

Psalm 139

For the Chief Musician.

A Psalm of David.

Lessons From Life Experiences

The Bible has many prominent characters such as Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, the Prophets, John the Baptist, the Disciples, Apostles, James, Jude, etc.

but they are not the main characters!

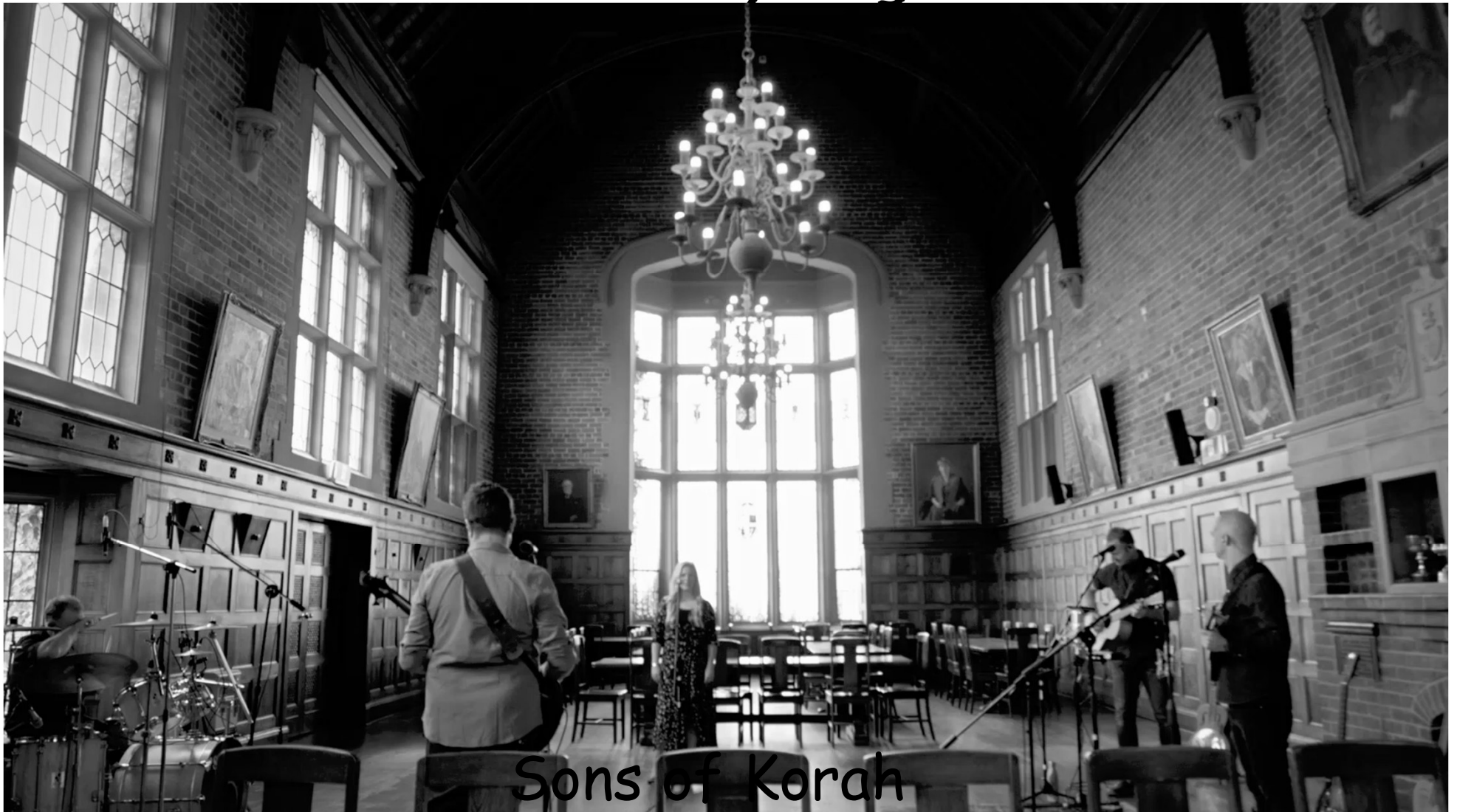
*Isn't the main character(s) the **Godhead** (Father, Son, HS) ?*

*And the main theme: "What the **Godhead** does in and through all of those characters as well as us!"*

Psalm 139

For the Chief Musician.
A Psalm of David

Can one actually sing a Psalm?



Extra Credit Homework Project

Explore these and related passages

Consider what these Scriptures might indicate
about our lives!

1 Corinthians 1:9

Ephesians 2:10

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(Use Cross-Ref Tab)

Start by reading the cross-reference passages
related to those 2 passages



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1 co 1:9

NKJV



Examples: John 3:16 Jesus faith love "God of my salvation"

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For example: Gen 1:1-15; Rev 3; 4; Jer 21:10

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blameless in the day of our Lord Jesus Christ.

TOOLS

1Co 1:9

God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Sectarianism Is Sin

TOOLS

1Co 1:10

¶ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

TOOLS

1Co 1:11

For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

TOOLS

1Co 1:12

Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

TOOLS

1Co 1:13

Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

TOOLS

1Co 1:14

¶ I thank God that I baptized none of you except Crispus and Gaius,

TOOLS

1Co 1:15

lest anyone should say that I had baptized in my own name.

TOOLS

1Co 1:16

Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

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Blue Letter Bible offers several daily devotional readings in order to help you refocus on Christ and the Gospel of His peace and righteousness.

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- Morning and Evening
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Recognizing the value of consistent reflection upon the Word of God in order to refocus one's mind and heart upon Christ and His Gospel of peace, we provide several reading plans designed to cover the entire Bible in a year.

One-Year Plans

- Canonical
- Blended
- Chronological
- Historical
- Old Testament and New Testament Together

Two-Year Plan

- Canonical Five Day Plan
- Old Testament and New Testament Together

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- David Guzik :: Hechos 10 – Cornelio, Pedro, y la Conversión de los Gentiles
- Implicit Trust by C. H. Spurgeon
- David Guzik :: 2 Timoteo 3 – Los Tiempos Peligrosos y la Preciosa Verdad
- David Guzik :: 1 Samuel 22 – David en la Cueva de Adulam, Saúl Asesina a los Sacerdotes
- H5377 - nāšā' - Strong's Hebrew Lexicon (kjv)
- David Guzik :: Génesis 3 – La tentación y caída del hombre

The tab titled “Cross-Ref” is the Treasury of Scripture Knowledge resource that was used to compile the class Handout.

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BLUE LETTER BIBLE NKJV

Verse or Word(s) NKJV

LINK CITE THIS RETURN TO TOP SHARE FOLLOW PRINT

TOOLS 1Co 1:9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

INTERLINEAR BIBLES CROSS-REFS COMMENTARIES DICTIONARIES MISC

Treasury of Scripture Knowledge Copy TSK

1Co 1:9 (KJV) — God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Co 1:9 (NKJV) — God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Phrase from KJV [?]	Correlating Verses	TSK Help
God	1Co 10:13; Num 23:19; Deu 7:9; Deu 32:4; Psa 89:33-35; Psa 100:5; Isa 11:5; Isa 25:1; Isa 49:7; Lam 3:22,23; Mat 24:35; 1Th 5:23,24; 2Th 3:3; Tit 1:2; Heb 2:17; Heb 6:18; Heb 10:23; Heb 11:11; Rev 19:11	
by	Col 1:24; Rom 8:28,30; Rom 9:24; Gal 1:15; 1Th 2:12; 2Th 2:14; 2Ti 1:9; Heb 3:1; 1Pe 5:10	
the fellowship	1Co 1:30; 1Co 10:16; Jhn 15:4,5; Jhn 17:21; Rom 11:17; Gal 2:20; Eph 2:20-22; Eph 3:6; Heb 3:14; 1Jo 1:3,7; 1Jo 4:13	

God

TOOLS 1Co 10:13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

TOOLS Num 22:19 "God is not a man, that He should lie

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- David Guzik :: 1 Juan 2 – Impedimentos para una comunión con Dios
- David Guzik :: 1 Samuel 16 – Dios Elige a David
- Jonathan Edwards :: Sinners in the Hands of an

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The tab titled “Cross-Ref” is the Treasury of Scripture Knowledge resource that was used to compile the class Handout.

The screenshot shows the Blue Letter Bible website interface. At the top, there is a navigation bar with links for SEARCH, STUDY, DEVOTIONALS, HELP, APPS & TOOLS, MINISTRIES, ABOUT, and DONATE. Below this is a search bar with the text "Verse or Word(s)" and a dropdown menu set to "NKJV". To the right of the search bar are buttons for LINK, CITE THIS, RETURN TO TOP, SHARE, FOLLOW, and PRINT. Below the search bar is a toolbar with navigation arrows, a COPY button, COPY OPTIONS, FORMAT BY (with options for VERSE and PARAGRAPH), STRONG'S, RED LETTER, and AUDIO BIBLES.

The main content area displays search results for the term "the fellowship". The results are listed in a vertical column, each with a "TOOLS" button on the left, a Bible reference, and the corresponding text. The results are:

- 1Co 1:30** But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—
- 1Co 10:16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
- Jhn 15:4** “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.
- Jhn 15:5** “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.
- Jhn 17:21** “that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.
- Rom 11:17** And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,
- Gal 2:20** “I have been crucified with Christ: it is no longer I who

Two black arrows are present in the image: one points from the left towards the search results, and another points from the top right towards the first result.

Psalm 139

Lessons From Life Experiences

When you were in high school, do you remember pondering what life was about or what you wanted to do with your life?

Perhaps you discussed it with your parents or school guidance counselor.

Did any those plans change any?

In what ways did experiences cause your plans to change?

(Rich's experiences)

Psalm 139

Lessons From Life Experiences

Beginning as a young boy, David's experiences changed his life dramatically!

Read about those experiences beginning in 1 Samuel 16 and on through 2 Samuel and 1 Chronicles

I think David's experiences were the prerequisite for his discovery of the character attributes of God that he 'sang' about in Psalm 139!

What do you think?

Follow along as we consider Psalm 139 as David's declaration for the centrality of God in his life.

Psalm 139

Intro and Background

- A number of scholars believe that the Psalms were written between (Moses) 1440 BC and (Ezra) 586 BC as 5 separate books that were used primarily in worship.
- The Psalms are examples of Hebrew poetry:
 - the verses of which were intended to be spoken or sung rather than read.
 - emphasis was on cadence, sounds of words, vivid images and symbols
 - appeals to emotions; heavy use of parallelism and other literary devices
 - also Job, Proverbs, Ecclesiastes, and Song of Solomon

Psalm 139

Intro and Background

- It is believed that during the 4th century BCE, Ezra collected, ordered, and compiled those 5 books into what we now know as Psalms. Ezra is believed to have numbered Psalm 139 within the fifth and last book of the Psalms.
- Over half of the Psalms were written between 1010 and 930 BCE during the reigns of David and Solomon.
- 73 of the Psalms indicate that David is the author but the New Testament scriptures also declare that David wrote Psalm 2 and Psalm 95

Psalm 139

Structure and Categories of the Psalms

- **Book 1: Psalms 1—41** (Psalms of David: 2-9; 11-31; 34-41)
- **Book 2: Psalms 42—72** (Psalms of David: 51-65; 68-70)
- **Book 3: Psalms 73—89** (Psalms of David: 86)
- **Book 4: Psalms 90—106** (Psalms of David: 95; 101; 103)
- **Book 5: Psalms 107—150** (Psalms of David: 108-110; 122; 124; 131; 133; 138-145)

at least 75 by David , 27 by others with 48 undetermined authors

- Many scholars divide the Psalms into categories:

Laments

Thanksgiving

Praise

Royal

Hymns

Some scholars say **Messianic** is a category

Psalm 139

Style and Form

- Hebrew poetry does not emphasize rhyme or meter but instead uses various literary devices common to Hebrew culture such as *parallelism, rhythm, merism, inclusio, alliteration and figures of speech such as metaphors, similes, idioms, etc.*
- **Psalm 139**, a 'hymn' type of psalm, is replete with merisms, figures of speech, and an often used 'inclusio'. Those are powerful devices displaying the passion and intensity of emotions.
- It seems inherent in all of the types of psalms that they were written as a result of life experiences and life relationships with God as well as mankind.

Psalm 139

Poetic Expressions of God's Eternal Character

- Psalm 139 is a testimony of David revealing God's 'part' and 'presence' in his life experiences. His poetic form was not only a genuine act of worship, praise, prayer, and lament, but a timeless gift of wisdom and encouragement to us.
- In respect to Psalm 139, most theologians would agree that the psalm expresses several character attributes of our Transcendent and Immanent God.
- It was that same Transcendent and Immanent God that David had come to know through those life experiences much in the same way as we see how the Apostle Paul had so personally encountered God!

Psalm 139

Transcendence and Immanence

- To illustrate that point, a few weeks ago, Mark Carey used two particular slides in his exposition of Acts 17 regarding Paul's Mars Hill message to the elite thinkers of that day. Mark illustrated Paul's message as declaring the **Transcendence and Immanence of God**.

God is an IMMANENT God:

- He is not far from each of us
- In Him we live, move, and have our being
- He is our Divine "Parent"
- He has communicated to us, and continues to speak — "declaring to all people everywhere"

Psalm 139

Transcendence and Immanence

- When one considers Paul's experiences in Acts and the Pauline letters, do they not display God's 'Transcendent and Immanent' fingerprints upon Paul's life? Shaping and using him for the Glory of Christ!
- In the same way, it was through all of David's life experiences that I believe God progressively revealed Himself to David through those life experiences.
- Psalm 139 is an articulation in poetic form of David's acknowledgement and response to God's transcendence and immanence in his life.

Psalm 139

Cart before the horse? A summary at the beginning?

- As we break down the Psalm and examine it's 4 strophes of 6 verses each, let me 'break protocol' and summarize my view of the psalm in advance, and then you can evaluate as we go along.
- In doing so, let us be like the Bereans:
- **Acts 17:11** (NASB) ¹¹ *Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.*

Psalm 139

(Rich's Summary)

It seems to me that David, at a certain point in his life, had come to the conclusion that life was not just about him; but life was really about God and what God wanted to do through David!

Because, David declared that God's **Omniscience** (v.1-6) and **Omnipotence** (v.13-18) transcended all the things in life that ever were, are, or shall be.

And not only that but God's personal presence during David's life experiences revealed His Omnipresence (v.7-12) and thus proved His immanence.

Psalm 139

(Rich's Summary)

Consequently, I believe that David finally had become convinced that nothing that had happened to him had happened outside of God's will.

In the final 'strophe'(v. 19-24) David declares his disdain for unrighteousness and hatred of those who hated God (v.19-22).

Then, David asks God to 'search' him so as to lead him out of any wicked ways and into everlasting fellowship with God. (*inclusio* v.1,23-24)

**Doesn't that mindset describe a man
after God's own heart?**

Some literary devices and structures uncovered

As we said previously, Psalm 139 is written via four 'strophes' of six verses each - a total of 24 verses.

Each section or strophe is further structured in order to more fully describe the active qualities by which God relates to His people. The psalm's literary forms and devices powerfully communicate the absolute sovereignty of God.

In particular, we will see that David made extensive use of one or more types of parallelism as well as the literary device called a merism. Which I will point out as we go along.

We will also observe that the first three strophes contain (1st) a summary statement, (2nd) three verses that develop the theme, and (3rd) two conclusive statements which can also indicate a transition to the next strophe.

Examining the Psalm via it's Structures.

- The first strophe declares **God's Omniscience** or His intimate knowledge and discernment of His servant and all creation. (v. 1-6)
- *This is also the beginning of another literary device called an 'inclusio' (V.1, 23) - I believe this reveals the ultimate theme of the psalm - 'Search me!'*

Summary statement:

- **1 O LORD, You have searched me and known me.**
- The summary statement acknowledges that he is the object of the Lord's ever penetrating knowledge.
- Then he expands that summary using parallelism and merism in the next 3 verses.

In those three verses David develops the theme using those powerfully descriptive forms and devices, which declare emphatically that -

"his Lord knows every single minute detail of his life."

*2 You know my sitting down and my rising up;
You understand my thought afar off.*

*3 You comprehend my path and my lying down,
And are acquainted with all my ways.*

*4 For there is not a word on my tongue,
But behold, O LORD, You know it altogether.*

In the final two verses, David concludes that the Lord's knowledge is far beyond his understanding or attainment.

*5 You have hedged me behind and before,
And laid Your hand upon me.*

*6 Such knowledge is too wonderful for me;
It is high, I cannot attain it.*

What are some things that you noticed in those six verses?

Describe some experiences David had that might have led to his declarations in these verses?

The second strophe continues that same structure and declares *God's Omnipresence*

A celebration of both *God's* all pervading presence with David as well as David's perception of *God's* sovereignty (vv. 7-12)

Summary statement

7 Where can I go from Your Spirit?
Or where can I flee from Your presence?

David further develops the theme:

There is absolutely no escape from God's presence.
One cannot hide anywhere in the universe!

*8 If I ascend into heaven, You are there;
If I make my bed in hell, behold, You are there.*

*9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea,*

*10 Even there Your hand shall lead me,
And Your right hand shall hold me.*

Note: E.W. Bullinger, cites David's figures of speech as being
Hyperbolic Hypotheses in v.8,10 expressing
"the wondrous omnipresence of God"

Questions or comments on those verses?

These two concluding verses complete the theme of
God's Omnipresence:

¹¹ If I say, "Surely the darkness shall fall on me,"

Even the night shall be light about me;

¹² Indeed, the darkness shall not hide from You,

But the night shines as the day;

The darkness and the light are both alike to You

In what ways are the 'literary devices' that are used better than just saying 'God is everywhere'?

Can you think of any experiences in David's life that led to these declarations?

In the third strophe David acknowledges and declares God's absolute sovereignty over every aspect of his birth and life.

This strophe reveals God's **Omnipotence** -God's permeating power of involvement, purpose, and creation of David even from before his moment of conception! (vv. 13-16)

Summary Statement:

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

David continues his declaration of *God's Omnipotence*:

- 14 *I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.*
- 15 *My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth.*
- 16 *Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them.*

What stands out to you in these verses?

As in the previous two strophes, these two concluding verses complete the theme of God's **Omnipotence**.

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

18 If I should count them, they would be more in number than the sand; When I awake, I am still with You.

What experiences did David have that might have led to these declarations?

Look in your handout and read aloud one or two other passages that are cross referenced with those six verses?

But the final strophe is different in that it has only two sections and both are rendered as prayers declaring and revealing David's loyalty to and dependence upon his sovereign God:

1) a four verse prayer concerning God's enemies

2) a two verse prayer that God might search and lead David (vv.19-24)

What do you think these two prayers reveal about David's character?

1st Prayer 'Concerning God's Enemies'

- 19 Oh, that You would slay the wicked, O God!
Depart from me, therefore, you bloodthirsty men.
- 20 For they speak against You wickedly;
Your enemies take *Your name* in vain.
- 21 Do I not hate them, O LORD, who hate You?
And do I not loathe those who rise up against You?
- 22 I hate them with perfect hatred;
I count them my enemies.

Describe some circumstances David had that might have precipitated such prayers?

In what ways was David declaring his loyalty to God?

2nd Prayer 'that God might search and lead David'

23 Search me, O God, and know my heart;

Try me, and know my anxieties;

24 And see if *there is any wicked way in me,*
And lead me in the way everlasting.

**What do you think caused David to ask God to search
his heart?**

Consider another of David's prayers in Ps. 51:10-12

How often do we pray such prayers?

It has been said that God's omnipotence, omniscience, and omnipresence will be sources of conviction if one is disloyal (unfaithful) and sources of comfort for those who are loyal.

In the 1990's Henry Blackaby declared in his

'Experiencing God' series

"relationship is paramount"

Do you think David considered
his relationship with God as paramount?
Do we?

The Apostle Paul in 1 Cor. 1:9 declared -(NKJV)
*"God is faithful, by whom you were called into the fellowship
of his Son, Jesus Christ our Lord."*

*God has designed and intended for our lives
to be in fellowship with Him.*

*Isn't the quality of that relationship measured according to
how we respond to life experiences regardless of whether
those experiences are good or bad?*

*For further meditation
Consider the 'fellowship' passage - 1 Jn. 1:1-10*

Final Question:

***If we believe what David says in Psalm 139,
in what ways should our life change?***