

The meaning of the passage then plainly is, that God is not only everywhere present, but that He is everywhere present as the Supreme Intelligence, so that nothing escapes His observation or transcends His knowledge. It extends to the highest, it descends to the lowest ; it is absolutely all comprehending and perfect. "O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. 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 light are both alike to thee."—Ps. cxxxix. 1-12. Now, it is plain that the doctrine of the Bible is that God is everywhere present—not merely potentially but actually present—essentially and necessarily present, and that His knowledge is absolute, extending to everything that has existed, that now exists, or that can ever by any possibility come into existence. And yet this awful Being is represented as coming down—moving from one part of the universe to another, and doing this in order that He may look more closely into something that is going on in a particular place. The question is asked, If He be everywhere present, so that He fills both heaven and earth, how is any movement upon His part, as from one point in space to another, possible ? And if He knows all things, and his knowledge of everything is absolutely perfect, so that nothing can possibly be added to it, what ground is there for any such special investigation or inspection as He is represented as making into the work of the Babel builders ? Here we have the difficulty with which we are required to deal, as it is believed, in the strongest form in which it can be put. It has been purposely put in this way that its full force may be felt, and that if it can be met at all it may be met fairly.