

that God would give us of the residue of his Spirit, Mal. ii. 15. that we may move more vigorously in the sphere of religion.

Use 3. Of comfort: As God is a spirit, so the reward that he gives is spiritual; that is the excellency of it. As the chief blessings he gives us in this life are spiritual blessings, Eph. i. 3. not gold and silver; he gives Christ his love; he fills us with grace: so the main rewards he gives us after this life are spiritual, 'a crown of glory that fadeth not away,' 1 Pet. v. 4. Earthly crowns fade, but the believer's crown, being spiritual, is immortal, a never-fading crown. "It is impossible (saith Julius Scaliger) for that which is spiritual to be subject to change or corruption." Thus may comfort a Christian in all his labours and sufferings; he lays out himself for God, and hath little or no reward here; but remember, God, who is a spirit, will give spiritual rewards, a sight of his face in heaven, white robes, a weight of glory. Be not then weary of God's service; think of the spiritual reward, a crown of glory which fadeth not away.



GOD IS INFINITE.

Q. *WHAT kind of spirit is God?*

Ans. He is infinite; so he differs from all created beings which are finite. Tho' infinite may be applied to all God's attributes, he is infinitely merciful, infinitely wise, infinitely holy; yet, if we take infiniteness properly so, it implies,

1. God's omnipresence; the Greek word for infinite, signifies 'without bounds or limits.' God is not confined to any place, he is infinite, and so is present in all places at once. His centre is every where, *Divina essentia nusquam inclusa aut exclusa*, Aug. 1 Kings viii. 27. 'Behold, the heaven, and heaven of heavens cannot contain thee.' This the Turks have a notion of, they build their temples open on the top, to shew that God cannot be confined to their temples, or circumscribed, but is in all places by his presence. God's essence is not limited either to the regions above, or to the terrestrial globe, but his whole essence is every where; this is to be infinite. As philosophers say of the soul, it is, *Tota in tota, et tota in quolibet parte*: the soul is in every part of the body, in the eye, heart, foot: so we may say of God, he is *ubique*, his essence is every where, his circuit is in heaven and in earth, and sea, and he is in all places of his circuit at once: 'This is to be infinite.' God, who bounds every thing else, is himself without bounds. he set bounds to the sea, *Huc usque*, 'Hitherto shalt thou come, and no further.' He sets bounds to the angels; they, like the

cherubims, move and stand at his appointment, Ezek. x. 16. but he is infinite, without bounds. He who can span the heavens, and weigh the earth in a pair of scales, must needs be infinite, Isa. xl. 22.

Obj. Vorstius, That God is in all places at once, but not in regard of his essence, but, Virtute et potentia, by his virtue and influence; as the body of the sun is in heaven, it only sends forth its beams and influences to the earth; or as a king, who is in all places of his kingdom authoritative, by his power and authority, but he is personally in his throne.

Ans. But to answer; God, who is infinite, is in all places at once, not only by his influence, but by his essence; for, if his essence fills all places, then he must needs be there in person. But, Ergo, minor in, Jer. xxiii. 24. 'Do not I fill heaven and earth.'

Object. But doth not God say, heaven is his throne? Isaiah lxvi. 1.

Ans. It is also said, that an humble heart is his throne, Isa. lvii. 15. The humble heart is his throne, in regard of his gracious presence; and yet neither of these thrones will hold him, for the heaven of heavens cannot contain him.

Object. But if God be infinite in all places, then he is in places impure, and mingles with that impurity?

Ans. Though God be in all places, in the heart of a sinner by his inspection, and in hell by his justice, yet he doth not mingle with that impurity, or receive the least tincture of evil. *Divina natura non est immista rebus aut sordibus inquinata*, Aug. No more than the sun shining on a dunghill is defiled, or its beauty spotted, or than Christ going among sinners was defiled, his Godhead was a sufficient antidote against infection.

Reason why God must needs be infinite in all places at once, not only in regard of the simplicity and purity of his nature, but in regard of his power, which being so glorious who can set him bounds, or prescribe him a circuit to walk in? It is as if the drop should go to limit the ocean, or the star to set the sun its bounds.

Use 1. It condemns the Papists, who would make more things infinite than the Godhead: They hold that Christ's body is in many places at once, that it is in heaven, and in the bread and wine in the sacrament. Though Christ as he is God is infinite, and in all places at once, yet as man he is not: Christ, when he was on earth, his manhood was not in heaven, though his Godhead was; and now he is in heaven, his manhood is not on earth, though his Godhead be; Heb. x. 5. it is spoken of Christ, 'A body thou hast prepared me.' This body cannot be in all places at once; for then it is no more a body, but a spirit; Christ's body in heaven, though it be glorified, it is not deified;

it is not infinite, for so it must be, if it be both in heaven, and in the bread and wine by transubstantiation.

If God be infinite, present in all places at once, then it is certain he governs all things in his own person; he needs no proxies or deputies to help him to carry on his government. He is in all places at an instant, and manageth all affairs both in the earth and heaven. A king cannot be in all places of his kingdom in his own person, therefore he is fain to govern by deputies and vicegerents, and they often pervert justice; but God, being infinite, needs no deputies, he is present in all places, he sees all with his own eyes, and hears all with his own ears; he is every where in his own person, therefore is fit to be the judge of the world, he will do every one right.

If God be infinite by his omnipresence, then see the greatness and immenseness of the divine Majesty! What a great God do we serve? 1 Chron. xxix. 11. 'Thine, O Lord, is the greatness, and the glory, and the majesty, and thou art exalted as head above all.' Well may the scripture display the greatness of his glory, who is infinite in all places. He transcends our weak conceptions; how can our finite understanding comprehend him who is infinite? He is infinitely above all our praises, Neh. ix. 5. 'Blessed be thy glorious name, which is exalted above all blessing and praise.' O what a poor nothing is man, when we think of God's infiniteness! As the stars disappear at the rising of the sun, O how doth man shrink into nothing, when infinite Majesty shines forth in his glory! Isa. xl. 15. 'The nations are as a drop of the bucket, or the small dust of the balance!' O what a little of that drop are we! The heathens thought they had sufficiently praised Jupiter, when they called him Great Jupiter. Of what immense majesty is God, who fills all places at once! His excellent greatness, Psal. cl. 2. If God be infinite, filling heaven and earth, see what a full portion the saints have; they have him for their portion, who is infinite. His fulness is an infinite fulness; and he is infinitely sweet, as well as infinitely full: if a conduit be filled with wine, here is a sweet fulness, but still it is finite; but God is a sweet fulness, and it is an infinite. He is infinitely full of beauty, of love; his riches are called unsearchable, Eph. iii. 8. because they are infinite. Stretch your thoughts as much as you can, there is that in God exceeds; it is an infinite fulness. He is said to do abundantly for us, above all that we can ask, Eph. iii. 20. What can an ambitious spirit ask? He can ask crowns and kingdoms, millions of worlds; but God can give more than we can ask, because he is infinite, nay, or think: we can think, what if all the dust were turned to silver, if every flower were a ruby, every sand in the sea a diamond: yet God can give more than we can think, because he is infinite! O how rich are they who

have the infinite God for their portion! Well might David say, ‘The Lord is the portion of mine inheritance, the lines are fallen unto me in pleasant places, and I have a goodly heritage,’ Psal. xvi. 5, 6. We may go with the bee from flower to flower, but we shall never have full satisfaction till we come to the infinite God. Jacob said, ‘I have enough;’ in the Hebrew, ‘‘I have all,’’ Gen. xxxiii. 11. because he had the infinite God for his portion. God being an infinite fulness, there is no fear of want for any of the heirs of heaven; though there be millions of saints and angels, which have a share in God’s riches, yet he hath enough for them all, because he is infinite. Though a thousand men behold the sun, there is light enough in the sun for them all: put never so many buckets into the sea, there is water enough in the sea to fill them. Though an innumerable company of saints and angels are to be filled out of God’s fulness, yet God, being infinite, he hath abundantly enough to satisfy them. God hath land enough to give to all his heirs, there can be no want in that which is infinite.

If God be infinite, he fills all places, is every where present; this is sad to the wicked, God is their enemy, and they cannot escape him, nor flee from him, for he is every where present: they are never out of his eye, nor out of his reach, Psal. xxi. 8. ‘Thy hand shall find out all thy enemies.’ What caves or thickets can men hide in, that God cannot find them: go where they will, he is present, Psal. cxxxix. 7. ‘Whither shall I flee from thy presence?’ If a man owes a debt to another, he may make some escape, and flee into another land, where the creditor cannot find him. ‘But whither shall I flee from thy presence?’ God is infinite, he is in all places; so that he will find out his enemies and punish them.

Object. But is it not said, Cain went out from the presence of the Lord? Gen. iv. 16.

Ans. The meaning is, he went out from the church of God, where were the visible signs of God’s presence, and where God did in a special manner, manifest his sweet presence to his people: but Cain could not go out of God’s sight; for God being infinite, is every where present. Sinners can neither go from an accusing conscience, nor a revenging God.

If God be every where present, then for a Christian to walk with God is not impossible. God is not only in heaven, but he is in earth too, Isa. lvi. 1. Heaven is his throne, there he sits; the earth is his footstool, there he stands. He is every where present, therefore we may come to walk with God: ‘Enoch walked with God,’ Gen. v. 21. If God was confined to heaven, a trembling soul might think, How can I converse with God, how can I walk with him who lives in *excelsis*, above the upper region? but God is not confined to heaven, he is omni-

present; he is above us, yet he is about us, he is near to us, Acts xvii. 27. 'Though he be not far from the assembly of the faints. He stands in the congregation of the mighty,' Psal. lxxii. 1. He is present with us, God is in every one of us; so that here on earth we may walk with God. In heaven the faints rest with him, on earth they walk with him. To walk with God, is to walk by faith; we are said to draw nigh to God, Heb. x. 22. and to see him, Heb. xi. 27. 'As seeing him who is invisible;' and to have fellowship with him, Hof. i. 3. 'Our fellowship is with the Father.' Thus we may take a turn with him every day by faith: (It is a slighting of God not to walk with him: if a king be in presence, it is a slighting him, to neglect him, and walk with the page) there is no walk in the world so sweet as to walk with God: Psalm lxxxix. 15. 'They shall walk in the light of thy countenance,' Psal. cxxxviii. 5. 'Yea, they shall sing in the ways of the Lord;' it is like walking among beds of spices, which send forth a fragrant perfume.

Use 2. If God be infinite in his glorious essence, learn to admire, where you cannot fathom. The angels wear a vail, they cover their faces, as adoring this infinite majesty, Isa. vi. 3. Elias wrapped himself in a mantle when God's glory passed by. Admire where you cannot fathom, Job xi. 7. 'Canst thou by searching find out God? Here we see some beams of his glory, we see him in the glass of the creation; we see him in his picture, his image shines in the faints; who can but search out all his essential glory? What angel can measure these pyramids? 'Canst thou by searching find out God?' he is infinite. We can no more search out his infinite perfections, than a man upon the top of the highest mountain can reach the firmament, or take a star in his hand. O have God-admiring thoughts! Adore where you cannot fathom: there are many mysteries in nature which we cannot fathom; why the sea should be higher than the earth, yet not drown it; why Nilus should overflow in summer, when, by the course of nature, the waters are lowest; how the bones grow in the womb; Eccl. xi. 5. If these things oppose us, how may the infinite mystery of the Deity transcend our most raised intellectuals: Ask the geometrician, if he can, with a pair of compasses, measure the breadth of the earth. So unable are we to measure the infinite perfections of God. In heaven we shall see God clearly, but not fully, for he is infinite: he will communicate himself to us, according to the bigness of our vessel, but not the immenseness of his nature. Adore then where you cannot fathom.

If God be infinite in all places, then let us not go to limit God, Psal. lxxxviii. 41. 'They limited the holy One of Israel.' It is a limiting God to confine him within the narrow compass

of our reason. Reason thinks God must go such a way to work, or the business will never be effected. This is to limit God to our reason: whereas he is infinite, and his ways are past finding out, Rom. xi. 33. In the deliverance of the church, it is a limiting God, either to set him a time, or prescribe him a method for deliverance. God will deliver Zion, but he will be left to his own liberty; he will not be tied to a place, to a time, to an instrument: this were to limit him, and then he should not be infinite. God will go his own way, he will pose and nonplus reason, he will work by improbabilities, he will save in such a way, as we think he will destroy; now he acts like himself, like an infinite wonder-working God.



OF THE KNOWLEDGE OF GOD.

‘FOR the Lord is a God of knowledge, and by his actions are weighed,’ 1 Sam. ii. 3. Glorious things are spoken of God; he transcends our thoughts, and the angels praise. God’s glory lies chiefly in his attributes, which are the several beams by which the divine nature shines forth. Among other of his orient excellencies, this is not the least, ‘The Lord is a God of knowledge; or as the Hebrew word is, ‘A God of knowledges.’ Through the bright mirror of his own essence, he hath a full idea and cognisance of all things; the world is to him a transparent body. He makes an heart-anatomy; Rev. ii. 25. ‘I am he which searcheth the reins and the heart.’ The clouds are no canopy, the night is no curtain to draw between us and his sight, Psal. cxxxix. 12. ‘The darkness hideth not from thee.’ There is not a word we whisper, but God hears it, Psal. cxxxix. 4. ‘There is not a word in my tongue, but lo, O Lord, thou knowest it altogether.’ There is not the most subtil thought comes into our mind, but God perceives it, Isa. lxxv. 8. ‘I know their thoughts.’ Thoughts speak as loud in God’s ears, as words do in ours. All our actions, though never so subtilly contrived, and secretly conveyed, are visible to the eye of omniscience, Isa. lxxvi. 18. ‘I know their works.’ Achan hid the Babylonish garment in the earth, but God brought it to light, Josh. vii. 21. Minerva was drawn in such curious colours, and so lively penciled, that which way soever one turned, Minerva’s eyes were upon him; so, which way soever we turn ourselves, till God’s eye is upon us, Job xxvii. 16. ‘Dost thou know the balancing of the clouds; the wondrous works of him that is perfect in knowledge?’ God knows whatever is knowable; he knows future contingencies. He foretold Israel’s coming out of Babylon, and the virgin’s conceiving. By this