

# The staggering Glory of God's Infinity

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**Bible Text:** Psalm 139  
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This beautiful Psalm tells us about a couple, for sure, of the attributes of God and we'll be picking out one aspect of this Psalm tonight. So Psalm 139 as we continue to delve into who the living God is. We're focusing tonight on the attribute of his infinity. You may notice in the Belgic Confession that I'm skipping for the moment the words "invisible" and "incomprehensible" and, in some ways, it's because God's incomprehensibility is being displayed in every one of these attributes. I may come back to them later but for now I'm going to go to the attribute of infinite.

Psalm 139.

1 [To the chief Musician, A Psalm of David.] O LORD, thou hast searched me, and known me. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path [that means surrounds my path] and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thine hand upon me. 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it. 7 Where shall I go from thy spirit? or where shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me; even the night shall be light about me. 12 Yea, the darkness hides not from thee; but the night shines as the day: the darkness and the light are both alike to thee. 13 For thou hast possessed my reins: thou hast covered me in my mother's womb. 14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knows right well. 15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. 16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. 17 How precious also are

thy thoughts unto me, O God! how great is the sum of them! 18 If I should count them, they are more in number than the sand: when I awake, I am still with thee. 19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, and thine enemies take thy name in vain. 21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 22 I hate them with perfect hatred: I count them mine enemies. 23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.

Then on page 6 in the back of your psalter we'll read Article 1 of our Belgic Confession.

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

"Where are you?" You've been asked that question many times in your life. Young people, if you're going with a group of several cars to go skiing, you might call from one car to the next on the cellphone and say, "Where are you?" Or children, it's time to clean up or time to eat so your parents might be asking, "Where are you? Or it's time to go." Everyone who has ever been asked that question has to answer with somewhere and if someone says nowhere, then that's usually a sign that they've been up to no good. I once saw a t-shirt with this slogan, "Wherever you go, there you are." It sounds silly, doesn't it? You want to say in response, "Well, of course. You're stating the obvious. Thank you."

You can also be asked, "Where are you from? Or where have you been?" And in answer to any or all of these questions you can name a place or places and you have to answer with somewhere. You can't answer with nowhere and you can't answer with everywhere. You can only be in one place at one time, or with modern technology we can call each other and it can sound like you're in the same room and you can call me and Skype and Facetime and you can see the other person pretty much as clearly as if you are in the same room but you're not really there, are you? You can't eat that nice piece of cake they're having. You can't taste the whipped cream, and you can't give that person a hug. And if something important is happening and you wish you could be there, you might even say, "I'm with you in spirit," but you're not actually there, you're just thinking about there or wishing you were there and it would sometimes be nice to be in more than one place at a time because no matter how many painful or beautiful things are happening in the lives of those you care about, you can't be in more than one place at one time.

Can you ask God questions like, "Where are you?" The answer to this question for God is that he is always everywhere. In fact, God is more than everywhere because everywhere speaks to every created space and place, but God doesn't take up space. He is bigger than all that exists and even the word "bigger" is just our human creaturely little language. God is not the biggest, God is so majestic that he's even beyond a word like the biggest.

You don't have a tape measure that can measure God. You can't measure him with scientific units of measurement, mass, weight, distance, light years. His glory truly is the one only infinite thing that really exists so let's explore that infinity tonight. It's hard work. There are no created tools we can use but we shouldn't leave it alone for like climbing a mountain, the view is worth it, even if you only make it 10 feet higher than you were.

Our theme is this: the staggering glory of God's infinity. The staggering glory of God's infinity and we'll see these three things: its immense glory; it is intimate glory; and it is inescapable glory. So immense glory, intimate glory, and inescapable glory. Now last week we saw that God is eternal, that means that nothing by which we measure time can compare to him. He is infinite when it comes to time but when we think of his relationship to space or created matter, we call this his infinity and infinity, children, means too big to be measured. It's endless.

Now we sometimes use the word infinity for created things, things that we can't count. So for example, people say there's an infinite number of grains of sand on the seashore, or there are infinite numbers of stars and they can actually be counted, the Bible says God knows their number, he names them all, in fact, but we're too little to count them. And we sometimes use the word infinite to describe someone working hard and doing his best. You might say an artist is taking infinite pains to get that painting just so or to play that piece of music just right. That doesn't mean you can't count the hours or brushstrokes, but that compared to what most people put into these things, that artist does far more. You can say admiringly that a mother is taking infinite pains with her child or a teacher has infinite patience with her classroom, but that doesn't mean that the mother or teacher never run out of patience or loving care but that care seems so much bigger than the person watching can have.

How big is God? Truly infinite. He is totally unmeasurable and theologians call this God's immensity. He has no limits and he has no boundaries. Let's see how the Scriptures teach us this. Let's turn, first of all, to 2 Chronicles 6:18. This is the prayer of dedication at the temple and Solomon has started his prayer already in verse 14 by reminding Israel and thanking God for the fact that he fulfills his own word and promise, he makes his presence known in this temple. It'll be called the Lord's house. But even then, Solomon realizes God is way bigger than a building no matter how magnificent. Notice what he says in verse 18, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" Do you realize what this says about God? The heaven of heavens is what we call outer space. The one galaxy or cloud of stars in which we live has a billion stars by some estimates and that's a very rough guess. There are millions and perhaps even a billion other galaxies in this universe and yet if you were trying to build a container bigger enough to hold God, even this is way too small.

God is immense and infinite and the idea of such a God being contained anywhere in his creation is laughable. He is beyond any container. We measure liquids and solids and gases and distance and light and sound and intelligence and talents, and God is

measureless. How can we as created beings even wrap our heads around this? We are limited by space. You're in one space at one time and your hand cannot be in the same space as your foot at the same time. You are tied to the container of your body. You have to move or be moved to go somewhere else and there is no somewhere else for God. There are no words to describe God's incredible immensity. God is totally different than we are, infinitely greater.

The prophet Jeremiah says something very similar in Jeremiah 23:23 but he adds something important and helpful. Jeremiah is preaching in this chapter against the false prophets and the people in this chapter according to verse 14 are committing adultery, speaking lies, strengthening evildoers, harassing the godly. Do you know why they're living that way? Because they refuse to consider and remember the immensity of God and so God in verse 23 has Jeremiah remind them, "Am I a God at hand, saith the LORD, and not a God afar off? 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." God is so immense, he fills heaven and earth.

A Reformed theologian named Wallibius say it very profoundly. Listen to this, "God is neither contained in one place, nor limited to one place, nor included in one place, nor excluded from one place." Chew on that for a while. Let me say it again. This needs to sink in. "God is not contained in one place, not limited to one place, he isn't included in any place, and he's not excluded in any place." God is big enough to be everywhere and yet not tied down to anywhere and in Isaiah 40, the living God celebrates his own incomparability to the fake, phony, limitations of idols. These idols cannot speak. Their ears are deaf. Their hands are weak. They stand where they've been nailed and bolted and they cannot help you. But God says through the prophet, "To whom then will ye liken me, or shall I be equal? saith the Lord." Compared to this immense God, all the nations of the earth, Isaiah 40 says, are less than nothing and are vanity. Oh, they think they're so big, so important. They strut their stuff. They announce their laws. They say, "We're gonna change the world and we're making this a better place," and compared to God they are cheap, tiny, fragile, pathetic and laughable. Compared to him even the mountains are grains of scales on a dust, and you know a grain of scale on your kitchen or bathroom scale doesn't even register.

The nations, it says, are like a drop in the bucket when all of them are combined. If you had a 5 gallon bucket and there's exactly one drop in there, what do you say about it? It's empty. That one drop isn't worth registering. Toss the bucket. We measure the heavens in light years, that is the amount of time it takes a beam of light to travel a year when it's going at the speed of 187,000 kilometers per second and it takes that light year, that beam of light to go one year, at least the speed of light is measured now. Do you know how God measures that? It's not by light years but by a span. Do you know what a span is? The distance between the heel of your hand and the point of your pinkie, five inches. Do you know the only kinds of things? If you're gonna measure the distance from here to the door, you don't do that with a span because you'd be doing this forever. You can measure something like this and say, "Okay, so many spans. God measures all the galaxies in the universe as if they were measurable with a span, what an immense God."

You know, one of the beauties of Southern Alberta even on a blustery day like this one, is these wide open spaces. You drive to church and you see the mountains and the clouds and the scudding snow across the vast expanse, you feel so small. Big sky country, we all it. Beautiful. But what shall we say, then, about the immensity, about the expanse of the living God? He towers so far above us that the whole earth is less than nothing compared to his immensity. Even in the big picture of our galaxy, the earth is so tiny you don't even see it. To use a very human analogy, the listing of a creature, the whole universe is as small as the hand of God.

But what is meant by that expression in Isaiah, less than nothing? Well, we aren't just creatures, we are sinners. If you're outside and you see a midge, it doesn't bother you because it's a tiny insect that doesn't bite. It doesn't disturb you. It doesn't interrupt you. In fact, some of you might not even know what a midge is, but if a mosquito lands and bites on you, that's a different story because that's the last thing he's gonna ever do, or she, I should say. For a little creature to be tied down to time and place, God's immensity has to be the most staggering thing you can consider, but for a sinner, God's immensity has to be the most crushing and devastating thing you can imagine, that the immense God can look at a sinner and say, "That's the last thing you're ever gonna do in my creation like that."

But before we move on, simply stop for a moment to stand in awe. This is who the living God is. He defies measurement. He dwarfs thought. How greatly he must be praised to receive the glory due to his wonderful name. But does this mean, then, that God is so high above us and so far out of our reach that he's actually completely out of touch with our little lives as little specks on a tiny little planet that seems so big to us? No, for even though God's infinity means he's immense, it also means he's present everywhere and that's our second point, its intimate glory. The God who is so immense compared to creation isn't distant and far-removed. That's the error of the deists. They believe God started a universe but isn't paying attention to how things are going. He just lets it run, the classic example of the watchmaker, he winds it up and then he walks away. Or we'd say today, puts the 10 year battery in there and then leaves and it dies on its own.

No, God is present in all of his creation. That means you can't divide God up into slices and say, "Okay, that part of God is present, and that galaxy and this part of God is present in this galaxy, and this tiny bit of him applies to this little planet that we live on." No, God is the infinite spirit and that means he's not physical at all and he is not limited by place or space because he doesn't take up any place or space. That means all of God, the whole God at all times is present in every single space. God doesn't just know about every space or molecule, it's not just that God can move any space or molecule by his power, but all of God applies to every bit of space at all times and in every place. God is present in his creation, inescapably so. In fact, if God were not present as the personal God, the whole universe would be snuffed out of existence. Acts 17:28, the Apostle Paul says this profoundly when he's witnessing to the philosophers in Mars Hill in Athens. He says that God gives to all things life and breath and everything they have and God places races and nations where he wants them, and he moves them around like you would move

a pawn on a chessboard. And then Paul says this, that God is not far from anyone. Verse 28, "For in him we live, and move, and have our being." Not by him, in him. If God were for one billionth of a second to stop upholding the universe, the entire thing would vanish as if it never existed.

We already saw the words of Jeremiah but here they're worth repeating. God fills heaven and earth and there is nowhere you can go to hide or escape his presence. Now you might not always notice or want his presence and you might feel that he is far away from you, but God is inescapable. His glory is immense and intimate. The church father Augustine developed this helpful analogy. Children, think of a sponge in the sea. Did you know that a sponge is actually a living thing? And a sponge doesn't contain the sea, the sea is all around the sponge but the sponge does live and move in the sea because if you take it out of the sea, it dies. All of creation must live and move and have its being in God.

Now this doesn't mean that everything that exists is God, that's the error of the pantheists, or we would say today that's New Age spirituality, you know, that they say everything that exists is God because all of creation is his body and he's the spirit and his body the creation. So, for example, they would say, "Well, you are God, and the cow is God, and the grass is God, and the snow is God, and it's all God. And God is this growing, evolving, developing something." No, the things... God is not tied to the things he has made but the things God has made are tied to him and God is present, all of God, in all times, in every space, in every place, in all his majesty and immensity.

In Psalm 139, David thinks of this with awe and amazement, the same David who had to travel to many places to run from Saul, or to battle as a king, and David is overwhelmed at the difference God's presence makes. God surrounds David's path. David even says, "God besieges before and behind and on all sides, and God knows all my ways and he knows all my thoughts." In verse 7, David starts to describe God's presence and he says, "Where shall I go from thy spirit? Where shall I flee from thy presence? I can ascend into heaven and God's there. If I were to go down and make my bed in hell, God is there. If I take the wings of the morning and dwell in the utmost parts of the sea, as far away as I can get from where I was, even there shall thy hand lead me and thy right hand shall uphold me. If I say, Surely the darkness shall cover me, then the night shall be light about me. The darkness does not hide from thee," David says. Darkness and light are both equally public to the God who is intimately and completely present in every space and every place at all times. You can't find a single inch of creation in which you are away from God's direct, immense and personal and intense and intimate presence. God is as much in hell as he is in heaven and you can't find anywhere, because wherever you go, there God already is and always will be. God's presence is the light that gives life to everything that exists, John 1:4.

But now what difference does all of this make? Why should we think carefully and prayerfully about God's presence and his infinity? And that's our third point, it is inescapable glory and here we'll spend the rest of our time on the practical implications. First of all this, it tells us how we should speak about God but also about the Lord Jesus Christ because everything that makes God God is just as true of Jesus Christ. You know,

at this time of year we like to say things like this, "Jesus came into this world, he came down to earth from heaven who was God and Lord of all." You sang that, children, this week, didn't you? In the Psalms, for example, using human language to talk about God ascending and descending, or God coming to investigate human language, and it's all human language and it shouldn't be taken physically or literally, it's just using our language to try to get us to understand. Jesus didn't stop being in heaven when he came down in the flesh. He didn't stop being God. He didn't stop being present in all of creation, in all his immensity as the living God. His human nature never existed before the moment of conception in the womb of the virgin Mary. He didn't come down physically nor spiritually but his humanity began to exist in a womb just like it did with all of us and God in this birth is making himself known in new ways for us, but he doesn't stop being God or change his God-ness.

But second, God's presence is totally inescapable. Do you ever stop to think about this? God is there even when you don't notice or feel he is there. You might say, "Well, I feel closer to him in church," but you actually aren't any closer to him right now than you are at any other moment in your life. Or you might say, "I feel far from God," but he's there. He's there in all your trials, in all your temptations and sorrows, in all your joys and blessings and triumphs. He is always there, all of God at all times is in that moment with you too.

God is with you in the privacy of your own thoughts. He hears the nasty things you think about someone else. And as far as God's presence is concerned, you might as well have published them with a megaphone and written them in a book. God is there. What a crushing thing this should be to the unconverted. You would like to erase God from your thoughts. You might even think you've succeeded sometimes but Psalms describe the wicked like this, "God is not in all their thoughts or all their thoughts are there is no God." It's constant wishful thinking. "I don't want there to be a God and so I'm gonna keep on saying to myself there isn't one." What irony to waste your thoughts saying there is no God when without him you wouldn't even be able to have a single thought. You are too tiny a creature to have any intellectual integrity if you say there is no God because you ain't big enough to search the whole creation to find out if he's there or not, and if you say you know, then you're a fool.

The human race has been pretending that we can hide from God since the moment of our first sin. Adam hears the voice of God and he dives in the bushes. "Where are you?" God knows but he wants Adam to know that he knows. Adam's busy with fig leaves. Do you know what fig leaves are? Little bitty things. They aren't even very big. You can't hide anything behind a fig leaf and besides, how can you hide with a little leaf from the immense, intimate presence of God? Nothing created will do you any good if you want to hide. That's why, by the way, in the day of judgment they'll say to mountains, "Fall on us," and it will be no use because none of it can help you escape from the immense and yet intimately present God.

Oh, you who still do not know this God savingly, all of God applies to you in all places and at all times. You have never said, done or thought anything that God is blind to. You

might fool other people and pretend to be something you're not, but God knows. You walk down the street in town, God is there. Every bit of money in your pocket or the limit on your credit card is because God is there. Every step you take, God is there. Every hair on your head, God is there and he knows how many you have. He pours out his goodness on you every day. Sunshine and rain on every person who exists, and you live with them and refuse to be thankful for them, or to glorify him as God. God's fury at your sinfulness is growing in reaction to your every sin and the wrath of this present God already rests on you now.

How foolish, then, it is to think that by your sin you escape God's notice. Imagine that you know for sure there are 10 police cars on the highway, they've just finished a training exercise. You know they're all still there because the radio said they're there and you decide just for the fun of it to go ripping past them all at 200 kilometers an hour, waving as you pass. The police helicopter is still hovering up there, the roadblock ahead is still there, and you go ripping right on past. Imagine entering the break room in the police station during the morning briefing when they're getting ready for their shift and you busily say, "Hi, good morning everybody. How are you all?" And you proceed to try to put your hand in every pocket there and to take out their wallet. Stupidity. And every sin you commit is that blatantly in the face of God and every time you sin, you are looking in the face of God and you are screaming at him, "I hate you! And your presence is meaningless and worthless and useless and I'm gonna do it anyway! Nah, nah." And he is right there, this immense infinite God who is in his intimate presence inescapable. He is there. And you manage to convince other people that you're not doing a whole lot wrong and you bite your tongue in a lot of the things you think you keep on the inside, and you retreat to some place private, as you call it, and you close the curtains and you lock the doors and you park your car in some deserted dead end on a gravel road and God's right there.

An American General named Lafayette, a hero of the American War of Independence was a prisoner for a while in a French jail and they were so afraid of his escape that they kept an eye on him literally. The only opening in that cell was a tiny hole in the door that was the size of a human eye, and guards were at that door in shifts the whole time. So the whole time there was an eye in that hole, 24 hours a day, and Lafayette writes, "There was nowhere to escape the eye." It was that oppressive. You couldn't go anywhere or do anything. Even in the tiny little cell, there was a bucket for washroom facilities and the eye was constantly there. He says it drove him almost insane, this terrible presence of an eye.

God's eye is always on you. You can tell yourself it's not true, you can pretend it ain't so, and you can forget it often or at least tell yourselves you've forgotten it and it's not true. God is there. Young people and older ones too, don't think you can hide your sins from him. Don't think that if you park somewhere dark and out of the way and commit adultery or fornication in the backseat of a car, that somehow because you're in the dark, God doesn't notice or care. Your act is as public to God as if you did this in Main Street in full view of your parents in broad daylight. And yet you think, "Well, yeah, as long as my parents don't know, then..." And don't think that just because you click away that picture



on your internet browser, that you are hidden when the other person walks into the room because God already saw it and his presence is far more weighty and important. What folly to think you can delete your browser history from him. And if you're surfing a wrong website and the dog walks in, you don't care, but if another person comes in, suddenly the things draw clicking shut. So basically God carries about as much weight in your thoughts as the dog. Reckless, proud folly.

Yes, we need good filters in all our internet devices but the most important filter is an internal one, the eye of the living God, and this profoundly disturbing truth destroys the myth that hell is the place of the absence of God. It isn't. Hell is the inescapable wrath of the eye, the presence of an angry God that can never again be forgotten. You'll never there even be able to pretend he's not there. There's no privacy from God anywhere in the universe, especially not in hell, and therefore how the thought of God should haunt the every step of the unconverted. Augustine says it like this profoundly, "Since there is one more inward even than yourself, there is no place you may flee from God angry but to God reconciled." Will you try to flee from him? No, flee to him instead. If you know God doesn't approve your lifestyle, then you can't possibly hope to escape him. Your only hope is to run through Jesus Christ to him and to become at peace with God because then that same eye that is your horror becomes your delight and your greatest comfort, and that's where we need to spend the rest of our applications tonight. What an ocean of comfort is found in considering the presence of the living God. You see, God's presence affects you differently depending on how you're acting at the moment, depending on whether you're the friend or enemy of God.

Let's turn for a minute to Psalm 18. We're gonna sing this Psalm after the sermon but now it's important to notice something very profound that the Lord has David say here. Psalm 18:25-26 and notice how the same, the very same presence of God affects different people different ways. Verse 25, "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward," that means the sneaky or the devious, "thou wilt shew thyself devious." That's already true of David, how much more is that not true of God's face? You know, untrustworthy people are the first ones to be suspicious of others. People who lie are the first ones to accuse someone else of lying. Children, doesn't your experience of your mother or father's presence depend on how you're acting? Sometimes your mother is smiling at you in love and affection and sometimes she's frowning at you and disciplining you for your sins. Sometimes she comforts you in your falls or your mistakes, sometimes she wisely knows exactly what to say to help you. Teenagers, sometimes you can wrestle with your dad or play basketball with him, other times you have to face up and 'fess up. There can be a rough manly hug, there can be this spirited discussion, there can be the boys' day out. And this is what the Holy Spirit is teaching us when David says, "To the merciful, God shows himself merciful, and to the devious he seems to be devious."

Do you see how this explains the differing effects that the presence of this one indivisible God has on us, to visible changing creatures? When you ignore God and live your life without him, a tender communion with him, he's going to seem distant, and that distance is meant to make you feel something is wrong, something needs to change. It's not God

chasing you out and saying, "Don't bother coming back until your life's cleaned up," it is God calling you to turn to him and to seek him for in so doing you will find him. James says it this way, "Draw near to God and he will draw near to you." It means if God seems to be against you and seems to be your enemy, then one of the reasons could very well be your own sin, but that same God delights in saving you from your sins, and as you turn from them to Jesus Christ and find forgiveness at the throne of grace and seek repentance before his face, then the same presence of that God that was agony to you becomes pleasure. Isn't that the story that David sickeningly forgot. He forgot his own Psalm about God being everywhere. He writes of God's hand heavy on him day and night, his roaring spiritually all day long, but when he finally, honestly, sincerely and openly turns to God in repentance and on his confession, his heart breaks and God forgave him and David can sing about the joy of the presence of the God who surrounds his people with songs of deliverance.

But do you know what the greatest comfort is when you think of God's infinity? His infinity means that every part of him, every characteristic of him has no limits and measurements. That's why the Westminster Confession is right when it describes God like this: he is the Spirit infinite, eternal and unchanging, and then it lists all the other things. In his goodness, love and mercy, his love is infinite love. You can't measure its length and depths and breadths and heights. His mercy is infinite mercy. His goodness and tenderness are both immense and yet intimate and personal. His mercy and love are not poured out by quota, not by what we deserve, they are poured out by Jesus Christ becoming flesh. His grace is infinite. His patience is infinite. His holiness is infinite holiness.

But best of all, this God is your God, child of God. We saw last week that God's eternity is the home of his people and so is his infinity. Listen to how Tozer says it, "God infinitude belongs to us believers, and it is made known to us for our everlasting profit." To say it another way, God gives himself from out of his infinity both as the immense one and yet as the intimate personal one over and over, moment by moment to his own people. David in Psalm 139 can say, "Thou hast searched me and known me." This infinite immense God, David is saying, is my God.

You know, we poor humans are constantly frustrated by our limits on the inside and the outside. The days of our lives are few and just when you're learning a skill and developing experience, your body and mind are wearing out. You can't be in more than one place at one time and there's so many places you'd like to go and things you'd like to do, but this God, our infinite God, never has to hurry. He has no deadlines against which he must work and simply knowing that such a God is your God can quiet your spirit and relax your nerves, can't it? For those outside of Christ, those not saved by Christ, time and space are a devouring monster, but before the sons of the new creation, the sons of God, time and space purr and lick your hand in tame friendliness because the infinite, eternal God is your God and your home. The enemy of the old human race becomes the friend of the new human race. All our gifts and abilities have limits, you can measure them and they run out, but God is not limited by our limits and he gave us limits so that he could pour himself into us and supply for our limits. He gives himself to us in time

and in places so that he is enough for all our trials and troubles and struggles and temptations and needs and sins.

And isn't that wonderfully illustrated in the life of Jacob? There he is a refugee from his own father's house and tents, we should say. He's running for his life because he's tried to steal by hook and crook the blessing of God. He's lied. He's deceived. He has enraged his brother Esau. Esau says, "I am gonna kill Jacob." And so Jacob flees with nothing because his father's upset with him too. He's got a staff in his hand and he's got a jug of oil and his robe and that's it, and he lays down to sleep and the only pillow available is a stone, and as he's sleeping the infinite immense God proves to be intimately present, and in his dream he sees this ladder come down from heaven and the angels walking up and down, and God standing at the top of the ladder to speak to him, and Jacob wakes up and he says, "Surely the Lord was in this place and I knew it not. This is the house of God. This is the doorway of heaven." And Jacob worships God with all he has that moment, with his jug of oil poured out on his stone pillow. And oh, child of God, so will all your sorrows and tribulations prove to be. God reserves his best blessings and gifts for the most difficult hours.

The missionary, John Paton, had to run for his life one night. The cannibals were hunting to kill and eat him. He escaped their notice by climbing in a tree and an uncomfortable night it was in the tree physically. You would think he'd be petrified and would never again want to spend such a night. Listen to what he writes himself, "Never did I feel God's nearness more than in that tree. I was alone but I was not alone. I would gladly spend many such night in a tree again to find my Savior's presence so near and so dear." Doesn't the Irish hymn say I beautifully, "To thou my best thought by day or by night, waking or sleeping, thy presence my light."

And therefore it is safe to go out into all the world and preach the Gospel to every living creature, including cannibals, for Jesus Christ has promised, "I am with you always, even to the end of the world." And his servants have found him true to his word down through the centuries and always will, and as the infinite God, he can be such a God for all his own all around the world at the same time, and to all his redeemed people in heaven. In all his immensity, he can be the intimate personal God in that space, at that moment, and so what if the evil one sends a thorn in the flesh to scratch you? That thorn can scratch you but it can't separate you from this immense intimate God, so therefore do what Abraham does. God tells him, "I am God Almighty. Walk before my face and be blameless," because your whole life is before the face of this God.

What a help in temptation to be able to turn to such a God who sees and knows, who is there, and ask him for the grace and mercy in your time of need. Wasn't that the cure of Simon Peter in his sad fall? Jesus turns and looks at him and that look broke him. His denials were finished and he wept bitterly in the night, and he was gathered by the Great Shepherd of the sheep by name, "Go tell my disciples then, Peter." And when Peter was by himself in the field, Jesus came and Jesus walked with him and Jesus restored him in private and in public. Oh, child of God, this God is your God. Behold your infinite, immense, intimate, personal God. He is no less with you today than when you were first

converted, and enjoy the smiles of his love as a new thing. He's no less with you when you're stumbling, failing and faltering, than when you're rejoicing and living for his glory, and he will show himself to you in whatever way you need. Even if you don't understand it or see it, his frowns are as big a privilege as his smiles for they are the frowns of a Father who chastises to make his children partakers of his righteousness.

One of the homes I lived in in Ontario had my office right next to the baby room and when our little one was put down for a nap, she would sometimes cry for a few minutes before falling asleep and she thought she was alone and forsaken, but there was a father who heard her cries and knew what she needed at the moment was a nap, but if the tone of the cry had changed, the response would have changed too. The infinite God means that all of God at all times is in all places to be to you such a God and Father as you need at that moment, child of the living God, and he will apply his fullness to you according to your need and this immense one is your intimate heavenly Father who loves to give himself to you. Can you not gladly, then, give yourself to him and walk before his face and give yourself to him in praise and prayer and a life of worshiping service? And can you not, then, sing with amazement these wonderful words, "He is my God. I trust his grace." Amen.