ABC Theology — Daily Theological Research Note

September 3, 2026

GPO, GCO, Emptiness the Absolute, and the Sovereignty of the Living God

Purpose. This note records only the substantive developments of today's discussion. The deeper constructions concerning Emptiness the Absolute, Tzimtzum, and levels of death remain exploratory ABC/AZF research and are not additions to the near-submission Dao Feng manuscript.

1. Section 6 of the Dao Feng Manuscript

The audit of Section 6 reached a clear conclusion: Section 6 — PASS ✓ AND CLOSE. Its task is limited to establishing God's Proto-Order (GPO) and God's Created-Order (GCO) as Scripture-normed constructive theological formulations in the Zhu Xi–ABC argument.

The governing methodological hierarchy was clarified: Holy Scripture is normative. Established scientific knowledge may constrain or corroborate interpretation, cultural-historical evidence supplies disciplined interlocutors and tests, and practice may expose inadequacies in human interpretation. None of these functions as a parallel source of revelation.

GCO stands biblically upon the Creator–creation distinction and the dependence of created reality upon the Living God. Genesis 1–2 need not be reconciled by introducing an autonomous chaos principle. The canonical use of tohu–bohu in judgment contexts supports the already adopted principle that desolation does not imply the absence of governing order or Divine Sovereignty.

2. The Foundational Proposition

THE LIVING GOD ALONE IS ANTECEDENT.

This remains the controlling theological boundary. GPO is God's; God is not Proto-Order's. GCO is created reality and remains dependent upon God. Neither GPO, GCO, emptiness, death, nor any natural law may become a second ultimate principle alongside the Living God.

3. GPO_REST and Emptiness the Absolute

A significant distinction was clarified today: GPO_REST contains no Emptiness the Absolute. The 0 appearing in the notation of the Intrinsic Unit (0,1) must not be confused merely by notation with 0 The Absolute.

The present exploratory ABC hypothesis instead places Emptiness the Absolute in relation to God's Self-Contraction (Tzimtzum): the Living God is antecedent; Emptiness the Absolute is consequent upon Divine Self-Contraction and therefore cannot be an independent or rival ultimate reality.

Working proposition: The Living God Alone Manipulates Emptiness the Absolute.

In GCO, Emptiness the Absolute remains under the sovereign control of the Living God. Thus the emerging theological grammar is not God versus Emptiness, but Divine Antecedence and Divine Sovereignty over a condition that is itself consequent upon God's Self-Contraction.

A related exploratory analogy was stated: absence of light is darkness; absence of God points toward Emptiness the Absolute. This remains constructive theological language, not yet a lexical or biblical definition. Divine Absence must never be confused with absence of Divine Sovereignty.

4. Emptiness, Vanity, Futility, and Biblical Restraint

Romans 8:20–21 introduced the Greek term mataiotēs, traditionally rendered vanity or futility and, in the present ABC working vocabulary, explored through the conceptual rendering EMPTINESS. This choice must not be treated as an exhaustive lexical definition.

Romans 8:20–28 prevents a shallow equation of mataiotēs with uselessness or meaninglessness. Creation is subjected, groans, hopes, awaits liberation from decay, and remains within God's redemptive purpose. Therefore emptiness/futility in this passage cannot by itself mean that created reality is outside Divine Sovereignty.

The following distinctions remain open and must not be collapsed without further study: bohu (void), mataiotēs (vanity/futility/emptiness), 0 The Absolute, and the developing ABC distinctions of 真空, 靜空, and 色空. Scripture must be allowed to correct the conceptual categories rather than being forced into them.

5. Tohu–Bohu, Judgment, and Created Order

The earlier Section 6 reading of tohu–bohu was reaffirmed rather than replaced. Canonical judgment texts show that devastating desolation can itself be measured and governed. Hence:

- **The judgmental production of tohu–bohu is itself measured and governed.**
- **The appearance of desolation does not imply the absence of governing order.**
- **Desolation is a state; it is never sovereign.**

Two examples discussed in the wider ABC research were divine killing/judgment in Exodus 12:23 and apoptosis as a scientific analogy for regulated termination. The latter is not an exegesis of Genesis 3; its value is narrower: destruction or termination at one level need not be the negation of order at another.

6. Death Is Level-Dependent but Not Sovereign

The discussion distinguished several uses of death: cellular death (including apoptosis), death of an individual organism, population or species extinction, collapse of higher ecological organization, analogical stellar death, spiritual death, and biblical eschatological death. These uses are related only analogically and must not be collapsed.

Adam sharpened the distinction. Genesis 2:17 may be read theologically as including an immediate rupture of communion with God, while Adam's organismal death occurs later. The text does not state that every constituent cell of Adam was incapable of regulated cellular death. Thus cellular death, organismal death, and spiritual death must remain distinct categories.

John 14:6 and Revelation 20:13–14 provide an important canonical constraint for the broader theology of death: Christ is Life, while Death and Hades must finally give up the dead and themselves come under judgment. Accordingly, death may have reality at multiple created levels without possessing ultimacy or sovereignty.

Death has reality, but not ultimacy.

Death is not sovereign. Emptiness is not sovereign. The Living God alone is sovereign.

7. Research Boundary and Next Discipline

Today's deeper work should not be retrofitted into Section 6. The Dao Feng manuscript has already done the work required of GPO and GCO. The new material belongs to a separate research track concerning the relation among Divine Self-Contraction, Emptiness the Absolute, created accessibility, death at multiple organizational levels, and Divine Sovereignty.

The principal unresolved task is evidential: biblical lexical and canonical study must proceed independently of the mathematical construction, and the mathematical structure must be established independently of the desired theological correspondence. Only afterward should ABC ask whether a genuine bridge exists.

Evidence first; construction afterward.

Correct errors. Close gaps. Verify evidence. Add nothing unnecessary.

Closing

The day's central theological insight may be stated simply: created desolation, emptiness, decay, and death must never be promoted into rival sovereignties. The present ABC hypothesis places even Emptiness the Absolute under the sovereignty of the Living God, while maintaining that GPO_REST itself contains no Emptiness the Absolute. The entire inquiry remains governed by the confession:

THE LIVING GOD ALONE IS ANTECEDENT.

Addendum — Section 7 Final Audit

Accessibility without Exhaustion

This addendum records the final September 3 discussion of Section 7 of the near-submission Dao Feng manuscript. It does not introduce the exploratory constructions concerning Emptiness the Absolute, Tzimtzum, GPO_REST, or levels of death into the manuscript.

8. Section 7 of the Dao Feng Manuscript

The audit of Section 7 reached a clear conclusion: Section 7 — PASS AND CLOSE. Its governing epistemological principle is "Accessibility without Exhaustion." Genuine accessibility does not entail ontological identity, and true knowledge does not entail exhaustive comprehension.

Isaiah 55:8–9 establishes a boundary upon human claims about God: human thoughts and ways are not identical with the fullness of the LORD's thoughts and ways. This boundary, however, must not be turned into theological agnosticism. Holy Scripture is given for human hearing, reading, understanding, faith, and obedience. What God has made known in Holy Scripture may therefore be truly and rightly known, even though the Living God is never exhaustively comprehended by the human knower.

Non-exhaustive knowledge does not mean uncertain knowledge.

Accordingly, basic truths normatively witnessed in Scripture—for example, that Jesus is the Christ and the beloved Son of the Living God—are not rendered uncertain merely because human knowledge of God is finite. ABC distinguishes the truth of revealed knowledge from a claim to exhaust the divine reality.

We may truly know what God has made known, without claiming to know God exhaustively.

This clarification strengthens rather than replaces the existing sentence in Section 7: "We inquire into God's Proto-Order; we do not claim to comprehend God." The statement is a boundary of humility, not a declaration that God cannot be truly known.

9. The Positive Purpose of ABC Accessibility

The purpose of ABC Theology is not merely to mark the limits of theological knowledge. Under the norm of Holy Scripture, ABC seeks to deepen faithful human understanding of the Living God. Its constructive work is intended to widen responsible accessibility to the biblical witness: to help those who do not yet know the true God encounter that witness more clearly, and to strengthen those who are already in Christ in understanding and faith.

This purpose must itself remain theologically bounded. ABC does not give life, replace revelation, or stand between Christ and the believer as a new authority. The Living God gives life. ABC serves the scriptural witness by helping interpretation remain biblically normative, evidence-constrained, culturally conscious, practice-accountable, and corrigible.

ABC serves the witness; ABC does not replace the Witness.

10. Final Section 7 Judgment

No further conceptual expansion of Section 7 is required. In particular, the section does not need an AZF-style technical definition of accessibility. Its theological task is narrower and already coherent: to affirm real knowledge while denying exhaustive comprehension, to distinguish representation from reality represented, and to require ABC to submit its own constructions to the same evidential discipline that it applies to its interlocutors.

One short epistemological clarification is recommended for the submission manuscript: "What God has made known in Holy Scripture may be truly and rightly known, even though the Living God is never exhaustively comprehended by the human knower." Apart from this clarification, Section 7 should remain closed.

SECTION 7 — PASS AND CLOSE.

Closing Discipline

- Scripture is normative; interpretation is corrigible.
- Real knowledge does not require exhaustive knowledge.
- Accessibility does not entail identity.
- Evidence first; construction afterward.
- Correct errors. Close gaps. Verify evidence. Add nothing unnecessary.

The day therefore closes with Sections 6 and 7 of the Dao Feng manuscript substantively audited and closed. The exploratory research concerning Emptiness the Absolute, Divine Self-Contraction, and death at multiple created levels remains on a separate research track and should not be retrofitted into the near-submission article.

THE LIVING GOD ALONE IS ANTECEDENT.