

A Portrait of God: Who Is God and What Is He Like? The Glory of the God Who Is There, Psalm 14 and Psalm 19

Introduction to the Study: A Portrait of God

The Bible Functions as a Self-Portrait

Pic self-portrait by Normal Rockwell

I. When Objectivity is Corrupted, Psalm 14

Psalm 14:1-3 The fool has said in his heart, "There is no God." They are corrupt, they have committed detestable acts; There is no one who does good.

The Human Heart as the Source of Atheistic Hopes

Psalm 14:2-3 The Lord has looked down from heaven upon the sons of mankind to see if there are any who understand, who seek God. They have all turned aside, together they are corrupt; There is no one who does good, not even one.

The Foolishness of Erasing Reality

Personal Ethics "How does the ship stay afloat?"

Personal Ethics "How does the ship stay afloat?" Corporate Ethics "How does it avoid running ashore or bumping into the docks or colliding with other ships?"

Personal Ethics "How does the ship stay afloat?" Corporate Ethics "How does it avoid running ashore or bumping into the docks or colliding with other ships?" Essential Ethics "Why is the ship out on the ocean to begin with?"

Working Hard to Avoid a Divine Answer to Life: Tadpoles and Mice, Peppered Moths, Ota Benga

Edgar Allen Poe, The Raven

Once upon a midnight dreary, while I pondered, weak and weary,  
Over many a quaint and curious volume of forgotten lore—  
While I nodded, nearly napping, suddenly there came a tapping,  
As of someone gently rapping, rapping at my chamber door.

"'Tis some visitor," I muttered, "tapping at my chamber door—  
Only this and nothing more."

Ah, distinctly I remember it was in the bleak December;  
And each separate dying ember wrought its ghost upon the floor.

Eagerly I wished the morrow;—vainly I had sought to borrow  
From my books surcease of  
sorrow—sorrow for the lost Lenore—For the rare and radiant maiden whom the angels name  
Lenore—Nameless here for evermore.

“Prophet!” said I, “thing of evil!—prophet still, if bird or devil!—Whether Tempter sent, or whether  
tempest tossed thee here ashore,Desolate yet all undaunted, on this desert land  
enchanted—On this home by Horror haunted—tell me truly, I implore—

Is there—is there balm in Gilead?—tell me—tell me, I implore!”Quoth the Raven “Nevermore.”

“Prophet!” said I, “thing of evil!—prophet still, if bird or devil!By that Heaven that bends above  
us—by that God we both adore—

Tell this soul with sorrow laden if, within the distant Eden,It shall clasp a sainted maiden whom  
the angels name Lenore—Clasp a rare and radiant maiden whom the angels name  
Lenore.”Quoth the Raven “Nevermore.”

“Be that word our sign of parting, bird or fiend!” I shrieked, upstarting—“Get thee back into the  
tempest and the Night’s Plutonian shore!Leave no black plume as a token of that lie thy soul  
hath spoken!Leave my loneliness unbroken!—quit the bust above my door!

Take thy beak from out my heart, and take thy form from off my door!”Quoth the Raven  
“Nevermore.”

## II. When the Mind Engages with the Intent of the Creator, Psalm 19

Psalm 19:1 The heavens tell of the glory of God; And their expanse declares the work of His  
hands.

Logical Conclusions from the Observable Universe: teleological and cosmological arguments for  
God

Romans 1:20-21 For since the creation of the world His invisible attributes, that is, His eternal  
power and divine nature, have been clearly perceived, being understood by what has been  
made, so that they are without excuse. For even though they knew God, they did not honor Him  
as God or give thanks, but they became futile in their reasoning, and their senseless hearts  
were darkened.

Psalm 19:1 The heavens tell of the glory of God; And their expanse declares the work of His  
hands.

James Webb telescope