

Discard Medieval Concepts of Heaven and Earth for the Scriptural Meta-Universe

written by Alfred Persson | April 8, 2021



Meta-Universe: “A ‘universe of universes’; an assembly of universes, considered as a whole.”-Oxford English Dictionary.

The multiverse is a hypothetical group of multiple universes. Together, these universes comprise everything that exists: the entirety of space, time, matter, energy, information, and the physical laws and constants that describe them. The different universes within the multiverse are called “parallel universes,” “other universes,” “alternate universes,” or “many worlds.”-Wikipedia

The fundamental flaw in Atheism is found in the nature of reality itself. In the micro realm evolution is impossible: “Virtual energy and virtual particles oscillating back and forth create the illusion of mass. It’s really virtual mass.”-Andy Fletcher, Quora

Reality exists in the infinite Mind of God as a “thought”. To clarify, its somewhat like the Movie “the Matrix”, but our reality has “substance” and is not “holographic.”

Fundamental particles acquire the properties of mass as they move through the Higgs Field.

“Virtual Particles’ seem to go in and out of existence because they are “going in” and “out of” the Infinite Mind of God which we cannot see or

experience, just as a “thought” cannot experience the organ of the brain.

1. Higgs Field: The Higgs field is a quantum field that is thought to permeate all of space. According to the theory, particles interact with this field; depending on the strength of their interaction, they acquire mass. Particles that interact strongly with the Higgs field become heavier, while those that interact weakly are lighter.
2. Mass Acquisition: When some fundamental particles move through the Higgs field, they interact with it and, as a result, slow down. This process is analogous to a particle gaining mass. Particles that do not interact with the Higgs field, like photons, do not acquire mass and thus travel at the speed of light.

Our “matrix” is a real as it can get, but all things are still “a thought in the infinite Mind of Jesus Christ, The ‘Word’ of God who verbalizes God’s thought and gives all things its “coherence”:

1 In the beginning was the Word, and **the Word** was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made. (Jn. 1:1-3 NKJ)

By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. (Ps. 33:6 NKJ)

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and **in Him all things consist.** (Col. 1:16-17 NKJ)

27 “so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

28 **“for in Him we live and move and have our being,** as also some of your

own poets have said, **`For we are also His offspring.'**

29 “Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising.

30 “Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, (Acts 17:27-30 NKJ)

“Virtual particles” come in and out of Existence, from our perspective, because we cannot “see” the Infinite Mind of God is the “context” of all things, that generates all things.

Therefore, when Scripture says “In the Beginning God created heaven and earth”, it was then “God’s Thought” gained “coherence” in the Word of God, the Eternal Son of the Father.

All life springs from God, not chemicals and their reactions.

`Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand. (Deut. 32:39 NKJ)

The overwhelming mass of irrefutable evidence for that truth is in the intelligent design of life of every variety.

Atheism rests on a fundamental misunderstanding of the nature of reality. In Atheism no Intelligent God exists who can generate the meta-universe.

But the Bible answers Who created and sustains our Matrix in Genesis 1:1

In the beginning God created the heaven and the earth. (Gen. 1:1 KJV)

Infinite Almighty God had the thought, and in the Word of God Jesus Christ, God’s Thought was Verbalized, it became concrete reality:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made. (Jn. 1:1-3 NKJ)

and he is before all things, and in him all things consist. (Col. 1:17)

ASV)

27 “so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;
28 “**for in Him we live and move and have our being**, as also some of your own poets have said, ‘For we are also His offspring.’ (Acts 17:27-28 NKJ)

The meta-universe consists of two “parallel universes” that share the same space and time but are separated by a thin dimensional barrier.

The “complete” *teleios* is the “heavenly realm” of angels and spirits where the revelation of God is not veiled, and the “partial” *meros* is the “earthly realm” of men lacking dimensions of God’s revelation.

For we know only in part, and we prophesy only in part; but when the complete (5046 τέλειος teleios) comes, the partial (3313 μέρος meros) will come to an end (” (2673 καταργέω katargeo). (1 Cor. 13:9-10 NRS)

When the “complete” TELEIOS comes, the “partial” shall “come to an end”. It will be “done away” (2673 καταργέω katargeo) with a great noise, dissolved (3089 λύω luo) with great heat and no longer exist as though consumed (2618 κατακαίω katakaio) by fire (2 Pet. 3:10-11):

10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved (3089 λύω luo) with fervent heat, and the earth and the works that are therein shall be burned up (2618 κατακαίω katakaio).

11 Seeing that these things are thus all to be dissolved (3089 λύω luo), what manner of persons ought ye to be in all holy living and godliness, (2 Pet. 3:10-11 ASV)

From the Resurrection appearances and transfiguration of Christ we know the multiverse is in the same time and space, but separated by a thin dimensional barrier. That is illustrated by Christ’s resurrection appearances, He did not pass through the door or walls, He simply went through a dimensional portal and “stood in their midst” (ἔστη ἐν μέσῳ αὐτῶν (Lk. 24:36; John 20:19, 26). Likewise, when the “kingdom was present” (Mk. 9:1) the missing dimensions of revelation peaked through (comp. John 18:6) the realms (Mk. 9:2-4):

1 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

2 Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

4 And Elijah appeared (3700 ὀπτάνομαι optanomai) to them with Moses, and they were talking with Jesus. (Mk. 9:1-4 NKJ)

All things in the multiverse “consist” or “hold together” by the “thought” of God’s Infinite Mind.

*And He is before all things, and **in Him all things hold together*** (4921 συνίστημι sunistemi).-(Col. 1:17 NAS)

*[God]... is not far from each one of us; “**for in Him we live and move and have our being,** as also some of your own poets have said, ‘**For we are also His offspring.**’* (Acts 17:26-28 NKJ)

Although we live and move and have our being in God, by the principle of concurrence we are responsible for our actions as we have truly free will. Like in the movie “the Matrix” Neo did as he willed. [1]

The Multiverse exists in God, He is “the Place where all things exist” for “the heaven and heaven of heavens” are contained in Him:

*But will God indeed dwell on the earth? behold, **the heaven and heaven of heavens cannot contain thee;** how much less this house that I have builded? (1 Ki. 8:27 KJV)*

A common term for the Deity in Rabbinic literature is ‘the Place,’ which originates in the doctrine: ‘The Holy One, blessed be He, is the place of His Universe, but His Universe is not His place’ (Gen. R. LXVIII. 9). He encompasses space but space does not encompass Him.”-Abraham Cohen, Everyman’s Talmud, (SCHOCKEN BOOKS, NEW YORK 1995 reprint of 1949 edition) p. 8.

*The omnipresence [of God] raises several questions: 1) Is there space outside of the universe? That is impossible, for space is part of the universe, a creature like the universe, and cannot extend beyond itself. Where the universe ends, space also ends. To assume space beyond the universe would imply an endless progressus in infinitum and ultimately identify God with the world. (Pantheism.) But where the universe ends, there God is. **The universe (τὰ πάντα) is not in space, but in God (Col. 1:17), or, as Gerhard expresses it: “God is not confined by space. On the contrary, it is He who gives to space and the things contained in space their being.”** (Locī, locus “De Natura Dei,” § 172.)-Pieper, F. (1953). Christian Dogmatics (electronic ed., Vol. 1, p. 444). St. Louis: Concordia Publishing House.*

B. The Theological Heavens

The term “heaven” is also used in what we may call a theological sense, because of its connection with God (theos). God and heaven are so

closely related that heaven (in this sense) may reasonably be defined as “wherever God is,” or “the dwelling place of God.” In fact, when the Bible uses the word in this theological sense, it refers to two different heavens that presently exist.

One heaven is the divine dimension itself. In this sense heaven is not a place where God dwells but is actually the equivalent of God. When used thus, as Erickson notes, “ ‘heaven’ is a virtual synonym for God” (Theology, 1234). Because of this identity Scripture can use the phrases “kingdom of God” and “kingdom of heaven” interchangeably. God is “the God of heaven” (Ezra 1:2; Neh 1:4–5). We can speak of our Father who is “in heaven” (Matt 5:16,45; 6:1,9; 7:11,21). In this sense God looks upon us “from heaven” (Deut 26:15; Ps 14:2; 33:13; Isa 63:10); he hears “from heaven” (1 Kgs 8:30; 2 Chr 7:14); he speaks “from heaven” (Matt 3:17; John 12:28); he gives signs “from heaven” (Matt 16:1; Luke 11:16). In this sense John’s baptism is “from heaven,” i.e., from God (Matt 21:25); we sin “against heaven,” i.e., against God (Luke 15:18); and our names are recorded “in heaven,” i.e., in the mind of God (Luke 10:20; Heb 12:23). Also, this is the sense in which at his first coming Christ “descended from heaven” (John 3:13; see 3:31; 6:38,41–42,50–51,58).

The other theological heaven is the divine throne room located in the invisible universe, in the spiritual cosmos where angels dwell. This is the sense in which angels are “in heaven” (Matt 22:30; 24:36; Rev 5:13). This is why they come “from heaven” when they visit our universe; God sends them to us from his presence as messengers (Matt 28:2; Luke 22:43; Rev 20:1). This is the place to which they return when they go back “into heaven” (Luke 2:15).

This is the heaven John entered after he saw “a door standing open in heaven” and was invited to go through it (Rev 4:1). He saw immediately that “a throne was standing in heaven; and One was sitting on the throne” (Rev 4:2). This was God himself (Ps 11:4; Matt 5:34; 23:22) in the spiritual theophany by which he permanently manifests himself to the angelic world. [2] Because of this theophany Jesus says that the “angels in heaven continually see the face of My Father who is in heaven” (Matt 18:10). Because it is located in a part of the spiritual world, his throne room is thus a place within that universe. This place is called heaven, precisely because God’s presence is there. In this sense it is his “abode.”

This is the “heaven” that Jesus entered when he was received or carried “up into heaven” (Mark 16:19; Luke 24:51; see Acts 1:11). At the present time, in his glorified human body, Jesus is seated in this heaven upon the heavenly throne at God’s own right hand (Acts 2:34; 3:21; 7:56; Eph 6:9; Heb 8:1; 9:24; 1 Pet 3:22). This is also the heaven from which he will return at the time of his second coming (1 Thess 1:10; 4:16; 2 Thess 1:7).

At times in Scripture the cosmological “heaven above” and the

theological heavens seem to be conceptually merged, in the sense that the latter are also depicted as being spatially located somewhere above us, among or beyond the stars. Thus in a figurative sense God is pictured as looking down from heaven: “He looked down from His holy height; from heaven the LORD gazed upon the earth” (Ps 102:19; see Deut 26:15; Ps 14:2; 53:2). Also, men are pictured as looking up to God in heaven: “To You I lift up my eyes, O You who are enthroned in the heavens!” (Ps 123:1; see Mark 7:34). Jesus “descends” from heaven both at his first coming (John 3:13; 6:38) and at his second (1 Thess 4:16). Though this directional language should not be taken literally, this merging of the two concepts of heaven does mean that at times the phrase “heaven and earth” includes the invisible universe as well as the visible (e.g., Matt 28:18; 1 Cor 8:5; Eph 1:10; 3:15; Col 1:16,20; Jas 5:12; Rev 5:3,13).-Cottrell, J. (2002). *The faith once for all: Bible doctrine for today* (pp. 562–563). Joplin, MO: College Press Pub.

As the multiverse coheres by the power and will of God, all things can be loosed so they dissolve in an instant:

*Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved (3089 λύω *luo*), and the elements shall melt with fervent heat? (2 Pet. 3:12 KJV)*

3089 λύω *luo*

Meaning: ... 3f) to loose what is compacted or built together, to break up, demolish, destroy 3g) to dissolve something coherent into parts, to destroy 3h) metaph., to overthrow, to do away with.-Strong’s

THEREFORE, when scripture says the ‘sky will be rolled up like a scroll’ or “sun stood still” or “shadow [caused by the sun] go backward”, a literal interpretation is the more rational when compared to alternative interpretations because only the literal is elegant–100% consistent with the facts of Scripture about God’s Infinite Being and Power, and their scriptural context.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand? (Rev. 6:14-17 KJV)

12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: “Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon.”

13 So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day.

14 And there has been no day like that, before it or after it, that the LORD heeded the voice of a man; for the LORD fought for Israel. (Jos. 10:12-14 NKJ)

8 And Hezekiah said to Isaiah, "What is the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?"

9 Then Isaiah said, "This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?"

10 And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees."

11 So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz. (2 Ki. 20:8-11 NKJ)

END NOTES

[1]

...The question arises: How far does God concur in the performance of sinful actions? The Scriptural teaching on this point may be thus summarized: God concurs in evil actions in so far as they are acts (*quoad materiale*), for Scripture says that men live and move and have their being in God (Acts 17:28). But God does not concur in the evil actions in so far as they are evil (*quoad formale*), for Scripture says of God: "Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man" (Ps. 5:6–7).—We are well aware that this distinction between the *materiale* and the *formale peccati* does not remove the difficulty our mind finds in this co-operation of God. But we also know that for the present, during our life here on earth, we human beings must confine our thinking to the limits set by this distinction. All explanations that go beyond these limits are based either on self-deception or on a denial of the two factors that enter in here. We shall have to deny either the concurrence of God in the evil acts, as far as they are acts (Pelagius, according to Jerome, did this; he declared that he could move his hand, bend his finger, sit, stand, and walk without God's concurrence—see Quenstedt, I, 782), or we shall have to deny that there is anything evil in the human action; we make God responsible for it and deny human responsibility. Both are against Scripture and against human experience. It is contrary to Scripture. For Acts 17:28 clearly teaches the thief or the murderer cannot perform his acts without God's concurrence; it states that all men, including the thieves and murderers, live in God, move in God, have their being in God. It is contrary to experience, for inevitably the conscience of the thief and of the murderer holds them responsible for their evil actions. All pantheistic phrases which say that man is not responsible for his acts since God is responsible for his existence and

movements are refuted by the fact of the evil conscience. Rom. 2:15: "Their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another." (Rom. 1:32; Ps. 14:1, 5.) - Pieper, F. (1953). Christian Dogmatics (electronic ed., Vol. 1, pp. 489–490). St. Louis: Concordia Publishing House.

[2]

God in two persons sits on the throne, Father and Son:

Who, being in the form (3444 μορφή morphe) of God, thought it not robbery to be equal with God: (Phil. 2:6 KJV)

3444 μορφή morphe Meaning: 1) the form by which a person or thing strikes the vision 2) external appearance.-Strong's

Prior to the Incarnation of the Word, Infinite God Father and Son manifest a "form" to commune with the finite inhabitants of heaven (Philippians 2:6).

The Eastern Orthodox argue the Father is "Monarch" of the Holy Trinity, hence the Holy Spirit proceeds from the Father (John 15:26). But they would not deny its only by the Ransom Sacrifice of Christ we receive the Holy Spirit "through the Son" (John 14:26). The symbolism in the book of Revelation agrees with Eastern Orthodoxy. The sacrifice of Christ transcends time, and is why names of Elect angels (1 Tim. 5:1) and men can be written in the book of life (Rev. 13:8). Therefore, the ransom sacrifice is what permits creation (Heaven and Earth, angels and men) receive the Holy Spirit (Acts 2:33).

According to John 5:27 the Father gave Judgment to the Son and it is Jesus who sits on the Throne (Mt. 25:31; Rom. 14:10; 2 Cor. 5:10). .But many believe Revelation 20:11 depicts the Father on the Throne because Revelation 4:2, 9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5 seems to separate God the Son from God the Father, because the Incarnate "the Lamb of God" is before the throne. BUT that confuses the two natures of Christ, He is both God and man. As God He is sitting on the Throne with the Father, but as incarnate man the Lamb of God, He is before the Throne.

It is the sacrifice of the Lamb of God before the founding of the cosmos (Rev. 13:8) that permits the procession of the Holy Spirit from the Father (John 15:26) through the Son to the entire Multiverse, Heaven and Earth (Rev. 5:1-7). The "seven spirits" (Rev. 1:4; 3:1; 4:5; 5:6) is imagery taken from Zechariah 4:1-10 depicting the fullness of the Holy Spirit in insight and power (Rev. 4;5).

The Incarnate Son of God the Man Jesus the Lamb of God has earned the right to open the scroll and all in heaven will worship Him (Rev. 5:9-14). Every knee will bow and openly confess Jesus Christ is LORD = YHWH (the Eternal Son), to the Glory of God the Father (Phil. 2:10-11).

Hence, it is Jesus who is the Almighty Alpha and Omega “which is to come” (Rev. 1:8), the “first and the last (Rev. 1:11; 21:6) because the “Alpha and Omega, the beginning and the end, the first and the last” is identified precisely as “”I Jesus” (Rev. 22:13). Therefore, he who overcomes shall be a son of God, Father Son and Holy Spirit. Only the Eastern Orthodox doctrine of the Holy Trinity elegantly explains these relationships.

Nephilim Fallen Angels and the Sons of God

Ancient Aliens or Angels? Even the Elect might be deceived

Angels are cast out of Heaven Twice?

As in the days of Noe, so shall it be also in the days of the Son of man

Where Is The Judgment Of Fallen Angels?

The Coming False Christ and His Followers Revealed