



# PROOF



What would it take to prove to you that God is *really* there?

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The perceptive reader will quickly observe that a number of the key concepts in this booklet are from the writings of the late Cornelius Van Til and others who have followed in his footsteps. I have attempted to present these concepts and illustrate them in a manner that is clear and concise for the larger population who have not benefited directly from Dr. Van Til's writings.

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# Proof

## *Looking For Proof?*

- Can you be sure that God is really there?
- Or can you be sure that he is not there?
- More fundamentally, can you be sure that anything is there at all?
- Is it possible to know for sure?
- Is it possible to have proof?

This is an attempt to prove to you that God is really there. Maybe you would like to see this kind of proof so that you can be sure. Or maybe you would like to avoid seeing any such proof.

Either way, if you do not believe that God exists, then these remarks are addressed to you.

## DEFINING “GOD”

The word “God” has considerably different meanings to different people. We will be talking about the **God of the Bible**. He is the one who claims to be self-existent and claims to have created all that is. He also claims to be personal, that is, one whom we can actually come to know personally. At the same time he claims to be infinite in every respect. That is what we mean when we say “God.”

## WHAT WOULD IT TAKE?

### *Experience*

#### **What would it take to prove to you that God is really there?**

If you are one who relies on experience to determine what is true, perhaps a convincing experience would do it. What if you witnessed some dramatic answers to prayer? Would that convince you or would you label them as lucky coincidences? Or suppose someone, claiming to be in touch with God, accurately and specifically predicted the future? Would that convince you or would you find some other explanation? What if one of God’s people performed some miracles right before your eyes and you had every opportunity to examine the scene for evidence of deception? You could still chalk it up to magic or to some mysterious power that you don’t understand. **It wouldn’t necessarily prove the existence of God, would it?**

### *Appearance*

**But what if God himself appeared before you in whatever form he might choose?** Suppose he healed someone you knew to be terminally ill and performed other mighty miracles before your very eyes. Would that convince you? Would that prove that God exists? Someone could be hypnotizing you or controlling your mind in some way unknown to you. You could be hallucinating

or dreaming. And even if the appearance were actual and not merely an illusion, the entity or being that appeared to you might simply be a superior life form from another planet or another dimension or another time. This would still not be proof that the God of the Bible, the infinite, personal God is really there. **Even if you experienced all the above, it wouldn't prove anything for sure, would it?** So much for experience. By experience alone we really can't prove anything.

## HOW WOULD YOU IDENTIFY GOD?

### *Appeal to Authority*

Try another approach. **How might a stranger identify himself to you at first meeting?** How would he prove to you that he really is who he says he is? He might start with a birth certificate. A birth certificate is simply a testimony from a higher authority or the state. The stranger might also be able to refer to mutual friends. Or he might appeal to another higher authority, his parents. Perhaps their testimony would convince you. He might categorize himself by age, gender, race or nationality. He might try to identify himself by describing his native city or his occupation. Perhaps he could produce a license or an identification badge or card on which some higher authority had documented and certified his identity.

Notice how this approach appeals to origins and to authorities. A self-produced ID card or a self-introduction would hardly prove a person's identity. Even a person's name is probably derived from ancestry, family origin or family occupation.

Now **suppose God himself appeared to you** as a stranger and spoke to you face to face. How would he identify himself to you? From what ancestry could he derive his name? To what place of origin could he refer? Into what categories does he fit? What higher authority could license him or certify his identity? He

could claim the whole universe as an ID card, but it would be a self-produced ID.

**The point is that there is no greater authority to which God can appeal in order to authorize or certify himself.** If there were, then he would not be the God of the Bible.

### *Superman*

Look at this another way. If God were like Superman, then we could go back to the planet Krypton to establish his identity. But **when Moses asked God for his name, the reply was simply, “I AM THAT I AM.”** What else can God say? Had he claimed to be the God of Sector 1830-B of Galaxy 903 or had he referred to Inter-Galactic ID #806-A42, he would be dependent on a higher authority. But, then he would not be the God of the Bible.

### *Self-Identifying*

Can you see that if the God of the Bible is really there, he would have to tell us about himself? **He must be self-revealing, self-identifying and self-verifying.** He is not in a universe larger than he is. He cannot identify himself in terms of a higher authority, for there is none. Ultimately, God can only identify himself in terms of himself: “I AM THAT I AM.”

### *Something Bigger Than God?*

**So, if you expect to prove God’s existence by appealing to a higher authority, you cannot.** You may be able to prove Superman’s existence, but not God’s. **Perhaps you expect to prove God’s existence by the use of reason or science.** If so, then reason or science would have to be considered a higher authority. **Reason would have to exist by itself, uncreated, outside and apart from God.** It would have to constitute a standard to which you could appeal in order to judge or measure

God, to prove or disprove God's existence. God would then be dependent on reason. Reason would then be the standard to tell us (and tell God) what is possible or impossible, true or false, real or unreal. We would have to say to God, "Sorry, God, I can only believe about you what is reasonable and rational." Reason would then be the ultimate authority. Reason would then be the real God.

We often think of reason that way, don't we? We think of it as just being there, floating around, uncreated, the ultimate standard, the ultimate measuring stick. We think of it as being there whether God is there or not. Didn't people use to think of air that way—if we remove everything else, we still have air? Now we know that if we leave the earth, we leave the air behind also. **The Bible tells us that reason is like air in that it was established and is sustained by God.** The Bible says that God himself is the ultimate authority.

## THE BIBLICAL POSITION AND PRESUPPOSITIONS

### *Christ and His Word*

So if God is really God, he must be self-identifying and self-verifying. That is why the Bible never attempts to prove the existence of God. Before we go any further, let us be clear about this. **God himself, the ultimate authority, declares in the pages of the Old Testament, "I AM THAT I AM."** The whole character of the history, the wisdom and the poetry of the Old Testament resonates with that claim. When God takes on a human nature, as we read in the New Testament, he makes the same claim personally, directly, authoritatively and without a hint of hesitation, uncertainty or apology. No one before or since has made such a claim.

It all comes down to this: **We must be committed to Christ and his Word as our ultimate authority.** And why must we consider

him our ultimate authority? Very simply, because he says so in his Word.

### *Circular Reasoning*

Is that circular reasoning? Yes, it is. Jesus Christ is our ultimate authority because he says he is. And circular it must be or else we would be appealing to some higher authority to certify what God says. (More about circular reasoning later.)

## THE EVIDENCE

### *Inescapable*

**Must you rely then on taking Jesus at his word as your only proof of God's existence?** Ultimately and theoretically, yes. Experientially, no. **The truth is that the evidence for the existence of the God of the Bible, when seen in the light of God's self-testimony, is inescapable.** That's right, inescapable. It is inescapably present in the world around you and it is inescapably evident in you, yourself. If a man builds a house and furnishes it with his own fine art work, then the evidence for the existence of the builder and artist is inescapably set before any visitor. The evidence is all around him. In the case of God, the evidence is not only all around you, but also within you. Look at the following evidence.

### *Order*

**There is order all around us, in incredible variety and complexity.** Natural laws of physics (such as gravity, electromagnetism, chemistry and nuclear physics) govern the whole physical world from the greatest to the tiniest objects with immutable and exacting precision. The orderliness required for the simplest biological life is astounding. The genetic information stored in the tiny cell of a field mouse would nearly fill all 15

editions of the Encyclopedia Britannica published since 1768. All advancement in science is based on the assumption of the order or uniformity of nature. **Yet no one has ever shown how order can arise from disorder except by the purpose, plan and direction of a personal being.**

### *Morality*

**Few experiences are as strong as our sense of guilt when we know we have wronged others, or our judicial outrage when we see how others have mistreated their fellow man.** While some would explain away these notions as the result of cultural conditioning, it is difficult to shake the idea of a certain absoluteness about morality. Although some matters may be questionable, certain things are surely right and certain things are surely wrong. If morality is not absolute, then Adolf Hitler can claim that his morality is as good as yours.

**Morality is a quality of persons, not things.** Rocks, trees, atoms and light waves are not moral or immoral. They do not do evil or good. Even animals do not make moral decisions. Their actions are a result of instinct and environment, like biological machines following a program. It is only personal beings that have a truly moral, responsible nature. Unless there is a person behind the universe, there is no morality.

But, if one finite person claims to know right and wrong, how is his morality binding on others? How can his morality be absolute, applying to all other people? **Only a personal being who is infinite, who has created all that exists and who establishes the standard for right and wrong in all his creation can claim that his standard is absolute.**

So we must either deny what we know to be true about absolute morality or we must acknowledge an infinite, personal, righteous God.

## *Purpose*

**Why are we here? What is the point of life?** We sense that there is purpose in the universe and in man himself. We strive to recognize what things have the most value and meaning. Identity is closely tied to purpose and many people search diligently for their own “identity.” But purpose is a quality of persons and ultimate purpose requires an ultimate Person.

**The concept of purpose involves a sense of a beginning and an end.** We look back to our ancestors and to our origins to find purpose. **If all that exists came from nothing plus chance plus time, where is the purpose?** We may also look forward to find purpose: to an end, a goal, or a future condition to attain—something that is lasting. If death ends all, where is our purpose? If the human race is terminated by a cosmic cataclysm, where is our purpose? God claims to be the Alpha and the Omega, the Beginning and the End. We must either deny any ultimate purpose in our lives or we must acknowledge the infinite, personal, purposeful God.

## *Knowledge*

We have a sense of knowing something about ourselves and the world around us. **Yet if reality lacks order and structure, there can be no knowledge.** A reality that lacks order is difficult to imagine because we are, in fact, immersed in an ordered reality. Lack of order does not mean a messy house or a riot in the streets. It means placing a penny in your pocket and reaching for it a moment later only to pull out an alligator. It means throwing two balls into an empty hat, adding two others and a moment later observing the hat to contain 37,463 chairs. It means measuring the height of three different people with a scale that is changing from moment to moment. It means that what we call the laws of nature do not apply. Lack of order would make measurement impossible since no standard would exist. It would also mean that our reason or logic would be useless, finding nothing in reality

with which to correlate. Reason would tell us that one billiard ball striking another squarely would cause the second ball to move in the same direction. If in reality it doesn't, then our reason is useless.

**Lack of order and structure would also make communication and observation impossible.** Consider a simple act of voice communication as an example. An idea in your mind must take some electrochemical form and be transduced into an electrical code to be transmitted to the muscles of your voice box, mouth and lungs. Those muscles respond to the electrical impulses and act precisely on the surrounding air to produce pressure waves. These waves must be modulated in the form of a “language,” a complex verbal code. They must also travel through a uniform medium to reach the hearer’s ears. His pressure wave sensors (ears) must receive the impulses, transduce them into an electrochemical form and recognize (decode the language) to become an idea in his mind. At every step of the communication, there must be order and structure. Chemicals, impulses, codes, waves and muscles must act in accordance with the laws of nature, or there would be no communication and no knowledge.

**Without this extensive and precise order or uniformity in nature, there would be no knowledge.** As noted above, order can arise from disorder only by the purpose, plan and direction of a personal being.

Furthermore, **to know anything for sure we must in a sense know everything.** How can we as finite beings claim to know anything for sure? Every fact we think we know may be rendered invalid by a million facts of which we have no knowledge. There may be spiritual reality or other dimensions of reality of which we are totally unaware. Our senses may be inadequate for, or our thinking may not correlate to, the nature of other dimensions. How can we limit reality and truth to the reach of our own minds? **We cannot be certain of anything unless a person who knows**

**everything gives us some foundational information.** Such a person is the infinite, personal, omniscient God.

### *Individual Freedom*

We think of ourselves as individuals with order, a moral nature, a purpose and knowledge. Accordingly, we think of ourselves as having the freedom to choose and act. **Yet we recognize that natural laws govern all physical relationships. Every effect has a cause, and every effect is determined only by its cause or causes.** (This is merely another way of describing the order discussed above.) Now, if all reality is ordered in this way, then everything is predetermined by what has gone before. **Where is there any room for freedom?** For example, if the activity in our brains is purely physical (electrochemical) in nature, how can it in any sense be free? It seems that we can either throw out order (which is necessary for us to have knowledge) or we can throw out freedom, but we cannot have both. **The only explanation that fits our experience is that the infinite, personal God creates and sustains order while also creating and sustaining real individuals (persons) who have a certain, limited freedom akin to his absolute freedom.**

### *Relationships*

Relationships between individuals provide much of what we call the meaning and the joy of life. Are our loved ones only clouds of atoms arising by pure chance? Of what meaning is a brief relationship followed by an eternity of nothingness? Is all individuality lost in a future return of all reality into one entity as some would have us believe? **The concept of lasting personhood and lasting personal relationships requires a personal Creator of lasting persons.**

### *Every Fact*

Order, morality, purpose, knowledge, individual freedom and relationships between true individuals...we know they exist. And each when seen in the light of God's self-testimony is inescapably clear evidence of the existence of God. Apart from God, you cannot rationally account for any of them.

From the perspective of scripture, every fact in the universe is a fact created and sustained by God, a fact which points to its Creator. **You will never meet a fact that does not point to the existence of God.**

## **YOUR POSITION AND PRESUPPOSITIONS**

### *Your Standard of Truth*

**Not everyone agrees.** You may have other explanations for these facts. The evidence may not be inescapably clear to you. If it isn't clear, why isn't it?

- "Because it doesn't make sense," you say.
- "Because it isn't reasonable"
- "It isn't scientific"
- "It doesn't square with my experience"

**But why do you think that reason, the scientific method, and experience, are the ways to discover truth?** Why have you selected these as the standard of truth?

You may say, "Because it's the only standard that makes sense."

But to whom does it make sense? It doesn't make sense to some people.

You may say, “It makes sense to me.”

But why do you think that you should be the one to determine for yourself what your standard of truth should be? Why should you be the ultimate authority to make this decision?

Would you answer, “Because I think that I should”?

Pause here for a moment and examine your thinking. **Are you not operating under a number of presuppositions?** (A presupposition is something you have made up your mind about before you decide to make up your mind.) Have you taken several things for granted before we even started our discussion?

*Reason is Valid?*

**Have you assumed that reason is valid?** Is it? In other words, does reason give a genuine insight into reality or does it merely represent the way our minds happen to work? Is your feeling of certainty when you say “must be” an accurate perception or just a feeling? The mind has an associating quality. Are associations such as resemblance, contiguity, and cause and effect necessarily correlative to the structure of reality (if indeed, reality has a structure)? **Does the mind fully and accurately correlate to the order of things in the real world?**

We tend to think it does. In fact, when it doesn't appear to, we look for a new pattern in the order of the real world rather than question the validity of our reasoning. Nevertheless, you cannot prove the validity of reason because to “prove” means to use reason. So you must assume reason is valid in order to prove it is valid. Furthermore, **if there is no infinite, personal God, then reason must have ultimately arisen from non-reason (from unordered, drifting space dust or whatever)...all the more reason to question its validity.**

*Reason Leads to Ultimate Truth?*

**Second, have you assumed that reason is the way to discover truth and reality?** If you are not sure that there is any order or structure in reality (which is necessary for knowledge) or any absolute morality or ultimate purpose to discover, then how can reason lead to these?

Even if reason is valid in certain spheres of reality, is it valid in others? You really have no way of knowing if rational thinking actually leads to knowledge of ultimate truth or reality. Thinking that it does is merely an assumption on your part. You have no way in the world to prove it. Have you outlawed any truth which is outside or beyond reason? If so, you have assumed that the scope of reality is the same as the reach of your mind.

*Experience is Valid?*

**Third, have you assumed that your senses communicate truth about the world around you?** Remember that the sense-data in your mind is not the object itself, but only an image. Sense-data can exist without sense organ action (e.g., dreams, visions and imagination). So sense-data is not proof that real objects exist to cause these data.

**Furthermore, have you assumed that your interpretation of your experience is valid?** You realize, of course, that different people can have the same experience and interpret it in entirely different ways. Their interpretation of their experience depends on the understanding and perspective they had prior to the experience.

C.S. Lewis puts it this way in *A Grief Observed*: “Five senses; an incurably abstract intellect; a haphazardly selective memory; a set of preconceptions and assumptions so numerous that I can never examine more than a minority of them—never become

*even conscious of them all. How much of total reality can such an apparatus let through?*

*Are You Your Own Ultimate Authority?*

**Last of all, have you assumed that you, yourself, are the ultimate authority in matters of truth or reality?** Have you taken it upon yourself to determine the standard of truth? If so, on whose authority have you decided that you should be the ultimate authority? Is it not on your own authority that you have decided you should be?

**You have declared your independence from God.** It's the Garden of Eden and the 4th of July all over again. No one can impose any truth or reality on you. You have established your own. You have decided that the knowledge of what is real or imaginary, true or false, good or evil will be determined by you. The reach of your mind determines the scope of reality.

*No Wonder You Don't Believe!*

Consider what you have done. The Bible says that the earth is full of the glory of God. In other words, the evidence for God is everywhere. You live on his estate and the ownership signs are all around you. Yet, you refuse to acknowledge them because you have already made up your mind. **Before you set out to determine if God exists, you have already decided that he doesn't!**

Let me explain. **God claims to be the self-existent creator and sustainer of all things.** He claims that his being is ultimate, independent and uncreated, and that all other beings are derivative, dependent and created. He claims that all reality is Created and conditioned by him. He has created you in his image (i.e., a conscious, rational, moral, volitional, communicating, purposeful being). He has created a universe that is personally and purposefully conditioned to correlate with your nature. So

your consciousness, reason, knowledge (including interpretation of facts), morality, freedom, communication and purpose are all derivative and dependent on God.

**If God's claims are true, then he would clearly be the ultimate authority for the universe and for you.** He would have to be self-revealing, self-identifying and self-verifying, for there would be no other source of knowledge or authority that could truthfully contradict him. We would have to take him at his word.

**But your starting point is that what God claims to be true is not necessarily true.** You think that perhaps God is not there at all. Or if he does exist, he is surrounded by a reality that is greater than he is. Perhaps there are neutral, uncreated facts out there that are equally available to God and to you. Perhaps man's mind is equally ultimate to God's, and both are using an independent reasoning ability to understand and to handle these facts. In that sense man would be "like God."

**So you have assumed that you have knowledge independent of God's.** You have assumed that you have a sense of good and evil independent of God's. Therefore, you will interpret the facts for yourself. You will first validate God's claim to authority before obeying him. You ask, "Is God good? Does God know what my "good" is? Does he have the right to demand obedience?" **You have set up your independent human reason as the ultimate authority in this matter.**

**You have declared your independence from God.** You are like Adam and Eve who listened to the serpent. The serpent didn't say, "Rebel against God and follow me." He was far more subtle. Regarding the consequences of eating the forbidden fruit, he said, "You will not surely die, for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." In other words, "What God says about dying will probably not happen. Rather, when you eat the fruit you will see that you are independent and autonomous, like God. Then you

can use your own independent knowledge and moral sense to decide about God and about everything else.” **So Adam and Eve rejected God’s Word and committed themselves to independent human thought as the ultimate authority, the ultimate judge of reality.**

You have done the same! For you, nothing is true unless shown to be so by independent human thought. Yet, every reason you give to support your commitment actually rests on the commitment itself. You always act and think according to this principle of independence. **You have made an independent decision to reject God’s self-testimony and to view life without submission to God and his Word.**

In doing so, you have decided that God is not the creator or ultimate authority that he claims to be. **You have also decided that you are not the derivative, dependent, created being that God says you are.** At the very beginning of your reasoning, at the very foundation of your structure of truth, you have determined that you, yourself, are the ultimate authority. In other words, you have decided before you started that there is no such thing as God. **No wonder you never discover God!** Is it any surprise that the result of your experience and the conclusion of your reasoning is that the existence of a God who claims ultimate authority is impossible? The foundation upon which you base all your thinking does not allow it. You claim to be neutral, but you are not! You claim to be objective, but you are not!

**By your presuppositions, you have ruled out the kind of God that the Author of the Bible claims to be.** You have already decided that God is not God. Now, someday you may discover a god who is like Santa Claus or a god who is like “Superman” basically like you, only more powerful and advanced. You may discover a god who is limited by the world around him, just as you are, a god who is provable by reason. **But you will never discover a god like God, One who is above all else, who fits into none of your categories, who is not dependent on reason**

**or on anything else.** You have made up your mind beforehand that you will never discover that kind of a God. God's self-revelation is clear and the evidence is inescapable, but you have preconditioned yourself not to see it.

## THE TROUBLE WITH YOUR POSITION

### *No Certainty*

**The trouble with any position based on your presuppositions is that you can never be certain.** You have taken it upon yourself to determine the standard of truth. It was you who decided that you should be the ultimate authority. You decided on your own authority that you should be. Recognize your circular reasoning! **You are the ultimate authority because you, as the ultimate authority, say that you are. Circular reasoning!**

Now, you accused the Biblical position of circular reasoning too. But there is a difference between your circle and the Bible's. **Your thinking circles back on yourself, a finite person.** Without an infinite foundation you are like a spot on an infinite blackboard. You have no reference point to tell where you are. You cannot consistently claim to be certain about anything, You cannot claim that you know anything for sure.

**The Biblical position circles back on the infinite, personal, all knowing God who is really there and who speaks for himself in his Word.** With his as our foundation we can consistently claim to know truth. We cannot claim to know exhaustively, because we are finite. But we can claim to know truly, because God, being infinite, knows all truth and communicates foundational truth to us through His Word.

### *You Have to Borrow and Pretend*

Another trouble with your position is that you have to borrow and pretend. In your scheme of things **you cannot logically account for order, morality, purpose, knowledge or freedom.** But you cannot escape the fact that these things are built into you. **You must pretend that they exist in order to live.** You must borrow the results of the Bible's presuppositions. You must assume to be true what on the Bible's position you could know to be true.

- Every move you make is based on the results of the Bible's presuppositions.
- Every decision you make shows you to be a free agent with a moral nature and a purpose.
- Every injustice and cruelty you observe reveals a moral law which you apply to yourself or to others.
- Every thought you think and every declaration you make assume the validity of knowledge.
- Every experience you interpret assumes the orderliness and uniformity of nature.
- Every proof you postulate assumes the validity of reason.

And each of these assumptions is valid only if the infinite, personal God exists. Arguing about the existence of God is like arguing about the existence of air: Whether you argue for it or against it, you have to breathe it to do so.

### *Two Witnesses You Cannot Escape*

**The universe is a witness to God that you cannot escape.** You are like a child living in his parents' home while they are away. He is surrounded by evidence of the reality of his parents. You are like a fish that when asked how he likes the water, responds: "What is water?" You are immersed in a personal, purposeful universe created, sustained and conditioned by God. The very foundation, framework, structure and fabric of life and of reality

were created and are sustained by God. Order, beauty, reason, sense-experience, self-consciousness, personhood, individuality, personal relationships, language, time and history are not just imaginary. They didn't just happen. They couldn't just continue on their own. They are direct evidence of God's continuing provision and presence.

**Moreover, you, yourself, are a witness to God that you cannot escape.** Your assessment of the suffering and injustice in the world may serve as an example. Perhaps you deny the existence of God because of the suffering and injustice you see or hear about every day. But, consider this. How can you, based on your presuppositions, say there is suffering and injustice? If an African lion downs an antelope, is that injustice? No, because that is the lion's natural way of life. Well, perhaps man's natural way of life is to suffer and to cause suffering. How can you say this is not natural or right? It certainly seems to come naturally to mankind throughout history.

**Yet you are making an absolute moral judgment, against all evidence when, based on your presuppositions, you declare there is suffering and injustice in the world.** The very fact that you can stand back and say that things are not as they "ought" to be is a witness to the reality of a personal God. You see, God has created into your very being a witness to his existence.

The truth is that every fact is surrounded by the personality of God. You are continually confronted with the truth of God within and without. **You have never met a fact that does not witness to God's existence.** Yet you interpret every fact in the light of your presupposition that you are the ultimate authority. You pre-interpret the universe as to get rid of God forever. You build a life and world view based on your own authority. But you find again and again they you can not fit the pieces together.

### *What God Says About You*

What does God have to say about you? **It would be more comfortable not to mention it**, so as not to offend you. It would be much easier to smile and say that everything is OK or that no one really knows the truth or that what is true for me may not be true for you. It would be easier to present the popular view of God and his dealings with men. It would be easier, but it would be boring. Worse yet, it would be a disservice to you. Still worse, it would be a dishonor to God.

You see, **God says that deep down you know the Bible is true.** You cannot escape yourself as a witness to the truth. Deep down you know that you are a creature of his and that you have broken his law. You know this, but you suppress it. Again and again you exchange the truth about God for a lie.

### *Where Your Life is Centered*

Furthermore, God says that you are not neutral. **He says that you hate him.** He says you are an enemy who has claimed his throne and despised his Word. **He commands that you be God-centered**, in other words, that you love him with all your heart, soul, strength and mind. He wants you to trust him, rely on him, focus on him, find your satisfaction and your delight and your fulfillment in him. He is unequivocal about it. He does not make it an option.

**But you have chosen to be self-centered instead.** Not that you are selfish all the time or never serve others or constantly talk about yourself. But when all is said and done, your focal point is yourself. **Self is the foundation, the master, the center:** self-trust, self-reliance, self-confidence, self-sufficiency, self-help, self-assertion, self-love, self-esteem, self-hate, self-condemnation, self-pity, self-analysis, self-awareness, self-consciousness, self-realization, self-actualization, self-satisfaction, self-fulfillment, self-government.

A self-authority ends up being self-centered. *Where else can you center your life?* **You have put yourself in the place of God, the place God claims to be his alone.**

Not only so, but you love that position. You haven't the slightest inclination to change. You have no interest in the God of the Bible. You have no desire to give up your self-centeredness. The Bible refers to this condition as being spiritually dead. You will no more respond to spiritual truth than a physically dead man will respond to physical reality.

Proof? You want proof? Do you really?

*Your Only Hope*

**But there is one hope.** God is the God who gives sight to the blind, the God who loves his enemies into loving him, the God who calls the dead to life. He does it every day. He does so not because they deserve it, nor because they earn it, nor because he is obligated in any way. Yet he gives life freely, personally, abundantly.

Jesus Christ claims to have this life in himself.

- **He claims** to be the only way to receive life.
- **He claims** to be the truth that must be known.
- **He claims** to be life himself.
- **He claims** that there exists no higher authority to verify his claims.
- **He claims** to be self-identifying and self-verifying.
- **He claims** to be the "I AM."

**He offers to give life freely to any who will come.**

What more can he say?

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