

To the choirmaster. A Psalm of David.

¹O LORD, you have searched me and known me!

²You know when I sit down and when I rise up;
you discern my thoughts from afar.

³You search out my path and my lying down
and are acquainted with all my ways.

⁴Even before a word is on my tongue,
behold, O LORD, you know it altogether.

⁵You hem me in, behind and before,
and lay your hand upon me.

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

⁷Where shall I go from your Spirit?
Or where shall I flee from your presence?

⁸If I ascend to heaven, you are there!

If I make my bed in Sheol, you are there!

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

¹⁰even there your hand shall lead me,
and your right hand shall hold me.

¹¹If I say, "Surely the darkness shall cover me,
and the light about me be night,"

¹²even the darkness is not dark to you;
the night is bright as the day,

for darkness is as light with you.

¹³For you formed my inward parts;
you knitted me together in my mother's womb.

¹⁴I praise you, for I am fearfully and wonderfully made.

Wonderful are your works;

my soul knows it very well.

¹⁵My frame was not hidden from you,
when I was being made in secret,

intricately woven in the depths of the earth.

¹⁶Your 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 was none of them.

¹⁷How precious to me are your thoughts, O God!

How vast is the sum of them!

¹⁸If I would count them, they are more than the sand.

I awake, and I am still with you.

¹⁹Oh that you would slay the wicked, O God!

O men of blood, depart from me!

²⁰They speak against you with malicious intent;
your enemies take your name in vain.

²¹Do I not hate those who hate you, O LORD?

And do I not loathe those who rise up against you?

²²I hate them with complete hatred;

I count them my enemies.

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

Try me and know my thoughts!

²⁴And see if there be any grievous way in me,
and lead me in the way everlasting!"

Sermon Discussion Questions

Getting Started:

1. What was most challenging, helpful, or troubling in the sermon?

Digging Deeper:

1. Articulate the “SLED” from the sermon. Size, Level of Development/Awareness (See Psalm 51:5) Environment, Degree of Dependency. Which of these arguments have you personally heard the most? Which argument has been the most challenging for you to respond to?
2. Read Psa 139:1-18. In what ways does this psalm inform the ethics at the beginning (abortion, embryonic stem cell research, sale of fetal parts) and end of life (euthanasia, physician assisted suicide)?
3. How does Psa 139:7-12 give hope to women who have had abortions and men who have advocated them in the past?
4. See Gen 1:26-27, and contrast its philosophy of life to that of Aristotle and the Greco-Roman world: “As to exposing or rearing the children born, let there be a law that no deformed child shall be reared; but on the ground of number of children, if the regular customs hinder any of those born being exposed, there must be a limit fixed to the procreation of offspring, and if any people have a child as a result of intercourse in contravention of these regulations, abortion must be practiced on it (the child).”
5. “How is God asking his people to kill women and children in some OT passages like 1 Sam 15:3 not a contradiction to Christian’s argument to protect all unborn?” before you respond- as a group, work out the following suggestions.
 - a. acknowledge there’s no feel good, clean answer.
 - b. Separate the issues, holy war vs Exodus 20:13 (Is there a difference between Kill vs murder?).
 - c. Work out the principles taught in: Gen 1:26-27; Psa 53:1-3; Deu 25:17-19 (what were the Amalekites like?).
 - d. Meditate together on the following thought: “the judgement stories in the Old Testament are eschatological judgement “intrusions”: judgement

events that break into history at certain times as precursors to the final judgement of sin. God models his final day, eschatological judgement, to humanity at certain critical points; the Flood, this Amalekite narrative etc...This intrusion theology is fulfilled by the ultimate eschatological judgement intrusion—the cross of Christ. There on the cross Jesus takes on the force of God’s judgement upon himself, despite his obedience to God and our disobedience...By God exhausting his judgement upon the King, his Son, and not on us. God in Christ took on the sword of judgement...[therefore, Christians] can confidently say that our God would never speak to us like he spoke to Saul through Samuel, demanding genocidal vengeance on anyone. It’s not possible because it’s no longer required.

Empowered by the Holy Spirit:

6. Where is your heart feeling heavy this week and in need of gospel hope?
 - a. Pray for unbelievers in your life who do not agree with you on the sanctity of life.
 - i. Their salvation and God’s spirit to perhaps use you as an embodiment of God’s truth.