

Unseen Universe

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words *Yahshua* for *Jesus*, *Yahweh* and *Elohim* for *God* and the *LORD* and *ruah* for *pneuma* (spirit).

The microscope and telescope revealed, to mankind, a physical¹ universe² before unknown and unseen. Did these unknown worlds exist before we could see them? Why of course they did! Existence of anything is not conditioned upon what mankind sees and then believes nor on what mankind disbelieves because he cannot see it. There is another unseen universe, a nonphysical³ (spiritual) universe where holy beings dwell. There is also an unseen world where wicked beings abide. Although we cannot see this universe, it never-the-less exists. This universe, much like our seen universe, is comprised of rulers, kingdoms, life forms, habitats, warfare, prisons⁴ and so on and so on. Since it is unseen and not physical, we can only know of it, perceive it, experience it or see it with Yahweh's guidance; He, the Creator of this unseen world in which He lives, reveals to us its existence and attributes. Elisha saw this world when he said to his assistant, "...Do not fear,—for, more, are, they who are with us, than, they who are with them...O Yahweh! open, I beseech thee, his eyes, that he may see. And Yahweh opened the eyes of the young man, and he saw, and lo! the mountain was full of horses and chariots of fire, round about Elisha" (2 Kg. 6:16-17). Everyday of our lives this unseen universe is all around much like neutrinos,⁵ which pass right through us and the earth, unseen but always present and interacting. The invisible Yahweh, Christ, messengers, kerub (cherubims), zoons⁶ and the twenty-four elders⁷ live in an unseen holy universe. The unseen adversary also has a

¹ Of or pertaining to material nature, or to the phenomenal universe perceived by the senses; pertaining to or connected with matter; material; opposed to *psychical*, *mental*, *spiritual*. OED

² The whole of created or existing things regarded collectively; all things (including the earth, the heavens, and all the phenomena of space) considered as constituting a systematic whole, esp. as created or existing by Divine power; the whole world or creation; the cosmos. OED

³ I use the word, 'non-physical,' for lack of any better English word. 'Non' is used to express negation, while physical means "of or pertaining to material nature, or to the phenomenal universe perceived by the senses; pertaining to or connected with matter; material." The nonphysical universe is then the universe that is not perceived by our senses and does not contain matter as we know it. The words supernatural and metaphysical are not used in the Word of Yahweh and the word spiritual is only used in the New Testament. In explaining the unseen universe, supernatural is not correct because 'super-natural' is the word natural (a native of a place or country) with the prefix super (above, on the top (of), beyond, besides) attached. Meta-physical is not correct because the prefix 'meta' means "along with or beyond." Spiritual is not exactly correct because spirit is from the Greek word *pneuma*, which means breath or air as in *pneumonia*. The Hebrew word, 'ruah' is correct when describing an invisible force that can be physical, such as the wind but it can also be nonphysical, such as in the case of the ruah of Yahweh. Ruah does not apply to beings, etc. in the unseen universe. The New Testament uses the words, unseen (*aoratos*)³ to describe this universe, while the Old Testament uses a different concept which we will discuss later.

⁴ 1Pe 3:19 In which, even unto the ruahs (spirits) in prison, he went and proclaimed,—

⁵ The subatomic particles called neutrinos are among the most elusive in the particle kingdom. Scientists have built detectors underground, underwater, and at the South Pole to measure these ghostly particles that come from the sun, from supernovae and from many other celestial objects. Neutrinos fill the whole universe, with about 10 million of them per cubic foot, and most of them zip straight through the earth, and through particle detectors, without leaving a trace. Because they almost never interact with matter, only sophisticated experiments can catch and measure the properties of neutrinos. <http://www.fnal.gov/pub/inquiring/physics/neutrino/index.html>

⁶ Rev 4:6ff; 5:6, 8, 11, 14; 6:1, 3, 5ff; 7:11; 14:3; 15:7; 19:4

⁷ Re 4:4 And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, *were* crowns of gold.

kingdom, where dwell wicked messengers, principalities, authorities and world-holders of darkness, who are the spiritual forces of wickedness that abide in the heavenlies. The Word of Yahweh acts as a microscope and telescope, opening our eyes to the seen physical world and to the unseen nonphysical world enabling us to live triumphantly. In addition to the Word of Yahweh, Yahweh, by way of the invisible force of ruah (spirit) (the free-gift given to believers in this age) opens our eyes and our understanding to the unseen universe in order that we may walk in power as did Christ.

There is a seen and an unseen universe created by the unseen Creator, Yahweh. These two universes were created through and for His Son, who was seen as the image of the unseen Creator but now is also presently, unseen.⁸ Mankind, in contrast to animals, has been given the ability to perceive the existence of the unseen. In Romans chapter one, it is stated that; “Inasmuch as, what may be known of Yahweh, is manifest among them [mankind], for, Yahweh, unto them, hath made it manifest,—For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse;” (Rm. 1:19-20). According to this section of scripture, all normal men are aware of or perceive the unseen Creator, thereby making them fully accountable for their actions. There are no so called, atheists; only men who refuse to bow and submit to the Creator.

Life, in itself, is an unseen force and possibly nonphysical. We know it needs matter to exist but this does not mean it is physical. The Word of Yahweh uses the Hebrew word *chay* (*khah’- ee*) to describe this unseen force for animals but not for plants.⁹ (I will not use man made inaccurate, darwinistic terms such as species, genus or family to describe Yahweh’s creation but rather his term of ‘min’ which has been translated as ‘kind.’)¹⁰ Each min (kind) was given, by Elohim through generation, a single life force to be carried on over time by procreation; everything after its min (kind). If procreation ends in a min (kind), so does this unique unseen force which has been attributed to that min (kind); extinction occurs. The unseen force of life seen in manifestation is a reflection of our unseen Creator, Yahweh.

There are many ways to discern and know our unseen Creator, Yahweh. First, this is done by the inherent ability given to all mankind, by its Creator, to perceive the existence of this unseen universe. We instinctively know that in our physical universe, all things have a beginning and an end. This thought leads us to the conclusion that before our physical universe had a beginning there had to be nothing; a vacuum (space entirely empty of

⁸ “Who [Christ], is an image of the unseen [aoratos]⁸ Elohim, Firstborn of all creation,—Because, in him, were created all things in the heavens and upon the earth, the things seen [horatos]⁸ and the things unseen [aoratos], whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created” (Col. 1:15-16).

⁹ Ge 1:20 ¶ And Elohim said—Let the waters swarm *with* an abundance of living [chay] soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

¹⁰ 04327 מִין *mîn meen* kind; Gen. 1:11-25; Elohim created the basic forms of life called *mîn* which can be classified according to modern biologists and zoologists as sometimes species, sometimes genus, sometimes family or order. This gives no support to the classical evolutionist view which requires developments across kingdom, phyla, and classes.

matter), which then implies that for matter and life to come from a vacuum there must have been a Creator. Science teaches us that matter does not generate from vacuity neither does life generate from non living matter except in Frankenstein novels but even then there was a creator. His name was Dr. Frankenstein. The verb, 'generate,' means to bring into existence, to beget, procreate and engender. It can not be used without the noun, 'generator,' meaning one who generates or begets. In our present, so called enlightened, scientific, darwinistic world, the pseudo-scientist rejects the generator (Creator) while acknowledging generation (creation) of life and matter, which is not only nonsense, it is insanity (not of sound mind).

The second way the unseen world is revealed to mankind is that it is recorded in the Word of Yahweh; without this Holy Revelation, the Creator would only be perceived but never known. The portal or doorway to the unseen universe begins with Genesis 1:1. Every unseen Word of Yahweh was given to the prophets who then unveiled these words by bringing them into the seen world by writing them down. We are introduced to Yahweh, who abides in a heavenly kingdom where His will of righteousness, justice and lovingkindness are always done.¹¹ The Word of Yahweh unveils to us good spiritual messengers who can assist us. It also speaks of an evil kingdom, the dragon, messengers and demons (also known as impure ruahs). This Word unveils to us the unseen power of faith, which can move our physical universe. This Holy Revelation foretells the coming of a future beast who will battle the Lamb and of a new heaven and earth, a New Jerusalem.

The third way the unseen world is revealed to mankind is by revelation¹² as it was done unto Noah, Moses, Christ and the Apostle Paul to name a few. Children of Yahweh have been given ruah (spirit) in order that they may know the unseen world: past, present and future events; impure ruahs, personal guidance etc. etc.¹³ The prophet Elisha is an example of an individual who had been given ruah which enabled him to walk in the unseen world by way of revelation.

The prophet of Yahweh, Elisha, understood and saw the unseen world. The king of Syria sent soldiers to apprehend Elisha because he was revealing to the king of Israel what the king of Syria was speaking in his bed-chamber;¹⁴ "Therefore sent he thither—horses and chariots, and a strong force,—and they came in by night, and encompassed the city. And, when the attendant of the man of Elohim arose early and went forth, lo! a force

¹¹ Mt 6:10 Come may thy kingdom,—Accomplished be thy will, as in heaven, also on earth:

¹² 602 αποκαλυψις apokalupsis *ap-ok-al'-oop-sis* 1) laying bare, making naked 2) a disclosure of truth, instruction 2a) concerning things before unknown 2b) used of events by which things or states or persons hitherto withdrawn from view are made visible to all 3) manifestation, appearance; 18 usages Luke 2:32; Rom 2:5; 8:19; 16:25; 1 Cor 1:7; 14:6, 26; 2 Cor 12:1, "by way of revelation [apokalupsis], was made known unto me the sacred secret,—even as I before wrote in brief" (Eph. 3:3); "For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing [apokalupsis] of Yahshua Christ" (Gal. 1:11-12).

¹³ 1Co 2:12 But, as for us,—not the ruah (spirit) of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us:

¹⁴ Then said one of his servants, None, my lord O king,—but, Elisha, the prophet, who is in Israel, telleth the king of Israel the words which thou speakest in thy bed-chamber. (2 Kg. 6:12)

surrounding the city, with horses and chariots. Then said his young man unto him—Alas! my lord, what shall we do? And he said—Do not fear,—for, more, are, they who are with us, than, they who are with them. Then prayed Elisha, and said, O Yahweh! open, I beseech thee, his eyes, that he may see [ra’ah]. And Yahweh opened the eyes of the young man, and he saw [ra’ah], and lo! the mountain was full of horses and chariots of fire, round about Elisha” (2 Kg. 6:14-17). The prophet Elisha, as did his mentor, the prophet Elijah, walked with a power that was nonexistent in our physical universe. They walked in the power of the unseen universe; where the dead are raised; where fire comes down from the heavens upon command; where rivers heed their command; where one rides on a chariot of fire!

Old Testament

The Old Testament does not identify the unseen universe in the same way the New Testament does. It does not use the words, ‘unseen’ or ‘invisible.’ Rather it uses the words ra’ah and ro’eh.¹⁵ Ra’ah means to ‘see’ and ro’eh can mean ‘a seer,’ also known as a

¹⁵ Of special importance is that *ra’â* is employed far more than any other word for the act of an authentic prophet in receiving oracles from God. This is suggested first in the basic text, #Nu 12:6. God’s part in revelation is denominated a *mar’â* (vision), a noun derived from ra’a, as also in ten other texts. {#Ge 46:2 1Sa 3:15 Eze 1:1 Eze 8:3 Eze 40:2 Eze 43:3 Da 10:7-8,16} See also *mar’eh*. More importantly, *ra’â* is used many times in the major and minor prophets in this precise manner: #Isa 6:1 Jer 1:11,12,13 Eze 1:1,4,15,27,28 Eze 2:9 Eze 8:2,6,7,10,15 Eze 10:1,9 Eze 11:1. The synonym *haza* (q.v.) is used in the same sense.

The literal sense of the verb calls for no special comment, for it is the common word for seeing with the eyes. {#Ge 27:1} But this word has extended and metaphorical meanings. Some of these appear in the definitions above. Five, however, are of special importance. (1) *ra’â* designates the saving, understanding, believing acceptance of the Word of God as delivered by his accredited messengers. In #Isa 6:10 to see with the eyes is to hear God’s Word, to understand it, and to turn to him. On the other hand, in the same passage to harden the heart against God’s message is to shut the eyes. {#Isa 6:10} In the previous verse, nevertheless to ‘see indeed’ *re’û ra’ô* (Qal imperative masculine plural, followed by infinitive absolute) is used of the bare act of intellectual perception of the message of God’s prophet. Further examples of the sense of believing understanding are to be found: #Isa 52:10,15 2Ch 26:5 Ps 63:2 [H 3]; #Ps 69:23 [H 24], et al. (2) *ra’â* has the sense of the act of acceptance, especially on the part of God. God says to Noah, ‘Thee have I seen righteous’. {#Ge 7:1} Another example is #Nu 23:21. (3) Another sense is ‘to provide,’ usually of God’s provision: #1Sa 16:1,ge 22:8,14 (as in English to see to something is to provide it). (4) ‘To have respect to’ is another, especially of God in acting with mercy, {#Isa 38:5 Ps 138:6} See also #Ps 66:18 for a similar sense.

A name for the *nabî’* (prophet) is *ro’eh* (seer) suggesting that the act of seeing God’s message (by dreams or visions) was so important that the spokesman (*nabî’*) might be called one who sees (divine things), that is, a ‘seer’. {#1Sa 9:9,11,18,19 and at least seven other times in the OT} This feature placed certain limits on prophetic communication about the future and prophetic interpretation as God was careful to point out {#Nu 12:4-8} and as the prophets regretfully acknowledge. {#Da 8:27 Da 12:8} The vision often needed further interpretation.

ro’eh. Seer (synonym of *nabî’* ‘prophet,’ properly a Qal participle of the verb *ra’â*, ‘seeing or one who sees.’ It is used many times in this general sense. It is used twelve times in the OT, however, as an alternate for *nabî’* ‘prophet.’ It is always rendered ‘seer.’ Inasmuch as the *nabî’*, spokesman for God, received his message by seeing visions this name was appropriately employed. It is always used with the article (*haro’eh*) except once at #2Sa 15:27 where the sense requires the anarthous form; sometimes it has the holem full, (*rô’eh*), sometimes defective (*ro’eh*). Often this name designates a prophet whose name also is given: Samuel, Zadok, Hanani. The name alternates with *hozeh*, used sixteen times, a word of almost the same meaning. Apparently *ro’eh* is the earliest name, ‘For he that is now called a prophet (*nabî’*) was beforetime called a seer. {*ro’eh*, #1Sa 9:9} Gad was both *nabî’* and *hozeh*. {#2Sa 24:11} These three terms are used for the OT prophet in a single passage, ‘Now the acts of David the king, first and last, behold they are written in the history of Samuel the seer (*ro’eh*), and in the history of Nathan the prophet (*nabî’*), and in the history of Gad the seer. {*hozeh*, #1Ch 29:29}

‘Since, quite obviously, the same individual can be designated by the three terms, what if any, is the distinction between them? The word *nabî’*...stressed the objective or active work of the messenger of the Lord in speaking forth God’s Word. The terms *ro’eh* and *hozeh*, translated seer on the other hand emphasized the subjective element, namely the receiving of divine revelation by seeing. In #Isa 30:10 the rebellious Israelites say to the seers, ‘See not.’ The term prophet emphasized the

prophet.¹⁶ In the Old Testament, the unseen or invisible world is not spoken of until it is seen, such as in the case of Abram, Isaac and Jacob;¹⁷ “I appeared [ra’ah], therefore, unto Abraham, unto Isaac, and unto Jacob, as El Shaddai,—although, by my name Yahweh, was I not made known to them” (Ex. 6:3). Yahweh, the unseen, appeared (ra’ah) or became visible to Abram; “And Yahweh appeared [ra’ah] unto Abram, and said...” (Gen. 12:7); “So Jacob called the name of the place Peniel;¹⁸ For I saw [ra’ah] Elohim, face to face; and my soul was delivered” (Gen. 32:30). Jacob saw or had shown to him the unseen Elohim as did Solomon.¹⁹ Another example of the unseen being seen is illustrated when the invisible messenger appeared (ra’ah) or became visible to Moses.²⁰

Ro’eh can mean a seer or prophet; someone who sees the invisible, which may be the present, past, future, invisible beings or kingdoms etc. The seer, Samuel, could know where Saul’s donkeys were without any physical knowledge; “And Samuel answered Saul, and said—I, am, the seer [ro’ah]! Go up before me, to the high place, so shall ye eat with me, today,—and I will let thee go in the morning, and, all that is in thy heart, will I tell thee. And, as for the asses that went astray from thee three days ago, do not regard them, for they are found...” (1 Sa. 9:19-20). Yahweh gave Samuel the power to see the invisible thoughts of Saul’s heart; to know the purpose of Saul’s visit before Saul told him and to give Saul the answer to his question before it was asked! Samuel was a seer of or saw the invisible world.

The good unseen world was unveiled throughout the Old Testament. Old Testament believers saw Yahweh, messengers, cherubs and Yahweh’s glory revealed by fire and the cloud. They heard Yahweh’s trumpet and they felt the earth shake. The invisible world of principalities, authorities and world-holders of darkness, the spiritual forces of wickedness that abide in the heavenlies, as presented in Ephesians 6:12, were not seen (ra’ah) by the Old Testament believers. This unseen world it appears, was mostly hidden from these believers, possibly because they were not equipped with ruah to confront this world. These believers, however, were aware of people who practiced evil arts and their instruction was to put them to death.²¹ In the New Testament, Paul would cast out the impure ruahs rather than having people put to death.²²

prophet’s utterances, *ro’eh* and *hozeh* indicated his method of receiving divine communication’ (Hoban E. Freeman, An Introduction to the OT Prophets, Moody, 1968, pp. 40-41). (TWOT)

¹⁶ 1 Sam 9:9, 11, 19; 2 Sam 15:27; 24:11; 2 Kgs 17:13; 1 Chr 9:22; 21:9; 25:5; 26:28; 29:29; 2 Chr 9:29; 12:15; 16:7, 10; 19:2; 29:25, 30; 35:15; Amos 7:12

¹⁷ Gen. 12:7, 17:1, 18:1; 26:2, 24; 35:1, 9

¹⁸ 06439 פְּנִיֵאל P@nuw’el *pen-oo-ale*’ or (more properly) פְּנִיֵאל P@niy’el *pen-oo-ale*’ meaning ‘facing El.’

¹⁹ 1Ki 11:9 ¶ Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared [ra’ah] unto him twice;

²⁰ Ex 3:2 Then appeared the messenger of Yahweh unto him, in a flame of fire, from the midst of the thorn-bush,—so he looked, and lo! the thorn-bush, burning with fire, and yet, the thorn-bush, was not consumed.

²¹ “and, as touching man or woman, when there shall be in them a familiar spirit [owb], or the spirit of an oracle [yiddeoni], they shall, surely be put to death,—with stones, shall they be stoned—their blood, shall be upon themselves” (Lev. 20:27). Ruah is not used in this scripture.

²² Ac 16:18 And, this, she continued to do for many days. But Paul, worn out, and turning unto the spirit, said—I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour.

New Testament

Yahshua was equipped to see and make manifest the wicked unseen world throughout his ministry by shining his light upon it. The account of Luke 6:33-36 illustrates this point; “And, in the synagogue, was a man having a ruah (spirit) of an impure god²³ (demon); and he cried out with a loud voice—Let be! What have we in common with thee, O Yahshua, Nazarene! Hast thou come to destroy us? I know thee, who thou art,—The Holy One of Yahweh. And Yahshua rebuked it, saying—Hold thy peace! and go forth from him. And the god (demon), throwing him into the midst, went forth from him, doing him no hurt. And amazement came upon all, and they began to converse one with another, saying—What is this word, that, with authority and power, he giveth orders unto the impure ruahs (spirits), and they go forth?” One of Yahshua’s purposes was to unveil the unseen world of darkness; to deliver those who were oppressed with unseen ruahs; to equip believers to fight against the unseen world of darkness; to expose the invisible principalities, authorities and world-holders of darkness; to shine the light on the unseen spiritual forces of wickedness that abide in the heavenlies.²⁴ The invisible impure ruahs realized that they were no longer hidden from mankind. One said to Christ, “What have we in common with thee, Yahshua of Nazareth? Hast thou come to destroy us? I know thee, who thou art, The Holy One of Elohim” (Mk. 1:24). Yahshua had the power and authority to rebuke these foul ruahs as we also do today.

Ruah

In our present age, Yahweh has given His ruah to those who believe and confess Romans 10:9, with the purpose to fully equip His children with the power to overcome the wicked ones of the seen and unseen worlds.²⁵ Ruah is best defined as an invisible or unseen force or power. Ruah can mean the wind²⁶ and breath,²⁷ which are associated with our physical universe or it also can be an unseen, nonphysical powerful force of Yahweh given to believers to accomplish His purposes.²⁸ The ruah or invisible force of Elohim was unleashed in Genesis 1:3, when Elohim said, “Light be! And light was.” This unseen power was placed on seventy chosen men enabling them to speak words, not from their minds but rather from the mind of the unseen Yahweh; “And Moses went forth, and spake

²³ 1140 δαιμονιον daimonion *dahee-mon'-ee-on*; the divine power, deity, divinity; Ac 17:18 Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods [daimonion]," because he preached to them Yahsua and the resurrection.

²⁴ “To open their eyes; that they turn from darkness unto light, and the authority of Satan unto Yahweh...” (Act 26:18); “...To this end, was the Son of Yahweh made manifest, in order that he might undo the works of the adversary.” (1 Jn. 3:8). Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies. (Eph. 6:12)

²⁵ That, if thou shalt confess the declaration with thy mouth—That Yahshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Eph 1:13 In whom, ye also—hearing the word of the truth, the glad-message of your salvation,—in whom also believing,—were sealed with the ruah (spirit) of the promise, the holy,

²⁶ Ge 8:1 And Elohim remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind [ruah] to pass over the earth, and the waters subsided;

²⁷ 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the blast of the breath [ruah] of his nostrils;

²⁸ Jud 14:6 And the ruah (spirit) of Yahweh, came suddenly over him [Samson], and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done.

unto the people the words of Yahweh,—and gathered together seventy men from among the elders of the people, and caused them to stand, round about the tent. Then Yahweh, came down, in the cloud, and spake unto him, and took of the ruah (spirit) that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the ruah (spirit) rested upon them, they prophesied, and then did so no more” (Nu. 11:24-25). John, because of ruah, was able to see the unseen universe; “straightway, I came to be in ruah (spirit), and lo! a throne, stood in heaven, and, upon the throne, *was* one sitting; and, he that was sitting, *was* like in appearance to a jasper stone and a sardius, and *there was* a rainbow round about the throne, like in appearance unto an emerald, And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, *were* crowns of gold. And, out of the throne, are coming forth lightnings, and voices, and thunderings; and *there are* seven torches of fire, burning before the throne, which are the seven ruahs of Yahweh; and, before the throne, *is* as a glassy sea, like unto crystal. And, in the midst of the throne, and around the throne, *are* four living creatures full of eyes, before and behind; and, the first living creature, *is* like unto a lion, and, the second living creature, like unto a calf, and, the third living creature, hath the face as of a man, and, the fourth living creature, *is* like unto an eagle flying” (Rev. 4:2-7). Ruah is the invisible force that connects us to invisible Yahweh and Christ, whereby we are given instructions, power and wisdom to accomplish their purpose in the physical and nonphysical world.

Faith

Our faith is an invisible, nonphysical power that transforms and can create matter in our physical universe. “...Faith is, of things hoped for, a confidence, of facts, a conviction, when they are not seen” (Heb. 11:1). The invisible force of faith has empowered individuals to raise the dead and give sight to the blind; it has enabled individuals to walk on water and so on and so on. Hebrews chapter eleven is filled with accounts of our physical universe being altered by the unseen power of individuals operating faith. Yahshua said, “...If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence yonder; and it shall be removed, and, nothing, shall be impossible to you” (Mt. 17:20).²⁹ The reason our physical universe is not altered daily by the unseen powers of faith is because of our little faith.³⁰ Faith operators are the generators in the unseen universe. They are not moved by sight but rather by the promises of the unseen Yahweh. Abram and Sarai walked out into an unseen world because of the promises of the unseen Yahweh thereby altering our physical universe.

²⁹ And, answering, Yahshua saith unto them—Have faith of Yahweh. Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. (Mk. 11:22-23)

³⁰ Then, the disciples, coming near, to Yahshua, privately, said—Wherefore could, we, not cast it out? And, he, saith unto them—Because of your little faith. For, verily, I say unto you—If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence yonder; and it shall be removed, and, nothing, shall be impossible to you. (Mt. 17:19-20)

George Muller's son-in-law was asked how he ran the orphanage without any visible means of support. He said, "It is written in Job 26:7: "Who [Yahweh] stretcheth out the north over emptiness [tohu],³¹ hangeth the earth upon nothingness [belimah].³²" The blessed lesson to learn is that to hang upon the invisible Yahweh is not to hang "upon nothingness," though it be upon nothing visible. The power and permanence of the invisible forces that hold up the earth after six thousand years of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and that, without variation of a second, it still moves with divine exactness in its appointed path. We can therefore trust the same invisible Yahweh to sustain with His unseen power all the work which faith suspends upon his truth and love and unfailing word of promise, though to the natural eye all these may seem as nothing."³³

George Muller, a man who daily walked in the world of the unseen, started an orphanage in the 1800's. He was lead by the unseen Yahweh to supply the daily needs of orphans at Bristol England. He believed the impossible and acted upon the promises of Yahweh as recorded in His Word. He took in 30 orphans and over the years his faith increased to provide the needs of over 2,000 children a day. He never asked for contributions. He walked out on the promises of Yahweh. What helped to contribute to his extraordinary success? He began his day by feeding on the Word of Yahweh; his fuel source to believe the unbelievable. (Read Appendix A)

The centurion, in the Gospels, is also an example of a man living in the unseen universe. He told Yahshua not to come to his home to heal his servant, "...but, only say with a word, and healed shall be my servant" (Mt. 8:8). A word from Yahshua was all that was needed to alter his physical universe. Yahshua stated, "Verily, I say unto you, With no one in Israel, such faith as this, have I found...Withdraw! and, as thou hast believed, be it done for thee. And healed was the servant in that hour" (Mt. 8:10-13). The centurion understood and believed in the unseen Yahweh, thereby receiving healing from the unseen realm into the physical realm.

Our Hope

Every believer's hope is on this unseen universe. Abraham and Sarah were "...awaiting the [unseen] city having foundations, whose architect and builder is, Yahweh" (Heb. 11:10). This future unseen universe will not have death, pain or sorrow. This universe will have no need of the sun because Yahweh's glory will be its light.³⁴ We will live in this unseen universe age-abidingly with our presently unseen Father and unseen Brother. Our

³¹ 08414 תהו *tohu* *to'-hoo* 1) formlessness, confusion, unreality, emptiness

³² 01099 בלימה *b@liyamah* *bel-ee-mah'* 1) nothingness

³³ Mr. Wright, George Muller son-in-law; George Muller of Bristol by Arthur T. Pierson, pg. 306-307

³⁴ Re 21:23 And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb.

future hope is that we will see Yahweh and our Savior face to face, in an age-abiding kingdom.³⁵

Conclusion

We live our lives in a physical universe which can be seen and not seen. We believe and harness the unseen elements in our universe such as the atom, gravity and magnetic fields. We do not have to see these forces to believe because we have seen the manifestation of their unseen powers such as electricity. The nonphysical universe is no different. Faith is a generator that can generate matter into existence; the blind see, the deaf hear and the dead are raised. Yahweh's unseen universe has within it ministering ruah's (good messengers) whose purpose is to serve the believer.³⁶ Yahweh has empowered us with an invisible force known as ruah, thereby enabling us to perceive that "...our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies" (Eph. 6:12). We have been promised that "with all, having taken up the shield of [invisible] faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench" (Eph. 6:16). We, like the Apostle Paul, have power over the unseen enemy.³⁷ We must make a daily effort to approach and enter the unseen universe by prayer and supplication; by seeking Yahweh's and Christ's daily guidance; by daily ingesting the Word of Yahweh, which is the instrument that enables us to see the unseen; by operating the promises of Yahweh by faith; by looking to the clouds from where our Savior will come;³⁸ by looking for our future home, the presently unseen New Jerusalem.³⁹ If we walk in justice, righteousness and lovingkindness, as did Christ, then we can rest in this unseen world where there is no fear, anxiety or defeat but rather power, peace, comfort and victory.⁴⁰ We, have been born of Yahweh, and have overcome the unseen wicked spiritual forces; because, greater, is He that is in us, than he that is in the world;⁴¹ and, this, is the victory that hath overcome these worlds—our unseen faith, which will alter the physical and nonphysical world, to the glory of our heavenly Father, Yahweh Elohim of Host.⁴²

³⁵ Re 22:4 and they shall see his face, and, his name, *shall be* upon their foreheads.

³⁶ Are they not, all, ruahs (spirits), doing public service,—for ministry, sent forth, for the sake of them who are about to inherit salvation? (Heb. 1:14)

³⁷ "...O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? Now, therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time. And, instantly, there fell upon him a mist and darkness; and, going about, he was seeking such as might lead him by the hand" (Act 13:11)

³⁸ Because, the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! (1 Th. 4:16-17)

³⁹ "And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb. And the nations, shall walk, through her light; and, the kings of the earth, do bring their glory into it...a river of water of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb, in the midst of the roadway thereof. And, on this side of the river and on that, was a tree of life" (Rev. 21:23-24, 22:1-2).

⁴⁰ Rejoice in Yahweh always: again, I will say—rejoice... For nothing, be anxious, but, in everything, by your prayer and supplication with thanksgiving, let, your petitions, be made known unto Yahweh; And, the peace of Yahweh, which riseth above every mind, shall guard your hearts and your thoughts, in Christ Yahshua. (Phil. 4:4-7)

⁴¹ 1 John 4:4

⁴² 1 John 5:4

Appendix A

Narrative of some of the Lord's Dealings with George Muller

George Muller wrote on May 7, 1841

While I was staying at Nailsworth, it pleased the Lord to teach me a truth, irrespective of human instrumentality, as far as I know, the benefit of which I have not lost, though now, while preparing the eighth edition for the press, more than forty years have since passed away. The point is this; I saw more clearly than ever, that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not, how much I might serve the Lord, how, I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now I saw, that the most important thing I had to do was, to give myself to the reading of the word of God and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious word, was, to begin to meditate on the word of God, searching, as it were, into every verse, to get blessing out of it; not for the sake of the public ministry of the Word; not for the sake of preaching on what I had meditated upon; but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it; but still continually keeping before me, that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that, which either very soon after, or at a later time I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man. With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air, I generally take out a new Testament of good sized type, which I carry with me for that purpose, besides my Bible: and I find that I can profitably spend my time in the open air; which formerly was not the case, for want of habit I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.— The difference then between my former practice and my present one is this. Formerly, when I rose, I began to pray as soon as possible, and

generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, &c.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as any thing that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time, except we take food; and as this is one of the first things we do in the morning; so it should be with the inner man. We should take food for that, as every one must allow. Now what is the food for the inner man? Not prayer, but the word of God; and here again not the simple reading of the word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed, is, after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind, than if we give ourselves to prayer without having had previously time for meditation.—I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials in various ways, than I had ever had before; and after having now above forty years tried this way, I can most fully, in the fear of God, commend it. In addition to this, I generally read after family prayer larger portions of the word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than fifty-two years I have proved the blessedness of it. I take also either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one!