

BIOGRAPHY
of
GOD

SKIP HEITZIG



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*This book is dedicated to my grandchildren,
Seth Nathaniel Heitzig and Kadence Joy Heitzig,
both of whom are uniquely crafted by the personal God of
Scripture written about in these pages. It is my deepest hope
that they will walk closely with Him to fulfill
His design for their lives.*

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Chapter 1

CAN GOD BE KNOWN?

A man sat by a hospital bed, stunned by its emptiness. Moments before, it had been filled with the love of his life, her body broken and bandaged, but her heartbeat beeping steadily on the monitor. He never saw the car that put her there, sometimes wasn't even sure how long they had been in the hospital. Was it hours or days? People came and went, doctors and nurses, friends and coworkers, the kids (though he couldn't stand to have their eyes bore into his, asking questions to which they already knew the answers).

A chaplain even stopped by, wearing one of those collars, asking permission to pray. He had shrugged. He wasn't a praying man, wasn't the kind to turn over responsibility to someone he couldn't even see. But after the chaplain left, a thought hung in his mind: *What if I'm wrong?*

She had never opened her eyes. He had leaned in, trying to hear her breathe, desperate for the flutter of an eyelid, the twitch of a finger—anything to show she was still there. His wife lay right in front of him and he didn't know whether he would ever see her smile again, hear her voice, feel her fingers wrap around his as she had once confidently promised him, “You'll get better. You can beat this.”

She had been wrong. He couldn't beat the drinking, couldn't will his way to sobriety. But that wasn't entirely fair to her. He had been careless with one of the most precious people in his life. He forced himself to remember everything she had said, even the part

that wrecked his view of himself, the world, his whole life. “You’ll get better. You can beat this...if you will just trust God.”

He never left her, never was out of hearing, until just now. They had given him time with her, after her heart stopped, after the paddles and carts and monitors has been rolled out. Now the bed was empty and his heart was wrung out like an old washcloth. She had believed, had wanted him to, but he couldn’t honestly wrap his mind around the concept of an eternal, all-seeing, all-knowing, yet seemingly always-absent God. Now he remembered—the times he caught her praying on her knees in the closet, eyes shut and hands raised. He had heard her murmur his name, the kids’ names, people whose names he didn’t know—all directed, as near as he could tell, toward the shoe rack.

He wasn’t angry—yet. He knew he would be, would feel the rage of being deprived, would want to aim it like an arrow somewhere. He knew the sadness was coming, like a tsunami after an earthquake. But now, there was no anger or sorrow—only the question.

What if I’m wrong?

He knew, above all else, that this was what he would have to deal with in the days and years ahead—and how he answered it would mean everything.

Two Great Realities

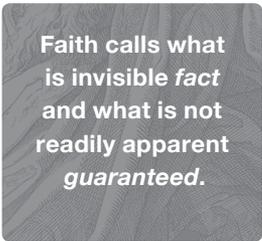
You never know the moment you will come face to face with the question of God. Will it be when you’re young, or when you’re old? Will it happen in the wake of tragedy, or in the stillness of an unguarded moment? Will it come after a lifetime of religious service, in a season of stark survival, or during an ongoing battle of intellectual resistance? Whenever or however it happens, the moment is coming when you must do business with God, either taking Him seriously by responding to His overtures, or pushing Him away into the background and turning up the volume of your inner voices. No matter how smart or careful you are, how determined you are to chart your own course, you’re going to reach the end of yourself.

But when you get to that isolated place, accessible only to you, you're going to find that you're not alone. In fact, you'll learn that you never were. When the weight of that reality settles on you, will it crush you, or will you let yourself be unburdened? To know for sure, you'll have to answer this question: *What if I've been wrong about God?* As the seventeenth-century mathematician Blaise Pascal once insisted, you have far more to lose if you're wrong about God than if you believe in Him and He doesn't exist!

What if God does exist? What if He can be known? What if He already knows you and loves you deeply? What if He is pursuing you the way lovers pursue each other, the way fire consumes oxygen, the way a mother pulls her child from the street? What if your Maker wants more than anything to meet you? If you want answers to those questions, you're going to need one thing: faith.

Hebrews 11 is a well-known New Testament chapter that's all about faith. It recounts a who's who of Old Testament figures, praising them for their faithful journeys through life with God, sort of like a Hall of Fame of faith. These were lives covered with enough "fingerprints" to point to the invisible God who left those fingerprints. The chapter begins by providing a definition of faith: "Now faith is the assurance of things hoped for, the conviction of things not seen" (v. 1 ESV). Faith calls what is invisible *fact* and what is not readily apparent *guaranteed*.

So in asking the question "Can God be known?," Hebrews 11 gives us the answer: "Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (v. 6). Let's camp on this text for a moment, for this verse points to two great realities and two subsequent responsibilities. The two great realities: God exists and God is personal. They go hand in hand with two great



Faith calls what
is invisible *fact*
and what is not
readily apparent
guaranteed.

responsibilities: faith and pursuit. Let's start with the first: to come to God, you have to "believe that He is"—that is, that He exists.

Taking God Out of the Equation...

The most fundamental question in the universe is, Does God exist? I asked it as a twelve-year-old; everyone asks it at some point. And everything hinges on the answer—origin, purpose, meaning, hope. The Russian novelist Fyodor Dostoevsky brought up the issue in his 1880 masterwork *The Brothers Karamazov*. Through his characters, he posed the question that he himself had long struggled with—the question of God. As Smerdyakov (a true atheist) in essence says to Ivan (an on-and-off atheist), "If there is no God, then everything is permitted."

The implications of this statement are ominous. Without God to provide protective boundaries to human intellect and ingenuity, our best impulses are subject to corruption and decay. And yet Dostoevsky's statement resulted from the work of many brilliant thinkers of his day—some of whom (and many since) took his statement as permission to promote atheism.

The classic argument that God is a cosmic killjoy is off the table if He doesn't exist. Not only is there no more good cop, bad cop thinking in play, but there is no cop at all. If God doesn't exist, then we populate this planet by chance. There's no design, no purpose. Dostoevsky's probing statement became a license for mankind to run with the ball, so to speak. Just read this summary of the most influential thoughts of his day, views that still hold sway:

- If God doesn't exist, then Ludwig Feuerbach was right when he said that God is a mere projection of our humanity.
- If God doesn't exist, then Karl Marx was correct to assert that the material is all that matters; Christianity is merely a reflex of capitalism.

- If God doesn't exist, then Friedrich Nietzsche made sense when he said that our existence is senseless and useless.
- If God doesn't exist, then Sigmund Freud was right when he dismissed God as an infantile illusion that should be discarded.

Tower of Babel, anyone?

If there is no God—if all these thinkers were right and we're all alone in this universe—then what's the point? If we're not here by the design and purpose of a higher being, then all that's left is what we can make of life. And the human track record suggests constant industrial and technological advancement coupled with spiraling depression and despair.

As novelist and philosopher Jean-Paul Sartre said, "Dostoevsky once wrote: 'If God did not exist, everything would be permitted'; and that, for existentialism¹ is the starting point. Everything is indeed permitted if God does not exist, and man is in consequence forlorn."² In other words, the first thing that is permitted if God doesn't exist is despair. Left alone to our own devices, we will lose hope. In fact, hopelessness is the logical conclusion if there is no God.

Sartre claimed that God is a shackle that keeps mankind from taking responsibility for his own actions: "What man needs is to find himself again and to understand that nothing can save him from himself, not even a valid proof of the existence of God."³ Imagine that—facing an undeniable proof that God exists and remaining unchanged.

The self-deception Sartre accused Christians of practicing is far more evident in his own insistence that man has it within himself to be the agent of his own change, his own salvation. If that's so, what are we waiting for? There have been more than enough intelligent, well-intentioned people to provide a solution to humanity's problems. And yet our capacity to warp good into evil has remained a

constant throughout history. It would seem that we are either uninterested in or incapable of solving our issues.

What some call freedom morphs into their own imprisonment and despair; as one quipster noted, “The more you do as you please, the less you are pleased with what you do.” Despair is the frequent companion and colleague of nihilism, the belief that values are false inventions based on era and culture, and that life, therefore, has no meaning. In contrast, the Bible says that God is a safeguard, protecting us from the terrible results of our unadulterated freedom and providing relief from them.

The French philosopher Albert Camus wrote that nihilism is “the experience of the loss of absolute values...The nihilist response to this ‘Everything is permitted’ is not simply despair, but ‘the desire to despair and to negate.’”⁴ In other words, in a world without boundaries of any sort—a world of the complete freedom that people often say is their most inalienable right—we won’t just feel despair; we will seek it out and embrace it.

We can see the ripples of nihilism and existentialism extend throughout history and into the present day. In *Macbeth*, Shakespeare wrote, “Life...is a tale, told by an idiot, full of sound and fury, signifying nothing!” Actor Nicolas Cage gave voice to this emptiness when he said, “I wonder if there’s a hole in the soul of my generation. We’ve inherited the American dream, but where do we take it?”⁵ Bruce Springsteen said, “I have spent my life judging the distance between the American reality and the American dream.”⁶ I wonder if that distance is the width of a God-shaped hole.

...and Bringing Him Right Back In

Denying God’s existence doesn’t provide answers, but if God does exist, then a whole other host of questions follow: What is God like? What does He want? What does He love and hate? An honest exploration of the evidence will enable us to find those answers—to the extent that I’ll even say that it takes more faith to be an atheist than to believe in a personal God.

I've met many intellectually honest atheists. I like it when I do. They grapple with the whole God question with sincerity, but I've found that a lot of them haven't done their homework. They hold their position not for lack of intellectual satisfaction, but for moral reasons. If they open themselves up to the existence of God, they realize that it means they're accountable to Him. They would have to let go of certain positions on issues or personal habits, and they would rather hang on to what's right in front of them than trust that God has something better for them. As someone well put it, an atheist cannot find God for the same reason a thief can't find a policeman: because he's not looking for Him (or he's looking to avoid Him at all costs).

Ravi Zacharias spoke of a visit to the Wexner Center for Performing Arts in Columbus, Ohio, described by *Newsweek* as "America's first deconstructionist building."⁷ Divided red brick turrets, disruptive white scaffolding, and free-hanging columns attached at the ceiling but not at the floor are all supposed to reflect the senseless and incoherent nature of life. When this was explained to Zacharias, he had only one question of the man who designed the building: "Did he do the same with the foundation?"

The goal of the deconstructionist is to break down meaning through bizarre experimentation in everything from philosophy to literature to art and architecture. But just as an avant-garde architect might play around with elements but not break the building code for safety reasons, so one cannot run away from God without violating their own well-being.

Albert Einstein believed in God, though not "in the known God of the Bible, but rather in the mysterious God expressed in nature." For him, the wonders of the natural universe pointed to the hand of a divine being, but that being, "whatever name we give him—creative Force, or God—escapes all book knowledge."⁸ While I certainly wouldn't dream of going to toe-to-toe with Einstein in theoretical physics, I beg to differ. For me, Einstein embodies the

view that faith and reason are incompatible; he believed in God until he grew up and applied science to the universe.

In trying to explain his reverence for the wonders of nature, Einstein used God as a metaphor for the order and design of the natural world—something he acknowledged was beyond human capacity to engineer or even fully grasp. But for Einstein, God was not personal, not interested in peoples' lives or issues or hearts. However, the second great reality Hebrews 11 introduces us to says otherwise.

God Can Be Known—Personally

Not only does God exist, but He is personal. Notice how the writer of Hebrews framed it: “He is a rewarder of those who diligently seek Him” (11:6). God can interact with those whom He has made. He is able to love, to reward, to care for those who sincerely pursue Him. He has personality. And if we're honest, we hunger for Him to be that way. We long to know and be known by our Maker. That was the apostle Paul's heart cry, even after thirty years of serving and walking with God—“that I may know Him and the power of His resurrection, and the fellowship of His sufferings” (Philippians 3:10).

Years ago, a book title leaped off a shelf at me, and my heart lunged right back toward it. It was J.I. Packer's *Knowing God*, which has over and over fed my desire to know God more personally and intimately. Having the privilege of sitting down for breakfast with Packer in Amsterdam, I thanked him for his great contribution to my faith and then got to know, albeit casually, the author who helped me know God better.

In that great book, which has sold more than a million copies, Packer strikes at the heart of the issue for many of us when he writes, “Ignorance of God—ignorance both of His ways and of the practice of communion with Him—lies at the root of much of the church's weakness today.”⁹

I winced at this simple statement, struck by conviction, but then felt it pulling me onward, birthing an insatiable hunger to know

God more. I became determined to know God's ways and to walk in His company, all the while feeling like the apostle who admitted, "Not that I have already attained, or am already perfected" (Philippians 3:12).

Because you now know that I fall easily for simple titles, let me confess to another. *Knowing the Face of God*, by Tim Stafford, became a companion in my life for a time as well. In the book, Stafford admitted that he didn't have problems finding intellectual fulfillment in God or evidence of God's power at work. His faith wasn't dry, nor did he lack appropriate emotions toward God, but he still wasn't satisfied:

On a human level, Christianity was more than I had hoped for. It was the human-to-God level I felt shaky about. I wanted more. I have come to realize that I was not alone in my longing...such questions aren't usually voiced. When they are—when the conversation moves to the subject of knowing God—listeners grow suddenly quiet and attentive. For a long time I thought this was a disapproving silence. I now know that it is the silence that falls on a room of hungry people when someone talks of food.¹⁰

Acknowledging our hunger to know God, which I am convinced most everyone has, leads to an important question: How do you have a personal relationship with God? After all, there's no one like Him. Such a complex and unique being as God can't be easy to know! Even though evidence of His personality exists all around us, He can't be seen. Every buck stops ultimately with Him, and yet He still knows all the details of your life. But the fact of the matter is that God wants to be known—that's a major theme of the Bible, evident in these two great realities: He exists, and He is personal.

So how do we get to know Him?

Two Great Responsibilities

The fact that God exists means we are bound by certain

responsibilities. Once we can say, “Okay, God is real and He wants me to know Him,” then we must first respond with faith. Remember Hebrews 11:6: “Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” Belief is essential to knowing God.

We All Put Faith in Something

Many people today have made science a religion. Their mantra is “Empirical knowledge frees us from superstition and religious nonsense.” But they worship at the altar of facts, which will fall short eventually, as any scientist will admit. At some point, logic and science no longer serve to enlighten us. They become tyrants, shackling us to a finite existence, a world that will someday end. The philosopher Søren Kierkegaard talked about how our thoughts can get tangled in our heads and hearts, leading to skepticism. Nothing could be more liberating than to make a deliberate, committed move toward God—even when we don’t have answers to all our questions. Kierkegaard called this a leap of faith. I prefer to see it as a reasoned “next step.”

Kierkegaard wasn’t suggesting that we can believe whatever we want to. How many times have you heard someone say, “That’s my truth”? As he explained in his essay “The Present Age,” Kierkegaard meant that each of us must make a deeply personal commitment to seeking the truth, and when we find it, we must stick to what we find. This leap of faith, then, isn’t a blind jump into further uncertainty, but an open-eyed step forward based on the truth we have found.

At some point in your spiritual journey, you will be required to take that next step of faith toward God. Why? Well, as it stands right now, we can’t see God or hear His voice. Yet His “fingerprints” are all around us—in nature, in the moral law imprinted on all of humanity, in our internal longings. But the common external guideposts

that govern all relationships, such as vocal tones, body language, and facial expressions, are absent.

One day we will see Him face to face and hear His voice audibly. When you're in heaven, you won't need faith any longer. You'll be right there with God. But not yet, not now. So, as Paul noted, "We live by faith, not by sight" (2 Corinthians 5:7 NIV). We can and should examine the evidence that reveals God to us, but we should do so with the understanding that all the evidence in the world means nothing without the will to believe it.

Faith is more than mere acknowledgment. To move from seeing God as an impersonal "higher power" or "great spirit" or "the man upstairs" to loving Him as your Father in heaven takes a paradigm shift in how you see yourself in relation to Him. It's one thing to acknowledge the existence of God; it's quite another to trust in that God. It's like skydiving: It's one thing to acknowledge the greatness of a parachute while sitting in a training session on the ground; it's another to jump out of a plane with nothing but that parachute strapped to your back! Faith is betting your eternal life on Jesus Christ.

Risking a Leap into Life

A skeptical physician was once tending to his patient, a strong lifelong believer in Christ. After he concluded his work-up, he said to her, "You know, I just don't get the whole faith thing. I suppose I believe in God, and I'm pretty convinced that Jesus was real, but I've still got my doubts. It just feels like something is missing."

"Here's the difference," she responded. "I've known that you're a good doctor, skillful and thorough. I have always thought that if I got sick, you'd be around to help me. But a week ago, everything changed. When the cancer came, I let you cut into me and

Whenever we examine information about God or evidence for His existence, there comes a point where we must choose to believe or not.

remove some things I can't pronounce and give me some medicine I still don't fully understand. My trust in you went from theoretical to actual. I once believed in you hypothetically; I have now come to trust you concretely."

Faith isn't just accepting that there is a problem and that God is a spiritual doctor who can cure you in some abstract way. Faith requires receiving the remedy. Whenever we examine information about God or evidence for His existence, there comes a point where we must choose to believe or not. When we activate our faith, that pleases God.

Belief unlocks the door to knowing God. But it's more than just that initial entrance, that first leap of faith; rather, it's a life of faith. It's an ongoing process of belief, built on daily acts of faith in different stages of life. Every day we jump out of the airplane, so to speak; every day we submit to the doctor's procedures. Faith is putting all our eggs in God's basket.

That's why faith takes humility. We can never know everything there is to know about God. God is infinite; we are finite. God is transcendent; we are tethered to time and space. Though we may take almost every opportunity we can to learn about God in His Word, from other Christians, and through the challenges life brings our way, He will always be beyond our human ability to fully grasp or understand. And we should be good with that. He wouldn't be God if He wasn't way beyond us. There's always something new and wonderful to learn about Him, enough to fill the eternity we'll spend with Him one day.

The Oldest Mistake in the Book

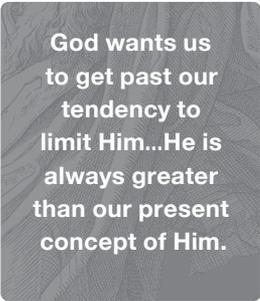
But some people make the mistake of being prideful. They think they've got God figured out. They have an idea of God and they stick with it, despite evidence to the contrary. Some see God as benevolent, if maybe distant, smiling down and approving of all our choices as long as we're sincere in making them. But if they read the

Bible long enough and walk with God far enough, they will discover another side of the divine nature.

They'll read all those inconvenient passages in Scripture that speak of God's holiness, justice, and wrath—and it shocks them. “God hates sin? Hell is real? Jesus will judge us all?” Those facts can be hard to accept. At that point a person must make a choice: to keep on following God with a more fully-orbed view, which will require faith, or abandon such troublesome Bible verses in favor of their previously held (and idolatrous) view of God.

In *Your God Is Too Small*, J.B. Phillips came up with a great list of all the different versions of God that people want to believe in.¹¹ I'll add my concerns about each parenthetically. They included the Resident Policeman (who wants to worship a cosmic killjoy?), the Parental Hangover (how can we have a mature faith when God is our mental embodiment of our parents' shortcomings?), the Grand Old Man (though many love this winking “it's-just-a-little-sin” fellow, he is not God), Meek-and-Mild (a growing faith requires seeing God as “not safe but good”), and the Managing Director (who can find comfort in a God who set the wheels of this overwhelming universe spinning, then went on a permanent coffee break?), among others.

These are not God as He is, but God as we want Him to be. They're all limited views of a limitless God. We sell God short when we call Him our conscience or old-fashioned or a myth, or see Him as an escape from our problems, or worse, as a reflection of our upbringing or remnant of our childhood. God wants us to get past our tendency to limit Him, our attempts to wrap our minds around Him and get Him down on paper. God is infinitely greater than our bottom line, and He is always greater than our present concept of Him.



God wants us
to get past our
tendency to
limit Him...He is
always greater
than our present
concept of Him.

Embrace the Tension

As you read this book—and more importantly, as you read the Bible—you will encounter God in ways you didn't expect. The thought will strike you that God is different from the idea you had of Him. Some of His ways will surprise you with joy or relief, and others will shock or even challenge you. Every new discovery will require you to grow in your faith, to accept what you don't fully grasp, to take the limits off God even as you develop a broader framework of your life as a believer. Turning away is always an option, but avoiding the fullest picture we can obtain of God is turning away from faith.

So when it comes to knowing God, you may need to take a step of faith. Embrace the tension. You may need to say, "I don't know God as well as I thought I did, and I'm willing to change." When we seek God by taking well-reasoned and reasonable steps, He will be pleased, and we will be rewarded; God doesn't require a shot in the dark. But when we accept that a step of faith is a necessary response to the God who exists, who knows and cares for us, we'll be ready for the second great responsibility: pursuit.

The Joy of Pursuit

The writer of Hebrews tells us that God rewards those "who diligently seek Him" (11:6). God wants you to pursue Him. Isn't that true of any relationship? Whether you're married, dating, or single, you want someone you care about to care about you—not only to know you exist but to think you're worth getting to know. Any healthy relationship requires mutual pursuit, and relationships stagnate when the pursuit is abandoned.

Over and over, the Bible tells us not only that God can be found and known but that He loves it when we seek Him. King David told his son Solomon to get to know God: "If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever" (1 Chronicles 28:9). David put a similar thought in song: "There is truly a reward for those who live for God" (Psalm 58:11 NLT). The

prophet Jeremiah shared God's promise to the faithful seeker: "You will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13). We all know Jesus's familiar guarantee that asking leads to receiving, seeking to finding, and knocking to opening (Luke 11:10). We are to seek God, and He will respond. James made the math simple: "Draw near to God and He will draw near to you" (James 4:8). Relationships are about the pursuit.

In all of this, though, we are talking about our response to what God did first. Our pursuit of God is our answer to His initial pursuit of us. God made the first move; He always does. As "Prime Mover" of the universe, He expects an honest response. "Don't bargain with God. Be direct... This is not a cat-and-mouse, hide-and-seek game we're in" (Luke 11:10 MSG). He does not play games with us. If we are able to seek Him, it's because He came after us first. "We love Him because He first loved us" (1 John 4:19). He made the first move, revealing Himself in a number of ways we'll explore in the pages ahead. That revelation demands a response. After all, Jesus didn't tell us to casually snack after righteousness; rather, we are to "hunger and thirst" for it (Matthew 5:6). When we do, He will satisfy us.

Your pursuit ought to be an intentional, committed response to a God who intentionally committed Himself to you in Christ. When you look at the list of people in Hebrews 11, the Hall of Faith, that's the thread woven throughout each of their lives: faithful pursuit in response to the God who is and who cares.

What is your chief pursuit, your master passion? What do you want more than anything else in life? Only you can answer those questions. And you need to. Surveys, polls, and research all point to the typical answer: People want to be happy. The Declaration of Independence touts our right to the pursuit of happiness, along with life and liberty. Faced with the uncertainties of their children's future, most parents admit they just want their kids to be happy. Let me tell you something that might surprise you: God wants you to be happy too.

How we go about pursuing happiness is the key. At some point,

we all look for it in the wrong places, in human relationships and accomplishments and accumulation, and surprisingly, even within the church itself. Now, education may open opportunities, money may buy certain comforts, and status may purchase a type of satisfaction. But God made you, and He knows what it takes to make you truly happy.

Hardwired to Know God

The psychiatrist Carl Jung thought of God as an unknowable reflection of the human condition. As he considered the impact of this on the mind, he said, “About a third of my cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives. It seems to me, however, that this can well be described as the general neurosis of our time.”¹² What Jung called neurosis, I call refusing to deal honestly with God. Only God can truly satisfy our souls. He hardwired us to be empty without Him.

I grew up with a friend named Tony, a talented and determined guy who set goals personally and professionally and achieved them at a young age. I liked his carefree, caution-to-the-wind attitude in life and was always amazed by his drive, charisma, and Midas touch in business affairs. I’ll even admit to a tinge of jealousy. He had it all: homes, property, exotic cars, and a string of well-connected friends. But to look at him today is to take a sobering look at the future of any who, like Tony, would do life without God. Ask him how he’s doing, and he’ll tell you, “I’m miserable. I’ve run out of goals.” We can point out the comparatively shallow nature of living to get more material things, but even the loftier goals of the men I mentioned earlier in this chapter pan out the same way—or worse.

People can only satisfy themselves to the limits of their capacity. Whether our goals are material like Tony’s, psychological like those of Freud or Jung, social like Marx’s classless society, or scientific and naturalistic like Einstein’s theories, all of them are limited to what the human mind—even the most brilliant—can achieve. But God has no limits. He made you and knows what you need to be happy.

Furthermore, God promises rewards to those who pursue Him. One of those rewards is satisfaction—the fulfilling contentment of being what you were created to be. Remember, the more you do as you please, the less you are pleased with what you do. If you make life all about you, you’ll never be satisfied. But the more you do what pleases God, the more pleasure He will give you in that pursuit. That includes taking care of all the things you need on an everyday basis. “Seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matthew 6:33).

Augustine confessed, “You have made us for yourself, and our heart is restless until it rests in you.”¹³ If God is your chief pursuit, your master passion, He will take good care of you. If you give Him an honest chance, He will provide what you truly need—meaningful relationships, daily provision, perseverance with hope. He knows everything about you, including this essential truth: Without Him, you are lost. Beyond the restlessness and hunger for more that we all feel at some point, God is waiting to calm your soul. Let God be God to you, and it’s all going to work out.

I know you have questions. That’s good—I’m glad you do. How else could you have a meaningful life? I hope to give you solid, biblical answers to some of the most common ones. But know this: You can know God. “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever” (Deuteronomy 29:29). Commit yourself to act in faith as you encounter Him, believing that He wants you to know Him better. Let’s open the door—there’s Someone I want you to meet.