

# His Infinitude - Part 1

by A.W. Tozer

---

*God's infinitude is a fundamental aspect of His nature, and understanding it helps us to worship Him as He truly is.*

**Duration:** 16:42

**Scripture:** Colossians 3:1

**Topics:** "Character Of God"

---

## Description

In this sermon, the preacher begins by using an illustration of a sheet of paper to explain the concept of time and God's infinite nature. He emphasizes that if there was a point where God stopped, He wouldn't be perfect. The preacher then introduces the idea of a utilitarian heaven and contrasts it with the true joy and bliss that comes from the Trinity. He mentions a book written by a woman 600 years ago that speaks about the Trinity filling her heart with joy, and he humbly acknowledges the value of her insights. Overall, the sermon focuses on the eternal nature of God and the joy that comes from a relationship with the Trinity.

---

## Transcript

Colossians 3, verse 3, verses. If ye then be risen with Christ, seek those things which are above, for Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God. Those eight words, divided into twos, would make a good sermon for anybody, I give it to you free. Anybody that wants that can have that as a sermon, the Lord's Word.

But I'll just point out, your life is hid with Christ in God. And I then want to limit that to this, with Christ in God. And I'll tell you what I want to do.

Nobody hesitates to quote D. L. Moody. Nobody hesitates to quote Andrew Murray. Any preacher can, if he wants to, quote Spurgeon, with acceptance.

Anyone can quote R. H. Torrey, Dr. Ironside, and everybody says that's all right. Now, what I want to do over these coming nights is to go way back, for help, to a book written 600 years ago, and quote a few things from that book, and weave it into the message that I'm preaching about this journey into the heart of God, with Christ in God. This was written by a very saintly woman.

Now, I'm not much of a believer in women preachers. I never heard one that helped me any, and this is not a plea. I like men preachers, and I even like books written by men.

But a man ought not to be so stubborn that he's his own worst enemy. So if a woman writes a book, a little tiny book you can carry around in your side pocket, and it lives 600 years, I conclude that if it's helpful, I ought to humble myself and read it. So I want to quote what this little lady said about the Trinity.

She said, suddenly, the Trinity filled my heart with joy, and I understood that so it shall be in heaven without end. Here, my friends, is a step up from this utilitarian heaven that most people want to go to, where they'll have everything right. Split-level, two cars and a fountain and swimming pool and golden streets.

She saw that heaven would be heaven because the Trinity will fill our hearts with joy without end, in heaven. For the Trinity is God, and God is the Trinity, and the Trinity is our Maker and Keeper, and the Trinity is our everlasting love and everlasting joy and bliss by our Lord Jesus Christ. And where Jesus appears, the blessed Trinity is understood.

Here, my brethren, is what we must get into our heads and hearts, that Jesus Christ is the full, complete manifestation of the Trinity. And he that hath seen the Father, he said, hath seen me. And he hath set forth the glory of the triune God, all the God there is, so that where Jesus appeared, God is.

And where Jesus is glorified, God is. And where Jesus is loved, God is. Now, scripture confirmation of this.

I wouldn't quote anybody, unless there were scripture confirmant. No man has seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. There you have the Father and the Son, or the Father and the Spirit, and we have seen and do testify that the Father sent the Son to be the Savior of the world. There you have the Trinity.

And whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. That's 1 John 4, 12-16. John 17, 20-23.

Neither pray I for these alone, but for them also which believe on me through their word. Do you believe on Jesus Christ through the word of the Apostles? Do you? Do you believe on Jesus Christ through the word of the Apostles? If you do, then Jesus said distinctly here, I am praying for you, that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us, I in them, and thou in me. Another man said, some of you heard my little book review on the radio yesterday, and that man prayed this prayer.

He said, O God who art the truth, make me one with thee in everlasting love. It wearieth me often to read and hear many things, but in thee is all that I would have and can desire. Now, when the Church will find that out, we will come out of our boulders as soon as the Church finds out that salvation is not a lifeboat only, that it is not an insurance policy against hell only, but that it is a gateway into God, and that God is all that we would have and can desire.

And according to Gillian, she said, I saw that God is to us everything that is good and comfortable. She said, He is our clothing that for love wrapeth us, and claspeth us, and all encloseth us for tender love, that

he may never leave us, being to us all that is good. That's all I want to quote.

But I stop there and I point out to you that Christianity is a gateway into God. And then when you get into God, with Christ, in God, then you are on a journey into infinity, into infinitude. And if there is no limit, there is no place to stop.

There isn't one work, and a second work, or a third work, and that's it. But there is a numberless experiences and spiritual epochs and crises that can take place in your life, going on and journeying out into the heart of God in Christ. Now, God is infinite.

I'd like to talk a little about that. That's the hardest thought that I will bring to you in any of these sermons in this series, the hardest thought that I will ask you to grasp is that God is infinite. Now, you cannot understand what infinite means, but don't let it bother you.

I don't understand it, and I'm trying to preach about it. Infinite means so much that nobody can grasp it, but reason nevertheless kneels and acknowledges that God is infinite. But as near as we can make out what we mean by infinite, we mean that God knows no limits, and no bounds, and no ends.

That what God is, he is without boundaries. And all that God is, he is without boundary limits. Now, we've got to eliminate all careless speech here, because you know, you and I talk about unlimited wealth, and there's no such thing as unlimited wealth.

You can count it. We talk about boundless energy, which I don't feel as if I had at the moment. But there's no such thing as boundless energy.

You can measure a man's energy, and we talk about somebody taking infinite pains. An artist takes infinite pains with his picture, but he doesn't take infinite pains, he just takes pretty good pains, does the best he can, throws up his hands and says, It isn't right yet, but I'll have to let it go. That's what we call infinite pains, but that's a misuse of the word infinite, a misuse of the word boundless and unlimited, because the words boundless, unlimited, and infinite all mean the same thing, and they describe God, and they don't describe anything but God.

They do not describe space, nor time, nor matter, nor motion, nor energy, nor creatures, nor sands, nor stars. All that can be measured. Because, you see, measurement is a way created things have of accounting for themselves.

Weight, for instance. That's how things account for themselves to intelligence, for the gravitational pull of the earth. You know how much you weigh, and some of you wish you didn't, but it's the gravitational pull.

We call that weight, and that's how your body accounts to you or your condition. Then we have distance, space between heavenly bodies, say. That's distance.

Then we have length, extension of a body into space. That's length. And we have various other ways of measuring things, because everything is relative, you know, and it's just in part, and it's limited.

You can always measure things. We know how big the sun is, we know how big the moon is, we know how much the earth weighs, we know how much the sun weighs, we know how much many other heavenly bodies weigh, we know how much approximately there is in the ocean, we know how deep it is. We can measure it because we know, even though it seems to be boundless, it really isn't boundless at

all.

It always has a bound. You start in Liverpool and start traveling this direction on the Queen Mary or the United States, and when you get out of sight of land, you say, Well, this ocean is boundless. But you wait a while, and the happy old lady that stands out on Bedloe Island down at the southern part of Manhattan, you'll see her, and she'll be bound for you.

That's as far as the ocean goes, and so you'll go upriver and get off. So there's nothing boundless but God, and there's nothing that is infinite but God. Because, you see, God is self-existent and absolute, and everything else is contingent and relative.

Everything is relative. There's nothing very big, and nothing very wide, and nothing very wonderful. It's all relatively so.

It is God that knows no degrees. The poet says, One God, one majesty. There is no but thee, unbounded, unextended unity.

For a long time I wondered why he said, unbounded, unextended unity. It was a great hymn writer favorite. I wondered why he said it.

Unextended. God doesn't extend into space. God contains space.

See, as Lewis said, if you could think of a sheet of paper infinitely extended in all directions, and you were to take a pencil and make a line one inch long on it, that would be time. When you started to push your pencil, that's the beginning of time, and when you lift it off the paper, that's the end of time. And all around this infinitely extended in all directions, God.

That's a good illustration. If there was a point where God stopped, then God wouldn't be perfect. For instance, if God knew almost everything but not quite everything, then God wouldn't be perfect in knowledge.

Isn't that right? His understanding as it says in Psalm 147, verse 5. But if God knew almost everything, let us take all that can be known, everything that can be known, past, present and future, spiritual, psychic and physical, everywhere throughout the universe, and let's say God knows all about that except one percent. He knows ninety-nine percent of all that can be known. Well, I'd be embarrassed to go to heaven and look into the face of a God that didn't know everything.

He has to know of all, or I can't worship him, because I can't worship that which is not perfect. And so God has to know all there is, or else I can't worship him.

---

Audio: <https://sermonindex1.b-cdn.net/0/SID0329.mp3>  
Source: <https://sermonindex.net/speakers/aw-tozer/his-infinitude-part-1/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**