



*The
Conceptual
God*

*Presenting a robust case for
Divine Conceptualism and
Structural Realism, and its
Implications for Life and Faith*

By

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The Conceptual God presents a strong case for Divine Conceptualism and Structural Realism. *The Conceptual God* shows that Conceptualism is the only coherent answer to the problem of universals and that Divine Conceptualism is the only coherent form of Conceptualism. *The Conceptual God* then shows how quantum mechanics can provide a scientific way of explaining how this functions in our physical world. *The Conceptual God* ends by parsing out the implications of this for life and faith.

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Chapter 1: The Truth of the Conceptual God

For over two thousand years, philosophers have been debating what is called the problem of universals. To understand this problem we must consider how we classify commonalities. When we speak of apples or oranges, we intuitively think that apples have a commonality among them. Each apple is a **particular** object, but there seems to be common properties that apply to ALL apples. How do we account for this commonality. These common properties are called universals. A universal is a singularity or singular reality that can be instantiated in multiple particulars.

The Philosophical case for Divine Conceptualism as the only coherent answer.

Three major views have emerged to answer this question: Platonism, Nominalism, and Conceptualism. Platonism asserts that there is the universal a common concrete substance that accounts for the commonality. All particular apples have the substance of the universal apple. It is called Platonism because the Greek philosopher Plato came up with the idea. Each particular was an instance of one of the perfect forms and shared in its substance. Nominalism asserts that there are no universals. These two views have existed since antiquity. During the Middle Ages Conceptualism emerged as a distinct view. Conceptualism asserts that universals exist, not as concrete objects, but as properties in the mind. The remainder of this section will show that Divine Conceptualism is the only coherent answer to the problem of universals.

Nominalism denies that universals exist. Under Nominalism there are no singularities that can be instantiated among multiple particulars means that it denies that there are any conditions or ontological states that are distributed among multiple particulars. This inability to distribute is why

the term 'universals' are often used interchangeably with the terms 'sets' or 'categories.' No universal means no singularity that instantiates among multiple particulars, no instantiation among multiple particulars means no distribution of ontological states, no distribution of ontological states means no sets or categories can exist.

If no sets or categories can exist as an ontological state, then virtually all propositions are meaningless. Propositions distribute either the subject or the predicate to an entire set of particulars. The phrase "All men are mortal." distributes the term "men." All of them share in something called mortality. Because of this distribution if the term "men.", one can infer mortality on the basis of the determination that one is a man.

Socrates is a man

All men are Mortal, therefore

Socrates is mortal

If there are no universals, then there can be no distribution of content or meaning across multiple particulars. Without such distribution, no sets can be defined. There would be no set of "men." that Socrates could belong to. Without sets there is no way to compare things that share a common predicate. It would not be possible to refer to both Socrates and Plato as "a man" and both uphold the same meaning for "man." In fact, if there are no universals and therefore no sets, all propositions affirming set membership are meaningless. The phrase "Socrates is a man" could be "Socrates is a..." or "Socrates is a rdtrdete.⁵⁶" It makes no difference as "man" does not point to anything. You might as well have a monkey typing random keystrokes. The meaninglessness of Nominalism is so profound that it not only destroys propositions, but even destroys the signage of terms. If Nominalism is true, then the five references to "man" are not even references to the same term. They are five different terms rather than five instances to the same term. It could only be five

instances of the same term by implying that the term “man” is a set, which is not possible if Nominalism is true.

There is a variant of Nominalism called Tropism. Tropism argues that universals do exist, but not as universals. Each concrete particular does refer to abstract content that is exactly one particular. It seeks to avoid the obvious difficulty of Nominalism, which makes it impossible for predicates to refer to anything. In Tropism and unlike Nominalism, the term “man” refers to an abstract particular labeled “man” Tropism regards the similarity between similar tropes as “resemblance between tropes is determined by their primitive intrinsic nature.”¹

However, “man” is not distributable in either case. The “man” Plato is is ontologically different from “man” Socrates is. There is no ground to assert any commonality between Plato and Socrates on the grounds of being a man. The substance or properties of “man” are not distributable to multiple particulars Under Tropism. We still have no basis to infer that socrates is mortal because he is a man and all men are mortal. As the construction of connection of subjects to verb of being or action) in language relies on distribution of meaning in either subject or verb, Tropism does not escape the fundamental meaninglessness of Nominalism. It is just a Trope (pun intended), to mask the meaninglessness of Nominalism.

Once one considers how particulars are defined, it becomes even more obvious why tropes are no answer. A particular is defined by its properties. If there are no universal concepts or universal substances to serve as properties, then particulars have no properties. Defining particulars would amount to nothing more than to assign a group of empty placeholders to another empty placeholder. Words do not have inherent meaning by virtue of the physical arrangement of the symbols.

Words – language – only acquires meaning when it is assigned to logically structured concepts that have semantic meaning. The word “bra,” for example, means good in Swedish, but in English is an abbreviation for the French *brasierre* – an undergarment designed to cover women’s breasts. The color called “green” in English is “verde” in French. “Church” in English is “Iglesia” in Spanish, “ἐκκλησία” in Greek (transliterated *ekklēsia*), “kirk” in Scottish, and “kirch” in German. There is a many-to-many correspondence between the physical arrangement in linguistic symbols and to the objects that they refer. There is no way to physically reduce objects to their corresponding words. It is only by mapping words to concepts that meaning is established. If there are no universal concepts, then there is no meaning. Nominalism leads to meaningless – a meaningless that is self-refuting. If all is meaningless, then the statement “all is meaningless” is itself meaningless.

As we move on to consider the possibility that Platonism has the best answer to answer the problem of universals, we must understand that there are two ways to understand Platonism. Platonism asserts that there are concrete, perfect forms that form the universal that can define sets and categories. The two possible interpretation concern whether these perfect concrete forms are divisible or not. If the perfect concrete forms are divisible, then they are like the tropes (Moderate realism). They are no longer universal but a division of particulars with a common nature. This only moves the problem back one layer. Is the nature of the universal turned particulars an indivisible universal or is it divided? If the nature of the universal turned particulars is divided, then there is no common nature. We are left with nothing but unsubstantiatable tropes. If the nature of the universal turned particulars is indivisible, then you have a true and indivisible universal.

If the Platonic form is indivisible, then particulars that share in the substance get the whole substance. Every substance has 1 of itself, by law of identity. Since numbers are indivisible universal substances as Platonic Forms, they are each one of themselves. This results in an incoherency of all numbers other than one. ($2=1$, $3=1$, $4=1$, etc). This means that the number 1 is the only coherent number. Therefore there is only one universal and only one particular. If Platonism is true, then everything collapses into a singularity. The existence of being as an indivisible universal also results in a singularity. Everything that exists has being, being is indivisible, therefore everything is indivisible without diversity or differentiation.

If more than one universal is allowed, then Being is divided into parts according to the number of universals. Being is defined as a composition of parts which all have being which is composed of parts which have being, etc. Platonism has no final ground for being, being forced to bootstrap. When Medieval theologians began to import Platonic Forms in as divine ideas, they realized that a God made of parts was no god in any meaningful sense – that God would have no ground for His own Being. The doctrine of Divine Simplicity was born. Divine simplicity asserts that God is equal to His attributes and that each attribute is equal to any other attribute. $God = omniscience = omnipresence = omnipotence$ & $omniscience = omnipresence = omnipotence$. This eliminates all distinction among properties and collapses everything into a singularity. As I have shown in the previous paragraph, the problem is not with Theism but with Platonism. Not only is it incoherent to define universals by metaphysical substances, but it is also incoherent to define reality by metaphysical substances. In the next section I will show scientific problems with Platonism and its analog – Substance Realism.

The incoherence of Substance Realism.

Substance Realism is the idea that ontological status or being is defined in terms of the metaphysical substance that things have. In describing a red barn, for example, redness could be thought of as the substance behind the red color. In addition to the problems of Substance Realism (Platonism) as an answer to the problem of universals, there is the problem of motion. This problem afflicts both philosophical and scientific descriptions of motion. The philosophical problem of motion relates on how to move from necessary existence to the existence of contingent objects, and the scientific problem relates to describing motion in a physical universe where space, time, matter, and energy are all defined as discrete bits.

The philosophical problem of motion concerns how to move from necessity to contingency. This problem was felt as early as Aristotle. The ancient Greeks, when forming their concepts of causality and particularly the necessity of an unmoved mover and impossibility of an infinite regress, had a naïve spatiotemporal view. They saw final causes as simply existing infinitely into the past. This set up a problem in moving from the infinite past to any point in the finite past, present, or future. If an action is infinite, it's complete effect goes infinitely into the future. If it is finite, it never makes it into finite history.

By the middle ages, particularly under Thomas Aquinas, the concepts of causality matured. Causality was understood not only in terms of temporal relationship but contingency. An effect was seen as contingent on or dependent on its cause. In Substance Realism the dependency of a contingent object is a dependency on the material nature of its cause. The nature of the cause determines the nature of the effect. The Aristotelian formulation of the law of non-contradiction provides us with a restraint on causality. No thesis can be derived from its antithesis.

Nothing can be drawn from its contradiction. This something cannot come from nothing. Positive properties must exist in the cause to ground an effect. This poses a problem for grounding contingent effects in a necessarily existing cause. None of the properties of a necessarily existing cause are contingency. Likewise, resorting to a series of only contingent causes is also incoherent. That would lead to a series of contingent causes, none of which are sufficient to ground the causal chain.

There are three common ways to mask the incoherence in grounding contingent causes in a necessarily existing ground of being in Substance Realism: the evolving God hypothesis, the static God hypothesis, and the two-part God hypothesis.

The evolving God hypothesis is common ancient near East religious narratives. Via Aquinas, the Catholic Church also tends towards this view, albeit constraining the philosophy to fit orthodoxy. While the evolving god hypothesis imputes self-existence to the ground of being, it accounts for creation in such a way that undermines that idea. Aristotelian metaphysics asserts that God “created from eternity.” This implies a constant change of state. The Thomist (Thomas Aquinas) interpretation of Aristotelian metaphysics affirms that “God is pure act.” Equating being with action implies constant change of state. The notion of change of state implies different states of being, none of which are eternal or necessary. The concept of an evolving God stands in contradiction to the self-existent God. It is relativism on steroids without any sufficient ground for anything as it undermines self-existence.

The static God hypothesis is common among Far East narratives. It is also the tendency with Protestantism and Evangelicalism. Again, the Christian appropriation of these is constrained to fit orthodoxy (at least within certain strains of Evangelicalism). The static God hypothesis

asserts that the effects of a necessarily existing ground of being are created of necessity. Therefore the effects necessarily exist. If all effects necessarily exist, then everything necessarily exists. If everything necessarily exists, there is no becoming and no real motions. There is only the illusion of motion. There are two big problems with concluding motion is an illusion: One obvious problem is that if all motion is an illusion, so much of reality is delusion that it contaminates all knowledge. Every piece of knowledge would be altered. Even static properties are changed by motions, and if motion is an illusion, then our knowledge of these properties is incorrect. This leads to the self-refuting conclusion that we know that we cannot know anything. If we truly cannot know anything, then we could not know that we cannot know anything.

The second problem is that it does not explain the occurrence of motion in our consciousness. If such motions, and in general the objects of our imagination, have absolutely no ontological status, then we cannot meaningfully make any statements of them. If an object exists in our conscious, then it has existence. It may not have the same ontological status as objects in the “real” world, but it has an ontological status of some type. To deny the ability to make meaningful statements about the imagination on the grounds that; language is inadequate to convey thought is to return to self-refuting skepticism and meaningless Nominalism. If descriptions of motion really exists in the imagination – if such descriptions are meaningful, then there are changes to states of being which raises the question of how that is possible. The static god hypothesis cannot answer these.

The two-part God hypothesis is a mashup of the evolving god hypothesis and the static god hypothesis. This mashup is common in Hermetic, Gnostic, and Neo-Platonist philosophy. The Eastern Orthodox

Churches tend towards this as well, albeit within the confines of orthodoxy. This hypothesis asserts two parts to God: one that is the self-existent absolute, and the others who emanates or breaks off from the absolute and moves as a contingent being in the world. If it is a true emanation, however, it will have the same nature as the source and be static. If a part of a static absolute can break off and move like a contingent being, then the absolute isn't really an absolute. The tension is still there, it is simply masked. Given Substance Realism – the idea that ontological being is defined based on metaphysical substance, there is no coherent account of how to proceed from a necessarily existing, self-existing ground of being to the contingent reality we experience. We will now proceed to the scientific problem of motion to show how this problem exists in the physical world.

The scientific problem of motion and distance was first described when science was a subcategory of philosophy. Zeno discovered that divisibility carried with it the potential of paradoxes when it is taken infinitely. Zeno proposed ten paradoxes².

Of those, the ones involving the paradox of distance and the paradox of motion are pertinent. As a divisible reality is divided into more and more pieces, each piece is smaller and smaller. As one divides infinitely, then the result is an infinite number of pieces of zero quantity. Traversing the distance by an infinite number of zero steps = $0 + 0 + 0 + 0... = 0$. Zeno also posited that if these quantities were anything greater than zero, that the sum is necessarily infinite, rendering any finite distance of space or time impossible. The ancients found these paradoxes difficult to answer. Advances in mathematics since the nineteenth century have found ways to produce finite answers to some of these quandaries, but these have even more difficulties. Some modern resolutions that may relate to Zeno's paradoxes do not provide coherent answers descriptive

of the real world^{2a}. The sum of the infinite series of $1 + 1 + 1 \dots = -1/12$. One cannot traverse a finite positive distance in the real world by an infinite series of positive steps.

The only possible escape from/Zenos paradoxes of distance and motion that is compatible with substance realism is if the physical world cannot be divided infinitely. Quantum Mechanics has shown that the Classical Physical space-time cannot be divided infinitely. There is a maximally small unit of space, referred to as the Plancke space³. There is also a maximally small unit of time, called a Plancke time⁴. Additionally, relativity instructs us that time is a dimension of space⁵. The laws of Classical physics⁶ do not apply at smaller scales. This means space-time is discretized into Plancke units of space-time rather than a continuous space. This means that it is meaningless to conceive of objects as moving through these tiny units as there is no distance or motion that “runs through” as distances smaller than these units are undefined. The condition of time simply being a dimension of space further exacerbates the problem as time exists alongside space in the same context as an alternate dimension. Every moment of time already exists in the space-time; if time is a dimension of space, then each Plancke unit of space-time has a set time value. There is no physical way to describes changes to that unit over time. In fact all moments of time in a space-time continuum exist simultaneously from the perspective of a relativistic observer outside the space-time. Not only is it impossible to physically account for traversal across or changes to Plancke units in a quantum mechanical universe, motions between Plancke units is also undefined. This mean that you cannot traverse between units either. This impossibility of accounting of motion or state changes to Plancke units also applies to the expansion of space as such expansion does not result in these units being stretched, but in more units appearing ex

nihilo (out of nothing). Since each Planck unit has a set time value, describing these units as emerging in time is incoherent. Motion in a quantum-mechanical, relativistic universe is also **physically** undefinable.

If motion is physically undefinable, how do we account for our experience of motion. We can account for it conceptually, and a conceptual account of motion is not only valid in a conceptual reality, but expected and necessary in such a reality. Our knowledge of quantum mechanics and relativity is based on and defined by mathematical models

The equation for motion: is

$$\text{speed} = \text{distance} / \text{time}$$

$$\text{speed} = \Delta\text{position} / \Delta\text{time}$$

In arithmetic, these become problematic as Δtime approached zero. This is because arithmetic is based on counting and division by zero involves infinite counting. In calculus this is not a problem as differentiation avoided the paradox of dividing by 0. The methods of calculus do not involve infinite counting, but manipulations of terms⁷. The methods of calculus can approximate an instantaneous rate of change or rate of change at 0. These methods work because it is based on the formal structure of the terms rather than physical values. These are even valid if there is no physical universe in which to apply these equations. All a mathematician needs to do is plug numbers into the these equation to gain approximate values of the position or rate of change in position of any object overtime. These hold even if there is no physical universe to contain any motion. These formal structures, however, constrain what is possible in any physical universe. This is what one would expect in a conceptual reality.

The core incoherence of Substance Realism

There are two core inconsistencies with substance realism: one is that there is tension between Properties and substance in a physicalist reality, and the other is that substance does not have any good way to ground contingency in a necessary ground of being. Denial of a necessary ground of being is also incoherent as that would imply that there is only contingent grounds of being, with none of them being sufficient to account for itself.

There is tension between properties and substance given substance realism because defining properties in terms of metaphysical substance is circular. Do properties exist because they have substance or is substance what it is because it has properties. If substance is logically prior to properties, then we come to the absurd conclusion that substance has no properties.

This absurdity plays out most forcefully where contingency and motion are concerned. If the materiality of an object defines its properties, then there is no feasible way of grounding contingency in necessarily existing substance. This is because, under substance realism, one must draw reality out of a necessarily existing substance to bring forth a contingent substance and a substance cannot be both necessary and contingent. The problem of motion also has this absurdly, as motion implies changing states which imply contingency. The problem of motion also adds absurdities of countable infinities and singularities where motion cannot even be defined. All of these absurdities disappear

under structural realism, in which properties and relation define essential reality.

From Conceptualism to Structural Realism

Structural realism is simply the view that properties and relations are the fundamental reality Structural realism⁸ follows from Conceptualism as Conceptualism defines properties in terms of universal ideas. In Divine Conceptualism, these ideas are properties in the mind of God.

While contingency defied a coherent physical description, it is easily described Conceptually. Contingency is described an irreflexive, one way relations. Many such relations are described in logic and mathematics, relations where object B depends on object A but A does not depend on B. This is contingency. This contingency is also the heart of indeterminacy If B depends on A but A does not depend on B, then A does not necessarily produce B. In any reality that is fundamentally conceptual, this indeterminacy manifests as free will.

Conceptualism also allows us to explain motion. The formulas that I wrote earlier in this document that explain motion derived from the fundamental theorem of calculus are derived totally as a formal mathematical construct. They are true simply because of formal structure of the symbols as defined. Given substance realism we have no good reason to account for this. How can a purely conceptual construct explain physical reality when it is true apart from any meta-physical

universe if things are defined by their substance. This is not a problem in a Conceptualist reality.

Conceptualism also has explanation of subjective, perceptual phenomena that is not possible under substance realism. If things are physical, how does one explain delusions. A mind with a delusion is different than the same mind without that delusion, and if not we have no meaningful way to discuss or call out delusions. There is no good way to define a delusion in terms of meta-physical substance. This is not a problem in a Conceptually defined reality. Conceptually defined reality allows for many different layers and spheres of virtual existence nested inside a larger, more fundamental existence. In a Conceptual world, a mind can maintain its own virtual world that is isolated from Conceptual ecosystem.

In the first section, I showed that Conceptualism is the only coherent answer to the problem of universals. In the last chapter I showed that Platonistic, Materialistic, substance realism could not answer the joint problems of contingency and motion. These lead us not only to a return to Conceptualism as the answer to the problem of universals but to all of reality. The extension of Conceptualism from an explanation of the problem of universals to an explanation of all reality is called Structural Realism. All of reality is properties and relations. In fact, the entire description of particulars is nothing more than a unique matrix of universal properties and relations. Every statement about Socrates contains a universal (Socrates is a man, Socrates is mortal, etc). Particulars are the extension of the universals that they are composed. What makes a particular unique is not a unique substance but the mathematical

uniqueness as defined by the matrix of universals. Any theory of reality must therefore be an extension of the theory of universals.

If all of reality is defined conceptually, then mind and information are what fundamentally is. There are three ways that we can think of Conceptualism here, only one of them is coherent. One of them is pluralism. Pluralism is the fantasy of Postmodernism. It should be evident why this is not coherent as a metanarrative of all existence. If each person is god of their own reality and two disagree, which universe is the real universe. Multiple Supreme Beings cannot coexist in the same logical namespace. This leads us to the second, equally incoherent option: solipsism. Solipsism asserts that here is one god and that the self is he. This quickly falls apart “as the rubber meets the road.” if I am my own god, I should be able to re-create my own reality at whim. I should be able to, at a whim, command harems of voluptuous women to appear before me to serve me and re-make the world to serve every vain fleshly desire. If its power and not sex, I could remake myself as a cosmic being more powerful than Superman. If I want money or social status, I could, on a whim, imagine that I am in the same condition as President Donald Trump. If solipsistic interpretation of Conceptualism is true, why should I not be able to do these things; it is my world after all, or is it?

Conceptualism is the only coherent account of reality, and divine Conceptualism is the only coherent account of Conceptualism is Divine Conceptualism. Divine conceptualism is the idea that there is a supreme

Divine Mind that is the reference-frame for all of reality. The rest of us live in His world. Both the world and our minds exist in relation to this supreme reference-frame. The Divine Mind has created us so that we can interact with the conceptual reality that is. This is simply a non-religious way of saying that God exists. The case that I have made for Divine Conceptualism is much stronger than merely pointing to some evidences that point to Him, as I did in the book *The Logic of God*. What the case for Divine Conceptualism shows is that without a Conceptual God, absolutely nothing makes sense about reality.

Scripture confirms a Conceptual creation. God did not fashion the universe out of pre-existing clay as Plato envisioned in his conception of a divine artisan. He did not evolve from the primordial soup as the Babylonian and Greek pantheon of gods did in their early creation myths. The Self-Existent God^{*} spoke words that brought the universe into existence and maintains it (Genesis 1; Psalm 33:6; John 1:1-3 Heb 1:3,11:3). The Bible teaches that the universe is conceptually defined rather than defined by its physicality. In particular, Hebrews 11:3 gives a conceptual account of creation that accounts for both the quantum mechanical nature of the physical universe and for the application of relativity to space-time. This passage asserts that the physical world we see is based on information rather than physical substance.

Hebrews 11:3 instructs us that through faith we can understand that the worlds were created by the word of God. The basic concept is not new to Scripture, but an in depth word study reveals that the language

prefigures a knowledge of relativity and quantum mechanics with precision. Hebrews 11:3 gives a description of reality that prefigures both quantum mechanics and relativity and grounds these in the utterances of a self-existent, infinite-personal God. It will then show how this truth grounds faith as essential to the Christian life. Below is the verse as it normally reads in English

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. – Hebrews 11:3 KJV

This analysis will involve an analysis of the words in the original Greek by which this verse was composed⁹. Below is the same passage with Strong's numbering

Through faith^{G4102} we understand^{G3539} that the^{G3588} worlds^{G165} were framed^{G2675} by the word^{G4487} of God,^{G2316} so that things which are seen^{G991} were not^{G3361} made^{G1096} of^{G1537} things which do appear.^{G5316}

– Hebrews 11:3 KJV

The word translated 'worlds' is (G165 αἰῶν aiōn *ahee-ohn*) This word generally has three meanings. One is eternity, which is used in most of the passages that deal with promises of eternal life. It can also refer to

an (usually long) interval of time. It is translated 'world' in numerous passages in the KJV.

In the passages where it is rendered eternal or an interval of time, time is the major relevant attribute. When we are promised eternal life, for example, the main point is that this life has no end

In these passages where it is translated 'world,' there was a time component to world and a space component to time. The following passages should illustrate that 'aion' is often used in ways that includes space or objects that require the context of space to exist.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. – Mark 4:19 KJV

The cares of this world does not merely mean cares about time, but cares about things that exist and move within this time interval. These things necessarily exist in space.

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life...

...Who shall not receive manifold more in this present time, and in the world to come life everlasting.

- Mark 10:30; Luke 18:30 KJV

There are three time referents are used in these parallel passages. The phrase “in this time” is translated from ([g2540](#) | καιρός | *kairos*). This word is used when one wishes to refer to time as a mere chronological measurement. The word “eternal” is translated from a form of *aion* – ‘*aionios*.’ This word is used as a description of the time attribute of the life that will be lived in the “world to come,” which is translated as ‘*aion*.’ This *aion* has an extended meaning, referring not just to a future time period, but also implying that it is a place where people will live an endless life.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

- Luke 16:8 KJV

Time, in and of itself, has no children. This phraseology refers to those who are influenced by the ethos of a given historical period or time interval. The phrase “children of the 60’s,” for example, refers to those influenced by the predominant cultural forces at work in the 1960’s. These forces are at work in people who necessarily occupy space while they live.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. – Romans 12:2 KJV

Being conformed to this ‘aion’ implies that ‘aion’ has more than chronological attributes. The ‘aion’ has cultural, ideological, and political attributes

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?...

...Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to

nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory...

...Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

- 1 Corinthians 1:20 ; 2:6-8; 3:18 KJV

Wisdom is not a property or method of time, but of individuals, groups, and civilizations that exist in time.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:...

...For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. - Galatians 1:4; Ephesians 6:12 KJV

Darkness would not be a property directly of a time-period, but implies that this time interval contains objects that might contain darkness or rulers of darkness.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; – Titus 2:12 KJV

We are to live godly lives in this ‘aion’ – inside of time. In our lives inside of time, we must occupy space.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;...

...Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

– Hebrews 1:2; 11:3 KJV

Both Hebrews 1:2 and 11:3 speak of the entirety of space–time. The difference between the passages where (G165 αἰών *aion*) is used to designate an epoch of time or eternity and those where it is translated ‘world’ require an extended meaning. According to Trench,

*“In classical Greek, aion often refers to the duration of a human life. But the essential meaning of aion is time as the condition for all created things and as the measure of their existence. Thus Theodoret wrote: ‘Ho aion is not any substance, but it is an irresistible thing, accompanying those who have a mortal nature; for the interval from the constituting of the world [kosmou] to its consummation is called aionaion then is the interval yoked to created nature. **Aion came to mean all that exists in the world under conditions of time:** “The totality of what is discernible in the passage of time, the world inasmuch as it is active in time.” ’ ...*

...”the use of aiones in Hebrews 11:3 is decisive. In both passages aiones can only mean ‘the world,’ not ‘the ages...’

*...Etymologically our English world more nearly represents aion than does the Greek kosmos. The old Weralt (in modern German Welt) is composed of two words, Wer (man) and Alt (age or generation). Thus the basic meaning of Weralt is “generation of men.” **The notion of space unfolds from this expression of time, as aion passed into the meaning of kosmos** ” ¹⁰*

What this means is that ‘aion’ implies not only time but space in these passages. The ancients knew nothing of relativity theory – particularly the concept of space–time as a unified substance – and would likely have understood these to have the same meaning that we attach to the

idea of historical dispensations today. The term 'aion' would be used to refer to an interval of time that contained a common arrangement of physical and cultural dynamics, all of which necessarily occur inside space. In most of these passages this is sufficient.

Hebrews 1:2 and Hebrews 11:3, however, concern the beginning of all creation. The idea of historical dispensation is much too small to fully capture the full meaning of 'aion.' These passages are addressing the creation of everything that is not self-existent. Aion as space-time would, in these passages, include all of space-time or space-times. This meaning of 'aion' which God intended but would have been unknown to the ancient mind prefigures relativity. Through faith we can understand that God created space-times.

The creation of space-time

How did God create this space-time. We are instructed that it is through the word of God. The word used here is (G4487 | ῥῆμα | Rhēma *hray'-mah*). The meaning of this word is utterance. This type of word is a particular word of God rather than the word of God as the full counsel of God or the mind of God. The term for the Word of God that represents the Mind of God and possesses the ontology or essence of God is (G3056 | λόγος | logos | *log'-os*). The Logos is the Mind of God and the source of all of the prescriptive information and fine-tuning for the creation. The Logos is the ground and constructor of every rhema word. The rhema, because of its particularity as a free will expression of the Logos, has a relativity and **contingency** that sets it apart from the Logos.

The Logos necessarily shares in the divine essence. The rhema, however, while grounded in that essence attains a distinct ontology by virtue of being a particular and freely given word from God. Once the rhema is defined, it has its own distinct essence, dynamics, and constraints.

While not being the essence of God as the Logos is, the Rhema word is defined by prescriptive information in the Logos. This sets the constraints (natural laws and cosmological constants) and initial conditions of the rhema. In the Septuagint, which is the first translation of the Old Testament from the Hebrew to Greek that was finished about 200 BC, Isaiah 55:11 uses rhema to mean word. The rhema of God, while going FROM God and having a **distinct** essence from God, WILL accomplish His divine purposes.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isaiah 55:11

What is the purpose of the rhema word in creation in Hebrews 11:3. It was the rhema that would 'frame' the space-times. The Greek here is (G2675 | καταρτιζω | katartizo | *kat-ar-tid'-zo*). It means to complete thoroughly and is translated variously as frame, fit, and prepare. The rhema word frames, or builds, these space-times and sets their properties and methods.

The use of rhema to define building blocks of the universe implies that the space-time universe is composed of information. This has huge implication concerning the nature of material reality. Hebrews 11:3 uses a connective to establish this relation. The, “*worlds are framed by the word of God, so that things which are seen were not made of things which do appear.*” There are two key words which define the nature of physical reality which is created: **G991** | βλέπω | blepo⁻ | *blep'-o*) and **G5316** | φαίνω | phainō | *fah'ee-no*).

The word 'blepo' simply refer to that which is observed or the act of observation. The word 'phaino' refers to that which reveals or manifests itself. The use of Phaino implies that an object that already exists comes into view, whereas Blepo refers to the observation. What Hebrews 11:3 is saying that because the rhema word is the building blocks of space-time, the observation of reality is NOT based on objectively existing objects revealing themselves. The objects do not exist as objects – they are not de-serialized – until an observer conducts a measurement through his observation('phaino'). It is based on information. When we make an observation(properly called conducting a measurement), we are are observing information and constructing discrete, material objects from the information obtained during the act of observation. This idea prefigures quantum mechanics, whose experimental findings suggest that material reality acts like a wave when it is not being observed but like particles when they are observed. One of the implications of quantum mechanics is that particles are constructs that materialize only when observed¹². If the universe is really made up of information, then

there would be protocols that would govern how that information to be used to construct objects upon reading the input or output stream in much the same way that a browser constructs Windows, graphics, multimedia, and text upon reading the information stream published by the Web server. When we observe the physical reality, our minds construct concrete objects from an information stream according to rules God has ordained.

Hebrews 11:3 was not written solely to speak about the Bible teaches about science. In context, it is not even primarily about science. This verse was written to provide a meta-physical foundation for understanding how faith works. Because the space-time universe is composed of prescriptive information, God can modify how the universe operates by embedding additional prescriptive information in faith. This faith is revealed to us so that we can access the things God has provided for us. More on this in the third installment that concerns the Life of the conceptual God.

The consciousness as a 4D reality parser.

The space-time reality of which we are familiar is constructed in a fashion similar to that of the World Wide Web. The World Wide Web, the Internet, is a network of computers that allows content to be created on servers and communicated to any computer in the world connected to any network with internet access. What makes the internet possible is that the base existence of Web pages is not the Windows, text, and graphics. It is information that is embedded in source code and HTML

markup. The computers themselves do not see any of the windows, graphics, and animations. All they see is a sequentially read stream that physically exists as timed pulses of electricity but logically exists as a sequentially read stream of 1's and 0's. How do we go from this to the windows, graphics, text, animations, and program logic that we experience when we use internet applications? There are protocols that govern how this information is read, interpreted (parsed), and executed. These protocols transform this stream of information into useful web pages and web applications. Web servers encode information describing the properties and behaviors of Web applications through the execution of source code. This source code is composed of text files that are sequentially read as a stream of ASCII encoded bytes. Part of this stream of numbers is executed on the server by parsing languages such as PHP, Python, or languages supported by the ASP.NET platform. The rest is sent to browsers to be executed as HTML markup, CSS style sheets, or Javascript code. Server do all of the encoding, and decoding is done jointly by the server and clients(those who request web pages).

Consciousness plays a similar role is encoding and decoding information. The Mind of God, via the spoken Rhema Word, has brought forth instructions. These instructions contain cosmological constants, fine-tuning, physical laws, and correct physical descriptions of the universe. Finite conscious agents parse this information and construct a virtual simulation of the physical universe that is also a real physical system. This is distinct from substance realism and materialism which asserts an external physical system, and is also distinct from idealism which denies anything outside the subjectivity of observation. There is an external universe that constrains the results of our observations and

measurements. This external world, however, is made of information rather than metaphysical substance. This is the structural realist world created by the contingently spoken rhema of God that came forth from God.

Quantum Mechanics– the interface for interaction with Conceptual Schema

Quantum mechanics supplies the interface for communications that are used to instantiate and construct the physical world and its objects. This is due to the fact that Classical physics breaks down at very small scales. Effects have been observed that make no sense in any Materialistic or substance realist interpretation of reality. Quantum mechanics features a wave/particle duality that suggests that the physical universe is not made up of that which is physical. In an experiment called the double-slit experiment¹², light was directed through two holes in very close proximity. Waves going through holes in such proximity will leave a dispersal pattern similar to what happens when two stones hit water in close proximity to each other. Particles will leave a dispersal pattern of two clusters. In the double slit experiment a photon of light or an atomic particle made a wave pattern on film when there was no observation of the wave in transit. When a device for measurement was introduced, the photon/particle made a particle pattern. The double slit experiment suggests that particles only exist when measured or observed. A related experiment called the quantum erasure experiment¹³ showed that time was also a construct. Mirrors and photographic film were arranged so that particles/waves would hit some of the films before it encountered a

measuring device. When there was no measuring device, there was always a wave-pattern on the film regardless of what went through the slits. Whenever a measuring device was introduced, it would not only transform the waves into particles after the encounter with the measuring device but would backload a history as a particle and apply it to the film that were hit before the matter-energy encountered the measuring device. Quantum mechanics demonstrates that time is a construct of measurement.

These discoveries caused an uproar in the Materialistic physics of the day. Einstein once quipped about whether the moon exists when we do not see it. Various forms of idealistic philosophy began to make a resurgence. Idealism is not an adequate explanation, as it suggests that reality only exists in your mind. It is not necessary at all in a Conceptualist reality, and it is false given quantum mechanics. The theoretical basis for the results of the double-slit experiment is the wave function which is described by the Schrödinger equation^{14,15}. The wave-function exists independently of the observer and it contains all of the information that is actualized when an unentangled observer conducts a measurement on it, causing a wave-function collapse¹⁶. Physicists are unsure whether the wave-function is a conceptual construct or a physical phenomena. The wave-function contains information on the potential values that could be produced. These are represented as complex numbers which are represented as $a + bi$ where a is any real number and i is an imaginary number that is also the square root of -1 . The wave-function does not have a specific, actual value until an

unentangled observer conducts a measurement. This causes what they call a wave-function collapse.

The philosophical significance of this is that the wave-function represents all potentialities that could ever exist. These can be mapped to every possible world by using modal logic¹⁷, though the wave-function does not organize these as such. The conduction of measurement parses out actual values that map to the actual world. The wave-function acts as a stream of information in a network connection, acting in the same way that a file stream does on a Web page. As a browser reads the file stream that represents the Web page, it parses that information into Windows, text, graphics, and animation of which we are familiar.

What this means is the the wave-function has encoded information that can be decoded. Both the encoding and decoding occur within the context of protocols or rules and constraints on what is possible. Specifically, the Conceptual God conceived every possible contingent state that could ever exist and instantiated one particular matrix of these – this matrix is the space-time in which we live. The matrix of space-time contains other matrices that represent a hosts of other objects that exist and move within space-time His rhema word both conceives of every possible contingent state of affairs and defines the space-time that is instantiated.

The instantiation of space-time is done by embedded code or embedded rules such as logical and mathematical laws, scientific laws, and cosmological constants. These rules are embedded in a similar way that rules are embedded into servers and browsers to encode the information

into the source code of Web pages and then parse that code into object familiar to our internet browsing experience. Some rules are embedded into the server while others are embedded into browsers. The wave function is the media connecting the two ends of the communication. The Mind of God is analogous to the server, and the minds of finite conscious beings are analogous to browsers. One feature of all such encoding/decoding information systems is that they are necessarily fine-tuned. The components are compiled with substantial complexity and can only work in a very precise configuration. Even a slight deviation can cause the entire system to either fail or substantially degrade performance

An incomputable consciousness as a Hilbert Space parser.

If quantum mechanics does provide the interface where we can interact with information that defines the universe and physical objects and behaviors emerge out of conducting a measurement on this information, then an unentangled measuring device is required. It is evident that the physical characteristics of measuring devices are not unentangled as they are composed of atoms and molecules that are part of the system being measured. Nothing physical is unentangled from the physical system of which it is a part. Physical systems that are defined by information are inherently computable¹⁸. This simply means that a finite sequence of steps can define an object's properties and methods/behavior. In the physical universe as a physical system, space-time exists as a 4-D canvas or screen.

Both physical and computable systems are **incapable** of instantiating infinity. This is because it is impossible to count to infinity or sum to

infinity through arithmetic. Because of this it is not possible to draw an canvas with an infinite number of points. It is also impossible to define motion as I showed previous section of this chapter. Only an incomputable parser can construct motion. This is because motion cannot be adequately defined without reference to infinity as it is continuous. While it has been demonstrated earlier that it is both impossible to either physically map or to plot such continuous motions on a canvas, it is not impossible to conceptualize such motion. We do this whenever we watch video. Nothing actually moves across a computer screen in a literal physical sense. What actually happens is that the various pixels change values in a specified way. The mind conceptualizes motion by parsing pattern to the value changes in the pixels. Four-dimensional space-time is parsed the same way by parsers that perceive in three dimensions (length, width, height) and read space-time in the fourth dimension (time). Nothing actually moves in four-dimensional space-time as each quantum state is defined by four values of length, width, height, and time. The motion is the result of the parser reading the values representing three of the dimensions through the fourth dimension of time. Our experience of motion results from the act of parsing rather than by any physical change on the four-dimensional canvas.

Consciousness can create and perceive motion within itself because it can conceptualize infinity. It uses this ability to create and perceive continuity. None of the physical objects in our reality can do this; only consciousness can do this. Consciousness can create information about continuity in a conceptualized space and plot both position and motions of objects.

Because physical space has only a finite numbers of pixels, it is impossible to define both motions and position with infinite precision. Continuous conceptual descriptions and prescriptions must be approximated (think fudged) on scales below the level of the smallest discrete unit that can be physically defined. This forced approximation creates a limited uncertainty of EXACT values below these thresholds. This is called the Heisenberg Uncertainty Principle¹⁹ and is a feature of mapping conceptual motion onto any discrete physical or discrete digital canvas. This necessity of fudging values to make them fit an actual instantiated physical or digital canvas is why reality is not fundamentally physical or even digital.

This is not a problem in a conceptual description of reality. Quantum physicists often represent the wave-function as vectors in what is called a Hilbert space. The simplistic version of Hilbert space²⁰ (though adequate for the purposes of this publication) is that it is n-dimensional space. This means that there is no particular limit on how many dimensions can exist in Hilbert Space. Hilbert space should be understood as a purely conceptual space rather than literal or physical space, and therefore avoids the fallacies and absurdities of counting or summing to infinity that were necessarily part of physicalist and substance realist interpretations of space.

Hilbert space can include the four dimensions of space-time. It can include vectors²¹ with unique dimensions representing properties we do not typically think in terms of their physicality. Earlier in this document I wrote about particular objects as being a collections of universal properties that were arranged in a unique matrix. Each of these

properties can (theoretically) be represented as dimensions in a Hilbert Space, and the matrix mathematics²² is the description of its particularity. Objects in Hilbert Space can be drawn with a unique dimension for every property (and method/behavior) they possess, even abstract properties that seemingly defy physical definition can be represented as a vector in Hilbert Space.

If dimensions are properties (even length, width, height, and time are properties), then the description of any object in Hilbert Space is simply the vector of these properties that can also be represented as a matrix, with the matrix being the unique identifier. This is also how the brain processes information. It uses a distributed storage and retrieval system. It does not, for example, store visual as anything similar to the way a computer might store a JPEG or MP4. There is not a single location where it accesses a picture of a coin. Millions of interconnected neurons are at play in retrieval of even the simplest objects. Think of the brain as storing properties along with matrix information to instruct it how to recreate the necessary connections to re-create the picture. This is how objects exist in a conceptual reality. Particular objects are matrices of properties and methods.

If objects are matrices of properties and methods, then these can be embedded into, and retrieved from, Hilbert Space through mathematics. Such equations can embed information about an entire space-time. Such encoding of information would require a great deal of fine-tuning of rules that govern encoding and decoding of information. The Conceptual God encodes information that is decoded and instantiated when human consciousness conducts a measurement on the wave-

function. This parsing of information will produce an exact correspondence to the conceptualized Hilbert space at scales larger than the “pixels” of the canvas of space–time and discretize values smaller than the pixel. This is the process by which the physical universe is manifest. It is an information system that **also** has the fine–tuned properties and methods of a real physical system.

Fine tuning as God’s cryptographic signature.

If the physical universe is fundamentally an information system, how do we know we are in a simulation within a simulation. How do we know that our Creator is not some drug–addicted and sex–addicted teen in the next universe up? The Conceptual God uses fine–tuning as a cryptographic signature²³ to certify that this universe is His.

Fine tuning has value as a cryptographic signature because it constrains how consciousness parses the wave–function. The consciousness of the Conceptual God creates and encodes the wave–function. As the infinite–personal cosmic consciousness, the Conceptual God has an unbounded consciousness. This mean that God could have encoded space–times using any coherent scheme of fine–tuning that He wanted to use.

Another consideration in understanding the role of fine–tuning as a cryptographic signature is that fine–tuning constrains encoding and decoding of information in a networked simulation. God created other consciousness in his image whio could decode the wave–function. What this means is that each consciousness instantiate a space–time that is physically different but logically connected. What this means is that

actions I take in my version of the universe are replicated to versions of other conscious agents who may interact with the same part of the wave-function that I interact. This is done in such a way that all instances of the physical universe act as a logically coherent whole. The space-time we live in behaves in a manner similar to that of an online gaming platform where.

While God's consciousness is unbounded, the same cannot be said about created consciousness. Consciousness is incomputable, so it is not programmed into the simulation. Consciousness flows forth from God as distinct from God or segregated from God, attaining distinct ontological status. Genesis refers to this as a puff of the breath of life. Such puffs do not have the fullness of God but are segregated off – set apart for a purpose.

To what purpose is the puff of the breath of life that is finite consciousness set apart for. The complete answer will be unveiled in a second booklet, but the part of that answer that is relevant here is that finite consciousness is created in such a way to be fine-tuned to interact with the information and physical system that it was created to interact with.

The fact that finite consciousness is fine tuned puts constraints on the types of informational simulations that it will parse as reality. So the answer to the question of whether our reality is a simulation within a simulation is NO!!! To understand why this is so requires a fleshing out of what a simulation really is.

There are three basic types of simulations that are conceivable. The first is what I call non-lucid apparitional simulations, the second is lucid apparitional simulations, and the third is quantum realistic simulations.

Non-lucid apparitional simulations are classical computer simulations where the conscious agent does not realize that they are in a simulation. This is typically encountered in dreams. These types of simulations typically involve reduced levels of consciousness. In dreams, for example, conscious agents typically do not exercise free will or higher, abstract reasoning. The creation such simulation on a classical computer and propagation to conscious agents would be incapable of supporting quantum effects. These types of simulations are often conceived in terms of a brain in a vat. The philosopher who originally constructed the thought simulation of the brain in a vat did so to show that such a possibility is incoherent. If all of our sense experience is an apparition, then we have no reference-frame for physical brains in physical vats as we could only perceive in terms of virtual brains and virtual vats. Such simulations cannot account for the ego, nor can any computer simulation account for an incomputable consciousness. Consciousness can only come from other consciousness, and has only manifest in materials known to act quantum mechanically. Computers that act in terms in term of Classical physics can neither produce quantum effect nor account for quantum mechanics. Simulations produced thereby cannot support quantum mechanics

Lucid apparitional simulations are classical computer simulations where the conscious agent knows he or she is in a simulation. Virtual reality and computer gaming are excellent examples of these. Because these are products of classical computing that are based on classical physics

(Newtonian mechanics), they can neither produce quantum effect nor account for quantum mechanics.

Quantum realistic simulations do account for quantum mechanics. Both our physical space-time and organic matter are filled with quantum effects. Only a quantum simulation can produce such a world. Such quantum simulations require a quantum field to define the wave-function to be parsed. Such quantum simulations also require encoding and decoding of information that requires a great deal of fine-tuning. Fine-tuning as it relates to physical systems is tied to the resources within that system. This creates a huge problem for fine-tuned conscious agents in one system nesting physical systems wholly inside their physical system. The problem exists due to the impossibility of any nested system to possess the same resources as the system that hosts it. A quantum system inside another quantum the nested system would completely consume its host system, leaving no room for its simulators to exist.

If quantum systems have fine-tuning that it tethered to its resources, then a system nested wholly inside another physical system will of necessity have a different fine tuning configuration. Fine-tuned conscious agents (like us) would have difficulty parsing both systems as physical reality because only one of the universes would have compatible fine-tuning. Because fine-tuned conscious agents are fine-tuned, we are constrained to only replicate other conscious beings with similar fine-tuning. We cannot create simulations within simulations to even a second level that are **actual physical systems** based on information. Only the Supreme Creator can create a distinctly fine-tuned information systems that are actual physical systems. Created, fine-tuned conscious

agents can only replicate their own kind in their own namespace. While man can create fictitious virtual simulations to serve a variety of universe that are actual physical systems²³. The Creator of our universe is **THE CREATOR**. The second installment is about the Life of the Conceptual God and will relate to the purpose for which we are created.

References

1(Maurin, Anna-Sofia, “Tropes”, The Stanford Encyclopedia of Philosophy (Fall 2014 Edition), Edward N. Zalta (ed.), URL = .) Under Tropism, we can say ” in both cases.

2 Zenos paradoxes

<http://plato.stanford.edu/archives/win2010/entries/paradox-zeno/>

3 Plancke length

<http://www.physlink.com/Education/AskExperts/ae281.cfm>

4 Plancke time

Ibid

5 Relativity holds that time is a dimension of space

<https://einstein.stanford.edu/SPACETIME/spacetime2.html>

6 Classical physics is a reference to Newtonian mechanics, which was the paradigm of physics prior to the discovery of quantum mechanics. Newtonian mechanics fit well into a Substance Realist/Platonist/Materialist view of reality.

<https://www.lhup.edu/~dsimanek/ideas/allabout.htm>

7 Time Dependent Acceleration, HyperPhysics Lab at Georgia State University

<http://hyperphysics.phy-astr.gsu.edu/hbase/avari.html>

8 Structural Realism is the view that properties and relations are fundamental rather than substance.

<https://plato.stanford.edu/entries/structural-realism/>

9 Strong numbers are used to map English words found in translations to the original languages. This can be verified by consulting Strong's Exhaustive Concordance. It can also be verified using Bible study software like E-sword or Web sites like <http://www.blueletterbible.org>

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10 Trench's New Testament Synonyms

<http://studybible.info/trench/World>

11 For a quick introduction to quantum mechanics, here is a playlist from Inspiring Philosophy. It is mostly a very excellent treatment of the subject, although Quantum mechanics, in my view, implies Structural Realism rather than “weak pantheism.”

https://www.youtube.com/watch?v=v2Xsp4FRgas&list=PL1mr9ZTZb3TViAqtowpvZy5PZpn-MoSK_

12 Double slit experiment

<https://youtube.com/watch?v=DfPeprQ7oGc>

13 Quantum eraser

<http://laser.physics.sunysb.edu/~amarch/eraser/>

14 Wave function

<https://youtube.com/watch?v=R4KdZ93BrZM>

15 Schrödinger equation

<http://hyperphysics.phy-astr.gsu.edu/hbase/quantum/schr.html>

16 Wave-function collapse

<http://www.phy.olemiss.edu/~luca/Topics/qm/collapse.html>

17 Modal Logic is a form of logic specifically geared to handle problems concerned with necessity, contingency, and potentiality.

<https://plato.stanford.edu/entries/logic-modal/>

18 Computability refers to the capability to complete a task by following a finite sequence of steps. While some infinities are computable in an approximate way using calculus, countable infinities are not computable. Thus it is impossible to draw an infinite canvas with each pixel being assigned a specific value out of an infinite number of pixels. Each pixel would have a specific address which would be identified as a finite number. No matter how many pixels you could assign, each is a finite number and never reaches true infinity. In computability theory this is known as the register problem.

<https://www.rep.routledge.com/articles/thematic/computability-theory/v-1>

19 Heisenberg Uncertainty Principle, HyperPhysics Lab at Georgia State University

<http://hyperphysics.phy-astr.gsu.edu/hbase/uncer.html>

20 Why is the Hilbert Space useful in quantum mechanics

https://www.researchgate.net/post/Why_is_the_Hilberts_space_useful_in_quantum_mechanics

21 Vectors involve calculation that involve values across multiple dimension. They are used commonly to calculate motions and change across multidimensional spaces.

<https://khanacademy.org/math/precalculus/vectors-precac>

22 Matrices are numbers arranged in dimensional arrays that can be summed to a unique product. Matrix mathematics are commonly used in cryptography and in other settings where having a unique identifier is important. Matrices and vector are not identical, but they do overlap and are often closely related.

<https://khanacademy.org/math/precalculus/precac-matrices>

23 A cryptographic signature is a unique string or combination of inputs that is necessary to decode or decrypt communications. The fact that the manifestation of physical reality involves encoding and decoding of information in a fine-tuned system means that this process involves a hard-set cryptographic signature. This would prevent created conscious agents from creating their own universe and fooling others into thinking they were the Creator. This would NOT, however, prevent entities like the Antichrist from modifying the existing universe on a quantum level for deceptive purposes. This problem will be the subject of a future installment Titled “Escaping the Quantum Antichrist.”

24 This would NOT, however, prevent entities like the Antichrist from modifying the existing universe on a quantum level for deceptive

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Chapter 2: The Way of the Conceptual God

This is the second booklet in the Conceptual God series. It is assumed that the reader has read *The Truth of the Conceptual God*. This installment assumes the truth of Divine Conceptualism, which was demonstrated in the first installment. This installment examines the work of the Conceptual God in creation of space–time and action in space–time history.

The modern theory of evolution was formed within a Platonist, materialistic framework.

The modern theory of evolution was formed within a Platonistic and Materialistic framework. Physical reality is viewed as under random changes to matter and energy within the framework of physical and chemical laws. These naturalistic theories would beg the question of how laws – a conceptual construct, could be defined in a reality where everything is determined by its physical; nature. These naturalistic theories also beg the question of how mathematical formalisms could have such explanatory power. These are called formalisms because they are true solely due to the structural form of the symbolism used to construct the equations and functions. These formalisms are true regardless of the physics of the universe. Formalisms are true even if physics do not exist.

The nature of formalisms is such, however, that formal truths constrain what is possible in the physics of a universe. The ability to use formal constructs and methods to explain physical phenomena is downright

bizarre in a Materialist reality. In a Conceptualist/ Structural Realist reality, this is to be expected. The truth of Conceptualism in general and Divine Conceptualism in particular puts theories of Creation and Evolution in a new light.

The incoherence of atheistic evolution should be obvious given Divine Conceptualism. The universe cannot be both an ontologically distinct product of a Divine Mind and emerge wholly independent of the Divine Mind. The truth of Divine Conceptualism rules out atheism. The truth of Divine Conceptualism is not merely that there is evidence for God's existence, but as I showed previously – nothing makes any sense in any context other than the framework of the existence of the Conceptual God.

The incoherence of Theistic Evolution is not evident on its face, but is revealed by analysis of the conceptual nature of evolution. One concept that is essential to evolution is that of the survival of the fittest. Evolutionary theory begs the question of exactly what constitutes 'fittest.'

Is it the fittest individual? Fittest species? Perhaps only in a specific situational context. A superior individual or species can be overcome by numbers or have his fitness neutralized by a change of environment. According to the standard evolutionary account, sixty-six million years ago the dinosaurs ruled the earth only to be shortly extinct due to climatic changes caused by the asteroid impact in the Yucatan Peninsula. Fittest DNA? DNA constantly changes and mutates depending on the situation. In the sciences this is often called epigenetics. All of this is contextual and situation dependent.

The only thing that seems to be universal about evolution is the continuation of bio-chemical reactions of life, but this can coherently applied only in general terms and not to any particular instantiation; particular instantiations of life live by killing other instantiations or otherwise depriving them of life. Even the most general level of the continuity only exists if life is in a system that is fine-tuned for it. If the fine tuning goes “out of tune,” then all life becomes extinct. Everything in evolution is situational and contextual.

If everything in evolution is situational and contextual; then situational ethics rule. There can be no universal or transcendent values. There is no basis under evolution to condemn atrocities such as Nazism, xenophobia, rape, and genocide. There is only the question of what is appropriate in a given context. What is appropriate for one context might not be in another context.

Situational ethics is self-eating. It cuts down ethics even deeper than what its proponents would be willing. Situational ethics does not stop with individual cultures and people. It cuts all the way down to the molecular level. Evolution is driven by the successful attempt of organic molecules to sustain the chemical reactions of life. Nothing else matters. Individuals and societies do not matter unless they are supported by molecules who can sustain their reactions by using the individual and social constructs. Situational ethics not only destroys universal values, but also the relative categorical values of individuals and social groups. The only source of meaning in a **fundamentally** evolutionary world is the power of molecules to sustain chemical reactions. **The naked truth is**

that chemical might makes right in all evolutionary ethical systems; all other labels serve only to mask this dark truth.

Evolution as a guiding principle is necessarily incoherent. It is incoherent on two levels. It is incoherent ontologically, epistemologically, and ethically..

If everything is relative and contextual, then there is nothing to serve as a context-creating reference-frame. This is why natural selection can work as a micro explanation but not a macro explanation. Natural selection depends on interacting with information in the surrounding context. If it depends on such context, it cannot account for that context. Other more fundamental principles are needed. The relativism of evolution is the same fallacy as denial of absolute truth. There there is no truth, then the statement "there is no truth" is false. If everything is relative, then there is no final reference-frame that is sufficient to serve as a foundation. This certainly could not possibly be the kind of thinking that would frame the thoughts of a universally transcendent Conceptual God. He is not relative to other reference-frames. It is inconceivable that a Conceptual God would create an information system where evolution is the fundamental guiding principle.

There is a second incoherency in embracing evolution as the fundamental principle. It is imply that the Conceptual God is a moral relativist and adherent to situational ethics. Why would a universally transcendent Conceptual God embrace situational ethics? Why would a universally transcendent Conceptual God embrace an ethical principle that asserts that chemical might makes right? Why would a universally

transcendent Conceptual God embrace a system that affirms a materialist ethics as the fundamental principle in a conceptual reality? Evolution is not coherent as a fundamental principle and was not a part of the original creation. Evolution only entered in after the fall of man corrupted space-time and caused it to reboot, quantum erasing much of the original creation.

Why did the Conceptual God create?

Creation is of necessity filled with telios. That comes from a Greek word for purpose or design. There are three basic considerations in any designed system: The fine tuning of its components, the overall purpose designed for the system, and the pleasure the design brings to – or on behalf of – its Creator:

Any creation is necessarily designed and designed in a way that is fine-tuned to accomplish a set of purposes. This is true if the designed system is a machine, computer software, or the multiverse. Designed systems have a nesting of purposes at many levels. Each component has a specialized purpose that is meaningful only within the context of the information system being designed. A given functionality may help an organism breath, eat, or interact with the quantum wave-function. Each low level purpose helps a component fulfill its purpose in the context that contains the component. Each object God created He created with properties and methods that pertain to its purpose. Objects are nested in object in multiple layers all the way up to the space-time that is instantiated.

The primary focus of any discussion of design and purpose must ultimately propagate toward meta-narrative purposes. While it is needful

to know information concerning the processes involved in eating, sex, breathing, and parsing the wave-function; these are not ultimate or metanarrative purposes. Complex creations have a higher purpose. While automobiles have systems that brake, accelerate, and shine light, these are not the ultimate purposes of an automobile. While automobiles must be able to brake and accelerate, the ultimate purpose of an automobile is to transport its occupants and cargo from point A to point B.

How can we determine the ultimate purpose(s) of a creation. We can make inferences from its basic functionality in the context of its fine-tuning. Automobiles are fine-tuned to transport people and cargo. To that end there are a variety of methods and properties built into various components, each of which does something that enables the automobile to move itself and its cargo to the selected destination. By analyzing the set of functionalities of its component and how these work together can help us understand the larger purpose of the automobile. Those purposes which best explain the sum of the properties and methods that pertain to the automobile are the ultimate purpose(s) for which automobiles are created.

Man created for love relationship and completeness in God.

What is the ultimate purpose for humanity? Many people think of acquiring physical resources, acquiring power, or experiencing the pleasures and vanities of this world as their purpose. While humans need money, social standing, and sex to continue to live and maintain civilizations, these are not the ultimate reasons that God created humanity.

To help us understand why humanity was created, we need to understand the functionalities of what it means to be human. Humanity has properties and methods not seen in the rest of creation. Humanity actually has a consciousness of the formalisms God uses to construct the methods and properties of creation.

One feature of humanity understanding the formalisms God uses in creation is that man has categories to understand abstract, conceptual realities. Man can peer past the perception of how things seem to get to the conceptual root of things. Specifically, man can conceive of categories that enable him to pursue a relationship with the divine. The creation of such categories implies that God intended for humanity to relate to Him.

Man is also like God in that he can create creations to serve his pleasure as God created to serve His Pleasure. This gives us new understanding concerning the higher purpose of man. Most of the animals can neither conceive its own purpose nor have its own pleasure. They fulfill God's pleasure while being agnostic to their own place in the cosmos. Humanity is different. Humans are capable of having ideas about their place in the world and ideas about what brings them pleasure. With man God created a being who pursues both his own pleasure AND God's pleasure. The pursuit of both human and divine pleasure requires a symbiotic relationship between man and God. Man pursue the glory of God because He wants to, not because he must by virtue of his programming. Another way of saying this is to say God created humanity for ac love relationship. As Jesus said, "*Jesus answered and said unto*

him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him (John 14:23)."

If God created humanity for a love relationship, what happened? What has gone wrong? Why is there so much confusion, corruption, and chaos in this world? Under any evolutionary theory such affairs are to be expected. Futility, Suffering and death are the engine of evolution, and most ancient pagan narratives have this dark thread running through them. In the Lion King, Simba has a vision of Mufasa in the night sky after Mufasa's death. Mufasa tells him that his death should not be seen as a dark event or tragic but simply as normal part of the circle of life. As Mufasa explains, the grass is eaten but the antelope, who in turn is eaten by the lion, who in turn dies to decompose into dirt that feeds the grass.

Scripture, however, does not present such a dark account or normalize darkness as a normal part of life. Rather, darkness and death are presented as a tragic outcome of sin. In Romans 5:12–19, Paul instructs us that death came by sin. In this passage death is used as a falsifiable (empirically testable) criterion. Paul uses death as evidence that everyone from Adam to Moses was a sinner, including those who did not sin by breaking any of God's commandments. Death would only work as proof of sin if it is physical death. If death were already a normal part of the created order or if this death were only spiritual death, then it would be impossible for Paul to use death as a proof. Paul cited the fact that there was nobody from Abraham's time who was alive in his time as proof that each and every one of them was a sinner. Death and

destruction are presented in Scripture as tragedies to be remedied. (More on the remedy later in this volume).

Out of all of the Creation narratives, Young Earth Creation(YEC) is the only one that has a coherent account of how evil entered the world that is compatible with both Scripture and its account of creation. It is not that other perspectives held by Christians do not have answers; however, these answers are an ad-hoc patchwork of explanations that do not really cohere very well. Such non-YEC accounts interpret texts differently to eliminate discrepancies with evolutionary theory, but in doing so embrace evolutionary morality or result in cognitive dissonance between the implications of their creation narratives and the ethical system they have embraced.

While YEC has a strength in the coherence of its narrative with Judeo-Christian ethics, it is weakened in that it shares the same Platonist approach to creation as the other major viewpoints on origins. This Platonistic approach is a physicalist way of viewing natural processes. This Platonistic approach goes all the way back to Plato, who saw divine creation as an artisan who worked pre-existing matter into its forms and functions. YEC differs from atheistic evolution only in the nature of the artisan and how he shapes material reality. Naturalistic religionists see matter as its own (and sometimes blind) artisan. Christians who take a Platonistic approach will usually grant a concession to orthodoxy by affirming that matter is created ex nihilo. Once material reality is instantiated, they proceed with the same Platonist mindset as unbelievers. The common thread of all varieties of Platonism is that material reality is affirmed as fundamental. This is true not only of all forms of Materialism but of its superset Substance Realism.

A Conceptualist reading of Genesis 1,2

In in the last section, I demonstrated that physicalist interpretations of the physical universe pose difficulties in science and philosophy due to their incoherence. Physicalist interpretations also pose difficulties when they frame the interpretation of Scripture. The Genesis accounts of creation are typically framed in physicalist terms. If reality is fundamentally conceptual rather than physical, then a conceptualist reading of sacred Scripture makes much more sense. The Genesis accounts, when interpreted from a physicalist perspective, have both internal and external difficulties. These difficulties go away when interpreted conceptually. In particular we see several discrepancies between Genesis 1 and Genesis 2 as seen from a physicalist perspective. In Genesis 1 man is created last on the sixth day, but in Genesis 2 man is created before any trees or plants emerge from the soil. Genesis 1 says that God took six days whereas Genesis 2 suggests that it all occurred on the same day. How can man be last and first in the same story?

These difficulties only exist in a physicalist interpretation of Genesis. In a Conceptualist interpretation these difficulties simply do not exist. If reality is defined Conceptually by a Conceptual God as I demonstrated in the last volume, and if physical reality is fundamentally an information system, and if physicality emerges as a result of wave-function collapse as I demonstrated in the last volume; then a Conceptual reading of the inspired Creation accounts is in order.

If we live in a Conceptual universe and Genesis is a divinely inspired document that imparts substantial information about creation, then we

should expect it to be interpretable as an object oriented program(OOP). OOP programming has two components: class definitions and instantiation of objects with the properties and methods defined in the class.

In OOP programming the class definition precedes instantiation or implementation. When a parser or reader of program code reads the class definitions, nothing is actually happening. When this code is read, a description of the properties and methods (or actions) is loaded into memory and assigned to a label. This code will only be executed when an object invokes the class by calling it out by name. Once that happens the loaded description become a prescription that constrains how that object must behave. Genesis 1 is class definitions. Nothing is becoming actualized at the point that God is speaking forth His Creation. He is writing code that describes what will happen when the Creation is instantiated. Genesis 1 is almost exclusively God talking. God is busy constructing code. Genesis 1 described the portion of the wave-function from which the physical universe would emerge

In Genesis 2 there is no clue of God speaking forth. He is presented exclusively as acting rather than speaking. Here humanity is the first creation rather than the last. Why is that? In the last volume I demonstrated that physical reality became manifest when a measurement of the wave-function caused it to collapse. Adam needed to be the first instantiated creation for the same reason a Web site needs Web browsers. The Creation becomes actualized only when instantiated. Because God's plan was for humanity to rule over the planet, He had a special role for Adam. Adam would be used to instantiate the physical universe. When God breathed into Adam the breath of life and Adam

opened his eyes for the first time, Adam conducted a measurement of the wave-function for the first time. While God knew what was in the wave-function, He did not conduct a classical measurement prior to Adam. The wave-function contained information that would describe a young creation that was six days old, but this information did not materialize until Adam conducted a classical measurement upon first waking up. When Adam conducted the first classical measurement, a back story of creation booted up and ran exactly as God instructed it to do in accordance with Genesis 1.

It was necessary for man to be the first to be created and placed into the Garden of Eden because his classical measurement started the execution of the code God wrote that was described in Genesis 1. It was necessary for man to be awake to instantiate the back-story of creation as a pre-loaded history. The previous history of the universe was then back loaded in a manner similar to the quantum erasure experiment¹.

Second Law of Thermodynamics as the Law of Sin and Death.

In the beginning God instituted the law of sin and death. This law simply says that death is the result of sin and does not exist except as a consequence of sin. There are various iterations of this in Scripture and confirmed by science. In Genesis 2:16-17 we are instructed that “***the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.***” This set up the law of sin and death. There are two major implications of the law of sin and death: The universe was created

without any sin or death at the beginning, and the law of sin and death existed prior to sin and death.

The universe was created without any sin or death at the beginning. God created the universe that, as an information system, is coherent and dependent on Him as its reference-frame. This coherence manifests itself physically as an infinitely open system. Life is epigenetically¹ in sync with itself, its environment, and in relationship to the Creator. Epigenetics refers to the capacity of living things to, by functions of its DNA and DNA derivatives(i.e. RNA), to gain information about and interact with the surrounding environment. Epigenetics was used in the original, good creation to communicate with the surrounding environment and with the Creator.

Synchronization of the creation with a timeless, transcendent Creator would make evolution neither possible nor desirable. The universe would find its pleasure by serving at the pleasure of the Creator.

The law of sin and death existed prior to sin and death. This was necessary to conceptually force a paradigm change and allow coherently functioning of the program in the event sin entered the system. The law of sin and death was God's version of try...catch. Creation was originally designed to function without any sin or death. Creation was built in dependence and in sync with the Creator. Sin introduces contradictions that destroy that synchronization. This destruction of synchronization destroys the connection with God that sustains the creation. The entrance of sin was essentially the "Blue Screen of Death" of the original creation. The entrance of sin would necessitate a paradigm change into a system that could accommodate sin, death, and increasing degrees of

separation from God. It would be necessary. The Law of sin and death prescribes a reboot of the system in the event of sin.

The law of sin and death has an analogue in science. The Second Law of Thermodynamics² says that, in any closed system, some energy dissipates into unusable form. This increase in unusable energy is called entropy. All concrete physical and discrete digital systems are necessarily finite. As more energy becomes unusable, the universe runs out of usable energy. As usable energy runs out, life processes, and eventually, the ability to do work ceases.

The law of sin and death was introduced because God created beings who could pursue their own pleasure. The freedom to pursue their own pleasure implies the possibility of pursuit of it in ways that are contrary to God's pleasure. The law of sin and death and its analogue, the second law of thermodynamics, exist prior to the introduction of sin and death. While energy dissipated into forms unusable to the system prior to sin, the harmony between the universe and god was such that God sustained the universe. The amount of energy available to the universe was stable. There was no entropy increase, no death, no disorder. It was only when sin entered in and cut the natural world off from God that thermodynamic processes resulted in increased entropy, death, and disorder.

Where can sin corrupt the Creation? What part of the universe is vulnerable. In the first section of this work, I wrote that the Conceptual God created the wave-function by speaking forth an ontologically distinct rhema word. It should be evident that the Conceptual God

cannot be corrupted by sin. The wave-function is also incorruptible. The wave-function contains information that describes every logically possible and feasible action and state that can exist. The ability to conceive of others sinning does not imply that they actually do sin. This information existed logically prior to creation. The information inside of the wave-function did not change because of sin.

The physical universe is instantiated when a consciousness conducts a measurement on the wave-function. The nature of the measurement determine how the wave-function is parsed. The parser can be corrupted by sin. As conscious parses the wave-function and construct physical reality according to the rules that constrain what is possible, anything that affects this parser on a fundamental level can have an effect the nature of the universe that is constructed. As all such construction involve loading a backstory of events prior to the placement of that consciousness on the logical timeline, such corruption does not merely occur at a place within time, but affects all of space-time

Sin brought death to the whole space-time.

Because the consciousness constructs physical reality by parsing the wave-function and such parsing includes parsing a back story of events that happened prior to the entrance of the parser into the spacetime, anything that affects the nature of the parser can affect space-time. Human consciousness parses physical reality as a networked simulation analogous to an online video game. Because physical reality is a parsed information system, introduction of incoherencies such as sin or rebellion against God can cause the simulation to crash.

The law of sin and death was embedded as a fundamental part of the original simulation that was free of death. This allowed the information system to respond to the entrance of sin should it ever happen. The law of sin and death function like the blue screen of death on modern computing systems. The entrance of sin forced a reboot of space-time and erasure of the original.

Genesis gives us instructions concerning the circumstances surrounding the entrance of sin into the world. These instructions are rather cryptic when interpreted from a substance realist/physicalist perspective, but when interpreted in light of quantum mechanics in a conceptual world they make perfect sense. Adam and Eve were told that they could eat from every tree in the Garden of Eden except for the "*The Tree of the Knowledge of Good and Evil*." Much speculation is afoot concerning what fruit this tree bore or whether it is merely symbolism. It is apparent that Adam and Eve already knew about good and evil and engaged in ethical dialogue with Satan. While Satan is a liar and was lying to Eve in this discourse, the conversation does not make any sense unless Adam and Eve already understood ethical categories.

There is a second sense in which knowledge is used here. While knowledge can mean the acquisition of information, it can also mean intimate experience. The same word is used in Scripture in reference to Adam knowing Eve. In this context, it is referring to the carnal knowledge of sexual experience. Knowledge in this sense means that the subject (knower) becomes entangled in the object of that knowledge.

Knowledge as entanglement is a quantum mechanical concept³. Central to quantum mechanics is the concept that when an unentangled

observer conducts a measurement on a system, that the wave-functions collapse and physical reality materializes as particle based objects. The act of measurement causes the observer to become entangled in a quantum system.

Another quantum mechanical concept that is at play here is the concept of superpositions⁴. Super positions are descriptions of potentialities defined by the wave-function generally and the Schrödinger equation in particular. These represent alternate possibilities that do not become actualized until an observer conducts a measurement. Contradictory possibilities can exist side by side in the wave-function as they only potentialities before measurement; the Law of Noncontradiction does not prevent contradictory possibilities from existing side by side. Schrödinger introduced a thought experiment to illustrate this using cats. Let's imagine there is a cat in the box with some radioactive material and a geiger counter. Is the cat dead or alive? Prior to measurement, the cat is in a set of superposition states in the wave-function. The cat is potentially both dead and alive prior to measurement. The Law of Noncontradiction, however, constrains measurement. Once a measurement is conducted, the cat is either dead or alive.

We see superpositions play in the Garden when God introduced the Tree of the Knowledge of Good and Evil.” How can anything be both good and evil in the same context. Good and Evil exist conceptually as superpositions that only become actualized when a measurement is conducted. In this case the type of measurement controls which is actualized. This fruit can be measured by seeing, touching, or eating. God's command NOT to eat insures that measuring the fruit by eating will result in evil becoming actualized. The actualization of evil requires

a decision concerning measurement that disobeyed God. When Adam ate the forbidden fruit, he brought evil into the system. This evil caused the space-time to “blue screen” and reboot as a system that now suffered growing degrees of separation from God

The rebooted universe, upon separation from God, now experiences Death

Due to sin causing a “blue screen,” the simulation that powers the universe reboots as a system that has been disconnected from God. Due to this disconnection, energy that dissipates into unusable forms is not replaced. There are two consequences to this: there is now an absolute scarcity of total resources, and there is also competition among organisms for increasingly scarce resources. These two forces brought death to all of creation

There is now an absolute scarcity of total resources. This scarcity began the process of death. As more energy is lost, less energy is left to maintain the system and entropy or disorder increases. This results in death to living organisms, wear and tear on inanimate objects, and eventual death to the whole universe. When the universe was connected to God, energy lost to the physical universe was simply returned to the wave-function, which is the ontologically distinct Rhema Word of God which continually sustained creation. Now that sin has entered, this process has been disrupted. The universe is now dying.

This absolute scarcity also creates competition among organisms for increasingly scarce resources. DNA was created to function epigenetically, which simply means that DNA interacts with the outside environment. DNA uses this information to determine which genes are

expressed in what context. Prior to sin, the universe was operating optimally without any pressure on any system to change. After sin, when the universe rebooted separated from God, the universe no longer operated optimally. The dwindling supply of resources put pressure on organisms to compete for existing resources. The epigenetic process of information exchange is no longer in communication with the Creator, but simply had to perform the best it can. This created opportunities for code to be repurposed in ways outside of the original, optimal design but are now more optimal in the new environment. The epigenetic information exchange process also became self-centered as each organism – each molecule – became engaged in a fight for self-preservation. Self-centered ethics driven by the fight for self-preservation in survival of the fittest, ethics driven by a biochemical might makes right, defined morality in this brave new world forged by Adam's sin. This fight became the driving force behind evolution, evolution driven from the Big Bang to the heat death of the universe.

As the reboot affected all of space-time, it had consequences on the development of cosmology. There are three classes of modern quasi-scientific cosmologies, Big Bang cosmologies⁵, eternal linear steady state⁶, and eternal oscillating models⁷. Eternal steady-state cosmologies require the continual creation ex nihilo of new matter and energy to replace energy that decays into unusable forms. This violates the First Law of Thermodynamics⁸ (The law of Conservation of Energy). Eternal oscillating models result in entropy buildup. The Second law of Thermodynamics insures that these oscillations would run out of usable energy long before the present day. From a physicalist viewpoint, the First Law of Thermodynamics is necessary because otherwise you would

have violation of causality with something being drawn out of null. Under the Law of Noncontradiction it is impossible for anything to be drawn from its contradictory. Something cannot come from null, or properties from non-properties. The Second Law of Thermodynamics is also necessary to preserve causality. Causality requires a well-defined arrow of time to preserve the relation between cause and effect. The fact that actions are Thermodynamically irreversible is why we do not see eggs un-cracking or bottles un-breaking in the real world. Broken things are in a lower energy state than before they broke, and fixing them requires more energy than was consumed in breaking them. This excess energy goes away in entropy.

From a conceptual, information system perspective, the First Law of Thermodynamics is necessary because no simulation can consume more resources than is allocated for it. This allocation must be defined at the beginning. This is why there is a maximum speed that objects travel through space, and this is why dark energy grows as Thermodynamically usable energy decreases, and this is why maxing out one parameter of time, energy, or space relativistically affects others in specified ways.

From a conceptual, information system perspective, the Second Law of Thermodynamics is necessary because all information systems that run as executable programs require that code execution be timed according to a CPU clock. If that timing can be meddled with or reversed then there is no coherent reference to determine program state. If one can mess

with the CPU clock then the program crashes and it cannot have an accurate time.

The Laws of Thermodynamics are the most fundamental physical laws that exist. These do not happen to exist in our physical universe; they must exist in some form in any instantiatable physical information system. Linear and oscillating eternal models are simply off the table. Both these models are also mathematically incoherent as they require instantiatable, countable infinities, which are impossible. As I documented thoroughly in section one of this document and in Chapter 9 of *The Logic of God*, It is impossible to define an infinity by counting or summing⁹, as no matter how many are counted, there are others yet to be counted. Infinities transcend any attempt to count them.

This leaves some variant of the Big Bang as the only class of coherent models. The Big Bang model asserts that, out of a singularity (undefinable in terms of classical physics, the universe began expanding in all directions. This resulted in an exponential increase in the size of the universe and an even distribution (on global scales) of the energy of the universe.

The Big Bang, however, is not without flaws. Such flaws are inevitable due to the fact that sin has introduced incoherencies into the system. There are three problems associated with the Big Bang Model: The horizon problem, the flatness problem, and the monopole problem.

The horizon problem¹⁰ is caused by the fact that the universe has expanded at a rate that would not allow light (think heat) to travel to all points of the universe to even out background energy during the time that the universe has existed. The different parts of the universe have

become causally disconnected from each other by reason of being too far apart to affect each other by forces that can only move at light speed.

This is only problems in a physicalist interpretation of the Big Bang. If the Big Bang is a backstory in a virtual simulation it is not a problem as the causally disconnected parts of the universe are on parts of the virtual canvas that are always in the background, making the incoherence irrelevant.

The flatness problem¹¹ is caused by the fact that the energy density of the universe must be extremely fine-tuned throughout the history of the universe to yield its present measured values. If the energy density is greater than the critical value, then gravity dominates the universe. Energy is analogous to matter, and the more matter contributes to gravity. The universe quickly crunches. If the energy density is less than the critical value, then dark energy dominates the universe. As Thermodynamic decay results in the growth of dark energy, that energy would cause expansion to produce a big rip which would have destroyed the universe on a scale of thousands of years as there would not be enough gravity to check the expansion. It works out that we have just the right balance to allow for a flat universe that expands at a rate slow enough that the universe does not rip apart at the subatomic level, and this requires that energy density in the early universe be fine-tuned on the order of 10^{60} . This is also not a problem in a virtual universe as these are necessarily fine-tuned systems.

The monopole problem¹² is produced by the fact that the conditions of the early universe should have resulted in a universe dominated by magnetic monopoles. The fact is that we have never observed even one

magnetic monopole in nature. Maxwell equations on electromagnetism tell us that electromagnetic fields in classical physics require two poles. In monopole magnetic fields, one set of lines of magnetic force goes out to infinity, resulting in them never returning to the other pole. In 2014 magnetic monopoles were synthetically produced in a lab for the first time¹³. There are properties of a group of exotic properties called polaritons. Polaritons have properties of both particles and waves. These objects lie at the boundary between particle physics and the wave-function. Half of the particle is instantiated into classical physics while the other half lie hidden in the wave functions. These magnetic fields are generated by running energy through unobservable and physically undefinable Dirac Strings¹⁴, which act like solenoids.

The monopole problem is by far the most interesting problem with the Big Bang Model. A magnetic monopole dominated universe following a Big Bang would be less than 30,000 years old. There would be “more magnetic monopoles than nucleons.¹⁵”

A magnetic monopole is a hybrid particle-wave. One pole behaves like a conventional magnetic pole as it is on the particle half of the hybrid. The other half is a wave that does not collapse into a particle. The lines of force on the wave side do not turn back on themselves like they do in a particle but extend into infinity.

These hybrid magnetic fields would obey Maxwell's laws¹⁶ in several ways that are similar to conventional magnetic fields. The charges on both sides would be equal but reversed. An interesting note here is that quantum entanglement also works on an equal/reversal effect much like mirroring a hologram. Charge in both context would mean energy

pressure at a given location rather than total energy. The earth, for example has a very weak magnetic field. At $\frac{1}{2}$ gauss, it is much weaker than a typical refrigerator magnet. The total magnetic energy of the earth would be much greater than the refrigerator magnet, but it is distributed over a much larger area.

The necessity that both “poles” have an equal charge has unique implications on a magnetic monopoles. In the ill-defined “pole” on the wave side the magnetic energy would extend to infinity. This is called a Dirac string and is the only way to reconcile Maxwell’s equation describing electromagnetism (classical physics) with monopoles. The Dirac string (or lines of force on the wave-function side) extend to infinity and have a finite charge at the monopole. As charge refers to energy density, the total energy along the entire string is infinite (finite charge/energy density over an infinite distance. The charge at the monopole is also invariant as its ratio to the total never changes.

Magnetic monopoles could provide a mechanism by which the total **available** energy levels of the universe would have remained level. If

- 1.The energy fields of magnetic monopoles necessarily has equal but opposite charges between the unobservable Dirac string and the observable monopole; and
- 2.The total energy of a Dirac string is infinite; and
- 3.The charge of a Dirac string where it meets the monopole never changes as a ratio of the total energy of the Dirac string; then

The charge available to the observable never decreases no matter how much energy is leaked from the monopole into the physical universe in thermodynamic activity that results in energy becoming unavailable. The

entanglement between the Dirac string and the observable monopole results in a continuous influx of energy into the universe equal to the amount that is lost due to the Second Law of Thermodynamics. Entropy never increases. Such a universe will never suffer heat death and will never suffer anything that triggers evolutionary pressures as long as the ratio of magnetic monopoles remains constant and abundant.

This monopole dominated universe would be young and much smaller than our current universe. These monopoles would more strongly link the instantiated universe to the wave-function from which it is drawn. The infinite lines of force that run deep into the wave-function would, via Maxwell's equations, be balanced with the classically defined monopole. Any electromagnetic energy that dissipates into thermodynamically unusable forms would be replaced by connection of these monopoles with the wave-function. These magnetic fields would also be efficient conductors of information. The physical universe would be in sync with the wave-function in a way that it has not since sin tainted the parsing of the wave-function. This energy-rich, information richness would diminish the other two problems

Because the penalty for sin is death – because God will not coexist with sin and because his wrath against evil would destroy those who parse a sin-tainted physical system into existence– He put a separation between the world of sin and himself. Because magnetic monopoles were key to a robust connection between classical physics that governs our world and the wave-function defined by the ontological distinct rhema word of God, consigning the universe to die would involve getting rid of these magnetic monopoles. God used cosmic inflation to dilute these monopoles¹⁷. Inflation would also lock in values needed to maintain the

flatness and horizons information of the early universe. Cosmic inflation would also dilate time, locking in evolutionary epochs¹⁸. This change would require a quantum erasure event to erase the good young creation and replace it with a corrupted evolutionary creation – a reboot of the the universe.¹⁹

The resulting rebooted universe was an evolutionary creation ruled by death. Evolution is death, as it first works death to all species, and other taxonomies which fall to more fit categories of life and finally brings death to the very principle of life as the Second Law of Thermodynamics brings about the heat death of the universe.

Evolutionary constraints on the universe

Man was in the image of God when this reboot occurred, so he retained the image of God as he was entangled at the point of the Fall. The consciousness of man did not lose its essential properties. There was, however, a loss of the connection previously held with God. Instead of being only distinct, man was now in hostility with God. His consciousness is now framed in self-centeredness rather than conceptually centered in the Creator or thought centered. This reference frame switch effected how reality is parsed.

The predominance of evolutionary paradigm in this rebooted universe constrains what is produced. If evolution is scientifically or mathematically model-able, then it had limited teleology. That is, evolution leads to a specific sub-set of outcomes and favors probability distributions that favor that sub-set over alternative outcomes.

Principles such as survival of the Fittest and the ever pervasive scarcity condition several biases into organisms. Organisms are bred to be self-

centered as evolution selects for decisions and programmed behaviors that favor self-preservation and survival. Evolution favors self-centeredness. Specifically, evolution favors decisions and programmed behaviors that motivate competition for scarce resources. Those who win survive and those who lose die. Cooperative behaviors are also fundamentally self-centered. Self is preserved by preserving the ingroup to which the self belongs. An animal may sacrifice its own life to save progeny, its herd, or its colony or give it a competitive advantage over other groups.

The instincts that drive organisms to cooperate with their ingroup developed through epigenetic interaction between the organism's genes and the immediate environment. Cooperative efforts among animals are commonly seen as preserving the species or genome, but epigenetic information does not have that range. An organism's DNA could only gather information about its immediate environment. In yes of whether genetically programmed instincts push towards cooperation or competition, no distinction is made between members of the same species but different ingroup and members of different species. Organisms compete against everyone outside their in-group. This limitation on the range of epigenetic information also results in conditioning brains to take a physicalist view of the world, obscuring the knowledge of the Conceptual God.

The decisions made in this fight for survival are fundamentally self-centered, Utilitarian, and geared towards survival at all costs without regard to any objective morality. Morality is either non-existent or exists as no more than a tool in the fight for survival.

Objective morality and altruistic behavior puts organisms at an evolutionary disadvantage. Organisms displaying such traits would be at greater risk of dying prematurely or otherwise failing to reproduce robust offspring. Their genes would not propagate as well as those who displayed more selfish. Evolution would select for selfishness, tribalistic, and utilitarian morality and organic life would essentially be bred to be increasingly selfish.

This selfish, tribalistic, and utilitarian instinct would become hard-wired into the DNA of organism descended from those who survived previous ages of evolution. The evolution and hard-wiring would affect the human brain as well as the body of humanity would have descended from ape-like ancestors. In this rebooted universe, the flesh of Adam is descended from “apes” rather than created from the dust. The human brain would be hard-wired with instincts of selfishness, tribalism, and utilitarian morality developed by millions of years of biological evolution. In other words, quasi-Nazi tribal ethics would be rather typical of the human species under evolution.

A quick glance of humanity quickly shows a potential defeater for evolution. We see evidence that compassion, sacrificial love, and altruistic morality exist in the world, contrary to the logical implications of evolution. Richard Dawkins, in his documentary *The Fifth Ape*, grapples with his question. Dawkins develops the hypothesis that there were instances of cooperation that actually conferred an evolutionary advantage. From those he inferred that this is the basis for altruistic morality. There are three problems with Dawkins thesis. One is most of the evidence he cites actually support the emergence of tribalism, which actually leads to much violence, utilitarian morality, Nazi-esque

atrocities, and genocide as the norm. The second is that truly altruistic behavior suffers an evolutionary disadvantage. Organisms that consistently act contrary to the interest of themselves or their ingroup will become weaker relative to their selfish, utilitarian competitors and die out. The third problem is an absolute defeater for Evolutionary naturalism. If the material, natural world is the ultimate reality, and evolution is the mechanism governing how material reality is shaped, then it must explain and causally account for what is produced in the world. If Naturalism is true, then there is no causal ground for the emergence of altruistic morality and it therefore never comes into existence. The existence of altruistic morality defeats Naturalism.

What about evolution? Evolution as a fundamental reality is falsified by the existence of altruistic morality and its derivative concepts and narratives. Evolution as a mechanism that is only contingently true relative to a fundamentally created reality could exist side by side with altruistic morality. However, it cannot account for this morality. Altruistic morality in an evolved world can only exist if counter-evolutionary actors are present. The presence of both evidence for evolution and altruistic morality and its derivatives provides a fingerprint and voiceprint for the activity of the Conceptual God in space-time history.

The Christian story is unsustainable in an evolutionary world without God

Altruistic morality entails three components unlikely in an evolutionary universe: A conceptual understanding of metaphysics, non-relative ethics, and unconditional love.

A conceptual understanding of metaphysics is unlikely in an evolutionary universe because epigenetic evolution is focused only on interaction with the immediate physical environment. A physicalist and physically dependent viewpoint would be reinforced by over a billion years of evolution. This evolutionary programming would form heavy constraints against a conceptualist view of the world.

Non-relative ethics is unlikely in an evolutionary universe because evolution breeds self-centeredness. This self-centeredness works to relativize any ethical system that may emerge. In species that are social, this self-centeredness would be interpreted in terms of the immediate tribe of which the individual organism is a member. Any ethical system that emerges in those species would be relative to the perceived interests of the tribe. This, along with lack of a conceptualist view of the world, works against any ethical system that pursued an objective good that did not discriminate in favor of the ingroup.

Unconditional love is unlikely in an evolutionary universe because over one billion years of evolution breeds self-centeredness and tribalism. In particular, loving your enemies runs diametrically opposed to evolution.

It is apparent, that while humanity displays many behaviors predicted by evolution, humans also display many behaviors that are contradiction to evolution. If evolutionary naturalism is true, these behaviors would not be possible. It would not be possible because in such a world, man would only have the tools and attributes provided by nature and evolution. There is no ground for a conceptualist view of the world, objective morality, or unconditional love. The fact that such DO exist in this world is a powerful defeater of evolutionary naturalism.

What about evolution in a non-naturalistic environment? Evolution in any world created by the Conceptual God is never a fundamental reality; but only a secondary reality triggered by sin. Adam's sin tainted how he parsed the wave-function. Since the physical universe emerges as a result of an analogue of an online gaming simulation, anything that affects the parsing of the wave-function will affect the resulting space-time. Anything that can substantially affect the parsing of the wave-function can result in quantum erasure of the existing universe and replacement by a universe that is compatible with both the parser and the wave-function. As what the Bible describes as a Holy God cannot coexist with sin, such a universe experiences a disconnection from God that God did not intend. Once such a disconnect occurs, energy that dissipates via the Second Law of Thermodynamics is not replaced, and the universe begins to run out of energy – it begins to die. Evolution is the logical result of a dying universe that was also created to be an interactive information system. The intelligence built into such a system results in living organisms to seek optimal ways to survive in a world hostile to life. Evolution was never God's original intent, but a fallback that only occurs when sin interacts with the wave-function.

Because Adam was in the image of God when he became sinfully entangled with the wave-function, he still retains the image of God. This means that humanity can conceive concepts that could never be grounded in evolution like conceptualist views, objective morality, and unconditional love. The flesh of man, however, did not retain its former glory. Human flesh, like all other physical reality, emerged from parsing the wave-function and was tainted by the fall. Humanity, in the flesh, now had apes as evolutionary cousins. The human brain is now a

product of evolution that differs qualitatively from other brains only by virtue of the image of God that is embedded in human consciousness. As the brain is the gateway to human interaction with the wave-function, the evolutionary patterns present in the brain form powerful constraints deterring humanity from expressing the implications of the image of God. This means that a narrative based on a divine conceptualist view of the reality, objective morality, and unconditional love is simply not sustainable based on that image of God using the power of the flesh. Evolutionary pressures would quickly extinguish such impulses. The result was that humanity would drift far from what God intended when he created humanity in his image.

The existence of conceptualist viewpoint, objective morality, and unconditional love, then, are a voiceprint of God's activity in this corrupt world of death. Voiceprints are a prototype of using unique identifiers to determine the actions of specific actors in space-time history. This technique is used across disciplines such as textual criticism, archeology, and literary analysis to look for unique patterns that link historical activity to specific actors. In information technology, this technique is used in various authentication systems to determine that a user is whom they claim to be.

Because of the impossibility of a narrative consisting of conceptualism, objective morality, and unconditional love without the Conceptual God and the improbability of a sustaining this narrative in an evolutionary universe without God's intervention, the existence of such a narrative will have the voiceprint of God. The Judeo-Christian narrative uniquely has these features.

When I say that the the Judeo–Christian narrative is only sustainable with the supernatural intervention of a Conceptual God, I mean that it would not even exist without God. The existence of the Christian story has God’s voiceprint to verify its authenticity. In the next section, *The Life of the Conceptual God*, I will show what this looks like in more detail.

References

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5 Big Bang

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6 Eternal linear steady state

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7 Eternal oscillating models

<https://www.universetoday.com/38195/oscillating-universe-theory/>

8 First Law of Thermodynamics requires that the amount of total energy in a **closed** system be fixed. This prevents the universe from using more resources than have been allocated to it

<http://hyperphysics.phy-astr.gsu.edu/hbase/thermo/firlaw.html>

9 In chapter 9 of my book, *The Logic of God*, I show It is impossible to define an infinity by counting or summing. This, however, would not rule out conceptual infinities that do not require incremental instantiation.

10 The Horizon Problem, Dr Malcolm Fairburn, King's College, London

<https://www.youtube.com/watch?v=hTwCdJftYD0>

11 The Flatness Problem requires extreme fine-tuning to launch and sustain a universe. This is a problem if physical reality emerges from an information system fine-tuned by a Cosmic Mind

<https://astronomy.swin.edu.au/cosmos/F/Flatness+Problem>

12 The Monopole Problem emerges because, according to various models of the Big Bang theory, the universe should be very dense with magnetic monopoles. They have yet to even observe even one in nature. It is believed that cosmic inflation dissipated these.

<https://thebrilliantcosmos.wordpress.com/2016/06/07/the-magnetic-monopole-problem/>

13 In 2014 magnetic monopoles were synthetically produced in a lab for the first time

14 Dirac Strings

15 Page 600

https://books.google.com/books?id=oypZ_a9pqdsC&pg=PA600&lpg=PA600&dq=fantastic+overproduction+of+magnetic+monopoles&source=bl&ots=qdQVOalpYX&sig=7ospldoPHbGAgccaV2g4TCQiV_8&hl=en&sa=X&ved=0ahUKEwjNrtyKolnTAhXD34MKHdxwAlwQ6AEIHDA#v=onepage&q=fantastic%20overproduction%20of%20magnetic%20monopoles&f=false

These hybrid magnetic fields would obey Maxwell's laws¹⁶

God used cosmic inflation to dilute these monopoles¹⁷.

Cosmic inflation would also dilate time, locking in evolutionary epochs¹⁸. – 54

This change would require a quantum erasure event to erase the good young creation and replace it with a corrupted evolutionary creation – a reboot of the universe.19 – 54

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Chapter 3: The Life of the Conceptual God

In chapter 1 I wrote about how Hebrews 11:3 is an account of how God used rhema words to create a space-time out of information that could be parsed quantum mechanically. Hebrews 11:3 was written to provide a meta-physical foundation for understanding how faith works. Because the space-time universe is composed of prescriptive information, God can modify how the universe operates by embedding additional prescriptive information in faith

This faith is grounded in the facts that the universe is made up of information that can be programmatically modified. Think of our physical universe as a virtual reality simulation that God has programmed but runs in an ontologically distinct manner from the Divine essence. The revelation of the rhema word of faith is a way that God continues to embed input into the simulation. Our receipt of that word of faith is how we can access God. As we believe His promises and receive His promises, He will do exceedingly above all we can imagine.

We see that word 'rhema' again in Romans 10:17. Verse 17 is in a passage where Paul, writing under inspiration of the Holy Spirit, explains how we can access God. He begins by saying it is not necessary to engage in extra-dimensional travel or otherwise traveling far and wide to search for God. God has provided a means to access Him. He has provided the word of faith.

But the righteousness which is of faith speaketh on this wise,
Say not in thine heart, Who shall ascend into heaven? (that is, to

bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the **word of faith**, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.** For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? **So then faith cometh by hearing, and hearing by the word of God.**

– Rom 10:6–17

In *Equipping the Saints*, chapter 8, I provide a detailed theological understanding. Basically, the idea behind the verbalization of the confession resulting in that confession “is made” unto salvation means that the act of verbalizing the confession results in the power behind objective truth of God’s Word being released into the everyday world transforming it into a state that conforms to the description found in that Word from God being proclaimed. The focus of this understanding

is found in the phrase **“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”**

In this chapter I wish to uncover the quantum mechanical underpinnings of how confession of God’s word releases power to transform life. The key phrase here is **“So then faith cometh by hearing, and hearing by the word of God.”** This whole phrase is worded as present passive. Rewording this as an active sentence with identical meaning gives us

The Word of God (Rhema) -> hearing - > faith.

The rhema word of God first transforms hearing. This is the same word used in Hebrews 11:3 in which God used that word to describe how He framed space-time using rhema word to set up the wave-function. When God’s Word is proclaimed, this word produces an effect on the senses that receive it. The senses are instruments that humans use to conduct a measurement on the wave function and bring about its collapse. It is this collapse that produces a specific value that determines what events occur in the world of classical physics. God, in expressing His Word, is affecting how we parse the wave-function which will then affect what events will happen in our world of classical physics. This changed perspective produces faith.

The fact that the transformation of our senses by the confession of the Word of God produces faith bring us full circle. Such faith results in confession which is received by the senses which yields more faith. As Jesus said, **“it is out of the abundance of the heart that the mouth speaketh** (Luke 6:45).” As I explain in chapter 3 of Mystery Jerusalem Rising, faith is the seed of the works God wants us to do. As this cycle produces ever growing faith, the senses are increasingly transformed in

a way which affects how they parse the wave function. As I will show in the next chapter, a coherent shared logical space-time will also mean that such faith will affect how other parse the wave-function concerning the subject of your faith and confession of the promises of God. Such changes in how the wave-function is collectively measured will produce results in the events that are described by the Rhema Word of Faith coming to pass. It is through confession of the word of God - specifically the promises of God - that power from is released quantum mechanically to change your life and the world. The next chapter will reveal how this takes place on a meta-narrative level.

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Chapter 4: The Conceptual God and the flow of history.

In understanding the Conceptual God and the flow of history, it must be first and foremost understood that conscious parsers of the wave-function are not themselves part of the wave-function. If they were, then there is no meaningful way to cause wave-function collapse through the process of measurement. An unentangled observer cannot entangle with the wave-function and trigger collapse if they are inherently a part of it. This separation between conscious observer and the wave-function would rule out monistic interpretations of quantum mechanics and pantheistic interpretations are ruled out when you realize there is more than one observer.

Another concept to understand here is that the wave-function is not merely a dream in the mind of God. While the wave-function is necessarily grounded in the mind of God, it is ontologically distinct. There are simply too many contradictions that can be parsed out for it to be ontologically the same as the mind of God. The ethical nature of the wave-function in particular requires it to be ontologically distinct. Without this distinction, there is no transcendent reference-frame for moral judgment and objective moral facts. Think of the wave-function as analogous to a gaming server. It reflects the mind of the programmer and runs on code devised in the mind of the programmer, but has a distinct existence.

If the wave-function is analogous to a four dimensional gaming server, then the parsing of the wave-function by multiple conscious agents

conducting classical measurements is analogous to a networked online gaming simulation. Just as each player must parse information and submit input in a way that is coherent with the other players to insure a consistent story flow, so it is true of a realistic simulation of an actual physical system. This does not mean that players do not contradict themselves, but that both sides of the contradiction play out in such a way that they can exist in the same story. This requirement constrains the flow of the story. in this case it constrains the flow of history.

When Adam introduced sin into the physical universe, it enacted a long term effect on how mankind parsed the wave-function. Christ came to restore the proper parsing of the Wave function. In chapter 1 I explained how objective reality in the physical universe exists as information in the wave function. Our physical experience is constructed by an observer when that observer conducts a measurement on the wave function. The physicality of each person's experience is subjective.

This subjectivity is not willy-nilly. The possible physical configurations are constrained by the information in the wave function. This means, that while each person's physical universe is subjective, our universe is logically unified as an objective reality.

The condition of having diverse physical universes connected as one logical universe suggests that our world is a networked simulation. This means each physical is logically connected in such a way that changing the state of one object in one universe is replicated in all other universes that contain that object.

This connectedness between physical universes requires that any universal reboot event be accompanied by unity among extant conscious

parsers of the wave-function in a local vicinity (i.e. the earth). In chapter 2, I documented that when Adam and Eve sinned that the original young earth creation was erased and replaced with an old evolutionary creation. After the Noahic flood the people of the world came together at Etemenanki or the Tower of Babel. There the human race united to build a Ziggurat that “could reach Heaven.” They wanted to tap into the secret divine powers of the universe and saw the tower as a tool to accomplish this. While they had no knowledge of the wave-function of quantum mechanics, no had the desire to hack the wave-function. Satan was leading them in this quest, and he knows how to hack the wave-function.

Satan knew that uniting humanity around an alternative narrative that ignored the true Creator would reboot the space-time. Satan did this with Adam and Eve by getting them to eat from the knowledge of good and evil. Humanity entered into quantum entanglement with the one thing on earth that was the property of Satan. By entering into quantum entanglement with Satan human consciousnesses as a parser was altered, forcing a reboot of the space-time. Satan sought to unite humanity in a false religion that would enthrone him as king of creation. He was never the lord of the earth, but sought to hack the wave-function in his image.

God also know how the wave-function can be hacked. In Genesis 11 we read how God commented on the power of human unity:

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, **Behold, the**

people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

-Genesis 11:5-8 KJV

God said that nothing would be restrained from them which they have imagined to do. God also saw this event as creating a condition where humanity could do all that it could imagine. This is because god knows that human unity creates an environment for quantum erasure and reboot of space-time. He created the wave-function with that feature. God stopped Satan's plan by confusing the languages and destroying human unity. Humanity was unified in creating a man-made religion, causing a quantum erasure and reboot of space-time. This time the reboot hardwired humanity towards man-made religion based on human works which itches to promote a man-made king-priest as god on earth and sees government as the answer to all problems.

God has also been at work rebooting space-time. It was God Himself that initiated the original boot-up when He gave Adam the breath of life, which is consciousness that can interact with the wave-function to cause it to collapse and construct the objects of physical experience. After the flood, God made a covenant with Noah in which human appetites were

altered from herbivore to omnivore and government was dispensed to humanity as the answer to murder.

Here are the bootups:

1. **Creation**

Humanity created in the image of God and endowed with consciousness via the breath of life. Adam alone is the united human race at boot-up. God alone initiated boot-up

2. **The Fall of Humanity**

Adam and Eve eat from forbidden fruit which put them in quantum entanglement with the property of Satan. Perfect young earth creation was replaced with evolutionary creation. Human nature was corrupted by survival of the fittest constraining a rebooted evolutionary history. Adam and Eve were the united human race at the time of reboot.

3. **The Noahic Flood**

God initiated this reboot by bringing a global flood that eliminated every human life on earth except eight people. This eliminated from the earth most of the corruption of the human race. God changed human nature to accommodate both carnivorous appetite to the administration of government to restrain the spread of evil. There were eight people who the united human race at the time of this reboot.

4. **The Tower of Babel**

Satan used Nimrod to unite the world's people in a false religion that would set up an anthropologically global state and its leader as god on earth. The end-game is that Nimrod would be worshiped

as god and Satan would receive such worship through Nimrod. They were going to build a tower that would “reach unto Heaven.” Satan was planning to use this as an object of focus to reboot the universe into a world where Satan ruled as god. God intercepted this plan before it could be fully executed. Satan did succeed in getting a false religion started, initiating. Humans were now predisposed to worship man-made rulers as gods and approaching religion on evolutionary and naturalistic grounds, approaching knowledge and virtue as human accomplishments and evolution. One consequence of this is that knowledge of the Flood was obscured.

The End-Times Reboot of Creation

Both God and Satan seek to reboot Creation as the history of this world reaches its conclusion. Satan wants a space-time where he can rule as god on earth. It was this impulse that led to his rebellion against God. He wanted to be like the most high (Isaiah 14; Ezekiel 28). God wants to reboot creation to restore everything to the original good young earth creation. As such reboots require significant unity on behalf of the entire human race on an idea of major importance, both God and Satan have very different plans to unite the human race so that this reboot is accomplished.

God and Satan have very different impulses going into this battle:

God does what He does from a love-based goal. God does not need our cooperation to do a reboot. He could do this sovereignly all by Himself because this world is His world to do with as He pleases. Because He loves us, He wants to include us in His master plan. To this end, He

molds and shapes those of us who believe like a potter does his clay. In this process of molding God can bring in new resources as He sees fit (think word of faith). The deliverance of the earth is a process.

God also wants to be coherent to his own purposes and to the story that He is unfolding. This requires that His narrative deal with the freedom of those who refuse to believe. This will involve anticipating Satan's narrative and making sure that the plans Satan thinks will beat God actually play into God's plan.

A key component of God's plan is the word of faith. In the last chapter I wrote about how the Word of Faith can release supernatural realities that exist in spiritual, quantum realms. Throughout Scripture we are told of infinite possibilities and worlds unseen that are available to the believer in Christ. "***Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*** (1 Cor 2:9)." Galatians 5:24 bluntly says "***And they that are Christ's have crucified the flesh with the affections and lusts.***" It should be apparent that Christians are not experiencing the fullness of what Scripture says is already in the possession of the new believer. It should then be apparent that the circle of word-confession – faith is not a once and for all process, but an ongoing cycle with a sequence of many generations occurring before it produces a reboot to a once-again good creation. Why is this so? It is because the full implementation of these changes would create an incoherence between the quantum simulation of the life of a believer so far removed from that of the unbeliever that they could not exist in the same space-time. In order to avoid a bifurcation of the space-time, God implements the cycles of the word of

faith gradually, resulting in subtle changes to the world that prepare both the church and the world to be exactly where each needs to be.

As Paul writes in Romans.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the

Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

–Romans 8:15–32 KJV

This text begins with the revelation that we are heirs of God to all that He has. Everything that we can be in Christ has already been purchased. The end of this section is the revelation of the glorification of the children of God where we attain the experiential possession of all of this. In between these is the description of the suffering and struggle necessary to birth all of this. The cycles of the word of faith are implemented piecemeal until the church and the world are brought into the correct quantum state where the end-time story can come to pass.

Because the children of God and the children of Satan are diametrically opposed, a God-initiated quantum erasure and reboot of space-time will not necessarily be based on unity of the narrative. God can introduce new information to the wave-function. He can introduce a new narrative that will constrain the flow of the story in a reboot. All He requires for a reboot coherent to all classical observers to consistently parse the wave-

function in the same way is for each observer to hold fundamental hard-wired beliefs that will position him or her in the same story as everyone else. The way to connect diametrically opposed groups is to arrange for them to each opposing group to be united around anti-parallel narratives. Anti-parallel stories have similar story flows, but the protagonists and antagonists are flipped.

One example of this is the comparison of Marcion gnosticism and historic Christianity. The Gnostic narrative has a pantheistic one-above all as the good guy and the Demiurge as the bad guy, where the Demiurge is identified as the God of the Old Testament. Another example of this is the comparison of Islamic eschatology to Christian eschatology. In Christian eschatology, Jesus Christ the Jewish Messiah is opposed by the Antichrist and the False Prophet. In Islam the Jewish Messiah is called the al Daijjal and is identified as the mega bad guy who is opposed by the Mahdi (who parallels the Antichrist) and the Islamic version of Jesus (who parallels the False Prophet.) Evolutionary naturalistic religion envision deification of humanity as the end-goal as see traditional religion as an enemy of progress. Luciferianism (authentic Satanism versus humanism that uses the personification of Satan to oppose God) present Satan as the enlightened one and the God of the Bible as the enemy. All of these anti-God religious movements converge on the idea of spirituality as the product of natural evolution, see such evolution as leading to a divinely anointed government on earth, and that unification of all of humanity under said government is the key to the glorification of humanity. All of these view Biblical Christianity and Biblical Judaism as the enemy of humanity. This is where God will release Satan to push his evil narrative. Satan will make sure all of the false

religions of the world converge in the New World Order to segway into one world government, a one world religion, and the antichrist who will claim to be god on earth and demand to be worshiped as such.

It is at the process of maturing the wicked that Satan's agenda for reboot comes in. Satan cannot create anything or introduce anything new to the wave-function, but he can manipulate what is there. He is a master manipulator who is herding people fast into the New World Order and its quest for a one world religion and one world government. Satan seeks to put his counterfeit messiah into place as Secretary General of the United Nations (More on this in *Mystery Babylon Rising*). This leader will be the Islamic Mahdi, The preeminent ascendant master of New Age and Eastern religious practice, and the ultimate trans-human of Secular religions, and the god on earth of secular pantheistic and Hermetic thought. He will be the endgame of every religion except for the faith delivered once and for all to the saints. Biblically minded Jews and Biblically minded Christians will be considered enemies of the one world state. Satan will use manipulation to herd as many as possible and will use genocide to dis-entangle resistors from the current space-time. The Lord has one final weapon that ends this strategy one and for all.

In the midst of all of these reboots, God has been fashioning the most powerful weapon in all space-times. This weapon is so powerful that God embedded it into the wave-function in such a way that it would necessarily exist in every version of space-time. This weapon is the cross of Jesus Christ and His shed blood. Among the volumes that are written in Scripture, one passage speaks in a way that is clearly understood only in context of the quantum realities being described in this volume. Revelation 13:8 instructs us that Christ was slain "from the

foundation of the world.” From the very founding of the cosmos, Christ’s death on the cross is a reality, but how. It is clear from Scripture that Christ died within space–time, so much so that to deny this is a damnable heresy(1 John 4:2–3). God embedded the reality of the cross as a fundamental of the wave–function into the wave–function the moment it was created, a reality that would become manifest at the precise time in history. As Peter wrote under inspiration of the Holy Spirit, Christ was “...***foreordained before the foundation of the world, but was manifest in these last times for you***(1 Peter 1:20).”

What the embedding of the Cross in the foundation of the universe means is that there is no version of space–time in which the cross does not exist in its current configuration. It also means that those in Christ cannot have their salvation erased by a quantum erasure event or space–time reboot as we are chosen “...***in him before the foundation of the world***(Eph 1:4).” All possible histories of the world are centered around the Cross and the Christ of the Cross. The cross is God’s method of coming into quantum entanglement once again with humanity.

In The Coming Jubilee I document how Satan used quantum entanglement to seize dominion of the earth away from humanity. God had placed one tree in the garden that was not subject to man’s dominion. This was the Tree of the Knowledge of Good and Evil. This was the property of Satan and the Hebrew word for knowledge here – da’ath – can be interpreted to mean entanglement. The act of eating this forbidden fruit resulted in humanity coming into quantum entanglement with the property of Satan. This quantum entanglement significantly altered parsing of the wave–function throughout the entire human race and resulted in a quantum erasure and space–time reboot. Satan

marketed entanglement as knowledge or enlightenment. It is therefore not an accident that Satan will market enlightenment whenever he schemes to accomplish another quantum erasure and space-time reboot. The collective quantum entanglement of humanity with the wave-function on a conceptual level at a specified point is the key to hacking the wave-function.

This hacking of the wave-function is Satan's only weapon. He cannot introduce any thing new to the wave-function, and he cannot unilaterally initiate such reboots as God is able to do. Satan must unite the human race behind his purposes. He corrupted humanity in the Garden of Eden. At the Tower of Babel, his uniting of the human race both introduced the occult arts to the earth and changed the chronology of the Noahic Flood from a geographically universal flood to a loosely anthropologically universal flood that reduced the population of humanity from millions to less than 20,000. God forced a quantum erasure and reboot before Satan could get his big prize: a world where Satan was god on earth.

Because Satan's hacks require unanimous unity of the human race in order to affect a quantum erasure and space-time reboot, Satan has a weakness that was brutally exploited by the Cross. Here comes Jesus Christ. He is the Son of God and the Seed of the Woman. Being born without Adam's nature that was in quantum entanglement with the property of Satan, Jesus Christ was the one being on this earth who did not belong to Satan. When Satan murdered Jesus, he fulfilled the role of the serpent biting the heel of the descendant of the woman. In doing so he came into quantum entanglement with the property of Christ. Christ acquired property rights to humanity and the earth. The Cross took away the corruption of our sin nature and His blood took away our sins.

The moment anyone comes to Christ, he enters into quantum entanglement with Christ at the Cross and is now the property of Christ. While Christ took legal possession of the earth, we do not yet see Him exercising physical possession. As I pointed out at the beginning of this chapter, God wishes to bring a coherent conclusion to the story of this world. While the spirit of a believer comes into immediate entanglement with Christ upon his salvation, there is a process of manifesting this in the world of our physical experience. This is where the Cross, commenced once and for all, continues to work. since we are the property of Christ, as we mature through confession and putting into practice the Word of Faith, our lives begin to reclaim the earth for Christ. As we put Christ's words into practice in the good management of our liberty and property rights, we begin to reclaim the earth for Christ. As a result, Satan MUST oppose us to preserve what is left of his kingdom. He must oppose Christ and persecute His people in order to put his plan into effect.

Peter writing under the inspiration of the Holy Spirit, speaks to this issue. He wrote 1 Peter to encourage persecuted believers. He wrote the following.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

-1 Peter 4:12-14 KJV

There are two nuggets here. One is that suffering for Christ means participating in His sufferings. We cannot add to the Cross, but our suffering for Christ put our lives, at the point of suffering, in quantum entanglement with the Cross. This puts the physical context of the lives of the persecuted in quantum entanglement with the Cross. The sufferings of the Christian put said Christian in quantum entanglement with the Cross. The enemies of Christ are putting themselves into quantum entanglement with Satan their master in action that deploys global resources on a global scale in doing deeds that also put them in quantum entanglement with persecuted Christians who are in quantum entanglement with the Cross. The net effect is that the whole earth comes into quantum entanglement with the Cross, delivering the whole earth into the custody of Jesus Christ and triggering a release of Divine glory that will be deliverance for the Believers in Christ and wrath from God on the unbelievers.

It is the intersection of The Final Great Awakening, The Final Great Apostasy, The Final Great Persecution that creates the entanglement that can trigger a new quantum erasure and space-time reboot producing a world where the whole earth is the property of Jesus Christ and where He rules as King from Jerusalem.

Accessing the Wave function as glorified believers After Christ's Return. The quantum erasure and space-time reboot that triggers the return of Christ will be inaugurated by God Himself by agency of an angel. We read in Revelation this declarations that the kingdoms of the world are now the property of Jesus Christ.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

–Revelation 11:15–19 KJV

While He has always had legal possession as the Lord of the Earth and title as the Last Adam, the earth is now in a quantum state that makes her ready for Him to take physical possession. This declaration of the Word of God by angels and believers inaugurates another reboot. At this time the rapture is happening at the seventh or last trump (1 Cor 15:52), and the bowls of wrath are about to be poured out. Christ is taking the earth. Those who are with Him shall reap the full manifestation of redemption of the Cross, while those who aligned with Satan reap the full manifestation of the judgment of the Cross.

The Final Reboot – The New heavens and the New Earth.
When Christ returns He will inaugurate the Millennium. During the

Millennium the physical economy of the earth will be similar to the present earth, but cleansed of the effects of materialism on the parsing of the wave-function. The physical manifest presence of God and presence of resurrected believers who can fully function as kings and priests of God will remedy the problems of scarcity and entropy. The Millennium will be a foretaste of eternity after the Millennium. After The Millennium God will do one final reboot - creating a new Heavens and a new earth.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

This final reboot will fundamentally change the economy of the physical universe. It is a complete restoration of the original young earth creation. There will be no more scarcity, no more oppression, and even no more carnivorous appetites. Even predator animals will co-exist in peace with animals who were once prey.

Isaiah 65 is blunted because it address both the Millennium and eternity
Isaiah gives us a hint of quantum erasure when he instructs us that the former '*shall not be remembered, nor come into mind.* ' We find a similar passage in Revelation that is a little more explicit.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.** And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and

whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

–Revelation 21:1–8 KJV

In Revelation the proclamations are much more explicit and absolute. Jesus Christ proclaims that “**Behold, I make all things new.**” The language of this proclamation points clearly to a space–time reboot. Making all things new does not speak of new things coming into existence, but of the erasure of all aging and decay. The surrounding text adds additional clues here. We are instructed that “**the former things are passed away.**” These have been erased. Erased, but not annihilated as they are made new – integrated into a rebooted Heaven and Earth. The attributes and methods of the current universe will be reconstituted into a new space–time which will contain a new earth. On this new earth will be the New Jerusalem in which God’s glory will permeate the entire city.

And there shall be no night there; and they need no candle, neither light of the sun; **for the Lord God giveth them light:** and they shall reign for ever and ever.

–Rev 22:5

This will mean God’s light is everywhere. Resurrected believers will be able to conduct a classical measurement of the glory of God, and the wave–function will yield whatever the saint desires. Scarcity is no more. We who believe will be glorified and will rule and reign with Him forever and ever as His bride. More on this in Revelation. The quantum mechanical interface will be believers in glorified resurrected bodies conducting classical measurement on the glory of God. The transforming

power of ability to see the visible shekinah glory of God has multiple Scriptural precedents. The quantum mechanical explanation for the ability of the measurement of the glory of God to transform experience is that it is rich with information concerning supernatural realities that reside outside this world but become available to become manifest when a resident of this world is able to conduct a classical measurement by observation. This is why it is critical requirement of the apostolic office that they have testimony of having seen the resurrected Christ. In 2 Cor 3, the ministry of glory is described. We see that the vision of God's glory transforms.

But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

-2 Corinthians 3:15-18 KJV

The beholding as in a glass means look as in a mirror. As we behold the glory of God, we are transformed into the image of God. We become conformed to the image of His Son as we behold the glory of the Lord. Quantum mechanically speaking, when we behold the shekinah glory of God, the wave-function collapses and reveals supernatural realities that transform us into the fullness of what we are in Christ and unlocks a whole new world of infinite possibilities – a world that we can taste now, but will be revealed fully in the world to come.

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