

# Me in Your Sight

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**Bible Verse:** Psalm 139  
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Ingrid Newkirk is the founder and president of People for the Ethical Treatment of Animals. PETA is known for its stance that animal rights are equal to or greater than human rights, to eat meat in their eyes, is to commit murder and an act of cannibalism because there is no difference between men and brute animals. Miss Newkirk is famous for her statement in which I quote her saying this, "There is no rational basis for saying that a human being has special rights. A rat is a pig, is a dog, is a boy." Now what you need to understand is that she is serious; this is what she believes, and there are reportedly about nine million people that follow and are members of PETA in some fashion or another who share that worldview. She has said in another context, and I again quote, "Six million Jews died in concentration camps during World War II, but six billion broiler chickens will die this year in slaughterhouses." Now, what you need to understand, beloved, is that that worldview, this is what she means and what that organization believes, that is the logical consequence of a Big Bang approach to the origin of the universe and a theory of evolution that is atheistic. Once you eliminate God as the Creator of heaven and earth, once you make man the mere product of evolutionary forces that equally produce human beings and then equally produced a rat and a pig and a dog, that's what you're left with, there is no there is no special place for man in the universe and the inevitable hopelessness that that generates is now permeating all of our society in ways that go far beyond Ingrid Newkirk.

What I want you to think about tonight is to contrast that position with the biblical position of man in the created order of God and man as a special object of God's creative intentional activity. We come to a magnificent text in Psalm 139 tonight, and you can turn there to Psalm 139, but to Miss Newkirk and those of her ilk, I would simply quote from the Apostle Paul in Romans 1:21-23, "For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures."

Psalm 139 is our text for tonight. It is a magnificent text of Scripture. It is a, as always, a great privilege to turn to the word of God, to open and hear from our Creator and Redeemer. And tonight we look at Psalm 139, a Psalm of David, by the inscription.

Beginning in verse 1, I'm going to read the whole thing. I invite you to stand with me as we read God's holy word together here tonight. Beginning in verse 1,

1 O LORD, You have searched me and known me. 2 You know when I sit down and when I rise up; You understand my thought from afar. 3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 4 Even before there is a word on my tongue, Behold, O LORD, You know it all. 5 You have enclosed me behind and before, And laid Your hand upon me. 6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it. 7 Where can I go from Your Spirit? Or where can I flee from Your presence? 8 If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. 9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, 10 Even there Your hand will lead me, And Your right hand will lay hold of me. 11 If I say, "Surely the darkness will overwhelm me, And the light around me will be night," 12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. 13 For You formed my inward parts; You wove me in my mother's womb. 14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; 16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. 17 How precious also are Your thoughts to me, O God! How vast is the sum of them! 18 If I should count them, they would outnumber the sand. When I awake, I am still with You. 19 O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed. 20 For they speak against You wickedly, And Your enemies take Your name in vain. 21 Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You? 22 I hate them with the utmost hatred; They have become my enemies. 23 Search me, O God, and know my heart; Try me and know my anxious thoughts; 24 And see if there be any hurtful way in me, And lead me in the everlasting way.

Please be seated.

This is literally a searching Psalm, and God's knowledge permeates and undergirds the foundation of everything that is said. Look at verses 1 and 23 with me as we see the way that this is framed. In verse 1, "O LORD, You have searched me and known me." And then in verse 23, the fact that God has searched him becomes a prayer that God would search him when he says, "Search me, O God, and know my heart; Try me and know my anxious thoughts." And that inclusio, that bookending of the Psalm around the word "search" gives us an insight into what David is describing here. He is conscious of being in the presence of an omniscient God who knows his every thought, his every word, and his every deed. God is present at all times with us because God is everywhere present. Scripture says and teaches that he knows our past, our present, and our future in an

immutable, unchanging way. He has ordained for us our days, when before our birth there was not even one of them.

What you need to understand, beloved, is this, is that this is not simply the province of what God has appointed for believers, this is true of every man, woman, and child who has ever lived. God has appointed the days and the means of of every man who has ever lived, and that has far-reaching consequences in a believer's life which will be our focus for this evening, and perhaps another time we can work out the implications that it has for an entire worldview of how to view all of life. You could find an entire worldview expanded for you and expanded for you here in Psalm 139, certainly that which would point you in the right direction for a life rightly lived.

And so what we find in Psalm 139, this familiar and much beloved Psalm, is that you and I are never beyond the omniscient control of God in our lives. We are never beyond what he has appointed our path to be. Ephesians 2:10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." God not only has appointed the days upon which we will live on earth, he has appointed the circumstances of our lives and the good works that as believers we are to do to honor him in the life that he has given to us. We've said this many, many times and it bears constant repeating because the truth of these things is going to be eclipsed in the post-modern world in which we live: you have exactly the life which God has appointed for you today. All of your mistakes and all of the sins of the past, Christ's redemption and the Spirit's work in your life, whatever the complex formula is of your mistakes and sins, your efforts at holiness and God's direction by the Spirit, all of that under the full providential direction of God to bring you to the point that you live here and being here even in this room tonight, God has appointed all of that. That is greatly comforting to us, discouraged and beleaguered believer. It is greatly empowering to those who are walking with Christ and it yields over into a great boldness and confidence in Christian living if you believe that and embrace it. At the same time, it is something that exposes us and threatens us really if we are trying to live some kind of double life, living one way before the church, living another way in private, living one way in the world and living another way before your Christian friends. The fact that God knows everything about every word, every thought, every deed of your life, shows the utter futility of trying to pull that off. You're not fooling God at all with that kind of lifestyle, in fact, you are just setting yourselves up for for a horrific day of accountability before Christ, you know, if you continue in that unrepentant lifestyle.

But what I'd like to do tonight as much as the text and the flow of preaching here will allow, is to address this to the many of you in this room that are faithful believers trying to walk with Christ and and to work out the implications of what Psalm 139 means for you and me. The reality of Psalm 139 calls forth your loyalty to Christ, it calls forth your trust in Christ, and it calls forth submission to Christ. There are duties of trust and faith and obedience that are woven into what David has written for us some 3,000 years ago. This is a profoundly personal Psalm, and it applies to each one of us. I need what this Psalm says, those of you that that walk in anxiety, those of you that are fearful of life, those of you that are resentful of life and what has happened to you either at the hands of

circumstance or at the hands of men, you need to come to Psalm 139 and submit your heart and your mind and your affections to what this text says and understand the supremacy of God in everything in your life, whether you are a young person just on the throes of entering into adulthood, or if you're, you know, if you're toward the end of life as a senior citizen looking back on life with some kind of measure of regret or dissatisfaction with your present circumstances. Wherever you're at on that spectrum, you need to come to Psalm 139 and humbly bow your heart before it and let it speak to you and direct you in how you would respond to your life circumstances.

We're going to find that this Psalm gives us a set of four meditations, you could say, each of six verses in length, and we're just going to walk through these meditations far too quickly; this Psalm deserves more than the one sermon that I'm going to give to it here this evening, so we're necessarily going to be superficial and hasty in our treatment of it just to keep moving in our exposition of the Psalms.

First of all, what we see, first point for tonight if you're taking notes and I do encourage you to take notes as you hear the word of God preached, it will reinforce the principles in your mind, far too easy to just sit and let your mind wander and drift. You know, let me just take a little tangent here, because I feel like taking a tangent right now. You know, it is important for the preacher to come prepared into the pulpit. I'm not speaking just of myself, anyone that would open the word of God and teach it before men and women has a very high responsibility to be prepared when he steps into the pulpit and to understand the text and to represent it properly. James 3:1 makes it clear that teachers will face a stricter judgment from God on account of the position that they have held and undertaken and willingly, you know, submitted themselves to. And you know, I'm just undone by the thought of that, you know of what that means for me when I stand before Christ, I recognize the high accountability that I will have, but understand this, beloved, and let's just kind of flip the responsibility here and speak directly to you candidly, lovingly, gently, but directly to you. You have your own set of responsibilities before God when you hear the word of God taught. This is not for your entertainment. This is for you to come and to hear and to heed the word of God and to pay close attention and to appropriate it to you. You know, those that have received extensive teaching from the word of God wherever, you know, whatever the source of it may be, there's a high accountability for you also. There will be accountability to you too, and God will hold you accountable and you will give an account for how you have lived and in response to the truth that you have received. Those of you that are not Christians, those of you that have rejected Christ until now, you should be trembling at the very thought of that, because Scripture makes it very clear that those who have heard the gospel and rejected Christ will face the strictest judgment and the most severe punishment will be on those who heard the gospel and rejected Christ nonetheless, far more so than the pagan rock worshipers in some remote land, idolaters like that, they'll face their own judgment before God but it won't be as strict and severe as those that have been exposed to the word of God and not taken it to heart and not yielded their heart to Christ. The accountability is great, and even for you believers, you know, is just to realize that you have your own responsibility to come to the teaching of the word of God with your heart prepared. "God, prepare me for this time of instruction that I'm about to receive. Prepare my heart and

bend my heart toward agreement with Your word. Bend my heart towards submission to Your word." In the words of Isaiah or whoever it was, "Speak, Lord, Your servant listens. Instruct me and I will follow. I will obey." And to pay attention to what is being said and to meditate on it later on, all of those things are implied by the text of Psalm 139. And so while the one in the pulpit has a great responsibility for the teaching of the word of God, understand, and I say it lovingly, I say it for the long term benefit and health of your soul and with the desire that you would stand approved before God before the judgment seat of Christ comes, understand that you have responsibility as well to come prepared, with your heart prepared, willing to listen hear and to obey the word of God.

With that said, let's look at our first point here this evening. It is a meditation on God's omniscience, a meditation on God's omniscience. David here has been thinking deeply on the character of God and the revealed word of God when he says in the first four verses, he says,

1 O LORD, You have searched me and known me. 2 You know when I sit down and when I rise up; You understand my thought from afar. 3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 4 Even before there is a word on my tongue, Behold, O LORD, You know it all.

Now, theologically what David has just described there is God's omniscience. God's omniscience, and the great theologian Louis Berkhof defines omniscience in this way. He says "omniscience is that perfection of God whereby He, in a manner all His own, knows Himself and all things possible and actual." God knows everything. God is so infinitely perfect in his omniscience that he knows his own infinite essence with perfection. That's the highest knowledge that any being could possibly have. God knows himself and he knows all things that have ever happened and ever will happen. He knows the future it comes to pass. He knows past, present and future with equal precision and without any defect of his knowledge.

I once compared it this way. I can't remember the exact numbers, but there are miles and miles of shelving in the United States Library of Congress, and with all kinds of books and music scores and everything that is, you know, everything that could reasonably be accumulated by the knowledge of man is somehow stored in one way or another in the United States Library of Congress. Now imagine, imagine that you could, with one mental act, comprehend everything that was in the Library of Congress and you would comprehensively know everything in the miles and miles of shelving in the Library of Congress and you could know it all in perfect detail. If you could do that, which is utterly impossible, of course, for the human mind, but even if you could do that, it would only be a small thimble of water in compared to the ocean of the omniscience of God who knows the universe comprehensively, who knows the past comprehensively, who knows humanity comprehensively both collectively and individually.

This is the perfect knowledge of God and so we are before a God whose knowledge is great, and in this text David recognizes that nothing is hidden from God and his approach

to the omniscience of God is one of of great personal appropriation. In verse 2, God knows his thoughts. It says there at the end of verse 2, "You understand my thought from afar." In verse 3, God knows his deeds, "You scrutinize my path and my lying down and are intimately acquainted with all my ways." God knows what David thinks. God knows what David does, and in verse 4, God knows what David says. Verse 4, "Even before there is a word on my tongue, Behold, O LORD, You know it all." So just take a moment and let that kind of sink in. Every thought, every word, every deed, David says, "God, You know it all about me. There is nothing about me with which You are not intimately acquainted." God sees it all. He knows it all. He doesn't miss a moment. He doesn't miss a deed. He doesn't miss a word. He doesn't miss a thought.

David finds the entire concept to be staggering. Look at verse 5. He says.

5 You have enclosed me behind and before, And laid Your hand upon me.  
6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it.

"God, I can't even, I can't even comprehend the vastness and the significance of what it means that You know me so intimately and personally." How much more when we multiply that by some 10 to 15 billion people who have ever lived? How much more when we multiply it by by the infinite series of events and reasons for events throughout all of human history? How much more when we multiply it by the wisdom that spoke the world's into existence and the stars and all the world's obeyed his voice? We can't even speak a pencil into existence. God spoke the galaxies into existence and elsewhere, Scripture says he knows every star by name. God knows it all and David here is recognizing the magnificence of the fact that God knows everything about him.

You know, you and I, we would all do well to take even 1/2 hour to get alone for 1/2 hour and contemplate the significance of what that means in our personal lives. Are you crushed by sorrow? God knows about it. Are you looking forward to major decisions and not sure of what the future holds? God knows. God knows the difficulty of the decision, and God knows the consequences of whatever choice you would make and knows the decision that you're going to make and will direct it all to his to his glory. There's more to it as well. The fact that God knows everything about us, the perfect knowledge of God helps us when we are wrongly accused by men. God knows the truth even when men distort it or misunderstand us. The fact that God knows everything in his omniscience facilitates our confession of sin. In God's sight, there is no such thing as a double life, there's just the life that you're living, and so there might as well be an open confession of our sin and not try to hide anything before God. And if your conscience, beloved, if your conscience is pressing you with conviction over the state of your life in the course of action, in the course of sin that you have chosen, or just the the settled resentment and bitterness that your life has taken a bad turn toward, understand that the omniscience of God invites you and compels you to confession and to transparency before him. There's no alternative. There's no other way to go. It's just a delusion in your own mind to think that you can evade it by not confessing it.

And as I've alluded to earlier, the omniscience of God and this magnificent structure of the first six verses of Psalm 139 should strengthen your trust in your trials. The Lord is with you to direct it all to his glory and to your good. He knows everything about it. He knows. And speaking to parents of adult children, I have six adult children, I love them all, and I'm grateful for all of their lives but I am mindful of the particular weight that comes to parents with adult children and the reality that many in our midst face that adult children have rejected the Christianity that you tried to impart to them; even if they're not living in open sin. you know that they do not love Christ, you know that they're not concerned about his word and you know and you are deeply concerned about the fate of their eternal soul. Even in that crushing and overwhelming thing, if we let our thoughts go to seed, so to speak, even in that we find the strength of God's omniscience helping us. God knows the concern of our heart, God knows the state of that loved adult child, knows the state, knows what to do and is thoroughly acquainted with the trial that seems to isolate you. You know, and knowing that some of the very painful rejection that some of you have gone through at the hands of your adult children, you know, I grieve with you and I pray with you over those things and or your children along with you. I pray for you about them and for them with you. But knowing something of the taste of the heartache of that, don't you see that in Psalm 139 you see the hand of a loving God extended to you and the one who understands and knows the burdens of your heart is the same one who Incarnate in the Lord Jesus Christ said, "Come to Me, all you who are weary and heavy laden, and I will give you rest."

This omniscience of God is a great comfort to the hurting, believing soul, and so this meditation on God's omniscience takes us in wonderful places of comfort, it takes us into places of conviction, and is a motivation to us to repent of our sin and to submit our lives humbly to him. God's omniscience is personal. It is active. He knows us inside and out. That's what David is saying here in Psalm 139, and it is a thought that leads him to worship.

Now secondly, we see a meditation in the next six verses on God's omnipresence. God's omnipresence, and really these perfections of God really tend to imply one another. You can look at them and and analyze them in distinction, you can analyze them one by one, and that's the only way that we could begin to approach an understanding of the perfections of God, you have to deal with one attribute at a time, understand that there is no sequence or chronology to the attributes of God. He is everything that he has ever been, always uncreated, there has never been a time where God has not been who he is, and all of his attributes have existed in perfection and in perfect harmony with one another, and there's never been a time where they weren't. And so the fact that God is omniscient and knows all things, indicates and implies his omnipresence, and his omnipresence implies his omniscience as well.

Let's look at the next three verses as we consider point number two: a meditation on God's omnipresence. A meditation on God's omnipresence, verses 7 through 9.

7 Where can I go from Your Spirit? Or where can I flee from Your presence? 8 If I ascend to heaven, You are there; If I make my bed in

Sheol, behold, You are there. 9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, [we'll pick up verse 10 as well] 10 Even there Your hand will lead me, And Your right hand will lay hold of me.

Theologically, David has described God's omnipresence. God is personally present throughout the entire universe. God is present with us in this room. God is exercising his omniscience upon us even as we hear the word of God and teach the word of God right now. We are in his immediate presence. We always are but just for what we're doing right now, it's good for us to be mindful of the fact that God is immediately present with us, knows the names of everyone that is here, knows the hairs on our head, knows the thoughts of our mind. He is with us in that kind of pervasive sense and what David does here in these four verses, is he speaks in a series of hypotheticals to make his point. He's using a poetic means of describing things that are not possible for him to actually do, but if he could, it would help us understand something about his omniscience, the omniscience of God.

So in verse 7, he says, "Where can I go from Your Spirit?" It's a rhetorical question. "Where can I flee from Your presence?" Rhetorically speaking, "God, where could I go?" And it's not that David actually wants to be away from the presence of God, he's speaking in this hypothetical in order to make the point about God's omnipresence. And so he says in verse 8, "If I could suddenly ascend up into heaven, if I could go into the skies and beyond, to the dwelling place of God, I would find You there. I find You would be present in the atmosphere of earth, You would be present in the galaxies of outer space, You would be present in Your own throne room. At every level You would be there if I could even do that." Then he says, "If I make my bed in Sheol," the Old Testament word for death, "if I go into the realm of death, God, You are there also." And so he goes from heaven to the depths of the earth. God is present there and he is present at all places in between.

David says, "Well, you know, what if I were able to supernaturally move at the speed of light," verse 9, "If I take the wings of the dawn, if I dwell in the remotest part of the sea, God, if I could leap up on the speed of light at the first rays of dawn as the sunrise comes, and the light just runs from one end of the horizon to the other, if I could do that, O God. I would not have a moment where I was anymore removed from Your immediate presence than what I am right now." Speed has nothing to do with it. The speed of light does not diminish your presence even if I were able to pick up and run like that. Or if I go to the remotest part of the earth, if I go to the southernmost edge of the Pacific Ocean, or the most desolate part of the Indian Ocean where that airliner some years ago crashed and they were unable to find it because it was just too vast in order to find the wreckage of a large jet plane, David says, "If I could do that, go into the most remote part of the sea where no man could find me, where the Coast Guard could send out all of their ships and not be able to find me, if I were buried at the bottom of the ocean where my corpse would never be found, God, even there, You're there. The places that are inaccessible to men, You are immediately present in. It makes no difference whether I'm at the bottom of the sea or the heights of the heaven, whether I'm at the horizon east or the horizon west, no matter God, You are there." And it's just, you know, he states this, he states this



hypothetical if, if, if and it's followed by a declarative statement, "God, You are there, so that you step back and you start to see the cumulative impact of the meditations that he's making here. "God, in Your mind You know my every deed, thought and word. And God, no matter where I would take my own personal presence, attainable or not, You would be there with me."

And so, not even the darkness, he goes on to say, light and darkness make no difference. Darkness cannot conceal him from the presence of God. Look at verses 11 and 12.

11 If I say, "Surely the darkness will overwhelm me, And the light around me will be night," 12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You.

God's omniscience, his full knowledge and his omnipresence, his full presence everywhere in the universe, means that God is not like man. We need light in order to be able to see. God doesn't need that. His attributes means that he has perfect knowledge and sees it all perfectly whether it is the the blackest night under a moonless, starless sky in the middle of a black box somewhere in a remote desert land enveloped in darkness, God sees that with perfection. Day and night are utterly alike to him in that sense.

It reminds me of the climax that Paul gives in Romans 9. Look back there in the New Testament with me Romans 8:38 and 39 where the Apostle Paul says, "I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord." The perfection of God's faithfulness, the perfection of his omniscience, the perfection of his omnipresence means that we can never be separated from him, and the redeemed, that is just a matter of creation, for the redeemed there is this added element of the redemptive purposes and the redemptive faithfulness of God that nothing could ever possibly separate us from him. By his power, he keeps us. By his knowledge, he knows us. And by his love and grace and mercy and patience and kindness, he keeps us if we are in Christ, so that nothing can separate us from him.

David says in the Old Testament, "If I run with the dawn, I can't be separated from You." For us, we have the blessed privilege if we are in Christ of saying, "Because I am in Christ, because I've been made a new creation by the Holy Spirit in Christ in union with Him, because of the death, burial, and resurrection of Jesus Christ I'm united with Him, there's nothing that could possibly separate me from You, O God." And that should bring your heart to a place of adoring worship and gratitude and thanksgiving, no matter what is happening in your life as you sit here today. Beloved, these things transcend everything earthly. These things exalt the majesty of God, and these things belong to us who are in Christ.

Now at the same time and just circling back because I just am so burdened that this point needs to be repeatedly made, and I realize that, you know, there are probably people that over the weeks and months I have been and will be offending people by emphasizing

these themes, that does not bother me because they need to be said and if they bring offense, it's because the offense needs to happen in the heart of those who are offended. These meditations on the omniscience and omnipresence of God, his thorough knowledge, and his absolute holiness, and his absolute justice, you know, while we find comfort as Christians in these things, as I said earlier, understand that this presents a dire, urgent warning to the non-Christian and to the hypocrite. Hebrews 4:13, you don't need to turn there, Hebrews 4:13 says, "there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do." Hebrews 4:13.

Now I ask you, some of you hardened young people: what's going to happen to you in light of these things? What's going to happen to you if you persist in your hard state of heart and metaphorically, if not literally, sticking your fingers in the ears as you hear these things saying, "I'm not listening. I don't want this." It doesn't matter what you want, what you want has no effect on what is true. And what are you going to do with the biblical warnings that you are not hidden from the sight of God? How can it be that you would hear these things and have the Holy Spirit confirm the truth of them to your hearts and still live in hardhearted rejection and rebellion to Christ? How can you possibly justify that? What's going to happen to you? What's going to happen to you? What's going to happen to you if you persist in this and defy the omnipotent, omniscient, omnipresent God? What's going to happen to you, my friend? For now, God gives you a voice and other voices pleading with you to listen, to hear, to heed, pleading with you to be reconciled to Christ, pleading with you to look on his bleeding wounds shed for sinners just like you, pleading with you to repent, pleading with you to put your faith in Christ. You have voices saying these things, you have Scripture in front of you but one day, soon enough, there won't be anyone beside you when you stand before a holy God and give an account of this life, and unwashed, and you're standing there in your unwashed unrighteous deeds, acts and thoughts before a holy God with no one to be your advocate, what's going to happen to you? Literally I ask you. Answer me. Answer in your own heart before a holy God, what's going to happen to you on that horrible day? Scripture says it's a terrifying thing to fall into the hands of the living God, and understand Scripture is not bluffing when it says that, it's genuinely terrifying. And so I just leave you with that gospel appeal. Time demands that I continue on.

God knows everything about us. He sees everything that we do. Guilty sinners should see their need for Christ as a result of that. Believers should be heartened by his loyal love. And for the guilty world outside our walls, this guilty gay pride of a world, homosexual pride, I don't use the word gay. This guilty homosexual pride world is living on borrowed time and it is urgent for the world itself to repent while there is time. And I call upon it all to do so. Everybody that's ever walked supportively in a gay pride parade, I call on you to repent. Everybody that's ever organized, everybody that's ever promoted it. Now even baseball teams are wearing homosexual pride patches on their uniforms. The Detroit Tigers are promoting transgender material to their fans. It is an abomination what is happening all around us. And the point for tonight is, is that God sees it and the fact that he is allowing it to go on is not an indication of his approval, it is merely an indication of his longsuffering, patience desiring to give sinners, like you, time to repent before his

judgment falls. And just as it is true of the world, for those of you here today living in rebellion, it's not that God approves of your rebellion, or that you're getting away with it, it's simply an indication that God is showing profound patience with you in your hardhearted rebellion. All of these things are implied by the omnipotence, the omnipresence, I should say, and the omniscience of God.

Well, let's move on to the third section of this blessed Psalm and we'll find a meditation on God's omnipotence. God's omnipotence. God's unlimited power to do his will is known as his omnipotence. What is that? What does that mean? Well, quoting Berkhoff again, "Omnipotence means that God can, by the mere exercise of His will, bring to pass whatsoever He has decided to accomplish, and that if He so desired, He could do even more than that." I'll repeat it again for those of you taking notes. I'm sure there are more of you taking notes now than when we started after what I said earlier, right? Thank you. "Omnipotence means that God can, by the mere exercise of His will, bring to pass whatsoever He has decided to accomplish, and that if He so desired, He could do even more than that." God has the power to do whatever he pleases, in other words, and nothing can hinder him. Man cannot stop the exercise of the power of God when he chooses to exercise it, and that will be shown most fully in the final day of judgment when men are gathered together to oppose the reign of Christ and he destroys them with the word of his mouth, as we read in the book of Revelation, and one day I hope to study in the not too distant future together with you.

God is all-powerful and David speaks to God's creative power in the act of conception in verses 13 through 16. Let's start with verse 13. You see the power of God in his ability to work inside the female woman's womb. Verse 13,

13 For You formed my inward parts; You wove me in my mother's womb.

Fetal development, the development of an infant inside the womb of his mother illustrates the unlimited power of God. God is so powerful that he can work where the human eye cannot see. He can, and he does. In the mother's womb, God formed David in detail, and the Hebrew scholars tell us that the original Hebrew paints a picture of a complex tapestry being woven together. If you've ever seen models or pictures of the infinite complexity of veins and arteries running through the human anatomy and bones and all of that, such a complex, colorful tapestry of different aspects of the human anatomy, you get something of the picture of what David is saying. God wove him together like that. God wove David together in his mother's womb in order to form the future King of Israel. And as he did so, God was setting forth the line that would ultimately lead, the ancestral line that would ultimately lead to the greater David, our Lord Jesus Christ. All of that perfectly in the mind of God, 1,000 years before the coming of Christ. God perfectly shaped David in his mother's womb for the task and the life that he had appointed for him. And then from birth, through his days as a shepherd until his ascension as king, and during his reign, God had appointed all of those days for him and had providentially, uniquely, powerfully, by his omnipotence, prepared David for exactly that role that he was to fulfill. And in same way, beloved, whatever the tasks and challenges are that you're facing in your life, as overwhelming as it seem and as weak as it makes you feel,

understand that in the same way God has prepared you for precisely this moment in your life, precisely this season in your life. That's Ephesians 2:10, that's a Ephesians 1:11, you know, that God works all things after the counsel of his will.

And beyond that and beyond those things, look over at 2 Corinthians 12 and let me remind you of these things as well. You know, and you're like me, there are times where you're tempted to say, "I can't handle this. It's too much". And you know, and multiplied things happen all on the same day, and you just feel overwhelmed by it. Well, we can't respond, I'm preaching to myself, we can't respond in the pressing emotions and the discouragement that those times bring to our minds, we have to respond according to truth, the truth of Psalm 139 and the truth found in 2 Corinthians 12:9 and 10 and other places as well that we'll look to, because this is important for your encouragement and your strength as a believer in these uncertain days.

2 Corinthians 12:9-10, "He has said to me, 'My grace is sufficient for you, for power is perfected in weakness.'" Whatever your situation, brother or sister in Christ, may be, no matter how much you may feel overwhelmed by what the recent past has brought to you and what you're facing in the immediate future, you must frame all of your thinking about it, if you are a Christian, in the context of, "God is with me, God is for me, and His grace is sufficient for me, even though I don't feel that way." We must respond to life, we must respond to God according to truth and not by our fickle emotions which will usually lead us far astray. God said to Paul, and it's true for every believer, "My grace is sufficient for you." You say, "But God, I don't even know what to do. I am so weak and helpless here. I am so discouraged. I am so disheartened. I've been so betrayed." And precisely in that moment is where you need to turn to Scripture and say, "Lord, I believe that what You said to Paul is true of me as well, that Your grace is sufficient for me. I don't understand it, I don't feel it, but I'll act and I'll live my life as though I know it to be true, because I know it is true."

And you say, 'Well, preacher, you don't know. No one's had it like me.' No, that's not true. It's not true. 1 Corinthians 10:13 says, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it." And so beloved, put all of this together, the omniscience, the omnipresence, the omnipotence of God. He created you in your mother's womb. He appointed these times for you so that you would walk in good works according to the life that he has given to you. That his grace is sufficient for you, and that no temptation, no tests, no challenge, has come into your life but that which is common to man in which believers just like you have walked through over the course of millennia. God is too loving, too gracious, too perfect in his dealings with his children to allow you to be tempted beyond what you are able. His word says that he is with you always, even to the end of the age. His grace is sufficient right now in the midst of it all. And we should be stepping back as these things settle into our minds, settle into our unbelieving, doubting hearts, settling in, the light dawning, as it were, on our understanding, motivating, motivating our hearts, influencing our will toward trust and obedience in such a way that we say with David in verse 6 of Psalm 139, "That kind of knowledge, too wonderful for

me. Too high I cannot attain to it." You see why David could say in another Psalm in Psalm 23, "I fear no evil for You are with me. You, the omniscient, omnipotent, omnipresent God, faithful gracious beyond measure, You are with me, therefore, of course I fear no evil. The only outcome for the circumstances of my life," you should be saying in your believing heart, "Is that surely goodness and mercy will follow me all the days of my life and I will dwell in the house of the Lord forever." It could be no other way if God is like that and you belong to him in Christ. For God to allow any other outcome than your perfect glorification in heaven and the turning of all of your trials to jewels in the crown in the end, it could be no other way except for God to deny his own character that he's revealed in Scripture, and that's not gonna happen.

Here we find strength for today, here we find manna from heaven on a day to day basis for our souls and, beloved, it is right here, it is right in this fertile soil of truth that the roots of courage and confidence and fidelity to God in this hostile world, this is where the great men and great women of God are going to grow up because they know these things, they believe them and they live their life in response to them. And maybe, maybe your act of faithfulness will just be the simple act of, you know, having to separate from friends that you've loved for a long time in order to be loyal to this kind of truth. That's a great act of courage even if no one else sees it. Maybe it'll be you standing firm for truth in a platform that the Lord has given to you, and I thank God that we have men in our congregation that have done that and are doing that against all kinds of academic ridicule and lack of support from men and women who should know better. I'm grateful for that. I'm grateful to have a congregation like Truth Community Church to preach these things to and know that there are men and women that receive it, embrace it, and want to live according to these things, that have aspirations for faithfulness going forward in the future generations. I'm grateful for it, but just understand that these, that that kind of Christian courage can only be sustained if these things are the deep convictions of your heart and they can only be the deep convictions of your heart if you read them, if you study them and meditate on them and act upon them. It doesn't happen by accident. There are no accidentally courageous Christians. Christians are courageous because they've studied the truth and they respond to it, and they've shaped their convictions by it, and they don't let themselves be persuaded by petty men who seek to undermine them to the contrary.

So with all of that, David, going back to Psalm 139, David responds in praise. Look at verse 14. David responds in praise to all of these things in verse 14. And you know, and these and these things, beloved, let me just say this, these things shape the kinds of friends that you choose and who you choose to associate and and let influence you. No doubt about it. No doubt about it. Choose your friends wisely. Those who would lead you away from this kind of truth or people to be avoided, as we'll see at the end of the Psalm. If you have people in your life that are pointing you and encouraging you in this direction, latch onto them and stay close to them and encourage one another in this kind of truth. No question about it. No question about it. This truth defines things. This truth defines relationships and the man of God, the woman of God, understands that and builds accordingly as we'll see at the end of the Psalm.

Verse 14, David, having contemplated all of these things, contemplating that God made him in his mother's womb, says this verse 14,

14 I will give thanks to You, for I am fearfully and wonderfully made;  
Wonderful are Your works, And my soul knows it very well. 15 My frame  
was not hidden from You, When I was made in secret, And skillfully  
wrought in the depths of the earth; 16 Your eyes have seen my unformed  
substance; And in Your book were all written The days that were ordained  
for me, When as yet there was not one of them.

"God, You appointed my days. You determined the span of my life before I was even born." As some have said, "I am immortal until the day that God's appointed for my death comes." The depths of the earth that he responds to there in verse 15 simply refers to those things that are unseen. Here it is a metaphor for the hiddenness of his mother's womb. You know, God shaped him in his mother's womb, where no one could see, no one could observe. David says, "In that hidden dark place, in that depth, as it were, You formed me." That's how intimate, that's how intimate the creative act of God in forming you was. It was not a random act of evolution. It wasn't a happenstance that took place. And curses on the kind of teaching that I quoted from Ingrid Newkirk that would suggest that it's all random and that there's no meaning and that you're no better than a rat, that you are the moral equivalent of a rat. What an awful thing to say about someone created in the image of God. What an awful thing to say about those for whom Christ came to die and who redeemed them from their sins, who gave his life blood on behalf of them. To call to call humanity, for whom Christ was sent to be the Savior of the world, to compare them to rats and pigs and dogs is detestable. And what we need to understand is not simply to react against a particular quote, but to set ourselves in great fullness of conviction against the philosophies that lead to that kind of silly talk, that kind of ungodly demonic talk.

And so God was planning David for every moment in his life from the very beginning. Now, this passage is often quoted in context of abortion, rightly so. David wasn't writing about abortion, he was praising God and addressing things from a positive perspective, but you can see when you understand what David is saying here in the intimate work of God in a mother's womb, whether it's by a loving marital consummation, or whether it's by an act of incest or rape, God is present there, and abortion attacks an intimate work of God and violates the 6th Commandment, which says, "You shall not murder." And the fact that we have, you know, that we have people parading around in the name of Planned Parenthood acting as if this was some woman's right to choose, and this is some form of health care is just another aspect of the demonic deception that permeates our culture today; no matter what the Supreme Court does with the decision that is pending, you're still dealing with the evil hearts of women who would abort their children, the doctors who would enable it, and the counselors who would encourage them in that direction. The whole matrix, the whole complex, the whole multi-billion dollar industry is under the judgment of God.

This Psalm goes everywhere in its application, but David, sticking with the theme and spirit of what David is saying here, we see that this is an aspect of praise. God's power over physical life reveals his infinite mind. Look at verse 17 where he says, David says,

17 How precious also are Your thoughts to me, O God! How vast is the sum of them!

David opened up by talking about God's knowledge of his thoughts, now David has flipped the script, and while he does not exhaustively know the thoughts of God, he knows that God has an infinite number of thoughts toward him and that they are precious, the thoughts and the intentions of God toward his children are precious and lovely and always good. And so for us to realize as believers today that we are on the receiving end of that kind of thought of God, that we are on the receiving end of the precise intention of Christ to redeem us by name from our sins, that he thought of us by name when he was on the cross, that he bore our sins in our name, on our behalf on the cross, gives us just some sense of the vast preciousness of the mind of God toward his people.

David says verse 18,

18 If I should count them, they would outnumber the sand. When I awake, I am still with You.

Can you imagine sitting on an ocean beach, whether it's at the Gulf of Mexico or on the Atlantic or on the Pacific or wherever your beach thing might be, but imagine the human futility of trying to count the grains of sand and the impossibility of it. 1, 2, 3, and then you look down miles to the left and miles to the right and say, "This is impossible. I can't begin to count this." David says, "If I counted the precious thoughts of God toward me, it would be a higher task than counting the sand on the beach one by one." His metaphors, his analogies reach the the height of human expression under the inspiration of the Holy Spirit and God's knowledge and power is expressed in this way means that he has a comprehensive purpose for everything that occurs in our lives. It could be no other way. Nothing thwarts his sovereign will. Nothing has ever diminished God's ability to care for his own. His minute planning, his minute working means that he is in absolute perfect charge of everything that happens to us. It's a wonderful thought. And you think back to the worst moments of your life, the most crushing things that have happened, the most difficult seasons that you've gone through or moments of looking upon, maybe a grave, looking upon the hospital bed, looking upon a beloved parent as they're drawing their last breaths of life, and understanding that God was with you even then and working out a purpose that was good even though you couldn't perceive it at the time. Maybe you still don't understand, maybe you still resent it, but we have to take these things and view them from the perspective of Psalm 139.

God brings everything to pass according to his will, even the heartaches that he brings to us, he has a good purpose in it and we humbly bow and submit to that because we trust him, we trust him in light of his omniscience, his omnipresence, his omnipotence, and we trust him in light of the cross of Jesus Christ. "In this is love, not that we loved God, but

that He loved us and sent His Son to be the propitiation for our sins." That's the big picture, and you interpret all of the details of life, even the worst seeming from a human perspective, the worst ones, you interpret it all from those greater first principles. Then you start to understand and interpret life properly, even when you're hurt and you don't understand. You say in verse 17, "How precious are those thoughts toward me, O God. Thank You, God, for such grace upon such an unworthy sinner like me. How great a God You must be to be like that, to take note of a speck of a man, a speck of a woman on a speck of a planet, in a speck of a solar system, in a speck of a galaxy in the midst of billions of other galaxies, that You who know all of that would have the same intimate thoughts about me that You do upon billions of stars and galaxies. God, I bow in worship before You." That's the spirit of what David is saying.

Now that brings us fourth and finally to a meditation on David's obedience, a meditation on David's obedience. Having thought through these matters of God's attributes, David now concludes the Psalm with his personal response to God. You see, there are a lot of seminary professors, lot of academics, who could have written, they couldn't have written Psalm 139, don't get me wrong here, but if they had, they would have been content to stop at verse 18 and just deal with and deal with the theological stuff without getting into the personal response that it requires. That is never a way to handle the biblical text. David concludes this exalted Psalm of the meditation on God with his own personal response and what it means for how he views life and how he's going to respond to everything around him and he says in verse 19.

19 O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed. 20 For they speak against You wickedly, And Your enemies take Your name in vain. 21 Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You? 22 I hate them with the utmost hatred; They have become my enemies.

Now. It seems that while David was writing this Psalm, that he was in trouble of some kind, as he often was. He says there in verse 19, "Depart from me, you men of bloodshed." It seems as though he's writing this exalted meditation when his enemies are right on top of him, breathing down his neck. Human opposition is no hindrance to exalted meditations and deep, profound praise to God. What David is doing here in this Psalm, then, is he is trustingly and dependently calling on the omniscient, omnipresent, omnipotent God to help him in the midst of his turmoil. And in the midst of that, beloved. David is offended that his enemies use the name of God in vain.

Look at verse 20 there at the end, "Your enemies take Your name in vain. Your name, which represents all of who You are, the full perfections of everything that You are, O God, Your enemies take Your name and use it in trite ways, use it as a curse word, use it in derogatory ways, mock You, defy You/ And God, with everything that I know You to be in the exalted majesty of Your being as I've been meditating on these prior 18 verses, God, that thought is abhorrent to me. I cannot bear the thought of Your name being assaulted by men who are too wicked to stand in Your presence." So he says, "I hate them."



Now I understand this: this is not the vindictive hatred of personal spite because they've done something against David, David hates them in the sense that he utterly rejects them and stands apart from them and consciously separates himself from them. By deep biblical conviction, he wants nothing to do with people like that. He's not looking to curry favor with them. He's not looking for realms of compromise to see if there's some kind of common ground. He says, "I have nothing to do with them. I stand apart from them." This bold statement is not an indication of a sinful heart, it is the consequence of his zeal for God. He so worships God, he is so aligned with God, that he opposes anyone and anything that opposes God. "God, I'm on Your side. And if You're against Your enemies, then I'm against them too." He's purposed in his heart to separate from the world and the enemies of God. And so having expressed his conviction and his settled commitment to align with God and against the world, you know, Scripture says this Acts 2:40, "Be saved from this perverse generation. Flee the coming judgment on Sodom and Gomorrah while you can. Run away. Get out. Separate yourselves. Flee to Christ, and be saved." That's the idea.

He closes with this prayer of submission and humility. Verses 23 and 24,

23 Search me, O God, and know my heart; Try me and know my anxious thoughts; 24 And see if there be any hurtful way in me, And lead me in the everlasting way.

He's returned to that theme of searching. He asked God to use his knowledge of David to lead David in righteousness. "God, You know me, You know my circumstances, You know my inclinations, You know my affections, You know my weaknesses, You know my sinful tendencies. God, since You know me so perfectly, my deep heart desire is that You would use Your knowledge of me to lead me in the paths of righteousness so that I would please You by my conduct, my thoughts and my words here on earth. Use Your knowledge to shape me in Your own image." The Christian would say, "God, use Your knowledge of me to conform me to the image of Christ. Give me wisdom, give me sanctification, multiply the fruit of the Holy Spirit in my life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. God, multiply all of that in my life by whatever means it takes. God, conform me so that I'm like Christ. Conform me so that I'm pleasing to You. That is the only thing that matters to me in life, O God." It's the zeal of someone who understands the prior three meditations. He's saying, "God, overcome my sins, subdue my sin so that I might live rightly before You."

We can pray about our financial situations, we can pray about our physical health, we can pray about those things. Jesus said, you know, "Give us this day our daily bread," but beloved, there's a lot of praying that goes beforehand in that aspect of the Lord's Prayer. "Our Father, which art in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so also upon earth." You see, and we don't skip to the physical stuff and ignore the vertical aspects of the Lord's Prayer. That's what David's doing here. What you see here, David, having spoken so boldly against the evil in the enemies of God in verses 19 to 22, what you see David doing here in verses 23 and 24 is this, he's

opposing evil in himself. "God, there's evil in me. There's indwelling sin in me. God, root it out and take it away." He doesn't simply hate evil in the enemies of God, he hates it in himself.

And then he closes it there in verse 24. David says, "Lead me in the everlasting way." Even in the lesser revelation and light of the Old Testament, David indicates here that he expected eternal life. He expected to live on after his physical life was ended. And, "So God," he says, "conscious of Your character, conscious of my inner corruption, conscious of the eternal plans that You have for my life, You are the living God, You're the God of the living not of the dead, lead me in the ways that last for eternity." Nothing in life is outside the purview of God.

Beloved, do you see what a great comfort it is to realize that God knows us so intimately? Do you see the conviction and the the life-shaping affections and convictions that it brings when you meditate on these things? Do you see how it motivates us to holiness? Do you see what a privilege it is to live in the sight of such a great God and Savior as he's known in our Lord Jesus Christ?

Let's pray together.

*Father, how could we pray other than to end in the same spirit of prayer that David prayed at the end of this great Psalm, "Search us, O God, and now our hearts. Try us and know our anxious thoughts. See if there be any hurtful way in us and lead us in the everlasting way." We thank You for this wonderful text that points us to the wonder of our God, and we ask You, our dear Father, to sanctify this truth to our souls, to seal it to our hearts, to affirm us in the biblical convictions that are there, to build new ones into us, and to develop the courage and conviction to live by it, and to recognize those that would undermine those convictions in our heart, to reject them, to repel their influence, and to come ever more under the influence of Your blessed Holy Spirit as it is found mediated to us in the inerrant, infallible word of God. Father, for Your glory and for Your sake we pray these things. In Jesus' name. Amen.*

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