

Glen Park Gospel Church
Tuesday Evening Bible Study Group Notes

Rev Chris Trinham

Who Art Thou Lord? No 3.

15th April 2003

The Infinite God

Key Verse: *"Can you find out the deep things of God? Can you find out the limit of the Almighty? It is higher than heaven—what can you do? Deeper than Sheol—what can you know? Its measure is longer than the earth, and broader than the sea."* Job 11.7-9

By infinite we mean simply 'without limit'. He is without measurement, without knowing, even without our imagination. Step outside on a cloudless night and gaze up to the stars. Even if you took the greatest telescope to aid your search, you would not find the edge of the universe. But if you could, what lies beyond? Beyond imagination the finite is limited only by infinity.

Because God is infinite He is transcendent (unreachable) as well as immanent (near to us).

Logically:

Infinity can only be ascribed to one entity. Infinity cannot be shared. Therefore God is the only god. There is in reality no other.

Mark 12.29. This refers not as much to number as to essence. Infinity demands that God does not of necessity relate to finite beings. All God's interaction with men is by His choice, His initiative. Psalm 113.5&6 Before creation God sent His Son to be the provision for our sin.

Infinity includes not only extensiveness, but intensity. He is microscopic as well as telescopic. Romans 11.33. His love, His power, His provision has no end.

Because God is infinite, God is self-existent. The name Jehovah,

meaning the 'existing one', as in Exodus 6.3, and is the name of God as the God of covenant. The change of name referred to in this passage reflects the change in God's dealing with His people. It is anticipated in Exodus 3.14. He exists because He is. It is His nature to be.

This means that we can always count on Him being there. We draw endless comfort from the knowledge of His presence. Hebrews 13.8 has been the inspiration of God's people through the ages, and is real for us today.

Because God is infinite, God is immutable. This means that He cannot and does not change. *'Thou art the same.'* Psalm 102.27. All change must be either for the better or the worse. Because of His perfection it is impossible for God to improve or deteriorate. God may change His methods in His

dealing with men and creation. Immutability should not be confused with immobility. A major change in God's methods was the coming of Jesus, and God's introduction of a new covenant. He then dealt with men by law, but now He deals with us in grace.

God may appear change His mind, or how He feels about His dealing with men, as is recorded for example in Genesis 6.6, *'And it repented the LORD that he had made man on the earth, and it grieved him at his heart.'* This is because God is a person, a real person with all the qualities of personality in perfection. We know Him as a person, and in Christ we also call Him 'Father'. He is not a machine, or a computer. When we talk to Him in prayer we may realistically expect change. This living relationship with God exists within the reality of His immutability. Intrinsically, essentially God does not change.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Psalm 139.7-12

Bibliography: Strong A H, Systematic Theology 1907 Twentieth Edition 1958

Welcome Glen Park Gospel Church
Lower Road, Eltham North
Sundays 10.30 am

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Because God is infinite, God is a unity. By this we mean that God cannot be divided. There is one infinite spirit. Scripture abounds with such declarations: Deuteronomy 6.4, Isaiah 44.6, John 17.3, Ephesians 4.5&6, 1 Timothy 1.17 etc.

The essential (of essence) unity of God is not inconsistent with the concept of the trinity, or one God in three persons, God as Father, God as Son and God as Holy Spirit. God in His covenant relationship with man deals with us differently in one of these persons. It is in the persons of God that He express His relationship with us, which depends on who and where we are in life. Water is water (H2O) whether we encounter it as a solid, ice or as a liquid, or a gas, steam. They affect us differently, but all is one, one essence which can take any of three forms. 'Trinity' is a word not found in scripture, but the idea is. See: Galatians 4.6, Luke 11.13, John 14.16, etc.