

I AM YOUR CREATOR

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INTRODUCTION "The continuum of belief" begins with believers who *hope* there is a God. Others have *faith* God exists. Some thoroughly *believe* there is a God. Most *trust* in God, while some *know* God from personal experience. The one thing that is consistent among them is that they all believe that God is the Creator of the Universe, the First Source and Center of the Infinite and Eternal Universes, the First and Original Cause of all that exists and has yet to come into existence.

Believers accept the universe's creation is a continuing process begun a very long time ago. According to this belief, there are many millions if not billions of inhabited planets with sentient beings similar in intelligence and consciousness to our own. Some of these planets have become settled in a highly advanced age of social, political, economic, and civilizational stability and long term peace. Others, however, as earth, are still in a primitive stage of social, political, and economic evolution with many forces that keep everyone in a fairly continuous state of imbalance, and sometimes outright war to the death of the opponents. Not much progress and growth there, huh?

What seems to be missing in the creation story is a rudimentary understanding of how inhabited planets with complex societies fit into the scheme of creation. It doesn't seem rational to me that God, as any entrepreneur, would invest so much time, material, and energy in this Universe-enterprise and simply walk off the stage without designating some vastly broad management team to look after the business of creation, particularly on habitated planets. I don't believe that God the Creator is neglectful, or absent minded. Personally, my experience with Providence has been consistently personal, intimate, beneficial, and incredibly foresighted. While the God-individual relationship is the epitome of a developmental and evolutionary personal relationship with Spirit, the generosity of the Creator would indicate that It has provided an immense hierarchy of administration where the hyphen occurs.

Just as genetic evolution brought Homo sapiens into existence it seems thoughtfully consistent that societal and civilizational evolution would bring about

the growth and development of maturing societies. How else would an advanced age of peace and stability come about? What I think is missing from our perspective, due to the incredible brevity of our lives, is that we do not have a view of the very long development of civilizations. If we did, perhaps we would have a different conception of how people fit into the plan to bring mature civilizations into existence. In that regard, I suspect that earth, too, has a planetary management plan that involves each of us. That being the case, then we must begin by making better decisions about how we live with others on this planet.

What the “Ah-ha!” Moment Revealed —

The possibility of making better decisions came to me after a very brief “Ah-ha!” moment in early 2008 when the values that have sustained the human species became clear to me. As any professional executive will tell you, decisions are always based on a set of values of the person or organization making those decisions. (See illustration below.) For our species, these values have proven to be very reliable for sustaining our species over the course of many tens of thousands of years. Extending this logic, it makes sense to me that in order to support societies and nations into a far distant future then those same values need to be used in decision-making¹ that contributes to the sustainability of our societies.

Over the years since that discovery I have developed many conceptual explanations in secular terms about how those values could be used to the benefit of families, communities, societies, politics and governments, and economies. Although these explanations are logically and rationally well integrated, they fail to answer the questions God-believers continue to ask, *“Considering the multi-million year evolution of species prior to the appearance of *Homo sapiens*, what prompted this profound leap to sentience, consciousness, and an integrated system of values to come into being?”* Secondly, “Is there a wider application of these values than just for us individually?” It is also appropriate to ask the next logical question, “For what purposes?”²

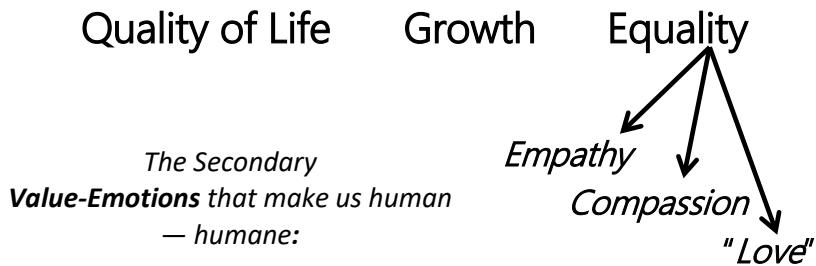
¹ Raphael, Daniel 2016. *ORGANIC MORALITY: Answering the Critical Moral Questions of the 3rd Millennium*, (Manuscript)

Raphael, Daniel 2016. *The Progressives Handbook for Reframing Democratic Values* (Manuscript)

Both are available free as PDF documents upon request, or from www.academia.edu

² Raphael, Daniel 2003. *What was God Thinking?!* Infinity Press, Evergreen, CO USA.
ISBN: 0-9712663-0-1 (eBook, Amazon ASIN: B00ZQ6NU96)

For believers, understanding genetic and social evolution will provide beneficial insights into understanding the purposes of these values, and the reasons and anticipations of the Creator's work that brought sentient beings into creation. The illustration below shows the relationship between the three primary and three secondary values.



NOTE: "Love" is in quotation marks because love is a collective value-emotion of its subordinate values. These provide the operational definition of love: Honesty, truthfulness, respect, loyalty, devotion, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, tolerance, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. As analogy, the operational definition of "cake" is a list of ingredients and procedures. (Source: *Sacred Relationships, A Guide to Authentic Loving*, Daniel Raphael, 1999)

Characteristics of these Values —

Self-Evident — The three primary values are self-evident similarly as those stated in the famous sentence in the United States Declaration of Independence, *"We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."* The proof of this becomes evident when people around the world are asked whether they would like to enjoy an improved quality of life, as they define it.

Universal — These values are universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi, or any other city if they would like to develop the innate potential they brought into life ... to improve their quality of life with an equal ability as anyone else would or could. The answers are universally the same whether a poor person is asked or a multi-billionaire. Everyone I have talked to as a holistic life coach has chosen to improve the quality of their life, and grow into their potential.

Irreducible — The three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs.

Organic / Innate — Archeological evidence provides a persistent and grand display of human inventiveness to improve the quality of life. Even though I cannot prove it, evidence seems to suggest that these values are organic to our species and embedded in our DNA. They have motivated us, everyone, to yearn for the improvement of our quality of life materially and socially.

Timeless — These values seem to have been organic to our species from its earliest beginnings. We can safely predict that these same values will continue to motivate our species to enjoy an ever-improving quality of life, and to grow into our innate potential in future centuries and millennia.



The Secondary Value-Emotions are also organic to our species and exist in us as an impulse to do good. They are proof that people are innately good. For example, we want peace for others as much as we want peace for ourselves because we are wired with the values that make us human – humane. They are the criteria that validate our interpretations of the three primary values as being human and humane.

The reason that we are so sensitive to issues of equality is that we have the innate capacity of **empathy** – to “feel” or put our self in the place of another and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in **compassion**³ – to reach out to the other and assist them in their plight.

Our motivation for equality is stimulated when we compare our own life to that of others and see that the quality of their life is “better” or worse than our own. Our sense of inequality then rises within us to motivate us to seek equality for us, and equality for them.

We generalize empathy and compassion toward all of humanity with the term **“Love”** – the capacity to care for another person or all of humanity, as we would for our self.

³ <http://ccare.stanford.edu/stanford-compassionate-university-project/>

Value-Adding Decision-Making —

To understand the potential of human social evolution it is necessary to understand that values always underlie every decision we make. The sustainability of our species for many tens of thousands of years using those six values provides a clear proof that they are incredibly reliable. It is within this kernel of understanding that we can intuitively grasp a larger plan at work in the sustainability of human existence.

Those values were intentionally embedded into our DNA during our evolution to provide for the physical, mental, emotional, intellectual, social, cultural, and spiritual evolution and maturation of our intra- and inter- personal relationships. The discovery of these six values is relevant to the sustainability of our species, and thoroughly relevant to the evolution of human social existence. This perspective gives us a totally new way of looking at creation, genetic evolution, and social evolution, the working venues of planetary management.

Organic. These organic values have proven their consistent ability to sustain humans *as a species* over the many tens of thousands of years of human existence. The “however” is this: However, because these values have never been embedded into the decision-making practices of organizations of any size, we do not know if they would help organizations make sustaining contributions to societies.

I **hypothesize** that if these values become organic to the decision-making practices of organizations those organizations would support the development of social sustainability of our societies. Though these six values have provided us with a continual array of choices to improve the quality of our lives, *do we have the intelligence and foresight* to apply those six values to the decision-making processes of organizations to improve the quality of life of our societies, communities, families, and individuals? If we do then it is the moral responsibility of individuals of those organization to begin the process.

Artificial. If we believe that our existence was initiated by the Creator, then it only seems consistent that what the Creator gave us could also be adapted and used in the organizations of our societies. That is a necessary step because communities, societies, and nations are not organisms with DNA to replicate themselves. They are simply *artificial social constructs of what people think works* to help maintain

the survival of societies... ... all of which have proven throughout human social history to be incapable to sustaining organizations for centuries and millennia.



Historically, the moral code of western civilization has changed little over the last 4,000 years ⁴ from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adapted by Hammurabi and Moses, among others. It was developed to preserve and maintain social stability and the functioning of society through a uniform standard of social conduct, i.e., a moral code. The development of this moral code was an incredible advancement in normalizing social relations based on the values (social stability) of what Ur-Nammu *thought* would work at the time.

It was right for the times, but in over 4,000 years it has not kept pace with the growing, long term moral needs of nations and a global civilization. The old moral code was designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral conduct of organizational decision-making of organizations, governments, or corporations. Neither was it intended as a *global* moral code for the international community. The most accurate criticism is that it was based on artificial values, not on the organic values that have sustained our species for so long.

Further, the laws of this ancient moral code were arranged in casuistic form of "IF (crime) THEN (punishment)" setting the style that has been followed by almost all criminal codes since, even those of most nations, today. Moses seems to have been ahead of his time in that some of the Ten Commandments were affirmative, while others were prohibitive. All of these ancient codes directed citizens how NOT to behave, speak, and think. None guided citizens how to think, speak, decide, and act proactively to add value to the person, community, or to society.

When we consider 4,000 years of enculturation using this archaic morality I am amazed that we still have a global population and some modicum of social stability within and among nations. That speaks well of peaceful religious traditions, "refuse-nics," and "peace-nics." It is a tragic global irony that all people of all

⁴ http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; http://en.wikipedia.org/wiki/Code_of_Hammurabi

nations, societies, cultures, races, ethnicities, and genders are already equipped to make value-contributing decisions every day by using the God-given values that are innate to each of us. If these values had been used as the proactive core of morality in the world for the last 4,000 years, everyone would be very knowledgeable of "the common good," "what is fair," "social justice," "social equity," and there would be no disparity of the rights of women and children.

Knowing this, we must begin teaching our children how to think, speak, decide, and act proactively using the organic values God gave us in our creation. For God-believers these values provide us with a very clear, positive, and proactive means of acting as socially responsible moral agents of our Creator. Consider the following -

Quality of life. What do I need to do to improve the quality of my life? First, to think in positive ways; second, to speak in positive ways; and third to act in positive ways that contribute to an improving quality of my life.

Growth. What do I need to do to grow into my innate potential? First, to think of yourself as capable of growing in ways that contributes to a more fulfilling quality of life.

Equality. (This quality-value is a check on our pursuit of an improving quality of life and our growth.) Does my thinking, speaking, and actions give equal value to others to pursue their own improving quality of life and to grow into their potential to do so? If "yes" then all is well.

Why Now? —

There are a number of reasons to bring The Creator into the mix of developments.

First, the earth is fully populated. In a strategic planetary management scenario, this means that the physical planet has fulfilled its potential to support a global population. What is missing is the awareness that this state of "fullness" was accomplished over 95 years ago when the global population was less than 4 billion people.⁵ Admittedly a rough generalization, as the *quantity* of population has increased the *quality* of life of populations in marginalized economies has decreased. This is fairly invisible to people who live in nations with high standards of living as the United States and several

⁵ <https://ourworldindata.org/world-population-growth/>

other democratic nations. As there are limited resources, and equity-distribution not probable, it should be obvious to reflective-thinking people that the old solutions of fixing problems will not work, but must come from creating solutions not thought of before. And NOW is that time when creative solutions are needed.

Second, nations built on the value-ideals of democracy have supported the social, political, and economic development of increasing populations. Yet, those value-ideals have proven insufficient to move the course of democratic nations toward more socially sustainable decisions by decision-makers of social-societal, political-governmental, and financial-economic organizations.

As example, the design of the now-mature American and British democracies reached their design limitations early in the last 50 years. The reason being, while the value-ideals of democracy offer wonderful outcomes in a nation that is expanding in every regard, they have become increasingly insufficient to create socially sustainable democratic societies. *Those ideals in the form of the six values that define our species' sustainability must now be embedded into the decision-making practices of social, political and governmental, and financial and economic organizations.*

If, "*In God We Trust*," has any validity for God-believing citizens of America or any other democratic nation founded on the trust of God, then surely the values that were embedded by the Creator into our species' DNA are sufficient and reliable for us to transform our dysfunctional societies, governments, and economies to a level of functional operation for the good of all future generations.

Third, organizations within the hierarchies of societies, governments, and finance have demonstrated their incapability to monitor and implement remedial actions that would prolong the "maintenance level" of societal survivability. Further, *"Heads of state, legislatures, parliaments, congresses, and myriad numbers of bureaucracies are not capable to designing and implementing large national programs that are functional at the local level to remediate ongoing persistent social, political, and economic problems."*⁶

Fourth, it has always remained the sole province of citizens to reform and transform archaic forms of government, whether an antiquarian monarchy based on royalty and aristocracy, burdensome dictatorships, oligarchic democracies, or corporately controlled democracies. Now armed with the six

⁶ Excerpt from "The Unconscious Self-Radicalization of America," by Daniel Raphael, October 27, 2016. Posted: www.academia.edu and LinkedIn.

core values that have sustained our species and a morality⁷ of humane decision-making, the public can once again go about its business of reestablishing itself as the sole authority for its governance.

Fifth, God-believers now can understand that they are fully capable as Sons and Daughters of their Creator to take action using these values that give them the capability of inventing an evolved form of democratic governance. Now, we can invest the values given to us by our Creator into child-raising practices, education, healthcare, organizations of our communities and societies, corporations, and into our local, municipal, state, and national governments. When those values are used as the criteria to validate or invalidate the decisions and actions of corporations, all governmental agencies, and the decisions of the courts, we will know very quickly what needs to be done to bring those organizations into alignment with the values that have sustained our species.

CONCLUSION The plans of the Creator are both individual and social, and has provided us with the organic values to fulfill the "Golden Rule," "Pay It forward," and to give value to others and our self through all of our daily decisions. Now that we are aware of the organic values that were given to us in our creation it is very timely for us to embed those same values into organizational and societal decision-making structures to create social evolution that leads to social stability and peace within our nations.

Evolved decision-making as this accepts and promotes the individual as having an innate value to society to transform their society with others. The nature of these values provides for natural and organic decision-making that inherently works to improve the quality of life for the individual to become a more valuable social asset. Cultures that understand this symbiosis will be well prepared to engage social sustainability where the individual is seen as capable of influencing the whole as much as the whole influences the individual.

This type of thinking values the circular systems integrity of the family, community, and society where the individual exists in a relationship of connectedness, integration, and inclusiveness, rather than separation and exclusiveness. Quality,

⁷ Ibid.

value-based thinking offers individuals the option of giving organic value-interpretations to their world. With the above in mind, it becomes easier to see how these values act not only preserve the quality-value of everyone, but proactively provide for a more supportive societal environment for their existence.

By investing in the social sustainability of the family as the primary socializing and enculturating social institution in every community and society, the child-becoming-adult is prepared to use this code of sustaining values. Investing in the social sustainability of individuals, beginning even before conception and continuing through the age of separation from the family, will assure the family, community, and dominant society of becoming socially sustainable. In this case, each democratic society must take on the vision of inventing and creating itself as socially sustainable through our organic values.



**“My interest is in the future
because my children and all future generations
will spend the rest of their lives there.”**

Adapted from a quote by Charles Kettering

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