

I. INTRODUCTION.

A. Scripture text: **Psalms 139:7-14.**

Where can I go from Thy Spirit? Or where can I flee from Thy presence? [8] If I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou art there. [9] If I take the wings of the dawn, If I dwell in the remotest part of the sea, [10] Even there Thy hand will lead me, And Thy 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 Thee, And the night is as bright as the day. Darkness and light are alike to Thee. [13] For Thou didst form my inward parts; Thou didst weave me in my mother's womb. [14] I will give thanks to Thee, for I am fearfully and wonderfully made; Wonderful are Thy works, And my soul knows it very well.

B. This is a psalm of David. It contains some interesting statements concerning the omnipresence (always present) and omniscience (all-knowing) of God.

C. This psalm has a paragraph (13-16) that would be good in refuting abortion.

II. GOD'S AWESOME SCRUTINY.

A. Scripture text: Psa. 139:1-6.

O LORD, Thou hast searched me and known me. [2] Thou dost know when I sit down and when I rise up; Thou dost understand my thought from afar. [3] Thou dost scrutinize my path and my lying down, And art intimately acquainted with all my ways. [4] Even before there is a word on my tongue, Behold, O LORD, Thou dost know it all. [5] Thou hast enclosed me behind and before, And laid Thy hand upon me. [6] Such knowledge is too wonderful for me; It is *too* high, I cannot attain to it.

B. The psalmist praises God for His exhaustive knowledge of him, the contemplation of which fills the psalmist with awe.

C. There is nothing that escapes God's notice. His omniscience is unfathomable. He knows of our actions even before we do them. This foreknowledge escapes our comprehension.

III. GOD'S GUIDING HAND.

A. Scripture text: see Psa. 139:7-12.

B. Here the psalmist states that God is everywhere that he might go, and God is there to lead and hold him.

C. It is impossible to run from God. There is no place a human can go, including death that God is not there: We cannot run in the light or hide in the dark.

IV. GOD'S CREATIVE POWER.

A. Scripture text: Psa. 139:13-18.

For Thou didst form my inward parts; Thou didst weave me in my mother's womb. [14] I will give thanks to Thee, for I am fearfully and wonderfully made; Wonderful are Thy works, And my soul knows it very well. [15] My frame was not hidden from Thee, When I was made in secret, And skillfully wrought in the depths of the earth. [16] Thine eyes have seen my unformed substance; And in Thy book they were all written, The days that were ordained for me, When as yet there was not one of them. [17] How precious also are Thy 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 Thee.

B. The psalmist combines the idea of God's omniscience (139:1-6) and His omnipresence (139:7-12) and applies these divine qualities to God's knowledge of the psalmist's embryonic development, and God's planning of his life. All of this fills the psalmist's heart with an intimate closeness to God.

C. This is a good passage to use to show the sinfulness of abortion. God has made plans for every life, even from the womb (conception). To kill an unborn child is to thwart God's design for that human life.

D. God's awesome knowledge (139:17,18) is too vast to be understood by humans.

V. GOD'S JUST JUDGMENTS.

A. Scripture text: Psa. 139:19-24.

O that Thou wouldst slay the wicked, O God; Depart from me, therefore, men of bloodshed. [20] For they speak against Thee wickedly, And Thine enemies take *Thy name* in vain. [21] Do I not hate those who hate Thee, O LORD? And do I not loathe those who rise up against Thee? [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.

- B. In this paragraph, the psalmist thinks of God as the judge of all the earth and in complete confidence asks God to judge him with a view to His correcting his life so as to please God.
- C. Hate, as spoken in 139:21,22 is to be understood in hating the sin, and not the sinner. It is metonymy.
- D. In 139:24 can mean either wicked or hurtful, and the psalmist wants God to purge it.

VI. CONCLUSION AND INVITATION.

- A. There are three key ideas brought out in this psalm:
 - 1. God has intimate knowledge of the psalmist.
 - 2. God searches man's ways as a judge scrutinizes evidence which is brought into court. It is this perfect judgment of God which gives the psalmist the confidence to entrust his soul to his creator.
 - 3. God is a personal God, who is interested in individuals.
- B. Plan of salvation for non-Xians, erring Xians.