

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.

There is no scriptural equipollence of physicality in a parallel universe to spirituality in the Heavens in Christ. The consistent deliberations of "Heaven" reside beyond the venue so convincingly allured to in scientism by the physicists: The assemblages of visual settings may provoke scientific inquisitiveness, as such are presented in the

physical world, however, such aren't scripturally compatible with timeless revelations in spirituality. This insight spurs the inquiry: does time echo in this realm of illumination? The scriptural respond is that manifestation sequences strictly function in productions of photons (light). These aspirations of testimonial visions specifically engender depictions to communicate mechanisms in reclamation to creature comprehensions. In this mode, God is light; thus "Jesus is the light of the world" is scripturally declared in this sense of bridging the void and chasm between spirituality and physicality. Such isn't possible in time transactions conveying material transitions.

Expressions of parallel universes inhabit solitarily in transmissions of temporality, hence such don't qualify as actualized residency due to transitional extinctions in their means. Physicality in the sense of continuum venues; imbues conversions in existence of light's exhibitions rather than its penetrations. These scriptural illuminations galvanize in their distinguishing impotency of physicality from dominancy of spirituality. Documentation of this is corroborated in John 1:3-4's "In Him was life and the life was the light of men and the light shines in the darkness and the darkness hadn't apprehended (overpowered) it." The major focus in this avowal is the Greek verb *κατέλαβεν* (**kaht-ehl-ah-vehn**) rendered "apprehended;" denoting to "dominate," hold down by force or something overpowered. Thus, the conveyance exhibits *φῶς* (**phos**) rendered "light" (spirituality's fullness) *φαίνει* (**pheh-nee**) rendered "shinning" testimonial in *σκοτία* (**skot-ee-ah**) rendered "darkness" (physicality's void); having dominated and overpowered it.

In this declaration, all of physicality is rendered powerlessly consigned to manifestation; in deference to spirituality's dominate functionality in actualization. This documentation adorns the superiority of the eternal Heavenlies' timeless locate to all conceptualizations of existence in the universe's physicality photons, which are at best merely reflections and at worse, refractions of THE LIGHT. Scriptural intelligence confirms where Heaven really is ... not physically "up there," but in the spiritual sphere and venue of the unseen. All physical presentations are purely scientific, in spite of their Theo-graphical influences in visions of CROSSING OVER from time into "Timeless Heaven." Regardless of how such are physically couched in visions, the most profound connotation of visualization resound in scriptural revelations as the concluding seal. Thus, the Heavenlies not only exists, but such indeed has been populated with God's beloved prior to manifestations in physicality and time (Ephesians 1:3-4).

Regarding the issues of who are already there and about the resurrection of the dead, the dominate focus engenders identification of who such ones are in defining locale and venue. It is documenting expressed in Ephesians concerning God's eternal blessings of establishing the positioning of His beloved. Corroboratively in addressing manifestation of God's relationship to His earthly covenant constituents; Matthew 22:31-33 states that: "have you not read what God said to you, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." When those that were historically addressed heard this, they were astonished at Jesus' teachings due to their limited conception of distinguishing spirituality from physicality. Informed scriptural revelations imbue understanding that the vernacular "hereafter" is rooted in the "eternal

now” rather than blending visions of earthly transitions entailing “speeding away into the open blue sky!”

Consequently, the entire vision of both “looking to Heaven” and “speeding away rapidly” indwells only an instant of completely and immediately mingling presumptions between physicality and spirituality. This erroneous percept eludes words of comfort that seem to some to factually exhibit Heaven incorporating culmination of times into equivalent time. Rising immediately in intendances of separation from physicality induces consciousness of the end times, as such is conceded as conventionally “Biblical accuracy”. Concepts in this stratum portray precursors and successors that transpire at the equivalent instant. What are seemingly apparent in human concept aren’t certifiable in and of their visions. Scriptural revelation is the unequivocal source of documentation conveying Heaven’s inhabitant’s apportionments that are void of physical terrains and times. Such exhibit in the “spiritual body,” which transcends semblances of human’s imaginaries and venues instilled in scripturally uncorroborated folklores.

II Corinthians 5:1 literally positions, “For we have known and know that if indeed, our earthly house, the tent may be, having been destroyed, a building from God we have, an house not made with hands, eternal in the Heavens.” The perfect tense of *οἶδαμεν* (**ee-thah-mehn**) rendered “have known and know” charts its comprehension in truth of divine revelation, rather than its visions in human experiences. This is the basis of the subordinating conjunction *ἐάν* (**eh-ahn**) rendered “if indeed” or since, which draws a conclusion regarding the predetermined status of physicality. The Greek phrase *ἐπίγειος ἡμῶν οἰκία* (**ehp-ee-ee-os ee-mon ee-kee-ah**) rendered “our earthly house” flows into *σκήνους καταλυθῆ* (**skee-noos**) rendered “the tent, may be, having been destroyed,” which insignia is temporality; the terminating characteristic of all physicality. Conversely to the concepts of sequencings ending and beginning, the delivery flows un-interrupting in the present tense of the Greek phrase *οἰκοδομήν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον* (**ee-koth-om-een ehk Theh-oo ehkh-o-mehn, ee-kee-ahn ahkh-ee-rop-ee-ee-ton**) rendered “a building of God we have, an house not made with hands.” The last phrase *αἰώνιον ἐν τοῖς οὐρανοῖς* (**eh-o-nee-on ehn tees oo-rah-ees**) rendered “eternal in the Heavens” denotes spiritual sphere and locale of when and where all enduring abide.

The inception of God’s creative acts produces eternal settings, un-interrupting solely in the Heavens, in Christ! The most comforting of all is that spirituality, intertwined in the Heavens, is timeless and has no beginning and no end. It is in this preeminence that the past, present and future are “eternally now” in timeless Heaven! In this ascendancy, Irrelevancy of accession negates all forums of sequencing procession and succession. The Heavens transcend antecedent and ensuing terminologies, i.e., predecessor and descendant and all there is to ensue. These are the expressions exclusively associated in manifestly, physicality’s ominous terrains floundering, yet transitioning in transiency to ultimate actualized permanency. Spiritual understanding transpires deeper than secular utterances of descriptions that are more suited to materiality’s venue. Conversely, most inherently abide pre-determinately in terminologies of Heaven contexts in timelessness

and completeness of eternal existence rather than temperance incurred in collections of progressive challenges.

In physical transactions, the best that can be hoped for is familiarity of repetitiveness in the premise of earth to Heaven, parting to arriving, transitions, respectively. While God's people don't presently resonate in earth consciousness in the present sense of Heaven, its scripturally actualized import exists right now in the spiritual sphere. This fact is true even though it doesn't seem to be currently realized right now in the physical sphere. Eternal Heaven is in a singular time aspect that can't be physically perceived! Heaven isn't respectively positioned to one age and then another. Heaven is both ageless and timeless in the spiritual oneness of all in all complied and completed. God foreknew His beloved before the beginning of time (Romans 3:25; 8:29; cf Revelation 13:8). It is in this scriptural intelligence that there is no such thing as "time presence IN Heaven; yet all abide in "ever-presence OF Heaven" because Heaven, like God, is timeless. This is evident in the illumination that ALL in spirituality is timeless.

When death (separation) manifests, it is solely confined in the components of physicality and time. Spirituality is timeless and extraneous of restraints in equivalent significance, thus inadequacies in its sphere are nonexistent. These counter standards are repellants rather than bridges of their chasm; eliminating unscriptural yet conventional precepts of time transitioning or actually crossing over into timelessness. Hence, terminologies such as transitional presence in route to arrivals aren't progressive to futurology aspects for transcendent destinations, since such is decidedly terminable in their time elimination stratum. Conversely, in strictly the eternal sense, presence is harmonious to continuity; void of transitioning, which instills sequencing. Present Heaven awaiting conversions of constituents, infers its incompleteness in progressive development, where the finality of actuality is dependently sourced from time/physicality's transactions/transitions. In this skewed arrangement, superior timeless is condescendingly linked from inferior time.

Heaven's venue isn't quantitative in days and years or present and later, in characterizing arrival as sequenced in feeble time maneuvers. Instead, all are present at once, as best described by the phrase: "the future is now." Accordingly, the "eternal now" reveals its perfection in actualized perception of all having been predetermined. This is the sole element of conveying consistency because of what aren't only presenting but inherently, declaratively, immanent. Moreover, in physicality perceptions, what emanates as future isn't scriptural jargon in occupations of misunderstanding from what, when and where arrival in Heaven descends? What could possibly be forfeited ensuing God's beloved's foreordination? Arrival in immense awakenings conscience-wise, is confined solitarily plausible to what manifests in the earth "end times" generations; far into this instinctive world's "future," far from the past into the present, as mere testimonials; documented in Revelations.

Physicality suppositions don't necessarily perceive Heaven's congregations all at once, as being timeless but future inheritances as perhaps precursors to appointments with time. In this sense, journeys back or forth within the Old and New Testament scriptural

reflections in present time, are solely in premise; testimonial inspirations rather than communicative aspirations. Actualized venue's status and positioning in the Heavens is encompassed solely in what God bestowed in Sovereign Election. This is scripturally enlightening, as to Heaven's actual establishment in spiritual timelessness rather than physicality time based secular infusions. Life's initiation and origination is essentially in eternal, timeless spirituality, which eradicates all speculations of moving back and forth through time at will. Moreover, such discounts physicality components as conceivable in "expected" journeys, which may be presently perceived in the distant past or even more pronounced, "sometimes" in the future.

II Corinthians 5:4 states, "for also we are in this tent, groan being burdened, because we don't wish to be, having been unclothed but to be, having been clothed, so that what is mortal may be, having been swallowed up of life." This establishes physicality's plight in humanity's struggles in this σκηνῆι (**skee-nee**) rendered "tent" or temporary earthly vessel. The testimony is that we στενάζομεν (**stehn-ah-zo-mehn**) rendered "groan" and are βαρούμενοι (**vahr-oo-mehn-ee**) rendered "being burdened" in desiring to abide in the Heavens dwellings. This is expressed in ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι (**ehph o oo thehl-o-mehn ehk-thee-sahs-theh ahll ehpehn-thee-sahs-theh**) rendered "because we don't wish to be, having been unclothed but to be, having been clothed." However, the factuality of this estate is pre-determinately established in the phrase ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς (**een-ah kaht-ahp-o-thee to thnee-ton eep-o tees zo-ees**) rendered "so that what is mortal may be, having been swallowed up of life."

Grace initiatives and resolutions of status in the Heavens don't abide in processes of one's self induced presence. Venue in this scope isn't imbued in perhaps what humans may or may not choose to do or did, as to whether they abide already in Heaven. There is no scriptural reason to look over and into one's life to assess their eternal outcome. The exclusive comfort is instilled in knowing that Sovereign grace eternally foreordained what exactly was and is in God's timelessness HEAVEN!

Physical suppositions, as unachievable circumstances within themselves; are as times perhaps manifestly feasible but only according to God's pre-determinate authorization in enablement. Eternal enlightens express spiritual utterances of knowledgeable wisdom that recognizes the source of all things as coming from and attributable to God. Hence, nothing is dependently ascribed to premonition or déjà vu (feeling of having experienced something before) although in human conscience it is the first it has been manifestly experienced. In any event, the reality about Heaven, i.e., what it imparts as a firm grasp of triumph in dwelling instantly consummated, conscience-wise with God. In this setting, everything that can happen; has already happened as eternally convened in Heaven. In stark dissimilarity to physicality's anxieties about past, present and future occurrences, spirituality's confidence abide beyond rationale for these apportionments of challenges. This comprehension exudes the most astounding comfort of what Heaven envisions.

Exclusively in the Eternal Venue is there hope to affirm joy as such presently appears. God's people's untenanted scriptural comprehension directs that earthly apprehensive

countenances are simply arrayed in recognition of its reviews and witnesses of how life seems to develop. Indeed, this is entirely the difference between being IN the world and OF the world (cf. John 14:17). Instances of déjà vu versions mirror this separation within inheritors' familiarly reserved testimony; described as "remembering the future." These versions of fortitude, as already in Heaven, exhibit spiritual foretaste of what is currently realized rather than inspirations "out of the blue." Human formulations of decisions as a significant component of physical life exude expressions of influence other than "in the beginning." Heaven's venue isn't optional of recognizable experiences, occasioned in looking back in life at "sudden reflections" that made a difference like something "out of the blue."

In Scriptural Comprehension, there is realization that the occurrences of all those trials and tribulations, and successes and failures have little meaning except as to how they are purposed of God. Pain and sorrow, despair and death, all fade away in how they are in the light of God's eternal plan and will. Human imagining couldn't be happier than worship and praise to God with such knowledge and freedom. I Corinthians 15:21-24 confirm this revelation, like many that preceded it, are all true and accurately prescribed via communications from journals in time. Its conveyances are: (21) For since through man the death, also through a man, the resurrection of the dead; (22) for even as in Adam all die, so in Christ all will be made alive. (23) and each in his own order, a first-fruit Christ, afterwards those who belong to Christ, in His presence; (24) then the end, when He may deliver up the reign to God, even the Father, when He may, haven made useless all rule, and all authority and power. These are scripturally, God's assurances.

It bodes well to observe that these revelations aren't merely dreams, whose demise is inevitable in physicality. Heaven's inherency is in God's preserved identity that awakens timelessness, which enacts exactness in eternal confirmation. Visual images are inaccurate representations in the unscriptural mindsets of traditionalism and orthodoxy. Physical expressions are inaccurate because the source resounds in flawed journals that are documented in moments chartering terminating "apparitions." They are arrayed to position spiritual from physical separation subsequent in recognizable arrangements. "Progressive statuses" in categories reverberate in religiosity but they don't sustain, at least not in precise engagements because such are exclusively relegated to the "end times;" "ascending to Heaven," resembling angels with wings. Conversely, Eternality Existence imbues the Heavenlies' blessings strictly in the spiritual sense (Ephesians 1:3), which was enormously granted, preserved and arrayed beforehand in Christ!

The inception of God's creative acts produces eternal settings, un-interrupting solely in the Heavenlies, in Christ! This entails the host of all things ultimately displayed in and by God's Decree (Ephesians 3:10). The settings displaying God's creative acts are strictly assigned to the Universe, in particular, the earth, within time. In this sense, the earth with its physical subjections ultimately will conclude in the new Heavens and Earth, as the final testimony in glorified and reconciled matters in the completed revelations of God's Eternal Purpose. Creation actually began in the realm of God's Divine Decree in the Heavens as percepts in the mind of God. II Corinthians 5:17 states, "so that if any-

one in Christ a new creation; the old passed away, behold, new are the all things.” The revelations of God’s perceptions are expressed through their portrayals in creation, which were adapted for display in the earthly region. God has one single purpose but it is revealed in many parts. The eternal locale of the Heavenlies resides in God’s purpose in all of its exhibited parts are but in one perception.

This revelation is supported in Old Testament writings: God “is in one mind and who can turn Him? And what His soul desires, even that He does” (Job 23:13). What is revealed, follow in Grace scriptural links that rebuke heavenly “misty appearances;” misconstrued to mirror physically contrived perceptions. In other humanized visions, angels are giant or even superior statures exerting powerful influences in clearly determinate roles. What isn’t accounted is that there are absolutely no physical embodiments’ visions portrayed in Heaven. Specifically, there are no angels swooping around with wings spread out, “gliding” in imaging appearances. Spirituality exhibits in *ἄρρητα ῥήματα (ahr-ree-tah ree-mah-tah)* rendered “unutterable sayings” (II Corinthians 12:4).

The confidence of eternal references in the Scriptures’ message abides in their discount and nonentity of physical existence. Spirituality is solely inscribed in completion in Heaven. God never has a new thought. What He thought He thinks. Nothing can be added to God’s mind nor is there succession in carrying out His purpose. Succession is related to time; not to eternity but it does not destroy the idea of order in God’s purpose. There is no succession in God’s thinking in eternity because God is in, and of, one mind. This truth is revealed to finite intelligences in varying degrees. **God’s People are Already in Heaven because they are Abiding in the Heavenlies, in Christ!**