

A Step-By-Step Argument to Prove a Loving God

How do people decide whether to believe in God and with regard to significant in their lives? Most people accept or reject God based on their family and community influences. They accept the God of their family as a matter of faith and engage in little or no critical analysis. Many go through a crisis in their belief system once they are introduced to contrary ideas because they have not developed a strong foundation for their faith. The purpose of this essay shows us how to build such a foundation.

Step One: We must choose. Either "God is" or God "is not". **There is no way to show through logic or reason that "God is" or "God is not". Philosophers throughout the centuries have attempted to prove the existence of God but none of these proofs rise to the level of intellectual certainty. God cannot be proven or disproven by reason and logic. Therefore, if we take the position that "God is not" we must take that position as a matter of faith. If we believe that "God is not", we might accept the philosophy of scientism which basically says that the material world is all there is and everything proceeds from material. The material world is cause and everything else is effect. But the philosophy of materialism (scientism) cannot be proven.**

There is a third position which is, "I do not know if God exists or not." A person who believes God does not exist is generally called an atheist. A person who does not know if God exists is called an agnostic. A person who believes in God is generally called a theist.

If we decide to take the position of the agnostic or the atheist, reason and materialism become our God. We are forced to conclude that the physical universe occurred because of an accident and there is no ultimate meaning to existence. Many people do not accept the negative connotations of this position which can lead to nihilism and possibly despair. They usually adopt some form of morality based on "secular humanism" which is basically "Do unto others as you would have them do unto you" or using secular terminology, "treat others the way you wish to be treated." Many of these people find a relative contentment and happiness and are simply not interested in pursuing a spiritual solution.¹

Step Two: We choose, "God is". Let us assume we take the position, like 56% of Americans, that as a matter of faith that "God is". This is not blind faith or faith which conflicts with reason or science. It is a faith which transcends reason. If the Reality of God is in a dimension that cannot be touched by reason it is reasonable to believe that we cannot know God by reason.

God gave us an intellect. God gave us reason. We are meant to use both to understand the universe and our place in it. But the domain of Spirit transcends reason. We use our reason and intellect to explore our beautiful universe but must rely on faith when reason does not provide the answer.

¹ Pew Research Center conducted a two-part survey in late 2017 asking Americans what makes their lives feel meaningful, fulfilling or satisfying. Americans are most likely to mention family when asked what makes life meaningful. One-third bring up their career or job, nearly a quarter mention finances or money, and one-in-five cite their religious faith. Among those who do find a great deal of meaning in their religious faith, more than half say it is the *single most important* source of meaning in their lives. Overall, 20% of Americans say religion is the most meaningful aspect of their lives, second only to the share who say this about family (40%). We notice one thing about these answers. Happiness in the family depends on a myriad of issues over which the individual may not have control, whereby religious faith is an individual process. Also, notice that there is a vast difference in the percentage of those who say religion is the most meaningful aspect of their lives (20%) and those who say they believe in God.(56%)

Step Three: What kind of God supplies real meaning? Once we declare, "God is", we must then deal with the question, what kind of God are we talking about. The choices are many and require study. Let us examine the major choices.

The Traditional Western Judeo-Christian God

The vast majority of people in the Western world believe in this kind of God. Many accept the Judeo-Christian God without examining the ramifications. According to the Judeo-Christian philosophy God is transcendent to Its creation. It (He) creates the universe "out of nothing" and so the creation may be a reflection of God but does not have the Essence of God in it.

This God can personally intervene in creation, usually through angels, personal agents or prophets and can also personally intervene through His son, Jesus or through the Holy Spirit. This belief is called monotheism. Most proponents of the Judeo-Christian philosophy assert all believers must believe in this kind of God and must believe that the Judeo-Christian Bible as the inspired Word of God.

Many people are willing to accept the Judeo-Christian God because of the security it brings. They reason: "Look at my life. I make mistakes. I make mistakes because I have sin built-in to me. By myself, I am doomed to fail but because Jesus died for my sins, I am saved. I know that wherever I go and whatever I do, the Lord is with me, to love me, guide me and support me and therefore, my life is meaningful and I cannot fail." We are told by both Dr. Holmes and Thomas Troward to celebrate these people and not try to convince them with our spiritual arguments.²

The Transcendent God Only

The view of the transcendent God only is generally called Deism. Deists believe that God created the entire universe but does not become involved in Its creation. Humans have been given enlightened reason and all the information necessary to figure out the universe and their place in it. All of the answers have already been given. There is no personal relationship with God, no God to pray to, and no God to listen.

Deism was very popular during the Enlightenment period of the 18th and early 19th century. Many of the Founding Fathers of the United States were Deists. They include George Washington, John Adams, Thomas Jefferson and Benjamin Franklin.

Deism appeals to those who believe in individual responsibility and the supremacy of the enlightened intellect in time and space. It recognizes that God created the original meaning and purpose for existence but that is up to each of us to figure it out. The major criticism of Deism is that it eliminates the personal relationship between the individual and God.

The Immanent God Only

² "It is worse than useless to waste time in dissecting the negative accretions of other people's beliefs. In doing so we run great risks of rooting up the wheat along with the tares, and we shall certainly succeed in brushing people up the wrong way; moreover, by looking out exclusively for the life-giving and affirmative elements, we shall reap benefit to ourselves. We shall not only keep our temper, but we shall often find large reserves of affirmative power where at first we had apprehended nothing but worthless accumulations, and thus we shall become gainers both in largeness of mind and in stores of valuable material." Thomas Troward- Religious Opinions

"We can have no understanding of Divine Compassion unless we ourselves first exercise compassion. The very judgment by which we judge others becomes a self-judgment." Ernest Holmes-Help for Today

"I never criticize-I only analyze. What others do is their business and I may disagree but it is still their problem. If I criticize or pass judgment on their actions, on what they do, then it becomes my problem and does not help the situation in any way." Ernest The Man

The view of the immanent God only is generally called pantheism. It is the belief that God is the creation. God created the universe and is used up by the creation. Again, there is no personal relationship with a transcendent God but there can be a personal relationship with nature or God as creation which provides inspiration to the individual. This view is supported by mystics who have experienced God as creation.

God as Process Only

The view that God is an evolutionary process containing both matter and mind totally linked together can be considered form of panpsychism and also process theology. Traditionally, it is also the basis of Buddhism. When God is process there is no transcendent Creator. There is only the spiritual creation in process. If there is a God, this God is also in process. The disadvantage of this viewpoint is that there is no personal relationship with God and there is no innate morality since everything including morality is in process.

The Transcendent and Immanent God

The view that God is both transcendent to Its creation and immanent in creation is called "panentheism". Panentheism is the spiritual philosophy of Science of Mind. This view can be summed up by the following statement of Dr. Ernest Holmes describing "What We Believe".

We believe in God, the Living Spirit Almighty; one, indestructible, absolute, and self-existent Cause. This One manifests itself in and through all creation but is not absorbed by its creation.

Step Four: We Choose Our Most Meaningful Approach to God. We cannot prove the validity of any of these five views by using logic, reason or scientific experimentation. We must proceed as a matter of faith. But we also can test these views in relation to our physical world and determine which one works best for us, a pragmatic approach to God.

If we decide to embrace the *Science of Mind* viewpoint that God is both transcendent and immanent, we still must answer the question, what is our relationship to this God?

Step Five: What Is the Nature of Our Relationship to the Transcendent and Immanent God? If God is malevolent, we live in a physical universe of evil and destruction. To a certain extent, the Gnostic religions teach about an intermediate God, a Demiurge, who creates the physical universe to trap individual souls in material bodies. Humans imbued with wisdom can escape the material world by transcending it. This viewpoint has little appeal. Although it is logically consistent, most people are not interested in relating to a malevolent God and the Gnostic position that the material world is illusion is an affront to the beauties of nature.

If God is neutral, neither good nor bad, each person decides the kind of world he or she wishes to live in. There is no transcendent guidance or inspiration. This view is very similar to Deism.

Step Six: We Accept a Good and Loving Universe. If God is good, we live in a good and loving universe which supports us and desires the highest and best for us. God is "life affirming." This means that we can commune with this God to receive inspiration and support. The God of "infinite personalness" of Dr. Holmes appeals to us because we can know that we can always commune with the presence and power greater than we are.

Under the Science of Mind viewpoint, God is in us, as us and through us. Therefore, we have the same creative abilities as God and can create our life within the parameters of creation set by God. (The Spiritual System) Instead of transcending the physical world, we work on transforming our own consciousness to see the world as the perfection it is.

Once we have decided that we live in a good "life affirming" universe and that we can expand our awareness by communing with the transcendent aspect of God, we choose to grow in Spirit through meditation and positive prayer.

Step Seven: The Ontology³ of Science of Mind Provides Inspiration, Practical Application, Meaning and Purpose. The purpose of the practice of Science of Mind then becomes to expand our awareness, until we come to the full realization that we are spiritual beings. We are Universal Spirit individualized. Then we need to go nowhere to experience the kingdom of heaven for the kingdom of heaven in all of its glory and perfection has always been and will always be right here and right now.

Dr. Holmes tells us that we grow in awareness. Because, at first we do not understand our true nature as spiritual beings, the very system that can bring our freedom may end up limiting us. When we choose to rely on material effect rather than spiritual cause, the Law of Mind will out-picture our choice.

"There is no such thing as Living Spirit and dead matter." There is only God, God as Creator, God as creative energy, God as creation. As it is in the universal, so it is in the individual. We are creators, distributing the same creative energy, creating our individual universe.

The entire universe is alive vibrating at different degrees of livingness. The entire universe is conscious, functioning at different levels of awareness. The higher the vibration, the higher degree of livingness. The higher degree of livingness, the higher the level of awareness. For example, the mineral kingdom is alive but at a low vibratory level. Next is the plant kingdom, then the animal kingdom and then the kingdom of human self-consciousness. The plant kingdom vibrates at a higher level than the mineral kingdom. The animal kingdom vibrates at a higher level than the plant kingdom. Humans vibrate at an even higher level and become aware that they are aware. The next higher level of awareness is called cosmic consciousness. Here, human self-awareness is lifted up into the awareness of the whole. Humans no longer see themselves as separate individuals but as divine individualizations of the One Universal Spirit⁴

*"Spirit exists as pure Being whose sole activity is thought."*⁵ The Creator God is the transcendent God. It is not subject to anything because it creates everything out of Itself. When we say, "the sole activity of the Creator is thought" we must define what we mean by thought.

A thought is the basic creative unit of intelligent-information energy just as the basic unit of gravity is called a graviton, the basic unit of light is called a photon or the basic unit of electricity is an electron. The basic unit of creativity is a thought. A thought is more than a word, it is the energy of the word. The word is simply the container of the thought energy.

³ Ontology is the philosophical study of the nature of being, becoming, existence, or reality. It is part of the major branch of philosophy known as metaphysics. Ontology deals with questions about what things exist or can be said to exist, and how such entities can be grouped according to similarities and differences.

⁴ Awareness is a level or degree of consciousness. Universal Spirit (God) has total awareness. All other life forms are evolving from their limited awareness to greater awareness. 38 Textbook Glossary 585-1-Holmes Papers -51-Holmes Papers-53-Ideas For Living, 90

⁵ Lessons in Spiritual and Healing-Chapter 1

"The duration and the intensity of the thought make it creative. Thought is vibratory wave energy similar to the energy of light or electricity. Every thought has a vibratory pattern. Vibratory patterns tend to resonate with similar wave vibrations and this resonance is the beginning of the creation process. Thought is the foundational energy for the creation of all form."⁶

Thoughts, as energy information, may appear as feelings, (about something) or visualizations (more like a gestalt.) All of these forms of intelligent-information energy are potentially creative, which means they have a tendency to become things.

Most thoughts amount to no more than minute energy vibrations in the universal fields of energy because the intention is not strong. But if a thought is observed and becomes the center of intention, it begins to develop mass, and the potential for demonstrating into a thing. Energy and mass are equal, identical and interchangeable.

"Thought creates motion which gives rise to form. Time and space are its effects." Time and space are not things in and of themselves but the result of vibratory motion.

It is impossible to have God without the activity of God. It is the nature of God to create, to emanate out of Itself. As the spider spins its web out of its own essence, so God creates the universe.

The creation is not an illusion but it is an effect. The material world is an effect of spiritual cause. We live in the material world and it is real at its own level. Ernest Holmes states, *"The physical dimension is real when our awareness is focused there."*⁷

Summary and Conclusions

By carefully going through a step-by-step process of analysis, we choose to say, "God is, God is all there is and God is good." This simple sentence provides profound meaning and purpose for us and allows us to live our life in the most positive way. Nothing about this spiritual philosophy offends our reason or our sensibilities. We have accepted as a matter of faith a spiritual philosophy and way of living that is both profound and inspiring. What greater inspiration is there than to declare, "We are the loving individualizations of the One and Only God."

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⁶ 26 Glossary- 1933 Com.- Lesson Twenty-three

⁷ Ernest, The Man