

A NECESSARY

CONNECTION

If we would define God as love—the Bible so states—then we must arrive at a necessary conclusion in reference to God’s intervention (transcendence) into that which He created—us. Not only must He intervene in His creation, but there must also be a demonstration of the nature of who He is.

The existence of a god who would be as cold and indifferent as space would be a logical contradiction. How could we ever conceived of such a being? The very nature of any true God must be personified after the basic nature of who we are emotionally. If god, who created us, were cold and indifferent, then the first problem with the existence of such a god would be that there would be no reason for creating that which is emotional.

The fact that we are emotional beings who are blessed with the innate motivation to love and be loved **presupposes that we originated from that which at least had the limits of our own emotional character.** If god were cold and indifferent, and we were the product of such a being, then certainly we would also be cold and indifferent.

But we are not cold and indifferent. We are emotional. We

love. We crave to be loved. It would not be logical, therefore, to assume that a cold and indifferent god would create something that was of a higher emotional character than himself. On the contrary, we would conclude that a true God in His creation, would of necessity create that which would be inferior to what or who He is as the Creator.

God could not create something better, or greater than Himself. God could not even create another God. But here we are with our ability to love. And since we love—though handicapped with limits to our love—then we are driven to conclude that it was a God of love who brought us into existence. We are not the product of some cosmic being we have created after our own vibrant imagination. This means, therefore, that we should not create a god in our minds who is limited to our intellectual or emotional limitations.

Our ability to love assumes that there exists a God of love simply because the physical world in which we live has no emotional expression.

A. The God beyond our limitations:

We also assume that this creating God loves beyond the limits of our love. This is only logical. What would be the worth of a god who could not love beyond the limits of our love. This reasoning excites our imagination with wonder concerning who and what the one true God must be, who is beyond the limits of our love. We do have at least one necessary conclusion: **Since we love, then we of necessity presuppose that our God, our Creator, is love beyond the greatest living person of love.** And since we must confess that our love is flawed and limited, then we must of necessity conclude that His love is far above the love we can express for one another. If this were not true, then we are all idolaters, having created in our minds a god who is no greater in love than we are.

B. The necessity of creation:

This brings us to another necessary conclusion: **We are because He is, and thus, we love because we are the expression of His love.** Our very existence, therefore, drives us to conclude that He exists, for love cannot spontaneously generate out of cold and indifferent physical rocks and trees. Neither can love reside idly in eternity without expressing itself. Love demands creation of that which can love, and in return, love the One who created.

Our existence as loving beings, therefore, is the first “proof” of God’s existence. And since love cannot exist alone in eternity, then we had to be brought into existence at some time in eternity. God’s love, therefore, was the primal motivation for our existence, for eternal love had to find expression in creating that which would return love. After all, we would also necessarily conclude that He would not exist if we, as loving creatures, were not the product of His existence.

We are all atheists in reference to belief in a cold and indifferent entity being the supposed “creator” of that which is greater emotionally than the “creator” himself.

All these negative conclusions is what makes the philosophy of evolution so preposterous. Evolutionary philosophy makes matter in motion—our physical world—the creator of something—us—that is greater than emotionless matter itself. For this reason, the philosophy of evolution is inherently atheistic in reference to the God of love about which the Bible speaks.

The philosophy of evolution is inherently atheistic because the evolutionist needs no Creator to initiate the beginning of all things.

C. The necessity of a connection:

Now that we are here, it was necessary that the “Eternal Lover” intervene in what He created. If there is a God of love, then it is only logical to conclude that this God would seek to connect, that is, reveal Himself to His creation. This is true because it would simply be illogical to conclude that a God of love who could create humanity would simply stand back after creation and allow humanity to self-destruct in sin. What would be the sense of a God of love creating people of love, and then hiding from them in order that they not return His love?

This question assumes some very interesting inquiries. (1) If indeed we conclude that we are the result of a loving God, then certainly we must be driven to find this God, and how He communicated to us. (2) We must logically conclude, therefore, that if He were truly God, then He would make Himself known to His created beings. In searching for this God, it is thus logical to conclude that the resource for our search can never be our own selves. If we fall into this idolatrous trap, we will create a god after our own imagination.

Think on this for a moment. Our existence is based on one conclusion as to why we are here. If our Creator created, then we must assume that He created us for the purpose of eternal dwelling with Him in His presence. After all, what foolishness it would have been on the part of God to create individuals who would have only a few years of existence, and then vanish into annihilation? **God would be fiendish if He created those who would have only a brief taste of existence, suffer in an environment of great trials, and then vanish into an abyss of nothingness after their last breath.** How could this God be love if He only desired a few years of our loving and worshipful existence in the midst of a world that seems to have gone wrong in every way? And, how could this be a God of love if He did not make Himself known through some revelation?

A fiendish god would create that which had no possibility of eternity, but a God of love would create for the purpose of bringing His creation into eternity.

D. Filling a vacant house:

Because God desired to fill His eternal house with loving residents, He created within us a spirit that had eternal potential. This is a logical conclusion in reference to a God we have defined as love. If we have eternal potential, then there must be a road map—a connection—that as free-moral beings, we can find our way out of the despair of this world and into His presence. This would assume . . . necessitate . . . that in His presence of eternal light, we must have light within us wherein we can voluntarily submit to who He is. There would be no room for rebels in eternity. The last free-moral rebels who were there—Satan and his angels—were kicked out. Since sin is the problem of rebels, then there had to be a fix for sin for those who sought to reside with their Creator in the light of eternity.

Since sin is a problem for those who are truly free to choose, then there had to be a fix for sin even before the action of creation took place.

E. The necessary transcendence:

There was the necessity for a transcendent intervention on the part of our Creator into our environment in order to deal with the problem of free-moral individuals who would choose to go their own way, which way would lead them away from their Creator.

In order to offer a fix for the problem of rebellion, the One who was responsible for creation of necessity had to make a journey into the bowels of His creation in order to reveal His love for humanity. And when He revealed this love, of necessity there had to be an ultimate demonstration of this love. Not only was it necessary that the Creator incarnate into

the flesh of His creation, His incarnate flesh had to be given as a sacrificial offering on behalf of those He created. Only in this way could God demonstrate that He is a God of love. Therefore, incarnate blood had to gush forth from a fleshly body that was given as a sacrifice for the created. This is gospel! **This is great news!** This was the way it had to be for us. There was no other way.

If there were no fleshly incarnation on the part of the One who created our flesh, then there would be no meaning in a God we claim to be defined by love.

G. Response to the gospel:

Since it was the original purpose of the Creator to bring the created into His presence for eternity, the incarnational revelation of the Creator into our world had to be of such a nature that honest people would respond to the awesomeness of His true love for us. The loved would respond and understand the love that originated their very existence. This transcendent invasion is called gospel because it is good news! It is good news because it presents an opportunity for every person of humanity to accept God's gospel call, and subsequently take up residence in the eternal home of God.



The Necessary Connection

Because we exist as the creation of a loving God, the gospel of the cross, therefore, is a logical necessity. If there were no incarnational invasion of our Creator into our world, then we would be back to believing in a cold and indifferent "entity" that we suppose exists in cold space. But this is a logical contradiction in reference to the fact that we have the ability to love one another.

Love that was revealed on a sacrificial cross is evidence of a transcendent God who loves us. Our capacity to love demands that He exists. And because we exist as loving individuals, we conclude that His expression of love for us through the cross was necessary. His love for us demanded that He transcend into our world. This is the only logical explanation that we have for a God of love who is coming back to take us where He originally planned for us to be before the words were spoken, “*Let there be man.*”

Group Review Discussion Questions

[After reading the text of this bookito, answer the following questions in a discussion group with others.]

1. Why would a true God not be confined to the limits of our love?
2. On the basis of our love for one another, why do we conclude that a God of love must exist?
3. If an eternal God of love exists, why it is necessary that we also exist?
4. Why was it necessary for God to intervene in the affairs of those whom He created?
5. Why would God be fiendish if we did not have the possibility and opportunity to exist with Him in eternity?
6. Other than acting on the basis of His own love for us, what other reason moved God to create?
7. Why was the incarnation of the Creator necessary?
8. Why could God’s love for us be revealed only in an incarnational sacrifice?
9. Why was the incarnational offering of the cross necessary in view of the fact that God is love?
10. If the connection of the cross between created and Creator, why would it be difficult to believe in a Creator of all things?

BOOKITO BIBLE STUDIES

by
Roger E. Dickson

Bookito Bible Studies are written to encourage worldwide Bible study. You can join in this ministry by freely downloading other Bible study materials from the website below and sharing with your friends:

www.roger-e-dickson.org