

**Spiritual Matter and the Corruption of the Cosmos:**

*Rethinking Heaven, Substance, and New Creation*

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## ABSTRACT

Most modern Christians unconsciously inherit a cosmology shaped more by classical Greek dualism than by the biblical narrative. This has led to an assumption that “*heaven*” is an immaterial, otherworldly realm, disconnected from the physical cosmos. In contrast, this paper argues that heaven is part of the created order—composed of real, albeit non-baryonic, matter—and that spiritual beings such as angels and demons are not immaterial spirits but conscious agents composed of exotic substance embedded within the same universe we inhabit.

Drawing from Scripture, theology, and speculative insights from physics, this study challenges traditional ontological categories and proposes a unified cosmological framework in which the spiritual and physical interact structurally, not symbolically. Just as Job declares that the heavens are corrupt and even the holy ones are not trusted, and as Revelation foretells the renewal of both heaven and earth, so too this paper explores a model in which the divide between the visible and invisible is not eternal but awaiting glorification. In doing so, it offers a theological response to both scientific mystery and metaphysical longing.

## I. INTRODUCTION

When modern Christians think of “*heaven*,” they often imagine a disconnected spiritual realm—floating above the universe, untouched by decay, and outside of what we call reality. This conception owes more to the legacy of Platonic dualism than to the cosmology of the Bible.<sup>1</sup> In contrast, Scripture repeatedly affirms that heaven, like earth, is created, that it is not immune to corruption, and that it will ultimately be renewed alongside the earth. Job declares that “*He puts no trust in His holy ones, and the heavens are not pure in His sight*” (Job 15:15), and the apostle Paul writes that “*the whole creation has been groaning together*” in anticipation of liberation (Rom 8:22).<sup>2</sup> These verses point to a cosmos that is unified in origin, affected by rebellion, and destined for restoration.

This paper explores the hypothesis that heaven and spiritual beings are part of the created cosmos—not external to it. More specifically, it proposes that spiritual beings are not immaterial in the classical Greek sense but rather made of a form of non-baryonic or “*exotic*” matter.<sup>3</sup> This kind of matter—while invisible to human perception—still operates within the universe and participates in its structure. Such beings can move

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<sup>1</sup> Plato, *Timaeus*, in *Plato: Complete Works*, ed. John M. Cooper (Indianapolis: Hackett Publishing, 1997), 1224–1291. See especially his division of the soul and body and the notion that the soul is imprisoned in the body, which influenced later Greek and Christian anthropology.

<sup>2</sup> Scripture quotations are from the English Standard Version (ESV), unless otherwise noted. For Job 15:15 and Romans 8:22, see also John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 264–265; and Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 515–516.

<sup>3</sup> For discussion on non-baryonic or exotic matter, see John D. Barrow, *The Book of Universes: Exploring the Limits of the Cosmos* (New York: W. W. Norton, 2011), 142–147; and Hugh Ross, *Why the Universe Is the Way It Is* (Grand Rapids: Baker Books, 2008), 101–112.

through our world without resistance, yet possess the capacity to interact, interfere, or manifest according to divine order.

In many ways, this model brings biblical cosmology into closer dialogue with contemporary physics.<sup>4</sup> The increasing recognition of dark matter and dark energy—unseen forces shaping the universe—makes it intellectually viable to imagine real, structured substances that exist outside the visible spectrum but within the laws of creation. If such invisible forces are already part of what scientists affirm, then the spiritual realm may be less otherworldly than we assume—it may simply be non-baryonic.

This paper functions as a companion to my earlier work, *Cogito, Ergo Sum*, which explored the metaphysical significance of consciousness in relation to identity, spirit, and the nature of the soul.<sup>5</sup> Where that study focused on the internal experience of consciousness and its possible quantum-level interface with the body, this paper expands outward—applying a similar framework to angelic beings, heaven, and the structural composition of the unseen realm. Together, these papers offer a unified theological model in which both spiritual and physical realities exist within the same created cosmos and interact in ways we are only beginning to grasp.

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<sup>4</sup> Hugh Ross, *The Creator and the Cosmos: How the Latest Scientific Discoveries Reveal God* (Covina: Reasons to Believe, 2018), 155–169. See also John Polkinghorne, *Exploring Reality: The Intertwining of Science and Religion* (New Haven: Yale University Press, 2005), 56–62.

<sup>5</sup> D. Gene Williams Jr., *Cogito, Ergo Sum: Consciousness, Spirit, and the Metaphysical Core of Personhood*, accessed March 2025, <https://triinitysem.academia.edu/GeneWilliamsJr>; <https://defendtheword.com/insights-and-studies.html>.

The theological goal is not to reduce mystery to science, but to correct inherited assumptions that misalign with the biblical witness.<sup>6</sup> Instead of an immaterial heaven that hovers above the universe like a detached throne room, this study proposes a more grounded vision—one in which heaven is a concealed dimension within creation, spiritual beings are real substances within the universe, and the coming new creation will not erase these distinctions but glorify them.<sup>7</sup>

## II. THE CREATEDNESS AND CORRUPTION OF THE HEAVENS

One of the most overlooked yet profound affirmations in Scripture is that the heavens are not perfect. Contrary to popular belief that heaven is a realm of pristine glory untouched by decay, biblical texts suggest that both the space and the inhabitants of heaven are subject to disorder. In Job 15:15, Eliphaz the Temanite states, “*Behold, God puts no trust in his holy ones, and the heavens are not pure in his sight*”. Earlier in Job 4:18, he makes an even stronger claim: “*Even in his servants he puts no trust, and his angels he charges with error*”.<sup>8</sup>

While these statements are poetic and part of dialogues involving human error, they still convey an underlying worldview: heaven is not immune to corruption. Eliphaz speaks within the accepted cosmology of his day—one that even the divine speeches at

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<sup>6</sup> See Thomas Aquinas, *Summa Theologiae*, I.1.5; Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015), 13–16; and Herman Bavinck, *Reformed Dogmatics*, Vol. 1: *Prolegomena*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker Academic, 2003), 607–609.

<sup>7</sup> Eliphaz’s statement in Job 15:15 reflects ancient cosmological beliefs that even the heavens are subordinate to God’s absolute holiness. See Francis I. Andersen, *Job*, Tyndale Old Testament Commentaries (Downers Grove: IVP, 1976), 169.

<sup>8</sup> Job 4:18 further emphasizes angelic fallibility, possibly hinting at an early conception of divine beings as morally accountable. See Michael S. Heiser, *The Unseen Realm*, 57–58.

the end of Job do not correct. Instead, God affirms the finitude and disorder within creation, including its spiritual realms. This makes sense of broader biblical testimony, such as Romans 8:20–22, which declares that “*the creation was subjected to futility... and the whole creation has been groaning together in the pains of childbirth until now*”.<sup>9</sup>

Paul does not limit this “*groaning*” to the visible world. If all creation is groaning, then the heavens—the spiritual dimension of creation—must also be implicated. This includes not just stars and space but the angelic realm itself. In apocalyptic texts like Revelation 12, we see war breaking out in heaven, and Revelation 21 explicitly states that a new heaven will be formed alongside the new earth.

If heaven were incorruptible, it would not need renewal. Yet Scripture testifies that the current heaven is part of the fallen cosmos. This implies that heaven is not a separate, untouchable plane, but a created space subject to cosmic conditions. It is not “*outside*” the universe; it is within the same ontological framework, awaiting glorification.

### III. HEAVEN AS PART OF THE CREATED ORDER

From the very beginning, Scripture affirms that heaven is a created reality. “*In the beginning, God created the heavens and the earth*” (Gen 1:1).<sup>10</sup> This foundational declaration places heaven squarely within the created order—it is not co-eternal with

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<sup>9</sup> Paul’s cosmic scope in Romans 8 includes all created things—visible and invisible. See N.T. Wright, *Romans*, in *The New Interpreter’s Bible*, Vol. 10 (Nashville: Abingdon, 2002), 596–597.

<sup>10</sup> Genesis 1:1. On the cosmological implications of this phrase, see John H. Walton, *The Lost World of Genesis One* (Downers Grove: IVP Academic, 2009), 24–26.

God, nor is it ontologically superior to earth in substance. Heaven is made, not self-existent.

This becomes even clearer in Job 38:7, where God recalls the moment “*when the morning stars sang together and all the sons of God shouted for joy*”.<sup>11</sup> The passage describes a scene in which heavenly beings witness the laying of the earth’s foundations. This reveals that spiritual beings (often called “*sons of God*” or *bene elohim*) already existed within the framework of creation during the formation of the earth. They were not watching from “*outside the universe*” but were within it, rejoicing as fellow creatures.

Paul makes the same ontological point in Colossians 1:16: “*For by him all things were created, in heaven and on earth, visible and invisible... all things were created through him and for him*”.<sup>12</sup> There is no ontological gap between the invisible and visible realms—they are both created, sustained, and destined to be reconciled in Christ (Col 1:20).

Many Christians instinctively treat heaven as an uncreated, incorruptible space of perfection, but this contradicts the biblical testimony. If heaven was created, and if it is subject to war (Rev 12), judgment (Matt 24:29), and eventual replacement (Rev 21:1), then it belongs not to the category of eternal essence but to the category of contingent space.

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<sup>11</sup> Job 38:7 describes pre-human heavenly beings rejoicing during the earth’s formation, suggesting their existence within a created cosmos. See Tremper Longman III, *Job, Baker Commentary on the Old Testament Wisdom and Psalms* (Grand Rapids: Baker Academic, 2012), 399.

<sup>12</sup> Colossians 1:16. For a theological treatment of “visible and invisible” as referring to both physical and spiritual created orders, see G.K. Beale, *The Temple and the Church’s Mission* (Downers Grove: IVP, 2004), 262.

Rather than viewing heaven as a separate metaphysical plane, Scripture seems to describe it as a concealed dimension—a space interwoven with ours, distinct yet present. This view finds support not only in biblical narrative but in modern physics, where higher dimensions are considered possible, even necessary, to explain cosmic forces. Heaven, then, may be closer than we think—not above us, but within the architecture of the universe itself.<sup>13</sup>

#### IV. CLASSICAL DUALISM AND ITS INFLUENCE ON CHRISTIAN COSMOLOGY

A major reason modern Christians tend to think of heaven as an ethereal, non-physical realm is due to the long shadow of Greek dualism. In Platonic thought, the universe is divided into two distinct realms: the ideal and the material. The ideal realm is perfect, changeless, and spiritual; the material realm is flawed, mutable, and corruptible. This framework deeply shaped how early Christians conceptualized heaven, spirit, and the soul.<sup>14</sup>

Plato’s concept of the world of forms—abstract, immaterial perfections existing beyond space and time—became a dominant philosophical lens for many Church Fathers, especially as they attempted to express the transcendence of God and the hope of eternal life.<sup>15</sup> While helpful in certain respects, this framework introduced a tendency to devalue the material world and elevate the spiritual as intrinsically better or more “*real*.”

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<sup>13</sup> For speculative connections between biblical cosmology and higher dimensions, see Hugh Ross, *Beyond the Cosmos*, 3rd ed. (Colorado Springs: NavPress, 2010), 49–58.

<sup>14</sup> For a concise summary of Greek dualism, see N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 89–92.

<sup>15</sup> Plato, *Phaedo*, trans. G.M.A. Grube, in *Plato: Complete Works*, ed. John M. Cooper (Indianapolis: Hackett, 1997), 49–50. See also the influence of Platonic forms on early Christian



This Platonic inheritance found full theological expression in Augustine, who, influenced by Neoplatonism, saw the soul's ultimate goal as escaping the confines of the body to return to the eternal realm. Although Augustine never rejected the goodness of creation, his cosmology leaned heavily toward spiritual ascent and immaterial perfection.<sup>16</sup>

Thomas Aquinas, though rooted in Aristotelian metaphysics,<sup>17</sup> continued this pattern by affirming the immateriality of angels as pure forms—intellectual substances without matter. For Aquinas, heaven was conceived as a realm of intellectual fulfillment, removed from physical corruption. This reinforced a view of spiritual beings and heaven as fundamentally non-physical—a category mistake if the biblical texts point to their created and participatory nature in the cosmos.<sup>18</sup>

Thus, what began as a philosophical model to describe transcendence evolved into a cosmological paradigm that separated heaven from the rest of creation. Over time, Christians adopted this dualistic schema not only for eschatology but also for anthropology—treating the body as temporary and the soul as the “*real self*,” mirroring the division of earth and heaven.

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eschatology in Jaroslav Pelikan, *The Christian Tradition*, vol. 1 (Chicago: University of Chicago Press, 1971), 223.

<sup>16</sup> Augustine, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1991), esp. Books VII–IX. On his Neoplatonist background, see James Wetzel, *Augustine and the Limits of Virtue* (Cambridge: Cambridge University Press, 1992), 55–60.

<sup>17</sup> While Augustine described angels as incorporeal, he acknowledged they had created being and distinct form, suggesting they were made of a kind of non-material substance, though not using the phrase “spiritual matter” explicitly. See Augustine, *City of God*, Book XI. See also Gerald Bonner, *St. Augustine of Hippo: Life and Controversies* (Norwich: Canterbury Press, 2002), 164–167.

<sup>18</sup> Thomas Aquinas, *Summa Theologiae*, I.50.1–2. For a modern critique of Aquinas’ angelology in light of biblical cosmology, see Michael S. Heiser, *Angels: What the Bible Really Says About God’s Heavenly Host* (Bellingham: Lexham Press, 2018), 95–98.

The problem is not with every element of classical thought, but with its ontological hierarchy. Scripture affirms that heaven and earth are both created, that God calls both “*very good*,” and that both will be made new. The goal of redemption is not escape from the physical, but its glorification. Recognizing the created, structural nature of heaven allows us to return to a unified cosmology, where both spiritual and physical realities are part of one integrated universe, awaiting renewal—not separation.

## V. SPIRITUAL BEINGS AS NON-BARYONIC MATTER

If spiritual beings and heaven are part of the created order, then what is their substance? The biblical portrayal of angels, demons, and heavenly realms suggests they are real and interactive, yet not composed of ordinary physical matter. They appear and disappear, move through barriers, and influence people and places—yet they are not ghosts or hallucinations. Rather than being immaterial, as classical theology suggests, it may be more accurate to describe spiritual beings as made of non-baryonic matter—a form of substance that exists within creation but is invisible to normal perception.<sup>19</sup>

In modern physics, most of the universe is composed of non-baryonic matter and energy. Baryonic matter—the kind we can see and touch—makes up only about 5% of the universe. The rest is dark matter (27%) and dark energy (68%).<sup>20</sup> These invisible components shape the gravitational architecture of the cosmos and affect how galaxies

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<sup>19</sup> For a challenge to classical immaterialism, see Joshua Farris, *The Soul of Theological Anthropology* (Oxford: Oxford University Press, 2020), 142–145.

<sup>20</sup> NASA, “Dark Energy, Dark Matter,” *NASA Science*, accessed March 2025, <https://science.nasa.gov/astrophysics/focus-areas/what-is-dark-energy>.

form and move. They are not imaginary—they are undetectable by light, yet tangibly present through their effects.

This opens the door to considering whether spiritual beings might be composed of structured, exotic matter—substance that exists and interacts but does not reflect or emit light. This does not make them less real; it places them in continuity with the invisible architecture of the cosmos itself.

**To help conceptualize this model, three analogies may serve as entry points:**

**A     The Magnet Analogy**

In a world without sensors, magnetism would appear invisible. A magnet could sit silently on a table with no apparent function—until it comes near metal. Suddenly, we witness its presence through interaction. In the same way, spiritual beings may not be visible, but their presence becomes evident when they interact with the right medium—such as the human spirit, holy ground, or charged locations like the temple.<sup>21</sup>

They do not need to “*materialize*” to exist. Their reality is revealed through interaction, not appearance.

**B     The One-Way Mirror Analogy**

Imagine a darkened room behind a one-way mirror. Those on one side see clearly; those on the other side only see a reflection. This may describe the asymmetry between spiritual and physical perception. Spiritual beings see us clearly, but we cannot see them—not because they are non-existent, but because we are optically limited.<sup>22</sup>

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<sup>21</sup> See R.T. France, *The Gospel of Matthew* (Grand Rapids: Eerdmans, 2007), 997–998, on the spiritual “charge” of sacred space and angelic interaction.

<sup>22</sup> For biblical “veil” imagery and spatial proximity of spiritual beings, see Michael S. Heiser, *The Unseen Realm*, 212–214.

Biblically, this veil is occasionally pierced. Elisha’s servant sees the heavenly host (2 Kgs 6:17); Peter escapes from prison with an angel’s aid (Acts 12:7–10); and Jesus speaks of legions of angels available to him (Matt 26:53). In each case, the spiritual realm is spatially near but perceptually concealed.

### **C    Neutrinos, Entanglement, and the Spirit-Soul Interface**

Neutrinos are subatomic particles that pass through ordinary matter virtually unaffected. Trillions of them stream through us every second, yet we feel nothing. In a similar way, perhaps spiritual matter is capable of permeating baryonic space without resistance. But unlike neutrinos, spiritual beings possess consciousness—they choose when and how to interact.<sup>23</sup>

If the spirit is this kind of conscious substance, then its interaction with the human soul may resemble quantum entanglement. Entangled particles remain connected regardless of distance: an action on one instantaneously affects the other. In trichotomy, the spirit may be entangled with the soul, which acts as the interface between the spiritual and physical domains.

This model preserves both theological integrity and scientific plausibility: the spirit is not “*in*” the body spatially but is relationally united with it. The body acts as the sensor, the soul as the interpreter, and the spirit as the source.

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<sup>23</sup> On quantum entanglement and theological anthropology, see John Polkinghorne, *The God of Hope and the End of the World* (New Haven: Yale University Press, 2002), 45–47.

## VI. THE ESCHATOLOGICAL RENEWAL OF HEAVEN AND EARTH

The Bible does not teach that heaven and earth will be discarded or abandoned. Instead, it consistently portrays a future renewal of both realms. In Revelation 21:1, John declares, “*Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away*”.<sup>24</sup> This verse is striking in its symmetry: heaven and earth are treated as parallel domains, both of which require transformation—not just earth.

This eschatological renewal assumes that heaven, like earth, is subject to imperfection. The Greek word used for “*new*” (*kainos*) does not suggest a completely different thing, but a transformed or glorified version of what already exists.<sup>25</sup> This supports the claim that heaven is a created, structural domain that is awaiting its own redemption.

Peter makes a similar point in 2 Peter 3:13: “*But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells*”.<sup>26</sup> Here again, the text unites heaven and earth as shared participants in redemptive history. The cosmos is not split into a physical world of decay and a spiritual realm of perfection; both realms suffer under disorder and both will be reordered in righteousness.

This raises the question: if heaven is currently experiencing some form of disorder, what kind is it? The answer may lie not in moral imperfection, but in structural

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<sup>24</sup> Revelation 21:1. See G.K. Beale, *The Book of Revelation, New International Greek Testament Commentary* (Grand Rapids: Eerdmans, 1999), 1040–1042.

<sup>25</sup> On the distinction between *kainos* (qualitatively new) and *neos* (new in time), see George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993), 624.

<sup>26</sup> 2 Peter 3:13. See Douglas J. Moo, *2 Peter and Jude, NIV Application Commentary* (Grand Rapids: Zondervan, 1996), 204–205.

corruption—a cosmic fracture introduced by rebellion in both realms (Isa 14; Rev 12). This brokenness is not merely earthly; it reverberates through the spiritual hierarchy.

Just as humans await resurrection and glorification, so too creation—including heaven—awaits reconstruction. Paul writes in Romans 8:21 that “*the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God*”.<sup>27</sup> The material and spiritual are destined not for separation but for unified glorification.

This unified renewal could also imply a new integration between what we now call physical and spiritual realms. In the new creation, the boundary between baryonic and non-baryonic substance may be lifted, transformed, or harmonized. The veil will be removed, and God will dwell directly with his people (Rev 21:3). The dichotomy that characterized the old order will give way to relational, visible unity.

In this vision, heaven is not abolished—it is perfected. And it becomes the very context in which the new earth flourishes, not by separation, but by co-glorification within the one redeemed cosmos.

## **VII. CONCLUSION**

The popular theological imagination has too often separated heaven from earth, spirit from matter, and the invisible from the real. But Scripture offers a more unified vision—one in which heaven and earth are both created, both subject to corruption, and both destined for glorified renewal.<sup>28</sup> The classical view of heaven as immaterial and

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<sup>27</sup> Romans 8:21. See Thomas R. Schreiner, *Romans, Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 1998), 438–440.

<sup>28</sup> On the biblical theology of new creation, see Richard J. Middleton, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology* (Grand Rapids: Baker Academic, 2014), 197–202.

ontologically superior to earth has been shaped more by Platonic dualism than by biblical revelation.<sup>29</sup>

This paper has argued that spiritual beings, including angels and demons, are not immaterial in the sense of lacking substance. Instead, they may be composed of a kind of non-baryonic, exotic matter—a created form of structured reality that is invisible to human perception, yet truly existent within the cosmos.<sup>30</sup> These beings, like the realm they inhabit, are part of the same creation that groans for redemption (Rom 8:22). Heaven, then, is not a distant spiritual realm, but a concealed spatial domain within God’s one unified universe.

By integrating insights from theology, biblical studies, and modern physics, we have proposed a model in which spiritual and physical domains are structurally distinct but ontologically unified. Their separation is not permanent or essential, but temporary and redemptive. When God creates the new heavens and the new earth, the veil between dimensions will be lifted. Heaven will no longer be hidden, and the spiritual will no longer be misconstrued as the immaterial.

This vision of cosmic reconciliation not only affirms the goodness of creation but restores the dignity of matter itself. It helps us reimagine heaven—not as an escape from the world, but as its glorious unveiling. The redeemed cosmos will not erase the structures of creation but will perfect and harmonize them—spiritual and physical alike.

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<sup>29</sup> For a sustained critique of Platonic influence on Christian cosmology, see Hans Boersma, *Heavenly Participation: The Weaving of a Sacramental Tapestry* (Grand Rapids: Eerdmans, 2011), 15–18.

<sup>30</sup> For a theological case for structured spiritual substance, see Stephen M. Barr, *Modern Physics and Ancient Faith* (Notre Dame: University of Notre Dame Press, 2003), 147–149.

## APPENDIX A: WHAT IF WE'RE IN A MATRIX? A THOUGHT EXPERIMENT ON SIMULATION AND SPIRIT



The idea that we might be living in a simulation—popularized in both fiction and serious philosophy—has gained increasing attention. Thinkers like Nick Bostrom suggest that, given the trajectory of computing power, it is statistically more likely that we inhabit a simulated reality than a base-level one. Yet rather than undermining Christian theology, this hypothesis may reinforce it. A simulation requires a Programmer—an intelligent mind with purpose. This concept naturally aligns with the biblical vision of God as Creator.

If such a Designer exists, it is plausible that He would embed truth-values into the system: moral intuitions, metaphysical longings, and theological revelations. Christianity uniquely explains the moral coherence of the universe, the tension between beauty and brokenness, the reality of evil, and the hope of redemption through the incarnation. These features suggest that Christianity may be the "programmed" revelation—truth embedded in the code of reality.

Logic itself transcends the medium. Even in a simulation, the law of non-contradiction holds truth is substrate-independent. One might speculate that what we call the human spirit is a non-baryonic “dark-energy self,” interfacing with this sensory-based system. If our universe is a projected dimension, the soul may be our base-level identity—temporarily joined to this world as part of God's redemptive plan.

Far from threatening Christian faith, the simulation hypothesis presupposes an intelligent Designer. And that Designer, revealed in the person of Jesus Christ, remains the anchor of all reality—simulated or embodied.



## APPENDIX B: AVATAR AND THE ENTANGLED SPIRIT



Science fiction often brushes against theological truth in unexpected ways. A concept echoed in both speculative storytelling and this study is the idea of consciousness functioning across separate domains through a real, structured connection. This concept—sometimes referred to as entanglement—helps visualize the proposed model of spirit, soul, and body.

In this framework, the spirit is a non-baryonic, conscious essence—unseen yet truly present. It does not need to be spatially embedded within the body to govern it. Instead, it interacts through the soul, the interpretive interface that translates spiritual intention into physical action. The body becomes the visible expression, much like a vessel responding to signals from an external, yet integrally linked, source.

The abstract, glowing forms depicted in the accompanying image represent this union: intelligent, structured, and interactive, yet composed of something other than ordinary matter. Like neutrinos or quantum information, spiritual essence may permeate physical reality without being reducible to it. These figures hint at consciousness that exists with the body but not within it—entangled across structural dimensions rather than confined to location.

This analogy reinforces the idea that spiritual beings, including ourselves, may operate not as ghosts in machines, but as dynamic, non-material intelligences interfacing with the physical world by design. It offers a glimpse of what glorified embodiment might entail—beings who retain form, agency, and unity, yet are no longer constrained by material limitations.

## APPENDIX C: QUANTUM LEAP AND TRANS-SPATIOTEMPORAL CONSCIOUSNESS



The early 1990s series *Quantum Leap* presents another popular-level narrative that echoes themes of non-local consciousness and entanglement across dimensional boundaries. In the show, physicist Dr. Sam Beckett “leaps” into the lives of individuals throughout time. His body remains in a lab, but his consciousness inhabits other persons--each in a different moment of history--retaining his memory, agency, and personality.

While fictional and stylized, this model intriguingly parallels the idea of the spirit as a conscious essence not bound to baryonic space-time. In theological terms, it invites us to consider whether created spiritual beings (or even human spirits) could, by divine design, interface across time and space in ways we do not yet understand.

This also invites further reflection on the space-time theorems of general relativity: while they describe the behavior of observable, baryonic matter, they may not fully account for the nature of non-baryonic substances. If spiritual matter operates under different constraints, perhaps it is not governed by entropy in the same way--or can traverse what we see as fixed dimensions of time.

In this light, *Quantum Leap* provides a vivid narrative metaphor for the idea that the spirit may move or relate beyond the local confines of the physical vessel, interacting with time-bound creation without being bound by it.

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