

Through the Maze of Heavenly Space

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INTRODUCTION

When you think of heaven, what comes to your mind - God, bliss, eternity? Is it a physical or non-physical reality? Is it out *there* somewhere or in *here!* Man's concept of heaven has often been linked to his perception of space, and this has altered course radically over the centuries like a maze, which is a confusing intricate network of passages.¹ Biblically, heaven has several meanings. It refers to the physical expanse in the sky, the dwelling place of God, or in the New Testament, as interchangeable with the name of God. At the end of time, a new heaven will be created to surround a new earth. From heaven will emerge the heavenly city, New Jerusalem, in which believers will live forever in God's grace, peace, and joy.²

In this paper, I want to examine the maze of changes in man's concepts about space from ancient to modern times, and how this has impacted, yet sometimes distorted, doctrines about heaven.

THE MAZE OF ANCIENT CONCEPTS OF SPACE

Space and the heavenly bodies have always fascinated mankind. The earliest human communities built structures to measure and study astronomical phenomena. Examples of these for solstice and equinox measurements can be found in the Americas among the Aztec ruins of Templo Mayor, the Mayan Caracol Tower, the Anasazi Indians of New Mexico, the Cahokia Mounds in Illinois, and the Big Horn Medicine Wheel in Wyoming. Certain alignments at the ancient Temple of Karnak in Egypt correspond to the summer solstice sunset and the winter solstice sunrise. The Pyramid of Khufa at Giza has shafts in the King's chamber that pointed to the location of Polaris some 5,000 years ago. The concentric circles of stones at Stonehedge in the British Isles were used to measure and predict astronomical events; some think eclipses, from 2800 BC.³ China first recorded an eclipse of the sun in 2136 BC,⁴ and Babylon

¹ *New Merriam-Webster Dictionary* (Springfield, MA: Merriam-Webster Inc., Publishers, 1989).

² Concepts are taken from Zondervan's *Pictorial Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1998); *Davis Dictionary of the Bible* – Fourth Revised Edition (Grand Rapids, MI: Baker Book House, 1977); and *Nelson's Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1986). Scriptural examples bearing witness to the statements are Genesis 1:8; Luke 15:18,21; John 3:27; and Revelation 21 and 22.

³ Pamela J. W. Gore, "Ancient Astronomy," DaKalb College, (January 28, 1996).

⁴ Space Today Online Cover, "Chinese Astronomy," 2001.

knew of five planets and created clay tablet astrolabes to determine the relative position of the stars.⁵

Space and the heavenly bodies have inspired people since earliest times. The Lord chose Abraham and built up his faith by saying, “Look now toward heaven, and count the stars if you are able to number them . . . So shall your descendants be.”⁶ From Abraham came ancient Israel who appreciated the cosmos as God’s creation. “In the beginning, God created the heavens and the earth”⁷ is one of the most famous thoughts in Western history. The Genesis account of creation, though hotly debated, still speaks today. Israel did not worship the stars and heavenly bodies, as did their neighbors and later Greeks and Romans. However, they were aware of their significance in the universe. In the book of Job, written in 1540 BC and considered by some the oldest book in the Bible, Job names Arcturus, Orion, Pleiades, and the constellations of the south in honor of the greatness of the Creator.⁸ There is the Old Testament’s recognition of star height and course.⁹ Some have suggested that the phrase “circle of the earth” in Isaiah written in 698 BC demonstrates comprehension of a spherical globe.¹⁰

Israel’s ethos demonstrated an important avenue in the maze for latter Christendom in what Harvey Cox refers to as an *open universe*; this is compared to the *closed universe* exhibited by other religious cultures of the ancient Near East. The idolatrous nations’ belief of nature gods locked in a cycle of cosmic recurrence fostered a view that everything was finished, waiting to be discovered by man, but nothing new could be created by man. They might speculate and explore, but the “real animus of scientific enterprise” and technological advancement was nullified.

In contrast, Yahweh said, “Behold, I am doing a new thing.” This portrayed an *open universe* in which both God and man were to do new things, invent, be innovative, change practices, etc.¹¹ Yahweh did many new things such as choosing a people, bringing miraculous deliverance, creating the Law, establishing Israel, prophesying of the Messiah, and eventually sending His Son Jesus to bring salvation and establish the New Testament Church.

Christianity was raised - so to speak - in this avenue of *open universe*, and through it, transformed thinking in the West. According to Christopher Dawson, medieval “Western civilization has been the great ferment of change in the world” because of its “missionary character” birthed by Christianity still

⁵ Stacey Abrams, “Astronomy in Ancient Mesopotamia,” The Electronic Journal of the Astronomical Society, (September 1991) Vol. 3, No. 2.

⁶ Genesis 15:5 (NKJV).

⁷ Genesis 1:1.

⁸ Job 9:8-10: “He alone spreads out the heavens, and treads on the waves of the sea; He made the Bear, Orion, and the Pleiades, and the chambers of the south; He does great things past finding out, Yes, wonders without number.”

⁹ Job 22:12; Judges 5:20.

¹⁰ Isaiah 40:22.

¹¹ Harvey Cox, “The Christian in a World of Technology,” Printed in Denys Munby, ed., *Economic Growth in World Perspective* (New York: Association Press Place of Publication, 1966), 264-265.

unknown in the other great but stagnant civilizations.¹² Through the centuries of medieval Christendom, vast spiritual movements changed ideas and theories, culminating in the thirteenth century with Thomas Aquinas, who set the West on another course by adopting an Aristotelian view of space, producing a rationale for faith and reason that would ignite centuries of debate.¹³ Aristotle's ancient genius captured Aquinas' interest, but his approach to space took thinkers on a mazy detour without escape until the time of Copernicus and Galileo. Some other early Greek and Alexandrian thinkers had a more accurate concept of space.

Greeks entered the maze in 700 BC and wrestled with concepts of physical and metaphysical space. Pythagoras, in 500 BC, conceptualized the universe as a single whole *κόσμος* that exhibited order, fitness, and beauty.¹⁴ His shape of earth was spherical because sphere was the perfect shape.¹⁵ Parmenides characterized reality as a single unchanging substance; this began a great debate.¹⁶ Atomists, such as Democritus, refuted this monistic concept by arguing that things differ; atoms are distinguished from one another by spatial void.¹⁷ Plato refuted Parmenides by conceiving of *otherness*, and he saw the heavens as transient, created from a material that abides eternally with God.¹⁸

Plato's student, Aristotle, synthesized Greek philosophy and negated Parmenides' idea with the difference of *being*. He conceived of a universe that had an Unmoved Mover, a first cause, (i.e. God) which differed in *being* from the rest. In his cosmology, the earth, planets, and stars were spherical, but it was an earth-centered system in which the sphere of fixed, non-fiery stars rotated daily, carrying with it the spheres of the sun, moon, and planets.¹⁹ Space had *no* void. Where one substance ended, another began.²⁰ Celestial space was pervaded by aether, a celestial fluid.²¹ Through this reasoning, Parmenides' monistic way was closed. Yet, so was Democritus' atom and spatial void; it would remain so until the time of Immanuel Kant.

Alexandrian thinkers followed on earlier Greek thought. Aristarchus, in 290 BC, birthed the idea of a sun-centered universe; Archimedes measured the

¹² Christopher Dawson, *Religion and the Rise of Western Culture* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1991), 17-18.

¹³ Colin Brown, *Christianity and Western Thought: A History of Philosophers, Ideas, & Movements* (Downers Grove, IL: Inter Varsity Press, 1990), 119-123.

¹⁴ Brown, 23.

¹⁵ J. J. O'Conner, and E. F. Robertson, "Greek Astronomy," School of Mathematics and Statistics, University of St. Andrews, Scotland, (April 1999).

¹⁶ Brown, 24.

¹⁷ Norman L. Geisler and Paul D. Feinberg, *Introduction to Philosophy: A Christian Perspective* (Grand Rapids, MI: Baker Book House, 1989), 170.

¹⁸ Moses Maimonides, *The Guide for the Perplexed* (New York: Dover Publications Inc., 1956), 172.

¹⁹ Aristotle's view is given as it impacted Claudius Ptolemy. J. J. O'Conner, and E. F. Robertson, "Claudius Ptolemy," School of Mathematics and Statistics, University of St. Andrews, Scotland, (April 1999).

²⁰ Margaret Wertheim, *The Pearly Gates of Cyberspace: A History of Space from Dante to the Internet* (New York: W. W. Norton & Company, 1999), 99.

²¹ Victor J. Stenger, "The Myth of Quantum Consciousness," *The Humanist* (May / June 1992), Vol. 53, No. 3, 13-15.

diameter of the sun, Hipparchus proposed a theory for the motion of sun and moon, and Ptolemy (85 - 165 AD) wrote *Almagest* that was a mathematical compilation of sorts for sun, moon, and planet motion.²² Ptolemy took astronomy to a level that would not be matched until Copernicus,²³ and after him, advancement in astronomical science stalled. Aristarchus' early heliocentric cosmology could not shake off the accepted Aristotelian view of an earth-centered universe, and had to wait for the day of Copernicus.

With the advent of Christianity, Europeans headed down the path for *spiritual space*, becoming disinterested in physical space. Christianity challenged the pagan idolatry of Rome, Greece, and other civilizations. Intellectualism built on faulty idolatry was toppled in the light of truth. Some Greek philosophies with high ideals were iconoclastic, but other philosophies built icons. Such was the case in Acts when Paul spoke to the Epicureans and Stoics in the Areopagus of Athens. Even though they wanted to hear all the latest new ideas, the city's plentitude of idols showed Paul that the philosophers were imprisoned by myths. These philosophers were on a wrong path since Jesus was "The Way."²⁴ Indeed! Early Christianity itself was called the Way.²⁵ Apostle Paul's εὐαγγέλιον caused some to want to hear more about the resurrected life in Christ, but others scoffed and rejected the news.²⁶

The idea of immortality existed before Christianity. The Hebrews had some concept of an afterlife and resurrection.²⁷ The philosophical idea of immortal soul is at least as old as Plato,²⁸ and some ancient religions searched for it. In Babylon, there was an epic story of the hero Gilgamesh searching for eternal life, but falling short.²⁹ The Hindus were locked into the doctrine of transmigration of the soul (endless corporeal lives), as were the Mahayana Buddhists and the Pythagoreans. The Egyptians, too, had a quasi-immortal concept by the First and Second Dynasties (c. 3100-2700 BC).³⁰ Bodies were mummified to keep organs in tact in the afterlife and so the traveling *ba* (spirit) could recognize his own body upon return.³¹

None of these, however, could compare to the impact brought about by the promise of eternal life in οὐρανός with the Son of God for those who

²² J. J. O'Conner, and E. F. Robertson, "Claudius Ptolemy."

²³ Ibid., "Greek Astronomy."

²⁴ John 14:6 "Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'"

²⁵ Acts 24:14 "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers."

²⁶ Acts 17:32 "And when they heard of the resurrection of the dead, some mocked, while others said, 'We will hear you again on this matter.'"

²⁷ Psalm 16:10-11 "For You will not leave my soul in Sheol . . . You will show me the path of life."

²⁸ Geisler and Feinberg, 212.

²⁹ H. W. Saggs, *Peoples of the Past: Babylonians* (London: British Museum Press, 1995), 112. In the account, we find that Uta-napishtim (Noah in the flood) and his wife did gain eternal life from Enlil.

³⁰ John J. Davis, *Mummies, Men, and Madness* (Grand Rapids, MI: Baker Book House), 1972, 19.

³¹ Ibid., 18.

believe in Him.³² This created an unprecedented irruption in the West for finding the Way to a blessed afterlife.

As mentioned previously, God was doing a new thing! Jesus not only resurrected from a space beyond the grave, but He ascended in a path to heavenly space in view of many witnesses.³³ This had enormous implications for mankind! The word οὐρανός in Greek means both “sky” and “heaven.” The certainty of physical space, well reasoned by the Greeks, had been evident and studied, but now the reality of *heavenly* sky space was more than a nice idea; it was an actual place that had a path to it through Christ!

In the ensuing centuries after Christ, the Church was established in Europe, and Western thinking was transformed through the teachings of the Church Fathers. Christian doctrines were developed for many issues, including heaven and eternal life. Yet, the journey through the maze was not finished. At times, it seemed so close, but then another turn took searchers into discovery of new concepts that would adjust the perception of reality, space, and heaven.

THE MAZE OF MEDIEVAL TO MODERN CONCEPTS OF SPACE

In the last millennium, Western man’s concept of space has radically changed from earth-centered to sun-centered, limited to infinite, full to empty-void, and spiritual heaven to physically mechanistic. What medieval Christians accepted in faith about God, heaven, and eternal life out *there* in heavenly space has been challenged by philosophical, mathematical, scientific, and technological advancements! Some of the individuals used as change-agents were theists through whom God was revealing new things.

Margaret Wertheim in her insightful book, *The Pearly Gates of Cyberspace: A History from Dante to the Internet*, reviews man’s changing perception of space. His quest, she teaches, has taken him from realms of soul space, through physical, celestial, and relativistic attitudes, and finally into hyperspace and cyberspace. Her driving point is that we have lost sight of any place for spiritual space. Today, it is all about physical reality proven by mathematical equations.³⁴

Medieval cosmology was that of spherical Earth inhabited by man - the best of God’s creation - at the center of the universe after Ptolemy’s model. The modern notion that sophisticated medieval thinkers were flat-earthers is a myth,³⁵ as *The Divine Comedy* (1321) by Dante proves. For a thousand years or so, space was a heavenly place. It was important as God’s heaven and

³² One example of saints in heaven is Revelation 19:1 in which a multitude in heaven shouts, “Alleluia! Salvation and glory and honor and power belong to the Lord our God!”

³³ Acts 1:9 “Now, when he had spoken these things, while they watched, He was taken up, and a cloud received them out of their sight.”

³⁴ Wertheim, 32.

³⁵ *Ibid.*, 53. Wertheim reports on the historical analysis of Jeffrey Burton Russell, *Inventing the Flat Earth: Columbus and Modern Historians* (New York: Praeger, 1991).

represented His omnipresence, but earth was in the center of His plan. The modern secular misconception of a purely physical, infinite universe created by chance in which the earth is but a tiny speck and man evolved from slimy algae would have been unfathomable.

By the beginning of the second millennium, disputes were breaking out about the existence of God. Anselm (1033-1109) created the ontological argument to prove God's existence. Atheism was foolish as Scripture proclaimed.³⁶ Some scholars argued that God's existence was more by faith than reason. Moses Maimonides (1135-1204), the Jewish scholar in Egypt, wrote *The Guide for the Perplexed*, drawing from Islamic scholarship and Aristotle to synthesize a rationale of faith and reason for determining the existence of God.³⁷ However, Maimonides argued that God created the κόσμος out of nothing, contrary to Aristotle's universe of no genesis or destruction.³⁸ Maimonides' Latin translation influenced "The Five Ways" written by theologian Thomas Aquinas (1225-1274), who assumed that God was self-evident to Himself, but man could see God's effects as implied in Romans 1:20.³⁹ The world was made in such a way that "the invisible things of God" are "made known by those things that are made."⁴⁰ Aquinas' "Doctrine of Analogy" illustrates limitations of human language for heavenly things. For example, Christians referring to God as "Father" do not mean a father existing in *space* and time; rather, the term is analogous because language is inadequate.

In *The Divine Comedy* by Dante (1265-1321), the spherical earth was at the center of the universe and soul space (afterlife) consisted of purgatory, hell, or heaven. Purgatory, not revealed in Scripture, was sanctioned at the Council of Lyons in 1274.⁴¹ Dante's Mount Purgatory in the unexplored southern hemisphere had seven levels for the mortal sins. Hell was inside earth, and ten spheres differentiated the heavens, with the Empyrean (tenth level) being above the stars and beyond space, time, and matter.⁴² In Dante, sin was pulled down, but freedom from sin was lifted upward to heavenly spaces.

An avenue in the maze taken by artists revealed the changing perception of dimensional space and precipitated scientific breakthroughs. Giotto's (1267-1337) paintings in Assisi and in Padua transformed art forever and heralded in the modern era. Today, he has been dubbed the spiritual father of computer photo-realism.⁴³ His spatial concepts, unused since the Greeks and Romans, portrayed "an illusionary reconstruction of a three-dimensional space on a two-dimensional surface," changing sensory perception of reality.⁴⁴ The Arena

³⁶ Psalm 14:1 and 53:1 "The fool has said in his heart, 'There is no God.'"

³⁷ Brown, 110-111.

³⁸ Maimonides, 173.

³⁹ Romans 1:20 "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

⁴⁰ Brown, 131, 133.

⁴¹ Wertheim, 69.

⁴² Ibid., 47-48.

⁴³ John Canemaker, "Reality Check" (New York: Print, 2002), 55 No. 6, 72-77.

⁴⁴ Christus Rex et, "Giotto" (2000).

Chapel paintings drew the viewer into Christ's life. Another champion of geometric space was Roger Bacon (1214-1292). Noteworthy as an inventor/scientist envisioning flying machines and automotive carriages, he motivated artists to use "geometric figuring." His idea was to make the paintings of Christ so real as to convert the viewer. The three-dimensional space characteristics would become the foundation of the seventeenth-century scientific and philosophic worldview.⁴⁵

Changing views of sky space altered man's perception of God and heaven. Aristotle's theory of space as aether and no void had fit well with medieval Christian theology of an *abundantly full* creation. The Spanish Jew Hasdai Crescas (1340-1412) was possibly the first to challenge this logic. To him, space was emptiness and infinite void.

Nicolas Copernicus (1473-1543) envisioned a heliocentric universe which ironically defeated Aristotelian cosmology that he was trying to justify through Ptolemy's mathematics for planet motion. To reconcile differences, Copernicus placed the center of the universe nearer the Sun around which both Earth and Sun revolved.⁴⁶ The Lutheran, Johannes Kepler (1571-1630) embraced Copernicus' heliocentric idea but went further from Aristotle, postulating elliptical orbits rather than perfect circular ones. Galileo Galilei (1564-1642) is steeped in historical myth. His main opponents were Aristotelian scholars not Church leaders. His telescopic observations only suggested a heliocentric universe, but they did reveal sunspots on the Sun and blemishes on the Moon; this devastated Aristotle's "perfect heavens."⁴⁷

Advocates of physical, celestial space kept investigating alternative paths. Giordano Bruno (1548-1600), condemned as a heretic, conceived of infinite space and planets with intelligent beings as a reflection of infinite God.⁴⁸ The French philosopher René Descartes (1596-1650) sought to prove that a mathematically based scientific understanding of the physical/material world moving through infinite space is possible and knowable.⁴⁹ Yet, he also desired to protect soul space by separating it from a physical mechanistic universe. So, he categorized *res extensa* as the physical realm of matter in motion *out there* but *res cogitans* as the non-physical realm of mind and soul *in here*.

The Western cosmological view changed permanently when Isaac Newton (1643-1727) formed a mathematical theory of gravity for planets. Whereas, he thought his science proved God is everywhere, others who followed used Newton's discoveries to develop more atheistic concepts of space. Immanuel Kant (1724-1804), though a theist, pioneered an empirical theory for an evolutionary cosmic origin and another for atoms. (Democritus was justified!)

⁴⁵ Wertheim, 90-91, 97.

⁴⁶ J. J. O'Conner, and E. F. Robertson, "Christianity and the Mathematical Sciences – the Heliocentric Hypothesis," School of Mathematics and Statistics, University of St. Andrews, Scotland, (February 2002).

⁴⁷ Philip J. Sampson, *6 Modern Myths about Christianity & Western Civilization* (Downers Grove, IL: Inter Varsity Press, 2001), 35.

⁴⁸ Albert Van Helden, "Giordano Bruno," (1995) Galileo Project.

⁴⁹ Descartes' "Cogito, ergo sum" (I think, therefore I am) was the epistemological Archimedean point he used to launch his theory that ended in being able to know the world and cosmos.

Since many had linked spiritual space to celestial space, spiritual space was now at risk of being lost in a physically mechanistic concept of space.⁵⁰ To this, the existentialist Søren Kierkegaard (1813-1855) promoted a “leap of faith” away from a technical mindset to save the existence of the individual.⁵¹

The twentieth century brought new detours through sweeping modifications to theories on dimension. Albert Einstein (1879-1955) adjusted the Newtonian gravity theory with his “General Relativity.” Hence, gravity was not a separate force of the universe but a by-product of the shape of space. Through Einstein, space gained a fourth dimension: time. Now, space had length, width, depth, and space-time.

Four dimensions were not enough for Theodor Kaluza. In 1919, he rebuilt Einstein’s theory, adding light as a necessary fifth dimension to account for electromagnetism. This union of theories was the initial concept of hyperspace.⁵² Today, there are theories that espouse up to eleven dimensions (three of space, one of time, and seven microscopic ones), and others called “theories of everything” (TOE’s). In the latter theory, all matter (i.e. body, earth) is not an independent entity from space but a relativistic by-product of it, somewhat like an illusion. With hyperspace theory, matter is only relative and space is relevant.

Some propose that a new lane in the maze was found with the advent of cyberspace, supposedly the new non-physical (data) space. It has logic and geography, but is it space or a technological tool? Some think it is a new space and look at it as a heavenly avenue of cyber-immortality. For example, Michael Benedikt, editor of *Cyberspace: First Steps*, thinks that the Heavenly City in the book of Revelation was “a religious vision of cyberspace.”⁵³ Virtual reality researcher Nicole Stenger says, “We will all become angels . . . cyberspace will feel like Paradise.”⁵⁴ In his book *Mind Children*, robotics expert Hans Moravec envisions downloading human minds - while conscious - into computers where lives are lived in a virtual paradise without limitations. Don’t worry about dying; you can be restored by back up files kept off line.⁵⁵

Yet, they don’t say how minds can be downloaded. Life force is more than mind and memory. What about computer crashes, viruses, and hackers destroying eternal bliss? Then, there are the aspects of wars, earthquakes, etc. in the real world destroying the cyber world. Not only is the whole concept irrational, but also it does not fit with the orthodox Christian doctrine of Christ’s return, heaven, and eternity with God.

⁵⁰ Wertheim says, “lost” rather than “at risk.” Her whole argument is that mankind has replaced any concept of spiritual space with the notion of physical space, 151. I think man always looks for spiritual space regardless of modern science theory.

⁵¹ Paul Tillich, *The Spiritual Situation in Our Technical Society* (Macon, GA: Mercer University Press, 1988), 124.

⁵² “Hyper Space,” (December 6, 2002) Superstrings Project.

⁵³ Michael Benedikt, editor, *Cyberspace: First Steps* (Cambridge: MIT Press, 1991), 15-16.

⁵⁴ Nicole Stenger, “Mind is a Leaking Rainbow,” In *Cyberspace: First Steps*, 52.

⁵⁵ Hans Moravec, *Mind Children: The Future of Robot and Human Intelligence* (Cambridge: Harvard University Press, 1988), 109-110.

THE MAZE CONTINUES

God is doing *new things* once again! Modern approaches to cosmic origin are casting light on the Creator. For example, George Gamow presented the notion of a cosmic “Big Bang” in 1946, and in the 1970s, Stephen Hawking and Roger Penrose supposedly proved it using general relativity. Amazingly, The Big Bang theory points right back to the cosmological argument of a first cause, Prime Mover, i.e. God.⁵⁶

Perhaps, more amazing than this, is the revelation of a newly discovered evidence for supernatural design found in micro space! In his book, *Darwin’s Black Box: The Biochemical Challenge to Evolution*, microbiologist Michael Behe uses the most powerful electron microscopes to prove the evidence for irreducible complexity in microbiological machines at the smallest levels of life. The bottom line is that they could not have evolved, and a supernatural intelligent designer is the only obvious answer.⁵⁷

These two examples deal with the largest and smallest of physical reality available for inspection today. We see God’s handiwork evidenced in both. People will dispute the timing of the beginning and the end, but ultimately, Apostle Paul and Thomas Aquinas were right: Man can see God’s effects in nature.

Where is heaven currently located? Is it in physical time and space? Only God knows! Perhaps, Descartes started on the right avenue after all, and there is a *res cogitans non-physical* spatial domain, in which even heaven abides. Some modern philosophers think this is quite possible.⁵⁸ Yet, we see God’s evidence in the physical world. Furthermore, Jesus rose bodily from the dead,⁵⁹ but apparently was not limited by physical surroundings.⁶⁰

There are those in our technological world who do not seek heaven. They only see the physical domain and have no spiritual orientation. They have gotten lost in the maze. Sadly, as Paul Tillich says, “the person without a spiritual center disintegrates.”⁶¹ For those who accept God in simple faith can agree with the Psalmist, “Our God is in heaven; He does whatever He pleases” (Psalm 115:3). It is a “leap of faith!”

⁵⁶ Dr. Henry Schaefer III, “The Real Issue: Stephen Hawking, The Big Bang, and God.

⁵⁷ Michael J. Behe, *Darwin’s Black Box: The Biological Challenge to Evolution* (New York: The Free Press, 1996), 232-253. Though Behe does not refer to it as micro space, other writers do such as Dee Berger, *Journeys in Microspace: The Art of the Scanning Electron Microscope* (Columbia University Press, 1995).

⁵⁸ Geisler and Feinberg argue for the existence of a non-physical space and refute the philosophical objections of identification, individuation, rationality, and intelligibility; 217-221.

⁵⁹ Luke 24:36 “Behold My hands and feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

⁶⁰ John 20:19 “Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst of them, and said to them, ‘Peace be with you.’”

⁶¹ Tillich, 135.

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