

**Glorifying Elohim with Dispositive and Probative Facts for Subsequent Motions:  
*Nosce Te Ipsum* (A Logic and Mathematics' Approach)**

by  
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(A version of this paper was submitted for presentation at the 2019 Science of Consciousness conference held in Interlaken, Switzerland.<sup>1</sup>)

Abstract: Pythagoras made the imperative “Man know thyself; then thou shalt know the Universe and God.” One of the Egyptian Luxor Temple proverbs is "Man, know thyself, and you are going to know the gods" and another is "The body is the house of God." In some ways all classical literature addresses this question. Shakespeare's asked the famous question, “To be, or not to be, that is the question,” which can be said, “To (X) be ( $\exists$ ), or ( $\forall$ ) not ( $\neg$ ) to (X) be ( $\exists$ ), that is ( $=$ ) the question (a known unknown, ?),” or  $((X) \exists) \vee (\neg (X) \exists) = ?$ . Dispositive and probative facts for subsequent motions can be shown as proof of knowing God, which can be simply stated with logic and mathematics: know (cog) God (I) therefore,  $\therefore$ , know (cog) thyself (X), or cog (I)  $\therefore$  cog (X), reducible to  $I \therefore X$ . Then, know self because,  $\because$ , know God, or cog (X)  $\because$  cog (I), reducible to  $X \because I$ . Human potential to know themselves can then represented as the set  $\{\text{cog (I) + cog (X) + glor (I)}\} \subset \{\delta t + \delta s\}$ .

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“Man know thyself; then thou shalt know the Universe and God.” – Pythagoras of Samos<sup>2</sup>

*Nosce te ipsum* (L. know thyself) is an ancient maxim. Socrates said, "The unexamined life is not worth living." One of the Egyptian Luxor Temple (Internal Temple) proverbs is "Man, know thyself, and you are going to know the gods" and another is (External Temple) is "The body is the house of God." The indication is that god(s) is innately within man or man innately contains god(s). In 1651, Thomas Hobbes used the term *nosce te ipsum* which he translated as “read thyself” in his famous work, *The Leviathan*. This was an acknowledgment of the idea when a person knows themselves they can know everything else (including God). Later, David Hume evoked nonsensical questions as to whether the self is actually a real entity that surpasses all explanation, or whether it is simple an illusion.<sup>3</sup> If the self is not real or is an illusion, then all inquiry on any subject, including God and self, would be futile. That includes negating Shakespeare's famous question, “To be, or not to be, that is the question.”<sup>4</sup> It can be said, “To (X) be ( $\exists$ ), or ( $\forall$ ) not ( $\neg$ ) to (X) be ( $\exists$ ), that is ( $=$ ) the question (a known unknown, ?),” or  $((X) \exists) \vee (\neg (X) \exists) = ?$ .

Karen Prior, a professor of English at Liberty University, said in some ways all classical literature addresses this question. She discusses this theme explicitly, as seen in Arthur Miller's play *Death of a Salesman*, in her book *Booked: Literature in the Soul of Me*. Prior has also written about this idea as expressed in *Jane Eyre*. It is noted that *Pride and Prejudice* centers on the pivotal line from Elizabeth Bennet: “Till this moment I never knew myself.”<sup>5</sup>

Pythagoras said, “Above and before all things, worship God!”<sup>6</sup> Is that statement to be accepted along with his related statement of knowing thyself, and then thou shalt know the universe and

that God? If so, then does this creator God (by necessity is the pre-existent causer of all created effects) deserve glorifying by creation? If so, how is this done to the Creator's (by necessity is the self-existent judge of all creation) infinite standards?<sup>7</sup>

The Bible records the importance of knowing one's self. Keep thy heart with all diligence because out of it are all the issues of life.<sup>8</sup> King David said, "... I commune with my own heart and my spirit made a diligent search."<sup>9</sup> John Calvin wrote, "Without knowledge of God there is no knowledge of self...it is evident that man never attains to a true self-knowledge until he has previously contemplated the face of God, and come down after such contemplation to look into himself."<sup>10</sup> Beyond a superficial understanding of one's self and God, knowledge of God, which must include all of His creation where man is a subset of that creation, is to begin to know yourself and to know yourself is a subset of knowing God.

Pythagoras can be seen as having made the correct connection between God and His creation of man, but ultimately he had the process inversed. This reality may be expressed logically (see the symbols at "Antisymmetrical Tensors or Bivectors of Agathology and Ponerology in *Vermittlungstheologie: Memetic Warfare*"<sup>11</sup>) as know (cog) God (I) therefore, ∴, know (cog) thyself (X), or cog (I) ∴ cog (X), reducible to I ∴ X. Then, know self because, ∴, know God, or cog (X) ∴ cog (I), reducible to X ∴ I.

This process indicates the reality that God and one's self must be separate. There can be no god(s) within one's self as inseparable from one's self. An equation can demonstrate this as know self = know God, or cog (X) = cog (I). That is reducible to God = self or X = I. Meaning God and our-selves are interchangeable, which would be a classic instant identification of delusion for a finite person to think they are the infinite Creator God.

Creator God or Elohim does indwell believers, who are redeemed by meeting His infinite standards, with the Holy Spirit.<sup>12</sup> That Holy Spirit then reveals things of Himself and man to the redeemed that are not knowable to those people that are not redeemed.<sup>13</sup> God gives the Holy Spirit to them that ask,<sup>14</sup> but those that have turned from His law will have their prayers considered as abominations.<sup>15</sup>

Everyone that truly loves is born of God and truly knows God. He that does not love does not know God because God is love (Gr. *agápē*),<sup>16</sup> which can be said as, agape  $\neg \subseteq (X) \therefore \neg \text{cog} (I) \ni$  agape. God's abilities are omniscient, omnipotent etc. but His chief characteristic is His holy or complete love. That holy love toward creation's unequal finite reciprocation potential is composed of the infinite interrelationships of justice  $\rightarrow$  penalty for failing His infinite standard(s)  $\rightarrow$  mercy  $\rightarrow$  grace  $\rightarrow$  redemption  $\rightarrow$  forgiveness toward the repentant or necessary punishment toward the unrepentant (see endnote 16). Those eternal characteristics preexisted mankind.

Humans are commanded to love God with all their hearts, souls, and minds and their neighbors as themselves (Mark 12:30-31 from Heb. '*ahab* in Deut. 6:5 and Lev. 19:18 meant as expressing great affection for something). The parameters of eternal agape love are complex and not subject to neurological limitations for detecting precise brain stimulation and mapping (via fMRI scans etc.). One-dimensional *phileō* (Gr. pleasurable affection for things such as money, I Tim. 6:10)

and *érōs* (Gr. sexual pleasure from Éros in Greek mythology) describe temporal desires which are sometimes wrongly confused with eternal love and are subject to neurological detection.

Within eternal agape love, Elohim's infinite standard for eternal redemption is uniquely and perfectly stated in that since Father God loved the world so much He sent His only Son (Jesus the prophesied Christ) and whoever believes in only Him should not perish in hell but can instead have everlasting life in heaven (heav).<sup>17</sup> (This may be conveyed as follows:  $\vdash (If) \text{ agape} > (X) \therefore (If) \rightarrow (If) \exists! (Ij) \therefore \forall(X) \subseteq (Ij) = \neg \infty (\text{hell}) \parallel \rightarrow \infty (\text{heav}) \blacksquare$ . Søren Kierkegaard indicated that that choice occurs in the instant (*Øieblikket*, The Moment, which is the point at which time and eternity intersect) each individual creates through temporal choice a self which will be judged for eternity.<sup>18</sup>

Knowing God requires knowing Christ. A basic theological tenant of Christology is the *kenōsis* (Gr. for to empty) philosophy. This often fosters the incorrect belief of Jesus' self-emptying of His divinity as He became incarnate for His redemptive death on the cross. He was both God and man. Jesus, who was in the form of God, did not think it was robbery to be equal with God. He has a name above all other names. Ultimately, all knees will bow in heaven to Him for the glory of God.<sup>19</sup>

For the redemptive to know Elohim would by necessity be to glorify (glor) Him as His holiness deserves. With logic we may say,  $(X) \text{ cog } (I) \therefore (X) \text{ glor } (I)$ , reducible to  $\text{cog} \therefore \text{glor}$ . Additionally, we see that  $(X) \text{ glor } (I) \therefore (X) \text{ cog } (I)$ , reducible to  $\text{glor} \therefore \text{cog}$ .

Ralph Waldo Emerson's famous essay, "Self-Reliance" which somewhat deifies man's soul as is common with transcendentalists, said "...prayer to effect a private end is theft and meanness... (it) does not suppose unity in nature."<sup>20</sup> To not give God His due glory is also theft. Satan did this in Eden by wrongly saying finite mankind can become like infinite God. That is idolatrous. Today, people attempt to steal God's glory by denying God is not confined to act within the laws He created to control the universe. It is the glory of God to conceal things.<sup>21</sup> Elohim's miracles, acts outside of known laws of the universe, are to glorify the Father and Son Jesus,<sup>22</sup> as with the redemptive physical death and resurrection of Jesus.<sup>23</sup>

In the civil court of finite human intellects, the righteous, who accept material and transcendent non-material reality, are regularly frivolously sued in the court of public discourse. The greedy idolatrous unrighteous are attempting to temporally steal Elohim's just glory of who He is, what He has done, and what He will do by whatever means He chooses. Probative facts are data that prove an issue with evidence by making it more or less probable than without it. Exculpatory evidence is the opposite of inculpatory evidence, which incriminates the defendant, or proves his guilt. A dispositive fact is evidence that unqualifiedly brings a conclusion to a legal controversy. A subsequent dispositive motion is a motion asking for a court order that entirely disposes of one or more claims in favor of the moving party without need for further court proceedings.

It is a probative fact that mankind is not to glorify temporal things.<sup>24</sup> The penalty to not glorify God is death, as with Herod.<sup>25</sup> That one example of historic reality is a dispositive fact that demands a motion in the court of human intellects to dismiss the false charge that God does not intercede in the course of human behaviors and that He demands the glory justly due Him.

Glory (Heb. *kabad* or *kabed*) is heavy in a negative sense, where it is burdensome or dull, or in a positive sense, where it is numerous or rich.<sup>26</sup> It is to esteem and glorify (Gr. *doxazó*).<sup>27</sup> It is the duty<sup>28</sup> of man to glorify God among the heathen,<sup>29</sup> such as when He fed Israel with manna<sup>30</sup> and other miracles,<sup>31</sup> especially in Egypt as with parting the Red Sea<sup>32</sup> usually denied by the wicked idolatrous. It is the righteous duty of the redeemed to hate the blasphemous wicked and count them as enemies.<sup>33</sup> Some of Jesus' last loving words, for the benefit of observers, was to ask Father God to forgive those that were murdering Him because they did not know what they were doing (Luke 23:34). Stephen later modeled that loving prayer for his ignorant murderers (Acts 7:60), agape  $\infty$  (I) > cog (X).

The Bible says Jesus did miracles (Gr. *dunamis*, work of power), signs (Gr. *sēmeion*), and wonders (Gr. *téras*, a compelling phenomenon).<sup>34</sup> The miracles are supernatural to the laws of our universe, and signs and wonders may be as well. False Christs may show great signs and wonders.<sup>35</sup> Evil seek signs but no sign will be given to them.<sup>36</sup> Those miracles are to glorify Christ<sup>37</sup> and the Father.<sup>38</sup>

The probative and dispositive evidence of miracles, biblical and otherwise, do not convince the wicked.<sup>39</sup> They especially do not accept the apologetics of infinite God given Scriptures as the ultimate presupposition for finite man's critiquing of worldviews—presuppositional apologetics (see the apologetics section of endnote 16). The wicked reject exculpatory facts. Ryan Streeter, now director of domestic policy studies at the American Enterprise Institute, publically conveyed an incident with a former student of his. After showing irrefutable research data from a social behavior study that disproved anti-biblical beliefs, the student stood to his feet and declared that he rejected the research because it offended him. Streeter told the defiant student that the results are true. The young student replied that he did not care what is true. He said the truth offends him.<sup>40</sup> This is a moral infarcion (L. *infarcīre*, to stuff or fill).

The ability of human consciousness to create/change objective reality is easily disproven by the replicated inability to change laws of mathematics and laws of physics, such as gravity. Due to the lack of objective truth to the soul, death occurs. It can be represented as the following;  $\neg$  cog (I)  $\therefore$   $\neg$  cog (X)  $\therefore$   $\neg$  glor (I), so  $\neg$  glor (I)  $\therefore$   $\neg$  cog (X)  $\therefore$   $\neg$  cog (I). Fools have no interest in understanding except that their intellects may know themselves,<sup>41</sup> (lowering innate problem solving ability or IQ is discussed in the paper "Dimensional Analysis of the Idée-Force of Social Agents with Constrained Optimization from Remote Sensing.")<sup>42</sup>

The necrosis of the soul is seen in behavioral pathologies, i.e. sociopathy. U.S. comedians, entertaining audiences largely composed of amoral (without virtue) abortion holocaust survivors called millennials, routinely demonstrate their pathology with nihilistic mocking of historically proven true values and only valuing scoffing laughter. Whether they rage or laugh, there is no rest.<sup>43</sup> As the well-known Good Samaritan demonstrated,<sup>44</sup> the alternative to sociopathy is to love one's neighbor as one's self after first loving God with all one's heart, soul and mind.<sup>45</sup>

A prominent social (in)justice warrior, Judas Iscariot tried to take God's glory by denying Jesus' sinlessness by accusing Him of wasting resources that could be given to the poor. Jesus replied you will always have the poor. Judas did not care for the poor, he had the money bag and was in

fact a thief.<sup>46</sup> Atheists also promote social justice because it is a veiled attempt to steal from just earners by claiming there could be no just God when some people are blessed and other people are not blessed. Their incorrect equation is where some people have and other people do not have only due to injustice. The implication is if a person has more than another person the first person is justly owed the difference due to theft by the second person.

Using the French Revolution in Paris, Charles Dickens' "A Tale of Two Cities" showed how a just effort to end the injustice of the elites was naturally replaced by unjust violence against the innocent. Justice is an objective virtue, such as wisdom, courage, and self-control etc., and all virtues are connected.<sup>47</sup> Historical proof of virtues exists as they are the observed cause for efficient individual and societal advancement. Described earlier as Jesus' power to do miracles (Gr. *dunamis*), it also encompasses virtue,<sup>48</sup> which is associated with manly strength (Gr. *arête*, often literally interpreted as that which is good)<sup>49</sup> or force (Heb. *chayil*).<sup>50</sup> A lack of virtue is a conscious effort to make individuals and society weak by destroying manly symbols and their actual strength.

Professor of government at Harvard University, Harvey Mansfield's (2006) book "Manliness" defined manliness as confidence in a situation of risk. He analyzed past philosophical works, as well as writings of current social scientists, and observed that the essential manly quality for civilizations was currently undervalued in the increasingly effeminate Western society.<sup>51</sup> The historic importance of virtue's connection to many other things can not be overemphasized. The Bible says virtue is to be added to faith and knowledge is to be added to virtue (see endnote 49). Thereby, the potential energy in a mechanical oscillation (U) of faith and ( $\wedge$ ) knowledge each hang on the element of virtue,  $U \max \text{faith} \wedge \text{knowledge} = \text{virtue}$ .

Bertrand Russell, a self-identified atheist, put forward a Multiple Relation Theory of Judgment even he later rejected,<sup>52</sup> along with many others<sup>53</sup> (see endnote 16 for a discussion of his paradox beliefs of sets). The view was an alternative to the true dual relation of judgment between a subject and its proposition. He said judgment was a non-binary, polyadic (comprised of many elements) relation between a subject and various objects, properties, or relations. For example, if God judges Bertrand hates Christ, a dual relation would be (God, Bertrand hates Christ) and a multiple relation would be (God, Bertrand, hates, Christ) plus blasphemy, sin, unforgiven, justice, eternity, hell, etc. Samuel Lebens, philosophy department Haifa University, used the failed idea to provide a way to understand the nature of propositional content.<sup>54</sup>

In Aristotle's Nicomachean Ethics, he mathematically demonstrated that the virtue of justice is a mean between two (material) horizontal extremes. It may be seen as having natural unjust apathy<sup>55</sup> on the right and natural unjust unchecked violence<sup>56</sup> on the left (unjust violence < justice > unjust apathy). There are individual characteristics for accountability and they are extended to societal characteristics for accountability, as Plato discusses in his "Republic" (especially Chapter XII).

A virtue's mean and its extremes are not a scale of moral relativeness and equivalence. The mean is a moral category that is absolute with timeless correct standards. Its extremes are the immoral behavioral alternatives. For a mathematical example, it is like the extremes of  $2 = > 2$  and  $2 = < 2$  being bound by the mean  $2 = 2$ . The extremes are never correct (F or - T) and the

mean will always be absolutely correct (T). As symmetrical inequalities, F or - T is always < than the corresponding T. If  $y = x^2$  is symmetrical around the y-axis and the equation is unaltered by replacing  $x$  (T) with  $-x$  (-T), the curve is symmetrical.<sup>57</sup>

The Pythagorean 'eye for an eye' material mean of justice (eye ∴ eye = justice) was earlier considered a Divine imperative,<sup>58</sup> (I) → eye ∴ eye = justice. It tempered the violent extreme by limiting justice to those in question and not to surrounding people that are innocent.<sup>59</sup> Jesus agreed with that *lex talionis* (L. law of retaliation) societal necessity for safety, but presented a (nonmaterial) vertical extreme above the just mean for individuals (agape > justice) to be kind to people that are not deserving of that gesture (agape) for the sake of causing observers to choose His eternal loving redemption,<sup>60</sup> or ((cog) agape ⊆ (Ij) ⊃ justice → ∞ (heav)). (See endnote 16 for superset discussion.)

Men of virtue are the conscience of society.<sup>61</sup> Virtues are how civilizations can be formed and maintained by its citizens first knowing God and themselves. Then, they may know God's created universe to make technological advancements with the potential for increased societal well-being. Gnosticism (Gr. γνωστικός *gnostikos*, having knowledge (implied coming from a secretive source apart from God)) began in Eden when Satan said you can have knowledge and become like God. Today, Gnostics call themselves liberals and progressives because, at their core, they promote the amoral moving away from the virtues of wisdom, courage, self-control, and justice etc. for selfish motivations.

In an interview shortly before his death, the U.S. social (in)justice warrior Saul Alinsky said his strategy was to isolate people with virtues and make them enemies. He would harass their standards until they no longer had virtues, as in hell. Alinsky further stated he knew he was going to hell and looked forward to a place without virtue where he could join Satan's fight against God. He was supported by the leadership of the Catholic Church,<sup>62</sup> which unjustly gives Jesus' glory to Mary and also unjustly gives glory to man for finite works attempting to negate Jesus infinite redemptive work on the cross. Catholic doctrine = glor (Mary) ∧ glor (X) ∴ ¬ glor (Ij) ∴ ¬ cog (I) ∧ ¬ cog (X).

The righteous considers the cause of the poor for selfless motivations and the wicked do not.<sup>63</sup> Given Godly wisdom comes from Elohim,<sup>64</sup> even the helpful wisdom of poor people is despised by the wicked.<sup>65</sup> A virtuous poor man is better than an unvirtuous liar.<sup>66</sup> One sinner can destroy a lot of good,<sup>67</sup> e.g. Adam,<sup>68</sup> Achan,<sup>69</sup> and Rehoboam<sup>70</sup> etc. It was pointed out, by the formally educated, to Jesus that He did not have an accepted formal education. He said His doctrine was true if it glorified Father God and man was not to judge appearances but righteousness.<sup>71</sup>

Jesus, was prevented from potential achievement by unbelievers, and observed a prophet is without honor in his own country and house.<sup>72</sup> He promoted giving freely to the poor from one's own resources and this would be rewarded for the unmerited mercy,<sup>73</sup> creating a correct justice equation. The Lord will plead the cause of the poor and spoil the soul of people that oppress them.<sup>74</sup>

The just are not to be conformed to the wicked world<sup>75</sup> or follow vain philosophies<sup>76</sup> that attempt to steal God's glory. A recent example is routinely demonstrated by promoters of an imminent

natural end to the world at man's hands who are obviously trying to refute God's immutable promise of what He will do, "While the earth remains there will always be a seed time and harvest, cold and hot, summer and winter, and day and night,"<sup>77</sup> This was a Divine covenant after God did what He said He would do in destroying man<sup>78</sup> with the earth<sup>79</sup> and everything in it<sup>80</sup> with a flood. It covered all hills,<sup>81</sup> including the Ararat mountains at 16,000 feet.<sup>82</sup>

God is truth, Jesus the Christ<sup>83</sup> and the Holy Spirit,<sup>84</sup> and the unrighteous can not receive it. The truth will make you free.<sup>85</sup> His word is true.<sup>86</sup> Glorifying God gives peace so the mind can be renewed and God's will can be discerned and truth found. In the light packing of the Israelis to depart Egyptian slavery, they made it a priority to take musical instruments in preparation to glorify God when He delivered them as He had promised. Led by Miriam, they praised God in the wilderness.<sup>87</sup> Whatever one does is to be for the glory of God.<sup>88</sup> Joseph rightfully gave God credit for his intellectual abilities,<sup>89</sup> as did Daniel.<sup>90</sup>

The way of the wicked is as darkness and they do not know at what they stumble.<sup>91</sup> The antonym of glory is unjust desecration, the profane violation of sanctity and irreverence. Intellects recognize glory due. Its rejection is the willful act of conscious decision-making and is a denial of the superposition of truth. Pride comes before a fall,<sup>92</sup> causes shame,<sup>93</sup> and causes contention.<sup>94</sup>

Finite minds must rationally approach infinite knowledge with humility or stumble from blind arrogance of reality's truth. The path of the just is as a shining light.<sup>95</sup> Glory, like other non-material intangibles such as love and justice etc., is emitted from an intellect as light. That light proves its essence.

In Revelation 21:22-23, the heavenly city for the just is described as having no need for the sun or the moon to shine on it, because God's glory (interpreted as *sh'khinah*) gives it light, and its lamp is the Lamb. *Sh'khinah* or *shekinah* is an extra-biblical expression by Rabbis from a form of a Hebrew word (literally means he caused to dwell). In Exodus 33, Moses was able to see God's essence as His *sh'khinah* glory. Later in the house of the Lord, His glory was seen.<sup>96</sup> Ezekiel 11:23 records the actual departure of Jehovah's *shekinah* from the Mount of Olives.

The church is the body of Christ,<sup>97</sup> the dwelling place of His Spirit,<sup>98</sup> and the chief instrument for glorifying God in the world. The many church members make one body,<sup>99</sup> with each gifted<sup>100</sup> for corporate decision-making.<sup>101</sup> All created intellects in heaven will give God glory, both beasts (Gr. *zoa*, living ones)<sup>102</sup> and humans.<sup>103</sup> They will sing "holy, holy, holy" as individuals and as such can never allow for collective consciousness.

The heavens declare the glory of God's handiwork.<sup>104</sup> The Holy Spirit glorifies Christ Jesus<sup>105</sup> and He glorifies the Father.<sup>106</sup> Jesus' prayer model for mankind begins with "Father in heaven" and ends with "thine is the kingdom, and the power, and the glory, forever. Amen." When Jesus returns in His glory and all the holy angels with Him, then shall He sit on the throne of His glory.<sup>107</sup> It rightly glorifies Him to be waiting for His second coming<sup>108</sup> and praying for it.<sup>109</sup> Everyone falls short of the glory of the infinite God.<sup>110</sup>

Adam knew God and therefore knew he was naked.<sup>111</sup> The sinner on the cross knew Jesus was God and therefore knew he was in need of eternal redemption,<sup>112</sup> and glorified Him so he would spend eternity in heaven with God,<sup>113</sup> said as follows;  $\text{cog} (I) \therefore \text{cog} (X) \therefore \text{glor} (I) \therefore \infty (\text{heav})$ , so  $\infty (\text{heav}) \therefore \text{glor} (I) \therefore \text{cog} (X) \therefore \text{cog} (I)$ . The other sinner on the cross did not know Jesus was God and therefore he did not know he was in immediate need of salvation<sup>114</sup> to not spend eternity in hell, which is said as follows;  $\neg \text{cog} (I) \therefore \neg \text{cog} (X) \therefore \neg \text{glor} (I) \therefore \infty (\text{hell})$ , so  $\infty (\text{hell}) \therefore \neg \text{glor} (I) \therefore \neg \text{cog} (X) \therefore \neg \text{cog} (I)$ . Thus, humans need to number their days ( $t$ ) on earth ( $s$ ).<sup>115</sup> A human's increment ( $\delta$ ) of  $t$  and  $s$  is said as  $\delta t$  and  $\delta s$  (see the wave equation for increments of human behavior in "A *Shindan* of Humans as FSM with Wave Equations: Ex Ante Ladder Logic of Meaning and Purpose").<sup>116</sup> Human potential to know themselves is represented as the set for the redeemed  $\{\text{cog} (I) + \text{cog} (X) + \text{glor} (I)\} \subset \{\delta t + \delta s\}$ , or the set for the unredeemed  $\{\neg \text{cog} (I) \neg \text{cog} (X) \neg \text{glor} (I)\} \subset \{\delta t + \delta s\}$ .<sup>117</sup>

Moses said our days are passed away with wrath. He continued, let the beauty of the Lord our God be on us and establish thou the work of our hands on us.<sup>118</sup> Benedict of Nursia<sup>119</sup> is said to have told his monks to glorify God in all things, not only through their prayer, but also through their work and their daily willingness to learn. "Never stop beginning": this is the ultimate goal to come clean with oneself, with others and with God, and to lead a fulfilled life. That idea is reflected in Austria's (Stift) Melk Abbey motto of *Ora et Labora et Lege* (L. Pray, Work, Learn). This is pivotal in knowing one's self and God, and is not a passive effort. The idea is expressed in the inscription over the altar of Melk Abbey Church which reads *Non Coronabitur Nisi Legitime Certaverit* (L. Without a legitimate battle there is no victory).<sup>120</sup> God must increase but we must decrease,  $(I) \gg (X) \wedge (X) \ll (I)$ .<sup>121</sup>

Finally, glorifying Elohim with dispositive and probative facts for subsequent motions is to know God. That process of *nosce te ipsum* can be simply stated with logic and mathematics. Elohim's timeless counsel is to "Be still and know that I am God,"<sup>122</sup>  $(X) \neg Y \wedge \text{cog} \exists (I)$ .<sup>123</sup> If you are never motivated to sing words such as "Holy, holy, holy, Lord God almighty, all saints adore thee, casting down their golden crowns, cherubim and seraphim falling down before thee, there is none beside thee, holy, holy, holy...",<sup>124</sup> you can not know Elohim nor yourself and have any hope of finding your individual Divine purpose for being created. You do not know what you are missing! Isaiah first encountered creator God's enormity of glory, engaged his mind and heart to sing "holy, holy, holy"<sup>125</sup> to Him, as he recognized his sinful inadequacy and need to serve God. Then, God removed Isaiah's iniquities by atoning his sins and sent him to serve His purposes.<sup>126</sup> Isaiah, like John the Baptist<sup>127</sup> and others,<sup>128</sup> became a voice of one crying in the wilderness, preparing the way for the Lord!<sup>129</sup>

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<sup>1</sup> Speakers include Kathryn Hall (Harvard University), Nicholas Humphrey (Cambridge University), Eva Jablonka (Tel Aviv University), Jeffrey Kripal (Rice University), Tanya Luhrmann (Stanford University), Felix Scholkmann (University of Zurich), etc. God says the redeemed are to declare His glory among the heathen and His mighty works among all nations (I Chr. 16:24; Ps. 96:3, 145:12).

<sup>2</sup> Cajander, Peter. *Fragments of Reality: Daily Entries of Lived Life* (2006), p. 109.

<sup>3</sup> Hume, David. *A Treatise of Human Nature*, Vol. I, Book I, Part IV, (published in 1739 and 1740).

<sup>4</sup> Taken from Hamlet, Act III, Scene I.

<sup>5</sup> Prior relayed these insights to Dallas F. Bell Jr. in an email exchange in November, 2018.

<sup>6</sup> Baldwin, William. *The Sayings of the Wise: Or, Food for Thought: A Book of Moral Wisdom, Gathered from the Ancient Philosophers* (1555; 1908 edition). A variant translation is "Honor first the immortal gods, in the manner



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prescribed, and respect the oath” taken from *Divine Harmony: The Life and Teachings of Pythagoras* by John Strohmeier and Peter Westbrook. (1999).

<sup>7</sup> The following text was sent by Dallas F. Bell Jr. as part of an October, 2018, email to a well-known innovator of computer software.

... As a high achiever, your assistance with this query regarding decision-tree algorithms would be appreciated. Should Pythagoras' statement be accepted, "Know thyself, and thou shalt know the universe and God?" If so, then does this creator God (by necessity is the pre-existent causer of all created effects) deserve glorifying by creation? If so, how is this done to the Creator's (by necessity is the self-existent judge of all creation) infinite standards? ...

<sup>8</sup> Prov. 4:23; Matt. 12:34; Rom. 12:3-8.

<sup>9</sup> Ps. 77:6.

<sup>10</sup> Book 1, Chapter 1, *Institutes of the Christian Religion* (pub. in Latin 1536 and in French 1541). See at <https://reformed.org/books/institutes/books/book1/bk1ch01.html>

<sup>11</sup> <https://systematicpoliticalscience.com/ponerology.html>

<sup>12</sup> Rom. 8:11.

<sup>13</sup> Is. 40:13-14; I Cor. 2:10-13.

<sup>14</sup> Luke 11:13.

<sup>15</sup> Prov. 28:9.

<sup>16</sup> I John 4:7-8. The Judeo-Christian God of the Bible is the only Deity described by infinite complete holy necessity as agape. Elohim is monotheistic, yet is the only Deity anthropomorphically (and so incorrectly yet seemingly paradoxically) known to His creation in three equal persons: Father, Son (Jesus), and the Holy Spirit. As agape love, they each shared love between themselves pre-existent to anything They later created. Monotheistic Allah, polytheistic Shiva etc. are lacking the proper focus of this essential aspect of infinite God's necessary attributes in any redemptive ability to relate to His finite creation—loveless and therefore not just in possible application of mercy and grace. God is infinitely whole and complete, knowing everything (omniscient). He could not waste love to be unaccepted by the non-elect, which He has always known, as He would not extend love to Satan and his followers. Finite human elect do not know who are the elect and must have a default position of love for mankind unless they fall into a category described by King David (see endnote 33). Russell-Zermelo paradox arises within naïve set theory by considering the set of all sets that are not members of themselves. This set appears to be a member of itself if and only if it is not a member of itself. It is asserting that the collection of all sets is not a set itself. Implying the set of all sets doesn't exist in the world (see <https://plato.stanford.edu/entries/russell-paradox/>). True paradoxes exist in finite minds due to a lack of knowledge and its application. No matter what the abilities, we should be careful not to exercise ourselves in great matters, or things too high for us (Ps. 131:1), and quite ourselves as children (Ps. 131:2). God will grant grace to not think more highly of ourselves than we ought, and to think soberly according to the faith God has given to us (Rom. 12:3; Eph. 4:7; Prov. 25:27). In an honest effort to learn, logic and mathematics can be used correctly as another language to express ideas. However, confusion may be expected to occur, especially when the name for a set is incorrectly thought to be the actual set itself. If the set that contains all the things that make up the person we know as Bob, {all things that make up Bob}, that set is a complete unit of one Bob without the need to add its name Bob, one unit of Bob = {all things that make up Bob}. One of anything is a complete set of that entity, such as the set of all apples clearly make up a unit of one complete set of all apples. It can be exponentially more complicated when infinite God is described by well-meaning people. God is the pre-existent first causer of all effects. His omnipotence is a description of His attribute to create a set of all created things,  $\infty (I) \supseteq \{\text{all created things}\}$ . Infinite (I) is thought of as a superset of omnipotence, which is one unit, responsible for the set of all created things {all created things}, so  $\infty (I) \supseteq$  omnipotence, one unit of omnipotence = {all created things}. Now supersets, such as  $A \supseteq B$ , means every element of B is a subset of A but A and B are not equal,  $A \neq B$  because A is more than or greater than B,  $A > B$ . Infinite God's attribute of omniscience can likewise be correctly portrayed,  $\infty (I) \supseteq$  omniscience, one unit of omniscience = {all known things}, etc. As with man's finite knowledge, its expression in words, logic or mathematics will reach a level beyond which actuality will be expected to be corrupted out of ignorance. This is not a reason for nihilism. Thus, the basic principles of complex ideas should be sought, accepted, and adhered to for finite understanding, such as infinite God is love, just, omnipotent, and omniscient etc. the infinite exactness for which we shall never truly comprehend. Jesus said if I tell you earthly things and you do not believe how can you believe if I tell you heavenly things (John 3:12). Ultimately all apologetics is biblically presuppositional to finite minds, as it evokes the perjurer's rule of false in one false in all. To say otherwise is to argue that God was not able to or did not care to give inerrant guidelines for mankind. Thought supported by outside input, all of man's logic becomes circular at some point within infinity, which demands an inerrant guide to be followed without question, as children obedient to a loving omniscient parent.

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Recent analysis of extra biblical revelation by Pope Francis, sanctioned by false Catholic teaching, which counters clear biblical doctrine is even called out by secularists for inconsistencies. For some examples in 2018, *Der Spiegel*'s "Thou Shalt Not Bear False Witness" and another German daily's, *Herder Korrespondenz*, article "Francis and Abuse: The Papal Secret," which examines the authority of the Church due to obvious inconsistencies between clear scriptural doctrine and its opposite posited by Catholic leadership. Some preach Christ out of envy and strife...one of contention and not sincerity but the other is love (Phi. 1:15-17). If you do not know God by His inerrant Scripture, you do not know yourself nor have the biblical guide for virtues, so achievement of your Divine life's purpose is not possible (see the historical result of societal rejection of Scripture, under the leadership of false teachers, by Germany, England, and now the U.S.). Christian apologetics is not an effort to try and change thoughts separate from hearts. It is to take no thought for what is to be said and let the Holy Spirit tell what needs to be said sufficient for that occasion, letting the audience decide in their hearts what to accept (Matt. 6:34, 10:19-20; Mark 13:11; Luke 12:11-12). They alone will give an account to God for their decisions (Matt. 12:36-37; Rom. 14:11-12; Gal. 6:5; Heb. 13:17; I Peter 4:5) at the judgment immediately after they all die (Gen. 3:19; Heb. 9:27).

<sup>17</sup> John 3:16. Moses wrote of Jesus (Deut. 18:15, 18; John 5:46), as a psalmist also wrote (Ps. 2:1-12; Acts 4:25-28).

<sup>18</sup> <https://plato.stanford.edu/entries/kierkegaard/>

<sup>19</sup> Phil. 2:6-11; often referred to as the *kenōsis* passage. Jesus was both God and man. His divinity did not put aside his divine attributes, such as omnipotence, omnipresence, omniscience, et cetera.

<sup>20</sup> *Essays by Emerson*, Little Leather Corporation (1921), New York, p. 37.

<sup>21</sup> Prov. 25:2.

<sup>22</sup> John 11:4.

<sup>23</sup> Acts 3:13.

<sup>24</sup> I Thess. 2:6.

<sup>25</sup> Acts 12:23.

<sup>26</sup> Ps. 50:15.

<sup>27</sup> John 12:28.

<sup>28</sup> I Peter 4:11.

<sup>29</sup> I Chr. 16:24; Ps. 11:5 (see endnote 1).

<sup>30</sup> Deut. 8:2.

<sup>31</sup> Ps. 105.

<sup>32</sup> Ps. 106:9-11.

<sup>33</sup> Ps. 139:20-22. (See endnote 16.)

<sup>34</sup> Acts 2:22-23.

<sup>35</sup> Matt. 24:24. The witch of Endor (I Sam. 28:9-12) seemed to have violated God's laws for the universe by bringing Samuel out of *sheol* (Heb. place with bars to prevent spirits from escape, Job 17:6; Ps. 6:5. Deut. 18:9-14 explains why that practice then and current practices now are evil, e.g. New Age behavior etc.). If so, that miracle was a unique allowance from God's power to accomplish His willed purpose. In the last days, it is prophesied that the beast will do wonders and miracles (Rev. 13:13-15, 19:20). If this is as we understand to be some violation of God's natural laws for our universe, then He has uniquely allowed this by His power to accomplish His designed will. Jesus declared to His disciples that they were to preach the gospel to every creature and He would allow signs to follow those believers (Luke 9:1; Mark 16:15-20. It should be noted, that based on original manuscripts, scholars dispute Mark chapter 16's end as verse 8. For context on this topic, see Acts 2:22, 5:12; I Cor. 2:4-5; Heb. 2:4.)

<sup>36</sup> Matt. 12:38-39.

<sup>37</sup> John 2:11.

<sup>38</sup> John 11:40-42.

<sup>39</sup> John 12:37; Luke 16:31.

<sup>40</sup> Streeter was on the Trinity Forum's "Identity and Dignity" discussion group at the National Press Club with Francis Fukuyama in September, 2018.

<sup>41</sup> Prov. 18:2; heart in Hebrew is *lêb* meaning intellect or center of (self).

<sup>42</sup> <https://systematicpoliticalscience.com/iq.html>

<sup>43</sup> Prov. 29:9.

<sup>44</sup> Luke 10:30-36.

<sup>45</sup> Luke 10:27.

<sup>46</sup> John 12:4-8.

<sup>47</sup> See the paper at <https://systematicpoliticalscience.com/virtue.html>

<sup>48</sup> Mark 5:30, 6:19.

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<sup>49</sup> II Peter 1:3-5.

<sup>50</sup> Ruth 3:11; Prov. 12:4, 31:10.

<sup>51</sup> Ps. 12; Rom. 1:21-32.

<sup>52</sup> When a fool (Heb. *nabal* meaning morally perverse; not necessarily mentally deficient), atheist (Ps. 14:1), walks by the way, his wisdom fails him, and he says to everyone that he is a fool (Eccl. 10:3).

<sup>53</sup> Wittgenstein, Ludwig. 1979. *Notebooks 1914-1916*. 2<sup>nd</sup> edition. University of Chicago Press.

<sup>54</sup> Lebens, S. *Bertrand Russell and the Nature of Propositions: A History and Defence of the Multiple Relation Theory of Judgement*. Routledge, (2017). 296 pp. (sic)

<sup>55</sup> Prov. 24:11-12, 31:8.

<sup>56</sup> II Sam. 21:1.

<sup>57</sup> For beginners see Backhouse, J. K. *Pure Mathematics: Book 2 Third Edition* (1995), Longman Group Limited, Essex, England, pp. 87-98.

<sup>58</sup> Ex. 21:24; Lev. 24:20.

<sup>59</sup> Deut. 24:16; II Kings 14:6; II Chr. 25:4; Ez. 18:20.

<sup>60</sup> Prov. 25:21-22; Matt. 5:38-48.

<sup>61</sup> For related ideas see those compiled at <http://liberty1.org/virtue.htm>

<sup>62</sup> Catholic leaders, especially in the U.S., have joined atheists (practical nihilists and professing atheists without virtue) to promote borderless nation-states, which geographically defines nations (the Bible supports borders (Ex. 19:12), boundaries (Deut. 32:8; Prov. 22:28), standards (Nu. 2:17), and order (Is. 9:7). The resultant one world government of tyranny is to be ran by the prophesied Anti-Christ for the purpose of making war against God called globalization (Rev. 17). They have made their country's patriots, nationalists, enemies to be demonized. This is why nationalist U.S. President Trump is hated by globalists. These same people also hate Russian leader Putin because he is a nationalist. Their hatred is extended to Putin's pro-Arab advisor, Aleksandr Dugin. Dugin, head of the Department of Sociology of International Relations at Moscow State University, is an Orthodox Christian who is intentionally incorrectly called a Satanist and said to have been fired from his university job by globalist propagandist organizations (e.g. Huffington Post, National Review, etc.). They also regularly defame the legacy of Russian nationalist Ivan Alexandrovich Ilyin (e.g. Council on Foreign Relations etc.) who promoted the societal virtues of individualism (1 Cor. 12:4-6) and rule of law (Rom. 13:1-7; 1 Tim. 1:8-10), as they do Trump's nationalist advisors. Former CIA director, General Michael Hayden has publically expressed anti-Trump views on many occasions and gave a book signing event at the National Military Intelligence Foundation (NMIF) on 4 December, 2018. In an email exchange (November, 2018) with long time NMIF member Dallas F. Bell Jr., NMIF spokesperson (Deb) said the event in no way was to show support for or against Hayden's anti-American views. Promoters of nationalism are not necessarily righteous but may potentially have some righteous tendencies (nat ≤ T). Whereas, globalists are at their core evil (glob < T). (Note: A 2009 Zogby survey of likely U.S. voters indicates 40% of Hebrews, 23% of Catholics, and 12% of self-identified born-again Christians support U.S. amnesty for criminal illegal aliens, as do a vast majority of their religious leadership, contrary to biblical teachings on the rule of law. Lev. 19:33-34 included civil legal distinctions between native, Jews, and temporary sojourners or aliens. Matt. 25:31-46 is for individual acts of kindness, not societal policy.)

<sup>63</sup> Job 29:6; Ps. 41:1; Prov. 29:7.

<sup>64</sup> Lord God (Ex. 36:1-2; Eph. 1:17), Christ (Luke 21:15), and Spirit (Ex. 31:3; I Cor. 12:8).

<sup>65</sup> Eccl. 9:14-16; II Sam. 20:15-22.

<sup>66</sup> Prov. 19:22; I Cor. 1:27.

<sup>67</sup> Eccl. 9:18.

<sup>68</sup> I Cor. 15:22.

<sup>69</sup> Josh. 7:11-12, 20-21.

<sup>70</sup> I Kings 12:15-16.

<sup>71</sup> John 7:15-18, 24.

<sup>72</sup> Matt. 13:57-58.

<sup>73</sup> Is. 58:10.

<sup>74</sup> Prov. 22:22-23.

<sup>75</sup> Rom. 12:2.

<sup>76</sup> Col. 2:8.

<sup>77</sup> Gen 8:22.

<sup>78</sup> Gen. 6:7; as Jesus confirms in Luke 17:26-27.

<sup>79</sup> Gen. 6:13.

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- <sup>80</sup> Gen. 6:17, 7:4, 21-23; II Peter 3:6.
- <sup>81</sup> Gen. 7:19.
- <sup>82</sup> Gen. 8:4.
- <sup>83</sup> John 14:6.
- <sup>84</sup> John 14:17.
- <sup>85</sup> John 8:32.
- <sup>86</sup> Ps. 119:160; John 17:17; Gal. 2:5, 14.
- <sup>87</sup> Ex. 15:20-21.
- <sup>88</sup> I Cor. 10:31.
- <sup>89</sup> Gen. 41:16.
- <sup>90</sup> Dan. 2:23, 27-28.
- <sup>91</sup> Prov. 4:19. The consensus of the latest U.S. polls in 2018 reflect 80% of U.S. Hebrews support, with votes and finances, U. S. political candidates in the Democrat party with anti-Semitic and anti-Israel beliefs and do not support pro-Jewish and pro-Israel U.S. Republican candidates. At the same time, 90% of Hebrews in Israel support U.S. Republican candidates and do not support U.S. Democrat candidates.
- <sup>92</sup> Prov. 16:18.
- <sup>93</sup> Prov. 11:2.
- <sup>94</sup> Prov. 13:10.
- <sup>95</sup> Prov. 4:18.
- <sup>96</sup> I Kings 8:10-13; II Chr. 5:13.
- <sup>97</sup> Eph. 1:23, 4:12, 5:23-32; Col. 1:18, 24, 3:15.
- <sup>98</sup> Rom. 8:9, 11, 16; 1 Cor. 3:16-17, 6:11, 15-17; Eph. 2:18, 22, 4:4.
- <sup>99</sup> I Cor. 12:12-26.
- <sup>100</sup> I Cor. 12:27-31.
- <sup>101</sup> Rom. 12:4-21.
- <sup>102</sup> Rev. 4:8-9.
- <sup>103</sup> Rev. 4:10-11.
- <sup>104</sup> Ps. 19:1.
- <sup>105</sup> John 16:13-14.
- <sup>106</sup> Matt 6:13.
- <sup>107</sup> Is. 6:1-3.
- <sup>108</sup> I Cor. 1:7; Titus 2:13; Matt. 24:42-51; II Tim. 4:8; Luke 19:13-18.
- <sup>109</sup> Rev. 22:20.
- <sup>110</sup> Rom. 3:23.
- <sup>111</sup> Gen. 3:7.
- <sup>112</sup> Luke 23:40-42.
- <sup>113</sup> Luke 23:43.
- <sup>114</sup> Luke 23:39.
- <sup>115</sup> Ps. 39:4, 90:12, 119:84; Rev. 6:10.
- <sup>116</sup> <https://systematicpoliticalscience.com/shindan.html>
- <sup>117</sup> For a beginner's explanation see Backhouse, J. K. *Pure Mathematics: Book 1 Fourth Edition* (1985), Pearson Education Limited, Essex, England, p. 77.
- <sup>118</sup> Ps. 90:9, 17.
- <sup>119</sup> His "Rule of Saint Benedict" contained precepts for his monks in its seventy-three chapters.
- <sup>120</sup> II Tim. 2:5.
- <sup>121</sup> John 3:30; Is. 9:7. When  $a \gg b$ , it means  $a$ , which is much greater than  $b$ , has its increase over  $b$  proportionally bounded by  $b$ 's decrease.
- <sup>122</sup> Ps. 46:10.
- <sup>123</sup> In classical mechanics,  $\Upsilon$  symbolizes yank which is the rate of a change of force, i.e. for a constant mass. In chemical equations, a similar symbol is  $\xrightarrow{\Delta}$ . This indicates that heat is applied to make the reaction change/proceed.
- <sup>124</sup> The words are from the song *Holy, Holy, Holy* by Reginald Heber taken from Rev. 4:8-11. Reginald Heber was born in 1783. He was a bright youth entering Oxford at 17 and won two awards for his poetry there. After his graduation, Heber became rector of his father's church for 16 years. He was appointed Bishop of Calcutta in 1823

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and worked tirelessly until his death in 1826. Most of his 57 hymns are still in use today. See more on Heber at the following

[https://hymnary.org/person/Heber\\_Reginald](https://hymnary.org/person/Heber_Reginald)

<sup>125</sup> Heb. *קדוש*, *qadosh*, for sacred. This is an intentional acknowledged separation between infinite God and His finite creation. As the Holy One (hakadosh), the Lord of Hosts (Adonai Tseva'ot) is utterly unique and sacred, set apart as the only One of His kind. He alone is worthy of true worship and glory, since He alone is peerless and without rival.

<sup>126</sup> Is. 6:1-10.

<sup>127</sup> John 1:23.

<sup>128</sup> Mal. 3:1.

<sup>129</sup> Is. 40:3.