

THE LONELY GOD

Ronald L. Dart

Wasteland Press

Shelbyville, KY USA

www.wastelandpress.net

The Lonely God

by Ron L. Dart

Copyright © 2005 Ron L. Dart

ALL RIGHTS RESERVED

First Printing – December 2005

ISBN: 1-933265-80-9

NO PART OF THIS BOOK MAY BE REPRODUCED IN ANY FORM, BY PHOTOCOPYING OR BY ANY ELECTRONIC OR MECHANICAL MEANS, INCLUDING INFORMATION STORAGE OR RETRIEVAL SYSTEMS, WITHOUT PERMISSION IN WRITING FROM THE COPYRIGHT OWNER/AUTHOR

Unless otherwise indicated, Bible quotations in this book are taken from the Authorized King James Version of the Bible.

Printed in the U.S.A.

Table of Contents

1.	The Paradox	1
2.	The Lonely God	2
3.	Open to God	10
4.	How Many Gods Are There?	19
5.	The Design	30
6.	The Choice	37
7.	The World We Want	51
8.	Liberty	58
9.	Can God Read Your Mind?	69
10.	God and Time	73
11.	God and Man	85
12.	The Great Misunderstanding	91
13.	The God Who Was One of Us	99
14.	The Healer	105
15.	How Jesus Saves	111
16.	The Hatred of God	119
17.	Talking with God	125
18.	Close Encounters	134
19.	Disappointed with God	141
20.	Taking Faith for Granted	149
21.	The God Who Does not Hear	157
22.	Rich toward God	163
23.	The Organizing Principle	177
24.	The God Who Lives with Us	185
25.	Worship in Truth	192
26.	The Judge	200

1

The Paradox

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD (Jeremiah 9:23-24).

For as long as I can remember, I have believed in and thought about God. Like a lot of people, I have had my ups and downs, my moments of clarity and my bouts with doubt. But over time I came to realize that if I was to have any hope of understanding God, I would have to get used to truth being expressed in paradoxical terms. We've all heard the old canard, "The Bible contradicts itself." It doesn't really, but there are times when the truth runs sharply counter to what we think, and it is often presented to us in the form of a paradox – a statement that is seemingly contradictory or opposed to common sense, and yet is true.

We have trouble with this, in part, because of the way modern man thinks. The people who first received the books of the Bible were much more comfortable with paradox. The western mind has to explain everything, even things it does not really understand. The oriental mind realizes that there are some truths that defy rational explanation and are better taken as they stand.

THE LONELY GOD

The difficulty also arises out of the fact that a complete understanding of God in real terms extends beyond the grasp of the human mind. That is not to say that God is a mystery, but that the mind has limitations that aren't easily transcended. One scientist observed that the universe is not only stranger than we imagine, it is stranger than we *can* imagine. So it is with God. This leads me to conclude that Jeremiah is saying that we can understand God, not at the cosmic level, but at a practical level that the human mind can grasp. Jeremiah suggests that there are specific things about God that we can understand and that these are the important things.

Against Jeremiah's statement is this one from Solomon. "He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end" (Ecclesiastes 3:11 NIV).

The different versions of the Bible seem to struggle over this verse, but it serves the purpose in saying that there are limits to our understanding. The Hebrew word *owlam*, here rendered "eternity," comes from an old root that means, "to veil from sight." It is the vanishing point, the place where two parallel lines seem to meet in the distance, the point where something disappears from sight. We can look back in time and accept that God has always existed. But we cannot imagine how that can be. We can't resist thinking about it, because God has placed it in our minds. But he has done so in a way that leaves us unable to grasp the idea from beginning to end – doubtless because there is no beginning and there is no end.

There was a time when I thought that if I just studied the Bible long enough and carefully enough, I could answer all the big questions and put them together in a way anyone could understand. It was a foolish idea and I am glad to be rid of it. It has freed me up to talk about God in whatever terms he sees fit to reveal himself. And if some of that revelation seems paradoxical, so be it.

This does not mean that we cannot know or understand God. Far from it. What it means is that we can know and understand him *only on his terms*, not ours. And if God seems paradoxical, we would serve ourselves well to keep an open mind and take him that way. The paradox may only exist in our own mind.

This book is not an attempt at a unified theory of God nor an attempt to argue for this or that dogma. It is a conversation about

God. It is possible that I will answer some questions about God that have troubled you. It is certain that I will raise some new questions to take their place. My objective is to share the journey toward understanding, to walk alongside you and talk about God. And perhaps, dare we think it, to find friendship with God.

A note on Bible references: Unless otherwise noted, scriptural citations are either from the King James version or the New King James version. The difference between the two is obvious. Other translation abbreviations are, NIV - New International Version, NRSV - New Revised Standard version, NASB - New American Standard Version.

2

The Lonely God

*And God stepped out on space
And he looked around and said
"I'm lonely, I'll make me a world." ⁱ*

It is a simple, almost elegant cosmology. The poet, James Weldon Johnson, not only sees God as creator of everything, he imagines a *motive* for the act of creation. It is a thought that emerges as something of a surprise, but God didn't create all this on a whim. He had something in mind and if we are to know him at all, we have to start with God as Creator.

It may seem strange to think of God as lonely. But if we believe that God created all things and was uncreated himself, then we must believe that there was a time when God was alone and was not content to stay that way. The Bible tells us that God is eternal. He has always existed and always will. So the 14 billion year age of this universe is nothing at all in God's time. This universe is merely a project. And before this universe, Johnson imagined that God was alone.

Yes, I know there were angels. But angels are *created* beings. Before the Angels, God was alone. It seems unthinkable. God, through eons of time, sitting alone, the only light in the darkness. This is surely not true, but we will never be able to penetrate the darkness between us and the time before time. Whatever went on in

that time, God was pursuing more than a hobby when he started the project that included us. At some level, Johnson was right. He continued:

*And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.
Then God smiled,
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said: That's good!*

Science now tells us that the physical universe is 13.7 billion years old, plus or minus a bit. Thanks to a space probe, they also can tell us that the universe will always expand and never collapse. So according to the latest science, 14 billion years ago there was nothing but darkness. The poet said God smiled. The Bible says that he spoke. The result was the same. One minute there was nothing; the next minute there was light. Some call the first split second of that minute "The Big Bang." Light travels at 186,000 miles per second, so at the end of the first minute, light had penetrated over 11 million miles into the darkness.

Both poet and Bible draw an absolute distinction between light and darkness and this is important. God called the darkness night and the light day. The poet says that darkness and light stand opposite. They are not the same thing. The darkness is not light and the light is not darkness. This is called "antithesis." It is important to know this from the outset, because in some forms of convoluted reasoning, men have a way of confusing light and light darkness. God is not amused:

*"Woe unto them that call evil good, and good evil;
that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter! Woe
unto them that are wise in their own eyes, and
prudent in their own sight!" (Isaiah 5:20-21).*

THE LONELY GOD

Thanks to that space probe, they now say that the universe is “flat,” that is, it is expanding at a steady rate and will continue to expand forever. There will be no “big crunch,” with the universe collapsing in on itself. The implications are awesome. The universe is not permanent. Nor is it part of an eternal cycle of collapse and expansion. Fourteen Billion years ago there was nothing. And at some time billions of years into the future, the universe will use up all its fuel and burn out. It is a temporary phenomenon. It arose in darkness and it is rushing outward into darkness.

Further, there is no way to explain the origin of light. No way, that is, except the way of the Bible and the poet. God said “Let there be light,” and there was light, driving darkness away to stand on the other side.

I suppose Stephen Hawking is right when he says it is useless to try to imagine the time before time. He called the big bang a “singularity” where both time and space began, and said that it was impossible to look beyond the singularity. Since both space and time began at the singularity (assuming I understand what Hawking is saying), then there is no “before” that we can see.

That said, there had to be a “before” and while nothing of the time *before* time is revealed or discoverable, we can draw some inferences about that time from what happened on this side of the singularity and from what is revealed to us by God.

For example, we know from the Bible that God made a decision to create man. “Let us make man in our image,” said God. It never occurred to me that God was alone when he said this, and the Hebrew tends to confirm it by using a plural form for God: *Elohim*. Yes, I know that most consider *Elohim* a “divine we” and that it actually means God in the singular. But as a kid I still wondered who God was talking to when he made this declaration. Yes, he could have been talking to himself as I might, standing by my wheelbarrow, shovel in hand muttering, “Let’s plant these roses, now.” Nevertheless, we have to remain open to the possibility that God was talking to another participant in the creation process.

Whatever the case, there was a prime decision: “Let’s make man.” That decision required other decisions concerning the nature of man and the nature of an environment fit for man. The process of making those decisions created a plan. And while we imagine that

God exists outside of time, any statement that God does one thing before another suggests that, while God may exist outside of *our* time, he creates his own time.

Surely the first decision of the Lonely God was the nature of man, because everything else flowed from that. The creation of light made it possible for man to see. The creation of air made it possible for him to breathe. The creation of food made it possible for man to eat. Angelic beings would have required none of that.

In the process of creating man, God said something quite revealing. Having said that everything he had made was very good, he said concerning man, "It is *not* good for the man to be alone." And in saying this, God may have revealed something about himself. Man was created in the image of God. And if it was not good for man to be alone, then perhaps it was not good for God to be alone either.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1:27-28).

Man was created male and female and in the image of God. Maybe this suggests a feminine side to God. Or maybe it says something else about God. Since man was made to reproduce himself, God was also able to reproduce himself and was doing so in man. The means whereby God reproduces himself is the act of creation followed by human reproduction. There will be many hitches along the way, but the motive of God is revealed right there on the pages of Genesis. He was starting a family, the essential cure to loneliness.

The very idea of God being lonely is unthinkable because it seems impossible that an infinite God should find himself wanting anything. But unless we can think along these lines, we are left with a God who created from no need, no want, no desire. Even saying that God had a purpose in his creation is to say that his purpose would have been left unfulfilled without the creation. God would have

THE LONELY GOD

lacked something that he desired.

It was *space* that moved Johnson to postulate a lonely God, and it was space that moved the Psalmist to think about God's motive in creating man:

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? (Psalms 8:4).

Then the author of Hebrews comes up against the same question. He has been examining the relationship of the Son of God to the heavenly beings whom he calls "angels." Man could have been made an angel, but he was not. Why then, Paul wondered, were the angels created?

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Hebrews 1:13-14).

Like the servants on a great plantation, the angels are not the heirs. They are *servants* to the heirs. And in what is almost an aside, Paulⁱⁱ reveals that God has heirs. Failing to grasp this simple truth, or denying it, closes much of the Bible to our understanding, because we miss the *purpose* in it all. We human beings, struggling along like grubworms here below, are destined to become *family* with God.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2).

Now I hasten to add that I do not believe God was alone from eternity. But, as most of us have learned, one can still be lonely in a crowd. If God was not alone, then there are some other questions we have to explore.

i. From "The Creation," by James Weldon Johnson.

ii. After considering carefully the discussion of the authorship of the letter to the Hebrews, I have concluded it was most likely Paul who wrote it.

3

Open to God

Truths turn into dogmas the moment they are disputed – Chesterton

There is no explanation of God offered by man that can do anything but diminish God. And the further we go in trying to explain God, the further we go down a cul-de-sac. The creation of dogma is a major barrier. If we don't stay *open* to him, to his revelation of himself, we can never hope to understand. Dogma closes that door.

God is. God is what he is regardless of what we think or say. And God presents us with questions we cannot hope to resolve with dogma. We have to take him as he reveals himself to us over time, or we can never know him at all.

But who am I talking about when I speak of God this way? For the most part, when we speak of God, people will think of the one Jesus called, "Father." But it soon becomes apparent that the word "God," in the Bible, means more than that. Consider how God is introduced to us:

In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters. And Elohim said, Let there be light: and there was light (Genesis 1:1-3).

I am using the Hebrew word for God, *Elohim*, for a reason. The word is plural. It is the plural of Eloah which means a god or the God. We keep stumbling over words when we talk about God because in our language, *as in Hebrew*, the word “god” has more than one meaning. In one passage, *elohim* even refers to devils: “They sacrificed unto devils, not to Eloah; to *elohim* whom they knew not, to new *elohim* that came newly up, whom your fathers feared not” (Deuteronomy 32:27).

Now there is nothing especially hard about this. We commonly use the word “god” to refer to the real God and to other gods. We know the difference by the context. The Hebrews did the same thing. What is difficult is the use of the *plural* for the one God. I have already noted the argument that the plural in this case is an idiomatic way of referring to the One God. But that leaves some questions unanswered. A lot of the confusion arises because of the choices made by biblical translators, and because of English usage of the word “god.” For example, in the laws regulating slavery, there is this example:

*And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges [Hebrew: *elohim*] (Exodus 21:5-6).*

The New International Version and the King James Version both render *elohim* as “judges” in this passage, while the New American Standard Bible and the New Revised Standard Version say that he will bring the man before God. So we have a semantics problem with the word God both in Hebrew and in English. We might do well to put this question on the shelf for the time being and read a little further in Genesis:

And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim created man in his own image, in the image of Elohim created

THE LONELY GOD

he him; male and female created he them (Genesis 1:26-27).

Now if you are the inquisitive sort, you may wonder who God is talking to when he says, "Let *us* make." And this is an example of the kind of problem we create for ourselves when we try to explain too much about God.

There are two poles in the discussions of the nature of God. One, which encompasses most of mainstream belief is the doctrine of the Trinity – the belief that God is three persons in one Godhead. The other pole argues that the Trinitarian view is polytheistic and insists that there is only one God and that he is one, not three. Both points of view present us with difficulties.

Think about this in terms of the creation. The Apostle John said, "All things were made by him; and *without him was not any thing made that was made*" (John 1:3). So taking John in the plainest terms possible, anything that exists either has always existed or was made by God. Everything that is was made by him. And if there is no one else who is eternal, then before creation, God existed alone.

The way some people see it, 7000 years ago, God lived alone in solitary splendor (or, if you are scientifically inclined, 14 billion years ago). Then he created everything out of nothing. But before that, for all of eternity, God was alone. From what we know of God from the rest of the Bible, that makes no sense at all, but never mind. It doesn't have to make sense to us for now.

But just suppose for a moment that God was *not* alone. Take the context of John's statement on creation. It is in the opening remarks of his Gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (John 1:1-5).

At first blush, this seems to be a conundrum. How can he be

with God and be God at the same time? It is not a problem if we accept as fact that the Hebrew word *Elohim* is plural. The Word was God and was with God. There were two who were called God. So it makes perfect sense for God to say, "Let *us* make man in *our* image." God was not alone.

Now the mind that can't deal with paradox comes to a dead end here. If there are two who are called "God," then God is not one but two. And if there are two Gods, then we are suggesting polytheism. Early Christian thinkers could not accept that, and were driven to think of God as a Trinity, only one God who is three persons in one "Godhead." Never mind that this is nowhere stated in the Bible. To the western mind, it had to be that way to be rational. In the Old Testament, God was severely presented as One. Then, the Gospel presents Jesus as the Son of God which suggested that he was also God. The Jews therefore considered Jesus' claim to be the Son of God as blasphemy.

This came to a head one day as the Jews kept pressing Jesus on his identity. "How long dost thou make us to doubt?" they insisted. "If thou be the Christ, tell us plainly"(John 1:1-5).

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Now how should we take this last statement? Jesus was on earth and his Father was in heaven, so they are plainly not the same person. This puzzle is answered in the doctrine of the Trinity by concluding that the "Godhead" is composed of three persons who are one God. If that is a little hard to grasp, you can take comfort in knowing that people who believe it call it a mystery. "Godhead" is a word coined to take in the idea of a Triune God.

THE LONELY GOD

It may be a little easier if we can think of God in his own terms. And the way Jesus describes the relationship is in terms of family – Father and Son. God is one *family* with more than one member of the family.

But there is no question how the Jews took Jesus' statement. They started picking up stones to throw at him. When he asked them which of his good works deserved stoning, they replied: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10:33).

To the Jews, there was but one God. And for Jesus to claim to be the Son of God was, to them, tantamount to claiming divinity for himself. Jesus then goes straight to the semantic difficulty presented by the word "god." The Jews should have known this.

Jesus answered them, Is it not written in your law, I said, Ye are gods? ⁱ If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

So, how many Gods are there? According to Paul, only one.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:4-6).

This troublesome little passage actually points us in the right direction. How is it possible for there to be only one God and yet many gods *in heaven*? What Paul is saying in his own way is that the problem is mere semantics. There is one God, who is the Father. At the same time, there are many who are called *elohim*. The word

“God” is used in two distinct ways and only discerned by the context. And because Paul recognizes the semantic difficulty, he qualifies his “one God” statement by explaining that there is but “one God the Father.” This is the one most of us refer to when we speak of God. And in that sense, there is indeed only one God.

So far, so good, but what about these *elohim* in heaven? Who are they? I don’t know, but there is a suggestion in a fascinating description of God’s throne in Revelation. There was one sitting on the throne whose appearance, as best John could describe it, was like an opaque crystal that radiated a green iris of light around his throne. Arrayed around this throne were 24

other thrones upon which were seated 24 “elders,” all clothed in white and wearing crowns (Revelation 4:4).

Who are these people and what are they doing there? In the Bible, elders are judges and judges are *elohim*. These all have crowns and their seats are called thrones. The place fairly crackles with power, and there are creatures around the throne who sing praises to God. When they do, the 24 elders rise from their seats, fall before the throne of God and cast their crowns down before him.

This place is alive with power. And it is populated with, what, spirit beings? Would we dare call them *elohim*? We might, but let’s not decide that yet. Let’s put it on the shelf while we continue to

The Orthodox Church explains it this way:

“First of all, it is the Church’s teaching and its deepest experience that there is only one God because there is only one Father.

“In the Bible the term “God” with very few exceptions is used primarily as a name for the Father. Thus, the Son is the “Son of God,” and the Spirit is the “Spirit of God.” The Son is born from the Father, and the Spirit proceeds from the Father -- both in the same timeless and eternal action of the Father’s own being.

“In this view, the Son and the Spirit are both one with God and in no way separated from Him. Thus, the Divine Unity consists of the Father, with His Son and His Spirit distinct from Himself and yet perfectly united together in Him.”

– www.oca.org

THE LONELY GOD

think it through.

The introduction to the book of Hebrews takes some pains to develop our idea of God. God, the author says, spoke in time past to the fathers through the prophets. Now, in these last days, he has spoken to us by his Son. The Son of God has been appointed heir of all things, and it was by the Son that the worlds were made (Hebrews 1:2).

It is apparent as you read the first chapter that the Son of God is a different class of being from the angels. God never said to any angel, “You are my Son, this day have I begotten you.” The relationship is totally different. The angels are to worship the Son. What follows is a stunning revelation.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows (Hebrews 1:8-9).

The speaker says to the Son, “Thy throne, O God . . .” The Son is addressed as God. Then, in a surprising turn, the Son is told that God, *even his God*, has anointed him. The Son is God and has a God. Even the structure of this sentence is revealing. The “*even thy God*” is necessary because he has addressed the *Son* as God. I know it is awkward, but by my math, that makes two Gods.

Are we polytheists, then? No, because although there are many who are called *elohim*, we acknowledge only one because only one is supreme. At this point the discussion can dissolve into endless arguments over the semantics of God, but let’s not go there.

We know that the Father is God. We know that the Son is God. We know that they are one. We know that the Holy Spirit is one with them. Does that make us Trinitarians? By one definition, it might. By another it might not. Does it mean that we are polytheistic if we believe in more than one who is God? By one definition, it might. By another it might not.

I can’t think of a better example to show the uselessness of hanging labels on people. On the other hand, I have to admit, tongue

in cheek, that it may be useful in excommunicating people who disagree with us.

But the author of Hebrews is not finished. He has more to say about this. If the angels are a different sort of being from the heir, what is their role? He answers, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Angels, heavenly messengers, are the servants on this great plantation. We are the immature heirs of the plantation. Jesus obtained his more excellent name by inheritance. We will finally do the same. John addressed this in a letter.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:1-3).

It is this passage that led C.S. Lewis, among others, to conclude that it is the destiny of man to become God. And by that, I think he meant, we shall become *Elohim*.²

The rigid “one God” dogma precludes all that. It even denies the divinity of Jesus himself and denies that he ever existed before his human birth. But Jesus himself dashed that idea. He told the Jews that he had known Abraham. “Your father Abraham rejoiced to see my day,” Jesus said, “and he saw it, and was glad” (John 8:55-56).

The Jews were mortified. “Thou art not yet fifty years old,” they exclaimed, “and hast thou seen Abraham?” Jesus replied: “Before Abraham was, I am.”

There was no mistaking what Jesus intended by this. The Jews understood all too well. They started gathering stones to kill Jesus for blasphemously claiming to be God.

Yes, Jesus was the Messiah, but he was much more than that. Yes, He was a great teacher, but he was much more than that. But he could be neither the Messiah nor a great teacher *if his central claim is untrue*. Jesus claimed to be the Son of God in that special way that made him God in the flesh.

THE LONELY GOD

I began with the first chapter of John, and I return there. Having established that the Word was not only with God but was God, John went on to say, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

Must we become the captives of our own dogma? Or Can we remain open to God?

i. From Psalm 82:6.

2. C.S. Lewis, “Mere Christianity, Counting the Cost.”