

EXPRESSIONS 2017 | session 1

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I want to lay out the architecture for the lectures that I will give. The key emphasis of the Lord today in the earth is bringing a people, His House, to a place of maturity, because of the gathering storm that is coming. We have seen the land ravaged by storms from Europe to Africa, and particularly in the United States. We have seen physical storms come and disorient everything, from small islands in the Caribbean, to the fourth largest city in the United States, to places in China and in Europe, and even here on the African continent. We are seeing, in the natural, a raging of storms. It is as though nature itself is in revolt against the wickedness of man. Now, ours is not to condemn the world, but to present the salvation that will lift men and women out of these desolate times with the hope that lies in Christ Jesus. That light will shine through a mature people.

We begin the gospel with the acknowledgement that we are born again, but unfortunately we do not follow that arc very far. Because if you are born, unless the intent is that you simply be born and die as an infant, growing up is the purpose of being born. In the natural, many of you have children—most of you, perhaps. If the children you gave birth to were the same age today as they were thirty and forty years ago, you would be compelled to conclude that your hopes and dreams for them have been thoroughly frustrated; so, you are born again to grow up. Now, there is a divine purpose attached to being born and that purpose is, when you grow up, you will become the reflection of the light and the glory of your Father, because, being born implies that you have a Father, and growing up implies that your connection to your Father allows the nature of the Father to be revealed through you. That is the point of being born again. It is not about escaping to heaven when you die. Although, when you are not here—as long as the earth remains and there are people in the earth—it may be correctly presumed that you are in heaven. I shudder to think about the alternative, if you are not here and not in heaven. Nothing that I am saying

ought to be construed as devaluing heaven, but what I am saying is: You are born for purposes greater than simply matriculating to heaven.

We are to discover, then, the reasons why you were born, and that discovery requires you coming to maturity in order for it to be of any benefit to you. You will also discover—and our intent is to speak about this—that what aids your functioning when you become mature is the power and the authority of the Kingdom of God. For the Kingdom is not a matter of observation—you cannot say, “Look, here is the Kingdom” or “Look, there is the Kingdom”—because the Kingdom of Heaven is in you. It is an invisible thing, like wind is invisible, but it exists to empower the purposes of God that were known in His mind before you were in your mother’s womb. Without power, you will routinely fail at anything or everything that you undertake in life. The existence of the Kingdom is the existence of an invisible power NOT of this world; therefore, it does not need resourcing from this world, but that power works mightily in you and works mightily through you to enable the very reason for which you were put here in the earth. This intangible on a personal level is called your destiny—it is what you are here for—and it relates directly to your identity as a son of God. God has never entrusted the accurate representation of Himself to an angel. Because an angel is a servant, like wind and fire, it lacks the cultural affinity to the Father. God has never said to an angel, “*You are My Son, today I have begotten You.*” They are servants. But to the Son, He says,

Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom. You love righteousness and hate wickedness. Therefore God, Your God, has anointed You with the oil of gladness more than Your companions.

Psalm 45:6-7

We may accurately take that whatever is said to Jesus has also been said to you. Why? Because, the title “Christ” that follows the name Jesus—the *Mashiach*, the Anointed One—refers to the Spiritual being housed in mortal flesh. When the flesh was destroyed through death, sown in weakness, sown in corruption—according to 1 Corinthians the fifteenth chapter—it was raised incorruptible. It was sown a natural body, but it was raised a spiritual body, and to a spiritual body you may assemble parts that match. To the Spiritual Man known as Christ, there is an assembling of spirits who are born again by the Holy Spirit and placed accurately within the *Corpus Christi*—the Spiritual Man, the Body of Christ.

Now, you will discover, and we will come to it in the first verses of the book of Ephesians chapter one, that you were known *in Christ* before—BEFORE—the foundations of the world; and you were predestined to be conformed to that measure, to that standard, to the likeness of Christ. There are things that preexisted the creation of the world, which speak to the relevance of the creation itself. I wanted to sketch for you, just in a few brief summary statements, the arc of the trajectory of this series of messages. Though I will start with the pre-creation events, I will end up in the weeds with you as we deal with the salvation of the soul—rescuing the soul from the ability of the enemy to subjugate [definition: to bring under control and governance; to make submissive] ¹ the soul to the desires within the soul, and thus deny God a habitation in His own house, which house you are. We will end up in the weeds. We will go from the macro to the micro. That is the scope I intend to address in these lectures. With that said, then, let's get started.

Last year, you will recall, that we began with this reading from the book of Genesis. In Genesis 1:1, the following is said.

Genesis 1:1-5 (NKJV) ¹*In the beginning God created the heavens and the earth.*
²*The earth was without form, and void; and darkness was on the face of the deep.*
And the Spirit of God was hovering over the face of the waters.

³*Then God said, "Let there be light"; and there was light.* ⁴*And God saw the light, that it was good; and God divided the light from the darkness.* ⁵*God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

⁶*Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."* ⁷*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.* ⁸ And **God called the firmament Heaven** [not sky, but Heaven]. *So the evening and the morning were the second day.*

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.* ¹⁰*And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.*

*¹¹ Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, **whose seed is in itself**, on the earth”; and it was so.*

You know me well enough by now to know that I understand things like: the first reference to what clothed the earth was that which was designed to produce seed. As long as the earth remains, do you know what there will be? Seedtime and harvest, because the earth was configured primarily to receive seed (Reference Genesis 8:22). How many times have we read these things and it just went right by us? God is about to do what? God is about to plant a seed of Himself in the earth, and He will call that seed of Himself “Adam,” which is man, from the earth that is called “*adamah*.” God is about to plant in the earth a seed out of God, and He made the earth receptive to receiving seed. First the natural, and then the spiritual. Let’s continue to read a few more verses from the Genesis account.

*¹¹ Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, **whose seed is in itself**, on the earth”; and it was so. ¹² And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. ¹³ So the evening and the morning were the third day.*

When God says a thing and repeats it, that’s “*verily, verily*.” I want to get through the fourth day, so we will continue to read until we are through with the fourth day. Then, I want to begin to extract out of this narrative things that take us back before the creation of the world, into the very mind of God. God is knowable. He is knowable to the sons of God.

Now, a son of God is not with regard to male or female. That is a son of man. A son of man is male or female, but a son of God is a spirit-being. Why? Because, flesh begets flesh, and Spirit begets spirit, so you, vis-à-vis God, are only sons (Reference John 3:6). Now, that is not a son who is male or female. You are neither male nor female as a son of God, because it is not a reference to your biological framework, it is a reference to your spiritual descent out of the person of God. And God is neither male nor female. Do you know what neither means? Here is a great secret: Neither means, neither

(chuckling).

One of the challenges facing us as the sons of God is to regard no one any longer according to the flesh, but according to the spirit. In all of our relationships, though we be male or female, though we be bond or free, though we be Jew or Greek—in the flesh—those definitions obscure the reality of what is clothed in that type of flesh, and God would have us see one another, not according to the flesh, but according to the spirit.

Now, these things are so rich that all I can do, in passing, is to mention them on the way to the things that are more profound, which is to create the structure of understanding as it regards the mind of God. Paul said to the Corinthians, in 1 Corinthians 2:2, *“For I determined not to know anything among you except Jesus Christ and Him crucified. In chapter 3 verses 2-3, he gave them the reason: “I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; ³ for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?”* Carnality, in the Scriptures, relates not so much to sexual deviance or sexual behavior, but carnality refers to a state of being immature. Sexual misconduct is given separate treatment in Scripture. It is identified in its particulars and it may be included as an after-effect of immaturity, but carnality is a bigger thing than merely being sexually unrestrained. Carnality is a reference to a state of being called, immaturity. When you are born again, you are given the power to *become* sons of God. That does not mean you are not a son of God; it means, when you are born—whether in the natural or in the spiritual—you arrive in a state of infancy. There is nothing wrong about being a child when you are supposed to be a child. When you are a child, be a child. But when you ought to be mature, it is unseemly for you to act and to be as a child. And that is what Paul was saying to the Corinthians: “I dumbed down the message while I was going to be among you to the barest elements of our faith, because, that is where you remained. You were carnal. You were immature. You were infants at the time when you ought to be teachers.” But in the context of making that decision, he said, “We do have a message of wisdom, but it is for the mature.”

Today, I want to open up a message of wisdom among the mature, because the intent of God is to bring you to maturity. Let’s go to the fourth day, and let me finish the reading of that.

Genesis 1:14-19 (NKJV) ¹⁴ Then God said, *“Let there be lights in the firmament of*

the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵ and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶ Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷ God set them in the firmament of the heavens to give light on the earth. [So the heavens were designed to give light to the earth.] ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. ¹⁹ So the evening and the morning were the fourth day.

The lights in the firmament are a type and shadow of something else. They were signs, not just in particular configurations in the heavens indicating precise signs, but their permanence in the heavens was to indicate things that are in heaven, beyond the visual heaven, to light the way on the earth—to remind us that God created two realms, to store in these realms things that were meant, ultimately, to reveal the glory of God. So the heavens declare the glory of God. All of this I intend to unpack. These are not just platitudinal [definition: (2) *a banal, trite or stale remark*]² statements, but they are signposts, that when you see them as we continue the narrative, you will have that “aha” moment.

God saw the light; that it was good. A thing is good when it serves the purposes of God—that is the measure of a thing being good. These lights depicted that *from* heaven, light comes into the earth. These lights in the heavens—whether it is dark on the earth or it is light on the earth—would illuminate the earth. With the rotation of the earth around the sun, every portion of the earth would ultimately, in a day, be enlightened from the heavens. And even when it was dark, even the darkness would be illuminated by a lesser light, showing the type and shadow of the sun, being Christ, and the moon and the stars being the reflections of the greater light—a picture of the Body of Christ in the earth. The Son is the radiance—He is not the source, He is the reflection, but when you see the reflection, you will know the thing that it reflects.

The final piece of that is, “*So the evening and the morning were the fourth day.*” Now, that is where I want to stop, because over the next thirteen or so lectures, all of what I have to say will not exhaust, will not even plumb the depths of these first four days of creation. There comes a time, you see, when there is light on the earth. There comes a

time when the sons of righteousness will arise in the earth. And this is that time. This is that which was spoken in the Scriptures.

That is just setting up the template, so let's go back. You remember last year I shocked you when I began the lectures by reading Genesis 1:1—*"In the beginning God created the heavens and the earth"*—and I paused and I said, "Why?" Some of you thought, "Who is this man to ask, 'Why would God create the heavens and the earth?'" But when the initial shock wore off, we began to look at the fact that **heaven and earth were both created**—all the heavens, all of what is encompassed in the term "the heavens." *"In the beginning God created **the heavens and the earth.**"* If He meant to use the singular in reference to the heavens, like He did on *"the earth,"* He would have said: "the heaven and the earth." It is not a misplaced identification; it is that there are multiple heavens, and God created all of what constitutes the heavens, and He created the earth. Which tells us what? That the heavens and the earth are not eternal. They began, and there was a time when they were not. You do not create something that is already existent—you may refurbish it, but you have not created it—so it was appropriate to ask the question, "Why?" *"In the beginning God created the heavens and the earth."* Why? The answer is, having observed that they were not eternal, but further observing that they were created, we know that anything that a Creator creates, in the mind of the Creator, there is a purpose to be served by its creation. A person who creates a piece of furniture is not simply in the business of creating a piece of furniture; he is creating a place for himself or herself to sit, or to recline, or whatever the particular purpose is for that design. God created the heavens and the earth against a purpose that was already known in the mind of God, and how He would populate the heavens and the earth would be in a manner consistent with what was already known in His mind.

Here, while we are on this subject, let's touch Ephesians 1. It won't be an exegesis of Ephesians chapter one; it will be simply a sampling of this notion of things being created to serve the purposes of God—that creation was designed to serve the purposes of God.

Ephesians 1:1-6 (NKJV)¹ *Paul, an apostle of Jesus Christ by the will of God,
To the saints who are in Ephesus, and faithful in Christ Jesus:*

² *Grace to you and peace from God our Father and the Lord Jesus Christ.*

³ *Blessed be the **God and Father of our Lord Jesus Christ,** [Note: the God and*

Father of our Lord Jesus Christ—terms of art.] *who has blessed us with every spiritual blessing in the heavenly places **in Christ**, [That is what I said to you: Everything that is said about Christ, everything that is said to Christ is intentionally meant to be applicable to us because...next verse] ⁴ just as He chose us **in Him before the foundation of the world**, that we should be holy and without blame before Him in love, ⁵ having predestined us to **adoption as sons** by Jesus Christ to Himself, according to the good pleasure of His will, [The term “adoption” means, to be positioned as the heir.]*

In time, and when we are dealing with this chapter, we will unpack that with specificity, but not now. This is just to lay up pieces in this first session. If you are framing a jigsaw puzzle, the first thing you do is lay out the frame. Now, a child does not do that. A child, helter-skelter, goes and tries to fit pieces that don't fit, and is excited that pieces simply fit in his mind, without a concept of the whole picture; but for the mature, you want to know the architecture, you want to know where things fit. [Continuing with Ephesian 1:6]

⁶ *to the praise of the glory of His grace, by which He made us accepted **in the Beloved**.*

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). The Beloved is Christ. Note, it is **in Christ, in Him**, and you understand that this requires an assembly to Him. “For by one Spirit we were all baptized into one body...” (1 Corinthians 12:13). The Spirit assembles you as a particular part in the *Corpus Christi*. Here, for your reference, simply consider 1 Corinthians 12, which speaks of the many-membered Body—the Spiritual Man analogized to a natural man.

1 Corinthians 12:12-14 (NKJV) ¹² *For as the body is one and has many members, [speaking of the human body] but all the members of that one body, being many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. ¹⁴ For in fact the body is not one member but many.*

We will continue the reading, then, from Ephesians.

Ephesians 1:7-12 (NKJV) ⁷ *In Him we have redemption through His blood, the*

*forgiveness of sins, according to the riches of His grace ⁸ which He made to abound toward us in all wisdom and prudence, ⁹ having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself [kept hidden in Himself], ¹⁰ that in the dispensation of the fullness of the times He might gather together in one all things in Christ, **both which are in heaven and which are on earth—in Him.***

He created the heavens to place certain things in the heavens, and He created the earth to place certain things in the earth, because creation was established to display the invisible God in heaven and earth, but particularly in the Man, Christ Jesus. [Continuing Ephesians 1:11-12]

¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, ¹² that we who first trusted in Christ should be to the praise of His glory.

When God created the heavens and the earth, He first envisioned Christ—the summary of all things, summarized *in Him*. Let's return to Genesis chapter one.

Genesis 1:1-2 (NKJV) ¹ *In the beginning God created the heavens and the earth.*
² ***The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.***

We will go back now to begin the layout of this architecture. Now, note this: **the earth was without form and void**. Where was the earth at this point? The earth was still submerged in the waters. Because on the third day He would say, “*Let the waters under the heavens be gathered together in one place, and let the dry land [adamah] appear,*” so the earth at this time was submerged in the waters—not like a thing formed; it was without form and it was void of purpose. You may properly assume that the earth was not round when it was submerged in the waters. It was without form. Do you know what “without form” means? It means without form (audience chuckles). If you see it as round, you have already attributed a form to it. Now, this is important. I am not just playing word games with you.

What is “the waters”? Because, the nature of the earth was permeated by what the waters are, and when God would give the earth form and when He would give the earth purpose, it would be consistent with what was in the waters. Though it was formed,

having come up out of the waters, it would not be inconsistent with what was in the waters. Now, I know I have not said enough yet about the waters for you to get the gist of my meaning, and you will, but I am just telling you that if it said, “it was without form”—meaning it was without form—you should not attribute its present form of roundness to it, because it was **without form**. Eish! (chuckling). It is not that it did not exist; it existed **in the waters**, so, if the waters happen to mean something more than H₂O, then the earth was baptized in the waters, to come forth out of the waters, to host the purposes that are consistent with the mind that is in the waters. There will come a time when the earth groans in anticipation of the revealing of the sons of God, because it will rediscover its purpose when it was in the waters.

That is why the Lord of the earth and the heavens, asleep on the waters in a boat, could say, “Relax,” to the storm, because it has no alternative but to respond to the One who is the Word incarnate. It cannot be otherwise. This is a message of wisdom for the mature, because this allows you to tap into what existed prior to creation. Creation is not a dumb thing. It is designed to resonate to the frequency that is found in the Word, even the physical creation. When you say to the storm, “Peace, be still,” if you are the Word—a.k.a. “the waters”—any element of creation has no independence from your word. Therefore, you can hold creation together by the word of your power, indefinitely. Even when creation in its manifested form passes away, the Word will not pass away.

Let’s fill in some gaps here, because we are coming to conclusions that already resonate in your heart, but I want to give you the lock-step version of this, so that you will not be moved.

If you happen to think that the waters He is speaking about here are the oceans—“*And the Spirit of God was hovering over the face of the waters* (Genesis 1:2)—then you are presuming that the earth already exists in its form. But at this point, the earth has not emerged out of the waters, and space has not come about, yet. There are no stars, because the firmament has not been established. What, then, is the contextual view with which we are to interpret the existence of these three things?

- 1) **The Deep**—There was darkness over the surface of the deep. One of the most magnificent sights here in the Cape is when the clouds come down on Table Mountain, and it looks like a table that has been spread. Darkness on the face of the

deep is analogous [definition: *susceptible of either in general or in some specific detail: showing an analogy or likeness that permits one to draw an analogy*] ³ to the clouds on Table Mountain. You may not see Table Mountain when the clouds are on its top, but you who live here know that when these fierce winds of spring come from down in Antarctica and blow away the clouds, there is this magnificent mountain visible to all. There is a deep that has a tablecloth of darkness on it, if you like; the purpose of which is to obscure it from view until the appointed time. There is the deep, and it is not speaking of deep space, and it is not speaking of the oceans teeming with aquatic life; they do not exist at this point. In fact, everything in this reference—the deep, the Spirit of God, and the waters—are not references to anything that exists in creation, because creation does not yet exist. It is that simple. It is that undeniable. It is that arbitrary. What then are the deep, the Spirit, and the water? Well, one of the clues, of course, is the connection of the Spirit to the waters. The Spirit is hovering over the waters.

- 2) **The Waters**—What are the waters? Well, a key to the understanding of waters happened at Jacob's well in Sychar, when Jesus met a woman who had come out of the city to fetch water from the well of her fathers (Reference John 4). Jesus asked her for water, "Woman, give me some water." And she said, "You are a Jew; I am a Samaritan. Why are you asking me for water?" Jesus replied, "Woman, if you knew who asked you for water, you would ask Him for the water that springs up into eternal life, which the Son of man has *in Him*." When you are in the image and likeness of Christ, a husband is instructed to wash his wife with the water of the Word, so in creation, the water takes on the form of the Word.

Ephesians 5:23-27 (NKJV) ²³ *For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.* ²⁴ *Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.*

²⁵ *Husbands, love your wives, just as Christ also loved the church and gave Himself for her,* ²⁶ *that He might sanctify and cleanse her with the washing of water by the word,* ²⁷ *that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without*

blemish.

The husband is the head of the wife, as Christ also is the head of the church. As He washes the church with the water of the Word that is in Him, presenting her to Himself without spot, wrinkle, or blemish, so the husband ought to wash his wife with the Truth, which is in the form of water. 1 Peter 3:21 tells us—“*baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.*”—this water is not for the putting away of the filth of the flesh (you are not taking a bath), but it is the answer of a good conscience toward God by the resurrection of the dead. When you have strayed away from God and you have become sullied by the incidences of sin, like a prodigal, when you come home, your mind is renewed from that dalliance in the ways of the enemy by a renewing, a washing of regeneration and the renewing of the Holy Ghost.

Titus 3:4-7 (NKJV) ⁴ *But when the kindness and the love of God our Savior toward man appeared,* ⁵ *not by works of righteousness which we have done, but according to His mercy He saved us, **through the washing of regeneration and renewing of the Holy Spirit,*** ⁶ *whom He poured out on us abundantly through Jesus Christ our Savior,* ⁷ *that having been justified by His grace we should become heirs according to the hope of eternal life.*

It is incontrovertibly true that this reference to the water is a reference to the Word, who would then become flesh—John 1—and dwell among us, and we would behold His glory as the only begotten of the Father, full of grace and truth. Jesus would say, “I am going away. I, who am the Word, am going away, and I will send to you the Comforter, who is the Holy Spirit. And when He comes, He will take of what belongs to Me and He will distribute it to you, because all that the Father has is Mine.” There is an inseparable connection between the water and the Spirit. The administration of what is hidden in the water is by the Spirit. That is why the picture of the deep is that there is a deep that contains within the deep, the water over which the Holy Spirit hovers—the Holy Spirit hovers over the waters in the deep. That is the picture. Now, the Holy Spirit would have to hover over the water *in the deep*, because there is nothing outside of the deep. He fills everything in every way. Heaven cannot contain Him in His totality. The earth cannot contain Him in His totality. He fills everything in

every way. In fact, everything that is coming now, in terms of creation, is hidden in the Word previous to creation, and that is why it is called, the Word, because it is spoken to release what is in the deep. *“He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day”* (John 12:48), because the Word is the standard. The Word is a person. It is this Word who created everything, in His personhood as the Word, prior to creation. It is out of God that everything comes, having previously been hidden in the Word. The Word spoken is merely the disclosure of the thoughts in the mind of God from long ages past. Are we together? Glory to God. Before creation—before the creation of heaven, before the creation of earth, before anything else exists—there is the deep, there is the Word, and there is the Spirit.

- 3) **The Spirit.** The Spirit needs no introduction to us. He is God. The Word, or the water identified as the Word, comes into creation in manifested presence, incarnate in the person of the Son, who is full of grace and truth; so, what is in the water? Grace and truth. Grace is empowerment. Grace was put in creation in numerous references. One of the most powerful of the references of grace is the number, 5—five (5) refers to the number of grace. It can be seen any day, everywhere, because it is typified in the strength of a person’s hand: five fingers depicting the economy of your power, the economy of your strength. You do things by the works of your hands. You create in creation by the works of your hands. That is why the number 5 stands for “the grace that supports.”

The tabernacle in the wilderness is type and shadow of these eternal things—things that are in heaven. There is a tabernacle in heaven to be brought into the earth, but until that which was in heaven was brought into the earth, the type and shadow of it was first presented in the wilderness. There were 5 pillars on both sides of the tabernacle to provide support for the structure that carried the presence of God. That was put in creation for the purpose of showing that there is a structure, not made with hands, that was designed to carry the presence of God; that structure would be called, man. Man would live in the grace, the empowerment of God, so the Son who comes to fully depict this principle is said to be, “full of grace.” Grace serves the purpose of truth. The economy of God exists to support what God has said, so it is grace and truth.

Prior to the creation of the heavens, prior to the creation of the earth, the three exist as one. My point in insisting that the Word and the Spirit are in the deep is to show you the corporate nature of God. That is why you can simultaneously refer to God in the singular and the plural, because a corporate entity is both singular and plural. It is singular in its appearance in unified form. It is plural when the fullness that is in that singularity is disclosed with particularity. That is why in Genesis 1:1, the puzzle that has tormented scholars for so long is because they look at eternal things through linear process. The answers are radically simple, but they are not simple to the natural mind. The natural mind is barred from accessing the heavens. The spiritual mind was designed to give you access into the heavens. Prior to creation, God exists as the deep, the Spirit, and the Word. We have identified the Spirit; He is the same Holy Spirit who searches the deep things of God, according to 1 Corinthians chapter 2.

1 Corinthians 2:9-12 (NKJV) ⁹ *But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."* ¹⁰ *But God has revealed them to us through His Spirit. For **the Spirit searches all things, yes, the deep things of God.*** ¹¹ *For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.* ¹² *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*

It has not entered into the mind of man what is in the deep, for God hid in Himself – as stated in Ephesian 3,

Ephesians 3:9-11 (NIV) ⁹ *and to make plain to everyone the administration of this mystery, **which for ages past was kept hidden in God**, who created all things.* ¹⁰ *His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,* ¹¹ *according to his eternal purpose that he accomplished in Christ Jesus our Lord.*

All these things we will unpack, but let me draw it to a place where we can leave it as we take a break. In the absence of creation, meaning creation has not been yet created, we are being presented with the deep, primarily, and the exposure of the deep allows us to see the water and the Spirit in their married consistency—so much so that you cannot access the Word without the Spirit. Creation is about to be made as an allegory. Heaven

and earth are about to be made as allegories—real allegories, functional allegories, but nevertheless, allegories—because, creation cannot contain the deep, neither heaven nor earth, because, the heavens and earth come out of the deep at of the behest of the Word, who in tandem with the Spirit, reveals the deep things of God through creation. So if you may identify God prior to creation, what you have is: the Spirit, the Son, and—what is the deep?—the Father. The Father, the Son, and the Spirit. The deep is configured to the Spirit of the Father. Why is that so? Because, everything exists in proximity to a father. Do you see? Everything that is exists in proximity to a Father, whether in an invisible realm or the visible realm. Even in God, the innate nature of God, the name that is the most descriptive of the ancient identity of God, the only name that appropriately grasps and labels this timeless, ageless being is FATHER, Father!

Let's stop there. We will pick it up from right there.

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