

# **THE PROBLEMS ASSOCIATED WITH KNOWING GOD'S EXISTENCE WITH CONCLUSIVE CERTAINTY**

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It has been my personal experience that the primary dilemma associated with possessing certain knowledge of GOD's existence consists of a substitution of fears. Prior to attainment of certain knowledge that GOD exists, we may have a temperate belief in HIS (HER) existence, but for the most part our daily fears are limited to those of the secular world. We fear our government as prudence dictates, fellow citizens as prudence may similarly dictate, losing our money, getting injured in an accident, losing our job, or any of the other multitude of fears that typify the average person's existence.

However, once you become fully convinced with conclusive certainty that GOD really exists, you tend to lose pretty much all of the everyday fears the average person has. This occurs whether the manner in which you gained your knowledge of HIS (HER) existence was through a process of study, belief or empirical proofs. However, once attained, the knowledge causes all of your fears of the secular world to be replaced with one substantially greater fear. That one fear is to not Piss off GOD. This overriding fear causes you to change the manner in which you approach everything in life. You do your best to direct each of your efforts to pleasing GOD and pray that HE (SHE) will forgive you for your multiple of shortcomings, errors, flaws and infirmities.

But, I am also fairly convinced that GOD does not desire us to just be Kiss-Ass wimps either. Life is intended to be a learning experience. That requires us to be willing to assume risks on occasion in order to progress. It can be fairly stated that once we believe in GOD with conclusive certainty, each time we elect to engage in conduct involving an element of risk, we fear whether GOD will approve or disapprove of the selected action. In the long run, although not necessarily the short run, GOD's overall approval or disapproval of the risks we choose to take is probably somewhat determinative of our future, both in the secular and nonsecular world.

So the good part is that once you are certain GOD exists, you don't have to fear anyone on Earth. You lose your fear of lawyers, criminals, Judges, prosecutors, defense attorneys, police officers and everyone else. Cause you know the bottom line, is that there is absolutely nothing they can do to harm you without GOD's consent.

But, fear of GOD is more substantial than fear of anything else. For instance, in one chapter of this Supplement I wrote about the diminishing

leverage of government upon the elderly. The concept was that as a person gets older, government has less of an ability to control that individual's compliance with positive law. This is simply because an older person has fewer years left in their life for the government can ruin. However, that infirmity of governmental power is markedly absent in regards to GOD's authority. HE (SHE) can punish you for an unlimited amount of time.

I will be the first to admit that while I have a tendency to rather enjoy making arrogant, sanctimonious Judges look stupid to the general public, I try my absolute best to demonstrate to GOD that I want to please HIM (HER) in all regards without exception. Similarly, whereas I fervently assert the best form of government in the secular world is a Democratic Republic, when it comes to the spiritual world, I am fully onboard with the Monarchy form. GOD is definitely my KING and it's as simple as that.

Coupled with the substitution of fear principle, possessing knowledge of GOD's existence with conclusive certainty creates another dilemma. Since the overwhelming majority of people in the secular world have at most a temperate belief in GOD, if you become one of the minority possessing certain knowledge of HIS (HER) existence, it becomes increasingly intolerable for you to deal with the majority on a daily basis. There is also a tendency to focus your daily actions upon maximizing the probability of a happy afterlife. Additionally, you can't help but feel an associated degree of frustration due to your inability to know precisely how to accomplish that.

I am also quite convinced that possessing certain knowledge of GOD's existence carries with it a degree of responsibility that other members of the secular world are not burdened with. Being a rational GOD, it can be fairly assumed that HE (SHE) would be more likely to grant forgiveness to those who engage in immoral acts, if they lack knowledge of GOD's existence. In contrast, if you possess certain knowledge of GOD's existence, but still choose to engage in immoral acts, your probability of being granted forgiveness is probably diminished, although not eliminated.

The reason for this is that people who lack full and complete knowledge of the consequences of their actions in the secular world, basically "don't know what their doing" so to speak. Thus, they should be more easily forgiven. In contrast, one who possesses certain knowledge of GOD's existence is probably held to a higher standard of conduct as a result of possessing such knowledge. When they engage in immoral acts, they do so fully cognizant of the potential ramifications of such.

In certain respects, it's kind of like how a Judge in the secular world is expected to conduct themselves. The general public believes Judges should have a higher standard of morality than the average citizen. Whereas, no one

objects to a construction worker getting rip-roaring drunk after work, it's fair to say that if a U.S. Supreme Court Justice did the same thing, the newspapers would be talking of impeachment the next day. Nevertheless, as indicated in this book there are numerous instances in which Judges enjoy the ability to engage in a lower standard of moral conduct than the average citizen. The obvious example, which is applicable to the subject of this book, is the ability of a Judge to evade disclosure of matters pertaining to their moral character in comparison to a Bar Applicant.

As also stressed herein, a determination of that which truly constitutes immorality extends beyond the personal activities and conduct of a Judge. For instance, the trial court Judge who does not drink, swear, gamble, or engage in any social vices, may in fact be substantially more immoral than the Judge who does. Certainly, morality is not wholly dependent on one's engagement in harmless social vices. Put simply, most litigants in any case are going to be better off if their Judge is a Drunk, rather than a Prick. Regrettably, it seems the latter is becoming more common than the former.

The critical point is that those who possess certain knowledge of GOD's existence have a greater responsibility and obligation to the world than those who lack such knowledge. Such individuals enjoy the blessing of an absence of fear from most things in the secular world. But, they do have a constant, overriding fear that they may not be pleasing GOD in all regards at all times. By the same token, certain knowledge GOD's existence is accompanied by the blessing of knowing GOD's moral character traits of forgiveness, understanding, and love. And most importantly, HE (SHE) truly has an absolutely terrific sense of humor amongst a wide host of other positive character traits.

So you work from the premise that as long as you don't screw up too bad, you'll probably be okay. You lose a degree of freedom in certain areas, but gain a larger degree of freedom in other ways.

Overall, it's a pretty decent deal.