

God and the Cosmos

Does our understanding of the cosmos come from our understanding of God, or does our understanding of God come from our understanding of the cosmos? Is perhaps the answer “yes” to both questions? Is there a definition in less than six words that adequately describes the cosmos? St John of Damascus (c.676-749) coined a phrase that does quite well—the phrase is “a sea of infinite substance.” When the words, sea, infinite and substance are unpacked, an adequate sense of the cosmos surfaces.

Sea: Water is a fluid medium, flowing, mixing, evaporating/ condensing. Globally, when we think of the “sea” we think of the churning oceans of the world. Water is composed of gas molecules, hydrogen, oxygen, carriers of other molecules, e.g., nitrogen, carbon, the structural bases of all living matter. Water evaporates from the seas into the atmosphere and returns, always fluidly interactive with the atmosphere.

All water and all water-born substances, minerals, gases, etc, are interactive at the deep wave/ particle level in living substances. The atmosphere of Earth is a gaseous matrix in contact with deep space dynamics that maintain Earth-events. Fundamental exchanges obtain at the cosmic, atmospheric and Earth surface levels; these exchanges are rightly understood as “communication.” Cosmic exchanges recycle, restore and renew life.

Waves are characteristic of fluid motion, as on water surfaces and in the electromagnetic spectrum. The specific free energy of varied wave lengths is attenuated in molecules according to their characteristic resonances. The sea is life’s open and active source of stored energy and structural materials; it is the gestation matrix of Earth life. The cosmic ocean stew exchanges seamlessly wave/ particles of the vital atmosphere (“noosphere”, Chardin).

Infinite: The energy and structural materials of the sea are interactively open to infinite possibilities. No sea-component is isolated rather every least particle is interactive in seeking and accommodating original structures. Some structures acquire stability and process in patterns of interacting and evolving. Phases of interaction occur, changes, of mass, design and function. These are personally experienced in the phases of life.

So it is with all life; even so life’s least components are renewed throughout in processes of change, exchange, composition, decomposition and re-composition. Processes and structures preserve continuity that is essential to ongoing modes of sustainability. In process and potential the cosmic sea is infinitely open, evolving.

Substance: Substance is self-experienced in human consciousness. Any construct of energy/matter is substance. The conscious complex of substance is unique to structure. Molecular energy is a form of consciousness, i.e., it interactively communicates with and is responsive to wave energy.

How do understandings of God and the cosmos correlate? To the theist, divinity is immanent in the whole cosmos and in every least aspect of process and manifestation. Divine “instance” possesses the cosmos as the cosmos manifests divine immanence. Self-reflective consciousness cannot conceive of God apart from divine consciousness in the cosmos. The identity of God with the cosmos seems self-evident to conventional thinking. In point of fact, St John Damascene’s phrase “a sea of infinite substance” is his description of God.

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