

In later times...the belief in a material resurrection was given up by educated Egyptians and...it stated that the material part of man rests in earth whilst the immaterial part had its abode in heaven.

-THE EGYPTIAN BOOK OF THE DEAD
(Budge 1986:liii)

"The first thing to know about the particle zoo is that every particle of the same species looks exactly alike. Every electron looks exactly like every other electron...Subatomic particles of the same type are absolutely indistinguishable."

-THE DANCING WU LI MASTERS
(Zukav 1979:221)

44. RESURRECTION, METALLURGY AND QUANTUM MECHANICS

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INTRODUCTION:

This is one of the most interesting chapters in the book because there is total disagreement between science on the one hand, and on the other, the resoundingly well-documented doctrine of the resurrection of the mortal body.^{1} Few Christian doctrines are as well-attested in the scriptures, and Christ's own resurrection is the classic archetype. But the characteristics of mortal matter, as humans, specifically physicists and chemists, comprehend it cannot be reconciled with the doctrine of the resurrection of this body.^{2}

This particular disagreement rises to the level of the famous 'contradiction' between evolution and special creationism. In fact, in comparison to the Resurrection Dilemma presented here, the evolution argument takes on the quality of a name-calling episode between unhappy children at a summer afternoon tea party. This is because, in the evolution battle, neither science nor religion can offer incontrovertible facts, evidence or arguments, persuasive to the other side, either in support of their own position, or against the other. The hard facts of science that support the reality of evolution, do not disprove the theological doctrine of a special creation for Adam. Similarly, religion cannot argue against the reality of evolution which is the source of dachunds, dingos and daikon radishes.^{3}

But in the present dilemma, science does offer a variety of concrete evidences which argue persuasively against the resurrection of this mortal body. These facts cannot be dismissed by the hand-waving of clerics, like they can safely do in the

¹ It is assumed here that the resurrection will be applied to (virtually) all humans who have lived on the earth. Nothing need be done by us to merit the application of this ordinance which became available to all as a result of the sacrifice of the Son. The sole possible exception may be the sons of perdition. (See chapter 49. AVITCHI HELL: OUTER DARKNESS for details.)

² This is one of those places where I sound like a Buddhist. Buddhists believe in the dissolution of the mortal body:

"Whilst they believe that there is a suitable body for enjoyment or suffering in Heaven and Hell, it is not a resurrected body, for the fleshly body on death is dissolved for ever."
(Evans-Wentz 1960:lxviii)

In this context, the Buddhist means that the mortal body disappears, goes away, ceases to exist as part of his own continuation. So someone else, at least, has this same belief that the body of the afterlife is something different than a modified mortal one.

³ Obviously, the rigid scientist will take exception with this claim. So be it. It is believed here, nonetheless, that this statement is true. If the scientist refuses to "believe" in spiritual things, he nonetheless cannot disprove their reality. His scientific method simply operates within the boundaries of an artificially constrained domain within which the possibility of spiritual things is categorically denied, or systematically excluded. But that does not prove spiritual things don't exist. Such denial is simply a convenient way to constrain the domain of experimental/observational science to data that is objectively (ha!) verifiable and replicable by any objective scientist with the bucks, time and inclination to take a shot at it, though the wonderful Fizzling Fusion Fiasco of the University of Utah group certainly aired some more-prevalent-than-commonly-admitted tactics of high-pressure, big stakes "science". Even the wonderful story of the identification of the 3-D structure of DNA by Watson and Crick was predicated as much on non-scientific intuition as on scientifically determined insight about where to look and what to look for. They operated on subtle impressions and beliefs while Linus Pauling was taking a more standard run at the problem, for which reason he lost the honor of describing it. It is ironic, then, that hunches and serendipity are as prevalent in scientific research as they are because such wispy stuff contradicts of the rigid, 'intellectual', dispassionate scientific method.

special creation situation. We will now attempt to justify this most outrageous, difficult-to-believe claim.

WHY RESURRECTION?

To begin at the beginning, one asks what the purpose of the resurrection is. It is generally described as a process that glorifies, whatever that means^{4}, our mortal body to prepare it for an endless expanse of "time" where it will live forever. Perfection, whatever that means, of the body is the hallmark of the resurrection, but the sneaky little problem that noone seems to worry about, is "**which**" body will be raised up. The resurrection doctrine indicates that the effects of the trials, trails and travails of mortality will be erased, that a renewed, glorified body of some special age will be restored to us. We will appear at our best, blemishes removed, impairments erased, impediments improved, old age repaired, teeth replaced, wrinkles smoothed out, etc. Wonderful sounding stuff that. Want to try it right now?

It is probably safe to state that within mainstream Christianity, the doctrine of the resurrection is interpreted to refer to the mortal body, when our bodies will be called up out of the grave for this mending process^{5}. Artists have graphically portrayed this process, showing skeletons and cadavers rising out of the soil and sea toward a glory on high where they are transformed into those marvelous creatures^{6}. But whether the central doctrine, as presented in the scriptures, actually implies this or not, isn't clear. It is possible that mortals, even inspired prophet-types, have forced the concept of the resurrection of the body into a mold that fits their own preconceptions because the alternative discussed here is not mentioned in the canon^{7}.

The archetype supports the view that bodies are actually raised up out of the ground during the process of resurrection. When the tomb was entered, the mortal body was gone, and only His funeral lineaments remained, being neatly folded in a corner. This story leads us to believe that the stuff and substance of mortal bodies will be taken up and utilized or transformed by this resurrection process to create the glorified body that He showed to

⁴ This is one of those monumentally significant doctrines of Christianity which is adopted into most peoples' belief systems without much concern for what it really means. But this "glorification" is a pivotal hurdle we each must bolt over at the end of our metamorphosis, so is really of stupendous importance. However, we will never know, during mortality, what it means which is why, I suppose, we don't talk about it. But can't we just wonder about it.

⁵ Christians who deviate from that line of belief may be influenced by Eastern religions, like Buddhism, where the mortal body is held in lower esteem than by Christians. The mortal body is actually perceived as a vehicle from an inferior state of being, one which all successful individuals will depart eventually, leaving the body and the rest of *sangsara* behind.

⁶ Though most such portrayals picture angels as the end product. I doubt that.

⁷ See Footnote 2 above again!

His disciples. And herein begins the story.

MORTAL BODY MATTER:

We have to be systematic to avoid silly, symbolic, sycophantic hand waving. We'll probably still be those things, but let's try to be respectable and as systematic as we can. Let's start with the basics; what does a mortal body consist of?

It consists of molecules and atoms of the stuff of this three dimensioned world we live in, obviously. That's all. Just the chemicals and minerals of this world, organized into amazingly complex patterns to be sure, amino acids, DNA, RNA, enzymes, hormones, neurochemical messengers, plain old electrolytes like sodium and potassium, etc. But they ALL reduce to the individual atoms the substances on the Periodic Table of Elements.

I am making a big deal out of this part. It is the basis for the astonishing contradiction we will discuss. To repeat, the mortal body consists of nothing more than atoms of the elements of the Periodic Table. True, there is a spirit residing inside of live mortal bodies, but the spirit is NOT part of the mortal body, rather is peculiarly conjoined to it.^{8}

UNCUTTABLES:

Let's talk about these little atoms for a moment. The remarkable ancient Greeks appear to have been the first to surmise their existence, calling them "uncuttable".^{9} They noticed that when they put cuttlefish ink into a glass of water, it did not make the water opaque. Light would still shine through, and although the water was tinted to some degree, one could still see through it. So, the logic went, the ink must have been made out of pieces small enough to fit into little spaces in the water. And good logic it was. But it wasn't until the advent of high quality scanning electron microscopy that we could actually see these uncuttables, thereby verifying something that had been suspected for thousands of years.

As noted above^{10}, the complex chemical compounds of the mortal body eventually reduce to their primary elements after

⁸ As noted above in chapter 24. BRAIN ANATOMY AND PHYSIOLOGY, we believe here that the only point at which the spirit matter is actually integrated in some manner into the mortal matter is in the mortal brain. Otherwise, elsewhere, there is no contact between the two bodies.

⁹ "a-tomo" consists of an alpha privative, which negates what follows, like "un-" does in English, and "tomo-", a form of the verb 'to cut', hence "not-cuttable."

¹⁰ See the chapter 41. FISH AND HONEYCOMB OR HOMEOSTASIS AND EQUILIBRIUM.

death, which means to molecules and atoms.^{11} True, it may take a many years for this process to be completed, as in the case of an embalmed body, but the process will eventually occur as even the embalming fluid itself is decomposed over time.^{12} And over the world, the majority of those who have lived on earth have not benefitted from embalming, so their bodies have been quickly reduced to something else by bacteria, insects, vermin and weather. Nothing recognizable after a few years.

Look at the notion of the atoms another way. We live in a three-dimensional world that was apparently created for our spirits to be tested in - note the latter phrase for future reference. So we come down here, and put on a mortal body for a few years, parading around like we knew what we were doing, only to lose the darn thing when we have to go home. The home we return to is a different dimensioned reality, regardless of whether one refers to the sort of dimensions referred to in cosmology, or other types. And the stuff of this particular three-dimensional reality has no place in that other world. Mortal atoms will not exist there.

QUANTUM MECHANICS AND SPIRIT MATTER:

Now we get down to a really interesting level. As we try to be systematic about this business, we have to remember that the process of resurrecting is going to be a highly ordered, even strictly ordered, one.^{13} And those ordinances will be applied to matter of some sort, here it being believed that spirit, not mortal, matter is the subject matter. The application of those ordinances to that matter will cause certain changes to occur, which changes will occur at the finest level possible. ^{14}

¹¹ Of course, we are over-simplifying things this way. Atoms consist of even smaller items, as we note elsewhere, but we stop at the atom level just to make the point.

¹² It is ironic to note that the Egyptians really had it right where we Christians don't. If one believes the mortal body itself must be preserved until the resurrection, which they emphatically did believe, as described, for example, in Budge's book, Osiris and the Egyptian Resurrection, then isn't there a theological imperative to make sure that the residuum does in fact remain intact? Which they did. Which we don't. Their cadavers of 3,500 B.C. remain intact. So when the rapture occurs and the resurrection occurs and all that good stuff happens, those few spirits whose mummies sit in the British Museum, etc. will be able to re-enter (as long as they can find the darn things now in distant museums) their dusty dwellings and proceed to the next room. But we Christians won't be able to do that, because we won't even be able to find the bloody things as you will discover in what follows.

¹³ See Chapter 51. NESTED OR CRISS-CROSSED DEPENDENCIES? for a discussion of ordering relationships as they relate to the POS and our metamorphosis. Ordering of stuff is so complex that texts are written about it, seminars are held regarding it and otherwise gentle men nearly get into fights over it. At least in TG linguistics.

¹⁴ We admit that this is an assumption. We believe that the priesthood ordinances will have to operate at the lowest level possible. We do not believe that there will just be some sort of general process that applies without highly organized steps. To illustrate, take a garage full of car parts. Let there be all of the parts that are required to build any auto you choose. And then. When that fine automobile is created by a mechanic, s/he will start with the smallest pieces, the lowest level pieces and will organize them with nuts and bolts. Then those elements will be conjoined into bigger groupings, and so on, until all of them are used at which point there will be an automobile. It is not possible for the mechanic to assemble things by just waving his hand, or just throwing things at each other. They must each be handled and fitted and tightened, etc.

And that is our belief about the body and the resurrection. It must apply to the finest elements and

Based on the emphasis above on atoms, and Christ's apparent example, one is led to believe that that atoms will be the tiny building blocks that the resurrection ordinances will apply to. That's what we have led you to believe. The ordinances will some how operate like the remarkable chemical engineering process of this world where chains of amino acids can be cut and spliced with incredible accuracy. The mortal body, assuming for the moment that IT is what is resurrected, will be treated as a collection of atoms which will be transformed through the ordinances into a "perfected" state, whatever that means. By now you may have experienced the first twinge of uncertainty about just how mortal atoms are going to be perfected.

But now that we have talked about atoms being the subject matter of the resurrection machine, let's take a deeper look at them. Physicists tell us that those atoms consist of electrons, protons and neutrons. Now. If the resurrection is going to apply to mortal bodies, it is going to have to somehow deal with these peculiar entities, rather than "just" atoms. It is going to have to operate on matter in such a way that those electrons disappear or are transformed.^{15} And, obviously, it is going to somehow deal with the strong force with holds the mutually repelling protons and neutrons together in the nucleus. ^{16} How do you suppose the priesthood is going to transform electrons^{17} and protons and

handle each of them properly and in sequence. This assumption may be wrong, but it is a strong one that we will maintain until it is disproved, because it requires order, which we believe is characteristic of the operation of the priesthood. The Priesthood is not black magic that can mystically transform things somehow. It operates in definable, describable ways.

¹⁵ Some readers may find this push to reduce bodies to their smallest constituent parts to be ridiculous. It may well be that it is silly to think that the Lord will deal with such trivial issues. However, as noted here -and in SMD- God operates according to law, and it is inconceivable to this author that the laws governing the resurrection will be able to circumvent the laws governing the inter-relationship of sub-atomic molecules which are actually the tissue of this universe. The issues raised in this chapter are handled systematically by the Lord when the time comes to resurrect us.

It is my belief that the resurrection applies to SPIRITS. If one insists on mortal mater, it will be evident here that the only way the Lord could utilize actual molecules of mortality in the resurrection of a mortal body for each of us would be for Him to just pull together masses of the necessary elements, in the right combinations to form mortal bodies, disregarding who had those elements last. He would NOT be somehow gathering together the specific ones that we were built of during mortality. He would just get the right combinations so that he had a mortal body. Why should it matter, really? Then, after He had re-created a standardized version of a three-dimensional, mortal body, He could apply the priesthood resurrection ordinances to it. This is conceivable. It is definitely possible. And it may be what happens. But if it is, note that SMD and Christianity in general do not make this distinction between a unique body for the resurrection for us, and the sort of standard model body He may rebuild for the ordinance.

¹⁶ Actually, this, and other references to the fundamental forces, are red herrings. It turns out, within quantum mechanics, that the so-called nuclear force is not an independent force at all. It is merely the manifestation of a remarkably complex interaction between sub-atomic particles. And it has been demonstrated that the electromagnetic force is a notational variant on this theme, so those two fundamental forces don't really exist. At least that is what Zukav says. (1979:255) The reason I continue to refer to them is to use terms that are more familiar to readers than are the quantum mechanical concepts. We will give you a sample in another footnote.

¹⁷ It is a fascinating thing to dabble in quantum mechanics. For example, physicists don't really believe in the planetary model of the atom, proposed by Niels Bohr, which is so well known today. On the basis of Planck's work, such a model doesn't fit the reality of the geometry of atoms. The model is helpful, and the concept of an electron cloud swirling around the nucleus with predictable levels, with predictable numbers of electrons in each level, with discrete energy relationships between orbits, etc. does enable scientists to accomplish things they couldn't before that model was available.

But it is not a correct model. Apparently, there is no such thing as a tiny round electron that moves around the nucleus! Most disturbing if you were raised like I was to believe in electrons and protons as discrete, measurable things. It turns out that they are more accurately described as nodes of energy waves, or some similar thing, that has statistically describable and predictable patterns and behaviors. But the

neutrons and the strong force into a resurrected body? To the author, who obviously is being highly objective and unbiased here, that sounds sort of ludicrous. Why would the Lord have any interest in transporting the matter of mortality into eternity with spirit matter when there IS already spirit MATTER to be acted on. What would mortal matter add that isn't in spirit matter?

Now, after focussing on these layers of the onion -tissue, cells, organelles, molecules, atoms and electrons- we finally run into the most interesting point in this subsection: those minuscule electrons and neutrons and protons are not even unreducible entities. In fact, they don't even appear to be anything! These sub-atomic entities go through bewildering sequences of changes in incredibly short periods of time, and can even contradict the basic law of Conservation of Energy/Mass. There are astonishingly complex changes undergone by electrons, protons, neutrons, leptons, mesons and baryons of all types,^{18} etc.

I keep referring to peculiar nature of quantum mechanics so will just give you a sampling of the mind-bending world-view of those people:

"A proton never remains a simple proton. It alternates between being a proton and a neutral pion on the one hand, and being a neutron and a positive pion on the other hand. A neutron never remains a simple neutron. It alternates between being a neutron and a neutral pion on the one hand, and being a proton and a negative pion on the other hand. A negative pion never remains a simple negative pion. It alternates between being a neutron and an anti-proton on the one hand. etc., etc., In other words, all particles exist potentially (with a certain probability) as different combinations of other particles. [original emphasis] Each combination has a certain probability of happening. (Zukav 1979:254-5)

How's that for mind-bending? This quote doesn't give you the time periods required for these personality changes, but here are some samples:

strong-force interactions occur in 0.000000000000000000000001 or (10^{-23}) seconds,

electromagnetic force interactions are leisurely in comparison, requiring all of 0.0000000001 or (10^{-10}) seconds.

Heisenberg Uncertainty Principle really was the first step in the direction of abolishing electrons. They don't really exist. (For a most readable discussion of quantum mechanics and this sort of astonishing information, read Zukav's THE DANCING WU LI MASTERS. Much of it applies to this chapter.)

¹⁸ It is a lovely thing how hard-minded physicists who study these astounding tidbits are moved to poetry when naming them: "sweet, left, beauty, up," etc. are some of the delightful names they give.

So when a proton divides into another proton and a negative pion (a violation of the conservation of mass law since the combined mass of the two daughters is greater than the mass of the parent) it happens at the first of these speeds, after which the negative pion then will change into a neutron or an anti-proton, after which it may rejoin with the neutron, etc. Stunning stuff. This gives the appearance of interactions of forces and force fields, rather than a picture of discrete bundles of matter zipping around a nucleus in well-ordered, predictable orbits, etc.

The question, then, is:

how does the resurrection ritual apply to and transform photons, gravitons, various types of neutrinos, pions, muons, kaon mesons, lambda and sigma and omega and xi baryons, etc.?^{19}

They aren't even "things", because they change identity continuously and rapidly and unpredictably. Don't bridle now. If the resurrection is going to apply to mortal matter, it has to dispose of these little numbers out of which the entire universe consists. It also has to dispose of the four fundamental forces: weak, strong electromagnetic and gravity.^{20} So when, as believed in MMF, your 175 pounds of muscle, bone and fat are presented to the resurrection machine, just what is it going to do to that matter to transport it over into eternity^{21}?

ATOMIC ANONYMITY:

Another salient characteristic of these particles is highlighted by the second quote at the beginning of this chapter which referred to the "particle zoo". It makes the important point that members of each specie "are absolutely indistinguishable." Since that is the case, we must conclude that there is no way to somehow "mark" our own personal protons and atoms. So we will be unable to sort them out from all of the others that will clutter the landscape when the resurrection occurs. I can just see us fighting over potassium or sodium atoms:

Tutsi man: "That was mine! Give it here. I need it to make my resurrected body!"
Buzzard: "No. That was mine!"

¹⁹ There is a critical assumption obviously being made here that all matter consisting of the stuff of this 3-D world would always be visible to us, which means that heaven would be visible to us, if it consisted of the same stuff.

²⁰ Note the assumption here that the entire universe, all matter that is, will have to be resurrected, IF resurrection of mortal, 3-D matter is really what happens. We doubt it.

²¹ Can you see why I despair of believing that mortal matter is resurrected? It will have to be done with a set of mirrors if it is done at all.

Hyena: "No. That was mine!"
Lion: "No. That was mine!"
Tutsi boy: "No, it wasn't. It was mine when I was 23 years old! When you ate me. Give it back to me."{²²}

As if we could even tell. That atom actually belonged to each and every one of them. But only sequentially, in the order they preyed on the preceding one.

ATOM, ATOM, WHO'S GOT THE ATOM?

Now let's talk about the morticians and undertakers of this world. After death, many human bodies -i.e. several billion- have been eaten by wolves, insects, carrion fowl, etc. In those cases, the flesh of the mortals was reduced in the digestive tract of those creatures into elemental atoms and molecules. Then. Those atoms and molecules were incorporated into the tissues of these creatures.

In other cases, the human body is not ingested by other beings. It may simply decompose *in situ* as a result of weather, water, sun, fungi and bacteria. But in this case, whether the body is buried in the soil, covered by rocks, or left lying in the open, it will eventually turn into the same elemental atoms and molecules just mentioned. Then these basic elements will be dissolved in and washed away by water. That means two things:

First, the elements of the body will be dispersed over a larger area than the few square feet covered by the intact body, so they will be more difficult to collect at a later date.

Second, that water will also be taken up by plants, in which case the dissolved elements will be transported into plant cells where they may be integrated into the very stuff of the cells.

Then, in turn, these plants, which contain molecules obtained from a human body, may be ingested by insects, birds or animals. And, once more, this second round of diners will utilize some of elements that were once part of the human in their own metabolic processes, perhaps incorporating them into their cells. It becomes evident, doesn't it, that we now have a problem: whose body really possesses/possessed those molecules that were in the original human body we started with? The now non-existent human body or the plants or the animals that used them sequentially after the death of the human?

²² This type of conversation could be set in the 'This is the House that Jack Built' language: "This is the man that ate the buzzard that ate the hyena that ate the lion that ate the boy who owned the atom that God built."

The next obvious step: upon the death of these plants and animals, their remains will in turn be eaten by others, so the molecules of the original human body are spread farther and farther apart through a wide variety of different bodies. In an extreme example, a lion which eats a Watusi will wander over several hundred square miles before it dies. Then a hyena and jackal will eat him. And when they die, vultures will eat them, etc. So when, according to the standard version of the Resurrection Doctrine, the Watusi spirit seeks his own atoms, they will no longer be where he laid them down because a lion has borrowed them. And after the dining sequence was completed, those precious molecules were distributed over several hundred miles, far distant from the original point where the man beat a hasty retreat from mortality in the jaws of the lion. So we ask once more, who owns the molecules? And how will we know where to go to find them? This is not a trivial question or example (particularly if you believe that lions and hyenas are going to be resurrected).

YOUR SIX BODIES:

Here's another interesting note about mortal bodies that isn't generally understood, but which has equally profound implications for the standard version of the Resurrection doctrine which states that our very own mortal body will be taken up and perfected. Medical researchers tell us that the turnover rate of the cells of our body indicates that we basically replace all of the cells in our over a period of 10 years. And EVERY ten years. This ain't optional. That means, obviously, that we have a new body every ten years.

Now translate that into the same language of the foregoing material: this means that every ten years our bodies consist of totally different atoms and molecules. A person who lives 90 years will have possessed 8 to 9 different bodies, while one who lived 20 years will have had only two. And the obvious question now:

Which body, or stated differently, which collection of molecules, is going to be taken up and resurrected? The teenager, the thirty year old, etc.?^{23}

USED PARTS EXCHANGE:

Another peculiar thing about mortal atoms, which has already been alluded to in the discussion of lions and hyenas, is the

²³ And note the problem with timing. How will the resurrection be able to determine the specific point in our lifetime to return to, to collect the molecules? This 10 year turnover is actually sloppy. Sometimes it is eleven year, other times it may be more or less. But the resurrection is going to have to determine just which body -i.e. collection of molecules- it will act upon.

Note how peculiar the resurrection sounds when it is pushed logically to an extreme. "Curioser and curioser," said Alice.

manner in which we humans also exchange some atomic parts with each other. A famous example of this from the world of respiratory physiology is the life history of oxygen molecules. Respiratory physiologists have determined that the turnover rate and three dimensional movement of oxygen molecules, is such that you and I at this minute may be breathing in a molecule or two that was breathed in by Michelangelo, or Leonardo, etc. a few hundred years ago and a long ways away. So who does it belong to? It may have resided in Leonardo's left ear for a decade or so before it was released back into the atmosphere, and now it becomes part of your great right toe. Only to be released eventually for someone else to appropriate for a decade or so. Who owns it?

OPTICAL ISOMERS:

Let's ignore the atom-atom-whose-got-the-atom dilemma for a minute, and throw in another conundrum. Assume for a moment that during the resurrection, mortal atoms will in fact be taken up for us and transformed somehow. We then must ask how our own atoms are going to be marked as belonging to one or the other of us? As the thing stands in science now, there is no way to distinguish one atom of oxygen from any other atom of oxygen, or a molecule of any atom from any other atom of the same specie. If one gets involved in isomers of chemicals, where there are some subtle differences between atoms of the same specie, one begins to wonder if that isn't an example of a way to "mark" atoms for you and me. But that simply pushes the problem back one step. There will be a difference between the different isomers, but within each class of isomers, the molecules/atoms will all be indistinguishable. And further, if one were to somehow mark an atom in some manner, it would be transformed into something else and would have different properties.

SPIRIT TRANSFORMATION:

Let's look for a moment at the issue of the metamorphosis of the spirit and the process of resurrection as proposed in this model. Our spirits consist of matter, though a different type that we can "see" or "measure" right now. As noted often here, it is believed that the purpose of the metamorphosis is to allow individuals, through a variety of tests applied to them across three testing phases, to determine for themselves what sort of body they will have eternally. As decisions and choices are made, the substance of the spirit itself undergoes change and when resurrection occurs, the nature of the spirit matter is fixed into whatever state it was in at that point in "time". Remember the metallurgy model here. So, in this model, the latticework structure, for lack of a better analogy, of the spirit is being determined on a moment-by-moment basis through the exercise of free

agency. This is true for the three testing phases. Decisions that concord with the laws of heaven call {²⁴} down those forces which somehow align our spirit "molecules" in spiritual lines of flux. And the intentional exercise of our spirits in positive ways exerts an influence of our spirit matter, not the same thing mentioned in the preceding sentence.

In contrast, decisions that concord with the laws of the dark force, call down those forces, as well, which result in negative alignment with spiritual lines of flux (or set up their own lines of flux or whatever the reality is). In any event, it is the matter of the spirit body itself that is at issue in the resurrection.

For this reason, as well, we conclude that the mortal body is not the one that is really focussed on in the resurrection. So what about Christ's body that disappeared from the tomb? It was taken away by a stage hand to get it off stage, so as not to confuse or distract the audience. Does this sound plausible? Probably does, but also sounds heretical, but how else can we account for the peculiar facts enumerated above from the real world of science?

All resurrection is, then, is simply a process mediated through the priesthood that takes our spirits from a state of being capable of transformed through the exercise of will into a state where such change is no longer possible. And the state of our spirit matter at that point when this transition is made, is the state we will remain in eternally after. If we were good, we will remain good. If we were bad, we will remain bad, and if we were in between, we will remain in between.

During the three phases of our development, only the spirit body was constant. There was no mortal body in the pre-existence, yet we were being tested there with there being specific consequences of our behavior up there to us as individuals during mortality. And during post-mortality, we will be tested, but once more, we will, as far as we know, be bereft of a mortal body. Does that mean that we will not be really tested? No it doesn't. Our testing there will actually be identical to the testing in the two previous test phases in that the spirit matter itself will be the critical substance that will be being transformed or altered by our choices and decisions.

GECKOS, GREBES AND GORILLAS:

Let's quickly look at the animal and plant kingdoms. Are those entities going to be resurrected? There are a lot of us who

²⁴ We haven't the vaguest idea how we 'call' them down. We'll simply appeal to the concept of predetermined algorithms that are 'on-line' constantly, sampling all data. When an algorithm captures a data element that fits into its equation, the equation is solved, the result calculated, and the result granted to or imposed on the creator of that data element.

would be thrilled to see our favorite pet^{25} when this process is over, and there are at least a few kids who find it easy to believe that they will be resurrected. What about all the animals, etc. that show up in the fossil record of this world? *Tyrannosaurus* and *australopithecus* are waiting. They didn't even live when humans were on the earth.^{26} Do they get to come back in perfected bodies? In this model, we are not confident that animals will be resurrected for at least the three following reasons^{27}.

First, the purpose of the metamorphosis is to allow human spirits to transform themselves into whatever they wish to be. This purpose obviously does not categorically exclude other purposes. There could be purposes of some sort for these non-humans that are not alluded to in the POS. But if we focus on the first purpose, the major purpose as far as we know, then it appears that animals, birds and plants are little more than props on the stage that serve as foils to us as we live out our lives, but which don't have any other purpose.^{28}

Second, the reason that humans are able to transform themselves through this metamorphosis is because they have free agency. They are thereby able to interact meaningfully, and with intention, in whatever setting they are in. That way they are transforming their spirit matter in different ways. In contrast, no animal, plant or bird possesses this type of free agency ^{29}. They do have instincts and do have a narrow spectrum of freedom, but it is not comparable to that of humans. We do not believe that their choices will alter their spirits in ways commensurate with the changes wrought in our own spirits as a result of exercise of

²⁵ I have the carcass of a small brown puppy buried in my lily patch. It bonded to me at birth because I cleared its lungs. So it would frantically chew on my scraggly mustache after a day of being separated. I would be happy if Chocolate can make the trip and be my dog.

²⁶ It is possible to take one little scripture and bend it enough to actually have humans living while these creatures lived on earth. That is the scripture where Adam is said to have named all the beasts of the world. That's a big order, and if we take it at face value -a shaky thing to do- we would have him living for millions of mortal years in his Garden state during which he could have seen all of these critters. That way there would have been humans co-existing with the thunder lizards and fossil hominids. One wonders what Adam thought when he saw *zinzanthropus* or *homo erectus*! Did they try to communicate?

²⁷ However, others disagree. Alan Watts notes the Buddhist belief in this matter as follows:
 "For their sakes he consented to be born again and again into the Round of *samsara*, until, in the course of innumerable ages, even the grass and the dust had attained buddhahood." (1957:68

This suggests that Buddhism allows ultimate perfection of all portions of this world. Unless Watts is being hyperbolic, something that he doesn't seem to be.

²⁸ Admittedly, it is possible that there is actually some sort of reincarnation process whereby these lower types of spirits would gradually move upward in the hierarchy as they go through their sequential lives here. However, we haven't seen any substantial evidence supporting the concept of reincarnation.

²⁹ Once more, we acknowledge that there is scriptural 'evidence' that might be construed as support for animal resurrection. Specifically, remember the lamb and lion laying down together, etc. However, that may also be no more than a lovely allegory that entails much more than the superficial action implied.

volition.^{30} Since they lack free agency, there doesn't appear to be any particular value for their lives within the context of the metamorphosis.

And third, if non-human spirits were to be resurrected, there would be difficulty in determining which type of spirits would be resurrected. This is best illustrated by referring to the world of microbes. Do you believe that streptococcus will be resurrected? How about the exotic viruses, which are remarkable things by themselves.^{31} Do you believe that they will be resurrected? Is it possible that the "good" microbes would be resurrected but not the pathogenic ones? Note that Satan and company who are malignant beings for this world are not going to be resurrected. So this distinction, between useful and pathogenic, sounds, on the surface, like a tidy way to differentiate between which microbes would be resurrected. But, a fly in the ointment is that microbes may not be pathogenic to humans with intact immune responses, but pathogenic to hosts with impaired immune systems. Or they may be useful as they degrade dead bodies, though deadly when they breach our immunity defense. Does that mean that if a microbe is a pathogen any part of the time, that it is disqualified from resurrection? Obviously, this is stretching the point for microbes because we really don't have a guess, but we spin out this logic just to emphasize that the matter of who will be resurrected is a highly complex one.

So we don't know whether non-humans, including plants, will be resurrected. But this model does not provide for their resurrection.^{32}

³⁰ The discussion of free agency and classes of spirits is found in 15. CONSCIOUSNESS.

³¹ An argument against the resurrection of viruses stems from their reproductive strategies. Most things on the earth were created with the mechanism built into them for reproduction. Seed is created in creatures which allows them to reproduce. However viruses do NOT have their own mechanism for reproduction. They merely commandeer the reproductive devices of cells and cause them to produce more copies of the virus. So it seems unlikely that something that isn't even a complete organism in the context of the Lord's instruction to the creators of this world that they endow all creatures with the means for their own reproduction. The viruses appear, within this context, to be no more than primitive structures which evolved out of the amino acid structures of this world, without the design of the Creator controlling their shape and function. They fail to obey the Creator's stricture that living things should have seed. (However, granted, if one wanted to translate this requirement broadly, perhaps sketchy DNA strands do constitute seed. We doubt it.)

³² There is another scripture which is interesting within the context of this resurrection business. That is the scripture that says that all things were created spiritually before they were created mortally. We don't really know what that means, and in this model, it is actually doubted that this scripture can be taken at face value because that would have the Lord creating enormous stables of creatures that vary from each other by tiny degrees. Evolution takes care of those difference down here. And further, it would have Him creating pathogens which seems sort of unlikely if only good flows from Him (this is a whole 'nother discussion!). They decidedly are not good. But regardless of how we see that aspect of this scripture, it stands as a definition about things at the front end of this metamorphosis.

If we assume that there is some sort of symmetry to the POS, and it does appear that there are symmetries across the different phases and states of the metamorphosis, then we wonder whether there isn't a corresponding scripture, as yet unrevealed, that notes that all of these critters will also return to a "world" where their spiritually created beings will exist eternally. This certainly seems possible. In fact, on the basis of this concept that things were created "spiritually" one thinks that they MUST be resurrected. It would seem peculiar to create something spiritually, only to allow it to disappear somehow after the resurrection occurred. In that case, it would seem like those things that were spiritual and which were hanging around somewhere would have to be neutralized, de-rezed, or some such thing. It wouldn't do to have this sort of spirit flotsam and jetsam hanging around during eternity.

So this little note reduces ultimately to a question without an answer: what does it mean that things were "created spiritually"? Once we know what that entails, then we will probably know whether or not they are going to be resurrected.

CONCLUSION:

The point of this rough listing of facts, and they are indeed facts from the world of science and medicine, which are not quite the same specie, is to show that there is remarkably strong evidence that argues against the resurrection of the matter of this mortal body. This evidence cannot be gainsaid or denied by hand-waving. There is no way to reconcile all of these facts and issues with the doctrine of the resurrection of the mortal body.^{33}

We conclude for two reasons that it is the **SPIRIT** body that is the substance of the resurrection, that it is the spirit body that will be glorified and transformed. First, this scientific evidence is persuasive that the mortal molecules can't make the trip. And second, the general emphasis of this theoretical model is on the spirit matter itself, so it is more reasonable to conclude that it is the spirit that is the subject of the resurrection. This 12 unfortunately belies the multitude of scriptures that specifically refer to the **MORTAL** body being lifted up and resurrected, but we see no other way to read all this information, so we will take the strong position that those references are imprecisely phrased glosses of messages that were open to different interpretations.^{34}

QUALIFICATION:

We enter one qualification here, both because we should be honest, and just in case! We have gleaned two data elements from the Christian Canon that we could construe as evidence that some sort of body, in addition to the basic spirit one, plays some sort of role somewhere. They are:

- 1) **Adam and Eve ate fruit in the Garden, before they were mortal.**
- 2) **Christ ate fish and honeycomb after his resurrection.**

We don't quite know what to make of these facts, but they pose problems for our model that denies any role to the mortal body after mortal death. As noted above, we are puzzled about Adam and Eve being able to eat anything if their mortal bodies weren't yet really mortal. They wouldn't die until they had been cast out so their bodies were something unusual, and they were something more

³³ Admittedly, they actually may not be as incompatible as they appear here, if there is some process that can move mortal atoms through a dimensional barrier into the next one (though that still begs the question of **ATOM,ATOM,WHO'S GOT THE ATOM**). So perhaps there is a way to reconcile the two sides, but as things stand at present, we can't see how. That, unfortunately, may simply be due to my personal ignorance.

³⁴ This model relegates those scriptures to the category of the 6-day creation scriptures. Tokens for the canon which mask facts unnecessary for us who struggle to just be honest.

than the spirit body.

And the issue of Christ eating anything is another conundrum that doesn't have a slick solution. If He was able to really eat anything, He contradicted our model. But if He did eat, then he had some sort of body that was comparable to a mortal one. So the bottom line is that these two data open, for us, the door to some sort of body in addition to the spirit itself. But as we hope is clear from this chapter, we cannot see any way for mortal atoms to be involved. Perhaps the Father uses something different, sort of modeling clay of an ethereal sort that serves the purpose.