

# THE ONE TRUE GOD

This work considers how personal, creator Gods are philosophically insignificant and how infinite Gods with specific characteristics are contradictory. In their place, I aim to broaden the readers' minds to a notion of God which is far greater and more worthy of the term than any notions of God as a being with anthropomorphic qualities.

## PRELIMINARY DEFINITIONS

Firstly, we will explore the finite/infinite dichotomy and see where notions of personal Gods fit into these logical concepts.

**A "THING" = "THAT WHICH IS FINITE"**

**"FINITE" = "THAT WHICH IS BOUNDED OR LIMITED AND THEREFORE FALLS SHORT OF CONSTITUTING THE TOTALITY OF ALL THERE IS"**

In other words, a thing is simply any entity that is less than the All; that which is limited cannot, by definition, extend indefinitely to include absolutely everything (the All). There can only be one All because this includes absolutely everything. Therefore all other things will be less than the All and are therefore finite. A thing can be an object, a place, a person, a concept, an event or anything that is less than the All; a thing is any finite entity.

The opposite of finite (A) is infinite (not A):

**"INFINITE" = "THAT WHICH IS NOT BOUNDED OR LIMITED AND THEREFORE CONSTITUTES THE TOTALITY OF ALL THERE IS"**

That which is infinite possesses no boundaries or limits of any kind because it is **not** finite; there is nothing that can be beyond that which is infinite as no final boundary is possible. Consequently, that which is infinite constitutes absolutely everything (the All).

It is important not to confuse the above definition of infinite with notions of mathematical infinities. Consider the set of all natural numbers. It is infinite solely in the sense that it does not have limits in a positive and negative direction; there is no first or last number. However, the set of all natural numbers is finite in light of the above definitions because it does not constitute the All; you can move along a number line indefinitely, but the All is not an endless sequence of numbers. There are countless things within the All that are not number sequences: apples, iguanas, gold bullion, gravity etc.

The contrast between finite and infinite is a dichotomy – something either has limits or it does not; something is either finite or it is not finite (infinite); something is either the All or it falls short of constituting the All. As such, this dichotomy applies to any conceivable concept, including concepts of God. So what implications does this dichotomy have upon notions of creator Gods? Quite simply, God can either be finite or infinite.

## FINITE GODS

If there are things other than God, such as his creations, then God is finite. For example, if there are things God falls short of in that God is a supreme being and we are his creations - something other than God - then God is finite. A finite God carries no philosophical significance because it is just a thing, like everything else within the All. It may be powerful, intelligent, merciful or the architect of the observable cosmos, but at a fundamental level, it is not different to any other thing as it is finite. As such, a finite God does not carry any radical implications to fundamental philosophical questions, such as the nature of Reality (the All). If God is just another thing within the All, then it ultimately possesses no philosophical significance, anymore than a genius alien space-time architect or inter-dimensional super computer. In the infinity of the All, a finite God is merely a drop in a limitless sea, despite whatever abilities or superhuman talents it may possess.

Since a finite God is just another thing, it is subject to causation, as explored previously in The Nature of Causality:

*“If I were to posit the existence of a God as an explanation for the universe and life on earth, I am simply referring to a specific causal process which simply expands the truth that “It (the universe and life) was caused”. A God would be useless without the principle of causality as it could not be the **cause** of the universe and life without it. Therefore, causality is the fundamental explanation, with a God as an expansion of the idea. As such, causality renders God as a philosophically meaningless causal hypothesis, and even if true, is fundamentally no more significant than any other causal process.”*

In other words, the fundamental nature of causality transcends notions of creator Gods:

*“So even in the unlikely event that the Christian God actually existed (as a separate being who created the world), he would still be in the same boat as everything else when it comes to cause and effect. He too would be composed of internal causal processes which merge seamlessly into the rest of the causal Universe. The blowtorch of causation disintegrates both God and the world into countless processes which unfold endlessly. Everything breaks apart and disappears in this way. Nothing can withstand the heat of causation, not even God. It reigns supreme in the Universe. Everything else is just an afterthought, an accidental by-product.*

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*If we can conceive of God in any way - whether it be an old man in the sky, or a primal force, or something or other - it must be composed of cause and effect. Cause and effect is much more fundamental to a God, or to anything you can conceive of - Intelligence, Cosmic Mind, whatever. Cause and effect is more fundamental to existence than all of those concepts. One can't get more fundamental than cause and effect. In other words, God is irrelevant.” – David Quinn.*

A finite creator God would be no more significant than any other causal hypothesis, be it a cosmic supercomputer, a genius alien inventor or a quantum fluctuation. It is simply a speculative manifestation of causality which, even if true, pales into insignificance compared to what lies at the heart of all these speculations – causality itself. To truly study philosophy in the pursuit of truth, we should not get distracted by superficial ideas like creator Gods. The fundamental creative essence of the All is causality, and speculation regarding possible manifestations of causality does not help us develop our understanding of this concept. Even if a powerful being presented himself to me, declared himself as God and proclaimed he created me and the cosmos in testimony to his power and genius, I would have to label such a being as naive, as he is ignorant of the fundamental nature of causality.

## AN INFINITE GOD

If you were to ask a theist “Is God infinite?” they would most likely agree because to say God is finite makes it limited in numerous ways as explored above. However, since there can only be one infinite, one All, to say that God is infinite means that there could not be anything other than God – that which is infinite is unbounded and therefore constitutes the sum of all things. As such, people who claim that God is infinite, but then go on to assign finite characteristics such as loving, merciful, wise and various other anthropomorphic notions, are proposing a contradictory concept. It is impossible for an infinite God to possess finite characteristics as this is to say that God is finite and infinite simultaneously. For example, God cannot be infinite if it is “merciful”, because being “merciful” necessarily precludes it from being “not merciful” (i.e. merciless, vindictive etc). By being “merciful” God is **not** “not merciful”. Therefore, God falls short of being “not merciful” – God does not extend indefinitely to encompass all things and therefore must be finite. You cannot have it both ways; God cannot be infinite and possess finite characteristics.

Another example of this contradiction occurs when it is claimed that God is infinite, but that God is something separate from its creation (i.e. humanity and the cosmos). God cannot be infinite and not extend indefinitely everywhere – this is a direct contradiction. If God is infinite, it must include everything; there cannot be anything other than God. Strictly speaking, this means that theology can be refuted on theological grounds if it claims that God is infinite and possesses specific, finite characteristics. If God is infinite, there cannot be anything other than God; that which is infinite cannot be separate from anything. Creation for an infinite God is impossible because it is already there.

If you take God to be infinite, you need to embrace this concept fully. If you do not fully embrace infinity to mean the sum of all things, and thereby continue to assign finite qualities to it, you are proposing a contradictory concept. This kind of God is a married bachelor or a square circle:

**Dan:** *My own concept of God is an infinite reality, an infinite state of being. This "infinite" of mine is totally opposed to finite things like this pen, for example, or to you and I. A lot of religious traditions talk about their concept of God as being infinite, but that's all it is - talk.*

**David:** *They don't really believe it. They don't think it through.*

**Dan:** *They don't live it. They don't live it at all, because they really love to believe in a God which is finite. A perfect example of this occurred on your program a few weeks ago, when you were talking to some Anglican priests. One moment, they were talking about God - simply because it suited them to do so - as being something inconceivable and incomprehensible - in other words, infinite. And then five minutes later, they described God as being "love"!*

**David:** *Yes, that's right.*

**Dan:** *Which is something intrinsically, inherently, completely and utterly finite. I consider this to be a type of blasphemy.*

**David:** *It's a flat contradiction, isn't it?*

**Dan:** *Yeah, it certainly is that. (The Hour of Judgment, "Wisdom and Rationality")*

## THE ONE TRUE GOD

If we fully embrace the idea that God is the All, we arrive at the only concept that is deserving of the name. Since the All is absolutely everything, there is nothing beyond it and nothing conceivably greater. The All is absolute, everywhere and every when. It is the greatest of all things – God itself. Indeed, to think that anything less could ever be considered God is what should be considered as blasphemy.

It is important to understand that because God is infinite, it is simply everything. It is not a particular "thing" we can label, nor is it something separate from ourselves. Indeed, we are a part of God.

*"It is important to realize that since the Infinite comprises the totality of all there is, it is not any "thing" in particular. It is not a specific object or event of some kind. It is not a person, or a being, or a consciousness, or a force, or a spiritual essence. It lacks all form whatsoever, even the form of nothingness. We cannot point to it, or isolate it from the rest of existence, and say "there it is!" And yet there is never a time when we are not perceiving and experiencing it. It stands right before our eyes, in all its glory, in each and every moment of our lives. Only enlightened people, however, are awake to its true nature.*

*Although the Infinite is not any particular "thing", neither is it separate or distinct from the things of this world in any way. As an analogy, consider a lake of pure distilled water, which is comprised solely of water molecules. It is easy to see that a particular water molecule within the lake and the lake itself are two completely different things. And yet at the same time, there is no "lake" over and above the water molecules which form its body. The sum total of the water molecules is the lake. Similarly, there is no "Infinite" over and above the finite objects which comprise it. The things we see around us are literally the Infinite. There is*

*no hidden mystical realm that we have to seek. We only have to learn how to open our eyes and see what is already there.” – David Quinn.*

The idea of God simply meaning the All or that which is infinite is reflected within the teachings of Jesus:

*"If those who lead you say to you, "See, the Kingdom is in the sky," then the birds of the sky will precede you. If they say to you, "It is in the sea," then the fish will precede you. Rather, the Kingdom is inside of you, and it is outside of you."*

*"Whoever believes that the All itself is deficient is himself completely deficient."*

*"The coming of the kingdom of God is not something that can be observed, nor will people say, "Here it is," or "There it is," because the kingdom of God is in your midst."*

His disciples said to him, *"When will the Kingdom come?" Jesus said, "It will not come by waiting for it. It will not be a matter of saying, "Here it is," or "There it is." Rather, the Kingdom of the Father is spread out upon the earth, and men do not see it."*

*"It is I who am the light which is above them all. It is I who am the All. From me did the All come forth, and unto me did the All come forth, and unto me did the All extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there."*

Meister Eckhart also conveyed the idea of God as being the All in his writings:

*"All things are simply God to thee who seest only God in all things. Like one who looks long at the sun, he encounters the sun in whatever he afterwards looks at. If this is lacking, this looking for and seeing God in all and sundry, then thou lackest this birth."*

*"The eye by which I see God is the same as the eye by which God sees me. My eye and God's eye are one and the same."*

As explored in *The Nature of Causality*, the All can be seen as an infinite web of causality. Within this web, there are no inherent separations between things; all things share the same fundamental causal nature and connectivity. As such, we can see that we are a part of God itself, as we share the same causal nature as all other things and are not separate from God in any way. With this understanding, the drop becomes the ocean; the drop sees that it is not separate from the rest of the ocean, and so becomes one with its nature, which is God:

*"As the drop becomes the ocean, so the soul is deified, losing her name and work, but not her essence" – Meister Eckhart.*

## **CONCLUSION**

I hope to have demonstrated to the reader that finite Gods are philosophically meaningless as they are just another thing within the All. I also hope to have outlined why infinite Gods

with finite qualities are contradictory and therefore impossible, like a square circle. Armed with the understanding of the irrelevance of finite Gods and the impossibility of infinite ones with specific characteristics, the reader can call himself a true atheist. On the other hand, by embracing the infinity of the All and labeling it God, the reader can consider himself a true theist. Particular labels are not important, as long as we are clear about the meaning of the labels we assign to ourselves:

*“The true man of the Infinite is not bound by labels. He’s more than happy to be called a theist, or an atheist, as long as the concepts behind such labels give expression to his Infinite nature. He’s an atheist, in that he rejects all finite gods, which hold for him no philosophic significance; but a theist, in that he embraces the infinitude of reality, and is perfectly comfortable in calling that reality God.” – Dan Rowden.*