

penetratingly & all comprehensively self-cognitive. It is infinitude surveying infinitude, & only he himself can be infinitely surveyed.

b. Infinitude

- i. Does not mean God in everything.
- ii. It means Imminence. God is not circumscribed or contained w/i creation. I Kings 8:27. "But will God indeed dwell on the earth? Behold, the heaven & heaven of heavens cannot contain thee; how much less this house that I have builded?" We express this attribute in negative terms relative to creation. But imminence is not the form of His reality a predication, omnipresence is not the form of His imminence though it is the way imminence expresses itself in re. to creation. Imminence is that attribute of God's being, in virtue of which no conceivable created cosmos could contain or enclose His being, or define its dimensions, He has no dimensions.

iii. Omnipresence. God is in & w/i all His creatures not circumscriptively as bodies, not definitively as spirits, but repletively. God is wholly everywhere. Jer 23^{25, 26} "Am I a God at hand, saith the Lord, & not a God afar off? Can my hide be hid in secret places that I shall not see him? saith the Lord. Do not I fill heaven & earth? saith the Lord". cf. Ps 139¹⁻¹⁵ Acts 17²⁸ We must distinguish between infinite of God & mathematical infinitude. His infinity is not that of endless extension.

c. Eternity

We cannot frame a well defined concept of this. We do not experience what is involved in the eternity of God. We must think of the eternity, but we cannot embrace the thought of his eternity. We must make certain propositions.

- i. God's eternity is not endless time. Time is a creation of God. Beginning & time are contemporaneous. God didn't begin to create in time, but He began to