

Chapter 2 – Blockage Removal: God Created

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You will note that both the heavens and the earth were created. “In the beginning God created”—What? — “the heavens and the earth” (Gen. 1:1). So the heavens are not eternal. They, like the earth, were created, and they were created on the fourth day. Not much is said about what God established in the heavens, but we know that He created all the heavens on the fourth day. Now again, we are not talking about a 24-hour period, but instead, we are talking about when all that was in God that He intended to put in the heavens, had been put in the heavens. This includes those aspects of the heavens that are visible to us—such as the sun, the moon, and the stars—to ordain timings, so that there are ways God could tell us the circumstances by which things are passing from the heavens, where they repose, into the earth. We could tell about those events.

For example, when Jesus was born, there was a constellation in the heavens called Virgo. An unusual appearance of a star known as the Desire of the Ages appeared in the constellation Virgo. Wise men—men who had dedicated their time and lives to studying the heavens to determine the timings of the Lord for the passing of things from the invisible heavens to the visible heavens and earth—observed that. They knew that the Desire of the Ages was the King, the Lord Jesus Christ, who was to be born out of the virgin, Mary, on earth, so that a matter would be on the earth as it was in heaven.

But note this: Because both heaven and earth are created, neither one can contain God. Heaven and earth exist within dimensions of God. So why would He create the heavens? He would create the heavens, and the main thing that we know He put in the heavens was the symbol of His authority over creation. So all of creation is governed from the heavens, and the symbol of that authority is the throne of God. But, even the heavens cannot contain God. And the authorities that exist within creation, primarily hosted in heaven itself—so much so that it is called the dwelling place of God—are first and foremost supported by, ordained by, and executed according to the will of God. All of the authority in heaven and on earth exists to advance the purposes of God in creation. But the guarantee of that authority comes from God Himself, who is outside of creation. So the Spirit of God is the very active agency of God to support, to underwrite, to ordain, and to establish the doings of God in all the realms of creation.

Now in the heavens, the main creatures of the heavens are angels. Yes, the heavens have creatures, like the earth has creatures, because heaven and earth were created. Everything in these realms are creatures. They were created along with the realm.

Earth was created out of the water, so to speak. “*The earth was without form, and void; and darkness was on the face of the deep*” (Gen. 1:2). At that point, all there was were waters, which of course, in creation are the symbol of the Word. So out of the intentions of God, He ordained the earth and caused dry land to appear out of the waters. Now, waters covered the whole earth as He called it up out of Himself. In order to cause dry land to appear, He gathered the waters on the earth that would remain a symbol of His sovereign presence and His sovereign intentions, He gathered them together in one place, and He called those the Seas.¹ Today we call those the oceans and the seas. And the dry land appeared from out of the waters.

Out of the dry land and upon the dry land, God created everything that He put on the dry land—trees, vegetation, and all of that. If we had gone on to read in the account of Genesis, we would have read where He established the order of the animal kingdom, where He established the order of birds, and ultimately, in the waters upon the earth, being rivers, lakes, and seas, He established aquatic life in all of their order and forms—everything according to its kind. And then finally, He makes man. But He makes man in a very curious way. He forms his body, like He does the rest of creation, from the earth. But then, He breathes into him an impartation of being from out of His own person, a thing He did with nothing else in creation. By that, you see, He put all the realms of creation in man.

In the body, man is drawn of the earth. In fact, the “earth” in Hebrew is the term *adamah* (Strong’s H127) and “man” is the *adam* (Strong’s H120) of the *adamah*. In Greek, the term for “body,” or *adamah*, is the term *sóma* (Strong’s G4983). Within the *sóma*, God put a form of life that has an expiration date to it. The life that He placed within the *sóma* is called *bios* (Strong’s G979). We anglicize it, and we call it bios in computer language. The study of man within the earth—the *adam* within the *adamah*—in Greek is: the bios within the biosphere. We study man within the context of his natural life. The study of man in the context of his natural life, the study of the logic of *bios*, is called *bios logos* or biology. Biology is essentially the study of the internal workings of the

human being and the external biosphere in which the human lives, and the interactions of the human to the biosphere, which in fact includes other humans and all of the rest of the biosphere.

As God established the earth and as He established man, I said that He established all of the dimensions of God within man. Then, in man He put a soul, a *psuché* (Strong's G5590). We get the term “psychology” from the study of the workings of the *psuché*.

I will come back and pull these apart as we go through this study, because this is the essential interaction between the creatures of the heavens and humankind, and why. So we took the widest arc in framing man, humankind, within the order of creation, because when we come back to dealing with the demonic, we are going to have to refer back to the authority that God put in creation, typified by the throne of God, and more exactly, by the One who possesses all authority in heaven and on earth, who sits upon the throne of God within the created heavens, although He Himself had an existence and has an existence beyond heaven, beyond the created world. In fact, He does not only have an existence beyond the created world, it is both by Him that all things were made and for Him that all things were made.² He, who is the water of the Word, as He reminded the Samaritan woman at Jacob's well in Sychar when he said to her, “Woman, if you knew who was asking you for water, you would ask Him for the water of life that springs up from Him into eternal life” (cf. John 4:4-13). But again, the richness of Scripture supports entirely the things that I am saying. Anyway, let me move on from here.

The *psuché* was the way God created man to be able to interface and to interact with his created environment, and to make sense out of the creation of which he would become the appointed lord. So the soul was created to establish an understanding and an interaction with the created world.

But then, God imparted to man a spirit out of the very person of God. This spirit is the word *pneuma* (Strong's G4151). We get the term “pneumatic,” like a pneumatic drill, from *pneuma*. *Pneuma*, like *psuché*, like *sóma*, has a life within it. Note, there are three distinctions of being and each distinction of being has a particular endowment of life unique to that aspect of being. The life within the aspect of being known as spirit, or *pneuma*, is called *zoë* (Strong's G2222). This life references life that is not taken from the creation, life that does not require the creation for its

support. Indeed, it is the exact life that is in God, and that is referred to as eternal life. So eternal life is not something you get when you die; eternal life is the life of your spirit, and every person has a spirit. Now, the *zoë* life within your spirit taps into the *zoë* life of God. It is maintained Spirit to spirit. This is not just the matter of longevity or continuity; it involves, particularly, awareness and understanding of God Himself.

When the Spirit of God activates the spirit that is within man, within humankind... And by the way, for all of my purposes, when I speak of man, I am not speaking of male or female, I am speaking of the term *adam*, which is inclusive of male and female. But I am actually speaking about something more than that. I am speaking about a spirit being who came out of God, who is neither male nor female. Neither does not mean either; neither means neither. It is not male and it is not female. I am being emphatic here because, in the time of political correctness, the sacrificial lamb has been accuracy. People do not understand nor do they care to understand accurately what the Scriptures say, because political correctness and the sensitivity of political pressures today is a social phenomenon that has nothing to do with what is spiritual, and for that matter, what is real. Like everything else, it will migrate onto its next theater and next stage of performance; it is just passing through here. So when I speak of eternal things, I reference it the way Scriptures refer. I could not be concerned at all about political correctness. I am concerned, one might even say I am obsessed, with accuracy. But at times I am aware that some of my listeners are still co-opted in their understanding by present-day understandings, and I will reach back and try to explain what the eternal concept is to try and rescue one from being bogged down in the natural.

The life within the human spirit, then, is the *zoë* life of God. It is eternal life presently available and imparted when the spirit of a person is activated so that the person comes alive and has the awareness of God for the first time in his or her life. So you can actually live in your *bios*, in your human life—the life within your body, within the *sóma*—you could live there, and you could live within the life of your *psuché*, the *psuché* life, the life of the soul, and interact with creation without the life of your spirit, without the *zoë* of your *pneuma*, ever being activated. But when that is activated—it is not that it does not exist; it is unplugged. You see, the plug into God is when the Spirit of God comes to “bear witness with your spirit that you are a son of God.”³ That is the plug into God. You have all the circuitry within your spirit, all the ability to understand God, but until

the *dunamis* (Strong's G1411), the power, of His presence comes to you by the Holy Spirit, all the circuitry is dead and useless in terms of its ability to access the mind of God. When the *zoë* life of God is accessed, you begin to understand your design compatibility with the very nature of God. That is eternal life. You do not wait to get to heaven to get it. Eternal life is activated by the Holy Spirit the moment you are raised from the dead through the act of obedience of coming to Christ. With that, you are described as a son of God.

Let me shift our gaze for a moment from the being that God created in these three parts of *pneuma*, *psuché*, and *sóma*, with the corresponding life: in the *pneuma*, the *zoë* life; in the *psuché* (soul), the *psuché* life; and in the *sóma*, the *bios* life. That completeness speaks of three distinct parts to the human being—parts that are referred to in 1 Thessalonians 5:23, when the writer, Paul, says, “I pray that you may be sanctified through and through. May your whole *spirit*, *soul*, and *body* be presented blameless at the coming of our Lord. He who calls you is faithful, and He will do it.”

The assumption, you see, that a Christian or a believer cannot have a demon because the Holy Spirit and an evil spirit cannot dwell in the same place, those are two things that are true, but the conclusion is false. It is untenable. It is true that the Holy Spirit and the human spirit are in fellowship. The *zoë* life of God is enacted in the human being in the *pneuma* of the human being, in the spirit of the human being, and it connects him to God. The only dwelling place of God in the human being is in the *pneuma*, and the evidence is the form of life that comes only from God, *zoë*, occupying the *pneuma* and making the human being thoroughly aware of the ways of God. The Holy Spirit does not live in your soul; your emotions live in your soul, or at least some of your emotions live in your soul. It is the capture of emotions that the evil spirits are able to achieve—and we will talk about both the evil spirits and how this is achieved—it is the capture of these emotions that allow them to inhabit the soul. So, no, an evil spirit does not dwell where the Spirit of God dwells—cannot. They are not designed to have that compatibility, so it is not even a possibility; but they are designed to be able to understand the human soul and can capture the human soul. When they do, you do have fully active demonic capabilities functioning in your soul. Often, it is the weight of the demonic acting within the human soul that is manifested in human behavior, in the human body. But again, we are not at the point of talking about how this all works.

So let's back up and look into the heavens, beyond the visible heaven, into what God actually created. God established all of the heavens on the fourth day. And again, it was not a 24-hour period, for crying out loud. Stop thinking that. I know that you have been thinking that. I know that the likelihood is that that is what you always thought. And I know that that is where you want to go in your mind naturally, but it is inaccurate. It is not true. A day in God is when the thing that is in God has been brought out of God and established in the dimensions that He created to host them. These dimensions are all within God. When God conceived of making the heavens, He brought everything that is in the heavens into being in that aspect of creation known as the heavens. That happened on the fourth day. It does not take time to do that. If you think about it in terms of human time, you are looking at the things that are eternal in their conceptions being brought out of the eternal mind of God and established in a pocket, a dimension, that God created within Himself to host these things. The visible earth is different from the invisible heavens. All the creatures of the invisible heavens and the order of them surrounding the throne of God, waiting to act upon the authority of the One who sits upon the throne, all of that, every aspect of the invisible heavens, together with their allegorical references, everything God meant eventually to move from the heavens into the earth, all of the types and shadows, like the tabernacle that once existed in the heavens that comes into the earth, all of that, God put into the heavens on the fourth day.

Now do not for a moment think that that was hard for God because it would be hard for you. God is God. God is not a man. If He says, "Let there be," it is so; and it is so in the exact nature that He conceived of it before He established it by declaration. So there are things long hidden in God, books that were written in God, creatures that God intended to come and to occupy the heavens and to be part of that entire domain. God focuses His attention upon the earth because of what He was about to put in the earth. He was about to put man in the earth, and He wanted to give us understanding of the domain of man in the narrative of creation—not the domain of the heavens, which would eventually be emptied out in their entirety as the things in the heavens migrate to the earth. Even the throne of God will come into the earth, eventually. It is called the New Jerusalem. The seat of the divine presence of God will be emptied out of the heavens and will come into the earth.

The creatures of the heavens are exclusively the angelic—angels. God put them in the heavens to wait for the time when they would be called upon to serve the saints—to serve that which God would produce from the earth. In the meantime, they exist in the order, in the ranks, in the forms of heaven to establish the praise and the glory of God in heaven and to attend God in heaven. But their true purpose was as enforcers of the will of God in creation. Some of them rebelled against God. Some of them were thrown out. Jesus said, “I saw Satan fall as lightning from heaven” (cf. Luke 10:18). They were removed from the first heaven and their domains were established in the second heaven. From there, we want to proceed to the third segment.

Endnotes:

1. See Genesis 1:9-10 NKJV: “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*.”
2. See John 1:3 NKJV: “All things were made through Him, and without Him nothing was made that was made.”; see also Romans 11:36 NKJV: “For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.”; see also Colossians 1:16 NKJV: “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”
3. See Romans 8:16 NKJV: “The Spirit Himself bears witness with our spirit that we are children of God.”