

ULTRATHOUGHTS™ TRIPARTITE

# GODHEAD DESIGNS

THE EVOLUTION OF SACRED IDEAS  
AND PHILOSOPHY IN BRIEF



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# INSPIRATIONS

*Special thanks to few great poetic authors.*

Robert Barclay

Martin Luther

Origen

Marcus Aurelius

Plato

Thomas Aquinas

Rene' Descartes

John Locke

## VARIOUS NATURES OF THE GODHEAD

As we move forward in review of the evolving nature of Ultra-thoughts on God and reality, it is important to clarify a key difference between the Greek/Hellenistic philosophers discussed and the next set of monotheistic philosophers/theologians. Pythagoras, Plato, Aristotle, and our Stoics conceptualized Godhead, God, or the gods in a generalized manner. As a result, their designs allowed for free consideration of a single God, many gods of various importance, a Godhead force, or any combination thereof. The specifics of the deity (or deities) were of little importance compared to the overall concept the philosopher attempted to describe. In fact, it is debatable whether my use of the word “specific” is even appropriate. If they only conceived of their Godhead, having never actually observed anything of substance, was there any physical characteristic needed at all?

The paradigm begins to change once a philosophy starts to mature, forming a foundation and attracting followers. When followers start to refine specific points of religion, the philosophy is urged to better define this holy presence. Is this force a specific God (monotheism), gods (polytheism) or a type of cosmic energy? Once those rudimentary specifics are agreed upon by people who subscribe to the philosophy, religious traditions and ceremonies can further develop, eventually resulting in a blend of religion and philosophy. Tradition and ceremony are tangible and physical experiences, not purely meta in nature. It is then expected that as a texture comes to surround the religion, the Godhead would tend to take on physical characteristics. The continued

strength of religious dogma within the context of the broader society determines whether further refinement is allowed in the religion and or philosophy.

Stalwart monotheists today may find my words repulsive. They probably have a passionate belief that their God is a spiritual truth of the cosmos, not some tortuous theoretical concept of the Godhead. Nevertheless, this is a casual look at the history of Godhead philosophies. We're attempting to ultra-think, pushing our mind to its limits. We must free our mind of dogmatic preconceptions of God. If your God is truth, that God will survive our rather insignificant queries. Here I promote no particular notion, merely the freedom to consider a concept with unbiased clarity. If you find this book offensive, you probably shouldn't read the next: *Forbidden Philosophy*.

Followers of the dogma attached to a religion, believers in God, segregate themselves from the nonbelievers. Nonbelievers, those outside of the faith, are often referred to as atheists, pagans, or infidels. As dogma develops and traditions mature, societal members tend to stay together and form their own separate culture. To have a specific culture is by definition to exclude outsiders. Believers in a god become more segregated and over time continue to rely more on each other, which further binds the group. Liturgy and religious practice evolve within this specific culture creating a societal mind that has a particular tone in support of the society's preferred religion. Because of this customization, religion is often very difficult to export across culture without support of overt evangelism or outright conquest. The optimization of dogma within home culture creates a barrier to acceptance of foreign beliefs by outside cultures.

In this part of the book, we will consider the monotheistic concepts concerning the specific God of Abraham as described by Philo, Origen, Augustine, Plotinus, and Aquinas. Their theories

or designs for God can seem muddled when evaluated by one not indoctrinated into a religion (Christianity) and the culture associated with this one version of God. With the exception of Philo, a Jewish philosopher, and Plotinus, a philosopher without any particular religion, the group can be described as Christian philosophers. They frequently delve into a concept known as the Holy Trinity of God or just the Trinity. The Trinitarian concept, which seems to imply three gods, is considered by these thinkers as synonymous with the One God of Abraham. At the earliest stage in the evolution of the religion of Christianity, there was probably no expectation that in order to evolve the Trinitarian concept in depth, it might be necessary to wrap back to the core philosophy and make some revisions.

Hearken back to our discussion of the use of statues by the ancients in the representation of gods. In a similar manner, Christian philosophy blends a spiritual God, a physical prophet, and a spiritual messenger. Any and each is the God of Abraham. This philosophy can become overwhelming to those unfamiliar with Christian monotheism and even for professed believers in the faith. As I understand it, and opinions do vary (please, don't write me in retort) the Trinitarian concept considers this One God of Abraham as being present in both the physical and spiritual realms at all points in time. God, often termed the Father, in concept also exists as Jesus (the Son), and a spiritual force that is a type of messenger or bridge between humans and God, known as the Holy Spirit. God may sometimes exist as material stuff but is principally represented as a spiritual entity.

The God of Abraham may have many names distinct by culture, yet regardless of the terminology used, philosophers who speak of this one God are always explicitly referring to the God who reputedly spoke to a man named Abraham. As documented by archaeologists, Abraham was a specific person, a tribal leader

of sorts. It is believed he was born between 2500–2000 BCE. He resided in the southern portion of the Sumerian region of the Tigris and Euphrates River valley that today lies within modern day Iraq. According to traditions fundamental to the religions associated with Judaism, Christianity, and Islam, Abraham interacted with the one God, each making certain promises establishing a covenant or promise between God and the Jewish tribe of people. The people often simply referred to as “Jews” were a substantial community of people who, even to this day, maintain a culture distinct from others in the region.

Abraham is considered the patriarch of the original society and of all religions associated with the philosophy of this God. Despite disagreements surrounding the technicalities of liturgy and the fact that the surviving religions are not necessarily confined to members of the tribe, he is the same God for all three religions. The original God of Abraham religion, Judaism, remains to this day.

Roughly two thousand years after the advent of Judaism, a new religion evolved from the parent: the Christian religion. This religion elevates a specific Jewish prophet, Jesus, to the position of God personified, a Messiah (Savior). The religion purports that the appearance of this prophet was foretold by Judaism. Jesus thereby completes the Jewish chapter ushering in a new chapter in humanity. Jesus and God are basically if not exactly the same thing. But the religion went one step further: it added a third manifestation of the same God, the Holy Spirit. Such depth added would require a re-thinking of the original God concept. The Trinitarian concept was refined or simply added to what is often termed the “core philosophy” of Judaism. Naturally, believers in the Jewish religion reject this refinement.

Islam, another spin-off of Judaism, followed Christianity by about six to seven hundred years and doesn't include the concept



of the Trinity. This religion updates and revises the original religion as it elevates the foretold appearance of the prophet Muhammad. The Prophet is viewed as God's chosen messenger. Quite similar to the prophet Moses dating back more than a thousand years, Muhammad is a God-guided reformer who corrects errors in the historical faith. The core philosophy of this religion has remained quite true to its parent. In a sense, Islam is closer to its Abrahamic roots than modern day Judaism. This religion still retains a concept of government within. In eons past, all three religions had incorporated some form of civil government, but today only Islam remains a classical theocracy. The religion still incorporates civil and spiritual laws in one system of overall belief.

Well over half of the world's population professes adherence to some variant of these Abrahamic religions. There are literally thousands of sects (subsets or communities) within these three specific religions. Regardless of sect or base religion, they all center around one God—whose philosophical roots we will now explore.