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The Evolution of The God Consciousness

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Abstract: God is one of the puzzles the cosmos has foisted upon human mind. As a reflective animal, man is by nature saddled with the responsibility of providing meaningful explanations for his own existence and existence in general. The God factor is not just a phenomenon man must contemplate; it is an enigma man must live. For man, there is no opting out from the God question. The existence or otherwise of God is not just an intellectual question; it is an existential condition that demands compulsory response from man. No matter how it is confronted, the God question exerts ramifications on the character, choices, ideology and personal philosophy of man. It is significantly in confronting this question that man gives meaning to his life. Outcomes of the question inform man's conception of his destiny. The question of God is inexorably intermingled with the facticity of the cosmos. It is at the heart of existence and meaning. It challenges our philosophy and science of causes and effect. The God question stretches human epistemology to elastic limits. What is God? Who is God? Is it God, god, gods or Gods? In confronting these questions this work, using detailed philosophical analyses, traces the evolution of the god consciousness in the history of human existence. The methodological approaches are existential, metaphysical, epistemological, psychological and even religious in dimensions. Man confronts the God-vacuum in his ever-widening consciousness of existence. The more aware he becomes of the dimensions of the cosmos, the more sophisticated the God question.

Keywords: God, cosmos, human mind, existence, psychology, religion, destiny, meaning, causes and effects

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INTRODUCTION

Epistemologically, God could be regarded as a human creation. Unlike human physiology that man inherits and the biological information that comes with man at birth, man is never born with any inherent knowledge of God, god or gods. To even make matters much more difficult, there is no universal God holding sway anywhere on earth or in the cosmos that man can observe or objectively approach for answers. There is no suzerainty of God over man anywhere in the world. Only fellow men hold sway over men: not God; not the gods; not spirits. Only men rule over men. God is never observed in action anywhere in the world. There is no human sense organ that perceives God; gods or spirits. Epistemologically, it is indisputable that God is a creation of the human mind. The world knows no central god neither does it submit to any singular God for there are as many Gods as there are established monotheistic religions. Each of these religions presents its own God as the God. None of them offers any empirical proof of the Godhood of its chosen God. In all established religions, man is enjoined to suspend critical reasoning and yield to God; gods or spirits [1]. The whole edifice of the belief in the existence of God is built in the human mind. God, so to say, is an imagined extramental being. Otherwise, it is an intra-mental being.

But which god is the God? Man has no absolute way of knowing. Man has to subjectively discover God, define him, she or it, and determine his own relationship with God. There are many claims to the title of "God". The multitude of claims notwithstanding, "God" is

generally used to denote the one supreme being that is ultimately responsible for the origin and the goal of all existents. He is adjudged to be the enabler of the order in the universe, the sustainer and the overall lord of the universe. It is telling that established religions are not unanimously agreed on the definition of God [2]. Attributes of God differ in varying degrees from one religion to another. Among those religions that cast God in anthropomorphic light, the personality of God differs still. Most times, these are influenced by the psychology of the founder and the cultural milieu from which the religion arose. Human attempts at defining God notwithstanding, there is always an X factor; the unknown dimension, the unresolved component in the description of God.

It is not possible for humans to dismiss the question of God as a mere figment of the mind. The question of God is existential. It is a perennial question that confronts man as he confronts existence. The question of God is exacerbated rather than deflected by the scientific culture. The bastion of the scientific culture is the belief that an effect must have a cause; that the future would resemble the past; the belief in the orderly succession of events [3,4]. The scientific culture necessarily questions the cause of the universe. If every effect must have a cause, what is the cause of the universe? To accept that the universe caused itself is tantamount to accepting the limits of the scientific culture. If the principle of cause and effect cannot apply to the cosmos as an entity, it means that the principle is

not true at all times. If it does apply, what is the cause of the universe? What is the cause of existence itself?

These are the yawning gaps that demand the mental necessity of a god or God. The inability of science to resolve these puzzles strengthens the belief of man in the God factor. There must be a being, principle or force that is responsible for reality. This is a conclusion that has a strong appeal to man. There must be a sort of an Unriddle(r) of the cosmos. It must be a sort of purpose or meaning to the mosaic of existence. There is a strong psychological necessity for the existence of a sort of God [5].

The Evolution of the Spirit

The earliest encounter of man with the spiritual is the experience of awe at the monstrosity of the power of the forces of nature. The primitive man was often overawed by the forces of nature: thunderstorms, tempest, earthquakes, violent deaths, draught, floods and other raw manifestations of brute nature. These experiences gave man the sense of a realm of forces beyond his power. He was utterly helpless before these forces. The primitive man concluded that these forces must have a nature other than the everyday nature he observed around him. They must be beyond the ordinary; they must be preternatural. These forces evoked fear and a sense of inadequacy in the primitive man. But these were forces he must relate with nevertheless. He had to find ways to get around the ferocity of these forces.

The spiritual basically referred to forces other than common nature; forces beyond man's natural comprehension or control; the realm of the question mark in the cosmos; the realm fully or partially unintelligible to man. As enigmatic as this realm of entities is, man must find ways to relate meaningfully with them, for the forces of these entities affect and influence human existence. The quest to relate with these forces gave rise to the divine and spirituality. This quest led to the invention of sacrifices and worships. It was man's first attempt to control brute nature. These forces needed to be appeased. They needed to be made amenable to human survival. They could either be tamed and appeased with sacrifices and worship or benevolent forces are beseeched to contain the excesses of the malevolent forces of nature. These forces would eventually become gods as man turned more and more to worship. Man, invented spirituality as he sought to confront the perplexities of the gargantuan cosmos.

Critically speaking, the designation of the spiritual is a function of the level of human collective intelligence and the level of the intelligibility of the cosmos at any particular epoch. What was designated as spiritual in the previous era could be termed as natural in the succeeding era. The more humans understood nature, the more it lost its awe; the less spiritual it seemed. As human understanding of the cosmos progressed, the

realm of the spirit receded, transformed and took newer dimensions.

The Vivification of the Forces of Nature – Animism

The designation of some forces of nature as spiritual led to animism [6.7]. Awe inspiring nature beyond human complete comprehension was designated as spiritual. These forces of nature had attributes beyond the ordinary. Hence, man considered them to be preternatural. From placing them above commonplace nature, man regarded them to be animated entities. This belief in the vitality of inanimate entities set the stage for the invention of worship. The first step was the recognition of a realm other than nature – the spiritual realm. The second step was the localization of the spiritual realm in particular inanimate objects – animism. Animism was a concept that early Western anthropologists found so hard to comprehend as they could not distinguish between the transition from the localization of forces in inanimate objects to the symbolization of divinity in inanimate objects [8].

Animism in its earliest sense was the transition from physical nature to physicalized spiritual nature. It was the symbolization of the forces that acted on nature which early men considered to be spiritual. It was man's first attempt at the control of the spiritual (nature that appeared preternatural to him). It was man's first symbolization of the spiritual. The objects of animism would eventually turn to divinities, leading to the creation of the gods and the invention of worship. Animism was the middle stage in the evolutionary process of the conversion of nature to gods. First, preternatural nature was branded spirits. Then spirits were localized in everyday nature like trees, rivers, mountains, animals, etc. Eventually, these spiritual forces were symbolized in woodworks, ironworks and clay-works. Ultimately the spirits were incarnated into the symbols, making the symbols one and the same with symbolized spirits. Thus, the gods were created.

The Invention of the gods

The invention of the gods was psychologically rooted in man's compartmentalized understanding of nature; the inability of the human mind at a particular era to see the entire nature as a single unified system. The invention of the gods was the next logical evolutionary stage from animism. It was a fallout of the perception of nature in unrelated bits. This disjointed understanding of nature was borne out of the limited scientific knowledge of nature attained by humanity at that time. It was an era in which the forces of nature were explained largely in spiritual terms. Whatever man could not understand was an enigma. Whatever that was enigmatic to man was considered to have a nature other than the ordinary. Such enigmatic entities often struck awe in man. As stated earlier on, the awestruck primitive man took to animism in his attempts to confront the forces of nature that appeared preternatural to him. Animism represented the vivification and symbolization of the preternatural

forces. These forces, man would eventually localize in natural objects; he would vivify these natural objects giving rise to animism.

The turning point at which man ritually incarnated the forces of nature into symbols marked the creation of the gods. A god is an incarnation of a preternatural force or spirit in a manmade symbol. The symbol became both the representation of the force and the force itself. Hence, it became a god. As gods, these forces assumed personhood and were treated by men as though they were the forces themselves. This evolutionary development radically altered man's relationship with the forces, leading to the invention of worship and the birth of religion.

The Evolution of Worship

Worship is the mode of interaction man has adopted in his relationship with the preternatural or the spiritual. The relationship between man and these forces of nature was fundamentally functional. These forces interfered in his existence. Man has always wanted to contain these forces. His desire and efforts to contain nature were unfortunately impeded by his severely limited scientific knowledge at that time. Man's unrelenting efforts in this regard progressed from the designation of the spirit to animism; and ultimately to the incarnation of the spirits in manmade symbols, making them gods. These gods, man turned to in supplications and sacrifices, giving birth to the act of worship.

The whole exercise was an attempt to influence or control the forces of nature. By creating the gods, man brought these forces face to face with himself as he incarnated them into symbols. He bequeathed them being, placed them in his community and entered into relationship with them. Man's communication of his desires to these symbols turned out to become what we know today as worship. It is the awe-inspired reverence and dependency that are expressed in supplications and oblation before a superior force. Worship is man's acknowledgement of his limitations. It is his admission of his incapacity to master certain gargantuan manifestations of the enigmas of nature. The gods must be appeased for favorable auspices. Man reasoned that he needed to maintain good relationship with the gods for his own safety and well-being. These needs inspired him to devise and employ elaborate rituals in the worship of the gods in order to appease and get them to control nature to his advantage.

Men did not worship what they understood neither did they worship what they considered themselves superior to. No, they did not worship entities they considered to be less than themselves. Worship was given to entities men considered to be greater, influential and significantly consequential to their existence. Worship, essentially was man's subjugated interaction with forces beyond the ordinary nature [9]. Man is forever confronting the mysterious cosmos. His

knowledge of the cosmos is never complete. At every stage in history, man has always approached with awe, those powerful realities he considered to be beyond human comprehension. In worship man expresses his insufficiency, his inadequacies before higher nature, his desire to be at peace with nature and his desire for favorable auspices.

The Creation of Religion

Religion is the institutionalization of worship. As man's relationship with the gods progressed, worship advanced. As the worship of the gods progressed from the individual domain to the social realm, society had to order which gods were to be publicly worshiped, how they should be worshiped and when they should be publicly worshiped. Worship became increasingly sophisticated and ultimately got rigidly formalized. Some individuals were set aside as priests by the community to dedicate themselves specifically to the service of the gods. They took leadership on issues regarding the gods and conducted formal worship of the gods by the community. Thus, came religion; the organized or structured worship of the gods. The formation of the priestly class standardized worship. In most cases, worship became a state activity [10]. The priests invented so many rituals, rites and practices in the service of the gods. The priestly class naturally became the mouthpiece of the gods.

The state was heavily involved with religion from the earliest times. Religion offered cohesion to the society. It offered purpose to the citizenry. It was often used to justify the authority of the state [11]. It was always the bedrock of the society's culture, mores and law. Religion offered the pathway to peace and harmony with the society and nature. It addressed the question of meaning and the purpose of life. It blended the ultimate questions of the universe with everyday life routines. It was the social panacea to the pain of the existential puzzles presented by the cosmos in the everyday life of man.

Religion ritualized the cosmic questions and offered ritualized answers to the puzzles posed by the cosmos. It took away the pain and responsibility of understanding the universe and the place of man in it from the individual domain to the social realm. The meaning of existence was socially given. The purpose of life was socially stated, ritualized and spiritualized. These provisions from religion made life comfortable, understandably and transcendental. There seemingly was an answer for everything: from the mysteries of the cosmos to the fate of man even after death. With the emergence of religion came psychological stability for the social mind, keeping at bay, the existential agitations occasioned by the uncertainties in the universe. The birth of religion marked a significant epoch in human evolution. It greatly assuaged man's quest for meaning and certainty in the cosmos.

Religion would eventually take a life of its own, develop so complexly that it is today witnessed in hundreds of genres around the world. Religion developed the art of the service and knowledge of god from the polytheistic to the monotheistic genres of divinity. So many religions today have worldwide reach and acceptability. Today's civilizations revolve around religions and the values created by such religions. The Western civilization revolves around Christianity and largely on the values that are rooted in Christianity. Arabic civilization resolves around Islam. The influence of Islam over Arabic civilization is so strong that the civilization is more often known as Islamic civilization [12].

Manifestations of gods

Religion brought sophistication to the art of worship. Religion itself became so sophisticated with time that it branched into different genres. The subject matter of every religion is a god or group of gods. The object of religion is man [13,14]. Religion in practice is man in willful subjugation to a god. As religions vary so do gods vary. The gods are subject to the processes of social evolution. They were simple and overtly physical at first. They became more complex, sublime, abstract and even humanoid with time. Divinity would with further evolution and increasing sophistication progress from polytheism to monotheism.

Among the earliest manifestations of the gods was the sun god. It was a god dedicated to the worship of the sun which was viewed as the source life, light and cosmic energy. They manifested in different cultures. The sun god was Ra and Amun in Egypt; Apollo in classical Greece and, Surya among the Hindus. The earth goddess, was the goddess of fertility, the sustainer of life and growth. It was the most revered manifestation of divinity in the Igbo-African pantheon. The god of thunder, worshipped to hold thunderbolts in abeyance, was known as Sango among the Yoruba of Nigeria. It was dreaded. There were several gods dedicated to several rivers to guarantee continued abundant flow of the river for agricultural activities.

The gods became humanoid with the advancement of man. Worship got more and more sophisticated. To this day, different gods are worshiped in different parts of the world for different reasons. In classical Europe, the gods abounded until the triumph of Christianity. Rome was replete with gods and goddesses. The Greeks had their fair share of gods and goddesses. Before, the Romans and the Greeks, ancient Egypt had its numerous gods and goddesses which later transmuted into the gods and goddesses of Roman and Greek pantheons. Sub-Saharan Africa had its many gods and goddesses even to this day. among the tribes that people the region.

The gods varied from culture to culture. Most of the time, they were never attributed universality. They

served local needs; were worshipped locally and were culturally owned. Most often worshipers of the gods never bothered that there were other gods assigned the same duties as the ones they worshipped. They simply worshipped their own gods without cares about how many similar gods existed elsewhere.

The gods do not necessarily have to be moral. Sometimes, they were plainly morally depraved. They just had to be powerful. Man's relationship with the gods was fundamentally functional. Man needed the gods to existentially interact with forces beyond him in the environment. While some civilizations considered the gods to be subservient to the needs of men, others considered men to be at the mercy of the whims and caprices of the gods. While the Greco-Roman gods fiddled with the fates of men, among the Igbo of Nigeria, men could discard or destroy the gods if the gods failed to serve the needs of men [15],

The Evolutionary Transition from Polytheism to Monotheism

The notions of divinity have always changed as the human understanding of the cosmos improved. The earliest interactions of man with the divine were expressed in animism. As man's knowledge of the world improved and the non-rational awe of nature subsided, man transited from animism to the worship of the gods. The gods were as many as they were different in names and shapes. Their functionalities were as different as they were many. Many of the gods had local functionalities – preoccupied with local needs having no significance beyond the local communities that worshipped them. Some would acquire so much significance that they had functionalities across international boundaries. Interestingly, some gods were so insignificant that they had no functionality beyond a certain family or even particular individuals that worshipped them. As evident in the foregoing it is a well-established historical fact that all gods were never equal. But there must be certain qualities these phenomena share in common to qualify them to be grouped into the category “god”.

It is fair to deduce that the first move by humanity towards monotheism was linguistic. The invention of the term “god” was foundational to the concept of monotheism. The word “god” gave a singular identity to a group of phenomena which men viewed as divinities. These entities were linguistically designated as gods. The term brought the multitude of phenomena worshipped differently by different men under the term “god”. That act brought together the generality of the attributes of divinity under a single term. It so to speak linguistically made worshipped entities one. The term “god” connoted all of them. But that was at best at the foundational basis.

There were extremely popular gods with overwhelming international appeals. These gods were so powerful that other gods were considered to be inferior

to them. These gods with time attracted so many worshippers. The state often prescribed a national god to be worshipped by its citizenry. The citizens were often required to worship the god in question exclusively. That was the case in Akhanaten's Egypt [16,17]. That was the case in Moses' Israel. After the breakaway from Egypt, Hebrews under the leadership of Moses were required to worship Yahweh, the unnamed god Moses experienced in a burning bush on Mount Horeb. This god discovered by Moses would eventually become the poster-god of monotheism. In Constantine's Roman Empire, the Christian god which is a combination of the god of Moses and a deified revolutionary Jew named Jesus was decreed to be worshipped exclusively throughout the empire. That singular act of Constantine cemented monotheism as the mainstream mode of worship. It removed the limitations of the monotheism of Judaism which was an exclusive religion for the Jews. Christianity was a global religion. It offered salvation to all races. It presented a monotheistic trinitarian God. As it became the state religion by the fiat of the emperor the Christian god became the god of Europe. Since the Christian god was a monotheistic god, Europe became a monotheistic civilization. As European influence spread across the world through colonialism, As the European brand of monotheism also spread across the world. Islam would also borrow from the monotheism of Judaism and the monotheism of Christianity to create its own hybrid monotheistic god. Islam grew fast in the Middle East through conquests rather than proselytization. It imposed its strong monotheistic civilization on the conquered territories. Islam would eventually spread to parts of Europe, Africa and much of Asia. Islam and Christianity exert the strongest monotheistic influences in the contemporary era with their combined billions of adherents across the globe. Combined, these religions made monotheism the dominant mode of theism in the contemporary world.

Philosophy played an important role in the development of monotheism as a system of worship. Ancient philosophers had developed metaphysics to account for the origin of the world, and its purpose. Through metaphysics philosophers came to the knowledge of first principles which are at the basis of the world. For Plato, the first principles were the Demiurge who is the artificer of the universe, formless matter with which the Demiurge formed the universe and the ideas with which the Demiurge gave form to formless matter. Plato recognized the god which he saw as the moral agency for good. He did not attribute morality to the Demiurge neither did he consider it to be worthy of worship. They were all parts of the processes of nature: the god which he saw as the good and order in nature; the Demiurge and the physical world he fashioned. All were parts of nature. Plato held the gods of his day in disdain. Like his mentor Socrates, he had little respect for the religious practices of his day, and he considered them to be of less intellectual quality.

Aristotle in his own metaphysics saw the cosmos as one, material and eternal. Aristotle recognized a first principle in the world but did not consider it worthy of worship neither did he attribute morality to it. It was just nature; neither antinature nor supranatural. Aristotle did not recognize any god outside of nature neither did he consider the polytheistic gods of the state to be real. They were mere state practices. Through reasoning Aristotle, came to the conclusion of the presence of an unmoved mover or uncaused cause in the universe. That is the first principle. That is the god. However, it is neither worthy of worship nor capable of morality. It is just nature. Men have to define morality by pursuing the mean among the virtues. The laws of nature rule supreme over the affairs of men. Philosopher after philosopher would eventually come to the conclusion that being is one, self-contained and self-sufficient.

On divinity, philosopher after philosopher came to the conclusion that the cosmos is identical with divinity. The polytheistic gods couldn't have been real as there was one cosmos and no divinities beyond it. The first principle or the primary substance couldn't have been multiple. There is no possibility of existence outside the cosmos. The cosmos itself is not capable of having an outside [18].

The final evolution of the worship of divinities from polytheism to monotheism was the ultimate outcome of the superiority contest among the gods. The gods varied in potency and efficacy. Their popularity and reach equally varied. As the competition for adherents and relevance grew, monotheistic gods took dominance over the rest of the gods. Unlike the polytheistic gods which often attended to specific needs, monotheistic gods attended to omnibus needs. They demanded exclusivity and often declared every other god but themselves to be fake. While polytheistic gods rarely made claims to the authorship of the cosmos, monotheistic gods often claimed the authorship and control of the universe. Even when polytheistic gods made claims regarding the universe, they seldom made claims alluding to the full and exclusive authorship of the entire universe. The monotheistic gods demanded total and exclusive submission from their adherents. Whenever a monotheistic god was adopted by the state the polytheistic gods within the ambient of the state were often outlawed. The historical and intellectual advantages the monotheistic gods had over polytheistic gods ultimately ensured their victory over other gods. The adoption of Christianity, a monotheistic religion, as the state religion by the Roman Empire ensured the suppression of polytheism in entire Europe and parts of North Africa and Asia. The rise of Islam, a fiercely monotheistic religion in the 7th century ensured that polytheism was eliminated in the Arab world, parts of Africa and Asia. Islam and Christianity being proselytizing religions have continued to spread dominantly across the world to the gradual eradication of

religions which are largely traditional and non-proselytizing.

The Creation of “God”

The term “God” could be etymologically traced to the old Germanic word, *gott* or the sixth century Germanic *guda* which meant “to call” or “invoke” [19]. The term was used as a common noun for divinities. That this Germanic *gott* was used to represent divinities does not mean that other cultures did not evolve words to denote divinities. Among Ndigbo of southeastern Nigeria, *chi* was the generic word for divinities. The Germanic *gutt* would later be capitalized in the 6th century to represent the Hebrew Yahweh and the Christian variant of it. The capitalized God with time came to connote any monotheistic god of any religion that is regarded as the one and only true god, the supreme being, the author and end of the universe. It also includes the philosophers’ god that is a product of reasoning which is considered to be one with the cosmos. Until the capitalization of the generic word god, to “God”, divinities were known by their respective proper names. There were Atum, Zeus, Apollo, Osiris, Maat, Baal, Ogwugwu, Amadioha, Shango, Ogun, Obatala, Horus, Isis, Cupid, to mention but a few. They were all widely worshipped and called by their respective names by their respective worshippers.

The Jews had their Yahweh for thousands of years before Christianity came to the scene. Although they did not call it God, they believed it to be the authentic and almighty god. They regarded every other god to be fake, and held Yahweh to be the author and end of the universe. This Hebrew god would eventually be adopted and modified by Christianity which still holds it to be the only true god; the creator of the world and the author of history who holds man accountable for his actions even after death. The rise of Christianity cemented the position of the Jewish god as God.

But before the emergence of the Christian God, philosophers had intellectually discovered God, the god of reason who is a logical necessity in the universe. The philosophers’ God, unlike the Jewish God was not a creation of religious revelation but a creation of the intellect. It was the first principle. The author of reality or the irreducible basis of reality. While some philosophers ascribed morality to God, some did not. Socrates had no respect for the Homeric gods, for they were immoral and capricious. Most of the gods behaved like men. They had passions and often acted irrationally. Some of the gods were plainly unjust. Philosophers conceived God in relation to the cosmos and principles of perfection. The God must be wise. It must be the author of the cosmos or the first principle in the cosmos. It must be ultra-rational. It must be perfect. Such god as God was not to be found in the temples or on the mountains but in reason.

The introduction of Christianity to the Roman Empire and its subsequent adoption as the state religion in 313, AD decisively positioned the Christian god which is a hybrid of the Hebrew god as the “God”. The Roman Empire aggressively suppressed any challenge to the primacy of the Judeo-Christian God within its sphere of influence. By the time the Roman Empire collapsed, Christianity was already the mainstream culture in most of Europe. The succeeding states to the Roman Empire continued to suppress any challenge to the Christian God until well over a thousand years.

Another organized religion to successfully establish its monotheistic god as the God is Islam; which itself was heavily influenced by Judaism, Christianity and Arabic traditions. The Islamic god just as the Judaic god and the Christian god share the capitalized God title. Although Moslems often call their god Allah, Allah is considered to be part of the capitalized God.

Variants of the Capitalized God

Judaism, Christianity and Islam predominantly lay claim to the capitalized God. Each of them unequivocally claims that the capitalized God is the god of their religion. They make these claims because of the attributes their gods share in common. Judaism, Christianity and Judaism demand strict monotheism and exclusive religious affiliation from their respective adherents. Both Christianity and Islam are outcrops of Judaism. Each of the three religions attribute the creation of the universe to their respective gods. They hold their gods to be almighty, the only true god, the all-merciful god and the all-knowing god. All of them uphold a strongly patriarchal anthropomorphic god. They each reject the authenticity of any gods different from theirs. All three religions offer reward or punishment to their adherents after death; depending on how well they had lived according to their respective tenets. While Christianity is a direct breakaway religion from Judaism, Islam was built in the Arab world, using Judaism as the blueprint. Although Islam has some Christian imprints, it is heavily overshadowed by the Arabic culture. Christianity on its own is heavily overshadowed by Western culture.

Judaism does not recognize any other god as good as its god. It exclusively attributes Godship to its god. Hence, it regards its god as the true God. Judaism neither recognizes the Godship of the Christian God nor the Godship of the Moslem God. It views both as deviations from the one true God revealed to Moses on Mount Horeb [20]. The descriptions of God in Judaism and expectations of how he should be worshiped differ significantly from those of Christianity and Islam. Christianity on the other hand recognizes the Godhood of the Judaic God and the Moslem God. But it views Moslems and adherents of Judaism as people worshipping God in error. Christianity believes that Jews and Moslems need Jesus to be saved. Jesus is God or divinity in Christianity while he is a deviant in Judaism

and a prophet in Islam respectively. Islam on the other hand grudgingly accepts the Godhood of the Judaic God but strongly considers Christians and Jews as unbelievers. The Christian God seems to welcome all humanity while the Judaic God seems to exist exclusively for the Jews. The Moslem God on the other hand is concerned with the Moslem believers. What their respective Gods condone are significantly at variance. The Judaic God condones discrimination to non-Jews while Islam condones violence to non-Muslims [21]. All three religions condone varying degrees of discrimination against women.

Although ancient philosophers largely viewed the philosophic god as a principle of the universe, they rarely considered it to be worthy of worship. It was merely an idea. Most did not attribute morality to it. It was value neutral, and was not considered to have any say in the affairs of men. Ancient philosophers did not deem it necessary to personalize the intellectual god, hence they did not capitalize it to God. But Christian thinkers incorporated the philosophic god into Christian thought in the Middle Ages. They formulated theology, a discipline in which they essentially converted the Christian God to the philosophic god. Consequently, they referred to the philosophic god as God and declared it to be one and same with the Christian God. Christian theology to date continues to deepen the marriage between the philosophic god and the Christian God.

CONCLUSION

The God consciousness is a touchy aspect of human existence. Often, truly free and open discourse on the God subject matter rarely takes place due to the emotional fervor religious criticism generates. The society socially expects people to engage in the God discourse with awe. In some climes, there are strict laws forbidding any open criticism of God. A purely intellectual discourse on God devoid of any religious or irreligious fervor is rare. Even when atheists talk about God, most times there are undertones of irreligious fervor.

This research has attempted a value neutral, fervor neutral non-religious discourse on the God consciousness. The study is neither religious nor irreligious. It is a purely levelheaded, sect disinterested, intellectual discourse on God. The study has not set out to prove or disprove the existence of God. Instead, it gave an intellectual account and analysis of the God consciousness in man, its evolution in history and its culmination in the contemporary era. The study has reasonably proven that man's knowledge of the cosmos impacts on man's knowledge of God. The concept of God always improved with improvement on humanity's collective knowledge of the universe.

The God consciousness evolved with human history. It grew with man's adaptation to, and mastery of the universe. Each phase in the evolution of the human

society presented a commensurate consciousness of the divine. Indeed, the evolution of the human society has shown a transition from the faintest premonition of the divine through the worship of the gods in polytheism to the recognition of the unity of divinity; and to the development of the consciousness of the one God. What would eventually be resolved is whether God is the first principle in the universe or the maker of the universe; is God the universe or the anti-universe, the opposite of the universe, the thing that exists other than the universe. This is the final God question to be addressed to resolve the tension between science and religion on the possibility of God.

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