

A proof of the existence of God from the existence of rational thought about nature.

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Abstract

We show the existence of God from the possibility of rational thought about nature.

1 Introduction

The attempts to prove the existence of God within the framework of classical logic are not new; Godel has already made such attempt and this author realized early on that the assumptions are not sufficient. That is, one cannot prove the existence of God from logic alone; what we will show in this letter is that the mere assumption that if rational thought about nature is possible, in either that physics is possible and classical logic holds, then God exists. We will define God as precisely as possible in a way which is consistent with the holy bible and show how our conclusion is consistent with Cantor's transfinite numbers. Indeed, Cantor's argument is the very proof why mathematics alone is not sufficient to prove the existence of God (and was for this author the main reason for a long time to remain agnostic about the matter) and something else is needed; this something else is the belief that physics is a rational occupation. We will split up the rather simple proof in several small intermediate steps whose proofs are rather immediate.

2 The main arguments.

First, let us assume that it is possible to make a theory about the physical reality, then such theory contains a mixture of words and formulas. In particular it consists of entities or objects such as for example elementary particles, living creatures, the universe and so on. We will show that rationality implies that the following two statements hold: (a) every dynamical entity carries a spirit (b) there exists something like spacetime in which every spirit acts. From this, we now argue in a few lines that there exists a most powerful spirit in nature to which every spirit is secondary. That spirit is called God, and we show that there exists only one supreme God for us. First of all, define the *strength* of a spirit s as the domain D_s in spacetime which the spirit can influence *eventually*

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supplemented with the additional attributes the entity has (for example if it is an extended object). By definition, we have that D_s contains the mathematical realization of the entity in spacetime. The very ambiguity in the definition of domain of a spirit results in an ambiguity in the definition of God which is consistent with the fact that we cannot know God. As usual, there exist the relations \subseteq, \cup and \cap on those domains. Also, as usual, \subseteq defines a partial order with one special point which is spacetime itself (*possibly* supplemented with all attributes of all entities in spacetime); hence, God can be defined as everything which is larger than or equals the universe (defined as spacetime, possibly with all attributes) and is the unique maximal set of the physical world. Before proving (a) and (b) we elaborate a bit more on the meaning of this; there is no contradiction here with an evolving universe such as is the case in relativity theory. Even if you would assume the future of the universe to be unknown, which you have to because of free will of the spirits, then you obtain that God himself is an evolving entity and possibly eternal in the sense that the universe is infinite towards the future and/or the past but this cannot be shown by means of any argument.

First, let us prove (b), the existence of spacetime. By this I do not want to say that spacetime is a four dimensional manifold as is the case in physics at this moment but I define spacetime as the root for all common properties of entities in nature. In other words, it is the theater in which spirits interact with one and another which defines their most fundamental properties. Such properties are necessary because we would not be able to speak about interaction between entities otherwise. Therefore, logically, spacetime must exist in this sense if want to develop laws of nature; this argument has been carefully worked out in another publication of this author [1]. So, it remains to prove (a), something which is already assumed in quantum mechanics. This is the old argument that a set cannot be an element of itself; rational thought starts from our observations and there is no way to observe oneself, that is my brain cannot be conscious of its own state. Nevertheless, every entity knows the content of his brain which we call observation, hence the need for a non-materialistic spirit. This old and well known argument shows the necessity of a non-material reality. This completes the proof.

3 No contradiction with Cantor.

Cantor never assumed that rational thought about physical reality was necessary, in particular, he did not assume the existence of spacetime. Therefore, he found no maximal or special point. In principle, it is possible for an entirely different universe to exist with a different God but he has no influence whatsoever on us. Also this is consistent with the bible.

References

- [1] J. Noldus, On the foundations of physics, Vixra.