

## Biblical References To “Energy”

### The “*Ruwach*” Argument

Ruwach (pronounced “Roo-ahk,” #7308 in the Strong’s Concordance) is “spirit” or “breath.” As spirit, it is used to denote the *Spirit* of God in the Old Testament and occasionally the *spirit* of a person or even an evil *spirit*. As breath, it is used many times as the “breath of life” that God breathes into every living creature (humans and animals). When this Breath is taken, they die. So, for living beings, this is a description of God’s *vital energy*.

*Genesis 2:7* the LORD God formed the man from the dust of the ground and **breathed** into his nostrils the breath of life, and the man became a living being.

*Genesis 1:30*

And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the **breath** of life in it—I give every green plant for food." And it was so.

*Deuteronomy 20:16*

However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that **breathes**.

-Countless scriptural references to death spoken as so and so “breathed his last.”

### The “*Chay*” Argument

Chay (pronounced “Kai”, #2416) means “alive,” “life,” “living” in the Hebrew. It is used in conjunction with the Ruach scriptures where it says the breath of life.” It commonly represents the static idea of a whole life or lifespan, i.e. “the six hundredth year of Noah’s *life*.” *Genesis 7:11*

*Psalm 27:4:*

<sup>4</sup> One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my **life**,

### The *Pneuma* Argument

*Pneuma* (pronounced “Nooma”, #4151) means “breath,” or “spirit.” It is the New Testament equivalent to Ruach.

### The “*Logos*” Argument

*Logos* (#3056) means “something said or thought”, “reasoning,” “motive,” “computation,” or “Divine Expression.” We know, of course, that it is God who animates all things; God *intends* the molecules to buzz...

*John 1* <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was

God. <sup>2</sup>He was with God in the beginning. <sup>3</sup>Through him all things were made; without him nothing was made that has been made. <sup>4</sup>In him was life, and that life was the light of men.

**1 John 1:1-3** <sup>1</sup>That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the **Word of life**. <sup>2</sup>The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. <sup>3</sup>We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

**Hebrews 1 :3** The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.

**A Biblical Theology of the New Testament** (1 occurrences in 1 articles)  
Johannine Christology: the Person of Jesus [p.190]  
John's Audience

To John's audience, Logos was a loaded word. As a Greek philosophical term, Logos referred to the "world-soul", that is, the soul of the universe. This was an all-pervading principle, the rational principle of the universe. It was a creative energy. In one sense, all things came from it; in another sense, people derived their wisdom from it. These concepts are at least as old as the Greek philosopher Heraclitus (6<sup>th</sup> century B.C.), who wrote that the Logos is "always existent" and "all things happen through this Logos." The stoics, another group of Hellenistic philosophers developed the concept of Logos. They taught that the universe is pervaded by Logos, the eternal Reason. The Stoics, convinced of the ultimate rationality of the universe, used the term Logos to express this conviction. For them it was the "force" that originated, permeated, and directed all things. It was the supreme governing principal of the universe; the rational principle or impersonal energy which was responsible for the founding and organization of the world. But the Stoics did not think of the Logos as personal, nor did they understand it as one would understand God (i.e., as a person to be worshipped). In fact, they did not even think of a single logos,, but of logoi spermatic koi ("seminal Reasons"), the forces responsible for the creative cycles in nature. Later Stoics considered Logos to be the "world-soul" in a pantheistic sense.

Logos signifies in classical Greek both 'reason' and 'word.' Though in Biblical Greek the term is mostly employed in the sense of 'word,' we cannot properly dissociate the two significations. Every word implies a thought. It is impossible to imagine a time when God was without thought. Hence thought must be eternal as the Deity. The translation 'thought' is probably the best equivalent for the Greek term, since it denotes, on the one hand, the faculty or reason, or the thought inwardly conceived in the mind, and, on the other hand, the thought outwardly expressed through the vehicle of language. The two ideas, thought and speech, are indubitably blended in the term Logos; and in every employment of the word in philosophy and Scripture, both notions of thought and its outward expression are intimately connected.

So *Logos* can be thought of as a description of God's Reason or Intention (manifested through the second person of the trinity) that sustains and manages all things. We have been given the distinct honor in all creation of possessing Reason as part of being imago dei, and of Co-Management in Creation.

*Genesis 1:28* God blessed them and said to them, "Be fruitful and increase in number; fill the earth and **subdue** it. **Rule** over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

*Revelation 5:10* You have made them to be a kingdom and priests to serve our God, and they will **reign** on the earth."

*Revelation 22:5* There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will **reign** for ever and ever.

Throughout the bible we read story after story of God's attempt to work *with* us, *through* us; to accomplish his purposes great and small in *partnership* with us. Logos describes how God wills or intends all things to exist and so they do. We are the only part of creation that has been given the profound honor of reason/intention. He has made us to have reasoning/intention that is weighty...that is effective partially as his own is effective completely. Our Intention is meaningful. It is substantive. It affects things. We co-manage creation through our intention whether or not we acknowledge it as partnership with God, whether or not we acknowledge that that which we are managing is HIS and that we can only affect it because he allows us that honor.

New Age says "you ARE the creator." "Nothing exists unless you intend it." That is the enemy's fatal twist on a wonderful truth: because God allows us to be, because of his never ending desire for intimacy with us....

We are meaningful players.

We are not God, but we are meaningful players.

When we have intention to heal, we are in line with his heart, partnering with him, whether we realize it or not.