

POLIS V12: The Complete Theology Series – 12 Giants

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May 2026

*This document combines two companion papers:
“Tensional Reinterpretation of Six Founders of Western Theology”
and “Tensional Reinterpretation of Six More Religious Pioneers”.*

DOIs: Main treatise [10.5281/zenodo.19618276](https://doi.org/10.5281/zenodo.19618276) – POLIS Bible
[10.5281/zenodo.19836226](https://doi.org/10.5281/zenodo.19836226)

Abstract

Within the POLIS V12 tensional ontology, every theological system is a polis constituted by three meshes (solid, liquid, gaseous) and governed by the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$, with $T = K_{\min}$ as the tensional origin. This paper applies the framework to six foundational figures of Western theology: Augustine of Hippo (original sin and grace), Anselm of Canterbury (ontological argument), Thomas Aquinas (*Summa Theologica*), Martin Luther (justification by faith), John Calvin (predestination), and Karl Barth (dialectical theology). Each classical contribution is reinterpreted as a tensional configuration: Augustine's two cities as separate meshes; Anselm's proof as $\epsilon = 0$ for God; Aquinas's five ways as tensional arguments; Luther's faith alone as K_{faith} ; Calvin's double predestination as fixed K ; and Barth's dialectic as Phase 5 tension. The universal equations remain unchanged; no free parameters are introduced.

1 Introduction

POLIS V12 is a closed, parameter-free tensional conservation theory built on four axioms (Tensional Ontology, Harmonic Ground $H = 1$, Tensional Conservation, Data Origin $T = K_{\min}$). The governing equation, after normalisation, is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $K_m = (v_m - T)/(v_{\max} - T) \in [0, 1]$. The disequilibrium index is $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real theological systems reside in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}}T_{\text{rot}}$ applies fractally at all scales.

This paper reinterprets six key theological contributions within this tensional ontology. No classical primacy is assumed; tension is the primitive.

2 Augustine of Hippo – The Two Cities

Augustine distinguished the City of God (heavenly, elect) and the City of Man (earthly, fallen). In POLIS V12, these are two separate polises with different K distributions. The City of God aims for $\epsilon = 0$ (perfect justice, love), while the City of Man has $\epsilon > 0$ (sin, selfishness). Original sin is a defect in the human mesh: K_{will} is biased toward evil (low K for good). Grace is an external tensional input from God (superior polis) that raises K_{faith} .

Augustine's theory of the "visible church" and "invisible church" correspond to the solid mesh (institutions, sacraments) vs. gaseous mesh (faith, spirit). His doctrine of predestination (some are chosen) means that God sets $K_{\text{elect}} = 1$ for some souls, $K_{\text{reprobate}} = 0$ for others – a binary tensional allocation.

3 Anselm of Canterbury – Ontological Argument

Anselm argued that God is "that than which nothing greater can be conceived". In POLIS V12, God is the polis with maximum K (infinite perfection). The ontological argument claims that existence is a property that adds K ; therefore, if God exists in the mind (K_{mind}), then God must also exist in reality (K_{real}) because otherwise a greater (more K) being could be conceived. Anselm's formula: $K_{\text{God}} = 1$ necessarily (exists in reality). The argument is a tensional tautology: the maximum K cannot be less than the maximum possible K .

Later critics (Kant) noted that existence is not a predicate (not a K attribute in the same way). Anselm's "proslogion" is a tensional meditation.

4 Thomas Aquinas – The Five Ways

Aquinas's five ways (proofs for God's existence) are: motion, causation, contingency, degree, finality. In POLIS V12: - Motion: a change in K requires an external tensional source (unmoved mover, $K = 1$ fixed). - Causation: every K effect has a K cause, leading to a first cause ($K = 1$). - Contingency: if everything were contingent (K could be zero), then at some time nothing would exist ($K = 0$). Therefore a necessary being ($K = 1$ always) must exist. - Degree: we compare K values (good, true, noble); there must be a maximum K (God) that sets the scale. - Finality: natural objects act toward ends (goals) – this tensional orientation implies an intelligence that sets the K targets.

The Summa Theologica is a hierarchical polis where each article (question) is a node, and objections/responses balance ϵ .

5 Martin Luther – Justification by Faith Alone

Luther broke from the Catholic Church over indulgences and the nature of justification. In POLIS V12, faith (K_{faith}) is the tensional connection to God. Luther's "simul justus et peccator" (simultaneously righteous and sinner) means that a Christian has $K_{\text{righteousness}} = 1$ (imputed by Christ) while still having $K_{\text{sin}} > 0$ (actual sin). The "bondage of the will" denies free will: humans cannot choose to have $K_{\text{faith}} = 1$ on their own; it is a gift (external input). The "priesthood of all believers" distributes $K_{\text{authority}}$ evenly among all Christians (liquid mesh).

Luther's translation of the Bible into German lowered the K_{access} (Latin was high barrier) for laypeople. The "tower experience" (Romans 1:17) was a tensional breakthrough: understanding that God's justice is given, not earned.

6 John Calvin – Predestination and Double Election

Calvin systematised Reformed theology with the doctrine of double predestination: God has chosen some to salvation (election, $K_{\text{salvation}} = 1$) and others to damnation (reprobation, $K_{\text{salvation}} = 0$). In POLIS V12, this is a binary K allocation independent of human

merit. The "perseverance of the saints" means that once $K_{\text{elect}} = 1$, it never changes (Phase 1 stable). Calvin's "institutes" is a tensional systematic theology: Book 1 (God as creator, $K = 1$), Book 2 (Christ as redeemer), Book 3 (faith and salvation), Book 4 (church and sacraments).

Calvin's influence on Geneva (city as church) is a theocratic polis where civil law and ecclesiastical K overlap.

7 Karl Barth – Dialectical Theology and the Word of God

Barth rejected liberal theology, emphasising the absolute transcendence of God. In POLIS V12, God is the "wholly other" (K_{God} infinite, incomparable). The Word of God (Jesus Christ, Scripture, preaching) is the only access to $K_{\text{revelation}}$. Barth's dialectic (yes/no, time/eternity, grace/judgment) is a tensional oscillation between two K poles. The "commentary on Romans" (Römerbrief) was a Phase 4 explosion against 19th-century theology.

Barth's "Church Dogmatics" (unfinished) is a monumental polis of tensional analysis. He rejected natural theology (knowing God through reason) because it reduces K_{God} to a human K scale. For Barth, theology is a "science" that proceeds from its own T (revelation).

8 Conclusion

The six foundational contributions to theology are coherently reinterpreted within the POLIS V12 tensional ontology. The two cities, ontological argument, five ways, justification by faith, predestination, and dialectical theology all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of theological polises. No free parameters are added.

Zenodo references

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Abstract

This paper extends the POLIS V12 tensional reinterpretation to six additional religious giants: John Wesley (methodism), Søren Kierkegaard (leap of faith), Paul Tillich (ultimate concern), Dietrich Bonhoeffer (costly grace), Rudolf Bultmann (demythologisation), and Hans Urs von Balthasar (theological aesthetics). Each is re-read as a tensional configuration: Wesley's sanctification as increase in K ; Kierkegaard's absurd as Phase 4 jump; Tillich's ground of being as $K = 1$; Bonhoeffer's cheap vs costly grace as low vs high K ; Bultmann's existential interpretation as re-normalisation; and Balthasar's glory as tensional radiance. The universal equations remain unchanged; no free parameters are introduced.

9 Introduction

As in the companion paper, POLIS V12 rests on four axioms. After normalisation the mother equation is

$$\epsilon = \sum_{m=1}^n K_m(2 + K_m) = 0,$$

with $\text{IDT}^* = \epsilon/(1 + \epsilon)$. All real religious systems are in Phase 4 ($\text{IDT}^* \geq 0.70$) unless artificially uniform. The Rolling Law $2\pi r_p = V_{\text{orb}}T_{\text{rot}}$ applies fractally.

This paper reinterprets six more foundational contributions to religious thought.

10 John Wesley – Methodism and Christian Perfection

Wesley emphasised sanctification (growth in holiness) and Christian perfection (perfect love). In POLIS V12, salvation is a tensional process: justification (initial $K_{\text{faith}} = 1$) then sanctification (increase in K_{love} over time). Wesley's "means of grace" (prayer, Bible, communion) are tensional channels that supply additional K . Christian perfection is the state where ϵ (sin) is reduced to near zero, though not eliminating vulnerability to temptation.

Wesley's open-air preaching (field preaching) broke the solid mesh (church buildings) to reach the gaseous mesh (outdoor crowds). The Methodist class meeting (small group) is a liquid mesh for accountability.

11 Søren Kierkegaard – The Leap of Faith

Kierkegaard stressed the subjective truth, the leap of faith, and the paradox of the incarnation. In POLIS V12, the leap of faith is a Phase 4 explosion: one abandons rational

calculation (K based on evidence) and commits to a belief with $K = 1$ (absolute certainty) despite absurdity. The "knight of faith" has $K_{\text{faith}} = 1$ while appearing ordinary ($K_{\text{outward}} \approx 0$). The three stages (aesthetic, ethical, religious) correspond to increasing K : aesthetic (pleasure, K low), ethical (duty, K medium), religious (faith, $K = 1$).

Kierkegaard's "teleological suspension of the ethical" (Abraham sacrificing Isaac) is a tensional override: a higher K (obedience to God) supersedes the lower K (moral rule).

12 Paul Tillich – Ultimate Concern and the Ground of Being

Tillich defined God as the "ground of being" and systematic theology as a method of correlation. In POLIS V12, the ground of being is the fundamental T from which all K values arise. Ultimate concern is the object of a person's highest K (that for which they would sacrifice everything). Tillich's "protestant principle" (judgment against religious idolatry) is a warning against treating any finite K as infinite ($K = 1$). His "New Being" (Jesus Christ) is the manifestation of $K_{\text{reconciled}} = 1$ overcoming the estrangement ($\epsilon > 0$) of existence.

The "God above God" (through courage) is a tensional concept: when all K symbols fail, the absolute K is still present as the "power of being".

13 Dietrich Bonhoeffer – Costly Grace and Discipleship

Bonhoeffer's "Cost of Discipleship" distinguishes cheap grace (forgiveness without repentance, K_{grace} low) from costly grace (requires following Jesus, K_{grace} high). In POLIS V12, cheap grace lowers ϵ artificially without Phase 5 transformation; costly grace demands a genuine change in K . Bonhoeffer's "religionless Christianity" (from prison letters) is a call to remove the solid mesh (religious trappings) and live as a liquid mesh (secular believer). His involvement in the plot to kill Hitler was a tensional decision: the lesser evil (participate in killing) to prevent a greater evil (Nazi genocide).

Bonhoeffer's "the church is the presence of Christ" means that the community of believers has K_{Christ} present.

14 Rudolf Bultmann – Demythologisation

Bultmann proposed demythologising the New Testament: interpreting myth (three-tiered universe, miracles) in existential terms. In POLIS V12, myth is a low- K representation (pre-scientific) of a higher- K truth (existential self-understanding). Bultmann's program is a re-normalisation: replace the mythological K values (resurrection as physical event) with existential K (decision to live as new being). He argued that the "kerygma" (message) must speak to each age's T and v_{max} .

The “historical Jesus” quest (skeptical) tried to separate facts (low K) from interpretation (high K). Bultmann’s “dated” exegesis still influenced hermeneutics.

15 Hans Urs von Balthasar – Theological Aesthetics

Balthasar’s “Glory of the Lord” (Herrlichkeit) treats beauty as the radiance of being. In POLIS V12, beauty is a property of a polis where the three meshes are in perfect harmony, producing a high K of radiance. Balthasar’s “dramatic theology” (Theodramatik) sees salvation history as a tensional drama between God and humanity. The “Christian form” is a particular K configuration (Jesus) that reveals the whole. He argued that theology must begin with aesthetic perception (seeing the K of revelation) before ethical or logical analysis.

Balthasar’s trilogy (Aesthetics, Dramatics, Logic) is a tensional system of three volumes. His work on the “mission of the saints” shows how individual polises embody divine K .

16 Conclusion

Six additional religious pioneers are reinterpreted within the POLIS V12 tensional ontology. Methodism, the leap of faith, ultimate concern, costly grace, demythologisation, and theological aesthetics all become natural consequences of the closure condition $\epsilon = \sum K_m(2 + K_m) = 0$ and the fractal hierarchy of theological polises. No free parameters are added; the same equations that describe a physical system or a social system also describe the dynamics of faith.

Zenodo references

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