

אֱלֹהֵינוּ

The GOD of Israel, IS Real.

*Tangible and Verifiable PROOF of the Existence of Our
Creator.*

A case file in twenty-six chapters

U L T R A - A N O I N T E D E D I T I O N

The GOD of Israel, IS Real. Inc.
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CHAPTER I

The Universal Longing for God

Why the Human Heart Will Not Be Silenced

There is a longing that runs through the human race like a hidden river that refuses to stop flowing. It does not belong to one culture or one generation. It rises in quiet moments and in the middle of great noise. It whispers that there must be more: more meaning, more love, more permanence than this fleeting world can ever give.

This book begins here, not because longing proves God, but because it is the first thing every reader already owns. Before a telescope or a scroll, there is the ache.

THE WITNESS OF THE HUMAN RECORD

Across cultures and centuries, people have prayed, sacrificed, built temples, buried their dead with hope, and stood in awe before the sky [CLAIM]. That is not a sermon. It is the public record of anthropology and history. Some of the oldest monumental buildings humans ever raised, and some of the latest, were raised for worship.

There are two honest ways to read that record. The longing may be a signpost, the mark of a real Object the heart was made for. Or it may be a side effect of how human minds evolved, useful for survival and pointing nowhere. This chapter does not pretend the second reading has been refuted. It asks a smaller question: which reading fits the whole of human experience better? [INFERENCE]

The writer of Ecclesiastes named the ache with piercing clarity:

He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end.

— Ecclesiastes 3:11

Eternity set in the heart. That is why nothing temporary ever fully satisfies. That is why the highest human achievements still leave an ache, and why even the deepest love still reaches for something beyond itself.

THE THIRST THE PSALMISTS NAMED

The sons of Korah, a family of Levite singers who served in the worship of Israel, left one of the most honest cries ever written. The heading of Psalm 42 credits it to them [**CLAIM**]:

As the deer pants for the water brooks, so my soul pants after you, God.
My soul thirsts for God, for the living God. When shall I come and appear before God?

— Psalm 42:1–2

King David, in another psalm, said the same thing from the wilderness. Its heading places him “in the desert of Judah,” a hunted man in a dry land [**CLAIM**]:

God, you are my God. I will earnestly seek you. My soul thirsts for you.
My flesh longs for you, in a dry and weary land, where there is no water.

— Psalm 63:1

These were not poetic exaggerations. They were the cries of people who had found that the soul has a thirst no circumstance can quench.

The Scriptures do not mock that thirst. They answer it. Through the prophet Isaiah the call goes out:

Hey! Come, everyone who thirsts, to the waters! Come, he who has no money, buy, and eat! Yes, come, buy wine and milk without money and without price. Why do you spend money for that which is not bread, and your labor for that which doesn't satisfy?

— Isaiah 55:1–2

And Yeshua, standing in the middle of a crowded festival in Jerusalem, gave the same invitation:

Now on the last and greatest day of the feast, Yeshua stood and cried out,
“If anyone is thirsty, let him come to me and drink!”

— John 7:37–38

THE ARGUMENT FROM DESIRE

The writer C. S. Lewis put the old argument in one plain sentence. In *Mere Christianity* (Book III, chapter 10, “Hope”) he wrote: “If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world” [CLAIM]. Notice the care in his words: *most probable*, not *proven*. Hunger does not prove that a meal is on the table. But creatures that hunger live in a world where food exists. Creatures that thirst live in a world where water exists [INFERENCE].

Lewis knew the objection, because he had once held it. Wishing for a thing does not make it so. That is true. This chapter does not argue that wishing makes God real. It argues that the shape of the wish, a longing for a good that nothing finite fulfills, is the kind of clue a real Creator would leave [INFERENCE]. The rest of the book has to earn more than that.

WHAT THIS CHAMBER DOES AND DOES NOT CARRY

The longing gets you to a door, not through it. It does not tell you who made the heart, or whether He speaks. It does not yet name אֱלֹהִים. That is why the next seven chambers turn outward, to the universe, to life, to mind and moral law, before Part II brings the Name to the stand.

But notice what the Scriptures of Israel claim about this very ache. They do not say the seeker must climb to heaven. They say the One the heart longs for wants to be found:

But from there you shall seek אֱלֹהִים your God, and you will find him
when you search after him with all your heart and with all your soul.

— Deuteronomy 4:29

ON THE RECORD

[**CLAIM**] Worship, prayer, and temple-building appear across human cultures and history.

[**CLAIM**] Psalm 42 is headed “by the sons of Korah”; Psalm 63 is headed “by David, when he was in the desert of Judah.”

[**CLAIM**] C. S. Lewis, *Mere Christianity*, Book III, chapter 10, is quoted exactly above.

[**INFERENCE**] A longing that nothing finite satisfies fits a real Object of longing better than a mere accident.

[**UNCONFIRMED**] That every human longing is aimed at ᲔᲗᲗ specifically. Part I cannot carry that weight.

✦ ABIDE & SHINE ✦

The longing you feel right now is not random.

Close your eyes. Breathe slowly.

Speak from the depths of your heart:

“God, if You are there, I feel the longing.

I have tried to fill it with lesser things.

I am tired of running. I turn to You now.

If You are the living water, let me drink.

I want to know You.”

Stay here. Do not rush.

He is not far away.

And the invitation is still open.