

## The Omniscience of God

Omnipresence: God is everywhere

Omnipotence: God is all powerful

Omniscience: God is all knowing

Reymond: The all-wise God is at every moment cognizant of everything that ever was, now is, or ever shall be. And it has never been otherwise. He necessarily knows Himself exhaustively, and He necessarily knows His creation exhaustively – and both instantaneously, simultaneously, and everlastingly.<sup>1</sup>

### Scriptural Attestation<sup>2</sup>:

- 1 Sam. 16:7
- Psa. 139:1-4, 15-16
- Prov. 15:3
- Isa. 46:10
- The ministry of Jesus (e.g. Matt. 9:4, etc.)
- Heb. 4:13
- 1 John 3:20

### Application:

1. If God were only omnipresent, He would only see ‘visible’ sins. His omniscience “sees” into our hearts and tests our motives.

- God cannot be ‘duped’ by our religious hypocrisy (e.g. Prov. 21:27). As Jeremiah says, God “sees the heart and mind”

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<sup>1</sup> Robert Reymond, *A New Systematic Theology of the Christian Faith* (Nashville: Thomas Nelson, 1998), 185.

<sup>2</sup> This is but a small sampling of the vast Scriptural testimony to this attribute of God. For more, see Reymond, 184-191; Grudem, 190-193; Frame, 308-327.

(11:20; 20:12). David tells us that God as righteous Judge “tests the minds and hearts” (Psa. 7:0). Not only are *the ways* of the wicked an abomination to the LORD (Prov. 15:9), so also *are their inward thoughts* (15:26).

- God knows when our motives are sincere, even when others claim otherwise (e.g. Psa. 139:23-24). This ought to give us great peace and confidence in prayer (e.g. Psa. 7:3-5), or cause us to get right with God before ‘playing’ in His all-knowing presence (cf. Psa. 66:18-20).

2. How should our understanding of God’s omniscience encourage us in prayer?

3. How does God’s omniscience guarantee a perfect judgment on the last day?

- He doesn’t forget.
- He doesn’t “miss” any of the evidence

4. How does God’s omniscient determination of the future bring us peace and confident hope that He will indeed keep His promises?<sup>3</sup>

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<sup>3</sup> Now is not the time to deal with the heresy of what is popularly known as “open theism.” Simply stated, this belief, in its ardent zeal to champion the libertarian [free] will of the fallen creature, teaches that ‘god’ cannot know the future, since he has ‘limited’ his foreknowledge to preserve man’s free will. To do otherwise, they espouse, would render the creature a predetermined robot. Thus, this ‘god’ can’t know the future, since he is waiting on pins and needles to see how he should react to the free, volitional choices of his creatures. For an excellent rebuttal, read the Scriptures, as they everywhere champion [the true] God’s determinative sovereignty over His creatures. Helpful books include Frame’s treatment in his *Systematic Theology* (pp. 309-322 [p.323 ff. deal with William Lane Craig’s dubious doctrine of “middle knowledge”]). Reymond’s treatment is excellent as well. The best book to my knowledge is “God’s Lesser Glory”, by Bruce Ware. For the interplay between sovereignty and responsibility, see D.A. Carson’s book entitled, “Divine Sovereignty and Human Responsibility.”

- In knowing us perfectly and eternally [i.e. before we were born], we can be sure He “knew what He was getting into” when He saved us.
- Story of what a female parishioner told John Newton

5. Since God is all-knowing, and never has to learn, it means that He is all-wise. Thus, all He does flows out of His infinite wisdom and knowledge, and so we can trust that His way is always best, even if we don't agree with Him.

- E.g. of how to ‘do church’, or how to ‘do evangelism’, or how to raise a family, etc.
  - Why do we run to the ‘science’ of fallen, fallible man, when God has revealed His perfectly wise will for us in His all-sufficient and inerrant Word?
  - ➔ Since our Triune God is all-knowing and all-wise, let us, in the words of Isaiah 8:20, run “to the teaching and to the testimony” (i.e. God's word).