

Abiding in the Heavens, in Christ

(Are God's People Already in Heaven?)

by Pastor George D. Cutler

Grace Gospel Ministry

Where are God's people in actuality, presently positioned? This underlined inquiry flows to the core of WHO such blessed one actually are in determining WHERE they actually are. Ephesians 1:3-4 commune how delightfully secure these comprehensions apprise those that were eternally son-positioned "in Christ!" This awareness is most pronounced in distinction of transiency in the web of manifestation in physicality, as such functions as the residue of permanency in the hub of actualization in spirituality. In juxtaposition of deliberating these spheres (physical and spiritual), scripturally awakening transpires in enlightenment of the essence of "spiritual life;" in stark contrast to the orthodox illusions refracted in alterations as "physical life." Unraveling of the repelling medians' functioning of God's people serves to categorizes what is temporarily viewed AS NOW from what is eternally established IN NOW. The variants of the courses scientifically explored verses scripturally exposed; define their respective deployments in PURPOSE.

Exploration of the physical median resounds restrictedly in visual matter as its conduit of scientism's theories is dominantly authoritative in its arena. Scientism limitedly falters in consistent explications for the expanding deficiencies in physicality. What can't qualify ultimately in quantitative analyses is dutifully consigned to proverbially "kicking the can down the road." Focuses of the origin, continuity and annihilation of physical existence are unfailingly unfathomable in the farthest scope of materialize being. "Possibilities" are predictably transferred to extraterrestrials such as "parallel universes." However, there is no certifiable reasoning for defining physicality with enhanced modes of "expanding" physicality, i.e., proposing the extension of life in a parallel universe right now; in purely scientific terms. The most unfortunate affiliation of restrictively abiding in physicality is that such cloaks and imposes its characterization of substance in modes of materially resonating to life.

The greatest source of confusion and insecurity of God's people echoes in the mingling of physicality with spirituality. Comprehension between what consciences' testimonials inhibit as "now" in memories and personalities are thoroughly purposed manifestations; restrictively purposed reflections in physicality/secularity orbed time arenas. When "life" is misconstrued either solely or even partially in the vein of the physically materialized, the view is locked mainly in what is observably humanness. Creature evaluations exude vague, physical impressions of Heaven because such strictly rely upon what is visually (seen) rather than what are spiritually (unseen). Accordingly, many "see" and devotedly

embrace Heaven as a materially structured “place.” In this characterization, existence in God’s people’s identity and locale are conferred in terms of physicality’s sphere. Hence, “Heaven” is misconstrued in identity as the city, “New Jerusalem” in Revelations in spite of the conveyance that it comes “down from Heaven” (Revelations 20:9; 21:2,10).

This promotes prevailing misinformation of humans meritoriously transferring to timeless space where they are free from hurt and/or destruction. These invalid notions engender tentative placement of inhabitants on reward bases; chartering their actions or inactions in time’s physicality’s sphere. This view entails the transition of physically corrupt bodies into perfect “spiritual bodies,” which results are merely back and forth moments in time. These versions of “Heaven” are astonishingly aligned in scientism’s theories of present or natural “parallel universe(s) availability to all the inhabitants of other universes. The inhabitants of this other universe just don’t have the ability to “change” anything as “we” can now in the one we live in now. Along our course, we conscientiously improve our past and our present in order to guarantee our future in the “place” we call Heaven; as characterized by where the “righteous” are eventually risen again with God and some of our individual ancestors and children and their descendants are already there.

In this belief, “we are still stuck here where everything is temporary until then, when we will then cross over the veil into that other universe to Heaven.” This concept is all based on the blending of physical/spiritual versions rather than scriptural revelations of the exclusive spiritual scenery, inclusive of spirits transitioned into the eternal, timeless sphere. Ephesians 1:3’s traditional translation as, “Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly *places* in Christ;” convincingly provokes this perception. However, the literal Greek scripting is: *Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ* (***ehv·loy·ee·tos o Theh·os keh pah·eer too kee·ree·oo ee·mon Ee·ee·soo Krees·too o ehv·loy·ee·sahs ee·mahs ehn pahs·ee ehv·loy·ee·ah pnehv·maht·eek·ee ehn tees ehp·oo·rahn·ee·ees ehn Khrees·to***) rendered “Blessed the God and Father of our Lord Jesus Christ, who having blessed us in each and every spiritual blessing in the Heavenlies, in Christ.”

The Scriptures unequivocally confirm to God’s people that “He is timeless,” irrespective of, rather than moving back and forth in time. He foreknew His beloved in eternity, “prior to the beginning.” This is the spiritual sphere when He planned (decreed) everything, thus brought all into existence, before time, i.e., the eternal venue where everything already has happened and will happen; inclusive of the “eternal now” or the current presence of all in existence, in Christ. This revelation is opposed to a physical “place” and expresses sole spiritually, in Him, where everything in existence has its residency!

In the limitlessness of eternity, timelessness is the inherent attribute wholly associated with God. Yet scriptural certification that God has known His beloved from the beginning of creation is puzzling to many in Christendom. Jeremiah, Isaiah and Psalms' in the Old Testament pronouncements of John the Baptist and Jesus in the New Testament and Paul's revealed pre-assignment of ministry in the Grace Testament are all undeniably, scripturally documented. God pre-determinately enabled and actualized EVERYTHING in His Decree in eternity before such are manifested (disclosed) in testimony in time. In this comprehension, God's consenting in planning/designing accomplices actual being or creation of what exists. What this knowledge establishes is that before manifestations of testimonials in Time, all in existence is certified in God's Decree. Hence, actual being, albeit depicted in disclosures; are apprehended in God determining them in spirituality rather than humankind designating them in physical expressions.

Accordingly, actualized existence is structured specifically in venue of it locale, which is essentially its permanency. Actuality is never genuinely defined as nor never should be ever confused with visually depicted testimonial processes that are void of revelation in God's purpose. In this enlightenment, everything that is physically/secularly viewed as happening, about to happen or not yet has happened already eternally exists; even though such seems to be passing acts in time. However, the Grace Scriptures view all things as an act not REMOTE FROM but IN God. Such expressions aren't in physicality beyond the course of their actualized status in eternity. All things are ultimately eternal! Therefore, testimonies of things are strictly reflected of their certification in God's Divine Decree, which actualized existence. God's bare declaration produces actual being as an expression of His will, plan and purpose. Such an act in His mind is indeed none other than the act itself.

This is scripturally acknowledged as God's predetermination in the locale and venue of eternity; in actualization of manifestly testimonials in time; sequentially chartering where and when humankind "will be physically born, live and die." This awareness displays in spiritually actualized distinction of where things in being reside verses where they are merely reflected solely for testimonial sake. This in turn solidly establishes timelessness in fact: all were actually present in God's Decree in eternity before time; in the beginning of sequencing rather than the "timeless sphere," which has no beginning and no end. Confirmation of the spiritual sphere is solely imbued in God's endowed faith through the Holy Spirit's revelations of both the Heavens and timeless comprehensions. Thus, the timeless spiritual Heavenlies, in Christ (Ephesians 1:3-4) resolves the seeming conflict between actualization in locale of God's people and Revelation's manifestly resurrection of the earthly elect united together futuristically.

The doctrine of God's people's future hope is scripturally factual in manifestation of their consciousness' immediate transition to "Heaven," i.e., the eternal spiritual sphere; upon their separation from the temporary physical sphere. This is codified in comprehension that the locale of existence is incurred in the actuality of WHO SUCH ARE, as to where SUCH RESIDE. In other words, WHERE SUCH ABIDE in requisition of WHOM SUCH ARE. Such are in essence, the Heavenlies, in timelessness and physical immateriality;

hence, there is no scriptural concept for immediateness for the convergences of eternal settings. It is strictly in this enlightenment that equivalency and instantaneity encumber destinations, as well as designations. Luke 23:43's account of Jesus' revelation to the criminal on the cross was "truly I tell you, today you will be with me in paradise." Conventionally, most doctrines misconstrue that the criminal "went straight to Heaven," in perhaps a "special justification."

Grace scriptural comprehensions regarding timelessness in the Heavens certifiably, resolve the quandary induced by certain confusing inquiries: "How will those in Heaven rise together at the end of 1000 years at the end times?" "When do they reside in the interim between death in time and the resurrection?" "Where are they if they aren't there in Heaven already?" It is of great benefit to understand that God's eternal design entails predetermination in ultimate purpose beyond all current expressions and impressions. The genuine measure of actualized existence exhibits in the equivalent instant of God in spirituality as the sole sphere available wherein timeless revelations abide in its venue. Availability of such in physicality resides in percepts of parallel universes in time moving back and forth in instances and appointed situations with successions. The major focus is eternal security in what has already happened rather than what is happening because the former is certifiably accomplished, whereas the latter languishes in obscurity.

"Actualized existence" definitely identifies locale in what is solely completed as present. Accordingly, what is complete exists in fullness and exactness of having been in being in "the Heavens in Christ" (Ephesians 1:3). This distinctive locale exhibits salvation's determination in residency and abode. Comprehension of this affirms what is scripturally factual and spiritually inherent. Ephesians 1:4's actual Greek scripting is: *καθώς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ* (***kahth-os ehx-eh-leh-xah-to ee-mahs ehn ahf-to pro kah-tah-vol-ees kos-moo ee-neh ah-yee-oos keh ahm-o-moos kaht-ehn-o-pee-on ahf-too ehn ahg-ah-pee***), which is literally rendered "according as He chose us in Him before the foundation of the world, for our being holy and without blame before Him." Hence, election (God's eternal choice) and positioning of salvation occurred before creation of the manifested world, in the completed revelations of God's Eternal Purpose.

Scripturally, everything that is viewed as what is about to happen or not happen already eternally exists; even though such seems to flow in series of occurrences. God's solitary purpose is revealed in many parts; however, eternal locale connotes all of its revealed exhibitions in one perception. There is no succession in eternity because God is in, and of, His ONENESS. This truth is revealed to finite minds of God's people in various measures but never misconstrued as depictions of componential progressions.