

of imputation or reflection of weakness on God, and because the reason of the impossibility of those things is in the nature of the things themselves.

(1) First, some things are impossible in their own nature. Such are all those things which imply a contradiction; as for a thing to be and not to be at the same time, for the sun to shine and not to shine at the same moment of time, for a creature to act and not to act at the same instant.... Some things are impossible to be done, because of the incapability of the subject; as for a creature to be made infinite, independent, to preserve itself without the divine concurrence and assistance....

(2) Some things are impossible to the nature and being of God.... If God were able to deprive himself of life, he might then cease to be; he were not then a necessary, but an uncertain, contingent being, and could not be said "only to have immortality" as he is, I Tim. 6:16.... And this is not part of weakness, but the perfection of power....

Some things are impossible to that eminency of nature which he hath above all creatures; as to walk, sleep, feed, these are imperfections belonging to bodies and compound natures. If he could walk, he were not everywhere present... If he could increase, he would not have been perfect before.

(3) Some things are impossible to the glorious perfections of God. God cannot be anything unbecoming of his holiness and goodness, anything unworthy of himself, and against the perfections of his nature. God can do whatsoever he can will. As he doth actually do whatsoever he doth actually will, so it is possible for him to do whatsoever it is possible for him to will. He doth whatsoever he will, and can do whatsoever he can will, but he cannot do what he cannot will. He cannot will any unrighteous thing, and therefore cannot do any unrighteous thing. God cannot love sin, this is contrary to his holiness; he cannot violate his word, this is a denial of his truth; he cannot punish an innocent, this is contrary to his goodness; he cannot cherish an impenitent sinner, this is an injury to his justice; he cannot forget what is done in the world, this is a disgrace to his omnipotence; he cannot deceive his creature, this is contrary to his faithfulness. None of these things can be done by him, because of the perfection of his nature.... As when we say of a good man, he cannot rob or fight a duel, we do not mean that he wants a courage for such an act, or that he hath not a natural strength and knowledge to manage his weapon as well as another, but he hath a righteous principle strong in him which will not suffer him to do it; his will is settled against it. No power can pass into act unless applied by his will. But the will of God cannot will anything but what is worthy of him, and decent for his goodness....

(4) Some things are impossible to be done, because of God's ordination. Some things are impossible, not in their nature, but in regard of the determined will of God. So God might have destroyed the world after Adam's fall, but it was impossible; not that God waned power to do it, but because