



PITWM VERSE BY VERSE

PSALM 139:1-16

LESSON: NOTHING IS HIDDEN FROM GOD—

September 28, 2025

INTRODUCTION:

¹The title of this Psalm in the Hebrew is, "**To the chief musician: a psalm of David.**"

To the Chief Musician. The last time this title occurred was in Psalms 109:1-31. This sacred song is worthy of the most excellent of the singers, and is fitly dedicated to the leader of the Temple Psalmody, that he might set it to music, and see that it was devoutly sung in the solemn worship of the Most High.

A Psalm of David. It bears the image and superscription of King David, and could have come from no other mint than that of the son of Jesse. Of course the critics take this composition away from David, on account of certain Aramaic expressions in it (the language appears to be lower than his time). It is most probable that it was written on no particular occasion, but is a moral lesson on the wisdom, presence, providence, and justice of God, without any reference to any circumstance in the life of David, or in the history of the Jews. It deals with the three great attributes of God: His Omniscience, His Omnipresence, and His Omnipotence. Jehovah God is clearly the object of this hymn of praise.

LESSON:

I. PSALM 139:1-6

God Is Omniscient: He knows all things, past, present and future, real and potential, and He knows them all at the same time.

139:1 O LORD, thou hast searched me, and known me. Addressing the "*all-knowing God*", the Psalmist notes that he has been searched (Heb. Chaqar). The word rendered "*searched*", has a primary reference to searching the earth by "*boring*" or "*digging*", as for water or metals (Job 28:3). The Hebrew word here also means, "*to examine carefully or explore*" and can even apply to a burglar who is searching for some valuable possessions. Then it means to search "*accurately*" or "*closely*", penetratingly, because He has scoured and ransacked every detail of our life. Yet it must be remembered that although we search God's Word to know about Him, the Psalmist admits God intuitively knows us, precisely, knows me personally. Nothing is, or can be, concealed from God. Sometimes we don't let people get to know us completely because we are afraid they will discover something about us they won't like. But God already knows everything about us and still accepts and loves us. God sees all that there is in our heart and that He has been fully acquainted with our past life. He sees all.

1. A cheering thought for sinners. If God knew them not perfectly, how could He have prepared a perfect salvation for them?
2. A comfortable truth for saints. "Your heavenly Father knoweth that ye have need of all

¹ <http://www.studylight.org/com/tod/view.cgi?book=ps&chapter=139&verse=001>

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

these things." --G.R.

139:2 *Thou knowest my downsitting and mine uprisings: thou understandest my thought afar off.*

1. THE FIRST PART suggests God knows what we do: God knows my routine. I am observed when I quietly sit down, and marked when I resolutely rise up. Every move one makes is observed by the Lord God. God also knows our thoughts. Before it is my own it is foreknown and comprehended by Him. People who live with us for any degree of time or are around us, begin to know pretty much how we think. This is saying that God has access to me from afar. God has both the aware-ness of my conscious thoughts and my subconscious thoughts. David is pointing to God's knowledge of these two extremes-sitting down and rising up-to show that God knows everything about him. The two opposites of sitting and rising represent all of our actions throughout the day. He knows everything in between. Thus, "the concept of 'everything' is expressed by combining the two opposites 'my sitting down' and 'my rising up.'" "...my thought afar off."

2. The Second Part suggests God knows what we think: God knows what we think even before we think it! And He still loves us.

139:3 *Thou compassest my path and my lying down, and art acquainted with all my ways.* This part suggests God knows where we go. "**Compassest**" (Heb. zarah) literally means to "**sift**" or "**winnow**." ²God knows where we go, because He can see everything, and can discern everything. He sifts through our lives, understanding what is really going on. He immediately comprehends the good and the bad things we do – from the time we stumble out of bed in the morning, to when we collapse into bed at night. By "**path**" is meant the outward actions and carriage of man's ordinary conversation. By "**lying down**" is signified to us the private and close actions of man's life; such as were attended only by darkness and solitude. God is so intimately aware of all our ways that He has literally sifted our seconds to insure our well-being.

139:4 *For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.* His part suggests God knows what we say. God not only hears everything we say, He knows what we're going to say, before we can even form the words in our mouth. Someone has said that our thoughts are like words to God – He hears them and understands them completely as if we had shouted them from the rooftop.

139:5 *Thou hast beset me behind and before, and laid thine hand upon me.* This part suggests God knows where to place us. David is here using some imagery from war. He knew all about strategic battle plans, ambushes and how to surround a city. David felt trapped by God's knowledge of his every thought, word, and deed. He knew that God surrounded him. He cannot turn back and try to escape because God is behind him. He cannot run forward because God is in front of him – and His hand keeps David from harm. God surrounds me even as the air continually surrounds all creatures that live. We have need of Him because He knows just where to place us.

139:6 *Such knowledge is too wonderful for me; it is high, I cannot attain unto it.* This suggests God

² http://www.pontiacbible.org/index.php?/sermons/more/our_omniscient_god
<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

knows us completely. David can't even begin to understand, much less describe, the depth of God's personal knowledge of his every action, of his every thought, of his every trip, of his every word, and of his every need. The word "*wonderful*" is placed at the beginning of the sentence in Hebrew for emphasis. It should read like this: "*Wonderful is God's knowledge. It's too lofty for me to even understand or imagine!*" We have hidden the truth about ourselves so long that we don't even know the truth about our own self. God puts the emphasis upon the attitudes, the motives from which the actions spring. When we try to understand the greatness of God's knowledge, we will become overwhelmed. Amazement should lead to awe, which should draw us to adoration.

We're talking about an Omniscience God – In classical theology the doctrine of God's omniscience means that God knows all things, past, present and future, real and potential, and He knows them all at the same time. He not only knows what was, and what is, He also knows what will be. On top of that, He knows everything that could be but is not. ³David is saying, "God, you know me completely. You've made a detailed inquiry into my life. You know all of my actions; all of my words, all of my thoughts; you not only know what I've done, you know why I did it. You know it all!" It's hard for us to comprehend a God who can know the truth about us and still accept us anyway.

II. PSALM 139:7-12

God is Omnipresent: He's everywhere present at the same time.

139:7 Whither shall I go from thy spirit: or whither shall I flee from thy presence?—⁴Every place is accessible to God. No one can escape the presence of God in the universe. "*Omnipresence*"— Man cannot hide anything from God, for He is everywhere present (Adam Clarke Commentary). If we were to have a parent, spouse or friend in attendance with us at all times, how would our conduct change? Would we still allow ourselves to use the rebel word, have the lustful glance, the inappropriate action? We are truly what we are, it has been said, when we are alone. But this is not true, because no one can ever be truly alone. God is always there, always aware. It is a discipline which will mold us into right habits, to practice the presence of God.

139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. He is literally everywhere in creation. If I ascend up into heaven, if I make my bed in Sheol, God is everywhere.

139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea:— And as we come to know our Father in this manner, we will also come to know that there is no place in which He cannot come with us.

139:10 Even there shall thy hand lead me, and thy right hand shall hold me. He is with us in our victories, and defeats. He is with us when we believe all others have left. He is with us in the most mundane details of our lives.

139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me. Receive

³ http://www.pontiacbible.org/index.php?/sermons/more/our_omniscient_god

⁴ <http://www.abible.com/devotions/2001/20010927-0000.html>

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

this truth; it will bless you today and tomorrow. [In His Time; Walk With Wisdom Jer.23:23-4]. The Trinity is Omnipresent. The omnipresence of the Trinity thus means that everywhere, everything is at the same before the presence of God.

139:12 Yea, the darkness hideth not from thee; but the night abideth as the day: the darkness and the light are both alike to thee. David then realized it was impossible to escape from such Omnipresent control, no matter how far or fast he might go, for God is everywhere.

III. PSALM 139:13-16

God Is Sovereign: God is "supreme ruler; authority."

139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb (KJV) or ⁵For you created my inmost being; you knit me together in my mother's womb (NIV). The word "**for**" indicates that this section explains the preceding 12 verses. The "**you**" here is definite. God is intimately involved with our design, development and delivery. In short, He made us. It's that simple. Because God is the Creator, He is the owner of the preborn – they belong to Him. When David says that God created his inmost being, he is recognizing God's creative power and personal involvement in those things that are truly personal. In other words, he acknowledges the fact that God created his spiritual personhood. "*You knit me together or thou hast covered me*": The picture here is that our bones, arteries, muscles, and everything else is all woven together into a beautiful tapestry. This word in Hebrew carries with it the idea of "**protection**", which shows how precious the preborn is to God.

139:14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. The word "**fearful**" means to stand in awe or to cause astonishment. The word "**wonderful**" means distinct or separate. When we recognize God as the Creator of all things, especially of human life, praise is the proper response. When we see Him as our Creator, we can't help but break out into spontaneous song and protracted praise. The Bible prods us to consider the origin of human life as God sees it, and to worship Him for what He does in the womb. We must respond with holy caution and with unwavering respect for the preborn because His stamp of approval is upon every human being – and He does not make junk. God places a high value on human life because we reflect His character. Therefore, David and my soul knows "**right well**", "**exactly**" that regardless of what uncertainties life throws at us, God was there and is there to take me through those uncertainties that He designed, purposed, and ordained me to be. Such is the love and compassion of the Lord.

139:15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Nothing is hidden from God. He personally puts our skeleton in place and then creates all the delicate parts of our bodies, weaving them together to form His living masterpiece. The same God, who keeps His eye on the sparrow, also keeps His eyes on every human being as they grow and develop in the womb. God makes us according to His plan. He makes all the parts fit together just right so they support one another. And, because He is the "**Divine Embroiderer**", unborn babies in the womb are intricate and complex, beyond the power of human observation as though it had been done low down beneath the

⁵ http://www.pontiacbible.org/index.php?/sermons/more/a_womb_with_a_view

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

ground where no eye of man can penetrate; But reflecting God's beauty and are therefore special and precious in His sight.

139:16 Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. The idea here is that before the embryo had any distinct form or the unformed lump was undeveloped it was clearly and distinctly known by God. None of it seemed perfect by the eye of man. When God creates, He does it with purpose. ⁶There are at least 10 things that God has given to us that are "**unchangeable**." (1) Our Parents; (2) Our Time in History (Esther 4:4); (3) Our Racial Background; (4) Our National Heritage; (5) Our Gender (Sex); (6) Our Birth Order; (7) Our Brothers and Sisters; (8) Our Physical Features; (9) Our Mental Abilities; (10) Our Aging and Death. God gave you your height, your bone size, your eyes, nose, and ears, your skin complexion, your teeth, your hair, your feet, your hands, your sight, your hearing, your voice, your chin, your body build or shape, your metabolism. This was all by God's perfect design. God didn't just ordain our DNA; He ordained our days. "*And in thy book all members were written*"— which in continuance were fashioned, when as yet there was none of them. In the book of God's eternal mind, and designs, the plan of the human body was drawn, all the parts of it described, and their form, places, and uses fixed, even when as yet not one of them was in actual being. It's as if He has a divine Day-Timer, into which He pre-recorded each day of our life – before we began to breathe!

SUMMARY:

⁷Section 1: God's Omniscience (Verses 1-6)

In these opening verses, David acknowledges God's deep and intimate knowledge of him. God sees his every action, thought, and word before it's even spoken. David is in awe of this, admitting that such knowledge is beyond human comprehension.

Section 2: God's Omnipresence (Verses 7-12)

David continues by exploring the omnipresence of God. He realizes that no matter where he goes—whether to the heavens, the grave, the furthest sea, or in darkness—God is always there, surrounding him.

Section 3: Human Identity and Divine Creation (Verses 13-16)

David celebrates the intricate work of God in forming him in his mother's womb. He declares that he is fearfully and wonderfully made, and that God knew all his days before one of them came to be.

⁶ <http://old.wolkorea.org/english/syme/messages/d105.htm>

⁷ <https://biblehub.com/study/chapters/psalms/139.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

