

SEED & BREAD

FOR THE SOWER ISA.55:10 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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THE COMPLEX OF THE DEITY

It would be an enormous step in the right direction if all who desire a greater and more accurate knowledge of God would confess (then walk) in the truth that came from the lips of the Lord Jesus Christ Who said: **"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him;** (Matt. 11 :27).

The Greek word here for "knoweth" is *epiginosko*, which is *ginosko* strengthened by the word *epi*. It means clear and exact knowledge, a knowing that really penetrates, real and full knowledge. Thus this passage tells us that both the Father who is God and the Son, who is God, are alike incomprehensible and unfathomable. The admission of this truth is an excellent starting point for all who desire the knowledge of God which has been revealed in His Word.

Philosophers, theologians, ordinary men, and children will ever be asking the questions, "What is God like?" However, there is no answer to this question. The Bible declares that God (the Deity) is not like anything or any body. This is a fact revealed through Isaiah when He asked: **"To whom then will ye liken God? or what likeness will ye compare unto Him?"** (Isa. 40:18). The answer to these two questions can only be, "Nothing, absolutely nothing."

In all things related to man we pass from things known and familiar and use these to lay hold of the unknown and unfamiliar. Thus we can explain to the child that the boa constrictor is somewhat like the earthworm, but very much larger in size; but it is impossible when seeking the knowledge of God to pass from things familiar to the unfamiliar. We can do this with every other thing, but we cannot do so with the Deity.

If a man could amass and store within his own brain all the knowledge that has ever been discovered on every matter under the sun, this would not help him in the least in understanding the incomprehensible complex which we call God. Such a man would need to confess that he is a pauper in spirit (Matt. 5:3) when it comes to knowing and

understanding God. The truly intellectual man will know that the unknowable cannot be known, that the invisible cannot be seen, that the inaccessible cannot be attained. God absolute is above all human conceptions of the Deity.

Apart from divine activity, apart from divine enlightenment, even the wisest man would not know that God exists. As Paul declares it, **"The world by wisdom knew not God"** (1 Cor. 1 :21), and, **"the things of God knoweth no man, but by the Spirit of God"** (2:11). A man might imagine that something or someone exists somewhere who is responsible for the things seen, but his imaginations would bring no understanding of the true God.

Let anyone no matter how wise he may be, try to imagine what the Deity is like, and he will end up with an idol created by his own imagination. However, while God is incomprehensible, yet He has seen fit to make many disclosures concerning Himself, and it is from these alone that we can enter into truth about Him. God has spoken concerning Himself, and the record of what He has said is to be found only in His written Word. Therefore it is to God's Word that we must go to find what He has revealed. Our quest for the knowledge of God must be a quest for the truth He has revealed about Himself in the pages of His Book.

The answer to the two-fold question posed by Zophar (Job 11 :7), **"Canst thou by searching find out God? canst thou find out the Almighty to perfection?"** has to be a qualified "No." However, if we search in the right place we can find by reverent investigation all that God has disclosed concerning Himself. Searching through all the philosophies that men have ever devised will not bring forth one grain of knowledge concerning Him, unless it should be that such men are restating something that has been revealed in God's Book.

The Bible is an enormous repository of truth which God has in many ways revealed concerning Himself. Some of this is on the surface and can be found by the casual reader, but most of it is buried deep, and is often found hidden in a single word, which when examined gushes forth truth concerning Him in a most unexpected place. Today, only a very small part of what God has revealed has been considered, so we stand as those who have picked up a few small shells on the seashore while the vast unexplored deep rolls at our feet. Truly, He is a God Who hides Himself, as Isaiah 45:18 declares.

The lack of a continuous search for God within the pages of His Word has resulted in a lack of any lofty Biblical concept of Him, the prevailing idea seems to be that He is one of the guys on our team, bringing us victory in the bottom of the ninth inning or in the last few seconds of the final quarter. This is in harmony with the "Manny, Moe, and Jack" concept of His nature which produces so many ideas that are totally unworthy of God-fearing, Bible-believing men and women.

There are millions today who are unable to include the Lord Jesus Christ in their concept of the Deity. Since their minds cannot encompass this declared truth (John 14:11), there are many who feel they must make Him to be a man, an angel, or a subordinate god. By doing so they feel they can simplify the complex of the Deity, but this only confuses the Biblical concept of God.

In order that the immensity and complexity of the Deity might be more fully impressed upon our minds, we will consider the promise and prophecy made to Israel which bears on this theme. In this disclosure of God we find statements which to many are paradoxes and absurdities. The truths declared here are persistently denied because they appear to be contradictory. Nevertheless, they are true and must be received by faith by all who say the Bible is the Word of God. In Isaiah 9:6-7 the prophet declares:

For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

From this early prophecy of the man Christ Jesus we see Him as "a child born," even a male child who would be given as a Son to Israel. And while the names given to Him such as Wonderful and Counsellor are easy to accept, the name the mighty God, proves to be a stumbling block to many.

The Hebrew words here for "**mighty God**," are **El Gibbohr**, and the student will find attempts made by certain rationalists to erase this pivotal, central Name by rendering it as "Hero of strength," or "Hero-God." But their efforts have come to nothing since we find this exact name applied in Isa. 10:21 to the One to whom the remnant shall return. According to Old Testament usage *El* means God, the Deity, in an absolute sense. It is never used metaphorically. The word *gibbohr* means mighty. These two simple facts give us a truth to lay hold of the child born is the mighty God.

The next name (designation) is also a stumbling block. The child born and the Son given is also called "the everlasting Father." This is another paradox since man will ask: "How can a person be at the same time Son and also the Father?"

If I had full and exact knowledge of the Son, I am sure I could give a perfect answer to this question, but I possess no such understanding of Him. However, I do not hesitate to believe God's Word and press on.

Some will taunt in ridicule, "Who was looking after things in heaven while God was a man on earth?" Such a question does little more than reveal total ignorance of the infinitude and universality of the Deity. When God became a man, not one grain of His infinitude was diminished. The greatness of the Deity and the complex of the Deity, makes all this possible. There is nothing too hard for our God.

There are those who reject all that they cannot explain, and turn at once from anything they cannot understand. But when such attitudes are examined, it is evident that they apply only to the Deity. Many of the simplest facts observed in nature lie hidden in obscurity and cannot be explained. However, as A.W. Tozer has said it: *"What God declares the believing heart confesses without the need of further proof. The believing man does not ponder the Word and arrive at faith by a process of reasoning, nor does he seek confirmation of faith from philosophy or science."*

If we, in the day that Jesus Christ judges the living and the dead, are found standing in the truth concerning the nature of our God it will be because we have dared to believe everything God has said about Himself. Many there are who seek to interpret or translate out of God's revelation those things which they find unacceptable.

The acceptance of truth God has revealed concerning Himself makes it possible for us to receive other declarations He has made. For example, as to the day and hour of His return to the earth we read that no man knows this, not even the angels, and then He seems to tell us that He (the Son) did not know (Mark 13:32). If this is what it means, it does come as a surprise that the Son should not know this important fact.

The question has often been asked, How can the Lord Jesus be ignorant of anything, since He is God, and said, **"I and My Father are one"**? How can we reconcile this with the declaration, **"In Him are hid all the treasures of wisdom and knowledge"**?

When we take a look at the Greek text here it reads **ei me ho pater**, which if translated literally would read, "if not the Father," and would change this into a declaration that He would not know if He were not the Father. However, it seems that all who have ever read the Greek here have said, "Oh, no, the Son cannot be the Father," so the words *ei me* which clearly mean "if not" are translated "but."

If we approach Mark 13 :82 with a mind that is filled with the truth of Isa. 9:6 we will be ready to believe that Jesus Christ said He would not know the day and hour of His return if He were not the Father. We cannot allow the truth declared here to be edited by those who refuse to believe what they cannot understand. We will take God at His Word and think accordingly. Thus, one more argument against His Deity falls to the ground.

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