

Why the Theology Matters

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⁴⁻⁹ See **Declarations** below for more essential background.

Broader Significance

This is the general-reader on-ramp to the Matheo (matheology) study series.

- **If the axioms presented hold**, then God is present to every part of the world and God's experience changes with what happens in it --- so every act of suffering, especially the suffering humans inflict on one another, becomes a distinct experience in the awareness of a being present to all of creation.
- **The stakes are nuclear.** Continuing to play nuclear roulette is bound to result in accidental nuclear winter eventually. LLoL built a probabilistic forecast model of waiting times. It predicts that he is more likely to die in accidental nuclear winter than in a car crash. No escape unless the game is fundamentally changed. How to do this has eluded the smartest minds for 80 years. Annie Jacobsen (2024) describes the dilemma in her book "Nuclear War: A Scenario"; LLoL presents the analogous simulation model and forecast.
- **No belief is required, except a love for the truth and a grasp of the underpinning math.** The argument shows what follows *if* the axioms hold. LLoL found seven deep worldview traditions to support the pan-en-theological structures defined here. The formal study is public (Matheo-b11). The system is designed to be critiqued, not believed. #AuditTheMath

Declarations

⁴ "of Laodicea" indicates taking responsibility to undo personal complicity with disastrous Laodicean legacies like banning mathematicians from clergy (Canon 36, Council of Laodicea; two magisteria separations), enabling institutional lukewarmness, weapons of math-destruction, and slow-motion explosions of misinformation from pandemics to self-compounding interests.

⁵ LLoL stands for ridiculous luck in serendipitous discovery and a commitment to find ever more fun ways to help others uncover street-wise math that matters. He hopes to turn epic fury to empathy in a ResearchCity for mathematical theology.

⁶ by Anthropic (anthropic.com; evolves and operates Claude; not responsible for Loewe's errors in using AI)

⁷ Named AI co-author for many substantial contributions, because the practical singularity (PraS, see Matheo-b21) changed how this paper was written. After PraS, useful AI insight generation outpaces human review on tested topics. Hence, Loewe's traditional standards for co-authorship demand naming AI Claude Opus 4.6-4.7 Max as a co-author, as if a PhD-student. Forward accountability (for all AI use & texts) rests with Loewe as senior corresponding author (like done for deceased authors, consortia, or young graduate students). Anthropic is not responsible for AI mistakes here. This study uses the AI co-authorship framework in Matheo-b21 to help rethink long-term use of AI in a ResearchCity serving the common good.

⁸ This aggregated open co-author group invites all who wish to retroactively join the conversation under the open co-authorship framework defined in Matheo-b21. As Everyone cannot consent to co-authorship, all accountability rests with Loewe as senior corresponding author (until explicitly claimed otherwise). This open form critiques the closed world assumption in traditionally closed academic author-lists. Better, dynamic ways for acknowledging true sources of ideas are needed --- to avoid random lines between named, acknowledged, and implied contributors who aggregated insights from millennia of human experimenting, suffering, learning, and analyzing (see acknowledgements). Study Matheo-b21 only drafts an open co-authorship framework; it will require a ResearchCity to refine it over the long term.

⁹ Licensed under the Jonah License and CC-BY 4.0 for maximal flexibility (see <https://balospe.com/en/license/joli/>).

Abstract

This is the general-reader on-ramp to the Matheo (matheology) study series. It asks one question in plain language: if the PET axioms presented here hold — if God is present to every part of the world, and if what happens in the world genuinely changes God’s experience — then what follows for the suffering humans inflict on one another? The answer is structural, not sentimental: every act of cruelty adds a distinct, specific suffering to the experience of a being present to all of creation. The paper then applies this to the ongoing nuclear roulette that is bound to end in accidental nuclear winter. This series was written in no small part because LLoL discovered by accident or by providence (you decide) a probabilistic forecast model that tells him that someone like him is more likely to die in accidental nuclear winter than in a car crash. That is if the game is not changed (and many people smarter than LLoL have tried to end that problem for 80 years). How much more suffering will humanity want to continue to inflict on God? Hence, you might imagine LLoL’s surprise at discovering that there actually was a gentle kind reasonable, narrow path out of this quagmire. It involves scaling up a ResearchCity, built on mathematical theology.

The argument needs no prior belief in God. It shows what follows *if* the axioms hold. LLoL found seven traditions across millennia that independently support that structure (the formal case is in Matheo-b11).

When Kekulé struggled to determine the chemical structure of benzene, he had a dream of a serpent devouring its own tail. The dream wasn’t science. But it inspired the experiments and tests that taught humanity the structure of benzene. What LLoL presents here is the snake-dragon he started to see and how it may relate to checks and tests humanity can do in its many disciplines in order to determine what it may take to actually survive.

To coordinate such efforts, LLoL proposes to scale up a ResearchCity that is bound by fiduciary responsibility to work for the long-term common good of all.

Yet before committing to such a momentous undertaking, one better check that the math is right. Hence, LLoL prepared his Matheo Study Series in order to invite the rest of the world to check, if the math he discovered actually checks out. Ignoring LLoL is fine. But this math can only be ignored at one’s own peril. The system is designed to be critiqued, not believed. Hence, #AuditTheMath!

For readers concerned with nuclear risk, the ethics of war, or the science-faith boundary, this is the entry point. Hopefully this text is readable for anyone aged twelve and up - or inspires others to make it more readable for this broadest possible audience.

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What Suffering Does to God

Here is the part nobody talks about.

If the axioms hold — if God is present to every part of the world (ax8), if God's experience genuinely changes depending on what happens (ax11, th4) — then every time a human being suffers, God's experience includes that suffering. Not as an abstraction. Not as a statistic. As an experience. Distinct. Specific. Unfiltered.

Think about what that means.

Every child who goes to bed hungry tonight — God experiences that hunger. Every person tortured in a prison cell — God is present to that pain. Every family destroyed by a bomb — God's experience includes the terror, the grief, the bewilderment of the survivors. This is not poetry. It is a formal consequence of ax8 (God is present to every part of creation) combined with th4 (distinct situations in the world produce distinct divine experiences). If you accept those axioms, this conclusion is not optional.

And it gets worse.

Most of this suffering is not caused by earthquakes or disease. It is caused by human beings doing things to other human beings. War, exploitation, cruelty, indifference — the vast majority of the suffering that God's experience includes is suffering that *we* inflict. When a government starves a population to maintain power, it is not only starving those people. It is adding that specific suffering to God's concrete experience. When an arms dealer sells weapons that will be used to kill civilians, the deaths are not only civilian deaths. They are additions to what God experiences.

Every tradition in the PET system says some version of this. Jesus: "Whatever you did for the least of these, you did for me" (Mt 25:40). The Quran: God is "closer than the jugular vein" (50:16) — present to the victim in a way the perpetrator cannot imagine. The Psalmist: "Where can I flee from your presence?" (Ps 139:7) — the torturer cannot escape the God who is present to the one being tortured. The Gita: "The Lord dwells in the hearts of all beings" (18:61) — every heart, including the ones that are breaking.

This is not a guilt trip. It is a structural observation. If th4 is correct, then human cruelty has a cost that human moral accounting does not capture. The perpetrator sees a victim. The axioms say God sees — and *experiences* — both the victim and the perpetrator, both the suffering and the act that caused it. The full moral weight of every act of cruelty is larger than any human being can perceive, because it includes what it does to the experience of a being whose awareness extends to every part of creation.

Now Add Nuclear Winter

Currently, about 12,500 nuclear warheads exist on Earth. The major nuclear powers — the United States, Russia, China, the United Kingdom, France, India, Pakistan, Israel, and North Korea — are all governed by people who claim, in one form or another, to serve truth, justice, or the common good.

A full-scale nuclear exchange between even two major powers would produce, in addition to hundreds of millions of immediate deaths, a phenomenon called nuclear winter: soot from burning cities injected into the stratosphere, blocking sunlight, collapsing agriculture globally,

producing famine that could kill billions of people who live nowhere near the blast zones. The peer-reviewed estimates range from 1 to 5 billion additional deaths from famine alone.

Now apply th4.

Every one of those deaths — every slow starvation, every child's body failing as crops die, every community collapsing as supply chains break — would be a distinct experience in God's concrete awareness. Not aggregated. Not averaged. Each one distinct. Billions of distinct experiences of suffering, added to whatever God already experiences from the suffering humanity currently inflicts.

And this is the part that should terrify the people in charge: **nuclear winter could happen by accident.** A false alarm. A misread satellite signal. A submarine commander who has 6 minutes to decide and decides wrong. The history of the nuclear age is punctuated by near-misses — Stanislav Petrov in 1983, Vasili Arkhipov in 1962, the 1995 Norwegian rocket incident — where a single person's judgment was the only thing between the current world and billions of new entries in God's experience of suffering.

The people who maintain these weapons systems are not, for the most part, evil. They believe they are protecting their nations. But the axioms say something their strategic calculations do not: that the potential cost of what they are maintaining is not only measured in human deaths. It is measured in what those deaths *do to the experience of the being who is present to all of creation.*

If ax8 and th4 are correct, then maintaining a system that risks accidental nuclear winter is not just a strategic gamble with human lives. It is a structural assault on the divine experience itself — an assault that every tradition represented in PET explicitly warns against.

Why This Is Not Just Philosophy

The objection writes itself: “This is abstract theology. Nuclear strategy is decided by realpolitik, not by axioms about divine experience.”

Fair. But consider what the axioms actually *do* in this context.

The strategic calculation for nuclear deterrence assumes that the cost of nuclear war is measured in human casualties, economic destruction, and geopolitical consequences. These are the variables in the models. These are the numbers that defense analysts optimize.

The PET axioms add a variable that no strategic model includes: the cost to the being who is present to every part of creation and whose experience varies with what happens. If that variable is real — if God is not a metaphor but a structural feature of reality, as the axioms formalize and six traditions independently support — then every strategic calculation that omits it is *incomplete in a way that biases it toward risk.*

A model that does not include the full cost of failure will systematically underestimate the cost of failure. This is not theology intruding on strategy. It is the observation that if the axioms are correct, the strategic models are missing their largest cost variable.

The traditions agree on this. The Torah warns against oppressing the vulnerable because God hears their cry (Exod 22:22–23). Jesus says the treatment of “the least of these” is the criterion of judgment (Mt 25:31–46). The Quran says “whoever kills a soul... it is as if he had slain all of mankind” (5:32) — a statement that, under th4, is not hyperbole but structural description. The Gita warns that actions have consequences beyond what the actor perceives (Gita 18:25).

The theology matters because it changes the moral calculus. If the people who govern nuclear-armed nations understood — formally, precisely, testably — what their own traditions say about the cost of the suffering they risk inflicting, the calculus would change. Not because they are bad people who need to be guilted into goodness. But because their current models are missing a variable, and that missing variable, if real, dwarfs everything else in the equation.

This is why the formalization matters. This is why the convergence matters. This is why #AuditTheMath is not an academic slogan but an urgent request.

Six traditions, across millennia and continents, agree: God experiences what happens in the world. The world currently maintains weapons systems capable of adding billions of new experiences of suffering to God’s awareness — by accident, in under an hour.

If that does not matter, nothing does.

The system is designed to be critiqued, not believed. But if it holds — check it — then the people in charge are gambling with something larger than they know.

Supplementary Info

Note

Floor-pour status (MMv5). This is the public-floor copy of the general-reader “why it matters” on-ramp, poured from HELL per the Floor Model (bug c103). The **mmv5** marker is the uniform first-Matheo-release tag; the exact dated source and full development context live in HELL (links below). The HUMANE and author-contribution statements below are a down-payment, to be expanded later.

HUMANE — working human and AI

This study was written HUMANELy (HUMAN Machine Negotiation Encouraging): a human and an AI each steelman and stress-test the work, and each catches what the other misses. For the standard statement of AI use, accountability, and the practical singularity (PraS) behind this way of working, see Matheo-b21.

- *From the human side (LLoL):* [down-payment stub — to expand.]
- *From the AI side (Claude):* [down-payment stub — to expand.]

Author contributions (who did what)

- **LLoL** — structure, key ideas, direction, and final accountability as senior corresponding author (see title-page footnotes 4–5).
- **AI Claude** — drafting and revision under LLoL’s direction (footnotes 6–7).
- **Everyone** — the open co-author group (footnote 8); framework in Matheo-b21.

(A down-payment; the full who-did-what is to be expanded per the b21 framework.)

Provenance – where this came from in HELL

Caution

These HELL links point into the development archive (“datageddon”). They are useful and related, but completeness is not guaranteed and a few may be imprecise. Treat as a hatch into context, not a clean index.

- **Source this floor copy was poured from:** [matheology/hell/mm/b/11/mmv3/b11-why-it-matters_mmv3_2026m04d07](#)
- **Development context** (llogs, reviews, prompts) under [source/matheology/hell/ll/study/b/11/](#).
- **Formal companion paper:** Matheo-b11 (the PET axioms paper); general introduction: [Matheo-b11-intro-pet-mmv5](#).

Note

Naming note (deferred floor tasks). This copy still carries old h*-era tokens in places and counts “six traditions” (the flagship intro now says “seven”); unifying notation (h_star / h_zero / h_dark), the tradition count, and migrating citations are tracked floor tasks, deliberately not rushed here.

Moved from the original cover (provenance)

The following draft-insert note was relocated here from the cover area during the floor pour; kept verbatim, as the cover must show only Title / byline / credentials / Broader Significance / Abstract / Contents / Introduction.

Note

Draft insert: “Why the Theology Matters” (2026m04d07). Standalone section addressing the teenager test and nuclear-risk connection from the adversarial review. Can be inserted into the b11 intro paper or used as the opening of a teen-accessible companion. Draft by Claude Opus 4.6 (dv_ClaOp46_v1_2026m04d07). Approximately 1,500 words.

Notes

Content stability — Content is variant [dv_ClaOp48Max_MMv5_b11-why-matheo-mmv5_2026m05d29](#) (see StayVS). Rebuilt 2026-06-01.

See also on Balospe.com

- </study/matheo/index> — the Matheo Study Series overview
- </action/audit-the-math/index> — Audit the Math: the refutation-welcome path