

## Generation and Creation John R Gavazzoni

God generates; that is, the Divine Nature, in its most essential, loving, relational, conjugal communion internally gives and receives the Primal Seed (Christ), and by that internal "knowing"---as in "Adam knew his wife..."---, the eternal God becomes the eternal Father, Mother and Son by the communion of the Holy Spirit, who is the Personal, relational Essence of Family-Personhood. The divine potential for Fatherhood, Motherhood and Sonship is only realized by the eternal birth of the First-born. God is love; fruitful, reproductive, multiplying love.

Was there ever a time when God was not the Father, Mother and Son? No, for "a time" is not directly relevant to the "isness" of eternity, to the I AM, who IS eternal, who IS eternity; who IS all that He IS... always... now.

They proceeded from the Oneness of Being, a Oneness, that brings forth out of Itself a multiplication and unique and complementary duplication of Itself while never losing or violating the Oneness of Being. Yes, there is eternal procession of Being, but we can only, at this time, glimpse it obscurely for we behold and understand through the filter of time.

Eternal Being; that which Paul Tillich called, the Ground of Being, the Being in which we all have our being, unfolds Itself as Family-constituted, Family-oriented and Family-identified Personhood, bringing forth after Its Kind, the Family of God, which Family God is, and which Family we belong to, and I dare to say, which the whole family of humanity is.

God delights in birthing Otherness out from Oneness, Anotherness out from Onlyness. The Son of God is not the Son by creation, but by generation, and He, and the Bride that comes forth out from Him, as the Anotherness of Himself, extend together the generating power and fruitage of that One Seed which gave Them life. This divine generation, I have attempted to explain according to that measure of revelation that has been given to this son at this time.

Before seeking to understand the relationship between the generated and the created, between that which is directly the fruit of the loins of Deity, and that which is the work of Deity's hands, a proper distinction must be made between what is birthed, and what is carved out, and dust-formed. All comes out from our Primal Origin (Barth), but there is, in this most sublime activity of God, a divine order.

In daring to offer an essential correction and adjustment to orthodoxy without throwing the baby out with the bathwater, I propose that we seriously consider how everything that has been made (creation), was made not only in the Son---the Son including all sons---but of the substance of the Son and the sons, the principle being that what is created is created from what is birthed.

Thus, as we look out at that small portion of creation that we can individually see, our intuition informs us that while we are in the universe, at the same time, the universe is in the Being in which we have our Being, thus, together, and only together, as the human family, in union with that Being, all creation exists within us. That is "the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1: 23")

Please consider the magnitude of Paul's definition of "...the church, which is His body...." He defines the body of Christ as "the fulness of Him that filleth all in all." God fills all in all, and according to Paul, we are the fulness by which He fills all in all. That fulness contains and fills all things. What our physical eyes see as external to us, is really contained within us.

A picture of that is seen in the Genesis story of the Garden of Eden. The Garden that Adam and Eve were in, was really the garden within them, and the garden that they were as "God's husbandry." (Paul: "Ye are God's husbandry (tillage), ye are God's building.") In the Book of Revelation, the garden of God and the building of God are seen together as "a Bride adorned for her husband."

God took the substance of His Son(s) and from it, created all "things," so that all created things are an extension and projection of our own being. This explains why all creation is yearning for the liberty of the

glory of the sons of God. The connection between the sons of God and the creation of God is one of mutual constitution.

This may be what Paul meant by Christ being the First-born of all creation. This probably explains why primitive societies, because of "the light the lighteth every man coming into the world, John 1: 9" intuitively and compulsively give religious meaning to the material world, though they do so under the influence of distorting darkness.

When God, in the fulness of the times, sent forth His Son born of a woman, the eternal transferred itself into time, and the Son, born IN time, but FROM eternity, manifested the sanctity of the earthiness that had its origin in His eternally birthed substance. We, in Him, eternally, conceived and born, are then formed "of the dust of the ground Gen. 2: 7" that was created out of His/our substance.

When we experience what evangelicals call being born again, in the aeon, in the space-time continuum, we reconnect with our eternal generation and we are REgenerated, born FROM above, for our origin is from above.

Jesus affirmed that the Father who sent Him was greater than He, for the Son owes His life to the Father, for the Father, having life in Himself, gave the Son to have life in Himself, so that the Greater, as the Source, by withholding nothing of Himself from the Object of His giving, reproduces nothing less than Its own Greatness.

You see, the Father withholds nothing from the Son, meaning that by birthing the Son, He gives all that He is, in all of His Greatness, to the Son. The glory of such Greatness lies in the sublime fact that true greatness is shared greatness; it gives itself away and raises the object of its love to the level of its own worth.

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