Digital Theology and Physical Resurrection
By a Critical Study of Frank Tippler's Views

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Abstract: The development of computer science – especially in the field of artificial intelligence – has led to the formation of digital theology. Digital theology saw all the phenomena of the universe from the perspective of computer science. Frank Tippler explains the bodily resurrection by presenting Omega Point theory and a digital definition of humans and tries to reconcile it with religious teachings –Christianity in particular. This article explains and evaluates the Omega Point theory according to the basics. We conclude that this is not based on solid foundations. Fundamentals such as the singularity of technology are flawed and the final principle of entropy is not scientific. This theory – contrary to Christian teachings – is atheistic and leads to incorrect results and supplies such as the negation of divine attributes. The Omega Point in justifying the wisdom of the resurrection and explanation of the purgatory world, the reward and the eagle of the hereafter are powerless.

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Introduction: Physical thought evolved with the advent of computers and computer science. Some thinkers, seeing the computing power of computers, have been challenged that what is the fundamental difference between a computer and the human mind? Observing the growth of computer science, they claimed that humans have the ability to build computers with the capabilities of the human mind. This idea was called artificial intelligence. Digital theology means efforts to harmonize the concepts of theology with computer science (Steinhart, 2008). Digital theories interpret the world computationally. Frank Tipler's Omega's Point is one of the digital theories. Tippler interprets man digitally. He sees his theory as a physical explanation of the existence of God and the resurrection of the dead, which contains the implications of the Christian-Jewish perspective (Tipler, 1994). This view offers a blueprint for the immortality of life, given the crucial role of "consciousness" and "intelligent living." In this article, referring to Tipler's works, we explain and evaluate the Omega Point theory. And then check the results and accessories. To clarify Tipler's resurrection view, we must first explain the truth of Man, the criterion of identity and the anthropic principle from his point of view.

1. Digital Theology

Digital theology is used in three senses. Sometimes called the teaching and publishing of theological texts and teachings with the help and use of digital tools. Sometimes called the challenges of digital technology with the teachings of theology. Sometimes, it is called the reinterpretation of theological teachings from the perspective of information and computational sciences. Digital theology, in the latter sense, is based on computing technologies - including artificial intelligence, virtual reality, digital networks, and robotics. And digital theology thinkers are trying to show the compatibility of these

concepts with theological concepts and teachings.

Digital theology has a deep connection with transhumanism and since it grew up in a Christian environment, it contains some Christian teachings. Of course, there is still no coherent and integrated system called digital theology but the fact that these theologies are growing step by step explains issues such as digital metaphysics, digital anthropology, digital immortality, digital eschatology, and the like. In the view of digital eschatology, all divine promises in heaven are made possible by digital technologies. Digitalists rely on artificial intelligence or digital technologies to explain the physical resurrection (Moravec, 1988) and interpret the world computationally.

2. Digital Anthropology

For the first time, in 1960, the relationship between the mind and the brain was likened to the relationship between software and hardware (Putnam, 1999). Tipler considered man to be a purely physical substance and a biochemical machine. In this view, man can be fully and comprehensively described by the laws of physics (Tipler, 1994). From Tipler's point of view, anything that can process information is a living being. So machines, especially computers, are living things, because there is basically no difference between information processing between humans and machines. In one the brain is the information processor, and in the other the computer (Ibid).

3. Anthropic Principle

The Tipler Anthropic Principle, known as the "final anthropic principle", considers the evolution of life to be essential to the physics of our universe, so that without it the whole reality becomes meaningless. Tipler considers "evolution of life" to be the main feature of the world. If our world does not host any (especially intelligent) life, the world will not exist. He believes that "Intelligent information-processing must come into

existence in the universe, and, once it comes into existence, it will never die out" (Barrow and Tipler, 1986)

4. The Omega Point

The Omega Point is an ontological belief in the evolution and destiny of the universe.

Tipler tries to describe the ultimate destiny of the world with the help of physical laws (Tipler, 1986). Tipler believes in "closed universe" theory of the universe and all the matter in it is moving towards a single point, which is called omega. (Tipler, 2003]).

5. Physical resurrection and Omega Point

Tipler's argument for proving the resurrection:

1. The laws and constants of the world lead to the existence of life - especially human beings. *(Anthropic Principle)*

2. According to the laws of physics, human information and consciousness remain after death.

3. All the information of human history is available in Omega Point. *(Omega Point)*

4. The evolution of life leads to the existence of complete processing. *(Final Anthropic principle)*

Result: The processor simulates humans using information at the Omega Point. *(Resurrection)*

Discussion and Conclusion:

Digital theology tries to explain phenomena from the perspective of computer science by redefining human beings, soul and life. Frank Tipler considered man to be a purely physical being, which can be described by the laws of physics. Tippler tries to explain the existence of God and the bodily resurrection with Omega Point theory.

Despite Tipler's claim that the Omega Point is compatible with Christian teachings, this view not only faces fundamental problems in explaining the bodily resurrection, but also faces challenges in its foundations.

The omega's point is based on the occurrence of technological singularity. A theory that faces serious opposition. (Searle, 2014); (Ford, 2009). The "final anthropic principle" is not scientific (Gardner, 1986). The

"closed world" theory also faces a challenge, and its invalidity has been proven by thinkers, while Tipler has returned from this basis in his later works. But there is no change or justification in Omega Point theory.

The Omega Point proves the existence of God at the end of the world. Therefore, it is an atheistic view that is incompatible with the attribute of God being eternal. This view cannot prove the purgatory and it is not compatible with the wisdom of the resurrection and divine justice.

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