



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Psalms

Psalm 139

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Introduction

- This Psalm is titled *For the Chief Musician. A Psalm of David*
- *The Chief Musician* is thought by some to be the Lord God Himself, and others suppose him to be a leader of choirs or musicians in David's time, such as Heman the singer or Asaph (1 Chronicles 6:33, 16:4-7, and 25:6)
- It is a beautiful Psalm, so it is not surprising that such a significant Psalm came from David's pen, who was "*the sweet Psalmist of Israel*" (2 Samuel 23:1)
- In terms of the occasion, it is most probable that it was not written on particular occasion



Introduction

- It is a great lesson on the wisdom, presence, providence, and justice of God, without any reference to any circumstance in the life of David, or in the history of the Jews
- And it is not known when it was composed
- It contains reflections which might have occurred at any period of his life
- Yet it would seem most probable that it was not written in his early years, but that it is a record of his most mature thoughts on a great and very important subject
- Psalm 139 is one of the more well-known and much-loved Psalms



Introduction

- Some of the Jewish scholars are of opinion that this is the most outstanding exceptional of all the Psalms of David; and it is a very sincere devout meditation upon the doctrine of God's omniscience
- The Psalm relates to the omnipresence of God, and contains great reflections and meditation on that attribute of the Deity
- It speaks of the certain unescapable presence of God, and His intimate knowledge of us, which offer us an immense measure of hope and comfort in the face of adversity and trial



Introduction

- Psalm 139 combines praise of, appeal to, and wisdom meditation on this God who knows all and who encompasses all
- It is comforting to know that God is everywhere; that He knows all that pertains to us; that we can never be hidden from His view; that He has known us from the beginning; that as He formed us - making us what we are - He knows all our necessities, and can supply them
- The psalmist's reflections seem to have originated from his contemplation of the divine character and perfections, as leading him to hate all that was opposed to a being so pure, so benevolent, so holy



Introduction

- On looking into his own heart, in view of what God was, David was conscious that he had no sympathy with the enemies of God
- His love for the character of God and his confidence in Him, is the reason that he could have nothing in common with God's enemies in their feelings toward God, but wished to be dissociated from them forever
- The language of this Psalm has some similarities to the language of the Holy Book of Job



introduction

Psalm Outline

- The All-Knowing God 139:1-6
- The All-Present God 139:7-12
- The Eternal God Formed Men 139:13-18
- God, the Protector from the Wicked 139:19-22
- A Humble Prayer to a Great God 139:23-24



The All-Knowing God 139:1-6

- This first part verses 1-6, is the celebration of the divine omniscience
- In fact, verbs suggesting knowledge are repeated, such as “search”, “know”, “discern”, “penetrate”, “understand”, “examine”
- As is well known, biblical knowledge exceeds simple intellectual learning and understanding
- It is a sort of communion between the One who knows and the one known; hence, the Lord is intimately close to us
- God knows us altogether; He sees all that there is in our heart; He has been fully acquainted with our life



The All-Knowing God 139:1-6

- The omniscience of God reaches to all persons and things; but David only takes notice of it as respecting himself
- It's not just that God knows everything – *He knows me*
- It makes sense that God would know David, He created him
- He says that God has made a deliberate effort to know him
- A full knowledge of his spiritual condition
- This knowledge of God is considered after the manner of men, as if it was the fruit of search, to imply its perfection
- As a judge searches out a cause, or a physician searches the nature of a disease



The All-Knowing God 139:1-6

- Or a philosopher searches the reason of things; who many times, after all their studies and analyses, fail in their knowledge
- But the Lord never fail; *“And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him.”* (Hebrews 4:13)
- He knows more of them and in them than they themselves
- St. John Chrysostom says, “What are you saying: God knows after searching, but before searching He does not know? No: perish the thought. I mean, how could it be true of the One who knows all things before their creation? Rather, *You have searched me* means You know me closely.”



The All-Knowing God 139:1-6

- *You know*, It is God alone who possesses this absolute knowledge of His creatures
- *my sitting down and my rising up*, as in Deuteronomy 6:7, to denote the whole daily life—work and rest
- David used this known phrase to say that God knew everything about him, even the most everyday things
- Even these inconsiderable and casual things are under His continual notice
- According to St. John Chrysostom, the expression *my sitting down and my rising up* refers to life as a whole



The All-Knowing God 139:1-6

- God knows the details of our life; and lest man would foolishly assume that God's knowledge of man came by searching him, without prior knowledge, David adds *You understand my thought afar off*
- He who knows the hidden thoughts in man's mind, does not need to search him to get to know his obvious works
- *Thought*, is always unknown to others; it is often unobserved by even ourselves, and yet God *understand my thought afar off*
- *You comprehend my path and my lying down*, It denotes His perfect knowledge of all his actions, day and night



The All-Knowing God 139:1-6

- God surrounds every path of man, that they cannot escape His knowledge
- *Comprehend*, came in some translation as winnows which means winnowing and sifting
- To winnow out all the chaff, and to leave all the grain - to save all that is valuable
- The Lord judges men's active life and their quiet life; He differentiates their action and their repose, and marks that in them which is good and also that which is evil
- So as thoroughly to distinguish between the good and evil of what men do, as by sifting to separate between the corn and the chaff



The All-Knowing God 139:1-6

- There is chaff in all our wheat, and the Lord divides them with absolute precision and accuracy
- *And are acquainted with all my ways*, God is familiar with all David does either good or bad; nothing is concealed from Him, nor surprising to Him, nor misunderstood by Him
- All the paths that David tread; the whole course of his life
- All that he does, in all places and at all times, is fully known to God
- All our actions are examined by the judgment of God, Psalm 17:3
- God takes notice of every step we take



The All-Knowing God 139:1-6

- God knows not merely the spoken word which men can hear, but its true meaning, and the secret thoughts which prompt its utterance
- The verse may also mean, before thought has formed itself into words and found expression, the searcher of hearts knows it
- Divine knowledge is perfect, since not a single word is unknown, indeed, not even an unspoken word
- *You have hedged me*, The normal sense of a *hedge* in the Bible is of a protective barrier
- God *hedged* David on every side, so that nothing could come to him unless it first passed through God's permission



The All-Knowing God 139:1-6

- God has set boundaries around the psalmist to protect him from the dangers and temptations that come to him from every corner
- It can be very uncomfortable to know that one is always being watched
- We may get nervous if we see video cameras monitoring us at all times
- Yet our unease is based on the fact that we doubt the good intentions or good will of those who watch us
- But the child is comforted that a loving parent watches over him
- When we are confident in the love and care of God our Father, His constant knowledge of us is a comfort rather than a threat



The All-Knowing God 139:1-6

- God lays His hand on David to reassure him—to guide him—to strengthen him
- This was not the hand of oppression, but the hand of grace
- Wherever David was, he was under the eye and hand of God
- *Such knowledge is too wonderful for me*, David cannot grasp it, and can hardly endure to think of it
- He is amazed and astounded at it
- Such knowledge not only surpasses his comprehension, but even his imagination, *It is high, I cannot attain it*
- David understood that God knew him *better than he knew himself*, a wonderful and humble place to be



The All-Knowing God 139:1-6

- God knows him so thoroughly that he can not comprehend His knowledge; it is *wonderful*
- St. John Chrysostom says, “Now, what he means is something like this: I enjoy Your foreknowledge, and though aware that You know everything in advance and that You made me from what did nor exist, nevertheless I am not capable of having complete, clear and precise knowledge of You; rather, it astonished me, that is, it surpassed me, it was exalted above me, it proved stronger than could be grasped by my reasoning. This is the degree to which it is astonishing, the degree to which it is great.”



The All-Present God 139:7-12

- God not only has knowledge of everything, but He is everywhere at the same moment
- So, the transition is now made from God's All-Knowledge to God's All-Present
- David's question does not imply that he wishes to escape from God, but that escape would be impossible if he wished it
- Jonah famously tried to escape God
- Running away from God is futile and David knows it
- The knowledge or discernment of God can never be limited to any particular place



The All-Present God 139:7-12

- *Your Spirit*, Rather God Himself is meant, who is Spirit, (John 4:24); but is different from all other spirits, being uncreated, eternal and infinite
- The use of *flee* and the rhetorical questions are meant to suggest the comprehensive and pervasive sense of God's presence
- So, there is no escaping from Him, as to be out of His sight; nor to any place out of His reach
- God's presence is omnipresence; His powerful presence and providence are with all His creatures, to support and uphold them; He is not far from, but near to them



The All-Present God 139:7-12

- This is comforting to those that love Him, that they will never be where they may not find their God; the gracious Father - who can defend, comfort, guide, and sustain them
- However, it is a fearful thought to those that hate Him, that, as much as they may wish or desire it, they can never find a place where God is not there
- Then David specifies the most remote and distant places, and counts upon meeting God in them
- *If I ascend into heaven*, No man has ascended or can ascend to heaven



The All-Present God 139:7-12

- It is an exaggerated expression, as are those that follow
- But even if we imagine that somebody went up to heaven; can he hide from God? No way, for heaven is the throne of God (Matthew 5:34)
- The word *hell*, here refers to the dwellings of the dead; the grave which is the lowest parts of the earth, as opposed to heaven
- The two represent all worlds, above and below; and the idea is, that in neither direction, above or below, could he go where God would not be
- Yet God's presence in hell will radiate none of His love and grace – only His righteous judgment



The All-Present God 139:7-12

- *If I make my bed in hell*, may be understood of the state of the dead
- When one is removed out of the sight of all living, yet not out of the sight of the living God; from His eye one cannot hide himself in the grave
- St. John Chrysostom says, “By mentioning what is above and what is below, length and breadth, height and depth, he indicates He is present everywhere. He did not say, ‘Wherever I go You will follow me and lay hold of me.’ but ‘Wherever I go You are there,’ that is, I find You preceding me there. This is the reason he says, Your knowledge astonished me.”



The All-Present God 139:7-12

- *the wings of the morning*, refer to the rays of the sun in the early morning
- The word rendered *morning* refers to the dawn; the first beams of the morning light
- The beams of light are in fact no faster than any other time of the day, but they seem to be swifter, as they so quickly penetrate the darkness
- The dawn swiftly spreading over the sky, is naturally represented as flying



The All-Present God 139:7-12

- He is saying, if he flies as swift as the morning light to the east, as far as he could go that way, as swiftly as the wings of the morning could carry him there
- If he could fly with the rapidity of light, and could be in an instant over the sea, still God would be there before him
- He could not escape from the divine presence
- St. Augustine says, "If by sin, you go down to the depth of evil, and despise confession, saying: 'Who can see me'?...You are also there to punish. I wish, therefore, we flee to God, in hope, and with longing, by the two wings of love."



The All-Present God 139:7-12

- David was so assured of the constant presence of God's *hand* of love and care that not even death and the grave could separate him from God's love, as Paul would later write in Romans 8:38-39
- In fact, God's *right hand* – His hand of strength – would *hold* David no matter what may come
- So, after revealing how the knowledge of God is extremely amazing, and surpasses the human mind; and how being everywhere is unsearchable, David says that God, by His divine care, does not leave His people perplexed, but His hand holds them, so they can experience His care and compassion



The All-Present God 139:7-12

- Wherever the people of God are, He heads them as a parent, as a shepherd leads the flock into green pastures, and to fountains of living water
- The Lord lays hold on His people in His ways, that they may slip and not fall; He upholds them with the right hand of His righteousness, and they are safe
- Light and darkness are used in both Old and New Testaments as metaphors for good and evil; security and danger; joy and sorrow; truth and untruth; life and death; salvation and condemnation (Isaiah 5:20; 9:2; John 3:19-21; 2 Corinthians 4:4; Ephesians 4:17-18)



The All-Present God 139:7-12

- God's presence with David was like a constant light in the darkness
- As the pillar of cloud illuminated Israel in the wilderness (Exodus 13:21), so with God's presence the night shines as the day
- The sight and the manifestation of the Lord even penetrates the darkness, in which it is difficult to move about and see
- His hand is always ready to grasp ours, to lead us on our earthly journey
- This is not, therefore, a judgmental closeness that stirs fear, but a closeness of support and liberation



The All-Present God 139:7-12

- And it may mean how impossible to hide from God under cover of darkness as it is to escape from Him by change of place
- If he seeks to find refuge in the darkness of the night thinking that God would not see him, all this would be in vain
- Those who think to escape God's notice in the night as they avoid the eye of men, deceive only themselves
- Anything that is done by men in darkness, *shall not hide from You*
- Darkness and light are both alike to God; the day gives Him no more light



The All-Present God 139:7-12

- David expresses his faith that, in the presence of God, there is no night—no darkness
- His essential light penetrates every dark place, and makes the deepest gloom as radiant as the brightest sunshine
- In the presence of God, *night shines as the day*
- St. John Chrysostom says, “Now, what is the meaning of this? he is saying, reasoning from the nature of things, but all of a sudden trouble was turned into good, *But the night shines as the day*, it was not that trouble was turned into good, but that though trouble persisted I enjoyed great wellbeing.”



The All-Present God 139:7-12

- St. John Chrysostom continued and said, “He did not say, night vanished, but night was shining that is while night remained night, it was obvious that the troubles and disasters (refers to these by the term night, you see) did not succeed in trampling me underfoot; instead, light shone in the night, that is support enveloping me. Things turn into their opposites and appear so, after all, when God wishes.”

The Eternal God Formed Men

139:13-18



- The presence of God in one's life is truly inescapable, beginning with birth
- David moves from talking about God, as being All- Present; to His care for man, since his first formation in the womb
- God knows the psalmist perfectly, for He ordered the first beginnings of his life, and foresaw all his destiny
- God had made him; that the innermost parts of his being had been constituted as they are by God
- Therefore, God must be able to see all that there is in the very depths of the soul, however it may be hidden from the eye of man

The Eternal God Formed Men

139:13-18



- And the fact that God created him makes the Psalmist precious in His sight
- The reciprocal is also true
- David acknowledges that because God created him, God has a special place in his heart
- Before we were known to our mothers, God was forming every complex detail and fabric of who we are
- We are crafted personally and purposefully, to bring glory to God
- Nothing about us is accidental

The Eternal God Formed Men

139:13-18



- *my inward parts*, came as the kidneys in the Arabic version
- It means the most inward and hidden part of the body, supposed also to be the seat of men's lusts and passions
- God is called the trier and searcher of the hearts of the children of men; He is the possessor or master of their most secret thoughts, and thoroughly knows them; "*For the righteous God tests the hearts and minds.*" (Psalm 7:9)
- The God of all knowledge and constant presence had the care and concern to personally form the child in his *mother's womb*
- It speaks of the fact that God knew David from before his birth, as a child conceived and developing in the womb

The Eternal God Formed Men

139:13-18



- St. John Chrysostom comments on verse 13 and says, “What is the connection of this with the preceding statement? Since he had spoken about His wonderful power, he goes on to show that He employs this power for the good and in the service of human being. I mean, in case some foolish person should say, ‘How does it affect me if He is great, powerful, and prescient?’ Show what benefit we gain from it, he added, *You formed my inward parts*, referring to the whole person...we are God’s possession: the possessor cares and provides. Hence to indicate this, he said, *You covered me in my mother’s womb*, that is, at all times You protected me, cared for me, secured me from my earliest years.”

The Eternal God Formed Men

139:13-18



- *I will praise You*, Reflections upon God's wonderful works must overflow into praise; and the phenomena of man's creation and birth called forth praise and worship
- God' infinite wisdom and power, manifested in the structure of man's body, fill David with wonder and astonishment, and with the awe and reveres of His Majesty
- He diligently sought out God's *works*, and has good knowledge of them as to be capable of talking of them, and of showing them to others, and pointing out their wonders, beauties, and greatness; *"The works of the Lord are great, studied by all who have pleasure in them."* (Psalm 111:2)

The Eternal God Formed Men

139:13-18



- David is well assured, both by God's word, and by the contemplation and study of His works, that they are wonderful, although he does not so accurately understand them in all their parts as he wish to do
- The wonderfulness of the human mechanism is so great that, if realized, it produces a sensation of fear
- It has been said that, if we could see one-half of what is going on within us, we should not dare to move
- Verse 15, came according to the Septuagint and the Coptic versions, as: *"My bones was not hidden from You, which You made in secret, and my person in the lowest parts of the earth"*

The Eternal God Formed Men

139:13-18



- *My frame was not hidden from You, When I was made in secret,*
The formation of the embryo in the womb seems to be intended
- This remains as much a mystery as ever, despite all the eagerness of modern science to search and study everything
- David confirms God's amazing accurate knowledge of him since the first moment of his creation, when he was still being secretly formed in the womb, as though in the lowest parts of the earth, seen by no one
- Here David used *lowest parts of the earth* to refer to any mysterious, unseen place

The Eternal God Formed Men

139:13-18



- What David (and others) could not see, God could see perfectly
- This is another demonstration of His perfect knowledge and care
- Before David was formed God did see what he will be
- Each day of his life with all its history was pre-determined by the Creator and recorded in His book, before one of them actually was in existence
- This is a clear expression of the truth that there is an ideal plan of life providentially marked out for every individual, *“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”* (Ephesians 2:10)

The Eternal God Formed Men

139:13-18



- The core of David's being was an open book to God even when it was being formed in secret in the depths of the earth—when it would have been invisible to anyone else
- God's view is limitless, transcending time and space
- He has numbered our days, and nothing can change or alter His good plan for our lives
- His will surpasses what we want
- God's sovereign control is complete, not partial and His control is complete and omnipresent
- Nothing in the universe is random without divine design and purpose

The Eternal God Formed Men

139:13-18



- David was filled with amazement and adoration by considering how God knew and cared for him
- It is *precious* that God should think of us at all; it is beyond *precious* that He would think well of us and think so often of us
- David found comfort and even feels himself to be enriched with precious jewels at the fact that God's *thoughts* of him are *precious*
- Actually he is not worried at the fact that God knows all about him
- To know *How precious also are God's thoughts to us*, This should be the believer's treasure and pleasure

The Eternal God Formed Men

139:13-18



- *Precious*, It signifies that which is rare, the thoughts and counsels of God are incomprehensible deep and unsearchable; He knows our thoughts
- It also signifies the worth and value of them; God's thoughts are infinitely beyond ours, and infinitely more valuable and more important, and are concerning our welfare and happiness; it is marvelous that God should think of us at all
- It is David's delight to meditate upon the purposes of God's Providence
- *How great is the sum of them*, they are immeasurable, (Psalm 36:7,92:5; Job 26:14)

The Eternal God Formed Men

139:13-18



- David used a powerful image to illustrate the idea of how *often* God thinks of us
- He imagined standing on a shore and wondering just how many grains of *sand* fill the beach – yet God's thoughts are *more in number*
- His last thoughts of God are as he falls asleep and when he awakes, he finds himself still in His Presence, still occupied in contemplating the mystery of His Being
- Day or night, David thought of God because he knew the greatness of God's *thoughts to* him

The Eternal God Formed Men

139:13-18



- It may also mean that David is amazed to consider that every day he wakes, he is still in God's care; returning to the thought at the beginning of the Psalm of God observing His "sitting down and...rising up" (verse 2)
- But some suggest that he is speaking in a future tense of his resurrection; that after the passing of his days, he will awake from death and even still be with God
- St. John Chrysostom says, "This is no little sign of virtue, abiding in virtue continuing in prosperity; many people, while enjoying well-being have forgotten. No I, however, he says: having arisen – that is, being freed from trouble – I shall always be with You."

God, the Protector from the Wicked 139:19-22



- David suddenly shifted from a spirit of wonder and worship to intense prayer against *the wicked* and against *bloodthirsty men*
- David gives vent to his feelings toward the wicked, and prays that they may depart from him, but that sudden transition from the main subject of the Psalm may seem strange
- But perhaps the explanation might be, that as he was reflecting on the fact that God is everywhere present, that He searches the hearts of people, that He must know all their conduct, so David was suddenly struck with the idea of the condition of wicked people in the presence, and under the eye, of God who is All-Present All-Knowing

God, the Protector from the Wicked 139:19-22



- David is speaking out of his zeal for God; he hates those who hate Him
- They are God's enemies, so, he counts them as his enemies too
- It wasn't because these men opposed David, but because they opposed God: *for they speak against You wickedly*
- David's worship and praise filled him with zeal for God's honor
- There is no fellowship between light and darkness, between the wicked and the God-fearing
- The problem of the existence of evil perplexes him, as it perplexed Job: (Job 21:7)

God, the Protector from the Wicked 139:19-22



- According to St. John Chrysostom, *You would slay the wicked*, does not mean that David ask for it to happen, not to destroy the existence of the people but to change them from sin to righteousness
- *For they speak against You wickedly*, This is one form or manifestation of their character as wicked people
- St. John Chrysostom says, “Observe him not looking to his own interest, but reaching against the insult to God and shunning association with them.”
- *take Your name in vain*: either by profane swearing, or by false swearing

God, the Protector from the Wicked 139:19-22



- Anyone *take Your name in vain*, is God's enemy
- Those whose hearts are lifted up to vanity, idols, riches, self-righteousness, sensual lusts and pleasures; these are the enemies of God
- They are estranged from Him, are friends of the world, revere and cherish His enemies, love what He hates, hate what He loves
- But David was undeniably God's follower
- He wanted to be on God's side, and therefore even allowed himself to *hate* those who hated God
- In fact, David boasted *I hate them with perfect hatred*, regarding them as *enemies*

God, the Protector from the Wicked 139:19-22



- St. Cyril of Jerusalem says, “Let us hate the heretics, who are worthy of hatred; let us keep away from them. And let us say to God about them: ‘Do I not hate them, O Lord? Do I not loathe those who rise up against You? (Psalm 139:21); For it is written: ‘I will put enmity Between you and the woman, And between your seed and her Seed;’ (Genesis 3:15). Friendship with the serpent means enmity against God, which would bring forth death.”
- The word hate here, as applied to them, must be understood in the sense that he disapproved of their conduct; that he did not desire to be associated with them and not to be their friend

God, the Protector from the Wicked 139:19-22



- *I hate them with perfect hatred*, Many today are disturbed at such language in light of Jesus Christ's instruction in the New Testament: *"love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you"* (Matthew 5:44)
- But the hatred David is speaking of should be understood primarily in the sense of rejection
- David wants nothing to do with them
- He will not support them and he will not accept their friendship, because if they are God's enemies, then they are his enemies

God, the Protector from the Wicked 139:19-22



- In essence, David was declaring his complete solidarity with God against God's enemies
- Praying for one's persecutors does not mean praying for their success in persecution
- It primarily means praying for their long-term well-being, realizing that God intends to eventually lead them to repentance
- St. Augustine says, “What does he mean by saying: ‘*I hate them with perfect hatred?*’ Although I hate their iniquities, yet I love them being God’s creation.”

A Humble Prayer to a Great God 139:23-24



- In no spirit of arrogant self-confidence, but with an honest desire to be saved from self-deception and guided in the way of true life, the psalmist ends by inviting and welcoming that Divine search which he knows to be a fact and from which he cannot escape (Psalm 139:1), and praying for that Divine guidance which is essential and vital for him
- David came to the God of perfect knowledge and constant presence knowing He was also a God of love, and could be trusted to *search* him and to *know* him at the deepest levels
- This is also an admission that God knew David better than David knew himself, and that he needed God to *search* and *know* him

A Humble Prayer to a Great God 139:23-24



- David wanted God to examine him and look for his *anxieties*
- Such *anxieties* could be evidence of unbelief or misplaced trust
- David opened his soul completely before God, asking if there were any unknown or unperceived sins
- This showed how much he *cared* for holiness in his life, and how *humble* he was in recognizing that there could be an unperceived *wicked way* in himself
- David ended this wonderful Psalm by declaring his destination – *the way everlasting*
- David's view may be related to this world, or perhaps he saw that such a way must lead on to fuller life after death

A Humble Prayer to a Great God 139:23-24



- Trusting the God of complete knowledge and constant presence would bring David to *everlasting* life
- The way of holiness prayed for lead to the *way everlasting*
- Some commentators relate his request to his declared hatred of God's enemies; the idea being that he is asking God to search his heart to see if his expressed thoughts are the product of a righteous stand with God or born out of personal concerns
- Other commentators understand the verse as a general request that God examine him for any wickedness

A Humble Prayer to a Great God 139:23-24



- That is having discussed wickedness in others, that God check to see if there is wickedness to be dealt within him
- David deeply desires to be led out of wickedness and, as he says, into the way that leads to everlasting life
- Those that are righteous can take comfort in God's All-Knowing as a witness of their virtue, and can with a humble confidence beg of Him to search and try them, to discover them to themselves; for a good man desires to know the worst of himself; and to discover them to others
- The way of holiness is an everlasting way; it is pleasing to God and profitable to us, and will lead to everlasting life



Discussion

- What is the main point of verses 1-6?
- How does God's omniscience affect you?
- What is the answer to David's questions in verse 7?
- Does God's omnipresence encourage or frighten you? Why?
- What do verses 13-16 show us of God's creation of individuals?



Discussion

- How does meditating on God's design of you personally influence your perspective?
- Why was David so emotional about the wicked?
- Why do you think David asked for God to "search" and "try" him and to "know" his heart and mind?
- What should we do when the Lord brings something to mind?



Discussion

- How do you feel about God knowing you better than you know yourself? Uncomfortable & restricted or comfortable & protected? Why?
- Why does it make no sense to try to run from God but perfect sense to run to God?
- How often do you stop to consider that God has been interested in you even before you were born, and so he is intensely interested in the outcome of your life? How should knowing this shape your behavior and decisions?