waters are still the waters.], and let it divide the waters from the waters.” Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. (Genesis 1:6-8).*

God put some waters in heaven, and God put some waters under the firmament. And later, He would cause the earth to come up out of the water. There would be water under the firmament, but the earth emerges out of the water. God said, “Let the dry land appear out of the water.” That is the next verse. Let me read the whole verse, verse 9:

*Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so (Genesis 1:9).*

So, starting with waters above the firmament, which will mean one thing, and there will be waters under the firmament. Because heaven is a spiritual realm, it better accommodates the transfer of

things from God, who is outside of anything in creation, into creation. Heaven is deliberately created as a spiritual place because that affords the greater, easier, more complete transmission of that which is outside of creation, which is namely, God, the deep, who remains the totality of everything, in whom is everything. So He is not absent, and heaven and earth are not free-floating entities or realms of creation; they exist in God. God is omnipresent. God is always present in creation, but not in a visible way, because He holds it all in Himself.

In creation He is visible only in the ways He chooses to come shaped and formed by the requirements of creation. In the earth it would be in a human form; in heaven it would be the One who sits on the throne as the personification of the authority of God and the right to rule over all creation. But the power behind it all is the deep. That is why it is in Him everything moves.<sup>4</sup> Heaven and earth may pass away, but what He holds together cannot pass away, because it is held together by the integrity of His being. Since He is the eternal One, the One from age to age, the One beyond all the ages, when and how is He going to pass away? And when and how is He going to be irrelevant? All creation is meant to show the unveiling of the nature of the deep. I will come back to that in just a second.

So, He requires the dry land to come up out of the water. Here is where it says it:

*Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good (Genesis 1:9-10).*

Listen, in creation, anytime God tells you something has come up out of the water, it means it refers it back to the understanding of waters before the creation of the world. What do you mean by that? Well, it was when Jesus had come up out of the water, at the baptism of John, that the Holy spirit descended on Him in the form of a dove, and God the Father spoke out of the heavens saying, “This is My beloved Son.” Because the water, you see, is the Word. It is the unchanging nature of God. That is why He speaks creation, holds it together by His word.<sup>5</sup> It represents the irrefutable nature of God, the triumph of the nature of God, the certainty of God, the permanence

of God. Whenever something comes up out of the water, when the reference in Scripture is to something coming up out of the water, it means God already foresaw it. In some instances, the thing that is coming up out of the water is designed to be sustained by the promise that initiated the progression by which the thing finally emerges as was foreknown by God. Therefore, we see a man—it calls him a man, not an angel—a man standing above the waters in Daniel 10. This is the man of promise. This is the man concerning whom heaven and earth were established for the purpose of both receiving him and supporting him.

Here is an interesting question: How are we to understand that portion of water representing what we would come to know as the incarnate person of God, the Son, how does that portion of water manifest in heaven? Because, heaven is a spiritual place, so food and drink, and seas and oceans, and all of that are not part of the heavenly landscape. Well, of course. That is why there is a prevalence of scrolls in heaven—scrolls, hidden mysteries—the word of God hidden in scrolls. And every time something is about to come out of heaven or something returns to heaven from the earth, its presence is associated with a scroll.

A scroll is word. The Lamb's Book of Life is a scroll, and we are established forever in God.<sup>6</sup> Our names are written on a scroll, and no one can pluck us out of His hand because we are guaranteed by His word. That is why there is such a reference in heaven to scrolls and to the word of God, because the water in heaven is the Word. So when Jesus comes from God into heaven first, that is according to the promise of God. Because before God created the heavens and the earth, what did God do by way of Word? Why were the heavens and the earth created? They were created to host the oaths of God.

God swore on oath to Himself and made Abraham the beneficial heir of that which was promised.<sup>7</sup> God did this—swore on oath, word—so that by two unchangeable things, by two immutable things—the oath, the word, and the promise that arose out of the word—in which it is impossible for God to lie, [we might have strong consolation, who have fled for refuge to lay hold of the hope set before us].<sup>8</sup> So the word of God reveals the character of God: His absolute righteousness. The secret to the righteousness of God is the strength behind His word. So when God did this, when God entered into oath *before* the foundations of the earth (and it actually explains now why the

earth is being created), God did this by two immutable principles, in which it is impossible for God to lie, that we who flee to take hold of this hope offered to us may be greatly encouraged. And we have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary, behind the curtain (a reference to the Presence of God Himself), where Jesus, who went on our behalf, has become the High Priest forever in the order of Melchizedek.<sup>9</sup>

So, what then is the structure of water in heaven? Whatever form word takes, whether scrolls, oaths, covenants, heaven accommodates all of that, and the symbolisms that go with the word of God, the promises of God, and the like. On the earth those things come forward and they are manifested in actual, physical forms: like a tabernacle; like the Ark of the Covenant that contains a pot of manna, that contains the two tablets of stone, that contains the Book of the Law, that contains Aaron's rod that budded. These are symbols of the Word of God in heaven.

The other example of the man who comes up out of the water, I have mentioned, is the man above the waters in Daniel 10. And he is clothed in the same way that Jesus is clothed. All you need to do is reference the prior teachings that I have done. [See website: <http://www.soleyn.com/> under the Current Affairs tab; Current Affairs #37-43.]

- His body is of beryl, the six manifestations of beryl (I went through that in Current Affairs #41- A Body Like Beryl), and, of course, six references the number of man. So the twenty-four elders and the four living creatures say, “You redeemed us from every tribe, tongue, language and nation.”<sup>10</sup> Six is the number of man, so the variation within the Body of Christ is aptly described by the mineral beryl. And we have talked about that before. [See <http://www.soleyn.com/media/ca41-body-beryl> ]

With this understanding, then, let us come to what we see in heaven. When Jesus returns to the glory He had with the Father before the foundations of the earth, He is put back into the position He was with the Father, namely, the Word, before the foundations of the earth. And as He is revealed once again in heaven—because He used to be in heaven; He came out of heaven; He returned to God; and He is now being revealed again in heaven—and He is being revealed in heaven as the Ever-Living God. That is why He carries the titles. But with the Lord Jesus Christ, when He comes up out of the earth, He comes back as the Lamb that looked as if it had been slain.

It is in that component of being that we are first received into Christ—that we are first received into God. As we are received into God, we become a member of the Body of Christ. The Body of Christ, then, is presented before Christ. According to the prophecy of Daniel, the pre-existent Christ meets with the obedient Christ, and the pre-existent Christ sits in the role of the Everlasting Father, who has glory, dominion, and all authority and power, and He literally clothes the Christ who has come bearing us in Him. He clothes Him with the authority God the Father gave the Christ in creation to represent Him in the earth, and He clothes us with the righteousness of God so that we might now become the present substitute for who Jesus is. I will pick up there for the final message in this series.

Endnotes:

1. See Exodus 3:14 KJV: “And God said unto Moses, ‘I AM THAT I AM’: and he said, ‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’”
2. See Romans 1:20 NKJV: “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”
3. See John 1:18 NKJV: “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.”; see also 1 John 4:12 NKJV: “No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.”
4. See Acts 17:26-28 NKJV: “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’”
5. See Colossians 1:16-17 BSB: “For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him. He is before all things, and in Him all things hold together.”

6. See Revelation 3:5 NKJV: “He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.”
7. See Hebrews 6:13-14 NKJV: “For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, ‘Surely blessing I will bless you, and multiplying I will multiply you.’”
8. See Hebrews 6:16-18 NKJV: “For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.”
9. See Hebrews 6:19-20 NKJV: “This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”
10. See Revelation 5:9-10 NKJV: “And they sang a new song, saying: ‘You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth.’”