

# Psalm 139

To the choirmaster. A Psalm of David.

**A. Searched and known (v. 1):** O LORD, you have searched me and known me!

**B. David's thoughts and ways (vs. 2-3):** You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways.

**C. His words (v. 4):** Even before a word is on my tongue, behold, O LORD, you know it altogether.

**D. God acts toward him and is close to him (v. 5):** You hem me in, behind and before, and lay your hand upon me.

**E. God's knowledge is too high to reach (v.6):** Such knowledge is too wonderful for me; it is high; I cannot attain it.

**F. God can see and know him in any place he might go (vs. 7-12):**

Where shall I go from your Spirit? Or where shall I flee from your presence?

- If I ascend to heaven, you are there!
- If I make my bed in Sheol, you are there!
- If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me.
- If I say, "Surely the darkness shall cover me, and the light about me be night," even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you.

**F.<sup>1</sup> God knows him from forming him and his days (vs. 13-16):**

a. For you formed my inward parts;

b. you knitted me together in my mother's womb.

c. I praise you, for I am fearfully and wonderfully made.

c.<sup>1</sup> Wonderful are your works; my soul knows it very well.

b.<sup>1</sup> My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

a.<sup>1</sup> Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there were none of them.

**E.<sup>1</sup> God's thoughts are too many to count (vs. 17-18):** How precious to me are your thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand. I awake, and I am still with you.

**D.<sup>1</sup> May God act toward the wicked so that they are far away from him (v. 19):** Oh that you would slay the wicked, O God! O men of blood, depart from me!

**C.<sup>1</sup> The words of the wicked (v. 20):** They speak against you with malicious intent; your enemies take your name in vain!

**B.<sup>1</sup> David's thoughts and ways – his loyalty to God (vs. 21-22):** Do I not hate those who hate you, O LORD? And do I not loathe those who rise up against you? I hate them with complete hatred; I count them my enemies.

**A.<sup>1</sup> Search and know (vs. 23-24):** Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting!

**Parallels:**

A. "searched" and "known," forms a bookend or inclusion with A<sup>1</sup> "search" and "know"

B. a focus on the David's thoughts and ways (God knows them); it has several "you" statements

B.<sup>1</sup> a focus on the David's thoughts and ways (he expresses his loyalty to God); it has several "I" statements

C. the words of David; it has the name "Yahweh"

C.<sup>1</sup> the words of the wicked; it alludes to the name "Yahweh" via Exodus 20:7 - the third commandment on taking Yahweh's name in vain

D. God's action in relation to David and the closeness of God to him

D.<sup>1</sup> a request for God to act in relation to the wicked and the desired distance of the wicked from him

E. God's knowledge transcends – it is too high to reach

E.<sup>1</sup> God's thoughts transcends – it is too many to count

F. God knows David because he can see and know him wherever he might go; God knows him geographically considered

F.<sup>1</sup> God knows David because he formed him and his days; God knows him chronologically considered

Within F. - two questions and four hypothetical situations; a. heaven and c. may have some parallel in the connection between heaven and traveling through the sky; b. and d. may have some parallel in that Sheol is a/the place of darkness

Within F.<sup>1</sup> - a. and a.<sup>1</sup> have a word for "formed" which makes a bookend or inclusion for this subsection; b. and b.<sup>1</sup> both talk of God as weaver; c. and c.<sup>1</sup> both speak of God's wonder in making the writer