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A NATURALLY SUPERNATURAL CREATION

Many people, even those who believe in the Bible, ask: Where is God? Where are the angels? Where is the heavenly city, where do we go after death? Wherefrom do the impartations of God's Spirit come to us? It is as if there is some invisible space or dimension where all these things are or where they come from, but we cannot imagine where it is. The answer to these questions must be sought in God's revelation, that is, in the Bible.

The Bible speaks of the invisible creation like this:

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. (Heb. 11:3)

...while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. (2 Cor. 4:18)

So there is an invisible creation that existed before the visible creation. The visible was created from the invisible. Paul urges us to fix our eyes on the invisible, for the visible creation is temporary, but the invisible remains forever. The goal of the believer is in the heavens, which we cannot see with our natural eyes. For this we need the eyes of faith. Only with the help of faith can we see the invisible.

Now faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1)

The creation of the invisible and visible creation

Psalm 104 describes the creation of the invisible world as follows:

Bless the Lord, O my soul! O Lord my God, You are very great: You are clothed with honor and majesty, Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. He lays the beams of His upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind, Who makes His angels spirits, His ministers a flame of fire. (Psalm 104: 1-4, NKJV)

These verses clearly refer to the invisible creation where God and the angels dwell. "The Lord is clothed with light as with a garment" does not refer to the light of the sun, but to heavenly, supernatural light. The reason we cannot see heavenly things with our natural eyes is because our natural eyes function only in the light of the sun, that is, they respond to electromagnetic radiation. In the heavenlies, a different kind of eyes are needed to see. Only our inner man has such eyes of faith.

When the psalm says, "He lays the beams of His upper chambers in the waters", it does not mean natural waters, but supernatural waters of God, streams of the water of life. Heavenly waters are spiritual, clear, producing supernatural light, living and burning. In them God Himself, who is Spirit,

is manifested. “Who makes His angels spirits, His ministers a flame of fire” does not refer to natural fire, but the fire of the Holy Spirit.

“He stretches out the heavens like a curtain” refers to the way God created the invisible creation. A curtain could be any kind of cloth. Although the Bible does not speak of umbrellas in this context, they would also serve as a good metaphor for the heavens that God spread out. So we can get an idea of the invisible creation when we think of the umbrellas on top of each other over the original earth. The Bible does not state the number of heavens, but there were at least three, because Paul speaks of the third heaven that he had visited. Jewish tradition speaks of an invisible creation that had the original earth and many heavens above it. This is illustrated in Figure 1.

Figure 1. The earth and heavens of the invisible creation, depicted as umbrellas on top of each other.

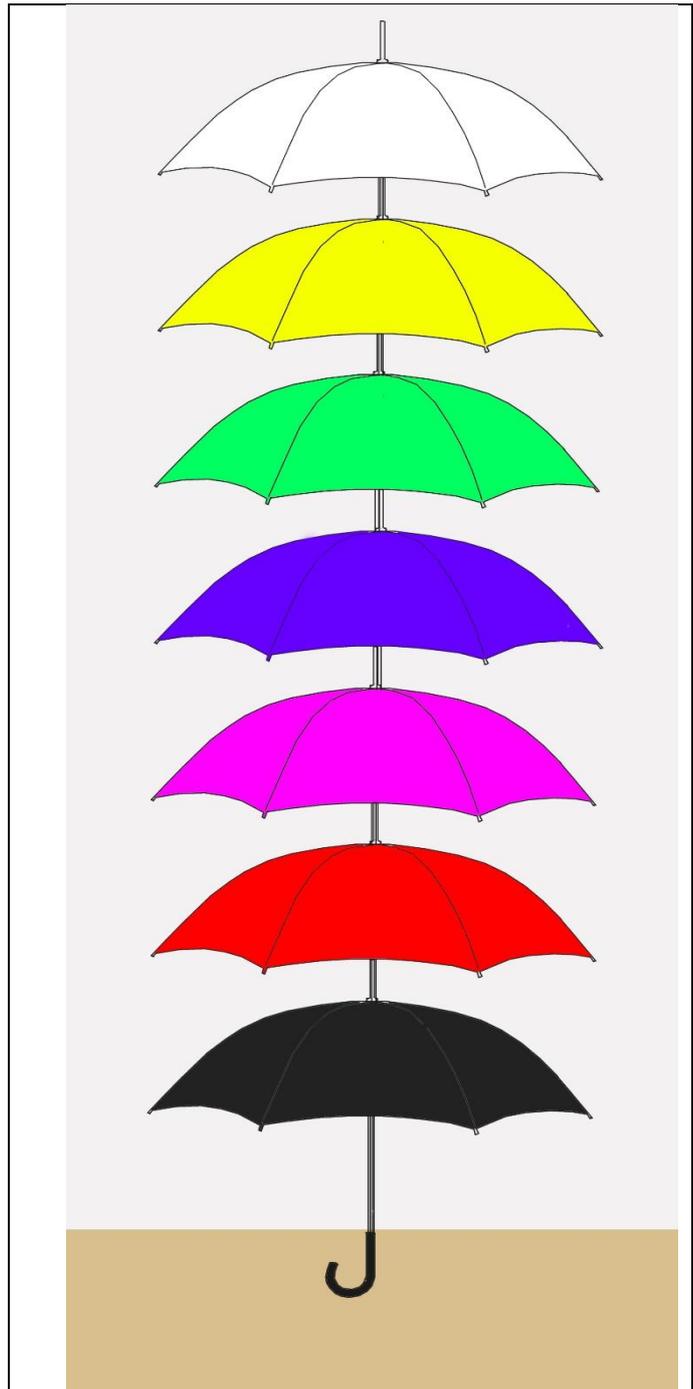
The height of the image refers to the height in God’s dimension. We cannot see it with our natural eyes or comprehend it with our reason. Our understanding is bound to what we naturally see, that is, to the three natural dimensions of space, length, width, and height. In order to understand the reality of the invisible creation, we must replace the natural height dimension with God’s height dimension. The Bible says that God dwells on high;

Who is like the Lord our God, Who dwells on high. (Ps. 113:5)

The opposite of height is depth. This also does not refer to the natural direction of depth, as if in the depths of the sea, but depth in a supernatural dimension:

"Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above." (Isa. 7:11)

Depth refers to the direction of Hades. The Bible implies that Hades is below us and height is above us. This is because our visible creation (visible space) is between the above mentioned heavens, like one umbrella between the others.



Why is there a separate direction of height and a direction of depth? Why is there not just a direction of height? This is because of a story that happened in the eternal past. The main points of the story can be read right from the beginning of the Bible.

In the beginning God created the heavens and the earth. (Genesis 1:1, NKJV)

In Hebrew, the word for heaven, *shamayim*, is plural. It means heavens. In colloquial speech, the word can be translated in the singular when the natural heaven is referred. However, in the Bible, it should be translated in the plural where it refers to the invisible creation, because God created many heavens for the invisible creation.

Figure 2. The invisible creation after the creation of the firmament. The dotted umbrella is the firmament, i.e. the visible sky.

On the second day, God created the firmament, as it were, as an additional heaven between the previous heavens. Its purpose was to separate the pure waters above from the polluted waters below.

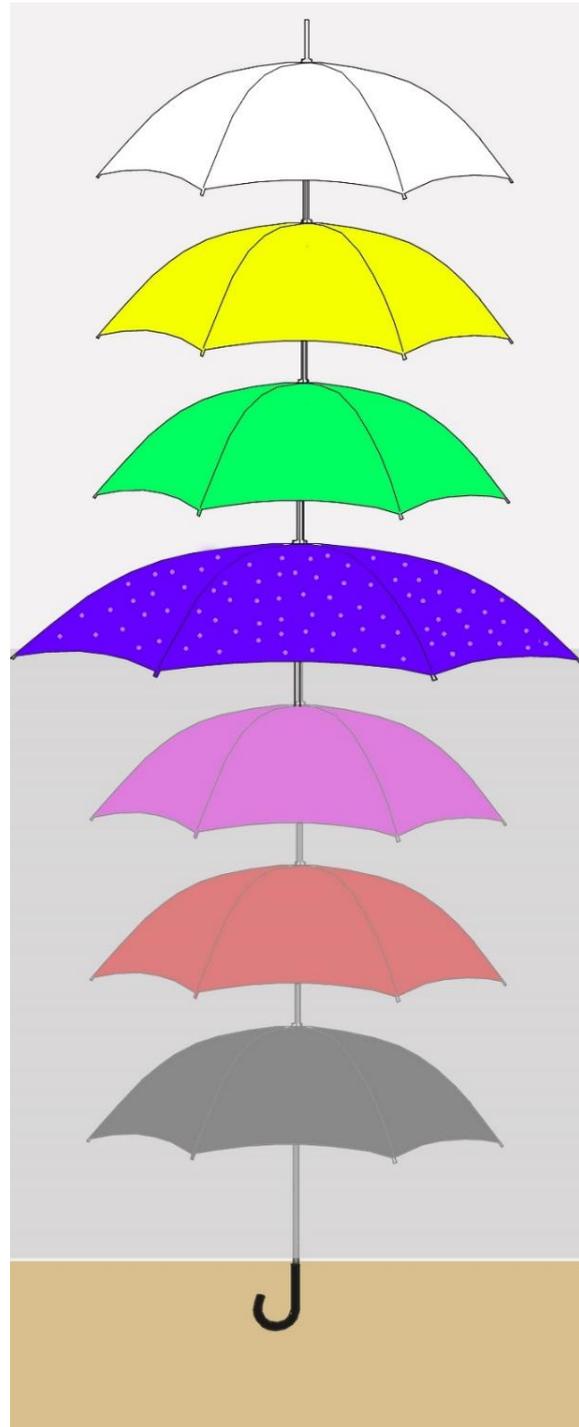
Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. (Genesis 1: 6-8)

The firmament refers to our visible creation. So God created the visible space between the heavens to separate the polluted and clean waters from each other.

The natural world is part of the celestial space. It is one of the celestial bodies that God created in the sky space on the fourth day.

Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, (Genesis 1: 16-17)

From this we see that the firmament means celestial space, for God set the lights to shine in the firmament. Among the heavenly bodies was also the natural earth.



Then God continued his story:

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (Genesis 1: 2-5)

The first sentence should be translated: "And the earth became without form and void" for God does not create anything without form and void (Isa. 45:18). It became without form and void when Satan's angels came there. They took possession of the earth and even part of the heavens. But the Spirit of God moved upon the waters of Darkness. And then God said, "Let there be Light!" Light refers to Christ, who was appointed to reconquer the lower layers of creation that Satan had gained control of. The first day refers entirely to the eternal past. On the second day, Christ created the firmament between the heavens to separate the polluted waters from the pure waters above. Therefore, there is a separate supernatural direction of height and depth.

How then could we better understand that extra dimension with two directions? By nature, we cannot. That would require us to understand the fourth dimension. Our reason is not inclined to that, because our brains only understand what our eyes see. The existence of the fourth dimension has been scientifically proven ¹, but we cannot imagine it in our minds. Therefore, we must only try to look at it with our faith.

However, there is a way in which we can at least slightly understand the dimension in which God dwells. It was already used in connection with the drawing of Figures 1 and 2. The Apostle Paul gives an exhortation and a hint about it in his Letter to the Ephesians:

I pray that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height-- to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. (Eph. 3: 16-19)

According to Paul, the Holy Spirit helps us to understand the extra dimensions of God. He speaks of height and depth, which clearly refer to an extra invisible dimension. Then he mentions the natural dimension of width and length, but not at all the natural dimension of height. He is, as it were, urging us to replace the natural dimension of height with the supernatural dimension of height, so that in this way we can have a visual image of the height dimension of God and thus better understand the love of Christ that surpasses all knowledge.

Figure 3 is drawn on the above principle. It is as if part of the surface of an umbrella had been taken to depict the world of natural people. People are like their projections on a 2-dimensional plane. People see with their natural eyes only what is on the surface of the "umbrella". Therefore, they only look ahead when encountering other people or things that come on their way in the 2-dimensional world. They seem to be busy going about their own business.

¹According to the theory of relativity, natural space is a 3-dimensional surface that curves towards the fourth dimension.

However, in the picture there are two people, a man and a woman, who have stopped and turned their gaze upwards, although with their natural eyes they too cannot see the heavens above. To see into an unknown dimension they too need the eyes of faith – just like we do in our own 3-dimensional world.

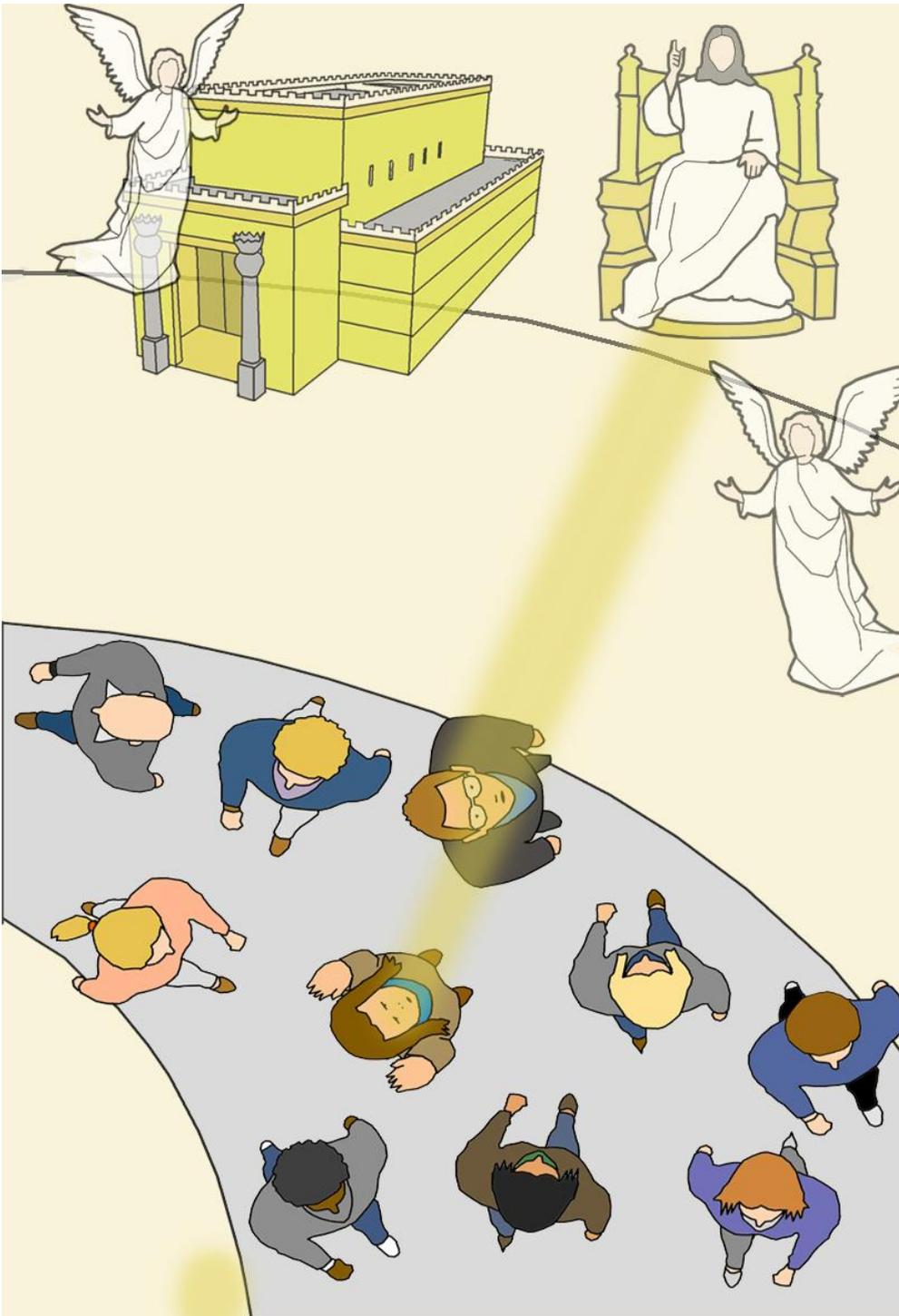


Figure 3. People, some of whom look in faith to the dimension of heaven.

When they look with the eyes of faith into God's heavens, they may see angels there and Jesus Christ reigning. They may also see a magnificent heavenly temple there. They may also experience something strange in their bodies, as the Holy Spirit pierces them like a warm stream from the supernatural realm of heaven. There they can experience the love of Christ that Paul spoke of.

It is important to understand that the extra dimension of height that Paul speaks of is very real, even though we cannot see it with our eyes. If we see it with our inner eyes of faith, we are able to understand the dimension of “love” where God dwells and from which all spiritual good comes.

How does the supernatural dimension affect ordinary believers?

The Holy Spirit is active throughout the world, but only believers can use this supernatural power. The Holy Spirit strengthens and enlivens their spirit, soul, and even body. The Holy Spirit proceeds from Christ in the supernatural dimension of height, piercing the natural plane of the earth, and continues its course in the direction of the depth in the parts of the invisible creation below the earth. The Holy Spirit produces joy, peace, and love, which are called the fruit of the Spirit.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. (Gal. 5: 22-23)

It is about the peace, joy, and love of God that surpasses all understanding because it is supernatural and comes from a supernatural direction.

The Bible also speaks of the gifts of the Holy Spirit:

But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Cor. 12: 7-11)

All these gifts come to the believer through the Holy Spirit. They are not magical abilities. They are naturally supernatural skills that the Holy Spirit imparts to His own from a supernatural height. If only we can understand this dimension, all the activities of the Holy Spirit become “natural” to us.

The Holy Spirit distributes His gifts to each one as He wills. However, speaking in tongues and prophesying can be considered gifts belonging to all believers, because Paul says about them:

I wish you all spoke with tongues, but even more that you prophesied. (1 Cor. 14:5)

When the Holy Spirit comes from a supernatural height and works especially in the spirit of man, we can understand that that flow of the Spirit tends to influence the speech of man, so that the man begins to learn new words in a new language. Likewise, we can understand that the Holy Spirit can influence a person's mind with thoughts and images as if they were messages from God to another person.

Even when a person prays in his own language, he should pray in the Spirit, for Jesus taught the Samaritan woman this way:

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. (John 4:23)

Believers have also been given the gift of healing. This is a gift that comes to people through the Holy Spirit. In it, the believer acts as an extension of Christ's hands when he prays for others. Many are

healed of their ailments in these situations because Christ Himself has authorized believers to pray for the sick:

"And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." (Mark 16: 17-18)

Supernatural revelations

Many people, both in the Old Testament and the New Testaments, have experienced various manifestations when God has begun to speak to them supernaturally, or an angel has appeared to them with a message, or Christ has appeared to them in some visible form. For example, Mary experienced an angelic manifestation:

And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. (Luke 1: 28-31)



Picture 4. Angel and Mary.

Moses saw a vision while tending sheep on Mount Horeb:

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then

Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "I am the God of your father--the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. (Exodus 3: 2-6)

This revelation was not about just any angel, but about Christ, the God of Abraham, Isaac, and Jacob.² In this revelation, Christ had taken the form of a burning bush.

In the third example, after His death and resurrection, Jesus supernaturally comes to the room where the disciples are gathered.

Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. (Luke 24: 36-37)

There are many examples of this in the Bible. Where do these revelations come from? They are, of course, supernatural miracles, but their magic disappears if we understand that they come from the supernatural dimension of height where God dwells. When we understand that that dimension of height of God exists, we can consider them as “natural” things related to our life of faith.

Heavenly visions of the prophets

Some prophets in the Bible were able to see directly into heaven. They probably did not see there with their natural eyes but with others that were given to them, but in any case they saw there and described what they saw in a way that we can understand. Such seers in the Bible were, among others, Isaiah and Ezekiel in the Old Testament.

In connection with his calling, Isaiah saw the following vision:

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory!" (Isaiah 6: 1-3)

Here Isaiah saw Christ on His throne in the 7th heaven. There was also the Most Holy of the heavenly temple. The hem of His garments filled also the Holy of the 6th heaven. In both the 7th and 6th heavens there are many angels, both seraphim and cherubim, who sing the praises of Christ.

Ezekiel saw a vision like this:

Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber; out of the midst of the fire. Also from within it came the likeness of

²In the apocryphal writings of the Old Testament, Christ may be called the Great Angel, who is the God of the Israelites.

four living creatures. And this was their appearance: they had the likeness of a man. (Ezekiel 1: 4-5)

And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. (Ezekiel 1: 26-28)



Figure 5. Ezekiel's vision (Gustave Doré)

Final words

All the supernatural events of the Bible become almost natural if we understand that there is a supernatural dimension in which God dwells and through which He works. Miracles are still supernatural in the sense that our minds cannot understand them. However, if we understand the existence of such an extra dimension, miracles become more natural to us and their magic disappears. Miracles happen because God operates through this supernatural dimension.