

BIBLICAL TRUTH ABOUT GOD THE FATHER, SON, AND HOLY SPIRIT

Lesson 3: God is Eternal Spirit

Biblical doctrine is the study of what the Bible teaches about God and other important truths. This lesson covers biblical truth about the infinity, eternity, and spirituality of God. These and other qualities of God are called His attributes or perfections.

MAIN TRUTH, CENTRAL SCRIPTURE, AND OUTLINE

God is an eternal spirit who shows both His transcendence and immanence in bringing sinners to salvation.

(John 4:1-26)

God's eternity reminds worshipers to live in light of eternity and to recognize that the things of this world are passing away.

1. God is eternal (John 4:10-14)

- A. Jesus graciously shows sinners their eternal need.
- B. Jesus presents eternal life – He revealed Himself to be the giver of eternal life.

2. God is spirit (John 4:15-26)

- A. God is immense (infinite, unlimited) – The Bible tells us that God is far greater than all creation. All things are in Him, and He is not limited by anything outside of Himself. There is nowhere man can go that God is not, and every person is accountable to God for all that he or she does.
- B. God is personal – God is a conscious being with knowledge, will, and affection. He seeks people who worship Him with all of their corresponding knowledge, will, and affection.

MEMORY VERSES

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

Isaiah 57:15 *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

ADDITIONAL NOTES

The following notes are from *The Holy One: A Handbook of Biblical Truth about God*, a book being written by Pastor Stan with a projected publishing date in the early part of 2024.

The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God, is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father. There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity.

CHARLES H. SPURGEON (1834-1892)

How completely satisfying to turn from our limitations to a God who has none.

A. W. TOZER (1897-1963)

KNOWING GOD THROUGH HIS ATTRIBUTES

A. W. Tozer writes, "An attribute of God is whatever God has in any way revealed as being true of Himself." He adds, "The study of the attributes of God, far from being dull and heavy, may for the enlightened Christian be a sweet and absorbing spiritual exercise. To the soul that is athirst for God, nothing could be more delightful" (*Knowledge of the Holy*, 20). "The Bible," Louis Berkhof observes, "never operates with an abstract concept of God, but always describes Him as the Living God, who enters into various relations with His creatures, relations which are indicative of several different attributes" (*Systematic Theology*, 27). What are the attributes of God? Snyder describes three essential qualities of God's attributes (*Behold Your God*, 6-7):

1. An attribute is something that God has revealed to be true about Himself. This is not a truth that we discover on our own.
2. An attribute is something that is essentially true of God. It is who He is, not merely how He acts; therefore, He never needs to maintain it.
3. An attribute is something that is in perfect harmony with all other attributes. Every attribute of God influences all other attributes.

"The attributes of God," writes Bancroft, "are those distinguishable characteristics of the divine nature which are inseparable from the idea of God and which constitute the basis and ground for His various manifestations to His creatures. We call them attributes because we are compelled to attribute them to God as fundamental qualities or powers of His being, in order to give account of certain constant facts in God's self-revelation." He adds, "All God's revelations are, therefore revelations of Himself in and through His attributes. Our aim must be to determine from God's words and works what qualities, dispositions, determinations, and powers of otherwise unseen and unsearchable essence He has actually made known to us; or in other words, what are the revealed attributes of God" (*Christian Theology: Biblical and Systematic*, 67-68). Berkhof says the attributes "may be defined as the perfections which are predicated of the Divine Being in Scripture, or are visibly exercised by Him in His works of creation, providence, and redemption" (*Systematic Theology*, 39).

Theologians have attempted to classify God's attributes using different methods. Probably the most common classification is two-fold: 1) incommunicable attributes, and 2) communicable attributes. The incommunicable attributes are those that God does not share or "communicate" to others. The communicable attributes are those that God shares or "communicates" with us. Examples of God's incommunicable attributes are His eternity, immutability (unchangeableness), omnipresence, omnipotence, and omniscience. Examples of

God's communicable attributes are His love, mercy, faithfulness, and patience. However Wayne Grudem cautions: "Each description of one of God's attributes must be understood in the light of everything else that Scripture tells us about God. If we fail to remember this, we will inevitably understand God's character wrongly. For example, we have an idea of love from human experience. That helps us to understand what Scripture means when it says that God is love, but our understanding of the meaning of 'love' when applied to God is not identical with our experience of love in human relationships" (*Systematic Theology*, 159).

As we explore the glorious attributes of God in the subsequent chapters of this book we would do well to remember the wise words of Berkhof: "The only proper way to obtain perfectly reliable knowledge of the divine attributes is by the study of God's self-revelation in Scripture. It is true that we can acquire some knowledge of the greatness and power, the wisdom and goodness of God through the study of nature, but for an adequate conception of even these attributes it will be necessary to turn to the Word of God. In the theology of revelation we seek to learn from the Word of God which are the attributes of the Divine Being. Man does not elicit knowledge from God as he does from other objects of study, but God conveys knowledge of Himself to man, a knowledge which man can only accept and appropriate" (*Systematic Theology*, 41-42). Another helpful word of caution comes from the pen of Lewis Chafer: "The attributes of God form and interwoven and interdependent communion of facts and forces which harmonize in the Person of God. An omission or slighting of any of these, or any disproportionate emphasis upon any one of them cannot but lead to fundamental error of immeasurable magnitude. A mighty task is committed to the student of theology to discover these attributes and exhibit them according to truth" (*Systematic Theology*, 1:223). May God help us to be faithful in this privileged assignment.

Theologians often refer to God's attribute as "perfections" because all of His character qualities are absolutely perfect. Human beings and other creatures have attributes, but only God has perfections. The following chapters of this book seek to explore the riches of biblical truth about God's attributes. There are so many wonderful things to know about God and yet there is always so much more to learn. The more we know of Him, the more we realize how very little we know. At the same time, the better we come to know God, the more we love and desire Him. As we continue our study of God and His perfections may we offer this prayer ascribed to Richard of Chichester (1197-1253): "May I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day" (cited in Beeke and Smalley, *Reformed Systematic Theology*, 1:531).

GOD'S ETERNALITY

Thou Great I AM, fill my mind with elevation and grandeur at the thought of a Being with whom one day is as a thousand years, and a thousand years as one day, a mighty God, who, amidst the lapse of worlds, and the revolution of empires, feels no variableness, but is glorious in immortality. May I rejoice that, while men die, the Lord lives; that, while all creatures are broken reeds, empty cisterns, fading flowers, withering grass, he is the Rock of Ages, the Fountain of living waters.

THE VALLEY OF VISION

The short duration of mankind is set out in Scripture by the vanishing grass. Life is a flower soon withered, a vapour soon vanishing, or a smoke soon disappearing. The strongest man is but compacted dust. Let the consideration of God's eternity turn our love from the world and momentary pleasures to an everlasting God. By frequent meditation of God's eternity, we should become more sensible of the trifling nature of the world.

STEPHEN CHARNOCK (1628-1680)

The greatest and best man in the world must say, by the grace of God I am what I am, but God says absolutely, I am that I am.

MATTHEW HENRY (1662-1714)

MacArthur and Mayhue provide this helpful definition of God's eternity: "God perfectly transcends all limitations of time, so that he is without beginning, without ending, and without succession of moments in the experience of his being and in his consciousness of all other reality. In other words, in his experience of himself and all reality outside of himself, God is not limited by the moments of time" (*Biblical Doctrine*, 171). Grudem states, "God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time" (*Systematic Theology*, 168).

1. God is not limited or affected by time.

With respect to time God is eternal. With respect to space God is omnipresent. With respect to power God is omnipotent. He has no limitations of any kind. God is not affected by time. He does not grow older, get tired, learn new things, forget old things, or change in any way related to time. In His essence, God exists in an eternal "present." Lewis Chafer writes, "By the word *eternity*, the relation which God sustains to duration is denoted. God, being the Author of time, is in no way conditioned by it. He is free to act in relation to time and is equally free to act outside its limitations" (*Systematic Theology*, 1:216). A. W. Tozer offers this perspective: "The mind looks backward in time till the dim past vanishes, then turns and looks into the future till thought and imagination collapse from exhaustion; and God is at both points, unaffected by either" (*Knowledge of the Holy*, 45).

Although God is not limited or affected by time, He sees all things in time, enters the realm of time, and acts in time. Grudem comments: "God predicts his actions at one point in time and then carries out his actions at a later point in time.... He is the Lord who created time and who rules over it and uses it for his own purposes. God can act in time *because* he is Lord of time. He uses it to display his glory. In fact, it is often God's good pleasure to fulfill his promises and carry out his works of redemption over a period of time so that we might more readily see and appreciate his great wisdom, his patience, his faithfulness, his lordship over all events, and even his unchangeableness and eternity" (*Systematic Theology*, 172-173).

2. God has always existed and will exist forever.

Deuteronomy 33:27 *The eternal God is thy refuge, and underneath are the everlasting arms.*

Job 36:26 *Behold, God is great, and we know him not, neither can the number of his years be searched out.*

Psalms 90:2 *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*

Psalms 90:4 *For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

Psalms 102:11-12 ¹¹ *My days are like a shadow that declineth; and I am withered like grass.* ¹² *But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.*

Psalms 102:24-27 ²⁴ *I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.* ²⁵ *Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.* ²⁶ *They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:* ²⁷ *But thou art the same, and thy years shall have no end.*

Isaiah 40:28 *Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.*

Isaiah 57:15 *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

1 Timothy 1:17 *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.*

Revelation 1:8 *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

GOD'S INFINITY

The Bible teaches that God is both infinite and personal. According to Wayne Grudem, apart from biblical truth “no system of religion has a God who is both infinite and personal. For example, the gods of ancient Greek and Roman mythology were *personal* (they interacted frequently with people), but they were not infinite: they had weaknesses and frequent moral failures, even petty rivalries. On the other hand, deism portrays a God who is *infinite* but far too removed from the world to be personally involved in it. Similarly, pantheism holds that God is infinite (since the whole universe is thought to be God), but such a God can certainly not be personal or relate to us as persons... People say that if God is infinite, he cannot be personal, or they say if God is personal, he cannot be infinite. The Bible teaches that God is both infinite and personal” (*Systematic Theology*, 167). Snyder describes His infinite being as “unlimited, immeasurable, and incapable of either increasing or decreasing” (*Behold Your God: The Weight of Majesty*, 49). Lawson states that God’s infinity “means He transcends all limitations of His creation, both within time and space. There are no finite boundaries that restrict Him. He possesses no constraints, except that He only acts consistently with His perfect being and will” (*Show Me Your Glory*, 64).

Berkhof says that God’s infinity is “that perfection of God by which He is free from all limitations” (*Systematic Theology*, 47). He also makes this distinction: “The infinity of God in relation to time is called His eternity,” whereas “the infinity of God may also be viewed with reference to space, and is then called His immensity. It may be defined as that perfection of the Divine Being by which He transcends all spatial limitations, and yet is present in every point of space with His whole Being” (*Systematic Theology*, 48-49). Gill comments: “When we say that God is *infinite*, the meaning is that he is unbounded and unlimited, unmeasurable or immense,

unsearchable and not to be comprehended. This attribute chiefly respects and includes the *omnipresence* and *eternity* of God; these are two branches of it; he is not bounded by space, and therefore is everywhere; and he is not bounded by time, so he is eternal” (*A Body of Doctrinal and Practical Divinity*, 29). Chafer writes: “The fact of the infinity of God relates itself to all attributes in that they are what they are to an infinite degree, or without termination. God transcends all limitations which time or space impose. He cannot be imprisoned either in time or space. In like manner, He knows all things perfectly. He is able to bring things to pass, even to create as He wills apart from means or material, and always in measureless perfection. In every moral quality He is complete to infinity” (*Systematic Theology*, 1:215).

1. God’s sovereignty is infinite.

Daniel 4:34-35 ³⁴ *And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:* ³⁵ *And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*

2. God’s understanding is infinite.

Psalms 147:5 *Great is our Lord, and of great power: his understanding is infinite.*

3. God’s presence is infinite.

Jeremiah 23:23-24 ²³ *Am I a God at hand, saith the LORD, and not a God afar off?* ²⁴ *Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

4. God’s wonders and thoughts are infinite.

Job 9:10 *Which doeth great things past finding out; yea, and wonders without number.*

Psalms 40:5 *Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*

GOD’S SPIRITUALITY AND INVISIBILITY

God does not have a physical body or material nature. God is pure and perfect spirit. The angels are created spirits and ministering or serving spirits (Heb. 1:14), but God alone is uncreated spirit and the Creator of all other spirit beings, “the Father of spirits” (Heb. 12:9). Grudem defined God’s spirituality in this way: “God exists as a being that is not made of any matter, has no parts or dimensions, is unable to be perceived by our bodily senses, and is more excellent than any other kind of existence” (*Systematic Theology*, 187-188). “God’s spirituality and invisibility,” write MacArthur and Mayhue, “describe his perfect lack of material in the divine essence, so that his essence cannot be perceived by the physical senses” (*Biblical Doctrine*, 179). Christ taught that God is spirit:

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

1. God is not limited by or confined to any physical location.

Acts 17:24-25 ²⁴ *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵ Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.*

2. God is not visible or physical.

MacArthur states: "Though God has an essential form (Phil. 2:6), his form is not seen because it is not physical" (*Biblical Doctrine*, 179). Grudem treats the invisibility of God as a distinct attribute from His spirituality: "God's invisibility means that God's total essence, all of his spiritual being, will never be able to be seen by us, yet God still shows himself to us through visible, created things" (*Systematic Theology*, 188).

Deuteronomy 4:11-12 ¹¹ *And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. ¹² And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.*

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

1 Timothy 1:17 *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.*

1 Timothy 6:15-16 ¹⁵ *Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; ¹⁶ Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.*

Hebrews 11:27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*

3. God is not to be represented in any visible or physical form.

God demands that people think of Him and represent Him as He truly is, and He is angry whenever His glory is diminished or His nature is falsely represented by any kind of physical image. He is jealously protective of His unique, uncreated spiritual nature.

Exodus 20:4-6 ⁴ *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; ⁶ And showing mercy unto thousands of them that love me, and keep my commandments.*

Deuteronomy 4:23-24 ²³ *Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing,*

which the LORD thy God hath forbidden thee. ²⁴ For the LORD thy God is a consuming fire, even a jealous God.

4. The Bible sometimes uses physical terms to describe God.

Scripture uses anthropomorphic (from Greek, *anthropos*, man + *morphe*, form or shape) language and other figures of speech as a means of condescending to our limited capacity to understand Him. These anthropomorphic expressions describe God in human terms or with human features. God is described as having body parts such as hands (Ps. 8:5; Heb. 1:10), feet (Gen. 3:8; Ps. 18:9; Nah. 1:3), eyes (2 Ch. 16:9; Pr. 15:3), nostrils (Ps. 18:8), and ears (Neh. 1:6; Ps. 18:6; 34:15). There are also references to God's arms, back, breath, and face. The Bible also refers to God's wings (Ex. 19:4; Ruth 2:12; Ps. 17:8; 91:4). If God is spiritual and invisible, how can we explain these passages of Scripture where He is described in a concrete, visible form? We must approach this question with two principles of Bible interpretation: first, the Bible does not contradict itself; and second, Biblical passages that are difficult to interpret with certainty should be interpreted in light of passages whose interpretation is clear and definitive. These descriptions and images of God should not be taken literally, but rather should be understood as God describing His nature in terms that humans can understand. Scripture also describes God as a rock, shield, high tower, fountain of living waters, and other images. All visible appearances of God described in Scripture, with the exception of the incarnation of Christ, should be interpreted as visions, likenesses, or symbolic representations of God (Isa. 6:1-5; Ezek. 1:1, 28; Dan. 7:9-15). No one has seen the full glory of God (Jn. 1:18). When Scripture states that God spoke to Moses "face to face," it was not that Moses saw the full glory of God, but rather that he had the most explicit, intimate encounters with God (*The MacArthur Study Bible* note on Numbers 12:8).

Berkhof explains that the anthropomorphic and anthropopathic (describing God with human parts and emotions) representations of God in Scripture do not violate the teaching of God's spirituality, but rather emphasize His real personality: "The presence of God, as described by Old and New Testament writers, is clearly a personal presence. And the anthropomorphic and anthropopathic representations of God in Scripture, while they must be interpreted so as not to militate against the pure spirituality and holiness of God, can hardly be justified, except on the assumption that the Being to whom they apply is a real person, with personal attributes, even though it be without human limitations. God is represented throughout as a personal God, with whom men can and may converse, whom they can trust, who sustains them in their trials, and fills their hearts with the joy of deliverance and joy" (*Systematic Theology*, 53).

"Objection is sometimes raised to the Biblical conception of God as anthropomorphic, writes W. H. Griffith Thomas, "but the objection is not sound because we must use human language, and the conceptions of man and personality are the highest possible to us. It is obviously better to use anthropomorphic expressions than zoo-morphic or cosmo-morphic (like animals or things in the natural world), and when we attribute to God emotions and sensibilities we mean to free Him from all the imperfections attaching to the human conceptions of these elements. In revealing Himself God has to descend to our capacities, and use language which can be understood" (cited in Chafer, *Systematic Theology*, 1:182). Along the same line of thought, John Frame comments: "Scripture takes abstract attributes of God, no less than concrete images of him, from human life—words that have uses in our conversation about earthly things. This is

the only kind of revelation there is. The purpose of revelation is communication, and so the very purpose of revelation is to get God's message into human terms. So Bavinck adds, 'Whosoever, therefore, objects to anthropomorphisms, thereby denies the possibility of a revelation of God in his creatures.' But we should not object to these, because there are genuine resemblances, amid great differences, between Creator and creature" (*The Doctrine of God*, 367).

5. God revealed Himself visibly in theophanies and the incarnation of Christ.

A theophany is a visible appearance of God. The Old Testament contains a number of theophanies in which God took on visible forms to show himself to people. He appeared to Abraham (Gen. 18:1-33), Jacob (Gen. 32:28-30), the people of Israel (as a pillar of cloud by day and fire by night, Ex. 13:21-22), the elders of Israel (Ex. 24:9-11), Manoah and his wife (Judg. 13:21-22), Isaiah 6:1, and others. God also revealed Himself more fully and clearly in the incarnate person of Christ (Jn. 1:18; 14:9; Col. 1:15). Christ is "the exact representation of His nature (Heb. 1:3).

6. God will reveal Himself to His redeemed people even more fully in heaven.

Scripture says that we will see "face to face" (1 Cor. 13:12) and we will see him "as He is" (1 Jn. 3:2). We will see "his face" (Rev. 22:3-4). This is referred to as "the beatific vision" meaning "the vision that makes us blessed or happy" (from Latin *beatus*, blessed + *facere*, to make). Grudem concludes, "This vision of God will be the consummation of our knowing God and will give us full delight and joy for all eternity" (*Systematic Theology*, 189-190).

OUR RESPONSE TO GOD'S SPIRITUALITY AND INVISIBILITY

1. We must worship God in spirit and truth.

John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

This Biblical statement can be understood in two ways. We must worship God sincerely with all our being and we must also worship Him in the power and under the direction of the Holy Spirit.

2. We must never use any physical image to represent God.

3. We must depend on Scripture and Christ to understand the invisible God.

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

The word "declared" means to interpret or explain. Jesus explains God through His life and ministry as revealed in Scripture.

John 14:7-9 ⁷ *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* ⁸ *Philip saith unto him, Lord, show us the Father, and it sufficeth us.* ⁹ *Jesus saith unto him, Have I been so long time with you, and yet hast thou not*

known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

Colossians 1:13-15 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature.*

Colossians 2:9 *For in him dwelleth all the fullness of the Godhead bodily.*

QUESTIONS FOR REVIEW AND MEDITATION

1. How can you explain that God is not limited by time, but He is related to time and enters the realm of time?
2. How is the eternality of God both an uncomfortable and reassuring truth?
3. What is the definition of God's infinity?
4. What are the four examples of God's infinity given in this chapter?
5. What is the difference in the spiritual nature of God and angels?
6. Why is it improper to represent God in a visible or tangible form?
7. If God is spiritual why does the Bible speak of His hands, feet, etc.?
8. If God cannot be seen how can we understand what He is like?
9. What is meant by "the beatific vision" of God in heaven?

Our great sin is limiting God, the Holy One of Israel. We measure His infinity by a finite scale.

OCTAVIUS WINSLOW (1808-1878)

Of all that can be thought or said about God, His infinitude is the most difficult to grasp. At the contemplation and utterance of His majesty all eloquence is rightly dumb, all mental effort is feeble. For God is greater than mind itself. His greatness cannot be conceived. Nay, could we conceive of His greatness He would be less than the human mind which could form the conception. He is greater than all language, and no statement can express Him. Indeed, if any statement could express Him, He would be less than human speech which could by such statement comprehend and gather up all that He is. All our thoughts about Him will be less than He, and our loftiest utterances will be trivialities in comparison with Him.

A. W. TOZER (1897-1963)