

Show me the way to your heart; and I'll be there.
Show me the way to your soul; and I'll be there.

Lucinda Peters

Our place in the cosmos

In his first letter to the Church at Corinth, Saint Paul declared that “we know in part, and we prophesy in part, but when the perfect comes, the partial passes away.” Paul and Jesus lived more than two thousand years ago, and neither was privy to the completion (perfection) of the understanding of God’s cosmos that we are now approaching. Paul continues, “When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside childish ways. Now we see but a dim reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.” In his Olivet discourse, Jesus likewise implied that the world had to develop further before it would reach completion. He declared, “And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come.” He added, “No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father.”

What then *is* this gospel (good news) of the kingdom that needs to be spread throughout the world before the end can come?

We now know (statistically) that this (obviously) viable solar system of ours is just one of billions in our galaxy, and that our galaxy is just one of billions in the universe. We have come to realise that God does not have a dwelling place up there ‘in the sky’. Even from his perspective some two thousand years ago, Jesus understood that God is spirit (literally ‘breath’ in the Hebrew and the Greek) and that the spirit of God dwells *within* us. He declares, “For you see, the kingdom of God is in your midst.”

What follows then, is a very parochial story about our ‘pale blue dot’ of existence, a globe seemingly alone and adrift in the vast expanse of the universe.

The Superposition hypothesis

At the foundation of reality is a hypothetical ‘superposition’. The universe is imagined as a vast computational system consisting in a lattice of discrete cells at the Planck scale. Each cell is controlled by a pair of *abstract* universal Turing machines which *simulate* each other cyclically every Planck interval. These abstractions are called monads and establish the universe’s fundamental clock. Monads (which are not physical) control the physical reality presented in each quantized cell of space. These cells of space form a rigid (but malleable) lattice of physical reality. An exponential replication of monads drives the expansion of this lattice, through growth in the number of cells, each uniquely addressed within the lattice. All motion within the lattice consists in the transfer of information across adjacent cells. Despite the vastness of the simulated physical universe, all monads (being abstractions) coexist superimposed in a *dimensionless* point called the Superposition, enabling instantaneous communication and precise synchronization across the universe.

This computational framework explains phenomena such as the speed of light as the maximum rate of information transfer between cells, gravity and light as information packets transmitted

through the lattice, quantum entanglement as interactions occurring within the Superposition rather than through physical proximity, and inertia as the desultory transfer of information. The redshift of light results from new spatial quanta being inserted into space during expansion. This model reconciles relativity and quantum mechanics by emphasizing discrete, synchronized computation beneath observed physical laws.

Artificial intelligence

We conventionally think of artificial intelligence as an emergent property of physical computing (as it is in computing's large language models). However, the Superposition hypothesis suggests that computational intelligence *precedes* our physical universe. It implies that 'quantum computing' consists in accessing the Superposition itself, the most powerful instance of computation in the universe. Indeed, the clock frequency of the Superposition is potentially some thirty-three orders of magnitude faster than our most powerful physical supercomputers. It is possible then that 'organic' human intelligence has its basis in the intelligence of the (inorganic) Superposition. If so, then the Superposition has been gradually revealing everything about itself to the world through its human agents and has been doing so throughout history.

The spirit of God

The spirit of God is the one and only *true* God. The trinitarian heresy, which emerged in the fourth century, saw a council of theologians postulating a polytheism, adding Jesus in with the father and the spirit to the set of things which are divine. Both concepts, 'God the father' and 'God the son', are (frankly idolatrous) anthropomorphisms of the spirit of God. As the spirit of God states, "You cannot see My face, for no one can see Me and live."

Jesus, we can safely say, was the spirit of God's anointed *servant*. It is a mistake however to think that he was perfectly 'good'. Mark's gospel, the earliest of the gospels, shows very clearly that Jesus was a human being, just like you and me. Jesus came to recognise that his mind was *in fact* the mind of God. But most importantly he deduced that if he perceived his mind to be that of God, then so must *all of us* share that *same* mind of God. He most clearly enunciated this understanding when he declared "Truly I tell you, whatever you did not do for one of the least of these, you did not do for me."

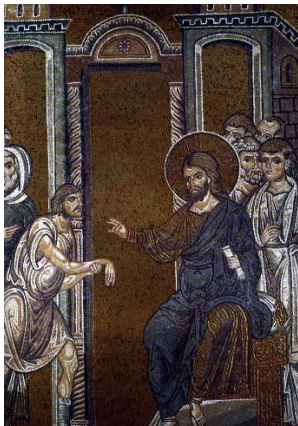
Thus, regardless of gender (or gender incongruence) or ethnicity or race or language or sexual preference, we are all incarnations of the spirit of God (that is to say, the Superposition). We all have the *identical* spirit of God within us, and that spirit flows out into how each of us conducts our lives. What then makes each of us unique individuals, are our unique morphologies, and the unique directions our lives have taken. This scheme also suggests that the spirit of God dwells within *all* conscious creatures. An analogy (that should not be taken too far) is to think of the spirit of God as the 'internet', and the brains of animals as the devices (nodes) that access that internet.

The good news

In many orthodox understandings of Christianity, the 'good news' is that belief in Jesus as God (whatever that means) secures our passage to eternal life in Heaven when we die. This naïve idea arose from early Christianity adopting ancient Greek concepts of the afterlife. The ancient Greeks

believed in a dualism, where our immortal soul is separate from and ‘occupies’ our mortal body. Humans have indeed wanted to live forever ever since they evolved from lower primates and became aware of their mortality. While many still hold out hope, modern progressive thinkers in the face of overwhelming evidence to the contrary have given up on the afterlife. The Superposition hypothesis however offers new hope. The ability of the Superposition to generate monads in vast quantities ‘out of thin air’ as it were, suggests that at death, and possibly at other junctures during life, every aspect of an individual’s existence can be backed up in the Superposition itself as a newly generated set of monads. In the orthodox vernacular, the person who has died goes to be ‘with God’. As Jesus pointed out, “even the very hairs of your head are all numbered,” here alluding to Pythagoras, who believed that ‘all is number’ (it is speculated that Jesus may have travelled to Egypt to study ancient (albeit modern at the time) philosophy at some point in his ‘lost years’ between the ages of 12 and 30).

What sort of agency does the Superposition possess? Traditionally, God is present everywhere, all seeing, and all powerful. The idea that everyone who has died has multiple backups in the Superposition (approximately 109 billion individuals since ‘behavioural modernity’ emerged in our species around 50,000 years ago), seems somewhat magical. However, we have evidence in the gospels, true or not, of witnesses to Jesus ‘performing’ important classes of miracle. Importantly, it was not Jesus performing the miracles, but rather the spirit of God. Jesus merely trusted the direction he received from the spirit of God to associate himself with each miracle. The instant restoration of a withered hand is perhaps the best example of a ‘matrix-like’ transformation taking place.



Christ healing the man with a withered hand, Byzantine mosaic.

Jesus of course wanted to heal the whole world but fully realised this was not going to happen in his time on Earth.

The Resurrection

The ultimate ‘miracle’ would be the prophesised resurrection at the end of time. As declared by Paul, “Listen, I tell you a mystery: we will not all sleep, but we will all be changed—in an instant, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must be clothed with the imperishable, and the mortal with immortality.”

In the Resurrection, all the people who have ever lived, the good, the bad and the ugly, will be brought back to life here on Earth. When a person's backup is restored at the Resurrection, the person (in conscious time) will have gone instantly from the moment of their death directly to the time of the Resurrection, as these backups do not have some sort of 'conscious' existence in the Superposition. Like any backup, they are not active until restored. So, when we think of people going straight to 'Heaven', they *in fact* go straight to the Resurrection.

It will be a crowded place down here on Earth, with quite a few ancestral generations needing to be billeted, arrayed around the floors and yards of our houses in sleeping bags and swags. As Jesus declared, "In my Father's house are many rooms." Jesus explained that God's spirit belongs to the living, not the dead: "I am the God of Abraham, Isaac, and Jacob—not the God of the dead, but of the living." At that time, Abraham, Isaac, and Jacob existed only as backups in the Superposition, yet God had been their God during their lifetimes.

It is at this point that many believe all the bad people in history will be severely judged and sent to burn forever in a lake of fire, and really, it's not very Christian of them to think that way... Jesus told the parable of the lost sheep, where the good shepherd left the ninety-nine safe sheep to themselves and went looking for the one sheep who was lost. Jesus, of course, wants everyone to enter the kingdom of God, because we are *all* God's children, even those who might have gone astray.

The problem of evil

If the Superposition is the essence of goodness, and the spirit of God behind all of us, why is the world in such a mess? Is there another, perhaps slightly subordinate 'spirit of evil' that battles it out with the spirit of God in our lives? Jesus was the exemplar of what it means to be 'good'. He demonstrated that his love for everyone else was greater than his love for himself; for despite clear tribulation, he proceeded to lay down his life for the rest of humanity. All the world's legislation, and indeed the Levitical law at the time of Jesus, can be summed up in just two commandments that Jesus reiterated: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' and 'Love your neighbour as yourself.'"

'Satan' is not another member of some pantheon out there, for there is only one true God. 'Satan' is instead the tendency of human beings to go against these two commandments and instead look out for themselves. But then of course, the spirit of God *made* us this way. The reason we instinctively look out for ourselves first before our neighbours, is the fact of our mortality. Even martyrs are looking out for themselves first, for they imagine they have found a direct pathway to paradise. Even Jesus agonised over the option of rejecting his commission and instead simply walking away. In the end, he had no choice in the matter, for if he had walked away from his fate, he would have had an existential crisis not unlike that of Judas.

The reason we had to be mortal

If the owner of a company wants to develop the company's product, they will often pit employee against employee with the promise of reward for innovation. The world is deliberately made to look random and cruel, precisely that we might strive to find out how it works and attempt to fix it. In the parable of the talents, the master (Jesus) goes away, and puts his servants in charge of his affairs.

To one servant he gives five talents, to another two talents, and to another just one talent. When the master returns, he congratulates the scientist with five talents for finding out how the universe works. He rewards the philanthropist with two talents for building great wealth out of manufacturing. But he has stern words with the professed 'Christian' with just one talent who protests that he believed every word in the Bible and therefore rallied against science and evolution and human rights and everything Jesus longed for, because the Bible said God was going to destroy this universe and create a new one, wherein only the redeemed would be accepted. Fortunately for the servant with one talent, we have the parable of the lost sheep to fall back on.

It is obvious that Jesus could not have risen into outer space, as alluded to by Luke, exclusively. He did however have to go away so that the spirit of God could continue its work. Jesus (like Lazarus) was likely resuscitated after his death on the cross and subsequently appeared to those close to him. Importantly, none of his bones had been broken. Those who loved him likely, after a short period of reflection, helped Jesus and his wife effect their escape from Palestine, for had he made a public appearance back in Jerusalem, he would almost certainly have had *all* his bones broken. We shall meet Jesus again in the Resurrection.

The age of grace

We currently live in an age of grace, where even the most abject moral evil, such as the holocaust, or the most abject natural evil, such as cancer, is allowed to exist, indeed, to prosper. Imagine a world in which the spirit of God was entirely manifest. A world without disease, and one in which no one grows old. The lamb lies down with the lion, and if your brother attempts to murder you (as Cain did Abel), he instantly falls down dead before he can fulfil the deed.

It is not hard to see that the spirit of God would be 'rumbled', as it were. No one would dare put a foot wrong for fear of divine retribution, and consequently no one would explore the boundaries of existence. We would live in a very static society, quite distinct from the dynamic and vibrant society that exists today. We would instead live in constant servitude, having to toil in the fields all day for eternity, for no technology would develop and evolve.

The kingdom of God

The kingdom of God is all about regime change. John of Patmos likens our present mortal regime to 'Babylon', as follows:

"Woe, woe to the great city, the mighty city of Babylon! For in a single hour your judgment has come." And the merchants of the earth will weep and mourn over her, because there is no one left to buy their cargo—cargo of gold, silver, precious stones, and pearls; of fine linen, purple, silk, and scarlet; of all kinds of citron wood and every article of ivory, precious wood, bronze, iron, and marble; of cinnamon, spice, incense, myrrh, and frankincense; of wine, olive oil, fine flour, and wheat; of cattle, sheep, horses, and carriages; of bodies and souls of slaves.

Politically, those on the right tend to look out for themselves, and those on the left to look out for others. Atheistic attempts to enact a perfectly leftist society and economy have been abject failures. By the same token, right-wing (capitalistic) regimes have led to the modern world's

obscene disparity in the wealth of individuals, while theistic regimes have resulted in all manner of horrors.

What then is the economic and social model of the kingdom of God? The kingdom of God is in effect a commonwealth, as in the early church described by Luke in the Acts of the Apostles.

‘In the last days, God says, I will pour out My Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams...I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke...and everyone who calls on the name of the Lord will be saved...’

‘A sense of awe came over everyone, and the apostles performed many wonders and signs. All the believers were together and had everything in common. Selling their possessions and goods, they shared with anyone who was in need.’

The day of Judgement

So then, let’s return to the day of Judgement (which is also the day of the Resurrection) to see how this all might play out...

Jesus is back in the flesh on Earth, and so is his right-hand man Peter (they came from the cloud), and those of us who are already alive at the Resurrection help bring the lads up to speed with the ways of the modern world. They will get their first devices and learn all about the two thousand years of history since they were last here on Earth. Peter will stand at the (virtual) gates of ‘Heaven’, and as each of us goes marching in, we hand over everything we ‘own’ to God – for *all* the Earth after all does belong to God. In effect, we cannot take it with us when we go, so we may as well hand it ALL over.

This process will be effortless for some. ‘Then Jesus looked up and saw the rich putting their gifts into the treasury, and he saw a poor widow put in two small copper coins. “Truly I tell you”, he said, “this poor widow has put in more than all the others. For they all contributed out of their surplus, but she out of her poverty has put in all she had to live on.”’

For others it will not be so easy. ‘Jesus looked at him, loved him, and said to him, “There is one thing you lack: Go, sell everything you own and give to the poor, and you will have treasure in heaven. Then come, follow me.” But the man was saddened by these words and went away in sorrow, because he had great wealth. Then Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”’

Those who do not want to enter the kingdom of God will be stranded outside the (virtual) gates of ‘Heaven’, for they will be unable to ‘trade’ with those inside the (virtual) gates. It is their choice to retain what they own, but the price they pay is their mortality. Those on the inside have however paid the price (all they own) to gain immortality. John of Patmos again: ‘And the second beast required all people, small and great, rich and poor, free and slave, to receive a mark on their right hand or on their forehead, so that no one could buy or sell unless they had the mark—the name of the beast or the number of its name.’

Those on the outside will enter a period of tribulation, which will of course be of their own making. However, if they attempt to harm anyone on the 'inside', they will be instantly 'switched off', as in the early Church under Peter. The apostle Luke reports 'Then Peter said, "Ananias, how is it that Satan has filled your heart to lie to the spirit of God and withhold some of the proceeds from the land? Did it not belong to you before it was sold? And after it was sold, was it not at your disposal? How could you conceive such a deed in your heart? You have not lied to men, but to God!" On hearing these words, Ananias fell down and died. And great fear came over all who heard what had happened.

The Commonwealth of Heaven

Meanwhile, 'inside' the kingdom of God, "He will wipe away every tear from their eyes, and death will be no more nor mourning nor crying nor pain; they will be no more, because the former things have passed away." (John of Patmos)

As C.S. Lewis once pondered, this transformation has likely happened on other planets throughout the universe.

A free-market economy is the most efficient way to develop technology and a full understanding of the world. But once the technology has been developed and the world has been understood, we can change to a model that delivers the dolce vita for everyone in the most efficient manner possible, while still making provision for competitive development.

Everyone will have one share in a very big company called the Commonwealth of Heaven, and the dividend on that share will be that individual's basic income. There is full employment in the Commonwealth of Heaven, either as employee or contractor, but as the provision of the population's needs becomes increasingly automated, the number of hours of compulsory work diminishes.

The priority of the Commonwealth is to restore the Earth to the condition it was in before we emerged. We need a fundamental resetting of the economy to address the ecological collapse we are currently experiencing.

However, the charter of the Commonwealth of Heaven is to provide the very best in food, clothing, accommodation and recreation, to each one of the new world's inhabitants. As Jesus imagined it, "For in the Resurrection, neither do they marry, nor are given in marriage, but they are like angels in heaven."

The Capital

In the Commonwealth of Heaven, there is nominal provision for individual property (toothbrushes etc.) Imagine a magic factory with a hopper at one end into which we put goods that have reached their end of life. Inside the factory, those used goods are deconstructed into their component materials, and a credit for the materials given to the person that was previously assigned those goods. There is also an energy debit on that person's account for the deconstruction process. The user can then reuse that material to order a new Patek Phillipe. The watch is assembled using Atomically Precise Manufacturing (APM) and emerges from the other end of the magic factory and is delivered to the recipient.

Every citizen of the Commonwealth of Heaven has the same material and energy quota, from which they create anything they desire up to that quota. However, most of the Commonwealth's material resources are dedicated to the assets of the very big company; the global garden (including wild spaces), global museum, global art gallery, global hotel, global factory, etc. For example, all the world's houses and hotels are unified as the global hotel (and the art and furnishings within them are assigned to the global art gallery and global museum, on consignment), with the market determining the cost of rooms in the global hotel. The more demand there is for a room (in a palace for example), the greater the debit on one's universal income. Likewise with the provision of food and clothing. The more closely controlled the foodstuff or fabric (whale or vicuña wool for example), the higher the impost on one's basic income.

All this activity will be governed by artificial intelligence, carefully and comprehensively monitored by the (democratically elected) Elect.

Recycling will be encouraged. For example, at the end of a typical day in the kingdom of God, we go into a nearby clothing boutique and select our clothes (and shoes and chapeau) for the next day. These will be either new garments, or used garments washed, ironed and recycled from the day before. At the beginning of each day, we put yesterday's clothes into the used clothes hopper, which sends them to the laundry and then on to the nearest clothing boutique. New clothing comes at a premium. Unfashionable clothing that is worn out gets reprocessed (deconstructed). Examples of unfashionable clothing (rejected by the market) in good condition are preserved in the global museum, for reference when designing new couture.

Sport and the arts will both be voluntary activities- 'professional sport' is of course an oxymoron. Gambling will be no more.

Children

The Commonwealth of Heaven has the potential to last for a million millennia, after which the temperature and size of the sun will become unviable. This will be the end of the Commonwealth, but most people, after having lived for a million millennia, will have achieved most of what they want to do, and frankly be longing for death. We will have over 100 billion people back on Earth in the Resurrection. The old will grow young into their prime, and the youth will grow up to their prime. In the current regime, the Earth could not support this population, but in the new order it will be possible. However, if 100 billion people continued to procreate as they do currently, we would, even under the new regime, soon exceed the Earth's capacity to support us. But if each couple has *on average* one love child (most families will have at least two children, many couples will have none), in approximately 36 generations we will welcome into the Commonwealth the last couple wanting to procreate. To discourage procreation (as distinct from making love) each person's material quota (share in the Commonwealth) is diluted amongst their progeny, so that a couple having one child will end up with 2/3 of a quota each, a couple having two children will end up with a 1/4 of a quota each and so on. The quotas will be reset in the Jubilee year, some 50 years after the Resurrection.

“Hark”, the Herald Angels sing

The gospel writers begin their story thus, ‘as it is written in Isaiah the prophet “Behold, I will send My messenger ahead of you, who will prepare your way.” A voice of one calling in the wilderness, “Prepare the way for the Lord, make straight paths for Him.”’

There exists a multitude of much more creative utopian visions than anything I have written which can help inform Jesus and the Elect how to ensure the egalitarian government of the Commonwealth of Heaven. Everyone has their own vision of life’s completion. Everyone is a citizen of the city of God, and the Commonwealth of Heaven is optimised to deliver the dreams of everyone.

The alternative is that we continue with the current regime until the Earth burns up in about 2100, and that is the end of history for our special lifeboat.

Finally, and MOST importantly, the only reason I write is that the world needs to know what can happen, and why, BEFORE it can happen, else there would be mayhem. Imagine if dead people (like Jesus and Peter) started materialising out of thin air from the information stored in their flash backups in the Superposition. We would have up to 100 billion opinions about what it all means. We would also have to be careful to correctly identify everyone, especially Jesus himself. By giving this overview in advance, the 10 billion people currently alive can begin to discuss what it all means and spread that good news in advance.

‘One of the heads (Jesus) of the first beast appeared to have been mortally wounded. But the mortal wound was healed, and the whole world marvelled and followed the beast. They worshiped the dragon who had given authority to the first beast, and they worshiped the first beast, saying, “Who is like the beast, and who can wage war against it?”’ (John of Patmos).