The Omni Source Theory of God (OSTG): A Systematic Theology and Philosophical Framework for Understanding the Origin and Source of All Things.

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Abstract
This paper introduced and systematically developed the Omni Source Theory of God (OSTG), Omni Source theory of God is an original theological cum philosophical framework proposing that God is the only uncaused cause that caused all causable. The paper argued that God is the singular, self-subsisting, infinite ground of all existence. Unlike classical theistic models that frame God primarily as a moral agent who creates and sustains a morally ordered cosmos, Omni Source Theory of God (OSTG) advances the thesis that God is the ontological source of all reality, including what finite conscious mind categorizes as good, evil, pleasure, pain, order, and chaos. The theory is saturated and supported with avalanche of references from Bible (Genesis 1. 1-24) (John 1:1-3) The theory identified eight essential transcendental divine attributes, designated by the acronym S.P.I.I.I.C.E.S. The acronym stands for Sovereignty, Pervasiveness, Intelligence, Immortal, Immutable, Creator, Eternal, Self- Sufficiency. The acronym constitutes the eight constructs employed by the researcher to simplify and explain God as the Source, originator and continued sustainer of all of things through the agency of His spoken word. (Genesis 1:1-3) (John 1: 1:1-5) (Hebrews 1:3). The eight constructs constitute pillars upon which the present research framework rests. Omni Source Theory of God (OSTG) offered a distinctive theodicy (the Spectrum Theodicy), which repositions the problem of evil from a theological liability into an ontological necessity within sovereign divine sourcing. The paper further developed an anthropological corollary grounded in the concept of the image of conscience, arguing that human moral consciousness uniquely mediates between the divine source and the creaturely experience of good and evil. Critical tensions within the theory were identified and resolved. The determinism-responsibility problem, the risk of moral relativism, dualism and the pantheism boundary are identified and resolved through engagement with classical and contemporary theological literature. Omni Source Theory of God (OSTG) is situated within the broader landscape of absolute monotheistic theology. Pantheism and other philosophy of religion, and its implications for theodicy, soteriology, and religious ethics are critically reviewed with intention to weigh their logic against absolute monotheism as propagated in the bible. At the end of the tunnel, the weight of Omni Source theory of God far outweighs other counter opinions. In fact, Omni source theory of God is fundamental to the doctrine of absolute monotheism and closes the door against the doctrine of dualism, pantheism and semi monotheism. The doctrine of dualistic view of God assert the ontology of two supreme creators, one responsible for good (positive) and the other responsible

for evil (negative) and are known as Angura Manyu and Angura Mazda respectively. Pantheism assert that everything is God and God is everything. Semi monotheism is of the view that there are three persons in one God (Trinity) view of God). However, if we truly believe in absolute monotheism as the bible strictly instructed, (Exodus 20:3) that God is absolutely one, from true and pure Biblical monotheistic point of view (Deuteronomy 6:4) The findings of the study revealed that God is the only uncaused cause. Uncreated creator (Isaiah 43:10) (Deuteronomy 33:27) (1 Timothy 1:17) That God created all things, visible and invisible. (Genesis 1"1-24) (John 1:1:1-3). That God truly form light, and creates darkness, make peace and create evil: I the lord do all these things (Isaiah 45:7). That God is the ultimate cause and originator of everything. That nothing pops up on its own. That everything as created by God from the beginning is good.(Genesis 1:31)That God created everything for his pleasure and purpose best known to him alone (Revelation 4:11) (Colossians 1:16)Those are the true position of the Bible (Genesis 1:1-24) (John 1:1-3) (Acts 17:28) (Colossians 1:16-17) The study therefore concluded that God is responsible source of existence of everything, visible and invisible, good and bad, pleasure and pain. That what mortals call or consider evil is not actually evil because it is part of God's purposeful very good output, commissioned to serving specific purpose in the program of God. Though, the experience may be painful or pleasurable to mortals. That is part of his supreme will (1 Thessalonians 5: 16-18) (Proverbs 16:4) That God is the supreme ruler of the universe, that nothing happens by accident or outside his will (Daniel 4:35) That everything depends on Him (God) for sustenance and preservation. Everything God created is good and is for a specific supreme purpose. God did not create or cause evil. God did not create evil because God doesn't experience pain. Men experience pain or evil because of the way men's sensibilities and material body are wired to be mortals.

Keywords: *Omni Source Theory of God, theodicy, monotheism, pantheism, divine sovereignty, moral consciousness, philosophy of religion*

Introduction

The question of the ultimate nature and scope of God constitutes one of the most enduring and consequential inquiries in the history of human thought. From the cosmological arguments of Aristotle and Aquinas to the pantheistic explorations of Alfred North Whitehead and Charles Hartshorne, theologians and philosophers and religious people have persistently sought a coherent and incontrovertible account of how an infinite divine intelligent reality relates to a finite, morally complex world. Despite the sophistication of these traditions, a persistent lacuna remains: most classical theistic frameworks struggle to account adequately for the ontological status of evil, good, pleasure, pain suffering, and adversarial forces without either compromising God's holiness and sovereignty, without introducing ontological dualism, or retreating into epistemic agnosticism.

This paper presents the Omni Source Theory of God (OSTG), an original systematic framework that addresses this lacuna by proposing God as the absolute, infinite source of all existence, encompassing not only what finite consciousness recognizes as good, beautiful, and ordered, but also what it categorizes as evil, painful, and chaotic. This is not a concession to moral nihilism nor an embrace of dualism or pantheism. Rather, it is a principled ontological claim that the categories of good and evil, pleasure and pain, light and darkness are relational and experiential constructs generated by finite moral consciousness as it encounters the sovereign operations of an infinite source that surpasses all creaturely categories.

The theory draws upon resources from classical monotheistic scripture, philosophical theology, phenomenology of religion, and moral philosophy. Its primary scriptural interlocutors span the Hebrew Bible, the New Testament, and several cross-traditional wisdom traditions. Its philosophical interlocutors include Aristotle, Aquinas, Spinoza, Leibniz, Whitehead, Hartshorne, Paul Tillich, and contemporary analytic philosophers of religion such as Alvin Plantinga, William Alston, and Marilyn McCord Adams. The paper proceeds as follows. Section one. gives introduction to the propositions. Section II articulates the foundational premise of Omni Source Theory of God (OSTG). Section III develops the S.P.I.I.I.C.E.S. attributes. Section IV constructs the eight foundational pillars. Section V presents the Spectrum Theodicy. Section VI develops the anthropological corollary. Section VII addresses critical tensions. Section VIII situates OSTG within the broader theological landscape. Section IX outlines implications for soteriology and ethics and prayer. Section X concludes with directions for further research.

PROPOSITIONS OF OMNISOURCE THEORY OF GOD

II. Foundational Premise: God as Omni Source of Everything.

The foundational premise of OSTG may be stated in the following axiomatic propositions:

> *There exists one Absolute, Infinite, Self-Sourcing Reality, designated God, All phenomena (existence and non-existence, visibility and invisibility, good and evil, pain and pleasure, being and becoming) are modalities or expressions of this singular Source, which infinitely transcends all creaturely categories yet constitutes the immanent ground of all creaturely experience.*

This proposition requires careful disambiguation from three adjacent but distinct positions.

First, Omnism or Omni Source Theory of God (OSTG) must be distinguished from *pantheism*, the view that God and the universe are identical. Pantheism, classically associated with Baruch Spinoza's *Deus sive Natura* (God or Nature), collapses the distinction between the infinite source and its finite expressions. Omni Source Theory of God (OSTG) Omnism or Theistic theory which posits that God is the source, Container and grounds of the universe but infinitely exceeds and transcends it. (Panentheism) The universe is within God; God is not merely the universe. This distinction is ontologically critical to true and pure monotheistic view of God.

Second, Omni Source Theory of God (OSTG) must be distinguished from classical *deism*, the view that God created the world and subsequently withdrew from active involvement. OSTG affirms that God is not merely the originating cause of existence but its continuous and sustaining cause. Nothing exists without perpetual divine sourcing.

Third, OSTG must be distinguished from *dualism*, the view that reality is governed by two co-equal and opposing principles. Zoroastrianism's Ahura Mazda and Angra Mainyu, or Gnostic frameworks positing a demiurge in opposition to the highest divine, are examples. Omni Source Theory of God (OSTG) or Ominism which strictly assert monotheistic view in its truest biblical sense: there is one source, and all apparently opposing forces including adversarial spiritual agencies are commissioned expressions within that single sovereign source.

The position most consonant with OSTG is *Panentheism*, the view that all things exist within God while God exceeds and transcends all things. This view, developed by Karl C.F. Krause in the nineteenth century and philosophically elaborated by Whitehead, Hartshorne, and more recently by Philip Clayton and Arthur Peacocke, provides the most compatible metaphysical framework for Omni Source Theory of God (OSTG). However, OSTG departs from process Panentheism by rejecting any genuine limitation on divine sovereignty and supremacy: the divine source is not shaped by or dependent upon the world but remains the unconditional ground of all

worldly reality or ethereal reality. Truly, God is comprehensibly incomprehensible and at the same time God is incomprehensibly comprehensible. (1 Corinthians 13:9-12) (Romans 11: 33)

III. The S.P.I.I.I.C.E.S. Attributes of God.

Omni Source Theory of God (OSTG) identifies eight essential and irreducible attributes of God, designated by the acronym S.P.I.I.I.C.E.S. These attributes are not properties contingently possessed by a divine being but necessary characteristics of the absolute source of existence. They are held to be conceptually distinct but ontologically inseparable and irreplaceable.

Sovereignty and autonomous (Aseity and Autarchy)

The first concepts descriptive of attribute of God is *Sovereignty and autonomous*, understood as the metaphysical property of absolute self-causation and self-governance and unfettered absolute independence. There are three aspects of sovereignty of God. The first is Ontological sovereignty, which refers to God's absolute Authority and autonomous, that emanate from what He is by nature of His being. God exist by Himself and from Himself (Exodus 3:14) The sovereignty of God is not derived outside himself. It is an ontological sovereignty. His sovereignty cannot be given or taken by any external agency. God's sovereignty is derived from Self.

The second aspect of God's Sovereignty is providential sovereignty. Providential sovereignty means that God governs the universe and daily life as indicated in (Matthew 10:29-31) (Psalm 104:27-30) (Acts 17:25) Providential sovereignty implies that God directs history and human plans. As stated in (Proverbs 21:1) (Daniel 2:21) (Isaiah 46 10-11) God works all things for Good (Romans 8:28) (Genesis 50:20) God's providential sovereignty implies that God sustains and upholds everything moment by moment to the minutest detail. (Colossians 1:7) (Hebrews 1:3)

The third aspect of ontological sovereignty is Moral sovereignty. God's moral sovereignty implies absolute freedom in judgment. mercy, and partiality. God's partiality does not imply moral deficiency but part of sovereign decision since clay cannot query the potter (Romans 9:15-18) Moral sovereignty implies that God is the absolute authority over and above what is right and what is wrong and his rule doesn't depend on approval from any external agency.(Isaiah 45:9-12) God has Sovereign and unquestionable prerogative of decisions making (Romans 9:20-21) No law is above God. He does according to his sovereign will (D4:3 5) (Psalm) 115 115:3) (Job 42: 2)

All the Ontological sovereignty implies God is the highest ruler, with no higher power above him, Ontological Sovereignty further implies that no one can overrule, veto or limit God. God rules over the nations (Psalm 103:19) (Daniel 4:35) (1Chronicles 29: 11-12) God's purpose cannot be overruled (Job 42: 2) (Proverbs 19:21) (Isaiah 46:10-11) God has sovereign prerogative of decision God is sovereign over all nations and kings (Psalm 22: 28) (Romans 13: 1) (Revelation 19"6) Ontological Sovereignty, implies God is the invisible source/ creator of all being. Nothing exists apart from God's will. This ties to 'container idea'. God contains, sustains and governs everything in scholastic theology, this concept corresponds to *aseity* (Latin: *a se*, 'from itself'); the property of existing by virtue of one's own nature rather than through dependence on any external cause. Thomas Aquinas articulated this in his doctrine of God as *ipsum esse subsistens* (self-subsisting being itself). For Omni Source Theory of God (OSTG), God's sovereignty entails not only ontological independence but absolute authority over all that proceeds from the source. The divine source is not subject to external moral evaluation, external constraint, or external causation. It is its own ultimate reason.

Pervasiveness (Omnipresence, Immanence and Ubiquitous, and Transcedence)

The second concept descriptive of attribute of God is *Pervasiveness*, corresponding to the classical theological concept of divine omnipresence .God is everywhere at the same time .(Psalm 139:7-10) God is All pervading , All present, Fills all things and is Unbounded (Ephesians 4: 10)God is not located within space as one object among others but constitutes the ontological substrate within which all spatial locations are possible. This is not a spatial claim but an ontological one. Paul Tillich's concept of God as the *Ground of Being* most closely approximates this notion in contemporary theology. Every creature, in every moment and place, exists within and through the pervading presence of the Omni source. This pervasiveness is not a homogeneous diffusion but an inexhaustible ontological presence that simultaneously exceeds, transcends and underlies all particular existence. (Jeremiah 23;24) (Acts 17:27-28) (Ephesian 4:6) (Hebrews4:13) (Proverbs 15:3) God is not limit4ed to one place or time. His presence, knowledge and power extend everywhere at once. That's what we call omnipresence of God theological studies.

Infinite Intelligence (Omniscience and Logos)

The third Concept descriptive of attribute of God is Infinite *Intelligence*, understood not merely as the capacity to know but as the originating source (Logos*)* — the principle of intelligibility that makes all rational knowledge possible. This concept draws upon the John's theology of the divine Word (John 1:1- 13. (*Logos*) through whom all things were made, and upon the Platonic tradition of divine intellect as the ground of all truth and order.

For Omni Source Theory of God (OSTG), God's Infinite intelligence is not merely comprehensive knowledge of existing states of affairs but the very ground of intelligibility itself. All rational structure, all causal order, all conceptual coherence in the created world is an expression of the originating Logos.

Immortal (incapable of dying or aging)

The fourth concept descriptive of transcendent attributes of God is Immortality. Immortality of God is the transcendent and incommunicable attribute by which God as the eternal, self-existent, and necessary Being, possesses indestructible and endless life, making him incapable of death and incapable of ceasing to exist or corruption. This concept is fully supported by several biblical passages. He who is the blessed and only sovereign potentate, who alone has immortality dwelling in light. (1Timothy 6: 15-16) Now unto king eternal and immortal be honour and glory for ever and ever. (1 Timothy 1:17.)

Immutable (incorruptible, Unchanging, Ever the same in nature, attributes, character, essence, purpose, promises and moral perfections)

The fift concept in our conceptual framework is immutability. The concept of Immutability is a technical construct descriptive of attributes of God by which God remains eternally and perfectly the same in essence, character, attributes, will purpose and promises. As the eternal and self-existing Being, He is not subject to alteration, death, decay, development or imperfection, making him absolutely trustworthy and faithful in all he is and does.

This concept is fully further supported by several biblical passages. For I the Lord do not change. (Malachi 3:6) with whom there is no variableness, neither shadow of turning (James 1:17) God is the same yesterday, and today and forever. (Hebrews13:8)

Creator/Cause originator. God is the only uncaused cause. (God is the originating cause that caused all. He is the brain behind every cause ever caused. He is the Primary and Sustaining Cause of everything)

Another Concept descriptive of transcendent attribute of God is uncaused cause, which in OSTG must be understood in several complementary dimensions.(1) That God did not come into existence through another cause.(2) That God is the originating cause of everything (*prima causa* (first and primary cause) in the classical Aristotelian-Thomistic sense: the uncaused cause from which the chain of creaturely causation originates.(3) That God is the continuing and sustaining cause of all things .He is the perpetual source of existence in each moment. Creaturely existence is not a one-time gift but a perpetual bestowal. Remove the divine sustaining causality and creaturely existence would not simply cease to develop rather it would cease entirely. This doctrine draws upon Aquinas's concept of divine conservation and the Islamic theological tradition of continuous creation (tajdid al-khalq).

Eternal (Atemporality and Necessary Existence)

The next Concept in our conceptual framework is Eternal. Eternal is a concept situating God above and beyond time. God is Sizeless and limitless and timeless. He is not bound by time or space. Eternal is a word descriptive of God as forever Being. God is outside time and is not bound by time. This attribute presents God as forever being. *Eternity* is understood in OSTG as divine atemporality rather than mere temporal endlessness. God does not exist within time as one temporal entity among others but constitutes the eternal ground from which temporality proceeds. This corresponds to Boethius's classical formulation of divine eternity as the 'complete and simultaneous possession of unlimited life' (*interminabilis vitae tota simul et perfecta possessio*), as elaborated in the Consolation of Philosophy. Time, in this view, is not the container within which God exists but an expression of the creative divine activity that OSTG calls Omni-Origination.

Self-sufficient.

Self Sufficient is an attribute that describes God as needing nothing outside himself to exist, He needs nothing outside himself to be happy or do anything. God doesn't depend on the universe; the universe depends on God. God doesn't depend on people; People depend on God. God doesn't depend on time or anything else to exist. Everything depends on God to exist. There are three theological implications to theological doctrine of self- sufficient God. First is that God needs nothing to exist. Next, God is not lacking anything and finally, God is Source of everything. God in himself has all life, God in himself has all goodness, God in himself has all power, God in himself has all joy. Nothing can be added to him to make him 'More God' and nothing can be taking away from him to make him 'less God'. Because he is self-sufficient, everything else gets its existence from him.

IV. The Seven Foundational Pillars of Omni Source Theory of God (OSTG)

Upon the foundational premise and the S.P.I.I.I.C.E.S. attributes, Omni Source Theory of God (OSTG) constructs seven foundational pillars. These pillars constitute the formal theoretical architecture of the framework and generate its distinctive propositions regarding theodicy, anthropology, and soteriology.

Pillar I — The Principle of Omni-Origination

All that exists — matter, energy, consciousness, moral order, adversarial forces, and their experiential consequences originates from and is sustained by the single divine source. There is no autonomous ontological zone independent of the Omni Source. This principle extends even to what finite consciousness designates as evil, darkness, and disorder, which are held to be expressions of sovereign divine action rather than exceptions to it or invasions from outside it. The principle of Omni-Origination is the ontological core of OSTG and distinguishes it from all forms of ontological dualism.

Pillar II — The Principle of Transcendent Incomprehensibility

The divine source surpasses all human cognitive categories. This principle draws upon the apophatic (negative) theological tradition, which holds that God can be more truly known by what cannot be said of him than by what can be said. The apophatic tradition is present in Pseudo-Dionysius the Areopagite's *Mystical Theology*, in Maimonides' negative theology as articulated in the *Guide for the Perplexed*, and in the Islamic theological concept of *tanzih* (divine transcendence and incomparability). For Omni Source Theory of God (OSTG), this principle functions as an epistemological safeguard: any conceptualization of Divinity including the present theory, is necessarily partial, analogical, and revisable. Omni Source Theory of God (OSTG) claims to describe the structural relationship between the Omni Source and all existence, not to exhaust the nature of the source itself.

Pillar III — The Principle of Sovereign Inclusivity

Divinity encompasses what finite consciousness perceives as opposites: good and evil, light and darkness, order and chaos. These are not co-equal metaphysical forces but differential expressions within a unified field of sovereign divine action. This principle is grounded in several key scriptural texts. The Hebrew prophet Isaiah records the divine declaration: 'I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things' (Isaiah 45:7). The wisdom literature of Ecclesiastes affirms that God 'has made the one as well as the other' (Ecclesiastes 7:14). This does not collapse the experiential and moral distinction between good and evil which remains real and binding within the human sphere but it does maintain that both find their ultimate ontological sourcing in the singular divine reality.

Pillar IV — The Principle of Relative Moral Perception

Good and evil, pleasure and pain, are not absolute metaphysical realities but relational and experiential categories generated by finite moral consciousness as it encounters sovereign divine action. This principle does not entail moral nihilism — the claim that no moral judgment is binding. Rather, it entails moral perspectivalism: moral judgments are genuinely true and binding within the domain of finite human experience and social life, while remaining insufficient descriptions of the divine source from which the experiences that prompt them arise. The Apostle Paul's acknowledgment that God 'works out everything in conformity with the purpose of his will' (Ephesians 1:11) and his rhetorical question 'Who are you, a human being, to talk back to God?' (Romans 9:20) support this asymmetry between divine sovereignty and creaturely moral evaluation.

Pillar V — The Principle of Hierarchical Agency

God operates through word and pronouncements and other hierarchy of agents, forces, and commissioned messengers. Within the monotheistic scriptural traditions, this hierarchy includes angelic messengers, providential forces, and what is designated as Satan or the adversarial principle. Omni Source Theory of God (OSTG) holds that these agencies including the adversarial are not independent authorities competing with the divine source but commissioned instruments within the sovereign divine economy. This interpretation is strongly supported by the opening chapters of the Book of Job, wherein the figure called the Adversary (Hebrew: *ha-satan*) appears within the divine council as a member of 'the sons of God' who must account to the divine source before undertaking any action in the creaturely sphere. The adversarial principle functions within, not against, the divine sovereignty.

Pillar VI — The Principle of Imago Dei. (Divine image and moral consciousness)

Among all physical creatures, human beings uniquely bear the imago Dei as moral consciousness: the rational, reflective, and evaluative capacity to distinguish, deliberate between, and take responsibility for choices within the moral domain. This constitutes the anthropological uniqueness of humanity within the created order. Non-rational creatures, whether those endowed with vegetative life (plants) or those governed by instinctive principles without rational self-reflection (non-human animals), do not possess this capacity and therefore neither bear moral responsibility nor are subjects of moral evaluation in the properly human sense. The imago conscientiae is the creaturely analogue of the divine Intelligence (Logos) — the created echo of the originating divine rationality within the finite moral subject.

Pillar VII — The Principle of Ultimate Reconciliation

All things including what appears in creaturely experience as evil, suffering, and wickedness are subsumed within a divine economy that tends toward ultimate coherence and reconciliation. This principle draws upon the Pauline vision of cosmic reconciliation articulated in Colossians 1:20, wherein the divine purpose is 'to reconcile to himself all things, whether things on earth or things in heaven, by making peace.' It also resonates with the eschatological vision of Revelation 21:5: 'I am making everything new.' Within Omni Source Theory of God (OSTG), this principle does not function as a theodicy of consequence — as though evil is justified by good outcomes, but as an ontological affirmation that the sovereign source whose activity encompasses all creaturely experience also encompasses the ultimate resolution of that experience.

Pillar viii. Principle of Eternal Existence.

The Principle of Eternal Existence is a philosophical and theological principle that seeks to explain the nature of ultimate reality by arguing that there must be a reality whose existence is not dependent upon another reality for its beginning, continuation, or termination. In absolute theism, this ultimate, self-existent reality is identified as Almighty God. The principle can be stated simply: Principle of eternal existence argues that Whatever is ultimately necessary for the existence of all contingent reality must itself possess existence in a non-contingent, eternal, and independent manner. In theological language, God does not merely *have* existence; God is eternally existenting. God exists without beginning, without end, and without dependence upon anything outside Himself. Eternal existence means existence that is not bounded by temporal beginning or temporal termination. Everything within the ordinary created order appears to participate in time: the beginning and end of the chain can be stated thus: Beginning, duration, change and end. But

eternal existence is fundamentally different: No beginning, eternal existence and no termination. Thus, when Christians speak of God's eternity, they do not simply mean that God has existed for an extremely long period. An infinitely long temporal duration would still raise the question of how that existence began or what sustains it. Rather, divine eternity means that God transcends the limitations of temporal existence. Psalm 90:2 declares: “From everlasting to everlasting, thou art God. ” Isaiah 57:15 similarly describes God as: “the high and lofty One that inhabited eternity. ” God therefore is not merely the oldest being in the universe. He is understood as the eternal ground of being itself.

V. The Spectrum Theodicy: OSTG's Account of Evil and Suffering

Theodicy — the attempt to reconcile the existence of evil and suffering with belief in an omnipotent and good God represents the most persistent challenge to monotheistic theology. The classical formulation, originating with the Epicurean argument and systematized in modern philosophy by David Hume and J.L. Mackie, holds that the existence of gratuitous evil is logically incompatible with classical theism's combination of divine omnipotence, omniscience, and moral perfection. Omni Source Theory of God (OSTG) responds to this challenge not by modifying the divine attributes as process theism does but by reconceptualizing the relationship between God’s action and creaturely moral categories.

The Spectrum Model

Omni Source Theory of God (OSTG) proposes what may be called the *Spectrum Theodicy*. On this model, divine sovereign action constitutes a full spectrum of creaturely effects, from what finite consciousness experiences as the most beneficent and pleasurable to what it experiences as the most devastating and painful. The key theoretical move is to locate the division between 'good' and 'evil' not in the divine action itself but in the perceptual, experiential, and interpretive capacities of the finite moral subject encountering that action.

An analogy may be drawn from the electromagnetic spectrum. Electromagnetic radiation encompasses frequencies from radio waves to gamma rays. Within this unified spectrum, the human eye perceives only a narrow band (visible light). What lies outside that band is not unreal, it is merely imperceptible to the unaided human organ. Similarly, within the unified spectrum of sovereign divine action, finite moral consciousness perceives and evaluates a portion of that action through the categories of good and evil. What appears as evil to the finite moral subject is not a zone outside divine action but a portion of that action that exceeds or disrupts the categories through which the creaturely subject makes sense of its experience.

The Adversarial Principle in the Spectrum Theodicy

Within the Spectrum Theodicy, what religious traditions designate as Satan or the adversarial principle occupies a specific functional role. The adversarial principle is not a co-equal opposing divinity (contra Zoroastrianism and Gnosticism) nor a purely metaphorical description of natural evil. Rather, it is the commissioned shadow-function within the divine economy: the agency whose operation produces the conditions of trial, adversity, self-examination, and moral refinement that are constitutive of mature moral consciousness.

The Book of Job provides the paradigmatic account of this function. The Adversary's interaction with Job is not a rogue action undertaken against divine intent but a commissioned activity explicitly authorized and bounded by the divine source. The narrative reveals that the adversarial principle operates within, and is accountable to, the divine sovereign structure. Moreover, the

ultimate purpose of the adversarial trial in Job is not destruction but revelation: Job's moral character is clarified, deepened, and vindicated through the encounter with adversity. This is the functional signature of the adversarial principle within OSTG: not meaningless destruction but purposive refinement.

Omni Source Theory of God (OSTG) and the Free Will Defense

The most influential contemporary theodicy in analytic philosophy of religion is the Free Will Defense, developed primarily by Alvin Plantinga in his work *God, Freedom and Evil*. Plantinga argues that God could not create free beings who always freely choose good, and therefore the existence of moral evil is logically compatible with divine omnipotence and goodness. Omni Source Theory of God (OSTG) does not reject the Free Will Defense but incorporates it within a broader ontological framework. The capacity for free choice including the capacity to choose what is recognized as evil, is itself a gift of the divine source and falls within the scope of Omni-Origination. Omni Source Theory of God (OSTG) adds to the Free Will Defense the ontological claim that even the misuse of freedom does not exit the sphere of divine sovereignty. What Plantinga locates in creaturely freedom, Omni Source Theory of God (OSTG) locates within the comprehensive embrace of the Omni Source.

VI. The Anthropological Corollary: Human Moral Consciousness

The Principle of Imago Conscientiae (Pillar VI) generates an anthropological corollary of considerable consequence. If human beings uniquely bear the divine image as moral consciousness, then several important anthropological theses follow.

The Uniqueness of Human Moral Subjectivity

Omni Source Theory of God (OSTG) holds that the capacity for genuine moral deliberation — reflective, evaluative, responsible reasoning about good and evil is unique to the human creature within the physical order. This is not a claim of human superiority over other creatures in every respect, but a claim about the specific function that humanity occupies within the divine economy. Non-rational creatures, lacking the capacity for self-reflective moral evaluation, are neither morally responsible nor morally culpable. They participate in the sovereign divine spectrum without the specifically human burden and dignity of moral consciousness. This places Omni Source Theory of God (OSTG) in continuity with classical anthropologies from Aristotle's definition of the human as the *rational animal* to Kant's account of human beings as ends in themselves by virtue of their rational moral nature.

Moral Consciousness as Evolving Disclosure

Omni Source Theory of God (OSTG) holds that human moral consciousness is not static but develops within individuals through lived experience, reflection, and moral formation, and within communities through the historical accumulation of moral wisdom, legal tradition, and religious revelation. This moral evolution is not arbitrary drift but progressive disclosure of the moral order that is grounded in the divine Intelligence (Logos). Moral progress, on this account, consists not in the invention of new moral truths but in the gradual apprehension of a moral reality that is itself an expression of the Omni Source. This position resonates with the moral epistemology of John Henry Newman's *Grammar of Assent* and the moral development theory of Jean Piaget and Lawrence Kohlberg, while grounding moral evolution in an objective divine foundation rather than mere sociological change.

Human Dignity as Ontological Implication

Because every human consciousness is a creaturely expression of the Imago Conscientiae — the divine image as moral subjectivity, no human being can be ontologically devalued or rendered finally meaningless. Every act of oppression, dehumanization, or exploitation is therefore not merely a moral wrong but a violation of the ontological dignity that derives from the divine source. Omni Source Theory of God (OSTG) thus generates a robust foundation for human rights that does not depend on social consensus or political convention but on the ontological relationship between the human person and the Omni Source. This resonates with the natural law tradition in Catholic social teaching and with the Reformed theological doctrine of human dignity derived from the imago Dei.

VII. Critical Tensions and Their Resolution

Any ambitious theoretical framework generates internal tensions that must be identified, examined, and resolved if the framework is to achieve coherence and scholarly credibility. Omni Source Theory of God (OSTG) faces three principal tensions.

The Determinism-Responsibility Tension

If all that exists including all creaturely choices and actions proceeds from the Omni Source through the Principle of Omni-Origination, how can any finite creature bear genuine moral responsibility? This is the classical tension between divine sovereignty and human freedom, most acutely felt in Calvinist theology's doctrine of double predestination and in Stoic philosophical determinism. Omni Source Theory of God (OSTG) resolves this tension through a *compatibilist* account of freedom and responsibility. On the compatibilist model, a creature's action is genuinely free and therefore genuinely responsible if it proceeds from the creature's own deliberative nature rather than from external compulsion, even if the creature's deliberative nature itself is an expression of the divine source. This position is analogous to that developed by Thomas Aquinas in his account of primary and secondary causality: God acts as the ultimate or primary cause through creaturely secondary causes without thereby removing the genuine causal agency of the creature. Similarly, the divine source generates and sustains the creaturely capacity for free deliberation without thereby replacing or nullifying that deliberation.

The Moral Relativism Tension

The Principle of Relative Moral Perception holds that good and evil are relational categories generated by finite consciousness. This risks the inference that no moral judgment is genuinely binding, that moral claims are merely expressions of subjective preference or cultural convention. This is the moral relativism objection.

Omni Source Theory of God (OSTG) responds by distinguishing between the *ontological ground* of moral reality and the *epistemological conditions* of moral knowledge. Moral realities are not invented by finite consciousness but encountered by it; they are genuine expressions of the divine Intelligence (Logos) as it structures creaturely life. The fact that finite consciousness perceives and articulates these realities through culturally and historically conditioned categories does not make the realities themselves relative or arbitrary. The analogy with perception is instructive: the fact that different observers perceive the same mountain from different angles does not make the mountain's existence angle-dependent. Omni Source Theory of God (OSTG) thus affirms moral realism (the view that moral facts obtain independently of what any particular observer believes)

while acknowledging moral perspectivalism (the view that finite observers access these facts from particular, partial, and developing perspectives).

The Pantheism Boundary Tension

Several formulations within Omni Source Theory of God particularly the claim that all things exist within God and that the God source is the ground of all being risk collapsing into pantheism, the identification of God with the totality of existing things. Pantheism is problematic for monotheistic theology because it eliminates genuine creaturely independence, removes the distinction between the Creator and the creation, and implies that the divine source is no better than any particular expression of existence (including evil). Omni Source Theory of God (OSTG) resolves this tension by insisting on two asymmetries that pantheism eliminates. First, the asymmetry of *ontological dependence*: the creation depends upon the divine source for its existence, but the divine source does not depend upon the creation. Remove the divine source and the creation ceases; remove the creation and the divine source remains, unchanged in its essential nature. Second, the asymmetry of *transcendence*: the divine source infinitely exceeds what any created expression of it can capture or contain. The universe is an expression of the Omni Source but not an adequate or exhaustive expression. These two asymmetries preserve the Creator-creation distinction that is essential to classical monotheism while maintaining the panentheistic claim that all things exist within and through the divine source.

VIII Omni Source Theory of Divinity in the Theological Landscape

To understand OSTG's contribution, it is instructive to compare it with the major theological traditions it engages, agrees with, and departs from. The following table provides a systematic comparison.

Theological School	OSTG Agreement	OSTG Departure
Classical Theism (Aquinas)	Divine sovereignty, aseity, omniscience, continuous creation	OSTG explicitly sources evil and adversarial forces within the divine economy; classical theism treats evil as privation (non-being)
Reformed Theology (Calvin)	Absolute divine sovereignty, predestination as divine purpose, all things within divine decree	OSTG retains human moral agency through compatibilism; rejects double predestination as a punitive category
Process Theology (Whitehead)	God and world in dynamic relation; God persuasively rather than coercively active	OSTG rejects genuine divine limitation; the Omni Source is not shaped by or dependent upon creaturely freedom
Panentheism (Hartshorne, Clayton)	All things within God; God infinitely exceeds all things; Creator-creation distinction maintained	OSTG's panentheism is non-dipolar; divine nature is not affected by or enriched through creaturely experience

Theological School	OSTG Agreement	OSTG Departure
Apophatic Theology (Dionysius)	Divine transcendence of all categories; epistemic humility before the divine mystery	OSTG supplements apophasis with positive structural claims about the divine-creaturely relationship
Islamic Tawhid (Al-Ash'ari)	Strict monotheism; divine sovereignty over all events; all things by divine permission	OSTG's account of the adversarial principle requires careful engagement with Islamic theology of iblis and divine permission

IX Implications for Soteriology, Ethics, and Religious Pluralism

Soteriological Implications

If God is the Omni Source of all existence including what is experienced as evil, disorder, and alienation, then salvation or redemption cannot be understood as the creature's escape from the creaturely domain into a separate divine zone. Rather, soteriology within OSTG must be understood as the creature's progressive reorientation toward the source from which it proceeds; a deepening alignment with the divine Intelligence and Sovereignty that constitutes its own ground. This resonates with the Eastern Orthodox doctrine of *theosis* (deification), in which salvation consists not in forensic acquittal but in the creature's progressive participation in the divine life. It also resonates with Paul Tillich's account of salvation as the resolution of existential estrangement through the New Being. Within OSTG, the adversarial principle's function in producing trial and refinement is itself a soteriological instrument: suffering and moral struggle, when properly integrated, become pathways of creaturely deepening rather than mere obstacles to be overcome.

Ethical Implications

OSTG generates a distinctive ethical framework with several characteristics. First, because all human beings bear the Imago Conscientiae as expressions of the Omni Source, the foundation of ethical obligation is ontological rather than merely contractual or utilitarian. The obligation to treat each person with dignity and justice is grounded in the ontological relationship between the human person and the divine source, not in social agreement or calculus of consequences. Second, because moral consciousness is understood as evolving disclosure of the divine Intelligence, ethical practice is inherently open to moral learning and development. Moral traditions are not static systems to be mechanically applied but living practices of engagement with an objective moral reality that exceeds any particular tradition's current grasp. Third, because the adversarial principle plays a constitutive role in moral maturation, Omni Source Theory of God (OSTG) generates a positive account of moral struggle: confronting ethical difficulty, resisting temptation, and working through moral complexity are not merely negative experiences to be minimized but constitutive elements of the process through which moral consciousness deepens and matures.

Implications for Religious Pluralism

The second pillar of Omni Source Theory of God (OSTG) — the Principle of Transcendent Incomprehensibility and the assertion that 'whatever you call Him is what He is and that is what He will answer to you' (drawing on the divine self-disclosure of Exodus 3:14) generates an inclusive theology of religious diversity. Because the Omni Source transcends all creaturely conceptualizations, different religious traditions may be understood as partial but genuine

apprehensions of the same inexhaustible divine reality, each perceiving and responding to the source through the conceptual and cultural instruments available to it. This position is consonant with the philosophical theology of John Hick's religious pluralism, as articulated in his work *An Interpretation of Religion*, while departing from Hick's agnosticism about the ultimate nature of the divine source. Omni Source Theory of God (OSTG) holds that the structural relationship between the Omni Source and all existence can be discerned through systematic rational reflection on scriptural testimony and philosophical analysis, even though the source itself infinitely exceeds any such discernment.

X Conclusion

This paper has introduced and systematically developed the Omni Source Theory of God (OSTG), an original religious-philosophical framework proposing Divinity as the singular, infinite, self-subsisting ground of all existence. The theory's eight essential attributes (S.P.I.I.IC.E.S.), seven foundational pillars, Spectrum Theodicy, and anthropological corollary together constitute a comprehensive and internally coherent account of the relationship between an absolute divine source and the finite creaturely world in all its moral complexity.

Omni Source Theory of God's principal contributions to theological scholarship may be summarized as follows. First, it offers a rigorous ontological framework for strict monotheism that does not require treating evil and adversarial forces as ontological anomalies, external invasions, or divine failures. By sourcing all existence including what is experienced as evil within the sovereign divine economy, Omni Source Theory of God (OSTG) resolves the theodicy problem at the ontological level without eliminating the moral reality of evil at the experiential level. Second, it provides a compelling account of human moral dignity grounded in the Imago Conscientiae (the divine image as moral consciousness), that does not depend on culturally contingent social agreements. Third, it offers a sophisticated engagement with the traditions of panentheism, apophatic theology, compatibilism, and moral realism that situates it as a serious interlocutor within contemporary philosophy of religion. Significant avenues for further research remain. A formal OSTG soteriology requires development: if salvation cannot be understood as escape from the creaturely domain, what does creaturely redemption look like within the Omni Source framework? A systematic OSTG engagement with the Islamic concept of divine unity (Tawhid) and the Jewish mystical concept of Ein Sof (the Infinite) would enrich the framework's ecumenical and inter-religious dimensions. A rigorous analytic philosophical treatment of the compatibilist account of freedom and responsibility proposed in Section VII requires elaboration beyond what the present paper has undertaken. Finally, the empirical and neurological dimensions of moral consciousness, the Imago Conscientiae as a feature of human cognitive architecture, merit engagement with contemporary cognitive science of religion, including the work of Pascal Boyer, Justin Barrett, and Harvey Whitehouse. OSTG stands as an invitation to rigorous theological and philosophical dialogue. Its central claim that the singular, infinite, sovereign source of all existence encompasses within its inexhaustible reality all that finite consciousness experiences as good and evil, light and darkness, blessing and adversity, and all exist to fulfill certain sovereign purpose in God's agenda. This claim deserves the most careful scrutiny, the most sustained engagement, and, where it proves defensible, the most consequential application to human life, ethics, and hope.

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Beginning