

O f course it is true that our limitations are such that now we know in part, we see in part and understand in part even of that revelation which He has made, but the part that we do see is true, the part we do know is truth, the little we do understand is real. This will become more evident when we consider how God has done this.

We know that the Lord Jesus Christ revealed God the Father. He said "Who hath seen me hath seen the Father." We read that He was the express image of the invisible God, the shining forth of His glory. And when we consider the Lord Jesus we see that God was pleased to prepare a limited body of flesh in which His only begotten Son appeared, and further that He was pleased to humiliate the Lord Jesus Christ in the form of man, thus without the manifestation of the glory that was His and limited to man's size as it were; and yet the Lord Jesus was nevertheless the true revelation of God in the flesh. He humiliated Himself to do it, but because He loved us and being of a meek and humble spirit, He did not hesitate to appear in the form we could grasp and at the same time reveal the Father to us. He was the Living Word of God, made flesh, dwelling among men. In ~~that~~ the form of man so that men might be able to know Him and behold Him yet true God of very God.

Even so the written Word of God: it contains in the language of men, humiliated, limited, compressed it is true, the true revelation of God in a form that we can grasp. Just as the Lord Jesus was in the form of man yet was not merely man but God, even so the written Word, in the form of human literature but not merely human literature: though penned by men it was inspired of God, it is the mind of God not the mind of man. In the form of human literature, so that we might comprehend it, yet not of human design or nature, but of God.

And through this limited, man's size, revelation, God has made Himself known: through the man Christ Jesus, through the written Word the Scriptures: the Word of God, "living" and "written." Both humiliated, limited, confined to our size it is true but both revealing the true and living God. The ocean may flow through a pipe: not the complete ocean in all its fulness; but the ocean nevertheless. My illustration is a practical one. It does not fully convey the meaning yet it indicates the truth.

How could the language of man ever be able to adequately portray the things of God? the unsearchable riches of Christ, for instance! But language indicates the truth even though it may not completely and adequately in itself convey it to you. A sign by the roadside reads "Assiniboine Park." The sign is not Assiniboine Park but I can understand the sign. The park is the reality and the sign indicates it. Your old dusty neglected Bible is not God; it is paper, ink and cover. You open it and you see words--some you understand, some you do not, but you could find the meaning for any of them. You scan these words and note that they are intelligently arranged in the form of sentences, a form that is used to convey thought or ideas. Some of the sentences seem meaningless and a hopeless jumble. Some people will read some and put it down-- a stupid book-- a deep book-- a baffling book-- an incoherent book-- can't understand it. Others will read the same passage, read it again, read it again. They get something-- they smile-- they rejoice-- they pray-- they hold it fast-- surely they found something there. Now it was not by intellectual strength, and it was not by 'Auto suggestion' for different persons will receive the same thought from that passage, that other wiser and often better men cannot understand. How is that? Consider this.