

Great is our Lord, and of great power: his understanding is infinite. Psalm 147:5

Sermon to those who tremble at God's word (**Isaiah 66:5** "*Hear the word of the Lord, ye that tremble at his word*")
at Westboro Baptist Church on January 22, 2023

In this second sermon on the omniscience of God, a perfect attribute of the Almighty, we will study more from his "*word of truth*" (**Psalm 119:43**) concerning his knowledge of all things. Arthur Pink, in his preface of his book, The Attributes of God, summed up the reason I have spent a lot of my sermons on the attributes of God, like this: "The foundation of all true knowledge of God must be a clear mental apprehension of His perfections as revealed in Holy Scripture. An unknown god can neither be trusted, nor served, nor worshipped." Or, as these verses put it: "*Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord....*" (**Jeremiah 9:23-24**). Attributes means qualities or features regarded as characteristics or inherent parts of someone or something.

God knows the imaginations of the thoughts of the heart; the first motions to thought, whether good or bad. **Genesis 6:5**: "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*" The Hebrew word signifies not only imagination, but also the purposes and desires. **Jeremiah 4:14**: "*O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?*" **1 Chronicles 28:9**: "*And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*" **Ezekiel 11:5**: "*I know the things that come into your mind, every one of them.*"

He knows all the words of men; there is not one word upon their tongues, or uttered by them, but he knows it altogether, **Psalm 139:4**: "*For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.*" He knows the words of wicked men, even every idle word, which must be accounted for in the day of judgment; and

much more their blasphemies, oaths, and curses; and all their hard speeches spoken against Christ and his people. **Matthew 12:36:** “*But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*” **Jude 1:14-15:** “*...Behold, the Lord cometh with ten thousands of his saint, to execute judgment upon all, and to convince all that are ungodly among them ... of all their hard speeches which ungodly sinners have spoken against him.*” What are these words? See examples here: **1 Samuel 2:3:** “*Talk no more exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.*” **Psalm 31:18:** “*Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.*” **Psalm 73:8-9:** “*They are corrupt and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walked through the earth.*” **Psalm 94:4:** “*How long shall they utter and speak hard things? And all the workers of iniquity boast themselves?*” **Malachi 3:13-15:** “*Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up: yea, they that tempt God are even delivered.*”

God knows the words of good men, expressed in prayer and thanksgiving, and in spiritual conversation with one another. **Malachi 3:16:** “*Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that fear the Lord, and that thought upon his name.*” The context here is especially important. The “words” of those that fear the Lord are juxtaposed against the “words” of the proud wicked, at **Malachi 3:13-15** (see above). David’s prayer is specific and instructive on this point at **Psalm 19:14:** “*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*” And see these verses:

***Psalm 5:1-2:** “*Give ear to my words, O LORD, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.*”

***Psalm 51:15:** “*O Lord, open thou my lips; and my mouth shall shew forth thy praise.*”

***Psalm 119:108:** *“Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.”*

***Proverbs 15:8:** *“The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.”*

***Hebrews 13:15:** *“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”*

God knows all the works and ways of men, **Job 34:21:** *“For his eyes are upon the ways of man, and he sees all his goings.”* Their downsitting and uprising, going forth and coming in. **Psalm 139:2-3:** *“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.”* **Psalm 121:3, 8:** *“He will not suffer thy foot to be moved: he that keepeth thee will not slumber. ... The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”*

He knows all their sinful ways and works, which will all be brought into judgment, and for which an account must be given at His judgment seat. For example, see these verses:

***Ecclesiastes 12:14:** *“For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.”*

***2 Corinthians 5:10:** *“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”*

***Acts 17:31:** *“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance until all men, in that he hath raised him from the dead.”*

***Acts 10:42:** *“And [the Lord Jesus Christ] commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead.”*

***Matthew 25:31-32, 46:** *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before*

him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:...and these shall go away into everlasting punishment: but the righteous into life eternal.”

**John 5:22, 27: “For the Father judgeth no man, but hath committed all judgment unto the Son...and hath given him authority to execute judgment also, because he is the Son of man.”*

**Romans 2:5, 16: “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ...in the day when God shall judge the secrets of man by Jesus Christ according to my gospel.”*

**Romans 14:9-10: “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.”*

**1 Corinthians 4:5: “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”*

**2 Timothy 4:1: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”*

**Jude 1:14-15: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saint, to executed judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him.”*

I submit to you that Jesus Christ’s judging of the quick and the dead at his appearing and his kingdom is perfected by his omniscience. No reasonable person would expect there to be perfect judgment without God knowing all things. There are no errors for which an appeal becomes necessary from God’s judgments because they are founded upon his omniscience. As if there is an appeal from the Judge of all the earth, who shall only do right. **Genesis 18:25.**

God knows all the good works of God's people. He knows from what principles they spring, in what manner they are done, and with what views, and for what ends. **Revelation 2:2,19:** *"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and hast found them liars...I know thy works, and charity, and service, and faith, and thy patience, and thy works and the last to be more than the first."* And for similar language see **Revelation 2:9 and 13, and 3:1 and 8.** He knows them as the fruits of his work of grace in them. **2 Timothy 2:19:** *"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, Let every one that nameth the name of Christ depart from iniquity."* **Hebrews 6:10:** *"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."* **John 10:14:** *"I am the good shepherd, and know my sheep, and am known of mine."* **Isaiah 49:14-16:** *"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me."*

God knows all things possible that could be done, though they never will be done. He knows what "might" be done and in due course what "would" be done, but for the interposition of his power and providence. He knows the evil hearts of men and their plans, schemes and intentions. So he knew the treachery and wickedness of the men of Keilah (Key-I-Laa), who for base political gains, would turn David over to Saul, and but for God's determinate will to warn David and remove him from that evil. **1 Samuel 23:11-12:** *"Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up."*

God knows the wickedness of some men's hearts that they would be guilty of the most shocking crimes, if suffered to live, and therefore he takes them away by death. See **Isaiah 57:1:** *"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, not considering that the righteous is taken away from the evil to come."* Just as he takes away the righteous from evil to come; God

certainly exercises the power to taken away evil men from their designs and purposes. **Proverbs 14:32**: “*The wicked is driven away in his wickedness: but the righteous hath hope in his death.*” The driving force is God Almighty, who removes the wicked with purpose and determination, by death. **Revelation 2:23**: “*And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*” Separate sermon could be preached on the examples from the Bible of how God has done this very work, based upon this wonderful aspect of his omniscience. One of my favorites is when God killed Herod, who had used all his resources to try and kill the Messiah (they executed all children two years and younger in Bethlehem at his command (**Matthew 2:16-18**)). **Matthew 2:19-20**.

God knows that such is the temperament of some men, that if they had a large share of riches, they would be so haughty and overbearing, there would be no living with them; and that even some good men, if they had them, would be tempted to abuse them, to their own hurt, and therefore he gives them their allowance pursuant to his wisdom and knowledge. “*Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain.*” (**Proverbs 30:8-9**). The state of being rich or poor is not inherently evil; but each has their own burdens and difficulties. So, we recognize that it is God that feeds us our daily bread our whole lives, and we are to be content with that food and raiment. **Genesis 48:15, Matthew 6:11, and 1 Timothy 6:6-8**. And, because we shall not live by bread alone but by every word that proceedeth from the mouth of God, he portions that out to us pursuant to his wisdom, power and might pursuant to his perfect and complete knowledge of all things including those he assigns to the administration of that work in our lives. **Psalms 145:15, Matthew 4:4 and Luke 12:42**. The food or bread we are fed with by God, primarily, is the word of God. **Genesis 48:15**: Jacob praises “*...the God which fed me all my life long unto this day.*” **Job 23:12**: “*Neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food.*” **John 14:26**: “*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*”

Moreover, God knows all things that have been, are, and that shall be. These things are not past or to come with respect to God, with whom nothing is past nor future, but all present. But these things are only past, present and future with respect to us, and our measurement of time. He knows all former things, from the beginning of the world; and which is a proof of Deity, and such a proof that the idols of the Gentiles cannot give. See, for example, **Isaiah 41:22-24**: “*Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, he are nothing, and your work of nought: an abomination is he that chooseth thee.*” Only God knows all past transactions at the creation, the fall of Adam, and what followed on that, the origin of nations, and their settlement in the world. What we know, and that most reliable, is inspired by God in the Bible, as it is the most ancient, so the truest and best history in the world. Nothing that has been can escape the knowledge of God, nor slip out of his mind and memory. Could he forget past facts, or they be lost to him, how could everything, open or secret, be brought into account, at the Day of Judgment, as it will? “*For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.*” **Ecclesiastes 12:14**. (And, see **Ecclesiastes 11:9**).

Being omniscient, he does not let things slip out of his mind. Forgetting the sins of his people, and remembering them no more is attributed to him after the manner of men; who, when they forgive one another, do, or should, forget offenses. In men, hopefully they do. But with God there is no doubt. Check it out:

***Isaiah 38:17**: “*Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*”

***Isaiah 43:25**: “*I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.*”

***Psalm 85:2**: “*Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.*”

***Jeremiah 31:34:** *“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith Lord: for I will forgive their iniquity, and I will remember their sin no more.”*

***Micah 7:18-19:** *“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou will cast all their sins into the depths of the sea.”*

God sees and knows all things present; all are naked and open to him (**Hebrew 4:13**). He sees all in one view; all that is done everywhere; as he must, since he is present in all places; and all live, and move, and have their being in him (**Acts 17:28**).

He knows all things future, all that will be, because he has determined they shall be; it is his will that causes them to come to pass, and therefore he must certainly know that what he wills shall be done. This attribute of the predestination of all things by God is another proof of His deity which characteristic is completely lacking in heathen idols. See for example, **Isaiah 41:22-23** (quoted above), and **Isaiah 44:6-7:** *“Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And who, as I, shall and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them.”* And see, **Isaiah 46:9-10:** *“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”* Also see these verses:

***Psalm 33:11:** *“The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.”*

***Isaiah 45:21:** *“Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me: a just God and a Saviour; there is none beside me.”*

**Acts 15:18: “Known unto God are all his works from the beginning of the world.”*

**Ephesians 1:9-11: “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to purpose of him who worketh all things after the counsel of his own will.”*

Ending this section of my sermons on the omniscience of God, I want to start the discussion about the foreknowledge of God. Arthur Pink in defining foreknowledge of God says: “The fact is that ‘foreknowledge’ is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to ‘foreknow,’ not the actions of those persons.” He then cites **Acts 2:23, Romans 8:28-29, Romans 11:2, and 1 Peter 1:2.**

**Acts 2:23: “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”*

The Apostle there does not speak of God’s foreknowledge of the act of crucifying but the Person, “Him” or Christ, who was crucified. His determinate counsel is what causes the foreknowledge, also known as his love.

**Romans 8:29-30: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”*

It is not **what** he did foreknow but **whom** he did. It is not their actions but the people here in view.

**Romans 11:2: “God hath not cast away the people which he foreknew.”* The plain reference is to persons only.

**1 Peter 1:2: “Elect according to the foreknowledge of God the Father.”* The elect are identified in the previous verse as the “strangers scattered,” i.e. the

Diaspora, the Dispersion, the believing Jews. Again the reference is to people and not their foreseen acts.

Scripture does not teach that God foresees the acts of certain persons repenting and believing, and that because of those acts he elects them. But the object of God's foreknowledge, or love of persons, is what is described; and because of that love they repent and believe. Further, the Bible teaches that it is his sovereign decree that is the cause of their believing. It says that by "*his determinate counsel*" and "*foreknowledge of God*" in **Acts 2:23**. His counsel or decree was the ground of his foreknowledge. And the **Romans 8** passage cited above starts with "for" which means we look back to what immediately precedes: "*All things work together for good to them who are the called according to His purpose.*" (**Romans 8:28**). He foreknows what will be because He has decreed what shall be. He foreknows because he has elected, removing the cause of election outside of the creature and placing it in God's sovereign will.

The Lord willing, I hope that the next time I am privileged to speak to you we will finish our talk on the omniscience of God continuing with foreknowledge and moving on to his prophecies; and, then we move to the wisdom of God.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things to whom be glory for ever. Amen"
Romans 11:33-36.