

And Worship Him that made

Study I

Knowing the True Unimaginable God Knowledge for the Crisis

In these short messages through which I have the opportunity to share with you I will focus on that aspect of three angels messages where God makes a final call to mankind during probationary time to worship him in spirit and in truth. In **Rev 14:7** it says “and worship him that made.” The purpose of these studies are to inspire and edify fellow believers and not necessarily to cause excitement. Our first study will seek to cast our minds and thoughts to and on the God that is beyond our ability to imagine, that is, to make an image of him mentally or otherwise- the unimaginable God and yet we must know love and worship him.

The apostle Paul by the Spirit of God wrote the following instruction to the believers in Corinth yet the principle is present. At that time many persons had accepted the gospel some were opposing and many were being given opportunity to hear. At that time also false teachers were trying to deceive many with signs and to make some believers think or believe that signs were the indicator of truth. That is, whoever spoke in tongues had the truth and those without tongues did not have the truth. Much like today. Miracle working churches claim God’s power is with them and claim that the churches who have no miracle workers among them do not have the power of God nor the truth and deceive many.

And so the apostle wrote counsel to comfort the believers in **1Co 14:22** For this reason tongues are for a sign, not to those who have faith, but to those who have not: but the prophet’s word is for those who have faith, and not for the rest who have not.

1Co 14:22 So the gift of speaking in other languages is a sign for unbelievers, not for believers. The gift of speaking what God had revealed is a sign for believers, not for unbelievers.

1Co 14:3 But when a person speaks what God has revealed, he speaks to people to help them grow, to encourage them, and to comfort them.

Ellen White wrote, “The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ. {RH, June 2, 1903 par. 1}

The larger books, “Patriarchs and Prophets,” “Great Controversy,” and “Desire of Ages,” should be sold everywhere. These books contain truth for this time,—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. {SW, January 15, 1903 par. 3}

I believe God has given the lesser light, the writings of Ellen white to lead to the greater light the bible. And when you meet an unbeliever out of your belly will flow the truth of the greater light. So in these studies I will share thoughts from Ellen white given by God for the growth and edification of everyone who needs them. Let us now proceed with the study.

The message of Rev. 14, the call from God to mankind is back to the purpose and design of God, to the principles of the government of God, to the principles of self government under God, to the purpose of glorifying God, to righteousness and life, to sinless living, to the revelation of the image of God in man and indeed to worship in spirit and in truth. It is a call to us at this camp, back to true original and ultimate government under God and in God back to original and spiritual worship of and to the creator. Oh, it is a call to free the universe of sin by being made free from it in our lives. Yet God is still unknown to those professing to know Him. And why is this so? Is it that we prefer our own thoughts of and about God rather than believe, receive and hold the thoughts God has spoken to us concerning himself?

God through various ways at different times have given us his thoughts as the being he is and the thoughts he wants us to have and know him as he wants us to know him. Heb 1.

Profess Christians have different perceptions of God and regard him differently. From whence and from whom came

these perceptions in many cases false? Our best and highest thoughts of God must come from God Himself.

The necessity of man's having another than the natural mind in order to do right thinking of and about God, is emphasized in the Lord's call, in the words, "Seek ye the Lord while he maybe found, call ye upon him while he is near: Let the wicked forsake his way; and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him and to our God, for he will abundantly pardon. Isa: 55: 6-7

And so it is written, "Isa 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." Do we believe that? The heart truly is deceitful above all things only known by God. Time to believe.

Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Do we think so? Most people are proud of their own thoughts about God and believe that their thoughts are just as high as God's thoughts are.

Think on this thought, "As near as any man can come with his own native natural mind, to thinking correctly concerning God is no nearer than earth is to heaven. But the expression, "as far as earth is from heaven," is the very expression of ultimate, infinite distance. Then, since man's natural thoughts concerning God are as far from being correct as earth is from heaven, so as near as a man can come with his own natural mind to thinking correctly concerning God, is as far as he could possibly get away from it."

"The only true thoughts concerning God are the thoughts of God himself. The only true thoughts then that any man can have concerning God are God's own thoughts. And since these thoughts are as far from man as the heavens are from the earth the only way that ever a man can possibly get them is for the Lord to give them to him. And the only way in which the Lord can give to a man his thoughts, is for him to speak to the man, for only words express thoughts. And this demands that there shall be a revelation of God, from God direct to man. God has spoken to man, and this in order that man shall know. Yet to think what God is, and to define or even give shape to his (man's) thoughts of what God is, has been one of the chief occupations of man in all ages since sin entered. And the gods which in all ages men have made, are a striking demonstration of the revealed truth of the impotence of the natural mind of man to think correctly on this subject." A T Jones p. 9, Paras.2-3, [REVGOD]

God therefore must give us the correct thoughts about himself if we will know the truth of the kind of God he is and worship him as we ought. Now let God speak directly to us that we may know his truth for no man can have correct thoughts about God unless he gets them from God.

"This, in itself, required that the revelation which God had given of himself should be studied, that we might truly know the true God and his attributes. For we could not fear—reverence—him unless we know him."

In Isa 40 this unimaginable God have written down deep thoughts for our contemplation from verse 12 ASV Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (13) Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? (14) With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding? (15) Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. (16) And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. (17) All the nations are as nothing before him; they are accounted by him as less than nothing, and vanity. (18) To whom then will ye liken God? or what likeness will ye compare unto him? (19) The image, a workman hath cast *it*, and the goldsmith overlayeth it with gold, and casteth *for it* silver chains. (20) He that is too impoverished for *such* an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved. (21) Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? (22) *It is* he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, hath measured the waters in the hollow of his hand." Open your hand as wide as you can and hold it level, palm upwards. Note the depression in the middle of your hand. That is the hollow of your hand. Fill it with water and see how much it will

hold without running over. And all the waters are measured in the hollow of God's hand as easily as those few drops of water lie in the hollow of your hand. Then if only his hand is so great that all these waters lie in the hollow of it, how large is he himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. Then it would be impossible for any human mind to conceive of a true likeness even of the hand of God, how much less a true likeness of himself. p. II, Para. 4, [REVGOD].

"Meted out heaven with the span." The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by him measured simply with the span. Then again, what is the size of that hand? No human mind can conceive of the compass of heaven. Then no human mind can conceive of the size of that span by which he meted out the heaven. And when no human mind could possibly conceive only the size of the hand, the reach of the span with which he meted out the heaven, how infinitely beyond all reach of human thought is any true conception of the form of God. p. I2, Para. I, [REVGOD].

The question then is, can any creature originate in their mind any such being or thoughts to picture or imagine such a being? Assuredly not.

Therefore, the pointed question is asked, "To whom then, will ye liken God, or what likeness will ye compare unto him?" *Isa 40:28* Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding." And even then the heaven the very heaven of heavens, cannot contain him. How can it be possible for any finite mind to conceive any likeness of him? He cannot be conceived by finite imagination.

It is he that sitteth upon the circle of the earth; and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?"

Ellen white wrote, "God calls upon men to see Him in the wonders of the heavens. "Lift up your eyes on high," He says, "and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might," *Isaiah 40:26*. God would have us study the works of infinity, and from this study learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love and care and power. {CT 456.3}

We have this exchange in *Exo 33:18-19 ASV* And he said, Show me, I pray thee, thy glory. (19) And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

And we have this answer and revelation from God in *Exo 34:6-7 ASV* And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, (7) keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.

God is fully expressed in that proclamation and revelation which God made of himself, of what he is, when in the mount, as Moses was there with him, God promised to make all his goodness to pass before him, and to make him acquainted with himself. God must do it we cannot.

*Exodus 34*⁶ The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

"This is what he *is*, not what he *does*—as if he could do something else. No, this is what he is; and in this he is God. He cannot cease to be God; and therefore cannot cease to be what is here said, for this is what he is.

What is it, then, that he is? Merciful—full of mercy. Mercy is the disposition, the very heart's life, to treat people better than they deserve. That is himself, and he never treats anybody, he never will treat anybody, he never can treat anybody, in any other way than better than he deserves; because merciful is what he is.

Therefore, when one, in his freedom of choice which is essential to virtue, which is essential to happiness, and to the true worship of God—when in the exercise of that freedom, any person exercises it the wrong way and makes the wrong choice, makes the wrong use of it, God is ever merciful to him, treating him better than he deserves, in order

that he may be brought to reverse his choice and put it on the right side.

Next he is gracious. Gracious is favorable, extending, holding forth favor. And this God does to all creatures, whatever their condition or position may be. God being God, being gracious, he is gracious to every creature, whatsoever the creature may be and whatsoever his condition may be.

Consequently when any one exercises his choice in the wrong way, makes a wrong use of it, instead of God abandoning him, threatening him, throwing him over, persecuting him, blotting him out of existence, he is ever gracious, holding forth to him favor, not in any sanction or approval of his wrong course, but in order that if by any possibility he may reverse his choice and use it on the right side.

God is not only merciful and gracious, but long-suffering. The definition of God's long-suffering is "salvation":

2 Peter 3¹⁵ The long-suffering of our Lord is salvation. Then when one makes the wrong use of his freedom, turns his choice to the wrong side, and goes the wrong way, all the disposition that God has toward him, all that God has for that person, all that he holds out to him is mercy and grace and salvation, seeking to save him from that wrong course, to win him from the wrong use of his choice, to awaken him to himself and to God, that he may choose to make the right use of his freedom of choice and choose to recognize and serve his Creator." A T Jones- Religious liberty pamphlet.

We can know him as he desires us to know him. Psa 25:10 All the paths of Jehovah are lovingkindness and truth Unto such as keep his covenant and his testimonies.

He continues, Psa 36:5 Thy lovingkindness, O Jehovah, is in the heavens; Thy faithfulness *reacheth* unto the skies.

Psa 36:6 Thy righteousness is like the mountains of God; Thy judgments are a great deep: O Jehovah, thou preservest man and beast. Psa 36:7 How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. Psa 36:8 They shall be abundantly satisfied with the fatness of thy house; And thou wilt make them drink of the river of thy pleasures. Psa 57:10 For thy lovingkindness is great unto the heavens, And thy truth unto the skies. Psa 57:11 Be thou exalted, O God, above the heavens; *Let thy glory be* above all the earth.

Psa 139:6 I can't understand all of this! Such wonderful knowledge is far above me.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

3 Because I will publish the name of the LORD: ascribe ye greatness to our God.

4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity: just and right is he."(WEB, Deut 32:1-4).

No natural mind can produce these thoughts. God has spoken to you believe him for you cannot have this truth of him otherwise. Let's worship this God in spirit and truth, let's worship him that made.

In our next study we will begin to look at how and what is involve in worshipping him that made.

Yours in the worship of him that made

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