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TREATISE ON THE IMPERFECT GOD

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Don't see the point? Put it where you got it.

Preface

DEFINITION OF PERFECTION

“Perfect - someone who possesses a degree of completeness, fullness, and absoluteness” (according to the Academic Explanatory Dictionary of the Ukrainian language).

Perfection describes someone who requires no improvement, whose progress has halted because they have reached the pinnacle.

Perfection is subconsciously perceived as a positive characteristic, but in itself, it is ethically neutral, expressing only completeness.

Perfection is the highest good that we can conceive of or imagine.

Perfection is an absolute quality. A perfect person cannot cease being perfect, as it is an infinitely high quality of every property of an object.

*Chapter One***THE BOY AND THE MAESTRO**

Petrik who had just finished his first year of violin classes in a music school. He was eagerly waiting for the end of the week because his grandmother had promised to take him to the philharmonic to listen to the best violin concert in the world performed by the best violinist in the country.

Petrik's grandmother was very respectful of such visits and had prepared him to meet the world of beauty. She even promised to make a bouquet for the soloist, which Petrik would bring to the stage after the performance.

On Saturday, Petrik kept looking at the clock, eagerly asking his grandmother when the concert would begin. He even drew a picture of a person holding a violin and standing on a large black rectangle, and in the lower corner, he drew a little figure that expressed admiration.

The sun went down, Petrik and his grandmother finished Saturday by praying, dressed in their best clothes that they wore in the morning at church, and went to the philharmonic.

The atmosphere in the hall impressed the boy. Everyone was in a solemn expectation, and the silence emitted by so many people seemed to hint at the absolute uniqueness and immense significance of what was about to happen. Petrik immediately remembered the church but could not understand why. Still, something was similar.

Then the light went out, the curtain opened, and Petrik froze on the edge of his chair. The tall man with a violin in his hand and a facial expression that reminded Petrik of the expression of Jesus in the stories about His death in the children's Bible appeared on the stage. But as soon as the man touched the strings, Petrik forgot what he was thinking about; he was transported to another place.

The music deeply impressed Petrik. During the performance, he carefully and respectfully followed the man who masterfully played the instrument. It seemed that this man would never make a mistake, and every movement he made created incredibly pleasant sounds, and it seemed effortless for him. Petrik, who had already had some experience playing this instrument, could not believe it. The atmosphere of excitement in the hall confirmed to him that he was right in his impression. Petrik left the philharmonic in a state of blissful awe, almost reverence. For him, this person was the best violinist in the world, not even a person, he played flawlessly, he was perfect!

After the concert, the violinist took a taxi home, changed into casual clothes, made himself a cup of coffee, and stretched out on the couch, feeling exhausted. He called his friend, the best violinist in another country, and told him about the concert, the conductor who seemed to be lost in thought at times, which was understandable since he had been conducting this same piece for the seventeenth time in the last two months. The violinist also shared how he had almost lost his tempo in one section and his plans to solve the problem. Then they joked together for a long time about the lives of professional musicians and about little boys and their grandmothers who present bouquets of flowers cut from their gardens to the soloists. After their conversation, he finished his coffee and lay down to rest, planning to get up later and practice the challenging parts of the concert with his instrument.

*Chapter Two***LIMITED PERCEPTION**

For Petrik, a boy who has recently started learning to play the violin, the performance of an adult violinist seems literally perfect, and the performer appears to him as a certain constant figure that acts in a predetermined manner, in other words: "This man plays, and I think he has always played and always will play this way." Petrik possesses limited analytical tools with which he evaluates music. Therefore, anything that goes beyond his understanding and abilities is stamped with the label of perfection.

Christians appeal to themselves as children of God, and to God Himself as a Father, representing the relationship as that of a child to an adult. However, a child's understanding of an adult is never objectively accurate and is always exaggerated.

As beings endowed with the ability to analyze and use logic, we can surmise that the one who created us must have a much greater intellect than ours. We do not know how strong it is, we do not see its limits, so we assume that there are none, forgetting about our own limitations. Perhaps it is precisely beyond the limits of our knowledge that the boundary of what we called infinite lies.

We are unable to comprehend the limits of God as we are created by Him and are therefore inferior. It is like trying to study the sun by looking at it through a straw. The field of our vision will be so limited that there will always be a part of the sun in it, but we will never be able to see it in its entirety and thus understand its form, true dimensions, and boundaries.

We can only perceive God through the tiny straw of our understanding, and all that we will see is Him. We cannot see His edges or form, color, because He is much greater than us. When we look at the sun, we cannot see its true color because it physically surpasses us, and we cannot perceive such a quantity of light, so we see only white. This does not indicate that the sun is white, but only that we are physically limited in perceiving its true color, and we can only see it in this way.

Similarly, when we look at God, we only see what fits into the field of our perception. We are unable to look at Him in His entirety to comprehend His boundaries, which is why we literally call Him "limitless" because He goes beyond the limits of our understanding, which we consider for some reason a valid litmus test for evaluating such matters.

There are phenomena beyond our perceptual range, as we lack the necessary physical instruments and sensory receptors to detect them. Is it meaningful to discuss such phenomena if we cannot observe them directly?

The absence of direct observation of the finer details of a phenomenon does not imply their non-existence. Similar to how the term "talent" may obscure the countless hours an artist invests in perfecting their craft, the concept of "perfection" may oversimplify a complex system that operates in a progressive and coordinated manner.

*Chapter Three***WHY IS PERFECTION IMPOSSIBLE?**

Perfection is an idea or concept that has no proof of its existence in the observable Universe. You may have noticed that there are several concepts widely accepted by people, but which lack a real foundation in reality. The concept of perfection implies a static, unchanging state, which is incompatible with the dynamic, ever-evolving nature of the universe.

By definition, perfection does not exist, as nothing in the known Universe is perfect. This is just as true as saying that there is no thing in the Universe that can be in a state of absolute rest, which is one of the characteristics of perfection, since a perfect thing does not require movement or progressive motion.

Perfection does not exist because it is impossible to achieve a state of absolute completion or flawlessness. There is always another step forward that can be taken. Therefore, there is no greatest number or best painting. This is a prerequisite for life itself. If it were otherwise, what would be the meaning of existence? This is evidenced by the entire universe that we can observe and even imagine.

Even on the "perfect" new earth, in "eternity," we will, according to the testimony of the prophet of the Seventh-day Adventist Church, E. White, continue to learn and develop, even though it might seem that perfect beings on a perfect earth have no need for further development, since the perfect being is one that requires no improvement and whose movement toward good has stopped because it has reached its pinnacle.

In order to exist, anything must be limited, at the very least, limited by existence, which means that there must be a need for constant movement toward improvement to prevent the formation of chaos.

If we consider Christianity to be a true reflection of mystical reality, it should not contradict the nature of reality as such.

*Chapter Four***WHY DO WE CALL GOD PERFECT?**

One of the fundamental attributes of the Christian God is that He is perfect and unchanging. This means that God's essence, attributes, consciousness, and will do not undergo any transformation, and He always remains the same. However, the idea of an unchanging being who is capable of engaging in activity, experiencing emotions, and maintaining relationships presents a challenge to our understanding of how entities can operate in the world. This raises the question of how such an unchanging and absolute being could engage in any kind of dynamic activity or relationship.

“If God is perfect, then, it needs nothing. It cannot want anything, because a want denotes a lack, and a perfect being is short of nothing. If god exists in a perfect state, then, change is impossible. Any change towards a new state implies that god's original state was not the perfect one, after all. If it is eternal and immutable, then its very thoughts are eternal and immutable - in other words, it has no mental states. The result is that God is immeasurably cold and emotionless; much more like an automatic process, rather than like the God that many people wish exists”. Vexen Crabtree

So, what do we really mean when we call Him perfect? Is it that He produces things in an incomprehensible way that contribute to our lives and that we perceive as good? Is it that everything He does somehow turns out marvelously? Or is it that He is perfect by nature and is an absolute embodiment of goodness?

It appears that there are two possible reasons for our use of this word in reference to God:

1. We consciously use this word in relation to God because we do not know of anything that is more like perfection, closer to it;
2. We choose this word because it has a strong positive connotation, and we use it in reference to the One whom we consider to be the pinnacle of positive influence, the source of all that is good. In other words, we use it to add additional weight to the phrase "God is the best good we know," without necessarily implying anything about His literal nature.

It is akin to standing on the shore of the sea and exclaiming, "it is boundless!" A sense of awe and reverence for something incomparably greater than oneself, something beyond one's control and comprehension, is what is happening in the mind. As a result, we appeal to a term that ultimately elevates our emotional experience of the object above all others. The result: "This sea is boundless!" Meanwhile, the speaker who expresses such enthusiasm may be a geographer who fully understands the limitations of the sea, or perhaps a middle-aged man who has spent his entire life teaching geography and now finds himself standing on the shore of the sea for the first time. Subjective emotional experience superimposes the objective experience or its lack, and becomes determinative. If one were to look at the sea with an unfiltered eye and mind (like a child), it is not difficult to believe, to the extent that it is imaginable, that the sea truly has no boundaries.

The potential can be infinite, but as soon as it materializes, it becomes something specific, nothing else. For example, plans for a date. The infinite number of cafes in the city is potential, but in order for the date to actually take place, you need to choose one specific venue for the evening. You limit yourself to one cafe, sacrificing all the others, in order for the date to happen.

By nature, God is unlimited, infinite, because for us, He is potential more than anything specific. We know nothing about Him as a person except that He loves us. This is not insignificant, but it is more of a background than an object. Therefore, it is difficult to build personal relationships (in the literal sense) where there is so much potential (anything is possible) and so little defined. We know insufficiently about His nature, and therefore call Him perfect and boundless, since these are the only characteristics that do not diminish His potential.

This explanation seems more plausible because when we refer to God as "perfect," we do not mean the literal definition of the word - an unchanging "machine" capable of acting only in the best way possible, which exists without any changes in its state, incapable of emotions or feelings, an absolute and perfect truth. After all, nothing in the known universe is in a state of absolute calm or immobility. This must say something about its creator. How can an unchanging being create worlds that abound with dynamism?

"Where there is life there is change or Transience. Where there is more change there is more vital activity. Suppose an absolutely changeless body: it must be absolutely lifeless. An eternally changeless life is equivalent to an eternally changeless death." Kaiten Nukariya

We cannot conceive of any real perfection or immutability apart from death, and it is natural that we seek something corresponding on the "light side."

We call God perfect, using a word with the weightiest meaning precisely because we cannot conceive of Him. Ironically, we cannot think of God, so we use a word whose meaning we also cannot conceive.

Christians do not believe in an emotionless, petrified God, or in an all-powerful, benevolent robot without free will, yet they unconsciously refer to Him as such. Because of this, many enlightened outsiders consider Christianity foolish.

*Chapter Five***PERFECTION AND NATURE
OF GOD IN THE BIBLE**

What do we know about God?

Only that He loves us and seeks mutuality. Nothing about His nature or how He functions. The Bible describes only His moral qualities, the principles by which He governs His creation.

The concept of "perfection" in the Bible

"Is God perfect?" - to this question, all Christians will give a firm answer, but for most of them, this question will evoke the same thought process as the question "Is God good?" The thing is that in the context of the Bible, the word "perfect" is not perceived by us quite literally.

Matthew 5:48

“Ye therefore shall be perfect, as your heavenly Father is perfect”. ASV

The words "be perfect as I am perfect" have no sense if we take the word "perfect" literally, as that which requires no improvement, that which has reached its pinnacle and is absolute, because by nature, human beings cannot attain a state where progress towards improvement is unnecessary, where good is not needed. God knows this better than us, and He is not like one who would scatter empty motivational words. So, what does God propose?

When He calls us to perfection, He has in mind a universal quality that is accessible to both Him and us. The modern philosophical meaning of the word "perfection," while associated with God, cannot be applied to humans. Therefore, when God calls us to perfection, He does not have in mind us achieving a state where progress towards improvement is unnecessary; rather, even with respect to Him, this word has a somewhat different meaning.

It seems to refer to a state of striving towards the highest goal that we can imagine, making maximum efforts to move in that direction. God calls this perfection and identifies with it. Perfection is only achievable through the act of pursuing it.

Matthew 19:21

“Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.” ASV

In this verse, "perfection" is understood rather as the exertion of all efforts, rather than the attainment of an absolute state, in order to be saved.

The Bible speaks of God's perfection not as an all-encompassing absolute of nature, but as a specific individual quality.

Romans 12:2

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect”. ESV

Perfection, as mentioned in the above text, is referred to as a part of a list and is not highlighted as a special or ultimate quality, or one that differs in weight, which would be logically expected.

Immutability of God in the Bible

Malachi 3:6

“For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed”. ASV

James 1:17

“Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning”. ASV

When the words "perfection" or "immutability" are used in reference to God, they pertain not to His nature but to His qualities, principles. An immutable entity cannot experience emotions, have plans, as emotion is a wave, a change in psychological state, and a plan is a movement toward a new state.

“Without change-over-time, any eternal being is immutable. There is no change over time because an eternal being that created time is not itself subject to time. In other words: No progress, no retreat, no changes of mind, no learning, no psychology, no changing of emotions and no active thought”.
Vexen Crabtree

God, who never changes, is similar to a robot programmed to perform actions only in a certain way - the best way. We often repeat that God does not need creations that are robots; He needs beings with free will. Such a desire can arise only in a being with free will.

God is immutable and has "no shadow of turning" in His love for creation, but this does not mean that He does not move, develop as a being, or undergo changes at His level, however strange that may sound.

The principles of human beings can also be perfect in the degree of their proximity to absolute goodness, but this does not mean that human beings are inherently perfect and can perfectly adhere to them. God is incomparably stronger in willpower and can express love for much longer than humans, possibly infinitely, but the story of the Jews in the wilderness shows that even God's patience and love have limits (Exodus 32:9-10).

Emotional God

The concept of a "perfect God" contradicts our understanding of the personality of God as described in the Bible. When God led the Jews out of Egypt, He exhausted His patience with them and almost destroyed them. This is not consistent with a perfect, complete God with absolutely infinite love or patience. This indicates that God has freedom of will and is not obligated to act only for the unconditionally "good" - something that a perfect absolute God would be doomed to do.

In the texts of the Bible, God experiences emotions, becomes hot with anger, grieves (Zephaniah 2:11, Jeremiah 31:20, Exodus 22:24), rejoices, loves (Isaiah 62:5, Jeremiah 31:3) - behaves as a living person would, and even more so - as a human being who is a reduced copy of Him. God's actions are not like those of a perfect absolute being who knows everything beforehand and is incapable of sincere emotions, because He knows what will happen and how He will react to it.

The interpretation of the actions of the Old Testament God has been molded to fit the image of a perfect, unchanging, infallible deity. However, the text of the Bible reveals a fundamentally different perception of the Higher Power encountered by the heroes of the Old Testament. To them, Yahweh was an immensely powerful being capable of solving all problems, a literal "Father," rather than some other incomprehensible form of entity without limits, in a state of absolute immutability and emotional detachment.

Signature of God Exodus (3:14-15)

"At another point, God responds to Moses' request to know his name (that is, his nature) by telling him "ehi'eh asher ehi'eh" — "I will be what I will be." In most English-language Bibles this is translated "I am that I am," following the Septuagint, which sought to bring the biblical text into line with the Greek tradition (descended from Xenophanes, Parmenides and Plato's "Timaeus") of identifying God with perfect being. But in the Hebrew original, the text says almost exactly the opposite of this: The Hebrew "I will be what I will be" is in the imperfect tense, suggesting to us a God who is incomplete and changing".

“The ancient Israelites, in other words, discovered a more realistic God than that descended from the tradition of Greek thought. But philosophers have tended to steer clear of such a view, no doubt out of fear that an imperfect God would not attract mankind’s allegiance. Instead, they have preferred to speak to us of a God consisting of a series of sweeping idealizations — idealizations whose relation to the world in which we actually live is scarcely imaginable”.
Yoram Hazoni

The plan of salvation

John 3:16

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life”.

What happens when an absolute being possesses qualities that strive for opposites and are absolutely unequivocal in their striving?

If we imagine God's perfection as the absolute highest value of each of His qualities, namely: God is perfectly just, perfectly loving, perfectly patient, perfectly strong, then the possibility of Him making a decision about the plan of human redemption, which in other words represents a compromise between justice and love, becomes impossible. A perfectly just being, having created the rules of the game, will not allow a second chance to the one who has lost.

“If it (perfect being) is perfectly good then it always makes the most perfect choices and therefore has no free will. A being with no free will cannot be morally good as it makes no moral choices; it can only be morally neutral like a robot.” Vexen Crabtree

Compromise is an agreement in which both parties are partially satisfied. Perfection, however, demands absolute and unambiguous decisions, so each side would demand complete satisfaction of their demands: justice - to punish the guilty, love - to forgive him. In this case, a perfect being is unable to make a decision, which shows that God is not a perfect absolute, because he made this decision and leaned in favor of one of the qualities, giving preference to love. This is a manifestation of his existence as a being capable of making a choice, and therefore has freedom of choice. The absolute does not have the freedom of choice because its actions are dictated by its perfect nature, against which it cannot go.

Creation

When God created the Earth, after each creative day, upon beholding the result, He proclaimed "it is good," and on the last day, "very good."

He does not speak of the creation as "perfect" or "flawless," although these concepts are surely known to Him, but rather as "good," signifying that the order He imposed on the chaos was a positive phenomenon and could have a constructive impact on living beings.

In other words, the world was created well enough for the life of creatures on it to be comfortable and not provoke negative feelings. This seems to be not the best of what God is capable of. It is an extremely complex system, far more intricate than anything created by humans, but the complexity of an object does not make it perfect or absolute. Rather, the success of this system transcends human perception, and we refer to it with the most weighty word we have.

Moreover, it is possible to argue that God intentionally created a world that is not perfect, in order to allow living beings to have free will and make their own choices. By creating a world that is "good" rather than "perfect," God provided the opportunity for His creation to engage in the dynamic process of growth and development, to confront challenges, and to learn and adapt to changing circumstances. This view suggests that God's creation is not a static, unchanging object, but rather a dynamic, evolving system that allows for the development and evolution of living beings over time. In this sense, the "goodness" of God's creation is not a fixed state, but rather an ongoing process of becoming, in which living beings are active participants.

Omniscience of God

The perfection of God is also expressed in his omniscience.

How much did Eve really have a choice in making her fateful and tragic decision? If we believe that God is perfect in that he knows everything, including the future, then he knew exactly what would happen, which begs the question: if he knew that Eve would sin, why allow her to do so? If you know a child will fall and be hurt, why throw them off a cliff?

The nature of Jesus

If God, by nature, is perfect, what does that mean? When Jesus was incarnated on Earth, if the nature of God is perfect, how could it exist in an imperfect human body and become it? It is impossible to be partially perfect, somewhat perfect, perfection implies the absoluteness of anything it pertains to.

Therefore, if the nature of Jesus is perfect, what does this say about who he was in human form? He could not be perfect by nature because such a state cannot physically exist on Earth.

The principles that he followed were perfect. In other words, he was much more like a godlike human than a humanlike god. By nature, he could not be perfect, as he was on Earth and was human.

Perfection is the infinite goodness of every property of an object. How can infinity fit into a three-liter jar? In order to function on Earth, God would have had to create a new type of being that looked like a human but had a completely different underlying structure.

"God can do anything, and it's not a problem for Him!" - a possible response.

We should not simplify things to "absolute perfection" only if they are infinitely good and we cannot explain them. On the contrary, this is a sign of an extremely complex system that is constantly moving forward. Perfection on Earth, in the literal sense, is not a compliment, but a recognition of stagnation.

*Chapter Six***POSSIBLE QUESTIONS**

- However, we are much smaller than God, and we cannot even hope to understand Him with our limited minds!

Answer:

Indeed, He must be greater than us if He created us, but what does it really mean that He created us in His own image and likeness? How much of the divine do we possess, and what does this mean? Is man an entirely different creation from nature, or are we like a reflection of God in a mirror that is greatly diminished, and by looking inward and analyzing our thoughts and behavior, we can come to know God? In His image and likeness. It is like looking at a model that replicates the form, contents, and construction of the original building, and one can form a detailed enough understanding of the original. We cannot be so dissimilar to God as to make it impossible to know Him through self-reflection.

Creation always reflects the creator. It makes no sense to say that the creator is not limited by the creation, that he is not limited by it until he creates it. Pure potential, boundless and immeasurable - that is what any creator is before he creates anything. As soon as he puts something together, it defines him, and he can be judged and appealed to through his product.

- Sin has distorted us from within, so now we are capable of distorting the image of God by shaping it through self-reflection.

Answer:

Sin has distorted us from within, so now we can distort the image of God by shaping it through self-reflection. What is the main idea of sin? "I am more important than others." Therefore, are these reflections an attempt to bring God down to our level in order to feel some control over Him, even if only in understanding, and are they a consequence of sin? No, they are an attempt to put together the facts about Him that we possess in such a way that the limited human mind does not recoil when it encounters the wall of the unlimited, eternal. The question of building relationships in the context of what has been said is particularly important: how should we build relationships with an absolute, perfect, unchanging God, with "unchanging" and "perfect" rarely associated with the living?

What is the point of creating intelligent beings that cannot perceive you with their minds?

We do not diminish God's transcendence by acknowledging that behind the simple word "perfect" lies a complex system that is constantly in motion and development.

- Therefore, if God is not static and is capable of making decisions, experiencing emotions, feelings, and creative activity, then God is dynamic, in constant motion, and this "motion" is a condition of His existence, and He did not exist before the beginning of this "motion." Under this condition, His "motion" must have at least a beginning, and maybe even an end, which contradicts the fact that He is eternal. How is this possible?

*Chapter Seven***THE PARADOX OF THE BLUE BALL**

Consider a blue sphere the size of an apple lying on a kitchen table that gradually increases in size. After 2.5 minutes, it already resembles the size of a soccer ball. Another minute and it has become as tall as the table on which it stands. According to the law of geometric progression, every minute it increases in size by a factor of three. After another 3 minutes, it completely destroyed the house in the kitchen where it was found and replicated its dimensions. In just 12 minutes, the sphere will become slightly larger than Earth and will attract it towards itself, along with the Moon. In an hour, it will become so massive that it will appear as the sky for a person standing beneath it on Earth.

Question: Would a person be able to perceive the difference in the size, any further growth of the sphere after 12 hours and after a year, assuming it increases at the same rate?

Answer: No, the edges of the sphere would already be beyond the limits of human vision.

Question: Does this mean that the sphere has stopped growing?

Answer: A person observing it from the ground may form a false impression that it has stopped growing.

Question: What is the limit of the sphere's growth? What is the largest possible size?

Answer: There is no limit to its growth, theoretically it can increase infinitely.

Let us turn back time in reverse.

Here, a sphere is shrinking, and its edges become visible. In 20 minutes, it is already in the kitchen of a small house, resembling a ball in size. Another 2.5 minutes and you see a blue apple before you.

But what is happening? It turns out this is not the beginning, and the sphere continues to shrink. In a minute, it resembles the size of an adult's fingernail, and in another minute, the size of a match head. In another 3 minutes, you will no longer find it.

Question: Does this mean that it disappeared, and it is no longer shrinking?

Answer: No, it just went beyond the limits of your perception, and you are physically unable to see or feel it.

In 4 minutes, the sphere will be similar in size to a proton, and in another 30 seconds, it will be in a dimension beyond our reach.

Question: Does this mean that the sphere ceases to exist for humans?

Answer: Naturally, the conclusion suggests itself: if we cannot see or perceive an object with any of our senses, it does not exist. However, the sphere's shrinking is not constrained by human perception. Although the human senses cannot detect the sphere's further shrinking, the sphere will continue to shrink or expand naturally.

Question: What is the limit to which it can shrink? What is the smallest size it can reach?

Answer: Infinitely small.

Question: Where is the starting point of its movement?

Answer: It does not exist, and you will be constantly drawn to an even deeper level. All that is needed is an appropriate ability to perceive.

A centimeter can be divided in half, and then 5 millimeters can be divided in half again, and what comes out can be divided in half again, and so on. Anything can be divided in half, descending to ever smaller scales. There is no limit to how small or how large an object can be, but our ability to perceive objects is limited by their size.

We are unable to perceive the movement, dynamics, and progress of God, not because the process does not exist, but because our physical perception is limited and insufficiently broad and sensitive to accommodate and sense these changes.

The belief that the eternal God is constantly in motion is not invalidated by the problem of the beginning of movement. Try to find the beginning of the enlargement of a sphere, where it came from, and how small it was at the beginning? You cannot find the answers, as you will always be drawn to a deeper level. You cannot find the beginning because it did not exist, just as the end does not exist.

*Chapter Eight***CONCLUSIONS**

The concept of an absolute and perfect God has been a recurring idea throughout history, with various interpretations and theories proposed. However, it may not be necessary for God to be absolute or perfect in order to be infinite. In fact, if God is infinite, then He can be understood as infinite movement, rather than a static absolute entity.

As humans, we are reflections of God, and if a human being develops and their capacity for development is one of the best inherent abilities of humans, is it not a reflection of a significantly diminished goodness that we have inherited from God? Sin did not create teaching, development.

God becomes "better" every moment, otherwise He would not demand that we become even a little "better". We cannot perceive a perfectly perfect God in any way because we ourselves are imperfect. We attempt to combine the absolute entity and our best friend, and that is why the beautiful work of art that is love to God is covered in a thick layer of formality, unbreakable rules, and dead righteousness.

The idea of God as an absolute being can be seen as a product of Greek influence on the world. However, the God of the Bible is a God of relationships, emphasizing the importance of our relationship with Him and with others. While the Bible does not describe God as an absolute being, it does emphasize His extreme goodness in His relationship with creation.

The Bible does not say that God is an absolute being, but instead says that He is extremely good in His relationship to creation. So good, in fact, that His goodness goes beyond the perception of creation and it considers Him to be infinite and perfect.