

## Some Thoughts on the Nature of God II

*The Nature of God*

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**Bible Text:** Job 36-37

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Would you turn in your Bibles please to the book of Job chapter 36?

I would like to begin reading at verse 26 and read through the end of chapter 37 and I think the little ones are already being dismissed from the wonders of worship program downstairs, but I am supposed to say that.

Job chapter 36 verse 26.

Behold, God is great, and we do not know Him; Nor can the number of His years be discovered. For He draws up drops of water, Which distill as rain from the mist, Which the clouds drop down And pour abundantly on man. Indeed, can anyone understand the spreading of clouds, The thunder from His canopy? Look, He scatters his light upon it, And covers the depths of the sea. For by these He judges the peoples; He gives food in abundance. He covers His hands with lightning, And commands it to strike. His thunder declares it, The cattle also, concerning the rising storm.

At this also my heart trembles, And leaps from its place. Hear attentively the thunder of His voice, And the rumbling that comes from His mouth. He sends it forth under the whole heaven, His lightning to the ends of the earth. After it a voice roars; He thunders with His majestic voice, And He does not restrain them when His voice is heard. God thunders marvelously with His voice; He does great things which we cannot comprehend.

For He says to the snow, 'Fall on the earth'; Likewise to the gentle rain and the heavy rain of His strength. He seals the hand of every man, That all men may know His work. The beasts go into dens, And remain in their lairs. From the chamber of the south comes the whirlwind, And cold from the scattering winds of the north. By the breath of God ice is given, And the broad waters are frozen. Also with moisture He saturates the thick clouds; He scatters His bright clouds. And they swirl about, being turned

by His guidance, That they may do whatever He commands them On the face of the whole earth. He causes it to come, Whether for correction, Or for His land, Or for mercy.

Listen to this, O Job; Stand still and consider the wondrous works of God. Do you know when God dispatches them, And causes the light of His cloud to shine? Do you know how the clouds are balanced, Those wondrous works of Him who is perfect in knowledge? Why are your garments hot, When He quiets the earth by the south wind? With Him, have you spread out the skies, Strong as a cast metal mirror? Teach us what we should say to Him, For we can prepare nothing because of the darkness. Should He be told that I wish to speak? If a man were to speak, surely he would be swallowed up.

Even now men cannot look at the light when it is bright in the skies, When the wind has passed and cleared them. He comes from the north as golden splendor; With God is awesome majesty. As for the Almighty, we cannot find Him; He is excellent in power, In judgment and abundant justice; He does not oppress. Therefore men fear Him; He shows no partiality to any who are wise of heart.<sup>1</sup>

This is God's holy Word. May he use it in our hearts. Let us pray.

*Father, once again as we approach your holy Word we come with a recognition that we are wholly dependent upon you and your Spirit to speak to us from it, to teach us through it. Lord, as we walk on holy ground this morning and again attempt to consider something of your divine nature, we are utterly dependent upon you, Father. We are in need of you to help us to understand just some of what you have revealed about yourself in the Word of God. So speak to us now and teach us. Feed us. Nourish us we ask in Jesus' name. Amen.*

I had the opportunity, I think it was 1998, to attend a debate that was conducted at the University of Tennessee between a Christian and an Atheist, or, as he preferred to be called, a non theist. The Christian was Dr. Wayne... I am sorry. I have got his name here somewhere. I will come to it in a moment, Dr. Lance... Dr. William Craig, that is William Lance Craig, I think it is. William Lane Craig. Dr. William Lane Craig was the Christian and Dr. Massimo Piglucci was the non theist. He was, at the time, I believe a professor at the University of Tennessee. That is where he got his PhD. I think he is now in New York at Stony Brook there.

The question that was being debated was: Does God exist? There were Christians who were manning a table, distributing literature and selling books. There were non Christians manning another table distributing their own literature. The non Christians were distributing literature from the Freedom From Religion Foundation of Madison, Wisconsin and from a group that called itself The Rationalists of East Tennessee.

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<sup>1</sup> Job 36:26-37:24.

Among the tracts or non tracts as they called them that they distributed was one on Bible contradictions. Let me quote from the introduction. “Paul said, ‘God is not the author of confusion,’ 1 Corinthians 14:33. Yet never has a book produced more confusion than the Bible. There are hundreds of denominations and sects all using the inspired Scriptures to prove their conflicting doctrines. Why do trained theologians differ? Why do educated translators disagree over Greek and Hebrew meanings? Why all the confusion? Shouldn’t a divinely inspired document be as clear as possible? The problem is not with human limitations as some people claim. The problem is the Bible itself. People who are free of theological bias notice that the Bible contains hundreds of discrepancies. Should it surprise us that such a literary and moral mish mash taken seriously causes so much discord?”

The rest of the tract gave examples of alleged discrepancies of the Bible. I will give you a couple. One was Exodus 20:13 which says:

“Thou shalt not kill.”<sup>2</sup>

And they point out that Exodus 32:27 in Exodus 32:27 God commands his people to kill those who were worshipping the golden calf.

Gods people are told not to make graven images in Exodus 20 verse four, but in Exodus 25:18 they are told to make cherubim of gold.

Ephesians 2:8-9 says we are saved by faith and not by works, but James 2:24 says:

“You see then that a man is justified by works, and not by faith only.”<sup>3</sup>

Some of the alleged contradictions dealt with the nature of God. Does God change his mind? Has anyone seen God? Is God peaceable? Is he good or is he evil?

So one reason it is important that we have clear views of God is so that when we are confronted with such material on a college campus or in a news magazine or on the web, that we would not stumble and actually we would be able to help others and that is help them from stumbling.

So last week we embarked upon what can be described as the greatest possible endeavor, the study of God. The *Encyclopedia Britannica* says that the study of God or theology is to ascend by a chain of reasoning from things visible to things invisible, from palpable to impalpable, from terrestrial to celestial, from the creature even up to the creator.

We noted that the study of God has eternal benefit.

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<sup>2</sup> Exodus 20:13.

<sup>3</sup> James 2:24.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”<sup>4</sup>

And we noted that there is great benefit to us in this life as our study of God increases our trust, our peace, our joy and our comfort. Although it is good for us to strive to understand God better, we saw that it is important for us to remember that there will always be things about God that are beyond our capacity to understand.

“Behold, God is great, and we know him not, neither can the number of his years be searched out.”<sup>5</sup>

Job 36:26 which we just read.

The characteristic attitude of the religious man in the presence of deity is an attitude of worship and it is psychologically impossible to worship that which is completely understood. As the French so neatly put it, a God defined is a finite God. Religion must insist we do not know the whole of God. It must at the same time insist that what we do know of God is true. Bertrand Russnet.

There are two sources, as we said last week, of our knowledge of God: general revelation is what he has revealed about himself to all people through the created world and special revelation, what he reveals about himself through his supernaturally inspired Word.

We saw that the Scriptures reveal God to be self existent and eternal.

“I am the first, and I am the last; and beside me there is no God.”<sup>6</sup>

Isaiah 44:6.

That verse in Psalm 90 we looked at last week.

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”<sup>7</sup>

He is the great first cause of the universe. Had there ever been a time when the first cause did not exist, nothing could exist. God is the independent, self existent creator of all things.

“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.”<sup>8</sup>

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<sup>4</sup> John 17:3.

<sup>5</sup> Job 36:26.

<sup>6</sup> Isaiah 44:6.

<sup>7</sup> Psalm 90:2.

<sup>8</sup> Ecclesiastes 11:5.

Ecclesiastes 11:5.

W. A. Pratney in his book *The Nature and Character of God*, says, “Who made God?” And he answers, “No one. He had no origin, no beginning. There never was a time when he did not exist. This is impossible to illustrate, because he is unlike anything and anyone else in the universe. He made it all. He made us all. Question: Where did God come from? The answer is he fills all the universe and everything beyond it. So he didn’t come from anywhere. He was always here before the worlds were made so there is no place where he never was in existence.”

Now an Atheist or a non theist might argue as Dr. Piglucci did in the debate that I witnessed that it is no more reasonable to assume that God has always existed than it is to assume that the natural world has always existed. To quote him, “If you say God was always there, it is the same as saying matter and energy were always there.”

But Dr. William Craig arguing for the existence of God pointed out that the evidence we now have clearly indicates that the universe had a beginning. And virtually all scientists now agree on that point. And so his argument was, number one, whatever begins has a cause. Number two, the universe began to exist and therefore the universe has a cause.

Even Stephen Hawking says, “Almost everyone now believes that the universe and time itself had a beginning at the big bang.”

This cause that predated the universe must be changeless, timeless and uncaused itself.

William Lane Craig said in the debate, “Now from the very nature of the case, as the cause of space and time, this cause must be an uncaused, changeless, timeless, immaterial being of unimaginable power which created the universe. Moreover,” he said, “I would argue it must be personal, for how else could a timeless cause give rise to a temporal effect like the universe. If the cause were an impersonal set of necessary and sufficient conditions, then the cause could never exist without the effect.”

Now it is hard for you to follow this listening to it, but what he is trying to say is the universe would not have had a beginning. It would have been eternal like the cause. If the cause were an impersonal set of necessary and sufficient conditions, then the cause could never exist, the cause of the universe could never exist without the effect, the universe itself. The only way for the cause to be timeless and the effect to begin in time is for the cause to be a personal agent who freely chooses to create an effect in time without any prior determining conditions. Thus, we are brought not merely to a transcendent cause of the universe, but to its personal creator.

God is the self existent creator of all that is. And, secondly we saw last time, God is not bound by time, because God precedes time. God supersedes time. He is not bound by it. He sees the end from the beginning. The Bible says:

“...one day is with the Lord as a thousand years, and a thousand years as one day.”<sup>9</sup>

C. S. Lewis said, “God is not hurried along in the time stream of this universe.”

Succession belongs to a finite being, but God is not a finite being. He cannot be omniscient and yet obtain knowledge from experience. Succession cannot, therefore, be predicated of him, one theologian writes. He can have no new thoughts as there is no possible source from which to derive them. He can have no new affections or emotions as he can have no new ideas or knowledge. Therefore his present consciousness is his eternal consciousness and eternity to him is what present time is to us. God is not bound by time.

You have perhaps heard me quote C. S. Lewis or you have heard someone else quote it. He said, “If you would like to put it that way, God has all eternity to listen to the split second of prayer put up by a pilot as his plane crashes in flames.”

Just as God is not bound by time, neither is he bound by a physical body.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”<sup>10</sup>

One theologian put it like is. “By the spirituality of God, we understand that his existence of substance is immaterial, a substance or existence possessing properties essentially different from those of matter. Now get this. If God were material, no other material could exist as he is omnipresent, everywhere present, he would, of course, if he were material, exclude all other material existences.”

But the fact that God is a spirit raises some questions that we didn’t address last Sunday, questions such as one raised by what we read this morning which speaks of God’s voice and I think I can find...

“He thunders with His majestic voice.”<sup>11</sup>

It uses human terms to refer to God. It talks of his hand. Psalm 11, turn there for a moment. Just give you an example. And you will see this over and over again in Scripture. Psalm 11 and verse four. I have found it if you haven’t.

“The LORD is in His holy temple, The LORD’S throne is in heaven; His eyes behold, His eyelids test the sons of men.”<sup>12</sup>

So what do you do with those passages that refer to God as seated upon a throne, tasting, hearing, smelling, going, coming. Mention is made of his eyes, his ears, his eyelids, nose, his nose, mouth, lips, hands, heart, et cetera. Thus theologian Herman Bavinck put it this

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<sup>9</sup> 2 Peter 3:8.

<sup>10</sup> John 4:24.

<sup>11</sup> Job 37:4.

<sup>12</sup> Psalm 11:4.

way. “To see God face to face is for us impossible, at least here on earth. If, nevertheless, God wills that we should know him, he must needs descend to the level of the creature. He must needs accommodate himself to our limited, finite human consciousness. He must speak to us in human language.”

If you were to visit a remote tribe and you wanted to communicate with this tribe, you would, of course, attempt to learn their language. And if you wanted to tell them about things that they have no concept of, such as radios or cell phones or computers, you would have to use words that they did, in fact, understand. And so to describe a cell phone you would call it maybe it is a little box that catches voices coming through the air or you would describe a radio as a drums that capture music out of the sky. This... what is that? What its hat you have there? It is like a drum. It catches music out of the sky. Listen. And you turn it on and the batteries are working, you hear some sounds.

Now if I as a high school or college student were sitting at my family table in central Florida, Altamont Springs and I referred to a radio with my father present as a drum that captures music out of the sky, my father would have said, “No, no, Russ. This is not what a radio does at all. The radio receives electrical signals via electromagnetic waves broadcast a specific frequency from a transmitter. The receiver converts those signals by a complicated process into intelligible sounds,” the complicated process that he would then proceed to explain. “A complicated process into intelligible sounds that they human ear can detect, such as a cell phone.” And then he would say, “What are they teaching you in school? You know, haven’t you studied Marconi?”

And I would say, “I have eaten macaroni. That should count for something.”

My point is if my father had tried to explain a radio to a remote tribe that way it would have been to their ears simply gibberish or, to use a radio term, it would have been all static and they would still not have the slightest inkling of what a radio is. So to give them the slightest inkling the communicator would have to say something like, “A radio is a drum that catches music out of the air.”

Well, humans are like that remote tribe as regards God. As material beings who move with feet, see with their eyes, think with their brains, the idea of a purely spiritual being would be completely incomprehensible to us. The words would be gibberish unless he communicated with us in language that we can understand, unless he accommodated himself to our ignorance. And so God treads the path of the children of man, as the Jews express it,

Bavinck said, “Incomprehensible are the works and actions of God. Neither would we be able to understand anything concerning them if holy writ in speaking about God had not used such terms as are nearest to our human realm. Therefore it pleases the Holy Spirit, the author of the Scriptures, because of our feeble comprehension to stammer after a fashion and by means of images and words to deal with us in a manner more pleasing and humble than is due to so great a majesty.”

Theologians refer to these accommodations as anthropomorphisms, from anthropos, two Greek words there, anthropos and morphism or morphe. Anthropos is the Greek word which means man, anthropology, the study of man. And morphe which means form. Think of metamorphosis, a changing of form. So an anthropos or anthropomorphism is an ascription to God of human form and in a wider sense of human attributes and human emotions. For example:

“And it repented the LORD that he had made man on the earth, and it grieved him at his heart.”<sup>13</sup>

Genesis 6:6.

John Calvin put it this way. “Because our weakness cannot reach his height, any description which we receive of him must be lowered to our capacity in order to be intelligible. And the mode of lowering is to represent him not as he really is, but as we conceive of him,” or as we can conceive of him, I think, is what he is trying to say.

So when we read that God repented or was sorry that he had made man, Genesis six, or he repented having raised Saul to be king, 1 Samuel 15:11, we must understand simply that God’s procedure has, from our vantage point, changed. For the same book, 1 Samuel 15:29 tells us:

“...the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.”<sup>14</sup>

So when it uses such terms, the Scripture is describing something real, just as we are when we talk about a radio catching music from the air. But it is an accommodation to our feeble understanding of spiritual beings to speak of God in such terms. In other words, the self-existent, eternal creator is not bound by time. He is not bound by space. And he would be utterly unknowable to us without some accommodation to our understanding.

Now we see that all around us. You talk to a doctor. I see Becky out there and you go to a doctor and you say, “Doctor, explain to me this.”

Well, she doesn't use all the anatomical terms and give us all the chemical reactions and the things that she has learned, but she tries to break it down so we can understand it. You are sick. Go home. Rest.

We do that in life. We do that when you talk to children.

My dad. I still remember my father. When ... I will tell you this. When my son was about seven or so my dad was visiting and he was trying to explain the concept of  $\pi \cdot r^2$  to my son. He is only like six or seven.

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<sup>13</sup> Genesis 6:6.

<sup>14</sup> 1 Samuel 15:29.



I said, “Dad, he can’t understand any of that.”

But anyway, so you have to try to accommodate. If you are speaking to a child, you have to break it down so the child can understand it. It is clear that God has complete, utter, comprehensive understanding of all things. So our next point, as we think about the nature of God, God has complete and utter understanding of all things. God knows man, for example.

“...the LORD is a God of knowledge, and by him actions are weighed.”<sup>15</sup>

1 Samuel 2:3.

He knows our actions. God knows our thoughts.

“...the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts.”<sup>16</sup>

1 Chronicles 28:9.

“I know that thou canst do every thing, and that no thought can be withholden from thee.”<sup>17</sup>

Job 42:2.

He knows our emotions.

“I know the things that come into your mind.”<sup>18</sup>

Ezekiel 11:5.

“Lord, all my desire is before thee; and my groaning is not hid from thee.”<sup>19</sup>

Psalm 38 verse nine.

He knows our secrets.

“Shall not God search this out? for he knoweth the secrets of the heart.”<sup>20</sup>

Psalm 44:21.

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<sup>15</sup> 1 Samuel 2:3.

<sup>16</sup> 1 Chronicles 28:9.

<sup>17</sup> Job 42:2.

<sup>18</sup> Ezekiel 11:5.

<sup>19</sup> Psalm 38:9.

<sup>20</sup> Psalm 44:21.

“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”<sup>21</sup>

Jeremiah 23:24.

“He that planted the ear, shall he not hear? he that formed the eye, shall he not see?”<sup>22</sup>

He that teaches man knowledge, shall he not know?

Psalm 94 verses nine and 10.

“Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?”<sup>23</sup>

“...shall the thing framed say of him that framed it, He had no understanding?”<sup>24</sup>

Isaiah 29:15.

He knows all angels, good and evil and all other created beings with the same deep knowledge with which he knows us.

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”<sup>25</sup>

Hebrews 4:13.

“Hell is naked before him, and destruction hath no covering.”<sup>26</sup>

Job 26:6.

And just as he knows all creatures, so he knows all possible knowledge, all possible knowledge in science, in mathematics, in astronomy and every other subject.

He telleth the number of the stars; he calleth them all by their names.  
Great is our Lord, and of great power: his understanding is infinite.<sup>27</sup>

Psalm 147:4-5.

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<sup>21</sup> Jeremiah 23:24.

<sup>22</sup> Psalm 94:9.

<sup>23</sup> Isaiah 29:25.

<sup>24</sup> Isaiah 29:16.

<sup>25</sup> Hebrews 4:13.

<sup>26</sup> Job 26:6.

<sup>27</sup> Psalm 147:4-5.

“Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?”<sup>28</sup>

Job 37:16.

He knows not only all creatures and all facts about all things, he knows all that will be in the future.

Isaiah 46:10.

“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.”<sup>29</sup>

“Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”<sup>30</sup>

We read in Psalm 139 today.

“Known unto God are all his works from the beginning of the world.”<sup>31</sup>

Acts 15:18.

He knows all the past, the present and future of all things, knowing the future with the same certainty and accuracy with which he knows the present and the past, for the future is already as present to him as though actually existing with the creatures and time belonging to it. And it is as distinctly perceived as it shall be then, wrote theologian James P. Boice.

God is all seeing. God is omniscient.

“For the eyes of the LORD run to and fro throughout the whole earth.”<sup>32</sup>

“...his eyes behold the nations.”<sup>33</sup>

Psalm 66 verse seven.

As you know, our technology has advanced to the point of providing night vision. Our military has night vision goggles. Our law enforcement has night vision goggles. But God was way ahead of us.

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<sup>28</sup> Job 37:16.

<sup>29</sup> Isaiah 46:10.

<sup>30</sup> Psalm 139:16.

<sup>31</sup> Acts 15:18.

<sup>32</sup> 2 Chronicles 16:9.

<sup>33</sup> Psalm 66:7.

“Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You.”<sup>34</sup>

Psalm 139 and verse 12.

Just as the Scriptures declare God to be infinite in knowledge, the Scriptures declare God to be infinite in power.

“O LORD God of hosts, who is a strong LORD like unto thee... You rule the raging of the sea; When its waves rise, You still them.”<sup>35</sup>

Psalm 89 verse eight.

He has power over all nature.

Tremble, O earth, at the presence of the Lord, At the presence of the God of Jacob, Who turned the rock into a pool of water, The flint into a fountain of waters.<sup>36</sup>

“Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.”<sup>37</sup>

He upholds all things by the word of his power, Hebrews 1:3. He has power over all nature. He has power over all the beasts of the earth.

God told Noah that:

“And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.”<sup>38</sup>

He commanded the ravens to feed Elijah. He sealed the mouths of Babylon’s lions. He sent a fish with a coin in its mouth to Peter so that he could pay the tribute money for the Lord Jesus. He has power over the angels.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.”<sup>39</sup>

Matthew 13:41.

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<sup>34</sup> Psalm 139:12.

<sup>35</sup> Psalm 89:8,9.

<sup>36</sup> Psalm 114:7.

<sup>37</sup> Psalm 135:6.

<sup>38</sup> Genesis 6:19.

<sup>39</sup> Mathew 13:41.

He has power over the demon. The demons in the man of Gadara, they cried out. “We know who you are, the holy one of God. Are you come to destroy us before the time?” And they had to go when he sent them out. They could not enter that herd of swine until Jesus gave them permission. “Allow us to go into that herd of swine.” He gave them permission. There is power over the demons. He has power over men.

“How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.”<sup>40</sup>

Psalm 66:3.

“... in thine hand is there not power and might, so that none is able to withstand thee?”<sup>41</sup>

2 Chronicles 20 verse six.

“I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”<sup>42</sup>

Deuteronomy 32:39.

His power is sufficient to create all the effects of the universe, thus, his power is at least equal to the aggregate of all the forces in the universe. His power is absolute.

Presbyterian theologian R. L. Dabney said, “Since all the forces that exist except his own depend on him, they cannot limit his force. Hence his force is absolutely unlimited save by his own nature. His power is not limited by time. Whatever he once did, he can do again. He is as able to go on making universes such as this one indefinitely as he was able to make this one.”

Our wills operate on the external. If I will to create a work of art, I have got to find a pen or pencil or paint. I have got to create it. I have got to think about it. I have got to find a canvas or whatever. I must will my hands to do certain things, pick up this hymnal, put it down. God’s power is immediate. His simple volition, his simple will is its effectuation. He wills and it is done. No means are necessary to interpose between the will and the effect.

So his will produces its effects on the objects thereof as immediately as our wills do on our bodily members... telling my hand what to do. His will produces its effects on the objects thereof as immediately as our wills do on our bodily members.

“And God said, Let there be light: and there was light.”<sup>43</sup>

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<sup>40</sup> Psalm 66:3.

<sup>41</sup> 2 Chronicles 20:6.

<sup>42</sup> Deuteronomy 32:39.

<sup>43</sup> Genesis 1:3.

Although, of course, he may choose to act through second causes just as we choose to act through second causes. You may decide to clean your house, but you may act through a second cause and hire someone to do it or force your children to do it.

“...the Lord God omnipotent reigneth.”<sup>44</sup>

His government, his exercise over inanimate matter, over the brute beasts, over the children of men, over angels, good and evil and over Satan himself. No revolving of a world, no shining of a star, no storm, no movement of the creature, no actions of men, no errands of angels, no deeds of the devil, nothing in all the vast universe can come to pass otherwise than God has eternally purposed.

Here is the foundation for faith. Here is a resting place for the intellect. Here is an anchor of the soul, both sure and steadfast, writes A. W. Pink.

It is not blind faith, unbridled evil, man or devil, but the Lord almighty who is ruling the world, ruling it according to his own good pleasure and for his own eternal glory. Ten thousand ages e'er the skies were into motion brought, all the long years and worlds to come stood present in his thought. There is not a sparrow or a worm, but is found in his decrees. He raises monarchs to their throne and sinks them as he please.

Just as God is infinite in his power and knowledge, he is infinite in his presence. He is not bound by a body. He is not bound by a place. We read it.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”<sup>45</sup>

“The eyes of the LORD are in every place, beholding the evil and the good.”<sup>46</sup>

He is not bound by any one place. Now think about this. It is easier for us to view God as all powerful and all knowing than it is to view him as everywhere present, because we have a measure of power. We have a measure of knowledge. So it is not impossible for our minds to postulate God having an infinite measure of power or an infinite measure of knowledge. But we don't have a measure of omnipresence. We can only be present at one place at one time, mothers of young children excepted.

It is hard for us to envision a being who is everywhere present. But that is, of course true of God.

W. Tozer wrote, “To admit that there is one who lies beyond us, who exists outside of all categories, who will not be dismissed with a name, who will not appear before the bar of our reason, nor submit to your curious inquiries, this requires a great deal of humility, more than most of us possess. So we save face by thinking God down to our level or at

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<sup>44</sup> Revelation 19:6.

<sup>45</sup> Psalm 139:7.

<sup>46</sup> Psalm 15:3.

least down to where we can manage him. Yet how he eludes us, for he is everywhere while he is nowhere. For where has to do with matter and space and God is independent of both. He is unaffected by time or motion. He is wholly self dependent and owes nothing to the worlds his hands have made.”

Now as I close I want to bring up just one thing and that is that when you think about God as being this great God of this universe and when you begin to think about scientists want you to think about this because they think that it rules God out. When you think about ... look at the... every one of us can see the carpet, I guess, from where we are. Look down at the carpet and pick just one little loop of the carpet. Do you see a loop? Ok. Imagine that loop is our galaxy. There are as many galaxies in this universe as there are more than there are loops in this carpet. We are just in one little galaxy and we are, as you know, one little planet in one little solar system in that little galaxy. And yet God is concerned about us and that is where it just gets really mind boggling, doesn't it?

You say, “Well, why would God care about us?”

The little speck of dust. You know, it reminds me of Horton hears a who. Why does he care about us?

Listen to this. Why is God so concerned with all the affairs of our planet? If you are in a carpeted room, we just did that, look at a loop, ok. Now imagine yourself devoting the remainder of your life to the study and analysis of that single loop of threads. The analogy is not too extreme because there are far more galaxies in the universe than there are loops in your carpet and each of these galaxies contains on the average tens of billions of stars like our own sun. Yet God declares that we are of infinite value in his sight. Part of the problem of how this can be is solved when we remember that sizes mean little to God.

Even though the earth is a minute speck in the panorama of God's creation, it is on this planet that the central program of God is taking place. So this immense, omnipotent, omnipresent God declares that he is concerned about you and he is concerned about me. He declares that you have great value because you were made in his image.

“Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.”<sup>47</sup>

Genesis 9:6.

He knows every quality you have, every gift, because every gift is from him. He knows your dreams and your aspirations. He knows your thoughts and your actions. He hears every argument. He notes every lie. Every act of selfishness, every act of pride, every gracious deed done in his name, every cup of cold water given in Christ's name. He sympathizes with you in your sorrow. He extends comfort to you in your grief and he manifested for all eternity his great love for you by coming to earth in the person of his

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<sup>47</sup> Genesis 9:6.

Son and offering his life as a ransom, not only for you, but for all men and women, boys and girls of all ages, all people of all ages who were forever lay hold upon him by faith. For his sheep or his bride or his church. This eternal, immortal, invisible, all seeing, all powerful, ever present king has declared your life to be of great value because you were made in his image. And so the question is: Are you going to squander that life, squander it on the passing pleasures of this world? Or are you going to invest it for his glory. He created us to glorify him, to fellowship with him. Are you doing that friend?

Let's pray.

*Father, you know that our minds do get bogged as we think about your eternity, your infinity, your omnipresence. You are present with us now and you are present everywhere at this very moment. You hear us. You know us. You know our thoughts even before we pray them. Your Word tells us some fantastic things, Lord. It is hard for us in our little finite minds to grasp them. But, oh Lord, how we thank you that you came here in the person of your own Son so we could see you and know you. He who has seen me, has seen the Father, Jesus said. Lord, thank you for condescending to do this for us and, Lord, we can't comprehend why you should love us so much, but you do. You care about us individually. You know us personally. And each one of us is valuable in your sight because of the way you made us, because we are in your image.*

*So, Lord, we love you and we do pray that you will help us understand more of you. Lord, help us to praise you now, Lord, for what we do understand, for you who are and what you have done. And, Lord, if there is anyone here outside of Christ, dead in sins without hope thinking that life is meaningless, that it is meaningless that we are just dust in the wind, I pray, Father, that you will reveal yourself to that person and be glorified through that person's salvation. We ask all this in Christ's name. Amen.*