

What an

Unsearchable
God!

"What an exciting experience it would be to know God intimately and personally and also to know about Him via the sciences! I envy you who have a knowledge of both."

What an Unsearchable God!

I am overwhelmed. Frustrated. Totally inadequate. For years I have tried to conceive of a God who is for the most part inconceivable. Again, in the same years I have attempted to portray to others in hackneyed words this same God who is for the most part indescribable. To be blunt, I have undertaken to tell you my readers what the God – whom I don't know in the full meaning of the word, whom I barely understand, cannot see visually and cannot feel by touch – “looks” like. I have tried to give you dimensions and the nature of a Supreme Being I scarcely know in a technical sense.

Oh yes, I have met Him and He turned my life around and thrilled me and remade me – that is by far the most important aspect of knowing God. Without the salvation He gives me there would be no point in my knowing God at all. If I am to go to an eternal hell, why bother with any further knowledge of God? But the fact is that God has saved me and has so enthralled me that I want more and more of Him. I greatly long to know more about His nature and His will and His ways of working. My search, not for God – I already have Him – but for more of God in my heart and life will go on until I die or can no longer reason.

In my time I have written about –

- Love and Grace;
- The Complex Plan of Salvation;
- The Incongruity of the Infinite Suffering at the Hands of the Finite;
- The staggering thought of a God who created a cosmos so vast we cannot get a mental handle on it and yet who exceeds His created cosmos and in fact envelops it.

These insignificant bits of data are exhilarating to me with my limited knowledge, but they are literally nothing compared to what I don't know of God. I am constantly pressing for a more intimate relationship with God, while at the same time seeking a better understanding of His complex being – the “technical” details about God, if you will. What is the makeup of the Creator? What do I really know about the essence of God?

I see enough of Him to know there is an infinity more of Him to see. I have enough little wispy thoughts of God to realize I have only the faintest clue to what His structure is. (I had almost written, “how He is structured.” But that would be misleading. God is not structured, which is passive and would mean some other agent created Him. God has/is a structure that is of and by Himself) Yes, I am overwhelmed. Frustrated. Totally inadequate. I am incapable of painting what I am trying to see with rheumy, astigmatic eyes and the real picture of which I am trying to pull from a nebulous memory bank based somewhere in an unreachable and unsearchable infinity.

I am not referring now to knowing God as a warm, caring Person. The believer who has the drive and desire can know God personally in direct ratio to the same drive and desire he has. But knowing how God can BE and what is the “essence” of this tremendously superior Person can be guessed at only by knowing the mysteries of the worlds He has created. The various sciences are in fact based in “God-ness” even though many scientists reject the notion that we can know there is a God. Despite their agnostic attitude, a technical knowledge of God calls for an awareness of the universe He has created. It may seem – it IS – ironic that unless a person has walked through the cavernous halls of academe, he cannot have more than a limited detailed knowledge of God. In saying “a limited detailed knowledge of God” we are referring to data about the nature, other than moral, of God. This would pertain to His structure and lack of origin and the like. For instance, if scientists could ever determine the Cause of the universe, they would be close on the trail of the origin of God. But they don’t subscribe to there being a God. We who believe know that God was the Cause and, knowing what little we do of God, we are convinced He has no origin. This is difficult for the human mind to assimilate, but it is true.

What an exciting experience it would be to know God intimately and personally and also to know about Him via the sciences! I envy you who have a knowledge of both.

Because of my limited secular knowledge I can’t take a mental journey through the bewildering world of abstruse mathematics, astounding theorems and mesons, bosons and quarks. I don’t have the education required to walk in that world. Like a dog sitting upright at a table with humans, I would be way out of my league – my bush league – to attempt to mingle intellectually with the people who inhabit such a realm. But I do pick up scraps that fall from the

full plates of those who make up that world. Surprisingly perhaps, the scraps of information I scrounge give me more of an insight into the “what” (I already have a thrilling speck of knowledge about the “who”) of God.

At times I feel as though I am about to get a breakthrough both in my relationship with the Lord and my detailed knowledge of Him. It’s as though a blinding light had been turned on (not literally) for the briefest of seconds but I had recoiled from it, exclaiming frantically, “No, no! Turn it off!” and it was blacked out. My instinctive reaction in those lost moments was 1) disbelief that someone as insignificant as I could see the light; 2) overwhelming awe; and 3) I thought I was only imagining the perception of a greater illumination. The stark reality is that I was not ready to receive whatever it was the light would show me.

Nevertheless as sure as there is a God, I will know Him more intimately (at least the “who” of God) on a continuing basis, and I greatly need that. I am not so sure about getting through to the other side of God, the “what” side. Salvation doesn’t require an intellectual awareness like that. But because I love God and have a beautiful relationship with Him, I want to assimilate all the personal and technical knowledge of Him I can. I do have to admit that my aging and untutored mind has just about reached its limit in the intellectual area and I have resigned myself to never being able to bring some hazy concepts to full term. These hazy concepts are so blurred in my mind that I can’t articulate them: One cannot put into words an idea that one is not sure exists even in one’s own mind.

Then there are those very fuzzy concepts that I fear to bring to birth because they are too bold; they clash with established thought on certain matters. Perhaps, after all, they arise solely from human whimsy. Only God knows. So, many of the fuzzy thoughts never become substantial. They die in the womb of the mind due to human frailty. Maybe it’s a good thing; God knows. If I stay very close to my Lord and these indistinct concepts are not divinely sanctioned, God will not allow them to come to full term to adversely influence my walk with God and that of others who hear me. I do know my God that well.

As stated, we can know God in two different ways. We can know Him by a relationship with Him and we can know ABOUT God. Strictly for a convenient way of looking it, we may say that under the canopy of all human knowledge are 1) a knowledge of creation, including all the academic disciplines and sciences; 2) a so-called technical knowledge of God, which is closely linked to a knowledge of creation; and 3) a personal relationship with Him. Within the full scope of knowledge **of** (not acquaintance **with**) God there are facts or data that have already been acquired, and other facts that are not

yet acquired. Within the facts not yet acquired are some that can never be known, the facts that are unknowable.

You may note that our personal relationship *with* God is the only category of human knowledge that has no limits. It has no “That Which Is Unattainable” label. We get little bits and pieces of knowledge from preachers, teachers and from the much misunderstood class of people called to be prophets. (No, the prophets do not necessarily predict the future; they are those who speak under the anointing of God, if only for a moment. They don’t have to be preachers or teachers; they can be just laypersons who have given their lives wholly to God.) Additionally we get more bits and pieces from our study of the Word of God and from our waiting in His presence. As long as we live and stay close to God He will give us these little points of light that thrill us and draw us closer to Him – ever closer, and closer until He calls us home to know the ultimate closeness with Him.

We should ask the Holy Spirit to keep in our “memory bank” these bits and pieces of knowledge we acquire in various ways. Perhaps I should say we should ask the Holy Spirit to keep them in **His** memory bank. The Spirit can then bring them to our minds when we need them. The Spirit can make the different fragments coalesce into specific units of thought as we meditate on them. Perhaps some day we will compile some of them into a book or a paper or pamphlet to enrich the lives of others. Or we will speak a word of wisdom or comfort to a person who needs it. When we work in that fashion, when we work in close accord with the will of God, it also enriches our own lives.

Maybe you can see the picture: None of us has all the knowledge there is about God. We are a network of praying, seeking souls who are dependent on one another for more knowledge about God. The preacher, the teacher, the prophet and the layperson are all ever learning and coming to a fuller knowledge of the truth. (We certainly are not like the men of “the last days” who are “ever learning, and **never** able to come to the knowledge of the truth.” (2 Tim. 3.1-7) We have, first and foremost, a relationship with God and then we seek to know more details about Him.) No saying is more appropriate than this: No man lives to himself.

In the past 100 years – perhaps not even that far back – God has revealed the mysteries and wonders of the universe to mankind as never before. He has done this in fulfillment of the prophecy that “many shall run to and fro, and **knowledge shall be increased.**” (Dan. 12.4b) But, knowing God as we do, we

are sure also that He is giving this knowledge in the hope that some men and women will be brought to their knees in worship before Him. He yearns so greatly for them to acknowledge the God from whom the knowledge comes. It all has to do with God, and the scientists have a technical knowledge of a God they don't know how to handle.

Oh sure, they can use it in their own ways – to wage war, to kill and maim, and even to heal. But they still haven't learned about God's ways even while involuntarily learning more about Him. Where is the reverence, where the prostrating themselves before Him? Where is the worship that is due such an all-powerful, all-knowing and everywhere-present God? It has been dissipated in the great void of space that captivates the eyes and minds of the scientists who don't know truth when it hits them in those same bedazzled eyes and minds. To them truth is an unknown and unknowable, impersonal, creative Force. But whatever the Force, it seems that even they should admit it vaguely fits the description of a God. The Force is greatly more powerful than man; it grinds out fiats and decrees known as natural laws or laws of Nature and no one can successfully oppose it.

We certainly have a paradox here: the scientists know about God and yet have never known Him. They have no personal acquaintance with Him, and the amazing data they have discovered (what He has revealed to them about Himself), they deny is about God. To the scientists God is only a legend or fairy tale because they cannot prove His existence by any known means of proof. I believe someone has said, "What fools these mortals be." True. Without the relationship to go with the technical knowledge, we are utter fools. We are worse than fools because we think we are wise. The Scripture has said, "Seest thou a man **wise** in **his** own conceit? there is more hope of a fool than of him." (Prov. 26.12) The Bible said it, not I.

With every new discovery the brilliant thinkers of our day are jubilantly crying, "Eureka! I have found it" when they should be shouting in praise, "I have found **Him!**" But of course they have NOT found Him. It's a simple case of not seeing the trees for the forest. The renowned scholars can't see God because He is hidden among the evidences of His existence all around them. They should see God in the mysteries and intricacies of the universe. Its sequential events, precision and orderliness, even its many brooding secrets bespeak the nature of God. These things are not God, but they speak of God.

Similarly the scholars should detect the effects of sin in the things that go horribly wrong in an otherwise orderly universe. The occasional cataclysmic collisions of large cosmic objects and the presence of invisible huge, sinister black holes – these are graphic portrayals of evil at work in the universe. Yet the godless scholar, with his ungodly manner of thinking, sees no evil, hears no evil and thinks no evil, and he sees, hears and thinks – no God. In his twisted logic the universe came into being without a God and the evidences of sin’s effects are just chance occurrences.

Conversely, the same evidences of sin’s effects should impress the studious onlooker that there must be a God. But of course it would impress only the studious onlooker who already subscribed to there being a God. The agnostic cannot be “so easily” impressed. But the believer in a Creator knows that without a God to set righteous standards there can be no sin, which is a violation of those standards. Without sin there would be no evidences of it in the universe.

We have to conclude that our eminent savants are still lost in the trees of the forest, looking for the forest that surrounds them. Just think what a treasure they would have if they combined their vast unwitting technical knowledge of the God of the universe with a personal acquaintance with the same God – who created it all!

