

All know that God is (Rom 1.18, general revelation). Some know God by name, Jehovah (Exod 6.3, special revelation). Among those, some of us know God is FOR US (i.e., Savior; Jude 25). Only we who know Him as Savior have a heart to praise Him, and we do! Psa 139 is a specimen.

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*You are for Me, O God my Savior, and that comforts me.*  
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Every part of the psalm meditates upon God and my relation to Him.

- I. You Delight in Me (1-6). A meditation upon Your \*omniscience\* in regard to me (“the attribute of God by which God knows all things, all events, and all circumstances of things and events perfectly and immediately in his timeless eternity—absolutely true, absolutely clear, simultaneous, intuitive,” Muller, DLGTT).
  - David speaks figuratively in saying God has “searched” him and “art acquainted” (passive voice) with all his ways. God knows all from Himself—not by experience, observation, or deduction. His Being and His knowledge are not really two separate things. God’s knowledge (as God Himself) is thus incomprehensible to creatures (6).
  - What is true of all creatures generally (perfectly known to God) is true of David in particular. This is not only a wonder to him, but a comfort. He savors the thought as he lists his activities, thoughts, words. God has “beset” = “hedged” him in (5, connotation of safety here) by being in front of him and behind him. God’s “hand” is upon him (connotation of loving care). The God who knows all, knows me, comprehensively, perfectly, in His power and love toward me!
- II. You Abide with Me (7-12). A meditation on Your \*omnipresence\* in regard to me (the attribute of God by which He is “unbounded by space or measure” because “He is an infinite spiritual, immaterial being who cannot be contained or restricted by physical dimensions,” Muller, DLGTT). God is not spread through creation. Rather, all creation (the whole and its parts) is always present to Him. All creatures are related to God, not vice versa. He is not in a “give-and-take relationship with His creatures.” He does not interact “with the world in some way like humans do, even if on a much grander scale” (Dolezal, ATIIIG). God acts but He is not acted upon. You do not really have any effect upon God.
  - David conceives of the most far-flung places (heaven, hell, uttermost parts of the sea), uses beautiful poetic language (“wings of the morning”), and assures himself that even there God is present, “leads” and “holds” him (10). Could a more tender relationship be imagined?
  - The “darkness/night” is a time when we be hidden from others but not God. This is not a threat but a comfort to David, as God is his Savior. Darkness in Scripture has connotations of danger; even then, God is with David to preserve and bless him.

- III. You Created Me (13-18). A meditation upon Your work of \*creating\* in regards to me. God is the Creator—a first truth (Gen 1.1), fundamental to all we know about God. Divine fiat, *ex nihilo* creation (Heb 11.3). Implies His self-being versus creation’s derived, dependent being/ becoming—the supremely important Creator/creature distinction.
  - I am Your creature, from my conception (13), your amazing, skillful work (14), hidden in the womb from human observation (15), yet fulfilling Your eternal plan (16). David’s self-image is objectively true and vastly superior to the self-image of evolutionary materialists (without any cosmic significance or dignity, from very low life forms).
  - As your creature, I am constantly with You. Since He made David, God’s [loving, *implied*] thoughts about David are incomprehensible and constant (17, 18). The Creator is also the Caretaker; without this creation could not continue (Col 1.16). David applies this personally.
- IV. You Save Me (19-22). A meditation upon Your work of \*saving\* me in the midst of my enemies. God is for me rather than them.
  - They are evil and do evil (19, 20). Loaded terms “wicked” (guilty criminals, morally), “bloody” (essentially, murderers; conn. hatred, violence). Fundamentally anti-God. Guilty even of blasphemy—counted a lesser sin nowadays but actually a greater sin in God’s law (3C), because it is more particularly against God Himself. How horrid, then, is this! The just God will “slay them” (death as judgment).
  - They are my enemies too. Axiom: Lovers of God hate haters of God. We despise them for their sins, though having compassion for them as most miserable. Cf. 2 Chron 19.2; Eph 5.11. Siding with God against His enemies is proof that we are being saved and shall be (2 Pet 2.8).
- V. You Purify Me (23, 24). A meditation upon God’s righteousness in judging sinners that evokes humble introspection toward greater purity.
  - I want to become aware of all my sins that I may repent of them (23, 24a). Not God examining my heart to learn of them Himself. It really means, “Make them known to ME” (remember vv. 1-4). “He desired the scrutiny of omniscience, that no lust might remain unmortified, no religious error uncorrected, and no duty unknown or undone” (Plumer).
  - I need You to lead me in “the way everlasting” (24b), i.e., in the way of eternal life, fellowship with God, toward consummate blessedness.  
 What else does he say [here] but “lead me in Christ?” For who is the way everlasting, except He who is the Life everlasting? For everlasting is He Who said, I am the Way, and the Truth, and the Life (Jn 14.6). If then You find any thing in my way which displeases Your eyes, since my way is mortal, please lead me in the way everlasting, in which is no iniquity. And even if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins (1 Jn 2.1, 2); He is the Way everlasting without sin; He is the Life everlasting without punishment (Augustine). Ω