

The Blasphemy of Dualism

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There is a God, and we are his creation. For sure, he is not only a metaphysical power, but also a personal intelligence. Christians think about God with an emphasis on the fact that he is a person, but often only partially think of him as a power. They call him powerful, and even say he is omnipotent, but they slap themselves in the mouth – and also God in the face – when they attempt to distance him from being the direct, total, and even the sole *metaphysical* cause of all evil. The implication is that there is another metaphysical power that constantly rearranges the universe without God's immediate control. It is said that this power functions by God's permission, but this is as far as it goes in terms of his involvement.

The result is a form of dualism, the view that there are two ultimate forces – one good and one evil – that control the universe, and that are in constant conflict with each other. This is a heresy that Christian theologians condemn, but they propagate a form of it themselves. Admittedly, this form of dualism does not say that the two forces are equal, but that the evil force is subject to the "permissive will" of the good force, and it is the good force that makes "permissive decrees" to regulate all the operations of the evil force. Nevertheless, the good force does not exercise direct control over all of creation, and for some unexplained reason, although the good force only "permits" the evil force to cause evil, the evil force is stupid enough to fulfill the good force's agenda by performing the precise evil in the precise manner and degree permitted. In no instance does the evil force abstain, if only to defy the good force.

Of course, the whole theory is nonsense, but it is asserted in some form by many schools of theology, including almost all versions of Calvinism, which claims to honor God's absolute sovereignty. But this popular form of Calvinism utterly fails, and must retreat into paradoxes and self-contradictions. Its enemies rightly mock this ridiculous construction, although they usually have an even weaker view of God's sovereignty. The only view that is true to biblical revelation and necessary reason, and that avoids dualism, is the one that says God exercises complete, active, direct, and causative (not permissive) metaphysical control over all of creation, including all instances of evil. God is the author of sin and evil. There is no problem at all with this view because there is no divine law stating that God must not be the author of sin and evil, and God is the very definition of righteousness; therefore, it is a righteous thing that God is the author of sin and evil.

Although theologians think of God as a person, they fail to think of him as a total power, the only force that can create anything, sustain anything, and make any change to anything in the universe, whereas we as creatures cannot make even one hair white or black (Matthew 5:36). They think of him not as total power who is also a total person, but as nothing more than an extremely powerful person. Thus they easily apply human ethics to him, and judge him by a standard that they judge themselves – they deny that he is God. In any case, if God is not this total power, then we have dualism. But if God is indeed this total power, and if there is evil in the universe, then by metaphysical and logical necessity, God must be the author of sin and evil. There is no escape from this conclusion. Anything less than this is blasphemy against the nature and the majesty of the Most High. This blasphemy is the cherished tradition of almost all of Christendom.