

# How God Can & Cannot Be Known

## The Open vs. Shut Eye Approach to Knowing God

Let's start this lesson with an illustration of a child in the middle of a tantrum. You've seen a child get so angry that he begins to throw a temper tantrum. In order to deal with his issue he closes his eyes and pretends the problem will go away. The idea being that he can eliminate reality by shutting his eyelids. Adults do this too but they just use more advanced techniques than children.

This simple illustration pictures the carnal mind at work. It's the picture that Paul captures of man's fallen intellect in Rom. 1. Man closes his eyes thinking the problem will go away. The fallen mind is in trouble with God, so to insulate itself from the revelation of God he closes his eyes and throws a tantrum. i.e. he closes his mind to the evidence of God and deliberately suppresses what he knows. All the while he thinks he's generated an excuse when faced with God's judgment. That's what the whole argument of Rom. 1 is, when Paul says "No, sorry, you have no excuse, because you've shut your eyelids to truth that's there, and shutting your eyelids to truth that's there doesn't make it disappear, it's still there."

What we need to learn is what these "eyelids" are. If you want to see God with a shut-eyed approach you start by refusing to begin with the Creator-creature distinction. What the unbeliever and the carnal mind try to do is start from the creature, independently of the Creator. And this has implications in the big questions as we have seen in earlier lessons. Last week we said that the three basic questions men ask are answered one way or another way. There are not 500 answers to these questions, there are two and only two.

<b>BIG Questions of Life</b>	<b>(DVP) Biblical Answer</b>	<b>(HVP) Unbelieving Answer</b>
Who am I?	I am a creature made in God's image and living in His presence.	I am a collection of cosmic debris and I am alone.
What is truth? How do I know?	God and His plan are truth. His revelation	Whatever I determine is true for me. I am autonomous.
How should I live?	According to God's law.	As I decide or according to society or nature.

## **Who Am I?**

This is a basic question and the answer to that question on the biblical side is I'm a creature made in God's image, and as a creature I'm subordinate to my Creator and He is my final authority."

It is at this point that we are making some fundamental decisions. The answer to this question determines how we will use our mind, and what kind of arguments are legitimate and how our thought patterns work. We start with the Creator-creation distinction and that sets up how we begin to think about ourselves, God and the world around us.

However, if we start with ourselves as the final authority we believe that the universe is just out there and there is no Creator. We don't want that kind of interruption in our life. We don't want the interference of a Creator to whom we are responsible, so we create a universe in our own imagination, and in that universe, we are just a piece of cosmic debris and we are ultimately alone, because while there are other people there, there's no Person that's guiding the entire universe, it's just a mysterious, dark, chance-driven sea of chaos. Everything is out of control and I'm all alone. This is why people get into drugs and alcohol, these are escapisms and what are they trying to escape. This cosmic nothingness! Drugs are not just a silly thing on the streets, there's a deep problem here, and unless these deep questions are addressed in a heart to heart way, where the Spirit of God is allowed to have His way in the mind, you don't solve the problems. They just go on and on and on and on, you can go through all the therapies you want to and it won't work because it never answers the basic question.

## **What is truth? How do I know?**

Another question is "What is truth?" or "How do I know?" We said that that can be answered in two ways. It can be answered as a creature where I look to my Creator for the truth. So truth on one hand, on the Creator level is a Person. It's the person of the Creator, it's not just a set of principles, it's not a set of abstract ideals, truth is a Person who has a definite character. We're going to learn about His character and that He is the source and root of truth, all truth, not just moral truth like "This is right and this wrong," but mathematical truth, scientific truth, all of that is a reflection and projection of His character, it's revelatory of Him.

On the creature level, truth is His plan and I don't know something truly until I know how that object or concept fits in His plan. From the unbelieving side, for the creature, truth is whatever I make it, so we've got what's true for me and what's true for you and everything is relative. We said the word to describe that is auto-nomous. auto-meaning "self" and -nomos meaning "law", self is the law. So, I myself generate the law.

In other words, I legislate reality. This is the autonomous mentality and at this point you've taken the place of God because God legislates reality, not us.

## **How should I live?**

Then we looked at the question "How should I live?" the moral or ethics question. How do I live my life? On the biblical side God defines what we do, so it's God who gives the ethics, the rules. On the unbelieving side, the autonomous man who is alone generates his own ethics, or as the Bible says in the book of Judges, "they do what is right in their own eyes,"

So you can see how important this is. This chart can be very helpful to you when you analyze literature, movies, songs, etc. Take the chart out and start asking the three questions, "How does this author answer this question, this question and this question?" It'll quickly become obvious if you start doing this that they are coming from one of these two places.

Unfortunately, what we find is, people sit down not to analyze but to be entertained. They don't want to think they want to be entertained, so you have to discipline yourself, Paul said, "discipline yourselves to godliness." He didn't say it's just going to happen, it takes mental sweat. What I've found is after awhile of doing this you just do it automatically, you can still enjoy the movie, you can still appreciate excellent acting, stunts, dialogue and so forth even if it's deeply pagan. But you'll get sucked in if you don't discipline yourself to grab the key phrases, the key statements and make some mental notes.

## **The HVP Approach to Knowing God**

First, we will learn about the shut eye approach to knowing God, then we will see how His Word tells us that we can know Him.

The closed eye tantrum approach belongs on the HVP side of the chart above. This is where man says that we're alone, we are king, we make our own universals, and we will do what is right in our eyes.

## **Evangelism Example**

Let's look at an illustration from evangelism that will help us better understand this and just how easy it is for the "shut eye" approach to creep in.

Even when we have legitimate concerns for someone's salvation we still need to be on the watch for how we approach it. When we want to win someone to the Lord we are

often so anxious to see them come to faith that what we end up diluting the offense of the gospel, and we try to come across with a message that goes something like this— Jesus will take all your blues away, Jesus can help you, Jesus can do this and that, and so forth.

When we rush into things without defining the Creator-creature distinction and take the less offensive, fast-food approach we violate something right off the bat; we start talking about an undefined Jesus. We haven't given any context to J-E-S-U-S, and most people are so illiterate as far as the Scripture goes they have no idea who Jesus is. There's a logical progression to get to Jesus and you have to go through it or you end up with the wrong Jesus. Though you may get converts, the converts aren't to the Christ of Scripture.

No matter how much you love someone, no matter how much you want them to become a Christian, you cannot short circuit the offense of the Creator-creature distinction. We all have to face the fact that we are talking about the Personal Sovereign Creator who alone is the authoritative truth, period. He sustains even our rejection of Him. And that's offensive, but there's no substitute for it. We can't buy into this "shut eye'd" approach and try to tell someone about Jesus at the same time. We have to get them to open their eyes first...this starts with an understanding of the Creator-creature distinction.

### **Apologetics Example**

Let's illustrate this another way. Across the centuries theologians have developed arguments for the existence of God. One of the many arguments for God's existence is called the cosmological argument. We are going to look at the logic of the argument and then see where the systematic mistake is made. This argument actually ends up catering to the tantrum of the unbeliever. If we look closely we will see that it does not insist that he open his eyes. Now, not every time this argument is used is it this bad, we are going to deliberately exaggerate a bad formulation of the argument so we can see the logic.

<b>Cosmological Argument</b>
1. Everything has a cause
2. Therefore the universe has a cause.
3. That cause is God

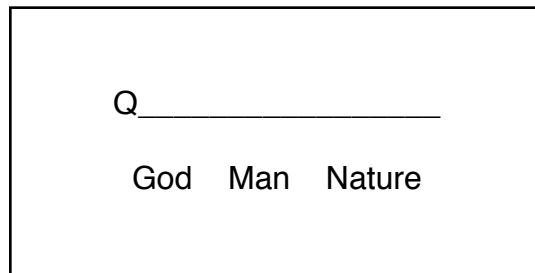
There are more potent forms of this argument; the one above is deliberately a sloppy one because we want to see the point. This argument is so easily answered and if you

were to use this with an intelligent atheist you're gonna get a response something like - OK if everything has a cause then God has a cause. Now what are we going to do, because he has just taken our argument that we articulated in step 1 and applied it to God like we applied it to the universe. And from there he can push us back further and further, "If God has a cause then who caused God and what's the cause of the cause of God" and so on and we get into an infinite regression that ultimately ends in mystery. So really in the end we haven't answered anything. Many intelligent Christians have gotten aced in debates this way because a sharp atheist will know his way around this argument.

What's wrong with the argument, let's look at it, because this is one of the things we don't want slip into when we get into the attributes of God in the next several lessons. We're need to be very careful how we talk about our God, and one of the things we'll be careful of is right here. The issue in this argument is there's a mistake embedded in the first statement—everything has a cause. The word, "everything" is where the problem starts. It's a universal and that means that no matter what we are talking about, God, man, creation, it all has a cause. In other words, that first statement applies in the same way to God as it applies to the universe, as it applies to gravity, as it applies to anything. We have proposed a universal that is not really a universal. So, this is a fake universal, a universal statement that treats the Creator and the creature identically, and all the atheist does to wipe you out is simply plug God into the equation that you gave him. So don't give him the equation. The argument is wrong because it presumes that you can make a statement about the Creator and the creature and mean the same thing for both of them.

Whenever we make a universal statement that encompasses both God and man what we are really doing is extremely arrogant. Where do we get the authority to make a universal about anything; whether it's cause-effect, whether it's love, whether it's justice, whether it's right, whether it's wrong, whether it's space, whether it's time, whatever the attribute or characteristic is we do not have the authority to state it as an abstract quality that applies to the Creator and creature in the same way. If we have the arrogance to do that God is going to take us down just like He did Job, "Who are you that speaks words without knowledge?"

Let's carry this argument a little further. Here's a diagram that illustrates how we don't want to think.



In the diagram above, the "Q" with the blank space after it stands for any quality that we can think of. It can be whatever, it can be truth, justice, space, time, power, whatever. That's why there is a blank space next to it.

This diagram illustrates that whatever quality we may be talking about equally exists outside of God, man and nature. It's saying we are all under that (Q)uality, so that (Q)uality takes priority over everything else.

Let's look at an example. Take the (Q)uality of number and see how it can crush the Christian faith if not dealt with correctly. Not only do you get in trouble with the atheist but you get devastated by anti-Trinitarians like Unitarians, Muslims, Mormons and Jehovah's Witnesses... these pseudo-Biblical people come with a definition of 'threeness' and 'oneness' as a (Q)uality that applies in the same way to God and man. They illustrate to you how something cannot be both 'three' and 'one' in the human realm, they merely apply it to God and thereby 'prove' the Trinity doctrine is self-contradictory. It's very easy to do; it doesn't take a profound mind to do this.

So what do we do? The answer is we disagree at the starting point of the argument. Don't grant the argument. Don't let them erect a universal above God and man. If you do you will get aced every time and so much for the Christian Trinity. So, if the problem is how they set up the argument don't let them set it up that way. The Bible doesn't set it up that way.

Let's look at Job 38. We need to see that God never permits us to set it up the argument wrongly. Job 38:1-4 is a classic kind of confrontation when God speaks to man. We want to observe carefully because these Scriptures are Scriptures that establish how the whole quality thing works. Let me remind you that this is a suffering situation. Job's world has just come falling down around him and here's the Lord's response. Job 38:1-4,

**1** Then the LORD answered Job out of the storm. He said: **2** "Who is this that darkens my counsel with words without knowledge?"

In other words, "Who are you?" That basic identity question we worked with last week, "Who am I?" and we learned that it was not some abstract philosophical question because here it shows up with Job. What's God doing here. Obviously He's not ignorant of who Job is. Actually it is Job who is ignorant of who he is. Job's forgotten who he is just by the way he's asking God questions.

**3** *Brace yourself like a man; I will question you, and you shall answer me.* **4**  
*"Where were you when I laid the earth's foundation? Tell me, if you understand.*

God is telling Job that he is a created man made in His image and that Job needs to approach Him a certain way. God just goes on and on in this passage verse after verse, it's a series of questions. What's striking about this conversation is that God doesn't come up and pat Job on the back and say, "It's going to be ok Job. I love you." God doesn't do that. Instead He showers Job with one question after another, bam, bam, bam, bam.

Why does God use the "questions" approach? What is God getting at with the questions? Look at the questions. If you'll just scan through the questions God asks you'll see that they all have basically the same answer, always. For example, in verse 4, "Where were you when I laid the foundation of the earth?" What do you suppose God is driving at? What is God going to establish in counseling Job this way? For the previous 35 chapters Job and his counselors have been trying to figure out the mystery of evil and suffering, "What's going on down here God? What have I done to deserve this suffering? How can you allow this to happen to me? Give me a clue here. My pain doesn't make sense."

Job, is hitting on a seemingly classic problem in Christianity - the problem of evil. Frankly, this issue is the most destructive issue as far as people understanding and believing the gospel, far more destructive than the issue of evolution. It will hang up more people than any other objection to the Christian faith. "If you're really good God then why are you allowing this evil down here?" Job is devoted to this objection.

This is such a striking example and we ought to remember this. Whenever we come across an objection to the faith, don't panic about it. Ask the Lord to lead you through the Bible to where that problem is handled, because we know from Scripture that "all Scripture is God-breathed and profitable for doctrine," it's sufficient for every good work. So the answer has to be somewhere in the Bible. All we have to do is be diligent enough to find the location of it. And here is a classic location of how God answers the problem of evil.

First of all, He starts, as He does in verse 1-4 by cutting man down to size. If nothing else comes out of this, it's obvious that what comes out is that God is God and man is

man. What we are faced with is what we have been talking about for several lessons now. God insists on starting the discussion with the Creator-creature distinction.

Do you see how God deals with Job? He does not sit down as AN EQUAL with Job and say, "Gee, Job, you got some good points there, now let's sit down and you and I together we'll reason this through." That's not the approach; the approach is "You don't know what you're talking about so listen to Me." That kind of starting point, the Creature-creature starting point is deeply offensive to the carnal mind; it stimulates an intellectual revolt right from the start. A fleshly mind will rebel against the idea that you must listen to God's mind in this matter and your mind is not capable of making sense of it all apart from His starting point. So the discussion starts right out with a radical diminishing of the human mind. This is not ridiculing human thought, it's simply pointing out there's a proper starting point to the discussion - a final authority that must be established.

Let's go on and see how this echoes through the more of the passages of Job.

**8** *Who shut up the sea behind doors when it burst forth from the womb,*

Here is one of the early creation themes that impacts marine sciences and laws of physics like gravity.

**12** *Have you ever given orders to the morning, or shown the dawn its place,*

**16** *Have you journeyed to the springs of the sea or walked in the recesses of the deep?*

You know, after 50 years of exploring the depths of the ocean we've only looked at 50 square miles, in 50 years and there are 130 million square miles down there. We haven't even scratched the surface of what's down there.

**19** *What is the way to the abode of light? And where does darkness reside? 20*  
*Can you take them to their places? Do you know the paths to their dwellings?*

He goes on and on and on, huge cosmic questions.

**31** *Can you bind the beautiful Pleiades? Can you loose the cords of Orion?*

In other words what controls do you have astrophysically?

**34** *Can you raise your voice to the clouds and cover yourself with a flood of water?*

In other words, do you have meteorological controls Job? Verse 39 gets into ecology,

**39** *Do you hunt the prey for the lioness and satisfy the hunger of the lions*

Basically all these questions deal with various areas of human thought, science, research, etc. And yet included in all of this is that God is pointing Job to creation as a reflection of the Creator. This is the glory of God revealed in Creation.

In Romans Paul talks about the glory of God, etc. and you wonder what does Paul mean when He talks about the glory of God in creation. Right here, God Himself is pointing to His own glory in the creation throughout these passages.

If you were to turn to Isaiah 40 you would see God asking the same kinds of questions through Isaiah. Why is God asking those questions? Notice the thrust of the question is to force us to salute, say "Yes Sir." God is asserting Himself as the only final authority in all these passages and is refusing to answer anyone on any other starting point than that of the Creator-creature distinction. God is giving us the model on how we should deal with people in this are too! The problem is we get trapped because we buy into a question that's thrown at us, we don't carefully analyze the question and we go speeding off into answering a question that was the wrong question to start with.

God does not accept our questions at face value. That's why in the Isaiah and Job passage, and many of these passages, God insists on a Creator-creature starting point. Only with that as the origin of the discussion will He proceed. This is why we're going to get into the ramifications of this Creator-creature starting point, and why if we start anywhere else we'll wind up chasing our tails.

We see the problem of starting on the wrong foot by looking at the illustration of the cosmological argument. It has always failed, yet it is the classic argument for the existence of God, and can be found in any Christian apologetics textbook. But it fails most often because of the way it approaches life without starting with God. It assumes that man in his autonomy is able to start with his own rules for the discussion. And God does not start with our rules for the discussion; He starts with His rules for the discussion.

***[Read Isaiah 40]***

Though we want to treat people in gracious and kind spirit, we never want to compromise on this point. God, in His word, will not allow us to compromise. Be on the look out for this in your own life. All most every argument against Christianity starts with the idea of buying into man's autonomy. But here is where it really hits home...every temptation begins with a decision of final authority. We decide who calls

that shots each time we choose to obey or disobey the Lord. This issue is at the very heart of our own walk with the Lord and our interaction with every person we meet.=

## Ultimate Thinking Strategy

Let's look at Prov. 26:4-5.

*4 Do not answer a fool according to his folly, or you will be like him yourself. 5 Answer a fool according to his folly, or he will be wise in his own eyes.*

These verses are often looked at as one of those paradoxical statements, I'm only going to cover verse 4 at this point and we will deal with verse 5 and the seemingly paradoxical issue later. Just rest in the fact that there is no conflict here as we will learn later.

We need to observe Prov. 26:4 it's a warning that applies to the general unbelief around us.

*4 Do not answer a fool according to his folly, or you will be like him yourself.*

So how does this work? We are told not to answer a fool according to his folly. We just saw this kind of folly taking place with Job. If man sets up an argument where he places God underneath some (Q)uality then he has brought God down to the creature realm. In effect he has actually set himself up as the final authority. We are told not to answer a man according to this kind of argument, its pure folly. Beware, how people set up arguments against God....don't answer it the starting point is man as the deciding, ruling, final authority! JUST DON'T DO IT!

When we get into Genesis 3 we'll see what Satan set up this kind of argument with Eve and she bought the whole thing. Satan is slick, the most brilliant creature who ever lived. We kid ourselves if we don't think we're up against a very intelligent being, a brilliant being.

So the Bible warns us, "never answer a fool according to his folly." Quite obviously you can't answer someone if they haven't asked you a question. So verse 4 presumes that the fool has come to you and made some sort of initiative towards you, and at that point you have a choice of buying into the way he set it all up, or like God comes to Job, you say "Whoa, wait a minute," (at least you do this in your heart), "Lord, is this right, is there a mine field here, am I walking on solid ground when I reason this way, what's under here?"

Be suspicious of questions. For example, if someone asks you, "Why don't you go over to the local High School and debate the school board on the question of whether

creationism should be taught in the school?" Take a minute and negotiate the question down to a more root level, say something like "I'd rather debate another topic such as truth and whether it can be taught in the local High School?"

All of a sudden, when you phrase the question this way it strikes at the real core of a topic that greatly offends the unbeliever - truth!

But you've got to set up the questions in such a way that they are faced with the final authority of God. If they don't like that idea then you can more clearly see their folly and deal with it appropriately. If they say "Ok - good idea" then we can get somewhere with the conversation. But don't agree to a wrong question and wrap yourself around specific issues before going to the very basic presuppositions of truth...the final authority. Don't get sucked in to folly.

## The DVP Approach to Knowing God

We've seen the shut eye approach to set up an argument, so let's come to the proper way of setting up the argument, the DVP approach.

Turn back to Isaiah 40:25, there's a little word we want to notice in that text, and it's that word that we've really been secretly aiming at in this lesson. Look carefully at what God is talking about in light of what we just said,

**25** *"To whom will you compare me? Or who is my equal?" says the Holy One.*

Do you see that word "equal", it's the Hebrew sawa and it means "level". What have we been talking about? Two levels vs. one level and God says through Isaiah "To whom will you compare me? Or who is [on my level]?" God's asking, you can't do that, I'm on my own level. I'm unique. Verse 26,

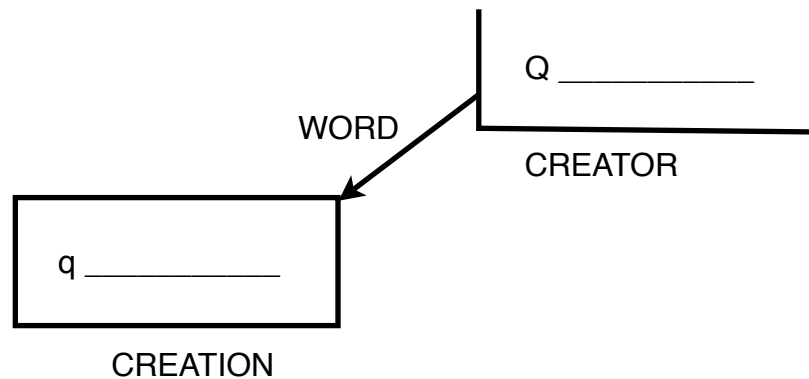
**26** *Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing.*

Skip down to verse 28,

**28** *Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.*

See the word creator here, and then here's the phrase we want to take note of, watch this, last clause, "His understanding no one can fathom." What's being claimed here is that God is incomprehensible.

Let's look at that again in v. 28, "His understanding," not ours, "His understanding," His mind, His way of thinking, "no one can fathom." What does that mean? Let's look at this in terms of our diagram. The question isn't set up this way we see in the first diagram, rather it looks like this:



The way God sets the question up is that He insists that He is different, we are the creatures, down in the creation, He is the Creator, infinite in size, infinite in magnitude, and whatever (Q)uality we ascribe to Him is not the same as the (q)uality that occurs with us. In other words, there's no (Q)uality common to God and man in an identical way ( $Q \neq q$ ). Similar, yes, ( $Q \sim q$ ) but not identical.

Isaiah 55:8 follows from the ways of God's creation.

**8** "For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. **9** "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

If God is not the Creator, this is not really so, in which case God is more intelligent than we are, God knows more than we do, and it's just a quantitative difference, but that's not what the Bible is saying. God is not saying in Isaiah 55:8 that He merely knows more. There's a qualitative difference in the thoughts of God. He is incomprehensible, and that's a word we use again and again; we use it to protect ourselves and the way we speak of our God. He is incomprehensible!

Now, don't panic, that does not mean that you can never know Him. Let's be careful with our vocabulary. Write down the word and next to it write a qualifier. It does not

mean you can't know God, because obviously the Bible says you can know God. What incomprehensibility means is that you can never know Him exhaustively. You can never know Him totally to the ends of His being! Isaiah 55, "My thoughts are not your thoughts." As creatures we never completely grasp the nature of God, He is always awesome.

Do you know what this does? It sets up the very reason we worship God. And we will always worship Him because He's incomprehensible. All idols by definition are comprehensible because they're created but He's incomprehensible. That's why we worship Him and not idols. This works its way out in our worship. One of the classic Christian virtues tied up with worship is humility. And it's His incomprehensibility that sets up the environment for us to worship in humility. Because He's incomprehensible I am humble because I'm forced to realize that no matter how great I think my thoughts are, they are not His thoughts, and His ways are always higher than my ways.

This is going to precipitate an interesting thing in your Christian life because when we come into trials in life we always want to know, "Why did God let this happen?" Did you ever notice in that passage, if you haven't noticed I urge you to read Job 38-41 because Job wants to know too, "Hey, I'm getting creamed down here God, give me a clue." And isn't it funny when God shows up He doesn't say, "Job, see what I was trying to do to with your kids was this and what I was trying to do with your wife was this and what I was doing with your friends was this..." There's none of that when God comes to Job. How come? Rather than do that what God does is set Himself apart from Job. He pushes Job back and when all is said and done what has happened to Job? Did Job get the message? Turn back to Job. God is on a mission and that mission is "Job, you've got to learn, that to come to Me you've got to come on My terms. Two verses I want you to see, Job 40:3, after he gets to this point in the confrontation,

**3** Then Job answered the LORD : **4** "I am unworthy—how can I reply to you? I put my hand over my mouth. **5** I spoke once, but I have no answer— twice, but I will say no more."

And God continues the. Go over to Job 42:1-3,

**1** Then Job replied to the LORD : **2** "I know that you can do all things; no plan of yours can be thwarted. **3a** You asked, 'Who is this that obscures my counsel without knowledge?'

Notice Job's admission, here's the virtue of humility, responding face to face with the incomprehensibility of God, he says

*3b Surely I spoke of things I did not understand, things too wonderful for me to know.*

He was trying to create his own universals, and God doesn't call us to do that. He calls us, in a humble way, to trust Him because His character is trustable. We place our trust in the character of God. We do not trust in the capabilities of our intellect to fathom Him. And this is always the battle in a practical way in our lives. We always want to figure it all out, and it's not wrong to exercise our minds. There's enough in Scripture to exercise our minds. But when it comes right down to the faith walk of a Christian, basically we have to trust His character. You don't know what He's doing in your life, you may have glimpses of it, but you don't know the whole story.

Therefore, what we have tried to do in this lesson is to show that when we speak in the next lessons about God and His (Q)ualities, we're going to talk about His love, holiness, omniscience, omnipresence, etc., and we're going to talk about the creature analog to that down here in us. And we're going to sharply distinguish between God's (Q)ualities and our (q)ualities, and how we learn about Him down here.

The unbeliever's position, when he comes to talk about a (q)uality of God, he insists that we speak about God in the same way we speak about man and we set up these universal standards that encompass both God and man ( $q = q$ ) and if this is not true you can't know anything about God. But what the Bible says is that the (Q)ualities of God are similar to the (q)ualities of man, not identical but similar. There's a similarity by virtue of the fact that we are created in His image. So we can know God. We're designed to know Him, but our knowledge of Him is the knowledge of a creature. We are not made Gods to know Him as God. We are made as men to know Him as creatures can know Him.

Do we know Him truly? Yes, we do, but we'll never know Him exhaustively. We'll never know Him as He knows Himself. He is so incomprehensible that it means that if we've been in heaven 10,000 years we still have an infinite amount to learn from Him, and He has an infinite amount, inexhaustible amount of new things to show us, forever and ever and ever and ever. This is why heaven isn't boring. There will always be some new thing and we're kept thinking, "What's next". It's like sitting down for dinner and it's a new dish every day. There's an inexhaustible supply, His revelation is endless. We never get to the point where we can close the book on God's revelation and say, "Well, we know it all?" even in heaven, because our God is that immense. You can know everything that can be known as a creature and still not duplicate in your mind what is in His mind because His thoughts are not your thoughts.

## Conclusion

In our next lesson we're going to deal with the attributes of God, and it will be a little more practical than Q and q, but we had to go through that because we need to carefully understand that we are not talking about abstract qualities. We are talking about a person's character here. And He's an infinite Person and we talk about Him with awe and with majesty because we can never encapsulate Him in our understanding. We just take from Him what He shows us and that and that alone is all we have. But it's enough, because all we need to do is know enough to trust Him. Revelation is sufficient, but in one sense revelation is never ever complete.