

The Power of Something from Nothing

Spawned wisdom

As we sit at the point of nothingness, there is only one thing that can start existence: wisdom. However, wisdom itself needs to be spawned. This is a complex matter of total containment. In the beginning, the total containment of the force of Creativity also included the protocol for developing the tool to manage Creativity. Let us step back just a little, so that we can see the necessity for this progression. To do that, consider this statement by some of our scientists:

The second law of thermodynamics states that any process in a closed system will increase the entropy of the closed system. If a system is not closed, any process will increase the total entropy of the universe. The entropy of the universe can never decrease.

For now, let us take that as being true. Also, let us summarize it, as indicating that this is the movement of the universe toward increased chaos.

For a thing to be tending toward chaos, it must be moving away from order. Therefore, implicit in that statement is the thought that existence started at order: this is in total agreement with both the tone, and the text, of the Bible. From the Bible, this is the description of the first Absolute Order that existed.

In the beginning God

...

(Genesis 1:1a)

The additional portion of that verse tells us about the function and purpose of Order.

...

created

...

(Genesis 1:1b)

For completion sake, we include the portion that; though it was originally order-filled, it was also developed as the thing that could move away from order.

...

the heaven and the earth.

(Genesis 1:1c)

Next, we are introduced to the blank slate from which the beginning portion of spawned order would emerge.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
(Genesis 1:2)

Please note that the first order that was in the thing that we will give the label, pre-existence, is God. To provide a slate for the development of other things, God released those things that are referred to in the next statements that describe the development of reality. Let us not go there, yet; but, rather, let us continue to explore this time in Creation.

At this point, we have established the foundation on which all things develop. The thing that is also obvious in these statements is that there was another component of reality that was created in secret, somewhat. The portion that we are referring to is this: Personality. This is the point that starts to conflict with our human desire to be the center of everything; therefore, we need to proceed with some intensity. The first time that Personality introduces itself is in the following verse.

And God saw the light, that it was good:
(Genesis 1:4)

That last word, *good*, implies that there was a personality that could discriminate, as based on a difference between good, and, not good. Please note that, at this point there were no biological forms that could house the smaller, personality, portion of Personality. This is so, even if we hold that plants can house personality. Therefore, the only option for the architecture of this space in . . . well . . . in whatever we can think of it as being--since we cannot really give it a name, except for using the words, the Beginning--is that the First Creativity was also the container for Personality. In this case, I guess it would be better to label it, PERSONALITY. Okay, let us just be a little less intense, and call it, Personality, to keep things from being too loud for the human personality.

So, we have both wisdom and personality active, even before there is a tangible thing that could be filled with them. These sit, naked, as from the Original Container of both of them; which is, Itself, God. Now, it would be a very short span of reality if that was the only thing that Original Creativity ever did. Yes, I guess, if He were a man, he might be content to own all the Real(ity) Estate of existence; all for Himself. However, covetousness is not the kind of Personality that was in existence in that Being. The kind of Personality that was expressed in the Beginning is the kind that did this sort of thing.

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.
(Isaiah 45:18-19)

Instead of being covetous; there is an inherent need in this Being, such that, He desires to share His essence with something else. We could go through the various physical reality,

essential pieces that were brought forth from him--as seen in the bulk of the remainder of the first chapter of Genesis--but this would still be too short of a span for existence. Also, in those early things of nature, we do not see much in the way of personality being expressed unless we include non-biological entities. Okay, let us do that.

As including potential personality, as may be in non-biological entities, let us look at a whirlwind. We do have a scriptural example of such an entity that contained personality, as seen here.

Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

(Job 38:1-3)

I imagine that we could think of a whirlwind (tornados, hurricanes, typhoons, or other such, large footprint breezes) as having a destructive personality--if we wanted to ignore the purpose for which whirlwinds exist. But, let us not ignore the purpose. Instead of stereotyping whirlwinds, in that fashion; please accept that, for a whirlwind, the destruction is a matter of interpretation. I am not sure, but I believe that a whirlwind would tell us that it is just doing the job for which it was created. Maybe even, the whirlwind would think of itself as being a kind of surgeon for nature; removing some of the things that clutter up the beauty that Mother Nature wants to express to God. Thus, this could be a container of personality, of a sort that is prior to biological containers thereof.

Wait! I seem to be using a portion of reality that has not been introduced, up to this point. The flow in the previous paragraph does not fit into wisdom because it is not necessarily true. It also does not fit fully into personality; since it has portions that are not taken to heart (we will leave the word, heart, as an unexplained part of personality, for now). The thing that it does fit into is this: Logic. Particularly, it fits into that part of logic that could also bear the name, Abstraction. Abstraction is a very important part of the understanding of the universe, reality, and God (as these are separable, in logic). Abstraction is where we sit when we are at this point of connection with God.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

(Isaiah 55:6-9)

As a balm for any hurt minds that may be out there; we state that, awe and amazement are not constants across the entire span of our existence in reality. (Please note that this use of the word, reality, includes that portion of it that is referred to as being, supernatural.) According to the claimed wisdom that comes from God, as presented to us by men that indicated that they

received it from God, we have words that tell us of a time when we will transcend any of the limitations that the fluidity of perception might inflict on us.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

(1 Corinthians 13:9-12)

In an interesting fashion, this sort of awe-centric thinking takes us to a place where we have our strongest connection to God. This place is the one where we begin our transformation toward God. The first time that this is introduced is at the Beginning, when God performed this action.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(Genesis 3:21-24)

At a little space of time before this, there was a creature that introduced this concept (*to know good and evil*) into our corporate mind; that is, the corporate mind of mankind, collectively, and of each member of it, individually.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3:1-5)

Both of those times are filled with personality. Both of those times have strong doses of wisdom, flowing in them. For man, though; the wisdom was ignored; however, this did not mean that we would ever be discarded because of our avoidance. Indeed, we were fully able to share in the overflow that comes from God; in that, we were able to obtain things that were not made from things that do appear. Among these things is another portion of knowledge, as follows: *they knew that they were naked.*

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

(Genesis 3:6-7)

There is no written statement about either, the serpent, or, a message from God, telling the first family that nakedness existed. The thing that told them that nakedness existed, as well as the uncomfortable position that it places one in, is wisdom. So, we see that wisdom had also been shared with us. As you read, previously; wisdom can be an uncomfortable thing to receive. However, even though it is uncomfortable; still, we must not shy away from it just because it is, somewhat, intrusive and burdensome. Consider this uncomfortable situation in which one of our Genesis forefathers was placed.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

(Genesis 4:8-12)

That was a most uncomfortable position for Cain to be in. It is the sort of thing that might break the will of many other men, and cause them to give up on life, to varying degrees. Cain, though he was in a state of discomfort, still took hold of another offshoot of logic: Concentration. This is how he did that.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

(Genesis 4:13-14)

Concentration told Cain that there was a need for protection. Also, there is a strong hint that concentration told Cain that there was only one source for that protection. We say that it is a hint because the text does not say that Cain specifically asked God to remedy his situation. Even so, when the dust settled, it was clear to Cain that the remedy was in God, indeed. It was also clear that God had other things to share with mankind, besides this one; wherefore, killing Cain was not a part of the Design. Cain was designed to continue this . . .

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
(Genesis 1:28)

. . . And, this, too . . .

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.
And unto thee shall be his desire, and thou shalt rule over him.
(Genesis 4:6-7)

In this short encounter, the Creator had introduced us to another important concept of His Being: Remediation. Remediation is a rare kind of thing of God; in that, remediation can be sent out, from God, to operate on its own. For that reason, we put remediation in a special class of creations.

The class that we put remediation into is this: Definition. Definition is the place where we gather the stuff that we need to bring to bear in connecting two or more things together, as one. Therefore, Definition is a bridging force. It is a special kind of glue. Sometimes, the definition can be as simple as this . . .

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
(Exodus 20:8-11)

The original statement of God's action on the seventh day (*rested*) did not specifically state that we were to imitate this action. Indeed, the narrative of Creation did not specifically say that we must imitate any of God's action. Specifically, for rest and the seventh day; here is the original statement.

Thus the heavens and the earth were finished, and all the host of them. And on

the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Genesis 2:1-3)

As we said; definitions may be complex, as well as being simple. Here is an event that contains a complex definition.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

(Matthew 17:1-3)

We will not go into a rigorous explanation of the concept, *transfigured*; however, we will tell you the definition that is in that statement. Okay; we will borrow a definition from another source, and then clarify it, somewhat.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know him, if we keep his commandments.

(1 John 2:1-3)

In the transfiguration of Jesus, God defined a type of connection that was necessary for us to have, in order for us to be able to accomplish that final state that is mentioned in 1 Corinthians 13:9-12; which is included above. This is the final transformation that we need to undergo in preparation for receiving clarity about who, and what, we are. But, as we said, we will not pursue the full explanation of that, at this point. Okay, we cannot fully resist; so, here is a portion of supernatural logic, which, for the people of God, is concentration on the essential form of Necessity, as it is expressed in these words: *must be born again*.

The supernatural logic that is in the expression, *must be born again*, was framed in an Example (yes, this is another sort of Definition) that Jesus Christ gave to a certain man of the dawn of the New Age.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him,

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him,

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him,

How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

(John 3:1-7)

In a time that was close to that example that was presented by Jesus, another man, the apostle Paul, presented this summarization (somewhat) of how it operates.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead.

It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(1 Corinthians 15:39-50)

As you see; there are many things that are components of the spawned wisdom that was sent into Reality, as from the Original Repository, God. But, the beginning of it all is wisdom; such

as Adam started receiving for us, at the Beginning. I will conclude this section by letting wisdom speak for itself, as to the great worth of itself as a contribution to our existence, as from God.

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First, here is the introduction of wisdom, as from a noble king of the people of the LORD God, in Israel.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.

Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

(Proverbs 8:1-11)

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Please be patient, and give wisdom the portion of your time that is required to finish reading its proclamation to us--and, to the remainder of Reality, as well. To continue; wisdom speaks directly to our self interest.

*I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

*Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me.*

*Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.*

(Proverbs 8:12-21)

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Then, wisdom projects the credentials that the LORD poured into it. These credentials of wisdom are there for us, too, when we drink in wisdom, in righteousness.

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

(Proverbs 8:22-31)

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And, here is the conclusion of the matter of, spawned wisdom as a necessary addition to Reality: particularly, wisdom is a necessary addition to mankind's reality.

*Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.*

*Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.*

(Proverbs 8:32-36)

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**--- NEXT IN The Power of Something from Nothing --
Appearance**

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