**Fully Known,**

**Fully Loved,**

**Fully Surrendered**

***Psalm 139***

**SESSION 1:**

**Fully Known by God**

***Psalm 139:1-6***

H.S.. “Is there something that you question in your own life? Like why haven’t I found that great love of my life?....Do you ever reflect on that?”

BM. “I do think about that…..”

HS. “So why are you not taking care of that?....You’re afraid to. That’s what stops me. I get afraid.”

BM. “Exactly. What stops us from looking at ourselves and seeing ourselves is that we’re kind of ugly, if we really, if we look really hard. We’re not who we think we are. We’re not . . . as wonderful as we think we are.”

HS. “I think you hit it on the head. I think the hardest thing for anyone to do . . . is to confront who you are and…work on it. Most of us want to run away from that. That’s the way it is. Even though a lot of good stuff would come out of it, it’s just . . . too painful.”

BM. “It’s not just painful; it’s hard. It’s difficult, because there’s parts of us that say, ‘Hey, . . . let’s not do that right now…. Let’s just have another donut. Let’s just tell each other how wonderful we are.’ There’s some part of you that wants to turn off the…demand…to see yourself…. It’s kind of a human dilemma…. It’s something where there’s a flaw that…makes it very difficult to look at yourself.” [[1]](#footnote-1)

**The Bible as Mirror**

Eugene Peterson. “The Psalms take me excruciatingly deeper into the core of me....” [[2]](#footnote-2)

**The Heart of Psalm 139**

**(vv. 23-24)**

*“Search me, O God,*

*and know my heart;  
Try me*

*and know my anxious thoughts;  
And see if there be any hurtful way in me,  
And lead me in the everlasting way.”*

Four things we fear most:

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Being found out in \_\_\_\_\_\_\_\_\_\_\_\_
* Loss of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***“How did David get to this place?”***

Psalm 139:1-22 = *“A Path to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”*

Four Main Movements in Psalm 139:

1. David ponders God’s loving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of him *(1-6)*
2. David ponders God’s loving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with him *(7-18)*
3. David expresses his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against those who war against God *(19-22)*
4. David \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Himself (with full abandon) to God *(23-24)*

**9 Truths**

***…David voices regarding God’s intimate, loving, relational knowledge of him***

**#1 You have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me.** *“(1)**O Lord, You have searched me”*

* YaHWeH = “\_\_\_\_\_\_\_\_\_\_\_\_\_”[[3]](#footnote-3)
* “He is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”
  + YHWH Tsidkēnu, meaning “HE IS our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” (Jeremiah 23:6)
  + YHWH Mekadishĕchem, meaning “HE IS the One who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you.” (Exodus 31:13; Leviticus 20:8)
  + YHWH Rō`i, meaning “HE IS my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” (Psalm 23:1)
  + YHWH Yireh, meaning “HE IS ” (Genesis 22:14)
  + YHWH Shalōm, meaning “HE IS ” (Judges 6:24)
  + YHWH Rōphĕcha, meaning “HE IS your ” (Exodus 15:26)
  + YHWH Shammah, meaning “HE IS \_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Ezekiel 48:35)
  + YHWH Nissi, meaning “HE IS my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Exodus 17:15)

**#2 You \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me.** *“(1) . . . and known me.”*

**#3 You know all my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.** *“(2) You know when I sit down and when I rise up;”*

**#4 You know my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and motives utterly.** *“(2) . . . You understand my thought from afar.”*

1 Corinthians 4. “(3) But to me it is a very small thing that I should be examined by you, or by any human court; in fact, I do not even examine myself. (4) For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.”

**#5 You \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ all that has to do with me.** *“(3) You scrutinize my path and my lying down,”*

**#6 You are intimately \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with all my ways.** *“(3) . . . And are intimately acquainted with all my ways.”*

**#7 You know my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ even before I speak them.** *“(4) Even before there is a word on my tongue, Behold, O Lord, You know it all.”*

* If someone knew you this well, would they still love you?
* Timothy & Kathy Keller. “To be loved but not known is comforting but superficial. To be known and not loved is our greatest fear. But to be fully known and truly loved is . . . what we need more than anything.”[[4]](#footnote-4)

**#8 You move toward me and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me on every side.** *“(5) You have enclosed me behind and before,”*

**#9 You’ve \_\_\_\_\_\_\_\_\_\_\_\_\_ Your \_\_\_\_\_\_\_\_\_\_\_\_\_ upon me.** *“(5) . . . And laid Your hand upon me.”*

**David’s Response**

* *“Such knowledge is too wonderful for me;” (v. 6)*

**Indescribable**

*(Chris Tomlin)*

*“Incomparable, unchangeable,*

*You see the depths of my heart*

*and You love me the same.*

*You are amazing God.*

*You are amazing God.”*

* *“It is too high,” (v. 6)*
* *“I cannot attain to it.” (v. 6)*

Rebecca Manley Pippert. “…in the cross God demonstrates the deepest law of acceptance. For to be convinced that I have been accepted, I must be convinced that I have been accepted at my worst. This is the greatest gift an intimate relationship can offer—to know that we have been accepted and forgiven in the full knowledge of who we are, an even greater knowledge than we have about ourselves. This is what the cross offers.”[[5]](#footnote-5)

**SESSION 2:**

**Fully Loved by God**

***Psalm 139:7-18***

**O Love that Wilt Not Let Me Go**

***George Matheson***

*O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.*

*O light that followest all my way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine’s blaze its day  
May brighter, fairer be.*

*O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be.*

*O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life’s glory dead,  
And from the ground there blossoms red  
Life that shall endless be.*

**10 Contemplations**

***…of David regarding God’s overwhelming, loving involvement in his life***

**#1 You know all that there is to know about me because You \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to know.** *“(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.”*

**#2 You have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ toward me and laid Your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ upon me.** *“(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.”*

**#3 You would persist in being \_\_\_\_\_\_\_\_\_\_\_ me even if I tried to \_\_\_\_\_\_\_\_\_\_\_\_\_ from You:** “(*7) Where can I go from Your Spirit? Or where can I flee from Your presence?”*

* “Spirit” = Spirit, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* “Presence” = \_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Derek Kidner. “His first reaction [to God’s closeness] is the wonder of verse 6, but the second [reaction] is the urge to escape.”[[6]](#footnote-6)
* Augustine. “…the union of love and dread.” *(Confessions, XI, 11)*
* From the heavens to the grave. *“(8) If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there.”*

**#4 You would persist in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me, even if I tried to flee from You.**

* Anywhere to the east or to the west. “(*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.”*
* In the darkness. *“(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.”*

**#5 You formed my \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.** *“(13) For You formed my inward parts;”*

* “formed” = forming for one’s own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_[[7]](#footnote-7)
* “inward parts” = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Jeremiah 12:2)

**#6 You fashioned me in my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.** *“(13) . . . 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.”*

* Literal. “I will praise You for awe-inspiring deeds. I am wonderfully distinguished.”[[8]](#footnote-8)
* Paraphrase. “Inasmuch as I am a unique product of Your handiwork, I am wonderful. I am a wonderfully distinguished spectacle of Your creation.”

**#7 You \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me in my ‘pre-womb’ and prenatal development.** *“(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;”*

**#8 You determined my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before they existed.** *“(16) . . . And in Your book were all written the days that were ordained for me, when as yet there was not one of them.”*

**#9 Your thoughts regarding me are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.** *“(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.”*

7,500,000,000,000,000,000

**#10 When I awaken from my reverie, I will still be \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_.** *“(18) When I awake, I am still with You.”*

A.W. Tozer. “What comes into our minds when we think about God is the most important thing about us.”[[9]](#footnote-9)

*“Search me, O God, and know my heart*

*Try me and know my anxious thoughts*

*And see if there be any hurtful way in me*

*And lead me in the everlasting way.”*

**SESSION 3:**

**Fully with God against Sinners**

***Psalm 139:19-22***

Psalm 1. ungodly, sinners, scornful

Psalm 2. “(1) LORD, why are the nations in an uproar and the peoples devising a vain thing? (2) The kings of the earth take their stand, and the rulers take counsel together *against the LORD and against His Messiah*, saying, ‘(3) Let us tear their fetters apart, and cast away their cords from us!’”

Psalm 3. “(1) O Lord, how my adversaries have increased! Many are rising up *against me*.” He goes on to say, “(6) I will not be afraid of ten thousands of people who have set themselves *against me* round about. (7) Arise, O LORD; save me, O my God! For You have smitten all my enemies on the cheek; You have shattered the teeth of the wicked.”

Ben Patterson. “Get ready. Things are going to get violent, even bloody, very quickly.”[[10]](#footnote-10)

Patrick Reardon. “The psalms are prayers for those engaged in an ongoing conflict. No one else need bother even opening the book.”[[11]](#footnote-11)

***“I’m with You”***

Psalm 139:18. “I am still with You.”

Psalm 139. “(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.”

**7 Expressions**

***…of David’s disposition against those who make war against God***

**#1 He calls upon God to \_\_\_\_\_\_\_\_\_\_\_\_ the wicked.** *“(19) O that You would slay the wicked, O God;”*

**Wicked.** “Wicked people were guilty of violation of the social rights of others . . . they were violent, oppressive, greedy, engaged in plotting against and trapping poor people and quite willing to murder to gain their ends. In a word, they threatened the community. They were dishonest in business and in the courtroom. . . . these people hate[d] the Lord.” *(Theological Wordbook of the Old Testament, vol. 2, p. 863-864)*

**#2 He calls upon the wicked to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from him.** *“(19) Depart from me, therefore, men of bloodshed.”*

**#3 He complains about how the wicked speak against \_\_\_\_\_\_\_\_\_\_**. *“(20) For they speak against You wickedly,”*

* Literal. “they speak of You for devious purposes.”
* Tim Kaine. “My full, complete, unconditional support for marriage equality is at odds with the current doctrine of the church that I still attend. . . . . [But] my church also teaches me about a Creator in the first chapter of Genesis who surveys the entire world including mankind and said, ‘It is very good. It is very good.’ Who am I to challenge God for the beautiful diversity of the human family? I think we’re supposed to celebrate, not challenge it.”[[12]](#footnote-12)

**#4 He complains about how the wicked take God’s name in \_\_\_\_\_\_\_\_\_\_.**  *“(20) . . . and Your enemies take Your name in vain.”*

* “Take” = “lift up”

Exodus 20:7. “You shall not lift up the name of the Lord your God in vain.”

* Three ways:
  + \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ falsely by the name of God (Leviticus 19:12)
  + Using God’s name in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ way
  + Saying \_\_\_\_\_\_\_\_\_\_\_\_\_ things about God

**#5 He tells God that he \_\_\_\_\_\_\_\_\_\_\_\_\_ those who \_\_\_\_\_\_\_\_\_\_\_ God.** *“(21) Do I not hate those who hate You, O Lord?”*

**Hate.** “attitude toward persons . . . [who] are . . . detested . . . and with [whom] one wishes to have no . . . relationship. . . . The hated . . . persons are considered foes or enemies and are considered . . . utterly unappealing.” *(TWOT, vol 2, 880)*

**#6 He tells God that he loathes those who \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ against God.**  *“(21) . . . And do I not loathe those who rise up against You? (22) I hate them with the utmost hatred;”*

**#7 He declares that God’s enemies are his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**  *“(22) . . . they have become my enemies.”*

***Thoughts to Ponder[[13]](#footnote-13)***

1. This psalm is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by God.
2. The sinners spoken of here are described as:
   * \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (v. 19)
   * Men of bloodshed (v. 19)
   * Speakers against God (speakers about God with devious intent) (v. 20)
   * Abusers of God’s \_\_\_\_\_\_\_\_\_\_\_\_ (v. 20)
   * \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God (v. 21)
   * Rising up in war against God (v. 21)
3. David is leaving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_.

Deuteronomy 32:35. “Vengeance is Mine”

1. David isn’t taking things personally. His offense is focused on what the wicked do against \_\_\_\_\_\_\_\_\_, not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Ben Patterson. “When a soldier gets shot at in a battle, he doesn’t get his feelings hurt. It’s not about him; it’s about the war he’s in. He doesn’t look over the top of his foxhole and ask the enemy, ‘Was it something I said?’”[[14]](#footnote-14)

1. The Bible teaches that there is a sense in which God \_\_\_\_\_\_\_\_\_\_\_\_ the wicked also.
2. God hates the sin but loves the sinner?
3. Psalm 5:5. “The boastful shall not stand before Your eyes; You hate all who do iniquity.”
4. Proverbs 6. “(16) There are six things which the Lord hates, yes, seven which are an abomination to Him....(19) a false witness who utters lies, and one who spreads strife among brothers.”
5. Opposite dispositions (like hate and love) can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in a person.

*While we were “children of wrath” (Ephesians 2:3),*

*God “loved us” (Ephesians 2:4)*

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ expresses God’s hate and love.
2. The New Testament also models imprecatory prayers and pronouncements.
3. Imprecatory. calling for calamity or curses upon another.
4. 2 Timothy 4:14. “Alexander the coppersmith did me much evil; may the Lord repay to him according to his works.” *(Young’s Literal Translation)*
5. Galatians 1:9. “As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.”
6. Galatians 5:12. “I wish those who unsettle you would emasculate themselves.”
7. 1 Corinthians 16:22. “If anyone does not love the Lord, let him be accursed.”
8. Revelation 6:10. “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell upon the earth?”
9. David immediately submits his imprecatory thoughts and feelings to God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Psalm 139. “(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.”

1. While this passage shows that imprecatory prayers are a legitimate response to evil, the Bible teaches that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ prayers are an appropriate response to evil also.
2. Ezekiel 33:11. “‘As I live!' declares the Lord God, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live.’”
3. Luke 23:34. “Father, forgive them, for they don’t know what they do.”
4. Acts 7:60. “Father, do not hold this sin against them!”
5. 2 Timothy 4:16. “At my first defense no one supported me, but all **deserted** me; may it not be counted against them.”

**SESSION 4:**

**Fully Surrendered to God**

***Psalm 139:23-24***

**Hound of Heaven *(Michael Card)***

*I fled Him down the nights and days.*

*I fled Him down the path of years.*

*I heard all about the love of the One who was following me.*

*I clung to every shallow breath,*

*The whistling mane of every wind*

*I feared that once I tasted that love I could never let go.*

*So as those strong feet kept following away I sped,*

*But the love that followed overcame the fear that fled.*

*Then I went into the world of men*

*To the ones who called the Hound their Friend.*

*I thought in vain that would be the best place to hide.*

*To Mother Nature’s breast I flew*

*And shouted to the sky so blue,*

*“Please hide me from this One so set on loving me!”*

*Came back the voice that sounded like the bursting sea*

*“None will shelter you who will not shelter Me.”*

*Finally, I can flee no more;*

*I yield before Your open door.*

*The prize You sought for so long is finally Yours.*

*The dark and gloom that hounded me*

*For so long now that I can’t see --*

*I surrender all those things You’ve taken from me.*

*Came back the voice, “I did not take them for your harm.*

*I only wanted you to seek them in my arms.”*

John Stott. “Why I am a Christian is due ultimately neither to the influence of my parents or teachers, nor to my own personal decision for Christ, but to the ‘Hound of Heaven.’ That is, it is due to Jesus Christ himself, who pursued me relentlessly even when I was running away from him in order to go my own way. . . . If it were not for the gracious pursuit of the Hound of Heaven I would today be on the scrap-heap of wasted and discarded lives.”[[15]](#footnote-15)

**Psalm 139**

***“Hound of Heaven”***

“(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.”

**4 Requests**

***….that David makes in his prayer of surrender to God***

**#1 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ my heart.** *“(23) Search me, O God, and know my heart;”*

**#2 \_\_\_\_\_\_\_\_\_\_\_ me and know my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ thoughts.** *“(23) . . . Try me and know my anxious thoughts;”*

* “Try” = to examine with the intention of putting something to the test to see if it is genuine or fake, or good or bad.
* “Anxious thoughts” = troublesome thoughts, which would include worrying thoughts, upsetting thoughts, angry thoughts, discouraging thoughts, despondent thoughts, sorrowful thoughts, fearful thoughts.

Psalm 94:19. “…my anxious thoughts multiply within me….”

Psalm 38:18. “I am full of anxiety because of my sin.”

* Charles Weigle.

**No One Ever Cared for Me Like Jesus**

*I would love to tell you what I think of Jesus*

*Since I found in Him a friend so strong and true*

*I would tell you how He changed my life completely*

*He did something no other friend could do*

*All my life was full of sin when Jesus found me*

*All my heart was full of misery and woe*

*Jesus placed His strong and loving arms about me*

*And He led me in the way I ought to go*

*No one ever cared for me like Jesus*

*There’s no other friend so kind as He*

*No one else could take the sin and darkness from me*

*O, how much He cared for me!*

**#3 \_\_\_\_\_\_\_\_\_\_ if there be \_\_\_\_\_\_\_\_\_ in me.** *“(24) And see if there be any hurtful way in me,”*

* “Hurtful way” = “way of \_\_\_\_\_\_\_\_\_\_.”
* Genesis 6. “(5)…the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.…(6) and He was **grieved** in His heart.”
* Alexander Solzhenitsyn. “The line separating good and evil passes not through states, nor between classes, nor between political parties, but right through every human heart. . . . the line dividing good and evil cuts through the heart of every human being.”[[16]](#footnote-16)

**#4 \_\_\_\_\_\_\_\_\_\_\_ me in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ way.**  *“(24) . . . and lead me in the everlasting way.”*

* “Everlasting” = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and eternal
  + Genesis 6:4. “men of *old*”
  + Ezra 4:15. “*past* days.”
  + Proverbs 22:28. “Do not remove the *ancient* boundary”
* Psalm 32. “(3) When I kept silent *about my sin*, my body wasted away through my groaning all day long. (4) For day and night Your hand was heavy upon me; my vitality was drained away *as* with the fever heat of summer.”

Rebecca Manley Pippert. “…we finally see the very being we dreaded to discover. At last we find out who we are. The cross **brings us out of hiding**. It breaks our denial, but only *in the very instant* that it shows us the possibility of forgiveness. It shows us our corruption, but in the same breath it tells us the price has been paid.... That means we can face our problems squarely. That means we can confess the darkest, most humiliating realities of our lives without despair and paralysis.

“No one can say, ‘All this talk about God being loving is very touching, but if he really knew me he would change his tune fast.’ The biblical message [from God] is, ‘I do know you. I know you far better than you know yourself. And you’re in worse shape than you even realize. But do you think you have done something worse than killing my Son? And if I am willing to forgive you for that, then how can I not forgive you for anything else?

We crucified Jesus and he died. And the good news is that because of the price God was willing to pay we can be forgiven and reconciled back to God. But to experience and benefit from the cure, we must turn to him and **quit pretending** there is nothing wrong with us. That is true sacrilege, **pretending** that there is nothing wrong with us when rectifying our problem cost God the life of his Son.”[[17]](#footnote-17)

**APPENDIX: ADDITIONAL THOUGHTS**

* + - 1. **A New Testament passage featuring an imprecatory psalm.**

1. In Romans 11:9-10, Paul quotes from verses 22-23 of Psalm 69 (an imprecatory psalm) to explain the blindness God brought over Israel in order that salvation might come to the Gentiles through Israel’s rejection of Christ.

In Romans 11 Paul says, “(7) What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; (8) just as it is written, ‘God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day.’ (9) And David says, *‘Let their table become a snare and a trap, and a stumbling block and a retribution to them. (10) Let their eyes be darkened to see not, and bend their backs forever.’* (11) I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.”

1. Paul’s point in Romans 11 is to explain how blindness came over Christ-rejecting Israel in fulfillment of an imprecatory psalm that was prayed hundreds of years earlier. Yet even in the fulfillment of this imprecatory psalm, a merciful and gracious purpose was accomplished – the salvation of Gentiles. Because the people of Israel were blinded, they did not recognize their Messiah when He came. They killed Him, and through His death salvation comes to Gentiles. Additionally, even after Christ’s resurrection and ascension, the Jews began largely rejecting the gospel message, so Paul went to the Gentiles, many of whom received the gospel with gladness.[[18]](#footnote-18)
   * + 1. **A New Testament passage featuring saints rejoicing in God’s judgment upon the wicked.**
2. After God destroys Babylon, He delivers this command to heavenly saints in Revelation 18:20: “Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her.”
3. In Revelation 19:1-3 we learn that heavenly saints will obey His command and rejoice. The text says, “(1) After these things I heard something like a loud voice of a great multitude in heaven, saying, ‘Hallelujah! Salvation and glory and power belong to our God; (2) because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her.’ (3) And a second time they said, ‘Hallelujah! Her smoke rises up forever and ever.’”
   * + 1. **Regarding the point that opposite emotions (like hate and love) can coexist in a person.**
4. Observe in Deuteronomy 28:63 what God promises that He will do the Israelites if they rebel against Him without repentance: "And it shall come about that as the LORD delighted over you to prosper you, and multiply you, so t*he LORD will delight over you to make you perish and destroy you*;”

Yet listen to what God says in Ezekiel 33:11 to the rebellious Israelites: “‘As I live!’ declares the Lord God, *‘I take no pleasure in the death of the wicked*, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’”

Looking at these two passages, we encounter two seemingly contradictory claims: God delights in His judgment of the wicked, and God takes no pleasure in their demise.

1. What do we make of this apparent contradiction? John Piper explains: “God is grieved in one sense by the death of the wicked, and pleased in another.  God’s emotional life is infinitely complex beyond our ability to fully comprehend….Who of us could dare say what complex of emotions is not possible for God?  All we have to go on here is what he has chosen to tell us in the Bible.  And what he has told us is that there is a sense in which he does experience pleasure in the judgment of the wicked, and there is a sense in which he does not.” (John Piper, *The Pleasures of God,* 66).
   * + 1. **Psalm 139:19-22 should make us question if it is we who might be out of line.**
2. Instead of sitting in judgment of a passage like Psalm 139:19-22, we should consider if we are the ones in error. Perhaps we have become so desensitized to evil and have such a low view of God that we have so little reaction when we see God mocked and see people rising up against Him and His ways.
3. Some may pride themselves in how dispassionate they’ve become in the face of evil (1 Corinthians 5:2), and they may look down on those who have strong emotional reactions against the evil they see. But I believe it was William Kirk Kilpatrick who once said something to this effect: “Do not applaud yourself that you respond with benign indifference to the evils you see, when your grandmother is all up in arms when she sees the same thing. It might be that your grandmother is the lively animal, and you are the paralytic.” Psalm 139:19-22 shows that David is the lively animal.
4. We are told in Scripture that David was a man after God’s own heart (1 Samuel 13:14; Acts 13:22). Almost certainly, Psalm 139:19-22 would be among the passages that God would point to as proof of that.

1. https://brobible.com/entertainment/article/howard-stern-interview-bill-murray/ [↑](#footnote-ref-1)
2. Eugene Peterson, *Answering God: The Psalms as Tools for Prayer*, p. 140. [↑](#footnote-ref-2)
3. In Exodus 3:14 God speaks to Moses and says, “I AM WHO I AM. Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” Yet Moses never tells the Israelites that God’s name is “I AM.” Instead he tells them that God’s name is, “Yahweh.” Why? Barton Payne says, “the precise name Yahweh results when others speak of him in the third person, *Yahweh* ‘He is.’” *(Theological Wordbook of the Old Testament, vol. 1, p. 211)* [↑](#footnote-ref-3)
4. Timothy & Kathy Keller, *The Meaning of Marriage*, p. 95 [↑](#footnote-ref-4)
5. Rebecca Manley Pippert, *Hope Has Its Reasons: The Search to Satisfy Our Deepest Longings,* p. 8. [↑](#footnote-ref-5)
6. Derek Kidner, *Psalms 73-150*, p. 464. [↑](#footnote-ref-6)
7. Most of the time this word is used in the Old Testament, it means “to get, to acquire, to purchase, to possess.” We see this word used in Genesis 25:10, where the text speaks of “the field which Abraham **purchased** from the sons of Heth.” In Proverbs 15:32, the text says, “He who listens to reproof **acquires** understanding.” In Genesis 14:19 and 14:22, God is referred to as “the **Possessor** of heaven and earth.” [↑](#footnote-ref-7)
8. Alec Motyer translates as, “I give you thanks because I am awesomely wonderful.” (*Psalms by the Day: A New Devotional Translation,* p. 398) [↑](#footnote-ref-8)
9. A.W. Tozer, *The Knowledge of the Holy*, p. 1. [↑](#footnote-ref-9)
10. Ben Patterson, *God’s Prayer Book: The Power and Pleasure of Praying the Psalms.* [↑](#footnote-ref-10)
11. Patrick Henry Reardon, *Christ in the Psalms*, p. 6. [↑](#footnote-ref-11)
12. The Washington Post, *“Kaine predicts Catholic church will change its teaching on gay marriage,”* 09/10/2016. [↑](#footnote-ref-12)
13. See Appendix for additional thoughts. [↑](#footnote-ref-13)
14. Ben Patterson, *God’s Prayer Book: The Power and Pleasure of Praying the Psalms,* p. 28*.* [↑](#footnote-ref-14)
15. John Stott, *Why I am a Christian,* chapter 1. [↑](#footnote-ref-15)
16. Alexander Solzhenitsyn, [*The Gulag Archipelago*](https://en.wikiquote.org/wiki/The_Gulag_Archipelago). [↑](#footnote-ref-16)
17. Rebecca Manley Pippert, *Hope Has Its Reasons: The Search to Satisfy Our Deepest Longings*, pp. 111-112. [↑](#footnote-ref-17)
18. See Acts 13:46-48. [↑](#footnote-ref-18)