

Cape Town Lecture Series – Session 4  
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Last night's session was somewhat of a recap of yesterday's morning session, but I focused more on the redemptive work of the cross as it related to the purchase of the Firstborn. Yesterday, we said that the Lamb was slain from the foundations of the world; the price was paid. In Biblical history, throughout the Old Testament in particular, the only offspring that had to be redeemed was the firstborn, because God claimed the firstborn as being His. In setting up the price of redemption, it was not every child that had to be redeemed; it was only the firstborn. And if you did not redeem the firstborn, he belonged to the Lord. Samuel, for example, was brought to the temple by his mother when he was a child, as she would bring the firstborn. It was her only child, by the way. You remember the story of Hannah (1 Samuel, Ch. 1-2). She simply did not redeem him, so he stayed in the temple and becomes this incredible figure in the Old Testament.

The redeeming of the firstborn was what allowed you to take the child home. But, if you did not redeem the firstborn, he belonged to the Lord. So, Samuel belonged to the Lord all the days of his life and became that figure to transition Israel from a nation to a kingdom. The power of the firstborn cannot be underestimated. Everything in the Scripture has reason to it, has purposefulness to it, and has intentionality to it. We could either treat the Scriptures as a book of laws, not looking behind the statements themselves, or we could see the Scriptures as, in a veiled way, disclosing the mind of God. This is why it is important that we seek out the matter. It is the glory of God to conceal a matter, but it is the honor of princes to find it out (Proverbs 25:2). I would like to encourage you, in the times in which we are living, to have the attitude of seekers. Seek and you shall find. It is an invitation by God himself, to investigate God. We were crafted by God to be able to understand God, but part of the exercise of free will is to seek God out. We have only thought that seeking meant, ask God for your daily bread. The truth is God will give you your daily bread, even if you do not ask, because you are His children. The things He wants us to seek out relate to His nature, understanding of what He is doing. In fact, that brings us right to the point of where I want to take up this morning, and that is from the book of Genesis chapter 1. When we read Genesis 1:1

yesterday, I said to you my question was, “Why?” Do you remember that? “*In the beginning God created the heavens and the earth.*” And my question was, “Why did You create the heavens and the earth?” In the manner of seeking, it is amazing what I found.

Before we answer that question, I want to point your attention to certain things about the narrative. It says, “*Now the earth was without form, and void.*” In the Hebrew, that speaks of a wasteland—not that the thing does not exist—but its form is not useful, and it was void of any intentions. In short, it was not beneficial for anything or for any purpose. But, the earth was; it simply did not have anything in it. It was a wasteland. It was unformed. So, the next thing God will do with the earth is to form it. In that capacity, the earth is referred to by different words. One word speaks of the whole earth. Another speaks of the systems of the earth. And yet another speaks of the ground itself. There are terms such as, *eret*, and, *adamah*. When you run into these terms, they speak about different descriptions of the one thing. If you are speaking of the whole creation that involves the earth—the physical, visible creation—that is one concept. When you focus in on the earth itself, that is another concept. And when you focus in on the ground, that is a different concept. When you speak of the ground, the interesting term is, *adamah*. It is the root word for, *Adam*, which means, man. There is a man named Adam—first name, like Peter. And the genus, the species mankind is called, *Adam*. So, there is the proper name that is descriptive of the whole species, and there is the term, *adamah*, which refers to the earth itself.

In 1 Corinthians 15, the Scriptures say, “*As you have borne the likeness of the man from earth, you shall also bear the likeness of the Man from heaven.*” The third chapter of Luke recounts the genealogy of Jesus for sixty-two generations, as it goes back from Jesus. And, by the way, neither of the genealogies refers to Mary; they both refer to Joseph. There have been rumors about that, and you can hear whispers of it. No. When you look at it— which, if I am going to make a statement like this, you can be sure I have checked it—it is through Joseph. “*Jesus himself being about the age of thirty,*

*being (as was supposed) the son of Joseph, the son of Heli, the son of Matthat...*” and so on, “...*the son of Enosh, the son of Seth, the son of Adam, the son of God.*” There were sixty-two generations, all the way back to Adam, because God is interested in that lineage. What is depicted is: who was the son of whom. In the other lineage, which is recorded in Matthew, it descends from the fathers. “*This is the genealogy of Jesus Christ, the Son of David, the Son of Abraham,*” and “*Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brethren, Judah begot Perez and Zerah, whose mother was Tamar...*” and it descends all the way. One is the ascending genealogy, which is the sixty-two generations back to Adam, and that depicts the issue of sonship. The other is a descending order that depicts the father, “so and so **begat** so and so.” So, the begetting is about the father who has a son.

In the genealogy of Jesus, mankind—or *Adam*—bears the likeness of the man from earth. And there is precise intentionality associated with that. The intent of God is to get us to understand that the earth did not have a useful existence until He began to shape it. The last bit of earth that God shaped was man. God formed man from the dust of the ground. He is the last thing to be created, but he is the reason God created it all. Until then, the earth was without form, and it was void. Void means it had no purpose—there was no obvious intentionality associated with it. A thing is void when it is empty of purpose. And until God formed the last bit of earth, it was not apparent what its purpose was. When He formed the last bit of earth, He formed it in a most extraordinary fashion. He formed the earth, *squeezing* it. The Hebrew word indicates kind of the way a sculptor, in clay, would press the clay together. So, God squeezed out of the earth, the form. But, the form was just that, it was form, until God breathed into the form. What God did in breathing was He emitted, He extended from Himself into this form, a gift of Himself. It is that gift that gave man being in the earth.

This gift is far more than merely the breath of life. It is true that in the gift there is life, but life here is not just the ability to breathe; it is the entire spectrum of qualities that we, in total, refer to as, being. For example, one of the things you can do if you possess the

spirit that comes out of God is, you can worship. That is far more than breathing. That speaks of a sentient quality—a quality of being able to observe and respond with intentionality. I keep using the term, intentionality, to suggest that what God imparted, and what God did, and why He did it, all were against the background of a prior existing plan. That was the whole of yesterday's morning meeting: talking about the prior existing plan—which justifies, or at least explains to us, what we are reading in the book of Genesis. I am simply continuing on in the same vein of talking about the intentionality of God, because the heavens and the earth are not ends within themselves, nor are they to be desired above all things. They were created, like everything else, to serve the purposes of God. So, it is wrong for the believer to place his emphasis on how much of the material world he can accumulate. It was created to assist you. That is what Jesus was saying when He said, "*Man was not made for the Sabbath, the Sabbath was made for man*" (Mark 2:27). We fall into the trap of religious beliefs and religious practice the moment we understand the creation to be greater than the intention God had when He made it. That is why God could easily say to Adam, "Have dominion. Rule it." Why? Because, it was made to serve the sons.

Part of the fallenness of our point of view is, having lost the knowledge of God, we look to the creation for relevance. We look to the creation, instead of the Creator—for our support, for who we are, for a sense of identity, for a sense of purpose, and for a sense of supply. And ultimately, we come to use the ridiculous perspective for justifying our relationship to the earth by calling it our mother. Before the earth was created, it was without form, it had no purpose, it was a wasteland, and it was void. It only had and it only has purpose as it serves the purposes of God. And I am telling you, the last piece of earth that was formed was formed by an incorporation of spirit into flesh, making that creation the whole purpose for both heaven and earth to be created. It is not just that we are supposed to be the rulers. The whole construction of creation is in bondage to decay, and that is why creation groans in anticipation of once again seeing the rulers emerge. It is caught in the law of entropy, until the ones who represent the finest moment the earth has ever seen, when the last bit of it was shaped into man. He is the

Adam of the *adamah*. It is in him that the earth itself finds its relevance. And that is why the creation groans in anticipation of the revealing of the sons of God, because they are the ones who restore the glory to it—the glory of its purposefulness and the glory of its intentionality. As we begin to look into the backstory, we are discovering all kinds of fascinating things that would explain why God created the heavens and the earth.

Let us start back where I left off, when I was asking the question, “Why?”, and observe some other things. “*The earth was without form, and void.*” Secondly, [from Genesis 1:2-5]

*...darkness was on the face of the deep.” [The deep was not dark. Darkness was on the face of the deep, like a table cloth on a table.] And the Spirit of God was hovering over the face of the waters. <sup>3</sup>And God said, “Let there be light”; and there was light. <sup>4</sup>And God saw the light, that it was good; and God divided the light from the darkness. <sup>5</sup>God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

Now, I want to go back and let us look at this thing word-by-word almost, sequence-by-sequence. We first observe that the earth was; it just was not formed, and it had no purpose. When the statements are being made by God concerning things to come out of the earth, what we are seeing is how God is infusing the earth with purposefulness, how God is infusing the earth with relevance, so that it is no longer without form, and void. God would gather the waters together in one place, and dry land would appear. He would create the systems of plant life, aquatic life, the realm of birds, and so on. He would carpet the earth with green grass, etc. But, all these are the ways God fills the void with purposefulness. So, that is not the initial creation of the material out of which the earth is made. It existed before that. But, the creation itself is the shaping of it into usefulness, and the filling of it with the intentionality, because God is hosting in the earth, something. And the thing that ultimately appears is, as I said, the last piece of earth to be formed.

If then we view the age of the earth only in relevance to how many millennia there has been since the creation of the last piece of the earth, then we are not seeing the picture accurately. Furthermore, what else was there? There were waters. God did not say, “Let there be waters.” The Spirit of God was hovering over the face of the waters. When the scientists are talking about the billions of years, they ought to admit that they are talking about timelessness. How do you accurately measure a hundred billion years? What instrument do you possess to measure the age of things at a hundred billion years? You might as well admit that this thing has incalculable age. It cannot be calculated. If you do not retain God in your knowledge, you have to measure things by physicality, and what will register in your physical world are eternal echoes. Did God have to create the earth in that form, in anticipation of filling it with purpose? He did not have to do that. He could have spoken it in the immediacy, and it would have been so. However, because God himself is timeless, because God himself is ageless, the beginning that He is speaking of here is Himself beginning an epoch to put on display things that were in Him before the foundations of the world. I think what science is actually touching is the reality of eternity. And we have foolishly followed the line that says, everything came out of nothing, six thousand years ago. The earth was. The earth is not six thousand years old; the earth was. Six thousand years ago, its shaping and being filled with purpose started. That is called, a beginning. So, do not have any arguments with scientists as to how many billions; they are just attempting to understand in measurable terms, a thing that is unmeasurable. Give them their ignorance.

It is like asking, “Where was God before the beginning?” That is silly. Time is in God. Everything is in God. Whenever it is time for a new epoch, always there is God. And God issues time out of Himself. If you ask the question, “Where was God when...?”, then you are suggesting that time exists outside of God and is an accurate measure of God himself. No. That is nonsense. God contains time, and He establishes the eons, or the epochs, according to His pleasure. Have you not read where it said, “...which God hid in Himself for long ages past”? Where are the ages? They are in Him. When

the times reach their fulfillment, God issues them in terms of *beginnings*. And at the beginning, He establishes the end, because it is about the purposefulness of the intentions of God. It is not about the longevity of anything. And science is grappling because science is linear. Reason is linear. It is of no particular benefit in measuring transcendence. It has no instrumentality by which to measure transcendence—that which transcends the age itself. So, give them an extra hundred billion years. Who cares?

Have you heard the story of the four blind men and the elephant? They were sitting around the elephant, and one of them had his hands on the sides of the elephant, and he contended for sure that an elephant was like a wall. Another had his arms around the leg of the elephant, and he disputed, vehemently, the contention that an elephant was like a wall, because in his experience, the elephant was like a tree. Another was sitting where he should not have been and was holding the tail of the elephant. When you are blind, you do not know you should not be there. To him the elephant was like a whip, because that was his experience. The one in front had the trunk of the elephant, and he surely knew that the elephant was like a snake. Now who was right? What is the right answer? The answer is, yes. It is all of the above, but it only took a man with sight. Once you see the elephant, then you understand all of its components. Reason is never a way by which we can see God. Revelation is the manner in which we see God. But, reason can pick up some of the frequencies, especially with regards to such things as age—the age of things. I just wanted to touch that. I do not want to deal with it very much more than that except to say: in *that* beginning, the earth was. It was not in its present form, so the argument that it is in its present form a certain age is spurious. But, the scientists are sensing something about things that existed before the beginning, and their only measurement is reason and the instrumentalities produced by reason. So, they do not know what they are looking at, and we ought not be foolish and contend with their blindness with our own blindness.

*“The earth was without form, and void; darkness was on the face of the deep.”* As we began yesterday morning, we talked a little bit about, the deep—the Deep who calls to the deep, Spirit calls to spirit. Our conclusion, based on the Scriptures, is the deep is a reference to God himself. But note, darkness was on the face of the deep. Before we even get into talking about what God created in the heavens and what God created in the earth, let me say right up front, the message of wisdom among the mature we spoke about yesterday morning would, at a minimum, require us to understand the duality of references in the Scriptures. The earth itself is an allegory of the heavens—the creation in the earth, when God formed it and put all the systems in place, and everything else that God put in it—in doing so, God was creating in the earth, an allegory of the heavens. Everything you see in the earth will have a connection to the heavens. One is natural; the other is spiritual. So, just a simple example. I will come back and deal with this more thoroughly. The whole prophetic sound is about understanding the appearing in the natural of things from the realm of the spirit. And God set up all the systems of the earth to reflect the things that existed before the foundations of either heaven or earth, and things that are placed in heaven with their references to the earth. For example, there is the prophecy that says that a certain One would, *“tie his colt to the vine, and wash his robes in the blood of grapes”* (Genesis 49:11); this easy interplay between the heavens and the earth. This is not mysterious language if you understand that the earth is an allegory of the heavens. Anyone who thinks you can approach the Scriptures through a linear process and get what they are saying, will only get an earthly view of a heavenly mandate—and that is to walk in darkness. So much of systematic theology is limited. All they can show you are the comparisons between verses arranged in topical formats. One of my spiritual sons in the Ukraine translated the New Testament into Ukrainian and Russian. It is an updated translation, and he is working on a translation of the Old Testament, as well. And Valarie said to me, “Sam, I have translated every word of the New Testament, so I know what it says. But, when I listen to you, I understand what it means.”

*“Darkness was on the face of the deep.”* The deep here is God himself. The darkness that is covering the face of the deep means that God is not yet disclosed—God has not

shown Himself, yet. He is about to create, out of Himself, heaven and earth, to disclose who He is in the heavens and in the earth. It is what He is doing. If you want to disclose what is in you and there is a veil on your face, what do you do? You remove the veil. Now, if the veil is a veil of darkness, how would you remove the veil? What would you say? God says, “*Let there be light*,” which is to say, “I will illuminate Myself. I will unveil Myself. I am creating the heavens and the earth for the purpose of disclosing who I am.” And the Spirit of God was hovering over the waters. Now, here is the classic mistake that we have made: When God is about to say, “*Let there be light*,” we naturally assume He is creating the sun, the moon, and the stars. Not every one of you does that, but I think most people assume, “*Let there be light*” is to create the sun, the moon, and the stars. You know, those were created on the fourth day, not the first day. The fourth day was when the lights were placed in the firmament of the heavens. Further to that, this is how we think: We think that heaven was already created, that God is sitting on the throne in heaven, and He is making decrees over the earth. Is that not how we think? Mentally, the picture we have of creation is God sitting on the throne, speaking over the oceans of the earth. It is nonsense. Neither the heavens nor the earth have been established yet. In the beginning God created the **heavens** and the earth. It means, in the beginning the heavens did not exist, and the earth did not exist. The only One who existed is God.

Everything you are reading about here has to do with what is in God—not in heaven, not in earth—but in God. So, change the landscape. The only deep that could have existed before the heavens and the earth is God himself. And heaven and earth will come out of Him. That is why, when the heavens are rolled up as a scroll and the elements melt with intense heat, there is still God. That is why neither heaven nor earth can contain Him in His fullness. He is through everything, He is in everything, and He is apart from everything—this is God. He holds the universe in the breadth of His hand. You have read these Scriptures. How could you hold the universe in the breadth of your hand when you are inside of it? And He creates everything for Him, by Him, and through Him. Who is the architect, then? We have assumed the principle question: Whose intention was it to create the heavens and the earth? Obviously, it was God’s

intention. God is a Spirit. This Spirit, who is God, is so vast that there is no possibility of observing Him from outside of Himself. He contains everything and is not lacking in anything.

Let me give you an illustration. Let us say that you were going to the Karoo (a semi-desert natural region of South Africa). If you are in the Karoo, driving around in the Karoo, you can only see what the hills block—as far as the hills will block your vision. That is all you can see. But, if you went up in an aircraft, you could see all of it, because you are not in it. So, your elevation determines your horizon. How much you can see depends upon where you are. With God, you cannot get outside of His being, because everything is contained in Him. So, it is not possible to observe Him at any time. That is what spirit is. That is why you cannot see God. It is a physical reality: If you cannot escape the presence of the Lord, how are you going to observe Him in His wholeness? What did David say? *“Whether shall I flee from the presence of the Lord? If I take the wings of the morning and fly to the utmost parts of the deep, behold You are there. If I make my bed in Sheol, You are there.”* For the eyes of the Lord are in every place, beholding the evil and the good. Time is in God. Space is in God. The universe is in God. There is no place from which God may be observed in His entirety, because God is Spirit.

This is not just make-believe mythology. These are physically ascertainable truths. That is why God cannot be contained in heaven. Heaven is neither eternal nor endless in scope; nor is the earth—they are finite. They are finite in terms of epochs, in terms of dimensions, and so on. But, they were created to serve a purpose. They were created to serve the purpose of God’s choice to be known. *“Let there be light. I will disclose Myself. And to that end, I will create the heavens and the earth.”* That was why it was a good thing for me to ask the Lord, “Why?” when I read the Scripture, *“In the beginning God created the heavens and the earth.”* And His answer was, “So that I may be known—known as who I am.”

When we looked at the backstory, what is God going to put in the heavens, and what is God going to put in the earth? He is going to put everything that serves the purpose of redeeming the Firstborn. *“The Lamb was slain from the foundations of the earth.”* That statement is the epicenter of the pre-creation covenant, which we talked about yesterday morning. The pre-creation covenant was an agreement, God with God, guaranteeing the heirs of a promise. He had created an estate, which was conveyed through a promise. Do you remember? This is just recapping from yesterday. Once you have a fully vested estate intending to benefit lives that are not yet in being, all of what is in the estate is already there, but the beneficiaries of that estate have not yet arrived. So, hanging over them is a promise: that whenever they show up, this is all theirs.

Heaven was meant to contain everything that goes with the beneficial promise. Earth was created, first, to host the existence of man, and then to make him acquainted with who he is, according to what God had foreordained for him to be and to become. So, God would create the heavens and the earth, and in those things, then, God is disclosed. What is disclosed about God in the heavens and in the earth? The love of God is disclosed. Although God is so vast that there is not a vantage point from which He may be observed in His entirety, we have to get used to the view of personhood, without reference to a form. Normally, we think of personhood as described by physical attributes—if you are talking about person, X. But with reference to God, you cannot describe God with reference to physical attributes, because He cannot be observed as such. But, does that mean He is not a person? No. We just have to start defining God by reference to His invisible qualities. That is what it says, “For the invisible God, [\[speaking of Him as invisible\]](#) may be clearly seen, being understood by what has been created.” Romans 1:20 says, *“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse...”*

So, what is the purpose of the heavens and the earth? Their purpose is to help us to understand God. What is the purpose, then, of creation? The purpose of creation is to reveal the invisible God, because we are talking about Him apart from physical characteristics. Romans 1:20-21 says,

*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.*

What has happened to mankind since the Fall is: he has turned from the worship of the Creator to the worship of the creation, because, when you lower your ceiling from connectivity to the divine nature, all you have left is yourself in reference to the creation around you.

It is exactly what happened to Adam when he clothed himself. He only could see himself as compared to the beasts of the field around him; and he had a very good sense of their nature, because he had named every one of them. He knew that he was different, because his nature was different. But, without reference to God as his Father, he could not get his thumb on the exact nature of his own being, so he clothed himself. As long as Adam stayed in the light of God, he was clothed in the light. That is what the Scriptures say, “*If you walk in the light, as He is in the light, you have fellowship one with another*” (1 John 1:7). If there is an incredibly bright light behind me, what would you see, if you are looking at me? You would see the light. The light would be my clothing. And as to my form, there would be no darkness, so you could not distinguish my form, apart from the light. That is why we are clothed in the light. That is why, when Christ comes, when we are *in Christ*, we are clothed with our heavenly dwelling. That is from 2 Corinthians 5:2-4, “*...meanwhile we long to be clothed upon with our heavenly dwelling... so that mortality is swallowed up in life.*” Adam and Eve walked in the light. They met with God every day, and so they were clothed upon with the light. Who they were was defined by the light, because when you saw them, you saw the Father, because the Father was revealed in them, and the Father was revealed through them.

This is what we have come back to, we just have not had the revelation that these are the things to which we have been restored.

Creation exists to host the knowledge of God—not just information about God, but rather the intentions of His heart. Why did God create the heavens and the earth? It was to reveal His love, as directed from a father to a son. When we observe the creation (in Genesis 1), we cannot view these statements as taken from a vantage point of heaven, for heaven did not exist. Nor can we view them from a vantage point of the earth, for the earth did not exist. So, what are the waters over which the Holy Spirit hovers? We are introduced here to a seminal quality associated with the knowledge of God, the understanding of God, and that is that the water is a reference to the Word. And the Spirit and the Word work together to create anything that is. The design is in the mind of God, the execution is by the Word, and the empowerment of the Word is by the Spirit—the three references to God. It is the Spirit, the Word, and the Father. Now, the Word would become flesh, and we would behold His glory, as the only begotten Son. He, who existed before heaven and earth were created, created the heavens and the earth so that He might come and occupy them, to fulfill the purposes of God. Was not everything made by Him and was not everything made for Him? Yes. And everything was made through Him. He is creating the seat of His own authority, with the intention of coming to display the nature of His Father, who will never become visible. God—who remained outside of creation, never manifested in creation—is the Father. Do you know there is no reference in any of the Scriptures to anyone, at any time, having ever seen the Father? The only reference I can find is when He spoke at the baptism of Jesus. There He spoke. We have assumed that He is sitting on the throne in heaven, because it refers to the throne of heaven as “My Father’s throne.” But that is easy enough to understand, if you understand the pre-creation covenant...

[AUDIO BREAK]

Everything in creation serves the Father. Everything in creation was designed to serve the Son. Everything in creation came as a consequence of what God already intended to do. That is why God would create the heavens and the earth. Is it not amazing, as

obvious as this is, that we have not really thought about it? We just assume God made heaven and earth, and they always, kind-of will be around, and so our goal is to go to heaven. It is not just a question of curiosity. It is a question that adjusts our theology, so that we live intentionally on the earth, while we understand the heavens, so that when things come out of the heavens into the earth, we understand their passing.

Here we have the third piece of this. The first piece is: “*the earth was without form, and void.*” We have spoken to that understanding. The second piece is: God is saying, “I will be disclosed.” So, we talked about the intentionality of God with respect to this disclosure. The third piece is how the heavens and the earth were actually created. They were created out of the Word; they were created out of the waters. Again, we are not talking about the seas; they have not yet been created. We are not talking about rainfall, and clouds, and lakes, and rivers; they have not yet come into being. “*The Spirit of God was hovering over the waters,*” just as the deep... And, in fact, I believe this is the picture in which we see the three personalities of God on display. I know the language has been variously construed as the Trinity, the tripartite God, and so on, but I think God is calling us to have greater accuracy than our historical fathers had. They had limitations of understanding. But, here you can see in distinct relief, the three aspects of God, however you want to frame those. Number one, you have the deep. Everything comes out of the thoughts of God, and the intention of God is to be disclosed. If you can talk about God in His native state, this is as close to a native state as you can get, because this is talking about God apart from the creation, apart from heaven, apart from earth, before any of it existed. And you have three elements, or three aspects, that relate directly to God: number one is the deep, number two is the waters, and number three is the Spirit.

The deep is the genesis of every thought—“I will be disclosed.” The intentionality underwriting creation comes out of the deep, for the purpose of disclosing the nature of the deep. The deep is God. The execution of that intention is an amalgamation of the other two aspects of God. One is the water, which is the Word; and the other is the Spirit.

The Word emits, gives up, and brings forth the intention of God, because the intention of God is hidden in the Word. *“Thy Word have I hid in my heart”* (Psalm 119:11). *“No man knows the things of God, except the Spirit of God that is within Him,”* just like no man knows the things of a man, except the spirit of a man within him. We read that yesterday. It was 1 Corinthians 2:11, *“But who has known the mind of God except the Spirit of God.”* The mind of God is located in the Word. Whatever the Word becomes, whoever personifies the Word, carries the mind of God. That is a gem you want to hold on to, because that is where I want to conclude this series. The Word, as you know, becomes flesh, and we behold His glory, as the only begotten of the Father. We identify the Word as flesh, as Christ. And it is in the mind of Christ that we have access to the complete understanding of who our Father is. The Word contains the mind of God. The Word, here, is a living Word. In this living Word, what is in the deep is fully known, fully understood.

The One who searches the Word to find the deep thoughts of God is the Holy Spirit, for the Spirit searches the deep things of God. That is why it is impossible for us to get by, without knowing the mind of God. Nothing makes sense to us if we do not know the mind of God. But, if we have the Holy Spirit, then we have the power, the *dunamis*, to access the Word. To understand the Word without the Spirit is to enter into the ministry of death. The un-anointed Word will bring death to you, because it is merely the letter. It is the difference between chalk and cheese. Cheese is good for you, because it has nutritional value; chalk does not. The un-anointed Word is chalk; it is not cheese. It is the Spirit who breathes life upon the Word and discloses the mind of God. The Spirit of God was hovering over the surface of the waters—over the face of the waters. You will see this paradigm, again and again, through Scripture. As it was in the first creation that we are reading (Genesis 1), so it also is in the new creation—where the Word is in you and brings life to you, raising you from the dead. And the same Spirit who raised Jesus from the dead, dwelling in you, will by the Word, resurrect you. And the first word you have from the Spirit is that you have a divine Father. Therefore, you are a new creation. You will see the repeat of this paradigm throughout the Scriptures.

These things are critical keys of understanding. That is why you easily could understand why the Scriptures would say, “*But we have a message of wisdom among the mature,*” and, “*Seek and you will find, ask and it shall be given to you, knock and it shall be opened unto you.*” God enjoys watching you pursue Him, relentlessly. Because when you do, your love for everything else will take second place. It is why He requires you to seek. It is why He requires you to ask. It is why He requires you to knock. Because in the process, you establish for yourself what is valuable to you. And when you have established that He is most valuable of all, then the Lord will say, “Then, I think you are worthy of Me.” Because if you love mother or father, brother or sister, if you love anything more than Him, He will say of you, “You are not worthy of Me.” And He will remain hidden. He will hide Himself from you, because anything else that is more important, whatever you get from the Lord, you will turn it to serving those things you have already decided are more important.

What God is looking for is holiness. And I do not mean what type of clothing you wear, or for the ladies, whether you wear face paint or not. The point is that holiness is the preference of God, above all other consideration. In a nutshell, that is what holiness is. And whoever is holy will recognize holiness in another. You will hear that clean sound. It is not coated with every kind of appeal, and it reverberates in your own spirit. That is holiness. It is not physical appearance. It is not what you eat or what you abstain from eating. Those things have a form of godliness, but they deny the real power of God. It is not about external presentations. External presentations have nothing to do, really, with holiness. Holiness is a state of being that results from preferring God over every other consideration. When you do, you have broken free from the pull of the sensual, from the carnal. That is why holiness and maturity go hand-in-hand. It is impossible to be holy, and not be mature. It is impossible. One cannot be holy, without also being mature

Now, if you are immature, and you are a newborn believer, holiness is imputed to you—God gives it to you. But, there is a difference between imputed holiness, if you like, and

actual righteousness. God will fill up the measure for you and treat you as the finished thing, when you are young. When you are young and inexperienced, God will judge you in the totality of all of that. If you are young and inexperienced, God knows that, and the measure of holiness for you, at that point, may be external holiness—the way you put off old habits and take on new habits. But eventually, holiness has to be more than what can be worn on the exterior. It has to be a calm and profound confidence in the Living God. That is what God is creating in us.

You will begin to see the connection between the Word and the Spirit, and the working of the word in you, and the enablement of the spirit in you. One of the things about the word is that it is sharp—it is quick, like a double-edged sword. It is somewhat like the scalpel of a surgeon, in that it can separate, in you, between things that lie very closely together. It can separate between things of the soul and things of the spirit. The word in you, when you receive with humility the engrafted word, will save your soul by circumcising the demands of the soul from the activities of the spirit. And you get to choose to walk in the spirit, as opposed to in your soul. The point of the Word and the Spirit together is throughout the experience of the believer, not just as the indications of Father, Word, and Spirit were seen in the beginning, not just as they are seen in the forming of the new creation in you, but in the continuing saving of the soul, in the continuing development of your character, to the end that, His character is formed in you. Therefore, when you appear, He appears with you. To that end, you will also see the working of the Word and the Spirit.

These are some of the early elements that we are observing within the narrative of creation. When I say, “the narrative of creation,” do not hear me say anything, except, that this is the story that is true. I use words like, narrative. Others may use words like, narrative, to suggest “Well, it is just their story.” No. This is THE story. *“The Spirit of God was hovering over the face of the waters.”* So, there are those three things we talked about. *“Then God said, ‘Let there be light.’ And there was light,”* which is to say, God says, “I will disclose Myself. Now, I will be known.” And right then, He, as the Beginning, began the showing of Himself. The first thing He does is, He divides the

light from darkness. Again, we do not have twenty-four hour days here, because the sun, the moon, and the stars have not yet been created. What God is doing is, He is separating the unknown from the known. He is bringing forth light, which is to say He is bringing forth the disclosure of Himself.

Now, the next thing in the creation of the heavens and the earth: *God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'*

This is before God creates the earth. This is before God creates the sky. Before He puts lights in the firmament, He is dividing waters. The point is, the waters that are before Him are the Word. And in case some of you are still hung up on that, there are Scriptures like Ephesians 5:25, "*Husbands love your wives as Christ also loved the church and gave Himself up for her, washing her by water through the word.*" This verse is speaking of ex post facto creation— after the creation has already occurred. The way that a man washes his wife, to present her as a glorious bride, is to speak the truth to her, to speak the truth to her in the confines of their love. I have found that any time Lucy's soul is in distress over some matter, if I will tell her what is true, it does not matter how deeply in distress she might be, she can hear me, because I am the one God assembled to her. And when I speak the word to her, it brings her out of the darkness. Now, you have to know how to minister that word. It has to come with holiness, which means it is devoid of your self-interest. But, if you will administer the word with faithfulness, your wife will hear you, and it will bring life to her, washing her by water through the word. So, the word and water are interchangeable. The word performs a washing, a cleansing function. It is called the renewing of the mind, Titus 3:5, "*by the washing of regeneration and the renewing that comes from the Holy Spirit.*" This is another example of the water and the word; the washing of regeneration, water, and the renewing of the Holy Spirit.

Before the heavens and the earth are created, here you have the water being separated into two forms of water. Now, what is happening is, God is going to begin to put this person of God, the Word, into creation. The Word is the one who becomes flesh. Before creation, He has the glory with the Father of knowing the mind of the Father, in

fact, of containing the mind of the Father. He contains the mind of the Father, which is accessible by the Holy Spirit. So now, God is about to diffuse the mind of God. A component of the mind of God is going to be put in creation—a component of that will be put in the heavens, and a component of that will be put in the earth. How does God divide them? He divides them by a firmament. He calls the firmament, heaven—not the sky—but heaven. God puts a component of the mind of God in the heavens. God puts a component of the Word in the heavens, and God puts a component of the Word in the earth. Have you not read where it says, “*He sustains all things by the **word** of His power*” (Hebrews 1:3)? That is what He is doing right here. He put some of the waters in the heavens. What will that do? They will maintain the heavens until that time has finished its purpose. He put some below the firmament. What will it do to the earth? It will maintain it. That is why, as long as the earth remains, there will be seed time and harvest. If you take the water out of it, when will there be seed time, and when will there be harvest?

Right now, you are in a severe drought in South Africa. The problem of seed time has become a real problem. Why? If you take the water out of it, you have a problem with seed time and harvest. God maintains all of the systems of the earth with water. God maintains man with water. God maintains the crops, replenishes the earth, washes the earth with rain, and renews it with water. Water is not just an inanimate thing. It is symbolic of the wisdom of God that has been put in the earth, by which it is both shaped and maintained. When you do not choose to retain God in your knowledge, what is your condition? Even the land will become dry. One of the phenomenon that has accompanied me for years is, wherever I go, it rains. I do not have anything to do with it. I am simply representational of a concept. I come with the word, and God honors the preaching of His word, the presenting of the truth, by causing it to rain on the land. I noticed since I was here, it has rained. It is the nature of this thing we are talking about. I cannot make it rain, you understand, but there is a connection between the word and water. And this is the point at which God is separating them. In heaven you will have the word, and in the earth you will have water. When the Word comes from heaven, it will produce a different kind of bread upon the earth. So, “I am the Bread of Life come

down from heaven that a man may eat of and live, because a man does not live on bread alone, but by every **word** that proceeds from the mouth of God.” This is why I say that the earth is an allegory of the heavens. If we do not understand these things, we really do not understand what God created, and why.

Let me just finish this piece, and then we will look into heaven with greater intensity. I want to finish this piece by saying this: There is only one other reference in the Genesis narrative to the firmament, and that is where lights are in the firmament. I am not going to touch that now. I will come back to it. The Genesis narrative speaks about the creation of the physical world, but it says almost nothing about what was created and put in the heavens. Do you know which book contains the richest deposit of what there is in the heavens? The first book says almost nothing about it. The last book says almost nothing about the earth; it says everything about the heavens. It is the book of Revelation, and it is aptly named, Revelation, because you have to have revelation by the Word of what has been put in the heavens. We will begin to unpack heaven itself, when we come back in the next session