

# "The God of my life"

## 3. The God of knowledge

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**I**T IS EVIDENT from the first verse in the Bible that our God is a God of knowledge. The heaven and the earth could not have come into being without knowledge. Elihu refers to the countless marvels of creation to which no man has the answer: "Dost thou know the balancings of the clouds, the wondrous works of Him Which is perfect in knowledge?" (Job 37:16). It was a contemplation of these marvels that caused David to exclaim, "What is man, that Thou art mindful of him?" (Ps. 8:4). Here is one reason why God should be revered. "Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast" (33:8,9).

The context of the only occasion in Scripture in which the phrase "God of knowledge" occurs directs our attention to another facet of the knowledge of God. In 1 Samuel 2 we have Hannah's song of thankfulness for the birth of her son. Hannah says: "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by His actions are weighed" (v. 3).

The Lord desires to know our heart so that He can respond to our individual circumstances. Hannah had learnt this by experience. He Who takes knowledge of our hearts weighed the actions of Elkanah's two wives. The result was that the provocations of Peninnah were decisively ended and Hannah's bitterness of soul was turned into rejoicing. The Lord was able to do this because He had knowledge of their hearts and minds. Those who strive to be upright can take great comfort from the realisation that God has knowledge of His saints' feelings even when all others fail to understand.

This aspect of God's knowledge was a source of comfort for Jeremiah, and it answered for him one of the problems of God's judgements. Like David he saw the wicked flourish, yet his life was full of trouble. So he pleads: "Righteous art

Thou, O LORD, when I plead with Thee: yet let me talk with Thee of Thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" (Jer. 12:1). The answer seems to come to him as he makes his enquiry: "But thou, O LORD, *knowest* me: Thou hast seen me, and tried mine heart toward Thee" (v. 3).

God did not just know him as we might know an acquaintance or friend. He knew Jeremiah's inward being. This man of God had proved his character because God had tried him and weighed his actions, and he had come forth as gold. The full extent of God's knowledge, however, was achieved through the trying of his reins and heart (11:20).

The wicked had not been so tried. He Who also knows the end from the beginning knows those for whom trial will be more precious than gold, to shape them still further into stones fitly framed for His use. This trial can take the form of chastening, but, as the apostle reminds us, chastening is the evidence that God treats us as His children. It is a comfort to know that our afflictions are not haphazard, but are based on God's knowledge of our ways.

David expressed his relationship with God in these terms: "O LORD, Thou hast searched me, and *known me* . . . Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways . . . Such knowledge is too wonderful for me" (Ps. 139:1-6).

The fact that God knows us and uses this knowledge for the cleansing of our hearts was the subject of David's prayer: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (vv. 23,24).

What a comfort to know that through the knowledge of God we are being led in the way everlasting!