

This Omnipresence Leads to Eternal Life #1

Part 1 of a Series of 4

Everywhere Present (post 1)

From the Bible only, which texts infer the phrase "everywhere present"?

Recently I had a lengthy Bible discussion with a machine built on the accumulated weight of centuries of traditional theology. I'm talking about AI. I asked it something most Christians never stop to question: *Where is God right now?* Not theologically — literally. Where is He, and how does He reach us?

In spite of my asking for Bible-only answers, the AI started exactly where most traditionally-trained believers start. But as we worked through the actual text together, it began to change — not because of argument, but because Scripture demanded it.

This is the first in a series of 13.

My first prompt to AI was straightforward:

"Please give me Bible texts that say or clearly infer that God is everywhere present? And the same for satan — texts that say or infer he is everywhere present?"

Simple enough. I expected the AI to either push back or go straight to Scripture. It did neither at first. Instead it gave me this:

God is described as ontologically omnipresent — present everywhere by His very nature. Satan, by contrast, is operationally pervasive — not everywhere by nature, but capable of far-reaching influence through his network of fallen angels.

Notice what just happened. The AI answered a question about Bible texts by reaching past the Bible and straight into centuries of theological vocabulary. "Ontologically omnipresent" is not a Bible phrase. It is a philosophical category dressed in academic language, and it arrived so naturally that most readers would simply accept it and move on.

I didn't.

Here is what the AI actually produced when pressed for the texts themselves:

For God being everywhere present, it offered the usual candidates:

[Psalm 139:7-10](#) — *"Where can I go from Your Spirit? Where can I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in the depths, You are there..."*

[Jeremiah 23:24](#) — *"Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth?"*

[Proverbs 15:3](#) — *"The eyes of the LORD are everywhere, keeping watch on the wicked and the good."*

For satan's reach, it pointed to:

[Job 1:7](#) — *"The LORD said to satan, 'Where have you come from?' Satan answered the LORD, 'From roaming throughout the earth, going back and forth on it.'"*

[1 Peter 5:8](#) — *"Your adversary the devil prowls around like a roaring lion, seeking someone to devour."*

[2 Corinthians 4:4](#) — *Describing satan as "the god of this age" who blinds minds.*

Now here is where it gets interesting. Look at those two lists side by side.

The texts offered for God describe His awareness, His sight, His knowledge of what happens everywhere. *The eyes of the LORD are everywhere.* God asks, "*Can a man hide so that I cannot see him?*" Even Psalm 139 — the strongest passage in the list — is a meditation on God's inescapable awareness and presence, written by a man who found that deeply comforting.

The texts offered for satan describe his *activity*. He roams. He prowls. He blinds. He goes *back and forth*.

One is described in terms of perception. The other in terms of movement.

That is not a small distinction. A being who *sees* everything from one location and a being who *travels* everywhere are two entirely different things. But the AI — shaped by centuries of theological assumption — had already collapsed that distinction before we even looked at the texts.

So I asked a follow-up question.

I pointed the AI to 17 specific Bible passages — including Jesus's own words in [John 17:3](#) — that place God the Father in heaven. Not metaphorically. Literally. Passages where Jesus looks *up* and prays to His Father. Passages where angels are described as standing *before* Him in heaven. Passages where Jesus ascends *to* the Father after the resurrection and is described as sitting at His right hand.

If God the Father is literally, physically located in heaven — and the Bible says this in plain language over and over — then what does that do to "ontologically omnipresent"?

That question, and what the AI did with it, is the subject of the next post.

Everywhere or, Somewhere? (post 2)

Where is God? Where is satan?

When I pushed back on the AI's opening answer — pointing to 17 passages where Jesus places His Father *in heaven* and nowhere else — something interesting happened. The AI didn't defend its position. It reconsidered it.

Here is what I showed it. Jesus said in [John 17:3](#) that His Father is "*the only true God*" — language that almost certainly echoes [Jeremiah 10:10](#), where Jehovah alone is called "*the true God, the living God, the everlasting King*." Then I listed these 17 passages where Jesus consistently and exclusively locates His Father in heaven:

[Matthew 5:16, 45, 48; 6:1, 9; 7:11, 21; 10:32-33; 12:50; 16:17; 18:10, 14, 19; 23:9; Mark 11:25-26](#)

Then I asked: *Do these texts change anything you previously told me?*

The AI's answer was honest, and worth reading carefully.

It acknowledged that Jesus places His Father *in heaven* — never *everywhere* — in every single one of those references. It then went back and reexamined the classic omnipresence texts through that lens:

[Psalm 139:7-10](#) — David asks where he can flee from "*your Spirit*" and "*your presence*." The text speaks of God's awareness and reach — not necessarily the Father's literal location.

[Jeremiah 23:24](#) — "*Do I not fill heaven and earth?*" — this may describe God's authority and awareness rather than physical omnipresence.

[Acts 17:27-28](#) — "*In him we live and move and have our being*" — the AI pointed out that Paul was quoting pagan Greek poets to a pagan audience as a bridge. It is not a precise doctrinal statement about where the Father is located.

[Proverbs 15:3](#) — "*The eyes of Jehovah are in every place*" — this speaks of God's omniscience, His ability to see everything. That is logically distinct from omnipresence, being everywhere.

[1 Kings 8:27](#) — Solomon said that "heaven and the heaven of heavens cannot contain" Jehovah. But notice what Solomon says next: "Hear in heaven Your dwelling place." He is not saying Jehovah is everywhere. He is saying Jehovah is too great to be boxed into any created space — including a temple. That is transcendence, not omnipresence. And Solomon's very next sentence tells us exactly where he expected Jehovah to hear from -- **Heaven**.

Then the AI said something I thought was remarkably candid:

The classical doctrine of omnipresence largely entered Christian theology through Greek philosophical influence — Platonic and Stoic thought — not purely from the words of Jesus. Jesus Himself — who knew His Father better than anyone — never once said "My Father is everywhere." He said the opposite: "My Father who is in heaven."

A being enthroned in heaven whose Spirit, awareness, and sovereign reach extend everywhere is still immeasurably greater than anything we can imagine. But "God is everywhere" as a literal statement about the Father's location may be a philosophical overlay on the Bible rather than something Jesus Himself actually taught.

That was the AI talking — not me.

From there I asked a follow-up question that took the conversation in a new direction.

If the Father is in heaven and not literally everywhere — and if satan is clearly a single finite being who *roams* the earth — then how does satan manage to be described as "the deceiver of the whole world" ([Revelation 12:9](#))? How does one finite being achieve that kind of reach?

The answer, we agreed, is that he doesn't do it alone.

The Bible describes satan's operation as a ranked hierarchy — "rulers, authorities, cosmic powers over this present darkness" ([Ephesians 6:12](#)). Demonic princes assigned to specific nations ([Daniel 10:13, 20](#)). Thousands of demons possessing a single man ([Luke 8:30](#)). Unclean spirits *sent out* to influence world leaders ([Revelation 16:13-14](#)). Satan achieves global reach the same way any commander achieves it — through a vast, organized network of fallen angels and human agents.

Which led to a conclusion the AI stated this way:

God is everywhere present by nature. Satan is everywhere present by network. One is a property of being; the other is a feat of organization.

That distinction matters more than it might first appear. A truly omnipresent being cannot *flee*. But [James 4:7](#) says "Resist the devil and he will flee from you." A delegated agent, meeting resistance backed by God's Spirit, absolutely can flee. The Bible's call to resist makes practical sense only if what you are resisting is a finite, assigned agent — powerful, yes, but not infinite, not omniscient, not invincible.

So we had arrived at two structural facts the Bible actually teaches:

God the Father is in heaven. Not everywhere in the classical philosophical sense — in heaven, reaching everywhere through His Spirit and awareness.

Satan is on earth. Not omnipresent — operationally global through a hierarchy of fallen angels.

Which immediately raises the question neither of us had asked yet.

If the Father is in heaven and we are on earth — how does He reach us?

That is where the conversation went next.

The Ladder Between Two Worlds (post 3)

How does Father Jehovah in heaven actually reach us on earth?

The question Post 2 left hanging was simple: if Father Jehovah is in heaven and not literally everywhere — and if satan needs a network to achieve global reach — then how does God reach us?

The answer turns out to be hiding in plain sight, in one of the oldest visions in the Bible.

Jacob was fleeing for his life when he stopped for the night at a place called Luz and fell asleep on the ground. What he saw changed everything he thought he knew about the distance between heaven and earth.

"And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it." ([Genesis 28:12](#))

Then the next verse identifies who is standing at the top:

"And behold, Jehovah stood above it and said, 'I am Jehovah, the God of Abraham your father and the God of Isaac.'" ([Genesis 28:13](#))

Most English Bibles print that name as "the LORD" in small capitals. Strong's Concordance H3068 tells us: it is not a title. It is a proper name — Jehovah. The translators substituted "the LORD" by tradition, but the Hebrew text gives us a name, and that name is Jehovah.

Now the architecture of the vision is complete. Jehovah is at the top. Humanity is at the bottom. And the angels of God are moving between them — ascending and descending — on the ladder connecting the two.

The detail worth focusing on is the direction of traffic. The angels were not simply present — they were *moving*. Up and down. Earth to heaven and heaven to earth. This is not a picture of passive awareness. It is a picture of an active, organized, two-way communication system. Ministering spirits descending to those they are sent to serve. Reports coming back up. A living connection between Jehovah in heaven and humanity on the ground.

Jacob named the place Bethel — the house of God — and said, *"This is none other than the house of God, and this is the gate of heaven."* ([Genesis 28:17](#))

The gate was open. And something was moving through it.

Nearly two thousand years later, Jesus recruited a young man named Nathanael, who asked how Jesus could possibly know anything about him. Jesus answered that He had seen Nathanael under a fig tree before Philip ever called him. Nathanael was stunned and said, *"Rabbi, you are the Son of God."*

Jesus replied with something that should have stopped every reader cold ever since:

"Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." ([John 1:51](#))

He is quoting [Genesis 28:12](#) — and He is replacing the ladder with Himself.

He is not saying He is *like* the ladder. He is saying the angels of God ascend and descend *on Him*. He is the connection point. He is the channel. **Everything** Father Jehovah dispatches toward humanity **comes through Jesus**([John 14:6](#)). Everything that returns to Father Jehovah goes back through Jesus. The gate Jacob saw is still open — but now we know its name.

And we already know who is standing at the top.

But what exactly is being sent down through that gate — and who is doing the sending? That is where the picture gets sharper, and it starts with a word most people have never examined.... Continued => https://sidnash.org/docs/OmnipresenceEternalLife_2.html

Drafted in collaboration with Claude (AI), with all theological positions, Scripture selections, and final wording reviewed and approved by [Sid Nash](#) — Desiring to live by every word that comes from the mouth of Jehovah ([Deut8:3](#); [Matt4:4](#)). Version date: 08/21/2026 Latest version: https://sidnash.org/docs/OmnipresenceEternalLife_1.html

This is Part 1

Part 2 => https://sidnash.org/docs/OmnipresenceEternalLife_2.html
