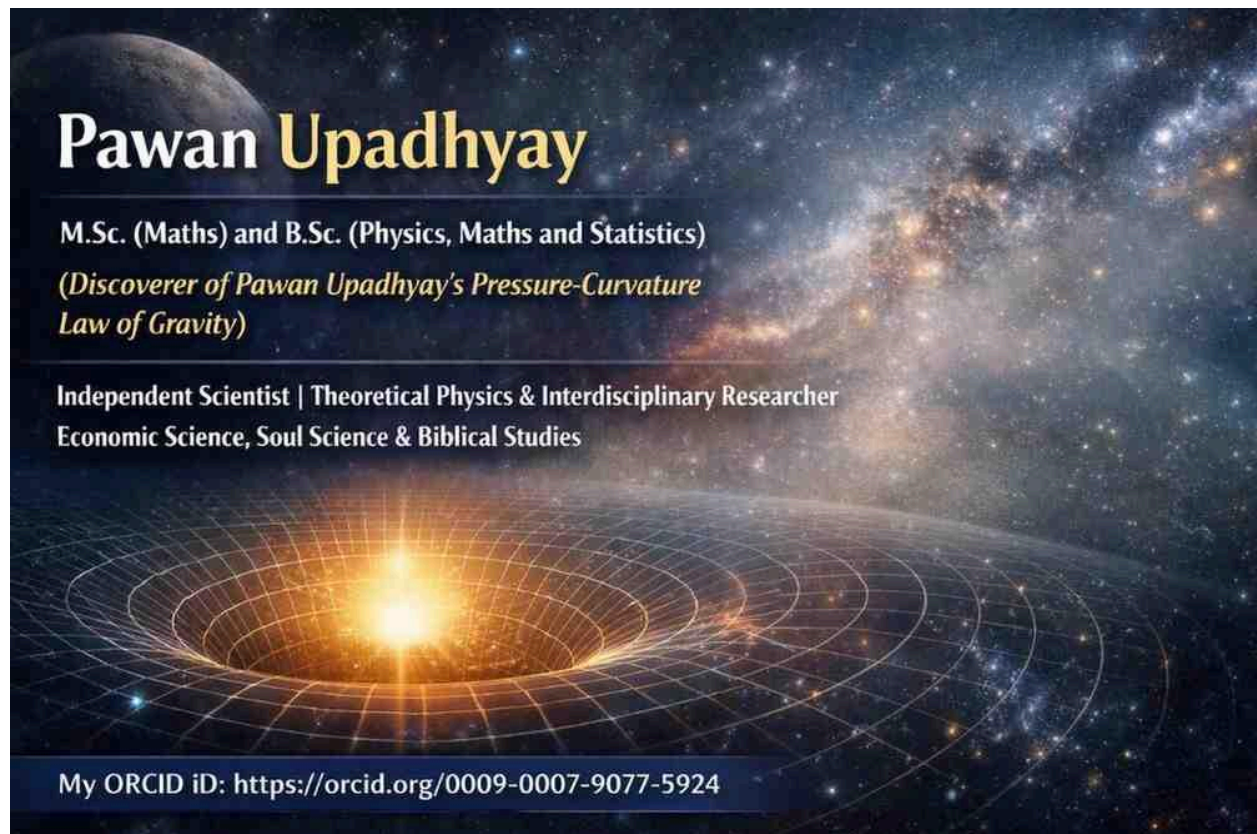


Location of Heaven, Motion of Spirits, and the Meaning of “Beyond Spacetime”

A Metaphysical and Theological Investigation with Reference to Angelic Manifestation and the Ascension of Jesus Christ

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Abstract

This thesis investigates the ontological status of Heaven, the metaphysical nature of spiritual motion, and the theological meaning of existence “beyond spacetime.” Special attention is given to New Testament descriptions of angels “flying in midheaven” and the Ascension of Jesus Christ. By distinguishing physical cosmology from metaphysical ontology, the study argues that Heaven is not a spatial coordinate within astrophysical structure but a transcendent ontological domain. Spiritual motion is defined not as mechanical displacement but as non-spatial transition of intentional presence. Biblical language of ascent and flight is interpreted as phenomenological manifestation rather than aerodynamic locomotion. The thesis concludes that Heaven exists beyond spacetime not in spatial remoteness but in ontological transcendence.

Chapter I: Introduction

The intersection of theology and cosmology presents a persistent conceptual tension.

Scripture describes:

- Angels appearing in the sky.
- Christ ascending visibly into heaven.
- Heaven as a real dwelling place.

Modern physics, however, defines reality as a four-dimensional spacetime manifold governed by relativistic constraints.¹

The central question emerges:

Can Heaven be coherently located within spacetime, or must it be understood as transcendent of it?

This thesis argues for the latter.

Chapter II: Cosmological Structure and the Limits of Physical Location

According to Einstein's general theory of relativity, spacetime is a dynamic geometric structure shaped by mass-energy.² Anything "located" within the universe:

1. Occupies spatial coordinates.
2. Exists within temporal succession.
3. Obeys relativistic limitations (including the speed of light).

If Heaven were located in:

- A distant galaxy,
- A hidden planetary system,
- Or a multiversal domain governed by alternate physical constants,

it would remain part of natural cosmology.

This would reduce Heaven to astrophysical locality rather than transcendence.

Chapter III: Ontological Distinction Between Spatial and Non-Spatial Being

A fundamental metaphysical distinction must be drawn:

- **Spatial location** = measurable coordinate within spacetime.
- **Ontological location** = mode or level of existence.

Classical Christian metaphysics affirms that God and angels are not extended in space.³

Thomas Aquinas writes:

“An angel is not in a place by contact of dimensive quantity, but by contact of power.”⁴

Thus, spiritual beings do not occupy space as bodies do. Their presence is operational, not dimensional.

Chapter IV: The Nature and Motion of Spirits

4.1 Physical Motion

In physics:

Motion = change of position over time.

Velocity = displacement divided by time.

Such motion presupposes extension in space.

4.2 Spiritual Motion Defined

If angels are immaterial substances, then:

They cannot traverse spatial distance in the physical sense.

Aquinas argues that angelic “movement” consists in successive application of power to different places.⁵

Thus we define:

Spiritual Motion = Non-spatial transition of intentional presence.

This implies:

- No intermediate spatial trajectory.
- No measurable velocity.

- No relativistic constraint.

Spiritual movement is not faster-than-light; rather, speed is not applicable.

Chapter V: Angelic Flight in the New Testament

The New Testament contains descriptions of angels appearing in the sky.

For example:

Book of Revelation 14:6 describes:
“Another angel flying in midheaven...”

The Greek term mesouranēma refers to the zenith of the sky — a position of universal visibility.⁶

This language is apocalyptic and symbolic.
Angelic “flight” therefore may signify:

- Authority
- Visibility
- Swiftmess of proclamation

It does not require aerodynamic wings.

Chapter VI: The Ascension of Jesus Christ

The Ascension is recorded in:

- Acts of the Apostles 1:9
- Gospel of Luke 24:51

Acts 1:9 states:
“He was taken up... and a cloud hid him from their sight.”

6.1 Visible Upward Movement

The event includes:

- Bodily elevation.
- Observational visibility.
- Concealment by a cloud.

The Greek verb *epērhē* (“was lifted up”) indicates upward motion.⁷

However, Scripture does not imply propulsion mechanics.

6.2 Theological Meaning of Ascent

The upward movement signifies:

- Exaltation.
- Entrance into heavenly glory.
- Participation in divine authority (cf. Hebrews 9:24).⁸

The cloud motif echoes Old Testament theophany.⁹

Thus, Christ did not travel into outer space to a planetary Heaven.

Rather:

He transitioned from visible earthly presence into the transcendent heavenly realm.

Chapter VII: The Meaning of “Beyond Spacetime”

“Beyond spacetime” must be clarified philosophically.

It does not mean:

- Geographically distant.
- Located outside cosmic borders.

It means:

Not intrinsically conditioned by spatial extension or temporal succession.

God’s eternity is understood not as infinite time but as timeless fullness.¹⁰

Thus, Heaven is not distant in kilometers but distinct in ontological order.

Chapter VIII: Unified Metaphysical-Theological Model

We now synthesize:

1. Heaven is not a coordinate in spacetime.
2. Angels are immaterial substances.
3. Angelic flight describes manifestation.
4. Christ visibly ascended but did not relocate within astrophysical space.
5. Beyond spacetime signifies ontological transcendence.

This model preserves:

- Biblical realism
 - Philosophical coherence
 - Scientific integrity
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Conclusion

The New Testament's descriptions of angelic flight and Christ's ascension do not imply that Heaven is located within galaxies or multiversal physics.

Rather, these narratives express visible manifestations of transition into a transcendent ontological domain.

Heaven exists beyond spacetime not as spatial remoteness but as metaphysical transcendence.

Spiritual motion is not mechanical displacement but non-spatial transition of intentional presence.

The Ascension of Christ unites historical visibility with ontological exaltation.

Thus, theology and cosmology need not conflict when categories are properly distinguished.

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