

Knowledge

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1 Sam. 2:3

I. The Text Stated

A. The Praise of Hannah

1. Here is found Answered Prayer for a Son
 - a) It houses in it the desire to fulfill the kingdom of God.
 - b) The desire to fulfill the coming of "the Man."
 - c) What woman would be blessed to give birth to the coming of the Son of Man?
 - d) Who would be blessed to bring forth the saving Redeemer, the one who would crush the head of the serpent?
2. Do you wonder why so many women of the Old Testament were agonizing over children?
 - a) "And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die," (Gen. 30:1).
(1) It was not merely about having children, but propagating the line of the woman.
 - b) They wanted, as Eve, to see the Messiah.
(1) "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten [the] man from the LORD," (Gen. 4:1).
 - c) They wanted to fulfill the highest role the woman could have fulfilled in God's economy, to bear the One who would crush the head of the serpent; the dragon slayer.
3. Hannah's poem starts with joy over God's victories.
 - a) It then compares him to various temporal situations.
 - b) It centers completely on God's sovereignty.
 - c) The first part warns people against speaking arrogantly since God knows everything (verses 1-3)
 - d) God regularly exalts the lowly and confounds the powerful; he is Creator of the world (verses 4-8), and he can do whatever he desires.
 - e) He is the Judge of the world, and is the provider of his people; the one who guards them, and even sets kings in their seats.
(1) The praise closes with a prayer for God to bless the king (verses 9-10).
(2) It is a psalm of thanksgiving in many ways.
4. The First 3 Verses
 - a) Hannah had triumphed in God, and so breaks forth in praise both of God's glorious perfections, and all the great things he had done for her.
 - b) "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation," (1 Sam. 2:1).
(1) Two of the first, one of the second. In the Lord, in the Lord, in thy salvation.
(2) Her petition was answered and she praised God.
(a) She prayed in a manner that was of thanksgiving.

- (i) *This is because praise is an integral part of prayer, for there is a great amount of adoration that is to be given by the one fueled through the word to praise any answered prayer they may providentially see answered.*
- (3) *In her innermost being she praised him.*
- (a) *She rejoices in him.*
- (b) *All her power, any that she had or thought she might have, is the horn that is strengthened by God.*
- (c) *The horn is a symbol of power.*
- (i) *God is all powerful to work anything he desires, and so, to answer prayer is a horn strengthened, blown, answered.*
- (ii) *She rejoices both in God's almighty power and in the practical application of that power to save his people, not just her.*
- (a) *She was very mindful of the church in this way; she had down the "our" of "our Father which art in heaven."*
- (4) *She uses her mouth, all her parts, not just her mind, to praise God.*
- (a) *All of the body is to be used to praise the Redeemer.*
- (b) *It is not only a high thought she has of God, or a number of high thoughts, but she outwardly expresses them with her mouth.*
- (c) *She rejoices in salvation, which could be connected to this idea of the type of the Messiah.*
- (i) *Could Samuel be this one?*
- (ii) *A barren woman made by God's intervention to have a child; might this Samuel be dedicated to God to crush the serpent's head?*
- (d) *Praise is the tribute owed to God for God being God.*
- (5) *Interestingly she focuses not on Samuel, her new son, but gives praise to the Giver of the gift.*
- (a) *Matthew Henry said, "There may be other Samuels, but no other God. There is none beside him."*
- c) "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God," (1 Sam. 2:2).
- (1) *God is praised by her as a being that has no comparability.*
- (2) *God is of perfection and so she concentrates her praise among his attributes.*
- (a) *There is no one like him and none besides him in this way.*
- (3) *He is holy.*
- (4) *He is independent.*
- (5) *He is immutable.*
- (6) *He is unique.*
- (a) *He is utterly separate.*
- (b) *He is self-sufficient in every way.*
- (c) *There is no immovable rock, or cliff or mountain, mountains of brass, like our God.*
- (d) *God is not only praised in this way, but he is compared to everything else as unique.*
- (i) *"Like" and take note of this, "our God."*
- (ii) *He is personally owned by those he saves.*
- (a) *Our God, Our Father who art in heaven.*
- d) "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed," (1 Sam. 2:3).
- (1) *Hannah is a very good theologian, for God is all knowing.*
- (2) *He is "just" in all his actions for by him actions are weighed.*

- (a) *Actions are placed in the balance and weighed according to God's perfections.*
- (3) *Who will speak out against God and his almighty immovable power and holiness to act as a just Judge?*
- (4) *What will the arrogant do?*
- (5) *What will the proud man do?*
- (6) *What will her family do in upbraiding her in her desire to have a son?*
 - (a) *Will they keep squawking against her now?*
 - (b) *How can they?*
- (i) ***They would show themselves to be proud and arrogant to speak against God, who holds all power, and has all knowledge; and in this knowledge and power he gave Hannah her answered prayer.***
- e) Then she gives a number of sovereign disposals of God's power in the world.
 - (1) *Strong warriors and weak ones.*
 - (2) *Those who have plenty and those who do not.*
 - (3) *Those that have children and those that are barren.*
 - (4) *Those that are made to have children, and those that have children are made barren.*
 - (5) *Men are killed and people are born and made alive.*
 - (a) *Of God's sovereign dominion in the lives and deaths of all men.*
 - (6) *God brings men down to the grave.*
 - (7) *He makes people poor and rich.*
 - (a) *He can advance people, and then bring them to nothing if that is his will.*
 - (8) *He can make a beggar of a prince if he so desires.*
 - (9) *He can make the beggar inherit eternal life if he so desires, that one which is so despised.*
 - (10) *He preserves his people, and judges the wicked.*
 - (11) *His adversaries are all broken and he will judge the world.*
 - (12) *No man shall prevail in his strength, and instead, God gives strength to his king, and he exalts the horn of his anointed.*
 - (a) *This poem of Hannah's, in types and shadows, is fulfilled in the Christ, the horn of salvation and the anointed of the sure mercies of David.*
 - (b) *All the people of Christ's kingdom shall be exalted and all others brought low.*
 - (c) *So, rightfully, setting forth a very good theological view of God, Hannah praises him for such wonderful truths.*

II. The Doctrine of the Text

A. DOCTRINE: God knows all things even greater than what a man knows in his own heart.

1. God is a God of knowledge, and cannot be *overseen* by men, a God who sees all and everything.
 - a) God knows everything in an instantaneous now.
 - (1) *He does not think forward, or remember back.*
 - (2) *He knows everything right now, always, as he has always done.*
 - b) God is seen in Scripture as the ever-present eye to which all things are perfectly revealed.
 - (1) *Not just revealed or known, but perfectly revealed.*

c) The writer of Hebrews says that “all things are naked and opened unto the eyes of Him with whom we have to do,” (Heb. 4:13).

(1) *All things are open and naked.*

d) The Psalmist says, “O Lord thou hast searched me, and known me. Thou knowest my down-sitting and my up-rising, thou understandest my thought afar off,” (Psa.139:1-2).

e) Proverbs 15:3 is quite direct when it says, “The eyes of the Lord are in every place, beholding the evil and the good.”

(1) *It is a mere proverb.*

(2) *It is solemn wisdom.*

f) Even those things which seem mundane, like the individual follicles of hair on the head of all people for all times, big and small strands of hair, black or brown or blonde or red, thin or thick, curly or straight, are all known by God, in fact numbered, “The very hairs of your head are all numbered,” (Matt. 10:30).

(1) *He knows all things as they are, being as being, the possible as possible, the actual as actual, the necessary as necessary, the free as free, the past as past, the present as present, the future as future, all things in all places for all time for all people, for all creatures, for everything.*

(2) *And yet, all things are ever present in His view.*

2. The omniscience of God follows from His omnipresence.

a) God is everywhere present in the fullness of his being at all times.

b) He is as fully present in hell as he is in heaven, on earth as well as mars, as well as in distant galaxies.

c) There is no place anywhere where God is not.

d) As God fills heaven and earth, all things are happening in His presence.

e) He knows men’s thoughts far better than they are known to themselves.

f) When men lust, or are enticed into sin, he knows it.

(1) *He is present there at the time they are lusting.*

g) When the saints pray, he knows it.

(1) *He is there at the time they pray and knew before they prayed what they would pray and how well they would pray it, or how poorly they would pray.*

h) When they lie, he knows it.

(1) *He both knows it and is present at the transaction of all occurrences of all things for all time for all people.*

(2) *In this way, omnipresence and omniscience allow God to justly judge all things by his righteous character as moments occur in this forward dimension of time.*

(3) *He takes notice, and is intimately aware of every moment, and every construct of every slice of time, with all actions, of all people, from all time, in all places.*

3. God is to be spoken of in positive terms, as in being “all knowing”, or he is spoken of in negative terms, that He is infinite or rather “not finite.”

a) Whenever the knowledge of God is thought about, one must first understand that this knowledge is beyond measure, even though it is a positive statement.

4. First, God’s knowledge can be seen as all encompassing.

a) It involves every aspect of everything which can be known about anything everywhere at any time.

(1) *John 21:17 states, “Lord, you know all things.”*

(2) *Thus, one can then apply the term, infinite, that God’s knowledge is infinite in every way; it is not limited by anything.*

- (3) Unfortunately, when such terms are used these speak more of generalities.
- (4) One can only study what they have, that is, namely Scripture.
- (5) And Scripture does not go into great detail microscopically, but gives many aspects of God's knowledge in general terms.

(a) It does not provide every detail of every individual sin of every individual person, but rather speaks about lying, or covenanting or adultery in general terms.

(i) Though shalt not, lie, covet, etc.

- (6) Yet, Scripture, be reminded, is a lisp to men.
 - (a) It is baby talk from an infinite God to finite humans
 - (b) The doctrine of God's incomprehensibility has already been covered.
 - (c) But it must be always remembered that the finite cannot contain the infinite.
 - (d) God is so transcendent and exalted that finite, depraved minds could not possibly contain a minutia of what God knows, much less all of it.
 - (e) His limitless (this is another one of those general terms) knowledge could not possibly fit into small finite brains.
 - (f) It seems that the only way to understand, at any depth, the omniscience of God, is to compare and contrast it with things known in our world.
 - (g) Therefore, there are generalities rather than specifics in defining this area because there would not be enough paper to write all the books needed about God's knowledge of a single sin of a single person; why is why God speak by way of commandment.

b) Turretin says of God's omniscience, "[God knows all things] perfectly, undividedly, distinctly, and immutably."

c) God knows things perfectly because he knows all things by himself.

d) Since he is perfect as to his divine essence, all things which he knows are known perfectly in relation to all things.

e) God knows all things perfectly [intuitively and noetically], rather than by rational means or by discerning one thing from another as angels and men do; angels and men have to study things and consider them in relation to other things.

(1) God does not do that, where he knows all things about everything all at once; in a single thought.

f) He knows all things distinctly in that all things appear to him in their *minutiae* form so as to see them in their truth, in their *true light*.

g) And God also knows things immutably, so as to give action and motivation to all things.

(1) He sees their various motions and movements in his eternal mind.

(2) He knows who he will save and who he will damn.

(3) He knows what hairs will fall out today and which ones will not.

(4) He knows the paths of a single leaf from a tree to the ground in relationship and distance to every other leaf everywhere in the world to the top most corner of that one leaf.

(5) He knows all things.

5. He knows all things in one simple act.

a) The divine mind is the archetype of all minds.

b) Human beings are privileged to know anything, and the way they do know anything is that God had first thought of it, and they, then, are able to think those thoughts after Him.

c) William Ames speaks of God knowing “all things by genesis and does not require knowledge through analysis of things; therefore, all things are in his mind before they are in themselves.”

(1) They are in God's mind as something to be known first, and then they are in our mind as something to be learned; they are in God's mind first, before they are even created.

6. Scripture attests to the fact that God knows all things

a) (John 21:17; 1 John 3:20; Acts 15:18; Hebrews 4:13; Psalm 94:11, 103:14, 139:1-4; Jeremiah 1:5; Matthew 10:30; 1 Corinthians 2:7; Romans 8:29; Ephesians 1:4; John 8:26; Job 37:16; 1 Samuel 2:3; Psalm 94:9; Isaiah 29:15).

b) God knows the inclinations of a man's heart (1 Samuel 16:7); he knows men's ways (Job 23:10); he knows about things both good and evil (Proverbs 15:3) and all things which enter into the mind of every man (Ezekiel 11:15).

c) God's knowledge is seen in the term “light” (1 John 1:5; 1 Timothy 6:16; Psalm 4:7, 27:1, 36:10, 43:3; John 1:4, 9, 8:12; James 1:17).

(1) When one sees God as “light,” it means that he is designated as perfect in self-consciousness and in this way sees all things contingent to him perfectly.

(2) “Light” shows God as having no darkness in him and being completely pure and holy; and his knowledge is extensively perfect of everything.

7. God's knowledge is so powerful, it upholds all things.

a) Without his infinite mind at work all things would pass into oblivion in an instant.

b) His simple being allows for nothing less than complete sustaining knowledge.

c) It is by his will, his knowledge, that all things are what they are.

d) His providential knowledge is what binds the fabric of life together.

e) Without the knowledge of God there could be no eternal decree or plan to execute for the salvation of men, and no cross of Christ to take away sin.

f) Simply, without the knowledge of God there would be nothing at all.

(1) “The Lord is a God of knowledge,” (1 Sam. 2:3).

(2) “Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest 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,” (Psa. 139:2-4).

(3) “Great is our Lord, and of great power: his understanding is infinite,” (Psa. 147:5).

(4) “Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?” Isa. 40:13-14. “There is no searching of his understanding,” verse 28.

(5) Rom. 11:36, “Of him are all things,” and, “Known unto God are all his works from the beginning of the world,” Acts 15:18, etc.

(6) God looks to the ends of the earth and perceives all things that are under heaven (Job 28:24), and he is the God of knowledge (1 Sam. 2:3).

(a) 1 Samuel 16:7; 1 Kings 8:39; Psalm 94:2; Psalm 139:1, 3-4, 6, 12; Acts 15:18; 1 John 3:20.

(7) “No thought is hidden from you,” (Job 42:2; cf. Heb. 4:13).

8. Scripture Divides His Knowledge into Categories

a) General knowledge, where he knows all things universally.

- b) Special knowledge, by which he knows certain things individually (Rom. 8:29; 1 Peter 1:2).
- c) He knows so much, one of his names is based on our text.
 - (1) *"The Lord is a God of knowledge."*
 - (a) *What does man know like God knows?*
 - (2) *He is described with "seven eyes," (Zech. 3:9) which shows the perfection of his knowledge.*
 - (3) *It reaches to things past, present, and to come.*
- d) He knows all things past.
 - (1) *God remembers everything.*
 - (2) *"A book of remembrance was written for them that fear the Lord," (Mal. 3:16).*
 - (3) *Every sin, every good work, everything everyone has ever thought or done is in the book of His remembrance.*
 - (4) *Job 14:17, "My transgression is sealed up in a bag, and thou sewest up mine iniquity."*
 - (5) *Did not the Spirit of God carry Moses to write about the Fall long after the fall occurred?*
 - (a) *God remember all things.*
- e) He knows all things as present.
 - (1) *There is nothing hid from him, "All things are naked and open to the eyes of him with whom we have to deal," (Heb. 4:13).*
 - (2) *If God didn't know everything, all sins, all actions, what would that do to his justice or his wrath?*
- f) God knows all things in the future.
 - (1) *Isaiah 41:22 says, "Let them show us what shall happen, or declare the things that shall come hereafter, that we may know they are God's."*
 - (2) *God knows all things in the future, because he has decreed to enact them, and he is present with them.*
 - (3) *There is no action, by any man, or woman or child, anywhere, at any time in history, to be done, but he that God has willed it to be, "for known unto God are all his works."*
 - (4) *He speaks these things as if they were present.*
 - (a) *Isa. 9:6, "To us a child is born, to us a son is given," and yet it was a prophecy of things to come.*
 - (b) *Isaiah 53:4, "He hath born our griefs, and was wounded for our transgressions," and yet, God knew that Judas would betray Christ.*
 - (i)** *He speaks of it as something done already.*
 - (c) *How could God be a just judge without such a knowledge of the world in this way?*
 - (i)** *He is called, "a swift witness," (Mal. 3:5) because he knows everything fully.*
- 9. The understanding of God is, like himself, without any limits.
 - a) *"We are but of yesterday, and know nothing," (Job 8:3).*
 - b) *What will the day bring, a person thinks?*
 - (1) *"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," (Prov. 27:1).*
 - (2) *People know most things either by their senses, or by observation of what providences are happening around them.*
 - (3) *God knows all things in and of themselves, and sees all things past, present and future.*
 - (a) *God knows everything at once.*

(b) *God sees all things in one view, "The Lord looketh down from heaven; he beholdeth all the children of men. From the place of his habitation he beholdeth all the inhabitants of the earth," (Psa. 33:13-14.)*

(c) *And God knows them all from everlasting, before the world began.*

(i) *Acts 15:18, "Known to God are all his works, from the beginning of the world."*

B. Consider Christ and the Knowledge of God

1. He is the embodiment of God's knowledge and taught God's knowledge, is the great Exegete of God.

a) Looking to Christ, one finds clarity in dealing with the knowledge of God.

b) Stephen Charnock, the famous puritan said, "Nothing in the world can strike our sense or influence our minds, but by some medium. Though a man has the sharpest eye, yet without an enlightened aim he can behold nothing. The clearer the telescope through which we look, the clearer discerning we have of the object we look on. Christ is the clearest medium," of God. Charnock, S. (n.d.). *The Complete Works of Stephen Charnock* (Vol. 4) 126.

c) Christ represents to men the clearest version of God's knowledge.

(1) *Christ takes that which is infinite, and delivers it as the Great Exegete of the Father, and this great Exegete brings it to men as the Great Prophet.*

(2) *And the Gospel is the clearest means by which the knowledge of God can be had.*

(3) *Our God reigns over the fall, and he does so in covenant through his mediator Jesus Christ.*

d) In the Old Testament it was certainly the same God, and the same gifts, and the same graces, but not so clear as when Christ came and explained the Old Testament.

(1) *It is one thing to see a photo of a sunset, and quite another to see the most glorious sunset first hand.*

(2) *Christ is the means by which the sunset is seen first hand, for he is the image of the invisible God himself.*

(3) *In him, the knowledge of God is communicated to his people completely and perfectly.*

(a) *All they must do is take hold of it.*

2. All of Christ's teaching was based on what God knows.

a) It is opposite to the world's knowledge contrary to God's will.

(1) *"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" (2 Cor. 10:5).*

3. Knowing what God requires, covenantally, Christ had to fulfill all things for God in a specific manner in his life, death, resurrection, ascension and into his exaltation.

a) This is what Christ taught, being the Great Exegete of God.

b) What does God think about sin?

c) What does God think about hell, heaven, the last judgment?

d) What does God think about salvation?

e) What does God think about saving grace?

f) What does God think about Sodomites?

g) What does God think about murder?

h) What does God think about self-denial?

i) What does God think about women?

- j) What does God think about heresy?
- k) What does God think about the civil magistrate?
 - (1) *Jesus knows; he is the Logos of God; he is the logic of God, the very knowledge of God.*
- l) The knowledge of God is the basis for covenant grace.
 - (1) *"But now, after that ye have known God, or rather are known of God," (Gal. 4:9).*
 - (2) *This unravels out in all kinds of theological parts in salvation.*
 - (a) *Decree, election, foreknowledge, etc., by the Redeemer.*
- 4. Christ is the wisdom, the full embodiment of the knowledge of God rightly applied.
 - a) "Then shalt thou understand the fear of the LORD, and find the knowledge of God," (Prov. 2:5).
 - (1) *This is wisdom.*
 - (2) *That is what Jesus taught.*
 - (3) *It is because Christ is the knowledge of God personified.*
 - (4) *He is the Wisdom of God, knowledge rightly applied, the wisdom of Proverbs.*
 - b) "In whom are hid all the treasures of wisdom and knowledge," (Col. 2:3).
 - (1) *"the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7).*
 - (2) *"the unsearchable riches of Christ;" (Eph. 3:8).*
 - (a) *God's treasure trove of the knowledge of God is in Christ.*
- 5. Salvation is impossible without it.
 - a) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (Joh. 17:3).
 - (1) *Eternal life is based on knowing God.*
 - (2) *This is what Jesus taught.*
 - (a) *Where is this information found?*
 - (b) *In the word.*
 - (c) *And Christ is the living word.*
 - b) "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth," (John 9:31).
 - (1) *Doing God's will, knowing what God requires, knowing God, is all set on the knowledge of God expressed.*
 - (a) *And that is found in the Word of God, which is co-extensive with the knowledge of God; at least what sinners need to know as God has declared it to them through his Son.*
 - (b) *What God desires his people to do, to know his mind, is part of eternal life.*
 - (c) *It is not a light a matter.*
- 6. Such teachings by Christ set the believer up for the basis of the beatific vision of Christ in heaven.
 - a) Seeing God, in Christ, face to face, knowing him.
 - (1) *"to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6).*
 - (2) *If one wants to study the knowledge of God, rather than merely statements about the knowledge of God, the knowledge applied in real life and in practical daily living, they turn to the Christ to see what Christ taught about this knowledge.*
 - (3) *Everything is embodied in this teaching of Christ.*

- (a) *Salvation - "Because it is given unto you to know the mysteries of the kingdom of heaven," (Matt. 13:11).*
- (b) *Worship - "we know what we worship," (John 4:22); everything.*
- (c) *Practically considered, think about it in this way ... which moves us to the application.*

III. The Text Applied

A. You Cannot Deceive God

1. What sin will you commit while the Judge watches you?
 - a) Will you rob a bank while the police man is at your side?
 - b) Will you commit adultery with your spouse holding your hand?
 - c) Will you sin against God when God knows, and sees, and is there upholding you by the power of his word, considering everything you do, in every way, in every sin?
 - (1) *There is no secret place you can go to sin against him; and yet we sin, and yet we act atheistically.*
 - (2) *Job's children are said to curse God with their hearts, possibly, but not with their mouth.*
 - (a) *Many people may fall to be practical atheists who are Christians.*
 - (b) *Sinners in that way regard God as if he had no knowledge of what they do.*
 - (3) *Actions certainly tell you a lot about people, and yourself.*
 - (a) *When you sin, you have an action in the mind or stemming from the mind then outwardly, that tells God you don't believe he is really there.*
 - (b) *If you did believe that, and you cared, you wouldn't sin.*
 - (c) *When you sin, then, you wish God was not as he is.*
 - (i) ***And after the sin, you are reminded by the Spirit of God that God is what he says he is; and that he was watching you in the sin the whole time.***
 - (d) *Even in that simplistic light ...*
2. Meditation on God's omniscience would be a good means to make the heart sincere in such things.
 - a) "Does not he see all my ways?" (Job 31:4).
 - b) If I entertain wicked thoughts, if I look at my own interest more than Christ's, if I am wayward in my repentance—the God of heaven takes notice!
 - (1) *He knows everything.*
 - c) Meditation on his omniscience, would make you as a Christian sincere, both in your actions and aims.
 - (1) *Only a fool would dare to be a hypocrite before God!*
 - (a) *To sin is practical atheism.*
 - (b) *To sin is to think, God will not see, and God is not here; and O! how I wish God was not true to his word because I am enjoying myself in this sin.*
 - (c) *And in the sin you test that out.*
 - (d) *But, thankfully, the believer is then convicted that their irreverent and idolatrous thoughts are sinful; the Spirit convicts them of this.*
 - d) When things go badly with us in particular, the meditation on God's knowledge would rock our hearts quiet to sleep and comfort in him.

e) As if you should think, “The God that sees and knows everything has set me in a particular condition, and whether I am healthy or sick, his knowledge will order it for my good. I will honor him in all things. Even though afflictions are hard, or submission to his will in such and such a circumstance is not what I want. God will make for me a blessing from it, all things shall be beneficial and medicinal to me; either the Lord will expel some sin in me, or exercise some grace in me.”

(1) Such meditations on this would silence every ounce of discontentment and murmuring that you would ever have.

f) Or, you should think, “God knows I am ready to sin. I am about to take part in something he hates. I am choosing to displease him in this. Or, I am choosing to not do what he has asked me to do. Or, I am not doing what he has asked me to do in the way he desires it. Will I continue that way? Or will I look to the Spirit to aid me in living in a holy way and on a holy path, or will I reject his counsel, and his direction, and instead sin. And will I sin against the Christ who died for that sin which if I commit must be covered? What will I do with this sin, as I think about God’s presence here in committing it?”

3. God sees and God never forgets anything.

a) He never forgets one sin, for they are not hid from him. “The sin of Ephraim is hid,” not hid from God, but *with* God. (Deut. 32:34). “Is not this laid up in store with me, and sealed up among my treasures.”

(1) Not one sin will be forgotten by God.

(2) We sin and forget it.

(a) What sin did you commit when you were 12, or 8 or 6?

(b) You have forgotten all those sins, but God does not forget any of them.

(c) He sews them up in his bag.

(d) It is laid up in store with God.

(i) He knows all things.

(ii) And they will either be opened to you at the judgment and you will pay their price, or you will be covered by the blood of Christ to have those sins plunged beneath his work and death.

b) God knows them so well, that for you who are redeemed sinners, they were individually placed on Christ and all he suffered was to the exact measure of all those sins for his people.

(1) As if on each sin, each individual sin, all the ramifications of that one sin is dropped into his bucket, and that bucket hung around his neck on the cross.

(2) The weight of the cross is made heavier to him, the wrath more intense, the payment bigger, because of each and every individual sin you commit that God knows.

c) God did not forget any of those sins.

d) Every agonizing moment, for every just judgment against all those little sins, little white lies, from murder to adultery to idolatry and such, all of them Christ felt.

(1) He felt every single one of them on the cross.

(2) They have a permanent record in heaven.

(3) Why is this?

B. God’s Knowledge Cannot Slip

1. All things are Open to God’s Eye, for He is a God of knowledge.

a) “...for the LORD is a God of knowledge, and by him actions are weighed.”

b) To think about this in either way, as of comfort or terror is both beneficial to us.

2. In General to all.

- a) What will sinners do who sin before a God who knows all that they do?
- b) All your thoughts, all your proud, covetous, unclean, filthy, abominable thoughts, all the thoughts you have ever had, all the thoughts you have right now, are all open to the eye of the Lord, the God of knowledge.
- c) All your unkept vows, all your misuses of the word, all the blasphemies you have ever done to God, all your wicked and ungodly thoughts, are all before the eye of God ever present forever.
- d) Your midnight sins, your morning sins, your closet sins, your hidden sins, sins in your heart, all the sins you will commit are open before the God of knowledge.

(1) *Do you believe that?*

- e) He looks at your sins as with all men's sins with a watchful eye.

(1) *There is "no thing" that is not known to him.*

(a) *To think otherwise is to be an atheist.*

(2) *"The ways of a man are before the eyes of the Lord, and he pondereth all his goings," (Proverbs 15:21).*

(3) *God has an exact account of all your sins.*

(4) *He knows their number, their measure against his law, their weight in judgment and what must be done to be reconciled to him.*

(a) *Hannah said, "God is a God of knowledge, and by him actions are weighed," (1 Samuel 2:3).*

(5) *Matthew Mead said, "God weighs and observes how much willfulness, presumption, contempt of God is in every sin, how heavy and heinous your sins are."*

(6) *His eyes are pure and holy*

(a) *"Thou art of purer eyes than to behold evil, and canst not look upon iniquity," (Habakkuk 1:13).*

(7) *Most of the time, people see sin and they overlook it.*

(a) *Read the newspaper for a moment, watch just about any movie, and people will parade sins like they should be celebrated; and they pull them as if with a cart and rope as a seller of sins in the market place where others would be tempted to buy them.*

(b) *He will judge everyone of all their sins, as one who has seen all their sins and knows all their sins.*

(i) *"For God will bring every work into judgment, and every secret thing, whether it is good or evil," (Ecclesiastes 12:14).*

(8) *Augustine said, "In that great, dreadful and strict judgment, we shall stand naked, sorrowful, trembling; the angels and thrones of heaven shall be about us, the books and records of our lives shall be opened, every man presently shall give an account of himself, of all his thoughts, words, actions, of all the sins that he ever committed, by night or by day. This is a judgment wonderful to see, and dreadful to hear."*

- f) What should this idea of knowing God knows everything about us, all that we do, do to sinners who have yet to taste that the Lord is sweet?

(1) *It should cause them to repent.*

(2) *It should cause them to run to God's Christ.*

(3) *It should cause them to put off sin.*

(4) *It should cause them to believe the Gospel.*

(5) *It should cause them to leave their former life.*

(6) *It should cause them to have an interest in God and Christ.*

(7) *They realize that they have escaped the eye of man in all their sin, but they have not escaped the eye of God and his knowledge of their sin.*

(a) *The Lord says, "I will reprove thee, and set thy sins in order before thee," (Psalm 50:21).*

(8) *They will say on judgment day, if they do not repent, "Behold we are before thee in our trespasses, for we cannot stand before thee because of this," (Ezra 9:15).*

(a) *The Lord Jesus can cover those sins, and he can give you a robe of righteousness that will satisfy God.*

(b) *It satisfied God's knowledge of those sins, for Christ has completed all things necessary for sinners to be saved.*

(i) *God knows this.*

(ii) *Do you know this?*

3. In particular to the Sons and Daughters of God.

a) It should give us a tender and sincere heart before the Christ who has saved us.

b) It should press us to know God's will, that we would know what God knows, and how God knows it, at least in part.

(1) *That we might live acceptably before him in reverence and godly fear.*

c) Such a thought about God's knowledge would cause us to be honest before God.

(1) *What is more helpful to your soul in honesty before God and men than this knowledge that God knows everything?*

(a) *God's knowledge cannot slip, not for a millionth of moment.*

(b) *Christ's Judgement will be no less than perfect.*

(2) *He cannot be deceived.*

(3) *It is a great motive to be honest before God in all we do.*

(4) *To be in great service to God, quickly, and for his glory.*

d) Say with David, "I have set the Lord always before me," (Psalm 16) and, "Mine eyes are ever towards the Lord," (Psalm 25).

e) What will God not know? "For he knoweth the secrets of the hearts," (Psalm 44:21).

4. This knowledge of God should press us to be comforted by the work of God in our life.

a) There is nothing that happens which God is not aware of, and nothing that occurs which Christ has not commanded the wheels of our life to turn.

(1) *He is the great God of his chariot throne, who commands the wheels, and the wheels in the wheels for our good and our profit; he knows all things, even things men do not know of themselves.*

b) What kind of prayers are offered up to God knowing he knows all things, for our good.

(1) *Is there a difficult circumstance in your life?*

(2) *Is there a frowning providence?*

(3) *What comfort is there that God knows about it, before you do, and that he has so ordered it.*

(4) *Such a motive keeps his people content in everything if they consider that.*

(5) *True contentment rests on the knowledge of God, for God knows you far better than you know yourself; infinitely so.*

c) It is a most excellent means to sanctify the abundant life we have in Christ.

(1) *To make us upright as we walk daily before Christ.*

(2) *God says to father Abraham, "Walk thou before me, and be thou perfect."*

(3) *We can never be sincere with God further than how we understand this doctrine of the knowledge of God.*

- (a) *It promotes the practice of all godliness.*
- d) Who will serve a God that does not know of all the service rendered to him?
- e) Who will worship a God who does not know the depth of that worship?
- f) Who will look for justice from a God who does not know all the acts of all men, and all their thoughts?
- g) Who will pray to a God that does not listen or cannot hear, or does not know?
 - (1) *Psalm 119:168 says, "I have kept thy precepts and thy testimonies, for all my ways are before thee."*

c. Salvation is Based on this Attribute

1. The entirety of salvation is based on this attribute of God, practically speaking.
 - a) "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:6-8).
 - b) Loving and not loving, knowing and not knowing are all linked together.
 - (1) *Practical Christian living before Christ Jesus is set in the knowledge of God.*
 - (2) *This is what Christ taught.*
 - (a) *Again, that is the high priestly prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," (John 17:3).*
2. "...for the LORD is a God of knowledge."
 - a) He is not merely the God of goosebumps and feelings.
 - (1) *I don't find that anywhere in the bible.*
 - (2) *To know that God knows all things will give one goosebumps, and will excite their feelings for good or not.*
 - (3) *But God does not begin with feelings.*
 - (4) *He begins with you knowing him.*
 - (a) *That you know that he knows all things.*
 - (b) *And he has given you some of this knowledge through his Christ that you might know him and live.*
 - b) Hannah did not say, "O Lord, You are the God of emotions."
 - (1) *He is not the God of emotions in that way.*
 - (2) *She didn't say that.*
 - (3) *I don't find a name of God in that way said anywhere in Scripture. Why is this?...*
 - c) *for the LORD is a God of knowledge.*
 - (1) And this knowledge is directly associated with weighing the actions of men.
 - (a) Knowing the actions of men and weighing them.
 - (b) Knowing your actions before him, in Christ, or out of Christ.
 - d) *And as God knows all things, so in the just and right application of that knowledge in the best most wonderful way, so he is the God who is wise.*
 - (1) *Wisdom is knowledge applied rightly.*
 - (2) *This we will consider in the next sermon.*