

Introduction

I'd like to begin by giving you two vital fill-in-the-blank questions. #1 – **Human life is about _____**. And #2 – **My life is about _____**. Suppose I randomly asked 100 people to fill in those blanks and they did so honestly. Probably 95 would say the same thing. #1 – **Human life is about humans**. And #2 – **My life is about me**.

That's what they'd say but objectively, they'd be wrong. In reality, human life isn't about humans. And my life isn't about me.

What are human life and my life about then? The stirring text that we read, Isaiah 40:18-26, tells us. The subject of this text is God and it teaches us the first two truths about Him that we need to know. Let's identify and examine both of those today and their implications to us.

God Is Utterly Unique

The first is found in verses 18 and 25 and the question they ask, **"To whom will you liken God?"** That is, who or what is like God?

Isaiah addresses one possible answer in verses 19-20. Some might say that the gods of the nations are like Him. But notice Isaiah's reply. They're mere creations. People bring gold, silver, wood, or some other material to a craftsman who forms it into an idol of a god. That lifeless idol is then the whole substance of the god. The gods of the nations don't create, in other words. They're created – by man.

But according to the first two lines of verse 26, that isn't the case with God. He wasn't created. He created, everything that exists.

That He wasn't created is difficult for us to get our minds around. Several years ago, an 80 year-old asked me a question that a 9 year-old asked me the very next week, **"Where did God come from?"** Many adults and children have asked me that over the years. They doing so reflects something that's ingrained in human beings. It's what A.W. Tozer called the **"bent toward origin-thinking."** People automatically equate existence and origin. They take it as fact that everything that

exists has a cause that antedates and at least equals it.

But origin has no relevance at all to God because He is self-caused. He has the power of being within Himself so that He, unlike everything else, is uncreated. We call that quality of His self-existence.

That He's self-existent answers the question, "**Who or what is like Him?**" "**No one or nothing is like Him!**" That's the answer and it teaches us the first truth about Him we need to know. He's an utterly unique reality - the only one of His kind. He's different in kind than anything else that exists in either the visible or invisible worlds.

The words "**compare**" in verse 18 and "**equal**" in verse 25 reveal an implication of that. He has no equals or opposites. The leader of a small group asked its participants, "**Who is Satan?**" Someone replied, "**The opposite of God**" and everyone, including the leader, concurred. Many Christians perceive Satan that way, as the opposite of God, but he isn't. He's the opposite of his fellow creatures, the archangels Gabriel and Michael, instead. God has no equals or opposites. He's an utterly unique reality - the only one of His kind.

God Is Utterly Superior

This text teaches us the second truth about God that we need to know. Notice where the first lines in verses 22 and 26 locate Him, "**above the circle of the earth**" and "**on high.**" Those phrases, like many others in the Bible, picture Him as high and lifted up. We know they aren't speaking spatially though because He is everywhere present. They're speaking figuratively instead to convey His superiority. He isn't only utterly unique. He's utterly superior as well.

Verses 21-24 define His superiority in a particular way, in terms of competence. They compare His capability with the capability of the most powerful human beings. According to verse 22, those human beings, in terms of competence, are like "**grasshoppers**" compared to Him.

Verse 26 goes on to reveal one aspect of God's competence, power. It draws our attention to the most powerful material realities in the

universe, stars, and teaches us that He created each one (line 2), knows each one (line 3), and sustains each one (lines 4, 5, and 6).

Those five lines reveal a mind-numbing quality of His. He's omnipotent or as the Bible says it, "**almighty**." The power of everything in the universe that has power is limited. A basketball player, for instance, has less energy after a game than before it. And he only gets energy back by replenishing it with food and rest. Or our sun has less energy this millennium than it did the last and would eventually grow cold and die. Everything's power is limited. But God's is limitless. That's what omnipotent means. He has limitless power.

The implications are staggering. For one thing, His power is never diminished. It never needs replenished. Imagine how much energy it took for Him to create the universe. It was immeasurable. Yet, He had no less energy after creating it than He did before. For another thing, all of His acts are effortless. I'd like you to do something. Blink an eye. Consider how almost effortless doing that was. Yet God creating the universe took less effort for Him than blinking an eye took for you. In actuality, it took Him no effort at all.

Power is just one aspect of competence. The other aspects are knowledge, wisdom, and presence. God is infinitely superior to everything else because He and He alone is limitless in those aspects.

That "**everything else**" includes Satan. It isn't just human beings that are like grasshoppers in comparison to God. It's Satan as well. Think about the competence of God, Satan, and a grasshopper. God's is limitless. Satan's and the grasshopper's are limited. God's level of competence, therefore, is as equally high above Satan's as it is above the grasshopper's. Satan is just as far from God's level of competence as the grasshopper is. Simply put, Satan's knowledge, wisdom, presence, and power are like the grasshopper's not God's. Like the grasshopper, for instance, he is always in only one place at one time. But God is always in every place at one time.

Those then are the first two truths about God that we need to know.

#1 – He’s utterly unique. He’s the only one of His kind. And #2 – He’s utterly superior. His competence is limitless.

Those are spectacular truths that speak powerfully to us. They tell us that God is the dominant reality in both the visible and invisible worlds. And because He is, life in both worlds is about Him. When I say “**about Him**,” I mean primarily about Him. It’s first of all about Him and only second of all about anything else.

Knowing that enables us to fill in the blanks correctly. #1 – **Human life is about God**. It’s first of all about Him and second of all about humans. And #2 – **My life is about God**. It’s first of all about Him and second of all about me. Now, focusing on #2, it implies what you and I, as individuals, need to do. Since our life is about God, we need to make it that – about Him. We make it about Him by doing two things.

The Primary Object of Our Thought

First, we make God the primary object of our thought.

Our thoughts are what Dallas Willard calls our “**lifescape**.” As our senses present a landscape for our body and its actions, so our thoughts present a landscape for our will and our life as a whole. Nothing, therefore, reveals our character more than this: what we think about when our mind isn’t necessarily occupied.

I want you to imagine something. You have a computer chip in your brain that registers everything you think about when your mind isn’t necessarily occupied. And every night, you take it out, put it in your computer, and print out a list that records: (1) each thing you thought about that day; and (2) how much time you spent thinking about it. I wonder. What things would appear most consistently on your lists? And how much time would be consistently spent on those that did?

That helps us understand what it means to make God the primary object of our thought. When our mind isn’t necessarily occupied, we think about Him, in terms of frequency and time, more than anything else. Thomas Watson expressed this so beautifully. He wrote: “**The**

first fruit of love is *the musing of the mind upon God*. He who is in love, his thoughts are ever upon the object. He who loves God is ravished and transported with the contemplation of God. By this we may test our love to God. What are our thoughts most upon?"

That's an instructive question. When our mind isn't necessarily occupied, what are our thoughts most upon. We should make it God.

We make it God by doing two things. First, we study Scripture, creation, sermons, and other sources and learn all the details about Him that we can. Second, we then purposefully set our mind on those details as much as we can. Doing that trains our mind so that it eventually thinks about Him naturally more than purposefully.

Recall the two details we learned earlier, for instance, about His power. So, when I run and am more tired the third mile than the first, I often think of one of those. God's power, unlike mine, never diminishes. Or when I'm clicking my computer mouse, I often think of the other of those. Every act of His, like making the earth stop rotating for Joshua, takes less effort for Him than clicking the mouse takes for me.

You get the idea. We learn all the details about God that we can. We then purposefully set our mind on those details, which trains it to think naturally about Him. That then is one thing we do to make our life about God. We make Him the primary object of our thought.

The Primary Object of Our Concern

A second thing we do is make Him the primary object of our concern. A concern is something to which we direct our attention and intention, that is, our focus and action. Years ago, I ministered to a man who was diagnosed with cancer and given only months to live. During those months, He directed most of his attention and intention to what was happening to his body, his wife's finances, and not being able to walk his daughter down the aisle when she married. He illustrates that we can have multiple concerns in any given activity, experience, or event of life. Also, that some of those concerns we have can be deeper than others are.

But notice something about that dying man's concerns. God wasn't one of them. He directed little if any of his attention and intention to Him. But he isn't unique. For most people, God is either a secondary object of concern or no concern at all.

But He should never be either of those! He should be instead the primary object of our concern in everything, good and bad. Promoted or fired. Win or lose. Succeed or fail. Praised or criticized. Healthy or ill. Boom or bust. Married or divorced. Rich or poor. Insured or uninsured. Whatever the activity, experience, or event is, we should make God the primary object of our concern in it.

We do that, as a practical matter, by directing our attention and intention first of all to glorifying Him. To glorify Him means to please Him and to cause others to esteem Him. So, we first of all focus on that and act in our circumstance to achieve it.

A Christian I knew found out he had leukemia and was dying. The one thing he focused and acted on most was what he called "**dying for Jesus**" or as the Puritans called it, "**holy dying.**" He purposed to die joyfully and courageously so that the faith of others in Jesus would be increased – and did. God was the primary object of His concern.

Another Christian I knew was promoted to vice-president of the General Tire Company and given a huge raise. The one thing he focused and acted on most was what he called "**being a faithful steward of God.**" He purposed to devote his entire raise to foreign missions – and did. God was the primary object of his concern.

Conclusion

I'd ask you to do something in closing. Fill in the blank. **My life is about _____.** If you're like most people, your honest answer is, "**My life is about me.**" But that answer is as surely wrong as $1 + 1 = 3$ is wrong. The right answer is "**My life is about God.**" So make it that. Make Him the primary object of your thought and concern. Your life will be abundantly joyful and free if you do!