

# The Power of Something from Nothing

## Only ONE Something from Nothing

Definable: No

Understandable: Yes

Procedure: Component Analysis

Process: Self-Introduction

Tool: Revelation

Intermediate:

*God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

(Acts 17:24-28)

The preceding words may give one the impression that the search is bottom-up, so to speak: this is not how it happens. In our journey to any little bit of understanding of the only ONE something from nothing, we are limited to having the tool of revelation thrust into our life space: we are the recipients of the process: we are not its author. This is the same tool that all other scientists have employed, throughout our existence. For instance, we did not search out the sun's rays; rather, the sun's rays came to us. Then, along with the sun's rays came a few other revelations. Here is a random sample of the introductions that were done by the sun's rays:

- Illumination
- Heat
- Cold (which is defined as being the absence of heat), with its associate, discomfort
- The utility of brightness, along with, the relative restrictions of extreme darkness
- Photosynthesis
- Curing of products
- Solidifying of certain substances and liquefaction of others
- Various forms of burning.

Through that one thing, we received all those introductions, and more. We are dependent on the introductions that reality makes; this is immutably true. This does not mean that we are

restricted to those introductions; for, we, humans, have an almost unique capability to fashion broad-based introductions, of our own making. For me, this is summarized in these words.

*So God created man in his own image, in the image of God created he him; male and female created he them.*

*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 1:27-28)

So, let us accept as fact that the only ONE something from nothing must be introduced to us. Therefore, I will try to elicit some revelations, to begin the introduction, anew. To do this, I stand in a place that is not definable, and I send out a question. It is my hope that the only ONE something from nothing is equipped to give me an answer.

Okay, now I feel somewhat ridiculous. I feel this way because it seems that the potentiality of, the Something from nothing, is always able to create an answer, even if there was none, before. Why do I say that? I say that because the only ONE something from nothing had to deliver the greatest thing of all: ITS SELF. Since the only ONE something from nothing is able to do that, it seems reasonable that any of these lesser things--answers, questions, universes, existence, principles, practices, and motivations, just to name a few--are well within the capability of the potentiality of something from something, which is directly linked to the only ONE something from nothing, as a kind of derivative from IT.

Yes, I know that I am using one of the most shadowy tools of introduction of a principle: faith. In that, I have no choice; for, I cannot make definitions at such a lofty level as this is. At this level, I must wait for an introduction to the definitions that I need.

Well what do you know; I think I feel a, still small voice, answer, tapping me on the edge of my mind. I feel somewhat like this man did.

*And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?*

*And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

*And he said, Go forth, and stand upon the mount before the LORD.*

*And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind:*

*and after the wind an earthquake; but the LORD was not in the earthquake:  
And after the earthquake a fire; but the LORD was not in the fire:  
and after the fire a still small voice.*

*And it was so, when Elijah heard it that he wrapped his face in his mantle,  
and went out, and stood in the entering in of the cave.  
And, behold, there came a voice unto him, and said, What doest thou here, Elijah?*

(1 Kings 19:9-13)

And here it is, the . . .

ANSWER: MY name--you may call ME, CREATIVITY.

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I needed to pause there, for a moment. The rush of understanding caused me to have rapid-fire flashbacks, pulling my mind over the journal of my life, as lived up to then. I flashed back to the time when, for me, the best description of the only ONE something from nothing was this: I AM THAT I AM. This is a description to which I was introduced by the effort of my Sunday school teachers. Oddly enough, it was not a direct introduction, as one would receive from a quotation; rather, it was the indirect introduction that sits in the future, when one has introduced another individual to the spirit of textual discovery and analysis, and then, later, there is an opportunity to use that as a tool for knowledge acquisition. In this case, the text was discovered in the Bible, and the analysis was of these words:

*And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*

*And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

*And God said unto Moses, I AM THAT I AM:  
and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

(Exodus 3:11-14)

Someone might say (and I did), "So what; that You AM. What does that mean to me? To what are You introducing me, by this BOLD declaration?"

Please do not search to stone me for my, could be, blasphemy. This is the same sort of question that the man, Moses, was asking of the, I AM. No, I am not saying that my mission is as divine as Moses'. Though, yes, I am saying that I have been introduced to the right to ask questions at that level. This is my introduction.

