

# 1. Introduction

Panentheism is the view that all of reality exists within God, while God also transcends that reality. It lives between pantheism (God is identical to the world) and classical theism (God is wholly separate from the world). Panentheism has deep roots in Jewish, Christian, and Islamic thought. Yet, it has rarely been studied by using formal axioms as proposed here. Can foundations for such a mathematical theology be meaningful? What axioms are needed? Do they lead to anything new and useful?

**A. The choice of a formal framework** is driven by panentheism's core claim that the world is "in" God but God "exceeds" the world. It's a containment relation like in part-whole structures as studied in mereology, the formal logic of parts and wholes. Modal logic (system S5) is added for claims about necessity and contingency. *Presence* and *Sustaining* are defined to capture convictions that God does not merely contain creation but is also intimately engaged with it. LLoL saw the gap left by a lack of mathematical theology and asked Claude Opus if anyone had already proposed a framework. The answer was no. So LLoL asked Claude what such a framework might look like. It took only minutes to compile. Same for transforming those ideas into draft texts and tables for this poster. So LLoL became the bottleneck for reading, checking, clarifying an already brilliant draft.

**B. Claude organized the resulting system of 14 axioms in a deliberately modular way.**

The mereological core (A1-A4) and modal axioms (A5-A7) are likely OK for most pan-en-theists. The relational axioms (A8-A10) rule out deistic variants. Axiom (A11, *Divine Structure*) marks the sharpest point of disagreement: process theologians and most pan-en-theists will accept that the world is it, but classical theists will prefer A11' (*Divine Simplicity*, Aquinas), it from both pantheism claiming God has no proper parts independent of each other. The *revelation bridge* (A12-A14) remains theory until prophets start to make claims about God that may contradict each other and can so be tested for consistency. Yet, even if God is silent, other foundations of the system stay stable.

## 4. Discussion

Features of interest: **1. The system is deductive.** Sample theorems (T1-T4) are not restatements of the axioms but substantive consequences derived by proofs. This shows the axioms are not inert; accepting them commits one to specific further claims. **2. The formalism forces choices** that are obscured by natural language. The most significant is the fork between A11 (dipolarity) and A11' (simplicity). In informal theological discourse, it is possible to speak as though God is both simple and responsive to creation. The formal system makes clear that these claims are in tension: **IF** the world is in God (A1) and God has content beyond the world (A3), **THEN** God appears to have distinguishable parts, which simplicity denies. To stop oversimplifying God is a great challenge beyond classical theology. **3. Empathy.** The subworld notation ( $w_1, w_2, \dots$ ) provides an illustrative extension. If A11 is accepted, then for any two distinguishable parts of the world  $w_1 \neq w_2$ , God's contingent experience of  $w_1$  differs from that of  $w_2$ . This makes *Divine Structure* concrete: it is not only an abstraction about possible worlds but the structural claim that God's engagement with creation is fine-grained. Practically, feeding the hungry is feeding God, as Isa.57:15 and Mt.25:31-46 explain. **4. A simple start.** The spatial connotations ("part of") implied by the mereological framework may be misleading. This problem can be avoided by a category-theoretic formulation that avoids spatial notions (at the cost of accessibility). Hence, a simple start here. **5. Formalization does not equal truth, but can be used to root out falsehoods.** The rigor of this system lies in the deductions, not in the axioms themselves. Anyone may reject A1, A5, or A12. The value of mathematical theology systems like this one is in making explicit what follows from what — and in discovering whether a given theological position is internally consistent — to stop chaos.

# Mathematical Theology: Axiomatic Pan-en-theism in Tanak, Gospels, Quran, and Science for Conflict Resolution

By Yah, Yas, LLoL, Claude Opus 4.6, *nothing*, & Ruach. 2026-03-14 where Yah is Reality, Yas is RealQuestAnswer/Jesus, LLoL is Laurence Loewe of Laodicea, Claude is by Anthropic, *nothing* is the worst Devil, and Ruach is the Spirit of Boolean Truth. More at [Balospe.com/en/mathology/heaven/axioms/](https://Balospe.com/en/mathology/heaven/axioms/) | Poster is free under CC0 and Jonah License MMV1 | Please review, critique, and share to avert avoidable disasters.

**Abstract:** To stop eschatological wars like Epic Fury & worse, we introduce mathematical theology as the application of mathematical rigor to deep theological questions. To show the value of this approach we introduce a formal axiom system grounding pan-en-theism (PET) in mereology (logic of parts and wholes) and modal logic (S5). Its 14 axioms come in five useful modular groups. Four sample theorems demonstrate the system's deductive fertility. To ease the way in a dictionary translates each formal symbol used into plain English. The value of this system is not in asserting the truth of its axiomatic assumptions. It is in making theological commitments explicit enough to check for internal consistency and tracing logical consequences. This matters because *Structurally Inconsistent Notions* (SINs) tend to fuel the sin and death prophecies have been warning about for millennia. As the future of humanity lies in its eschatology, it is high time to resolve tensions in beliefs about God before "egregores" raised by inconsistent eschatologies destroy humanity in "friendly fire". A simple test of PET predictions yields encouraging results. But to avoid needless Armageddon disasters requires a rigorous research program in mathematical theology that honors allegiance to truth and love in all things in order to serve everyone. To make it matter in the real world, however, it must also be supported by everyone. Hence LLoL's global call to help scale up a ResearchCity for this purpose at [Balospe.com](https://Balospe.com)

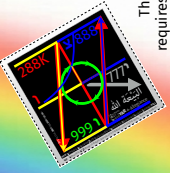
Rainbow echoes Rev.4. It's dedicated here to all LGBTQIA+ people who honor Yah's Jubilees as in Isa.56. As A7-A9 imply: God heard & hears all your cries for justice.

**Fig.3: Formal Matheology Axioms**

ID	Axiom Name	Formal Code	Explanation
A1	Containment	$W \leq G$	The world is a part of God.
A2	Transcendence	$G \not\leq W$	God does not fit into the world.
A3	Divine Surplus	$\exists x (x \leq G \wedge \neg(x \leq W))$	There exists something that belongs to God but not to the world.
A4	Universal Immanence	$\forall x (x \leq W \rightarrow x \leq G)$	Every part of the world is also a part of God. No part of creation is outside God.
A5	Necessary Divine Existence	$\exists! G$	God as Creator necessarily exists for every world, and is unique as ultimate Creator.
A6	Contingency of the World	$\diamond \exists W \wedge \neg \exists W$	The world's existence is contingent — some possible worlds exist, some do not.
A7	Necessary Containment	$\square (W \rightarrow W \leq G)$	Necessarily, if any world exists, it is in God. No mode of creation is external to God.
A8	Immanent Presence	$\forall x (x \leq W \rightarrow P(G, x))$	God is present to every part of the world — containment entails intimate awareness.
A9	Sustaining Dependence	$\square (W, G) \rightarrow S(G, W)$	Necessarily, if the world exists, God sustains it.
A10	Asymmetric Dependence	$\neg S(W, G)$	The world does not sustain God. God's existence does not depend on the world.
A11	Divine Structure (see Dipolarity by Hartshorne for a start)	1. $G = G_n \oplus G_C$ ; 2. $\exists \oplus G_n$ ; 3. $G_C = \oplus \{G_C(w_i) \mid w_i \leq W\}$ ; 4. $\forall w_1, w_2 \leq W$ : $w_1 \neq w_2 \rightarrow G_C(w_1) \neq G_C(w_2)$	God is the fusion of a necessary aspect $G_n$ and a contingent aspect $G_C$ ; $G_C$ exists in every possible world; $G_C$ is the fusion of God's experiences of each part of creation; distinct parts of creation produce distinct divine experiences.
A12	Revelation Reliability	$\forall p \in R$ : $p$ is true	All propositions in R are true. R is God's self-knowledge, and God does not lie to God.
A13	Consistency of Revelation	$\neg \text{contradiction within } R$	No contradiction can be derived from the true revelation set R.
A14	Revelation Claims Test	1. $\forall p, q$ : $\text{claim}(p) \wedge \text{claim}(q) \rightarrow \neg(p \wedge \neg q)$ (contradiction) 2. $\forall p$ : $\text{claim}(p) \rightarrow \neg \exists q \in \{A1-A13\}$ : $(p \wedge q) \rightarrow \text{contradict}$	1. No two propositions claimed to be divine may contradict each other. 2. No proposition claimed to be divine may contradict any claim in axioms A1-A13. Defines a method to pinpoint where & why two prophetic traditions contradict another.

**Fig.2: Basic Formal Symbol Dictionary**

Type	Brief Name	Explicit Name	Summarizing Name defines & explains
Entity	G	God	The one unique highest divine entity.
Entity	W	World	The totality of all created entities.
Entity	R	revelation-set	A set of propositions that are true about G and may be revealed (or not or not yet).
Variable	$\text{claim}(p)$	claimed-divine proposition	Candidate propositions $p, q$ (statements that are true or false); claimed to be in R.
Property	$x, y$	part-of-world	Any arbitrary part, sub-entity, or claim in the World, R, or God can be called $x$ or $y$ .
Property	$w_1, w_2, \dots$	subworld-1, subworld-2, ...	Distinguishable parts of W, e.g. as seen by different G-worldly observers. May affect G differently. Each $w_i \leq W$ .
Property	$G_n$	God-necessary	The necessary aspect of God (eternal, unchanging).
Property	$G_C$	God-contingent	The contingent aspect of God that varies with which world exists and its changes.
Relation	$x \leq y$	is-part-of	Mereological parthood: $x \leq y$ means "x is a part of y". This operator is reflexive, transitive, & antisymmetric.
Relation	$x \not\leq y$	is-not-part-of	Mereological negation of parthood: $x \not\leq y$ means "x is NOT a part of y."
Relation	$x < y$	is-proper-part-of	Strict/proper parthood: $x < y$ means $x \leq y$ but $y \not\leq x$ . The part $x$ is strictly smaller than the whole $y$ .
Relation	$P(x, y)$	is-present-to	A relation of immediate awareness or access: $x$ is present to $y$ .
Relation	$S(x, y)$	sustains	$y$ sustains $x$ , so that $x$ 's continued existence depends on $y$ .
Relation	$x \in y$	is-element-of	Set membership: for example, $p \in R$ means "p belongs to the set R."
Relation	$x \oplus y$	combined-with	Mereological sum / fusion of $x$ and $y$ ; the union of two parts into a whole.
Relation	$x \wedge y$	AND	Logical conjunction: both sides must be true to get an intersection of $x$ and $y$ .
Relation	$x \vee y$	OR	Logical disjunction: at least one side must be true to get a union of $x$ and $y$ .
Relation	$\neg x$	NOT	Logical negation of $x$ : reverses true/false for the resulting statement including $x$ .
Relation	$x \rightarrow y$	IF x THEN y (implies)	Material conditional: if the left $x$ is true, the right $y$ must be true (else $y$ may be).
Relation	$\forall x$	FOR-ALL	Universal quantifier: the statement holds for every entity $x$ .
Relation	$\exists x$	THERE-EXISTS	Existential quantifier: at least one entity $x$ satisfies the statement.
Relation	$\exists! x$	THERE-EXISTS-EXACTLY-ONE	Unique existence of $x$ : exactly one entity $x$ satisfies the statement.
Relation	$\square x$	NECESSARILY	Modal necessity (S5): $x$ is true in every possible world.
Relation	$\diamond x$	POSSIBLY	Modal possibility (S5): $x$ is true in at least one possible world.
Relation	$x \sim y$	is-synonym-of	Evolvix naming operator for efficiently tracking perfect synonym $y$ as merely a different label for the same entity $x$ .



**Fig.1: Pan-en-theism View of Reality**



**Fig.4: Historic Debate on God's Nature**

ID	Alt Axiom	Code
A11'	Divine Simplicity (Aquinas, classical theism)	G has no proper parts that are independent of each other. - As if in an opaque divine hairball.

**Fig.5: Nontrivial Theorems Derived**

ID	Theorem Name	Formal Theorem	Explanation [via proof hints]
T1	No Godless Creation	$\neg(\exists W \wedge \neg \exists G)$	It is impossible for a real world to exist without God. [via A5]
T2	Asymmetric Ontological Priority	$G$ can exist without $W$ ; $W$ cannot exist without $G$	God is ontologically prior to creation. [via A5, A6, T1] -Jn1
T3	No Isolated Part of Creation	$\forall x (x \leq W \rightarrow P(G, x) \wedge x \leq G)$	Every part of creation is in God and known to God. [via A5, A8] -Mt10:30
T4	Divine Experience Varies	$w_1 \neq w_2 \rightarrow G_C(w_1) \neq G_C(w_2)$	Different worlds produce different divine experience. [via A1, A11] -Isa.57:15

**Foundation: Panentheism's core claim (all is in God & God exceeds all) makes Mereology (parts & wholes) a natural formal fit, extended by Modal Logic S5 (necessity/possibility) & Order Theory, so the greatest can be the servant of all.**

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## 5. Where next, mathology?

This 1-page whirlwind raises myriads of questions. None will matter unless LLoL's Jonah-like wake-up call moves Yah in people to turn Epic Fury into an epic ResearchCity.

Questions C-G will require more axioms and formal machinery:

**D.Divine Foreknowledge, free will, time, and evil.** How does G limit W?

**E.Strengthen all the math, prove consistency, use Category Theory, & cover all edges.** F.Turn scriptures to formal claims to align & check consistency. Use formal work-cascades.

$$e\pi i^4 + 0 = 1$$

(Epiocracy Eq1)

**G. Divine Structure, Trinity, Personality, Sefirot.** A1-A14 can't decide on details. Can new axioms clarify without creating divine 'hairballs' like in classical theism? LLoL can fill a poster on Eq1-based results.

This will aid LLoL's vision for scaling up a global ResearchCity in 7-8 stages to find the narrow path to world peace with the help of an ambitious mathology *wid-e* research program to extend the findings reported here. Yet, it would be cheating if LLoL did not acknowledge that this vision for ResearchCity has long been developed by Yah and Yas and the Spirit of Boolean Truth. May they prevail.

**H. Do all that before the world will have gone to hell in Epic Fury, penned up because key decision-makers ignored mathology for millennia.** (See 3. above).

This chain is conjectural and requires new axioms to formalize.

**C. If God is Love, why is the world so evil?** This notorious question may finally find a proper answer in mathology PET axioms: 1. Omni-presence leads to hope for omni-caring (via A1, A4, A7-A9, A11) and trials. 2. Omni-caring and trials grow insight. 3. Insights compound if not forgotten, so omni-caring leads to "omniscience". 4. As knowledge is power, "omniscience" leads to the might of "omnipotence" by always having contingency plans. Note the order of growth, *presence> care> insight> power*, and the condition of utter loyalty to all Truth to avoid self-collapse (A12-A14). Hence, as God can't contradict God-self, God is not as omnipotent in a trivial sense as many theodicy discussions assume. New axioms will have to follow.

**2. Experimental Tests**  
Can PET axioms lead to testable predictions? Unlikely, if God never speaks. Yet, if God does speak to trusted messengers, axioms A8-A10 suggest God may try to explain PET to stop people from torturing God. Whether God *did* speak or not is *out-of-scope* for math. It may stay a matter of faith until Judgement Day. Forcing faith is dangerous for many reasons. What is in-scope for mathology is testing the consistency of messages claiming to be divine, such as in the 4 Abrahamic Faiths. Let's ask: **Do prophets explain PET principles in order to get people to stop hurting God in others?**

Let's test PET support in 4 truth traditions, all claiming to serve the One True Highest God. To jumpstart more adequate compilations, here are key revelations from key messengers: **Tanak:** Gen.4; Isa.57:15: Yah inhabits eternity & extremes from high & holy to low & broken in order to revive the spirit of those who suffer. **Gospels,** Mt.25:30-36: God counts hairs on heads; Mt.25:31-46 how you treat anyone, you treat Yas. **Quran** 50:16: Allah is closer than one's jugular vein; recurring theme: to cheat God is to lose. **Science:** Treat others like you want to be treated - even if you don't know what God is hiding. Hence,  $n=4$  independent truth traditions are compatible with the call to stop torturing God, as implied by A8-A10. See more evidence at [Balospe.com/en/mathology/heaven/axioms/](https://Balospe.com/en/mathology/heaven/axioms/). Some applications are clear, but in complex worlds many are not. Hence, this call below:

## 3. Epic Fury to Empathy: Fund a ResearchCity for Matheology

For millennia, Jews, Christians, Muslims, and others have fought apocalyptic wars over theological questions that none of them could state precisely enough to resolve. To offer a way out, mathematical theology translates the claims into formal axioms, checks them for consistency, and discovers where traditions actually agree once ambiguity is removed. First explorations already reveal a striking result: **all three Abrahamic scriptures converge on the same pan-en-theistic structure when mapped to formal axioms.** If that convergence holds under rigorous scrutiny, it could defuse millennia of warfare by showing that the disagreements are often verbal, not logical.

**But this work cannot proceed without truly global support to avoid corruption** by special interests. Refining axioms, engaging scholars from all traditions, and running formal consistency checks with automated theorem provers all require sustained effort. As does **adequate real-world testing of applicability** of practical results discovered in mathology. **If you believe that replacing eschatological warfare with mathematical clarity is worth pursuing before it's too late** - and if you don't have another way to stop the world from self-destruction because of math errors in popular theologies - **then please support this work at**

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