

that invisible curtain from time to time in local and partial revelations, then perhaps we can begin to understand how the omnipresence of God can be reconciled with localized manifestations of God. Perhaps we can think of God's omnipresence as a universal background or field, and special revelation as expressions of that background in particular locations in space.

In 2 Kings 6 we find the king of Aram sending horses and chariots and a strong force to capture Elisha in the city of Dothan. The army surrounded the city by night. In verses 15-17 we read:

"When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. 'Oh, my lord, what shall we do?' the servant asked. 'Don't be afraid,' the prophet answered, 'Those who are with us are more than those who are with them.' And Elisha prayed, 'O Lord, open his eyes to he may see.' Then the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha."

If we can accept the idea of different but coextensive realms or dimensions, then most of the spatial language in Scripture begins to make sense. Then God is transcendent in heaven (in another dimension) at the same time He is omnipresent in the world in space. We can add the idea of God being resident in heaven, but omnipresent in the world. Then the Son of God can come from heaven to earth by simply passing from one dimension into another. Then Christ's ascension into heaven means passing from our earthly dimension into the transcendent heavenly dimension. Then being absent from the body and being present with the Lord means passing from our earthly dimension into the transcendent heavenly dimension. Then angels and demons can come to earth and go from earth by simply passing from one dimension into another. Then Christ's Second Coming means passing from the transcendent heavenly dimension into earthly dimension.

Thus when we think of God as "up", we can avoid the problem of "up" pointing in all directions in space by understanding "up" to refer to God's transcendence in the heavenly realm. God is greater, higher, and infinitely exalted above us; and thus it is appropriate to look up to Him.

The same thing can be said of Sheol or Hades or Hell being "down" or in the depths. "Down" can refer to a negative transcendence, that is beneath the inherent dignity of human beings viewed as God's image-bearers, beneath the moral and spiritual level of ordinary life on earth, and a realm of shame and corruption and contempt. It does not need to be thought of as a place at the core of the earth; i.e., "down" in the spatial sense.