

finite; all else is finite. All else was brought forth by creation, so all else is dependent and only he is independent. . . . Therefore, concerning God's infinity, man is as separated from God as is the atom or any other machine-portion of the universe.

But on the side of God being personal, the chasm is between man and the animal, the plant, and the machine. Why? Because man was made in the image of God. . . .

Some might say there is another possibility -- some form of dualism, that is, of two opposites existing simultaneously as co-equal and co-eternal. . . .

Perhaps, it would be well to point out that in both existence and morals, Xy gives a unique and sufficient answer in regard to a present dualism yet original monism. In existence, God is spirit -- this is as true of the Father as of the Holy Spirit, and equally true of the Son, prior to the incarnation. Thus, we begin with monism, but with a creation by the infinite God of the material universe out of nothing, a dualism now exists.

He is There, and He is Not Silent

(1972), 13-20

It is ridiculous to say that all religions teach the same things when they disagree at the fundamental point as to what God is like. The gods of the East are infinite by definition -- the definition being "god is all that is." This is the pan-everything-ism god. The gods of the West have tended to be personal but limited; such were the gods of the Greeks, Romans, and Germans. But the God of the Bible, OT and NT alike, is the infinite-personal God.

It is this God who has created various orders of creation, like this:

GOD	
Personal _____	Infinite
Man	===== Chasm
Chasm =====	Man
	Animals
Animals	Plants
Plants	Machines
Machines	

How then is God's creation related to Himself and to itself? On the side of God's infinity there is a break between God and the whole of His creation. I am as separated from God in the area of His being the Creator