AKI Daily Theological Research Note II

From Undifferentiated Order to the Faithfully True-Right Created-Order

August 15, 2026

1. The Question Left by Zhu Xi

Our continuing examination of Zhu Xi brought us to a particularly important statement concerning the condition before heaven and earth were differentiated.

> *When asked concerning "天地未判时," Zhu Xi answered: "只是都有此理。"*

This statement deserves to be preserved carefully. Zhu Xi himself did not use our phrase "有理而未分." That expression is our analytical summary.

天地未判 ⇏ absence of 理

Whatever precisely Zhu Xi means by this primordial condition, he does not simply identify the undifferentiated state with sheer absence of intelligible order.

Undifferentiated ≠ Unordered

2. Zhu Xi and the Boundary of 理

Zhu Xi can take us remarkably far. His thought allows us to speak of 理 even when heaven and earth have not yet been differentiated. Yet ABC Theology reaches a boundary here.

Why is 理 the Right 理?

Order by itself does not establish goodness. A structure may be highly organized and nevertheless be destructive; power may be effective without being righteous; constraint may successfully produce a form without making that form good.

Order ≠ Goodness | Power ≠ Righteousness | Formation ≠ Right Formation

ABC therefore asks: What makes ultimate Order faithfully True-Right?

3. God Alone Is Antecedent

Our present ABC answer begins with a foundational theological proposition:

God alone is antecedent.

Deuteronomy 6:4 supplies an important biblical anchor: יהוה אלהינו יהוה אחד.

The biblical text itself does not speak about the mathematical k of AZF. Therefore the statement "k is in Him" must be explicitly identified as Zhao's ABC/AZF Constructive Continuation.

$k \in \{1,2,3,4,5,6,\ldots\}$; k is in Him.

ABC does not propose God + k, nor k → God. Intelligibility does not govern God from outside; its ultimate ground is in God.

4. God's Proto-Order

Within ABC Theology, God's Proto-Order is proposed as antecedent to the particular realization we call God's Created-Order. It should not be understood as primordial chaos or absolute nothingness.

God's Proto-Order = infinite possibility under antecedent Divine Order.

There are infinitely many possible realizations P_1, P_2, P_3, ..., but infinite possibility does not imply disorder.

∞ possibilities ≠ chaos

5. Genesis 1:2 and Proto-Order

Genesis 1:2 already presents distinguishable realities: earth, deep, darkness, waters, and the Spirit of God. It also presents relationships.

> *חֹשֶׁךְ עַל־פְּנֵי תְהוֹם — darkness over the face of the deep.*
>
> *רוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם — the Spirit of God hovering over the face of the waters.*

Thus Genesis 1:2 does not narratively present sheer nothingness. ABC therefore proposes it as an important biblical point of dialogue with God's Proto-Order.

Methodological boundary: Genesis itself does not use the term "God's Proto-Order," and it does not explicitly say that Darkness possesses sovereignty over the earth.

6. Light Beyond the Very Beginning

John 1:4 states that in Him was life, and the life was the light of humanity. ABC therefore distinguishes this theological Light from a simplistic identification with physical light.

Life in Him ↔ Light of humanity

Within the present constructive model, Light Beyond the Very Beginning may be spoken of provisionally as a manifestation or form associated with Life. John supplies the revelatory anchor; ABC supplies the constructive continuation.

7. Darkness and the Blue Circline

Isaiah 45:7 directly connects creation with darkness: וּבוֹרֵא חֹשֶׁךְ — "and creating darkness."

The further proposal Darkness ↔ C_B belongs to ABC/AZF constructive modeling. The Blue Circline should not be interpreted as an ordinary Euclidean circle of literally infinite radius; it may serve as an accessibility representation of an intrinsically unbounded boundary-state.

finite diagram ≠ exhaustion of intrinsic reality

Representation ≠ Exhaustion

8. INS, Zero, and Unboundedness

Within the present AZF formulation, INS may be represented by 0 under a specified accessibility realization, but INS is not intrinsically exhausted by numerical zero.

INS is intrinsically unbounded.

The accessibility relation between INS and 0 must therefore not be confused with ordinary numerical identity. Likewise, a ruler may rescale an Intrinsic Circline, but the Intrinsic Unit remains invariant.

Scale changes accessibility; it does not change the Intrinsic Unit.

9. Tzimtzum as a Constructive Principle

ABC does not presently use tzimtzum merely to describe a large physical object becoming smaller. It is explored as a relational principle:

genuine distinction requires non-totalization of the self.

ABC therefore proposes provisionally: The Principle of Creaturely Tzimtzum originates in HaShem.

A created participant, precisely because it is not the Absolute, exists within limits and cannot rightfully absolutize itself against every other.

John 17 provides a point of theological dialogue concerning unity, but John 17 itself does not use tzimtzum.

True unity requires neither absorption nor separation.

10. Omnipotence Is Not Maximal Physical Force

The cross forces another clarification. God should not be imagined merely as the physically strongest being inside the universe.

Divine Omnipotence is not maximal physical force.

First Corinthians 2:8 presents the striking Christian paradox that the "Lord of glory" is crucified by earthly rulers.

Physical vulnerability ⇏ ontological inferiority

Physical domination ⇏ ultimate sovereignty

11. Infinite Possibilities, One True-Right Created-Order

Today's central constructive development is the proposal that God's Proto-Order contains infinitely many possible realizations, but these possibilities are not all equally True-Right.

∞ possible realizations → 1 faithfully True-Right Created-Order

ABC identifies that unique realization as God's Created-Order.

Possible ≠ Ordered ≠ True-Right

The ultimate criterion of True-Right cannot stand above God as an independent law. Within ABC, True-Right is grounded in HaShem's own goodness.

12. A New Comparison with Zhu Xi

We can now return to Zhu Xi without either dismissing him or Christianizing him. Zhu Xi can say of the condition when heaven and earth were not yet differentiated: "只是都有此理."

ABC appreciates how far this goes, but then asks: What makes 理 the Right 理? What is the ground of intelligibility itself?

Zhu Xi: 理/太极 → intelligibility of differentiated reality

ABC: HaShem → God's Proto-Order → faithfully True-Right Created-Order

The intellectual value lies in allowing Zhu Xi to remain Zhu Xi and Christian revelation to remain Christian revelation.

13. Accessibility, Recognition, and Truth

First Corinthians 2:8 also gives an important epistemological distinction:

Truth exists ≠ Truth is accessible ≠ Truth is recognized ≠ Truth is faithfully followed

This principle applies to our own work as much as to anyone else.

Accessibility is not Exhaustion.

14. Working ABC Proto-Order Postulate

> *Beyond the Very Beginning, God alone is antecedent. ABC Theology proposes an infinity of possible realizations within God's Proto-Order, under an intrinsic intelligibility constructively represented by k, which is in Him rather than external to Him. These possibilities do not constitute primordial disorder. Among them, only one realization is faithfully True-Right: God's Created-Order. Its rightness is not established merely by structure, possibility, power, or successful formation, but is ultimately grounded in the goodness of HaShem.*

HaShem alone antecedent → God's Proto-Order → ∞ possibilities → 1 faithfully True-Right realization → God's Created-Order

15. Research Boundaries Preserved Today

Today's discussion strengthened the need to distinguish four levels: (1) Biblical text itself; (2) historical Jewish or Chinese philosophical interpretation; (3) AZF mathematical formulation; and (4) Zhao's ABC constructive theological continuation.

Deuteronomy 6:4 declares the oneness of YHWH; it does not state k. Genesis 1:2 describes earth, darkness, deep, waters, and the hovering Spirit; it does not use the term Proto-Order. John 1:4 relates Life in Him to the light of humanity; it does not provide an AZF geometry. Isaiah 45:7 connects ברא with darkness; it does not identify darkness with the Blue Circline. The Principle of Creaturely Tzimtzum is an ABC constructive continuation.

Maintaining these boundaries does not weaken ABC; it makes its claims identifiable and testable.

Closing Reflection

Today we moved from the question "Was the undifferentiated state really disorder?" to the deeper question "What makes one possible order faithfully True-Right?"

Order is not God. k is not God. Possibility is not God. Power is not God. Accessibility is not the fullness of Truth.

God → Proto-Order → ∞ possibilities → one faithfully True-Right Created-Order → Accessibility → Recognition → Faithful Response → Communion

We should continue with the discipline we have learned: Scripture as Scripture; original texts as original texts; mathematics as mathematics; and ABC constructive continuation clearly identified as our continuing theological proposal.

> *Soli Deo Gloria*.
> *Hallelujah! Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen and Amen*.