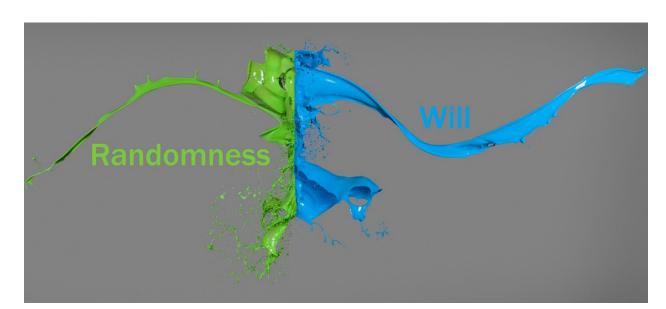# February 2022 Supplement

Judeo-Christian Foundations for Law and Science

Believe it or not: paradoxes as God's creative forces
(a faithful explanation for reality)

By Greg Glaser

Consider this logical proof:

(1)   If randomness = nothing, then
(2)   Will is necessary to maintain either randomness or God, therefore
(3)   Reality is necessary either way

And the meaning of this logical proof provides a staggering example of God's love. Here is why…

If we assume a primordial plasma of infinite randomness (i.e., the Nothing), then eventually (after enough iterations of randomness) *anything* can manifest, including a self-aware being (i.e., God). This is the same observation of 100-monkeys on typewriters – given infinite time they will eventually and randomly type out Shakespeare's entire volume of works.

When I write of randomness, I mean the randomness of concepts (i.e., many concepts interacting and existing in a completely random and nonsensical manner). The materialism later borne from concepts follows the code (will) of the Creator.

In a primordial plasma of randomness, the moment that יהוה (God) emerges is the same moment He becomes aware of Self. How could יהוה emerge from randomness if the bible states יהוה is primal? See e.g., Isaiah 43:10, states "I am He. Before Me there was no god formed, and after Me there is none." John 1:2 "Without Him not even one existed of whatever was." The answer would be that these verses

(read literally) do not preclude randomness from preexisting God, especially if the logical proof is true that 'randomness = nothing' (because then these bible verses gain new meaning/perspective, to say 'nothing' came before God).

Moreover, the moment God emerges from a conceptual randomness plasma, He would recognize He is in a race or contest with randomness. Theoretically, God would see His job to permeate randomness and prevent the unjust from randomly occurring (i.e., to prevent the 100-monkeys from typing something torturous).

However, if randomness is infinite, then it already manifested unjust torture before God could stop it, unless God's essence is so simple that statistically God would manifest from randomness *before* anything complex would manifest (such as torture). If this assumption proves true, then randomness was never afforded enough godless iterations to manifest unjust torture.

And now for the loving realization… This service יהוה provides to all of reality as Top Cop (the One who stops the 100 monkeys from their random typing of awkward forms of torture), is beyond words for the gratitude it deserves from us.

God's pattern recognition is His original divine aptitude in the primordial sea of randomness, effected by His further aptitude (will) to propagate *desired* ratios.

Why would God's will emerge from randomness? Because it is a principle of randomness that given exponential iterations, eventually coherence (such as fractal form) is manifested. The only capacity needed from there (upon the emergence of a fractal form that reflects on itself) is the ability to harness the coherence without self-destruction.

And so we arrive at the **paradox:**

It requires will to prevent the formation of will from randomness, which evidences will is self-emergent and primal, because it exists either way.

This means that God exists because God chose to exist. He could have allowed the randomness (in which He emerged) to consume His self-reflecting fractal quality, but instead He chose to become God and therefore to become the Hero who stops randomness from iterating into unspeakable torture.

God is truly our Creator and our Savior. Imagine the tools He has developed to quiet and harness randomness. Our Hero has so permeated the Nothing that He is One with it.

If God ever chose to dissolve Himself, reality would divert back to the plasma of conceptual randomness. Praise יהוה for His strength, patience, endurance, and love.

Mark 12:29-30, "Hear Israel, the Lord our God is one Lord. And you should love the Lord your God with all/any your heart and with all/any your soul and with all/any your mind and with all/any your strength."