

Our minds are finite, limited. I may be able to conceive a continuous chain of consecutive ideas, but each idea is finite, limited, and even the consecutive line of thought is broken at least every-time I sleep, and finally, for this life, when I die. God is infinite, unlimited, unending. Then how could I with a finite limited mind ever think large enough or long enough to know God. I cannot even picture the appearance of a cousin whom I haven't seen for years. I could imagine fairly closely that he will look like a man because I see men and know them. but I cannot accurately picture any detail of him: Then who would be able to comprehend the length the breadth and height and depth, and the extent of God.? Plainly it is impossible to hold the ocean in a cup: the finite limited mind of man can never compass God! In a similar way we may observe that no man could ever conceive any adequate conception of the holiness of God. Man is sinful. He is tainted by sin. Every conception he may have of holiness, justice, mercy, love, will necessarily be limited, be abased or tainted by the sinfulness of his own nature. The holiness of God is inconceivable to sinful men. The cherubim hide their eyes from the dazzling purity and holiness of God. We read any human conception of holiness without being dazzled or blinded in the least. And so we might proceed with any attribute of God, and always be forced to the same conclusion: the creature cannot compass, gauge or estimate the Creator! If there is any doubt in our minds as to the soundness of this conclusion, the Scriptures are very plain:

"Who by searching can find out God?"

"No man knoweth the things of God....they are spiritually discerned." The Spirit of God alone knows and can search out the deep things of God.

Therefore we remind ourselves at the very outset of our study that, all learned suggestions to the contrary notwithstanding, We shall never be able to adequately or truly "behold God," if we depend on the mind of man to guide us thereto: and by this we mean either the mind, spoken or written, of man to-day or in ancient times. And it is with thankful hearts that we also remind ourselves that man's incapacity and inability has not deprived us of all means of beholding God, for God Himself has been pleased to reveal Himself to man and that revelation has been preserved for us in the Scriptures, which are the written messages delivered to man by the holy Servants of the Most High God. Looking into the Scriptures, meditating thereupon, studying therein, even the humblest and simplest as well as the most gifted and cultured may learn things that eye hath not seen nor ear heard, even the wonderful things of God. In the Scriptural Revelation we may "behold our God."

At this point I would like to consider this objection:—"Seeing that our minds are limited and finite, is it not impossible for us ever to behold the infinite God? If He is infinite, and He is, how can we behold Him with our finite and limited minds?" I would submit these thoughts for your consideration. If we were left to ourselves it would be impossible, but God has not left us to ourselves He has done that by which the gap between our limitations and His infinity is bridged. He has given us a revelation of Himself, which revelation is in a limited form and yet reveals God. Impossible someone will say. Not with God, there is nothing impossible with Him.

Yes, God has taken our limitations into consideration and He has given us a revelation of Himself in a form so limited that any one may comprehend it.