Part 4 – The Way Everlasting

In part 3 we learned how David gave more examples to prove that there's *nowhere* we can go to escape the presence of the Lord (YHVH). And that's why he pointed out that, from the time we were *conceived*, the Lord (YHVH) has known us *quite* well; for He's the one that *formed* our flesh body while we were in the womb. Yet, He *also* created our 'inner man' (soul and spirit) that dwells *within* our flesh body too. In fact, the Lord (YHVH) even knew our 'inner man' even *before* He formed us in our mother's womb (Jer 1:5)! And then David went on to praise our Heavenly Father for just *how well* He created us and for the fact that He created us with *great* care *and* love. Yet, He also made us *unique*, i.e. we are *different* (distinguished) *from all other* children He has made. So, you were created *specifically* because the Lord (YHVH) *wanted* someone ***just like you***! And then, David also praised the Lord (YHVH) because His works are *so* great, *so* difficult and *so* wonderful that, truly, they do separate (distinguish) Him from *all others* called 'god', in heaven and on earth. And that fact (as Ps 136 also taught is) is what separates Him from all others called 'god' – for *no one else* is the Creator of *all* things but Yehovah! So, David knew *deep down* in his inner man (heart and mind) that the works of the Lord (YHVH) are truly *quite* wonderful. And that's *why* the human body is ***so*** complex that even 'modern science' *cannot* truly comprehend how it all works. And, that's also *why* **no one** can figure out *how* to make our flesh body live *forever*! So, how God created our flesh body is just one, of the *many* reasons, we have to praise the Lord (YHVH) for. Yet, it's also another fact that *proves* He is 'Omnipresent'.

And then David spoke about how, when his body was being formed in his mother's womb, his body was *not* concealed (hid) from the Lord (YHVH) - even though it *was* 'made in secret' from *everyone else* - because, *no one else* (but our Heavenly Father) could see him being formed in his mother's womb. So, even when he was just an embryo in his mother's womb, not yet fully formed, the Lord (YHVH) *still* saw Him… and that's because it was the Lord (YHVH) who was forming David's embryo (as a potter, Isa 64:18; Rom 9:20-21). And therefore, it was also the Lord (YHVH) who set the time David's flesh body would be finished forming in his mother's womb. So, it is our Heavenly Father who is responsible for the process of conception *and* gestation. Thus, the fact that the Lord (YHVH) sees us *even* when we are an embryo in our mother's womb is yet *another* fact that *proves* He is 'Omnipresent'. And this fact was so awesome to David that he expressed his *great* admiration the Lord's (YHVH) awesome inward thoughts (and wisdom); they truly were very precious to Him, as they are to all those who love the Lord (YHVH). And truly, there's no way we can know all that our Heavenly Father thinks, for His inward thoughts are truly *beyond a person's ability to count*. And that's why studying God's Word (His thoughts He has written down for our benefit) never gets old. No matter how long we study our Heavenly Father's Word, we'll never know it all! And even though David thought about God's Word from the time he got up, to when he went to bed (i.e. throughout the

day), He still wasn't able to comprehend all of them. But, he did try to keep the Lord (YHVH) always in his thoughts, just as the Lord keeps us in His thoughts too!

So, David did a good job at further explaining how the Lord (YHVH) is truly 'Omnipresent', i.e. He's able to be present in *all* places at *all* times. So, no matter where we go, or what we do, the Lord (YHVH) knows where we are, what we're doing, saying, thinking and even desiring to do! And this again is why *only* He can deliver us from our 'self', which is to say, from the sinfulness of our *carnal* mind that *wants* to sin (i.e. an 'evil' heart). For, because He's *always* present wherever we may be, He's also *always* there to help us when troubles come, *and* even when a temptation that is hard for us to resist, comes along (1 Cor 10:13). And (to reiterate) this is something we should *always* be grateful for. Yet, David is not done explaining how *only* the Lord (YHVH) can deliver us from our 'self', i.e. our carnal mind that causes us to want to sin…

Psalm 139
19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
20 For they speak against thee wickedly, and thine enemies take thy name in vain.

So, while David has formerly explained how the Lord (YHVH) is 'Omniscient' (knows all) and 'Omnipresent' (is present in all places at all times), he now begins to explain how our Heavenly Father is also 'Omnipotent', i.e. all powerful and thus, He has *unlimited* authority over <u>all</u> His Creation. And he does so by pointing out God's power *over those who hate Him*, i.e. His enemies. Now, the word '**surely**' here is a primitive particle that's used in several ways. It can be used <u>demonstrative</u> (***lo!***), or <u>interrogative</u> (***whether?***), or <u>conditional</u> (***if, although, Oh that!,*** or ***when***) or as a <u>negative</u> (***not***) (#518). So, in the context of this verse, it's likely being used in the <u>*conditional*</u> sense, i.e. he's likely saying 'Oh that' *thou wilt slay the wicked*. And we can concur the use of this word is 'conditional' *because* he goes on to speak of *what* the wicked ones <u>do</u> *against* the Lord (YHVH). And then the words '**wilt slay**' mean ***to cut off***, i.e. (figuratively) ***<u>put to death</u>*** (#6991). And the word '**wicked**' is the Hebrew word ***rasha`*** which means ***morally wrong*** or ***an*** (actively) ***bad person*** (#7563). So, this word is used in the sense of the *restless activity of fallen nature*; so, it refers to *the activity of the impious, ungodly, or robbers* (apx. 44 X). Thus, David is simply expressing his desire to see God put the ungodly people to death.

And the word '**God**' here is yet another 'title' of the Lord (YHVH), albeit not one we've seen used a lot in the Psalms. It's the Hebrew word ***'Elowahh*** (shortened sometimes to 'Eloah) and means *a deity* or ***<u>the</u> Deity*** ((#433). As the *Companion Bible* explains (apx 4 V.) 'Eloah is God *in connection with His Will* rather than His power. The first occurrence associates this name with worship (Deut 32:15,17). Hence **it is the title used whenever the contrast** (latent or expressed) **is with false gods or idols**. So, Eloah is essentially 'the Living God' <u>in contrast to inanimate idols</u>. And that's likely *why* David is using this 'title' here; for he's pointing out that Yehovah is the *true* God and thus, *has the ability* to put to death <u>all</u> those who are doing wickedly on the

earth. Which is why David goes on to write, "***depart from me therefore, ye bloody men***". The word '**depart**' actually means to ***turn off*** (#5493). And this makes sense when we consider that they are speaking *wickedly* **against** the *true* God, Yehovah (vs 20). So, 'turn off' is referring to the *words* of the wicked ones! And then the word '**bloody**' means ***blood*** (as that which, when shed, causes death) ***of man*** or ***an animal***; therefore, figuratively, it can also refer to ***bloodshed*** (i.e. drops of blood) (#1818). And then the word '**men**' here is the Hebrew word ***'enowsh*** (#582) and simply means ***a mortal***, i.e. ***a man in general***. However, the *Companion Bible* explains (apx 14 III) that this word is always used in a bad sense (ex: Isa 5:22; 45:14; Jud 18:25) for ***morally depraved*** or ***physically frail and/or weak*** people. And its prim root (#605) denotes the *inability for strength* (physically) and for good (morally).

So, when David begins to speak of God's 'Omnipotence' (all-powerfulness) he calls upon God (the only *true* Deity, #433) to slay (put to death) the wicked (morally bad people) so that the bloody men (morally deprived and *blood thirsty* people) would depart from him. And then he tells us *why* he asked for that, i.e. "***For they speak against thee wickedly, and thine enemies take thy name in vain***". So clearly, what these wicked people were saying (*against* the *true* God Almighty, Yehovah) *really* upset (and angered) David – for he was calling for their *death* because, he felt that would be the *only* way to 'turn off' their wicked mouth! Now, the word '**for**' here is a primitive relative pronoun (of every gender and number) that means: ***who, which, what, that***, and also (as an adverb and a conjunction) ***when, where, how, because, in order that***, etc. (#834). So, this word '**for**' may have been better rendered as '***because***' since he's giving the *reason* he called for the Lord (YHVH) to 'slay' them. And then the word '**speak**' simply means ***to say*** (#559) while the word '**wickedly**' actually means ***a plan*** and, usually, and *evil* one (as in plotting or scheming, #4209). And, in case you are wondering just *what* evil they were plotting, Psalms 2 [https://t.me/BibleStudyBooks_Psalms/15] clearly tells us they were (and still are) plotting to *overthrow* our Heavenly Father! But, of course that will never happen, thanks be to God via Jesus Christ's Second Advent! But, they're *still* plotting His downfall… to this very day, as the study **Builders of Cities and a Good Repentance** [https://t.me/BibleStudyDownload/304] well explains.

But, these wicked (morally depraved and blood thirsty) people, not only plot against our Heavenly Father, "***thine enemies take thy name in vain***" too. The word '**enemies**' here means ***a foe***, as one that is ***watchful for mischief*** (#6145). And the word '**take**' means ***to lift*** and can be used in a great variety of applications (literal and figurative, etc. #5375). And the word '**name**' is ***not actually in the manuscripts*** (#9999); but, the translators added it because it is *inferred*. And then the word '**vain**' here means ***evil*** (as destructive) but, can also mean ***ruin*** (literally), ***guile*** (morally), ***idolatry*** (figuratively), ***uselessness***, as deceptive (objective) and ***in vain*** (adverbially) (#7723). So, the Lord's (YHVH) enemies – back then as well as now – take His name 'in vain' by slandering Him terribly, i.e. they speak evil against their own Creator! Moffett renders this verse as "*men who defy thee lawlessly, rising up against thee*!". So, David is speaking of people

who are *rebelliously* speaking evil of our Creator, who is the *only* **true** God (Deity) in existence (i.e. Yehovah). Again, that's why he asked our Heavenly Father to slay them, for that's usually the only way those who are *habitually* rebelliously will ever shut up (i.e. turn of their wicked words). And truly, our Heavenly Father has done this in many times past. Just look at how many of the children of Israel – who were freed from Egyptian bondage, by God's great power and grace towards them – ended up *dying* in the wilderness *because* they would *not* stop rebelling against Him! And that's just one example; there are many more in the Bible. So, as Paul well advises us, we *should* learn from their mistakes (1 Cor 10). For, while there are *still* rebels on earth – who *knowingly*, and *willfully*, rebel against the *true* God (Yehovah) – He is **not** going to put up with that *forever*.

As He promised clear back in Moses' day (Deut 32:39-43) He *will* take vengeance upon those who refuse to repent and turn from their wicked ways. And that's because they *make themselves* His enemies, i.e. they plot *against* Him, His Son (Jesus Christ) *and* those who faithfully follow Him (Christians). Many of the prophets (including the book of Revelations) speaks of this 'day of vengeance' but Paul sums it us when he wrote, "*And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,* ***In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ****: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*" (2 Thess 1:7-9). And the book of Jude speaks of this too, "*Behold, the Lord cometh with ten thousands of his saints,* ***To execute judgment upon all****, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed,* ***and of all their hard speeches which ungodly sinners have spoken against him****. These are murmurers, complainers, walking after their own lusts; and* ***their mouth speaketh great swelling words****, having men's persons in admiration because of advantage*" (Jude 14-16). So, just as the Lord (YHVH) hears all that those who love Him say, think and desire (Mal 3:16), so too does He hear all that the *ungodly* say, think, and desire to do, to Him… even their wicked plots of His 'demise'! By the way, Ps 2:4 tells us the Lord (YHVH) merely laughs (mockingly) at their puny efforts to overthrown Him because there's *no way* 'in hell' they can do so!

Psalm 139
21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.

So, after asking the Lord (YHVH) to slay those who plot (and speak) evil against the *true* God (Yehovah), David now begins to explain *how much* he *hates* those who do so. The word '**hate**' (all three times) is a prim root that means ***to hate***, ***personally*** (#8130) while the word '**Lord**' is God's sacred (and covenantal) name **Yehovah** which means (the) ***self-Existent*** or ***Eternal*** (#3068) [https://t.me/BibleStudyTruth/946]. So, the use of His Sacred Name points to the fact

that *only* our Heavenly Father (Yehovah) is eternal *because* He's the *only* one who has *always* existed and *always* will (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And then the word '**grieved**' means ***to cut off*** but, (figuratively) it means ***to detest*** (#6962), which is the context it's being used in this verse. And then the words '**rise up against**' means ***an opponent*** (#8618). So, David is pointing out, to the Eternal God (Yehovah, i.e. YHVH) that he *personally* hates (and detests) those who *personally* hate the Lord (YHVH). And then he goes on (in vs 22) to say that he hates them (personally, #8130) with *perfect* hatred and counts them his enemies. The word '**perfect**' here means ***completion*** but, (by implication) can also mean ***an extremity*** (#8503). And then the word '**count**' means ***to exist***, i.e. ***be, become*** or ***come to pass*** (#1961) while the word '**enemies**' means ***hating*** or ***an adversary*** (#341).

So again, David is pointing out, to the Eternal God (Yehovah, i.e. YHVH), that he *personally* hates those who *personally* hate Him (YHVH). And then he goes on (in vs 22) to say that he *personally* hates them (those who hate the Lord, YHVH) with *perfect* (extreme) hatred and counts them (i.e. they have become to him) his enemies (adversaries) too – and that's *because* they hate the Lord (YHVH)! And, within this we David's *deep* loyalty to the *true* God (Yehovah) who knows all (Omniscient), is present in all places in all times (Omnipresent) and is all powerful (Omnipotent). For, he does *not* hate the wicked people because they merely hate *him* (David) personally - no, David hates them *because* they *hate* the **Eternal** God, *Yehovah* (i.e. who Created all things, even us). And, as we have learned in past studies in the Psalms, it is a righteous thing to hate the things (and people) who our Heavenly Father hates. So likewise, it's also a righteous thing to hate those who hate the Lord (YHVH)! As Psalm 97:10 says, those who love the Lord (YHVH) *must* hate evil. Now, this command to 'hate evil' goes against some 'traditions of man' which tells us we must 'love everybody'. And it is true that the Lord (YHVH) has commanded us to love others as ourselves (Lev 19:18). And further, Jesus also tells us to "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*" (Mth 5:44). But, what many overlook is that Jesus was not teaching us to love HIS enemies but, those who are our own *personal* enemies, i.e. for reasons *other than* them being rebellious haters of the *true* God, Yehovah. And this is a very important distinction!

For, as the Psalmist (of Ps 97:10) pointed out, truly loving God *really does* mean we must *hate* (have extreme dislike and disgust for) the evil things people do, when we see it, *and* have no part in it. In other words, **true love has no part of evil**. That's why God commanded Israel to *completely wipe out* the heathen nations that were living in the 'Promise Land' they were about to inherit. It was because they had become **so** evil that *they were incorrigible;* and God did not want Israel to pick up any of their sinful ways (Ex 34:11-16; Deut 4:23-27, 11:16-17, etc.). And when they didn't do this (and picked up the heathen's ways) God *was* very angry at them (Jud 2:1-3) *because* they were participating in evil (i.e. not hating it). So, to truly love God (and Jesus) we *must* hate evil. Thus, contrary to what some teach today, hate is not always a bad thing.

It depends on *what* we hate and *what we do with* that hate. You see, **to hate evil means *having no part of it* and to *warn* those who are participating in evil to *stop doing* such wicked things**. But, as Ps 37 also explains, our hating evil should *not* cause us to do evil ourselves, out of misguided anger for the wicked things done to us, or others. As Prov 8:14 says: *The fear of the LORD **is to hate evil**: pride, and arrogancy, and the evil way, and the froward mouth, do I hate*. So, we cannot 'fear' (or love) our Heavenly Father (Yehvoah) unless we **hate** evil, which means ***hating the evil things people do and refusing to participate in them***. But, to reiterate, hating evil does not mean to resort to *doing evil ourselves*, in an attempt to 'combat' the evil. We must 'hate evil' by obeying our Heavenly Father (i.e. God's Word), as Paul explained in Rom 12:17-21.

So, we 'overcome evil' (Rom 12:21) *by learning to do what's right*, which means *learning to obey God's Word*. And His word *doesn't* tell us to be 'walking matts', for we have *a right* to defend ourself, family, property and nation. And we *should* strive to get along with people, but *not at the expense of obeying God's Word*. Further, true love also involves 'tough love'. And so there might be times when people need that. And, insomuch as is in our authority to do so, we should. But, what we don't have the right to do (i.e. implementing the death penalty or other things God has given authority to the government to do) we must allow the government to take care of. And if they don't, we must pray to God for help and *leave it in His hand*, as David has done in this Psalm 139. As Paul pointed out, vengeance belongs to God *alone* and He *will* take care of it – at the right time and in right way. And, we must also use *great* discernment when helping others [https://t.me/BibleStudyDownload/292]. Paul told us to give our enemy a drink of water (or food) but, that's only **if** you discern (with help from the Holy Spirit) that they *really* need it. Further, the most important kind of 'food' and 'drink' you can give them is the Word of God (John 6:35, 63). And truth truly does pour 'coals of fire' upon the head of those who hate it.

Further, Prov 3:7 also wisely warns us: *Be not wise in thine own eyes: fear the LORD, and depart from evil*. So, 'fearing' the Lord (YHVH) **is** departing from evil, which means also to *hate* evil – i.e. *don't have anything to do with it.* And that's because, *only* those who fear God's punishments will depart from evil (Prov 16:6). And Prov 16:17 also tells us that *the highway of the upright is to depart from evil: he that keepeth his way preserveth his soul*. So, departing from evil (and hating it) is what 'preserveth' (#8104, guards and protects) our soul from corruption and, eventually, *spiritual* death (Rev 20:10-15; Ps 37:20). And, as Paul commanded his protégé, Timothy: *Let every one that nameth the name of Christ depart from iniquity* (2 Tim 2:19). So, in order to truly love our Heavenly Father, we must depart from evil. And to depart from evil we must therefore *hate it*. Otherwise, *we'll become evil ourself*. As other Psalms have taught us, we *must* depart from evil **if** we are going to do good (Ps 34:14-16; Ps 37:27-28).

So, those who **love** evil ***are those who do evil***… and *that's* why we *must* **hate evil**, because **to hate evil is the *only* way we'll ever *stop doing it!*** You could also look at this in the aspect that loving evil (not hating it) is taking sides with Satan, who is God's arch enemy; because he is

rebelling against our Heavenly Father and trying to get as many of God's children to rebel against our Heavenly Father too - which is to the detriment of our own soul, because following Satan will only lead us to *spiritual* death. As Rom 6:23 so succinctly says: *for the wages of sin **is death**; but the gift of God **is eternal life** through Jesus Christ our Lord*. So, while we should not let the emotion of hate cause us to harm God's children (even if they are doing wickedly) we must *hate the evil things they are doing* and *actively work to stop them*. But again, as Psalms 37 so well warned us [https://t.me/BibleStudyBooks_Psalms/423], working against evil *must* be in line with God's Word. Thus, hating evil (and working against it) is not done by doing evil things yourself! So, **hating evil means you have an extreme dislike, and disgust, for it**. And that's why you must, not only refrain from doing evil yourself, but *work against it* – both of which are done by learning to *obey* God's Word, *from the heart*. And, to reiterate, God's Word *does* allow us to defend ourself, our property, our family and our nation (Ex 22:2, Deut 20).

So, it's very important to understand that hating *evil* is not a bad thing. After all, our Heavenly Father hates evil (Prov 6:16, Ps 11:5, etc.), so we should do so too! Further, Prov 8:13 tells us that, "*The fear of the LORD **is to hate evil**: pride, and arrogancy, and the evil way, and the froward mouth, do I hate*". **So, if we truly do 'fear' (revere and love) our Heavenly Father, we too should hate the things He hates.** And Ps 119:104 also taught us, "*Through thy precepts I get understanding: therefore I hate every false way*". So again, **if** we truly love our Heavenly Father (as David did), we *must* hate **evil** and the '**false way**'… and that also means hating those who do such things. Why? Because *they are fighting against our Heavenly Father*, which is *exactly* the point David is making here in this Psalm 139:21-22! So, while we should not let the emotion of hating evil cause us to do bad things (i.e. sin against God) – as Psalms 37 so well taught us – we must *hate* evil and *love* good otherwise… we will end up condoning evil or (worse yet) becoming evil ourselves! As 2 John 10-11 says, *if there come any unto you, and bring not this doctrine, **receive him not into your house, neither bid him God speed**: For he that biddeth him God speed **is partaker of his evil deeds***. That's why God calls us to separate ourselves from those who do evil; it's because we *must* come out of the confusion that comes from lies (2 Cor 6:14-18; Rev 18:4) – otherwise we *will begin to do evil ourselves*! Said another way, we should love our Heavenly Father (truth, righteousness) and hate Satan (lies, unrighteousness). For the only way we will refrain from doing wicked things is to *hate every false way*, i.e. lies and deception.

However, that doesn't mean we should be afraid to go around 'sinners' (especially when there's an opportunity to plant seeds of truth); but, we've got to be careful not to get sucked up into their ungodly, sinful and lying ways. As Paul admonishes us, we should *have no fellowship with the unfruitful works of darkness, but rather reprove them* (Eph 5:11). And (to reiterate), we should also 'depart from evil' (as we learned back when studying Ps 34:14, and Ps 37:27)! For, of a truth, we cannot truly 'fear' (love and revere) our Heavenly Father if we don't depart from evil (Prov 3:7, 16:6). And Prov 16:17 also tells us that, "*The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul*". **So, even though we might have to work with**

(or be around at times) people who love every 'false way' (i.e. love to sin or even do evil), we shouldn't allow them to *impact* how we act, speak, think or what we desire. So, not being friends with those who are wicked (have a forward heart), not allowing people to slander (gossip) in front of us, not listening, or entertaining, those who brag about themselves, and not allowing those who work deceit to even come into our own home (unless they are sincerely trying to change) are all important parts of departing from evil (i.e. hating every false way). So, we too must learn to 'depart from evil' and 'hate every false way' if we want to reap the rewards of 'fearing the Lord', i.e. blessings, protection, peace of mind, guidance, forgiveness, comfort, strength from God, etc. And truly, the *only* way we can 'depart from evil', 'hate every false way' and, hate those who hate our Heavenly Father (YHVH), is to *get understanding* (from God's Word) of *what* evil truly is *verse* what righteousness *truly* is!

Psalm 139
23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if there be any wicked way in me, and lead me in the way everlasting.

So, after pointing out that he hated those *who hate the Lord* (YHVH) with **great** hatred and counted them his enemies, David asks the Lord (YHVH) to search him, to know his heart and thoughts (mind), to see if there be any wicked way in him. The word '**search**' here is a prim root that means ***to penetrate***, i.e. ***to examine intimately*** (#2713). This *same* word was used back in verse 1, when we learned that our Heavenly Father (alone) can read our heart and mind. And therefore, He even knows what we're *thinking about doing* **and** what we *truly desire* (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13). And then the word '**God**' here was also used previously in this Psalm (vs 17). So, we know it's the Hebrew word **'El** (#410) which means ***strength*** and ***mighty***. And, while it can be used of *any* deity, it being used here as a 'title' for Yehovah. And thus, it refers to Him as ***the Almighty God*** (Yehovah) who is Omnipotent. So, **this 'title' ('El, #410) shows the Lord's (YHVH's) *strength, power and might***. For 'El is the God Who knows all (first occ. Gen 14:18-22) and sees all (Gen 16:13) and that performeth all things for His people (Ps 57:2) and in Whom all the Divine attributes are concentrated. And that's likely *why* this 'title' is being used here, i.e. David is expressing God's strength, power and might to *know all things* (Omniscient) and *be present in all places at all times* (Omnipresent).

And then the word '**know**' has been used a couple of times before in this Psalm (verse 1 and 14) and means ***to know***, i.e. ***to ascertain by seeing*** (#3045) including by *observation, care, recognition* as well as *instruction, designation* and even *punishment*. Again, this means that our Heavenly Father (alone) can read our heart and mind. And therefore, He even knows what we're *thinking about doing* **and** what we *truly desire* (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13). As Heb 4:12 says, God's Word (which IS God, John 1:1) is *quick* (living), *powerful* and *sharper than any twoedged sword*. And therefore, He (alone) knows

our thoughts and, even the *intentions* of our heart. So, there is *no one* who He is not able to 'know' (see) and 'search' (examine intimately), i.e. we're all an 'open book' to Him! So, what this means is that we *can't* fool God (YHVH), for we simply *cannot* escape His ability to read the *innermost* thoughts, and desires, of our mind and heart! Therefore, He also knows all that we do, and say, too - which is also what David explained previously. And the word '**heart**' here does mean the ***heart*** (as the most interior organ, #3824); however, is *used like* #3820, which also means ***the heart*** but, is most often used (figuratively) for the ***feelings***, the ***will***, the ***intellect*** and also for ***the center of anything***. So, in this verse, the word '**heart**' is not speaking about our *physical* organ that pumps our blood, but our *spiritual* heart. It's the part of our ***intellect*** (spirit) that has our '***will***', i.e. our feelings, emotions, desires, intentions and motivations (#3820) [https://t.me/BibleStudyTruth/1017]. And then the word '**try**' (still in vs 23) means ***to test*** (especially metals) and even (figuratively) ***to investigate*** (#974), which is why it's also been rendered as *examine*. And the word '**thoughts**' here means ***cogitation***, i.e. to think, reflect or even to meditate (#8312); and it comes from a word that means ***divided*** (in mind), i.e. (abstractly) ***a sentiment*** (#5587). The *Companion Bible* suggests this even refers to David's *distractions* or *cares* in life.

So, in verse 23, David asks the Almighty God (Yehovah) to search (examine intimately) and know (ascertain by seeing) his heart (desires, emotions, motivations, intentions). But he *also* asked the Almighty God to try (investigate and even test) his thoughts (what he meditated upon and truly cared about). And that's why he went on to ask (in vs 24), "***And see if there be any wicked way in me***". The word '**see**' does mean ***to see*** (literally or figuratively, #7200) and the word '**wicked**' here is interesting, because it can mean ***an idol*** (as fashioned), but also ***pain*** (bodily or mental) (#6090). So, David is asking the Lord (YHVH) to examine his heart *intimately*, and to investigate (even test) his thoughts (what he meditated upon and truly cared about) to see if there was any idolatrous (Col 3:5) thoughts (or desires) in him. And this is why the word 'wicked' can *also* mean pain. For truly, when we have idolatrous (covetous or lustful, Col 3:5) thoughts (in our mind), and desires (in our heart), we do cause our Heavenly Father **great** *spiritual* pain! For anytime something (or someone) is *more* important to us than our Heavenly Father, then we have 'idols in our heart' [https://t.me/BibleStudyTruth/1119]. And that's because, what our Heavenly Father wants *the most* is our **love**! That's why Jesus summed up the first few commandments by saying, "*thou shalt love the Lord thy God with **all** thy heart, and with **all** thy soul, and with **all** thy mind, and with **all** thy strength*" (Mark 12:30).

So, to truly please our Heavenly Father, we *must* love Him *first and foremost* in our life. And, while He *does* want us to love others (which is second 'great' commandment, Mark 12:31), *nothing* should come before Him. And, David clearly felt he *was* keeping the Lord (YHVH) as the *top* priority in his heart (desires) and mind (thoughts) or else he certainly would *not* have asked God to search, investigate and to even test his inner man to see if there was any wicked way in him, i.e. if there were any idols in his heart, or anything else in his inner man that pained

our Heavenly Father. In other words, by asking the Lord to examine his 'inner man' (heart and mind) *intimately*, David is proclaiming that he *truly* was trying to obey our Heavenly Father (the best he can) and that he truly did love Him *more than* anything, or anyone, else. As Jesus said, "*he that doeth* ***truth*** *cometh to the light,* ***that his deeds may be made manifest, that they are wrought in God***" (John 3:21). So, David would not be asking the Lord (YHVH) to search his inner man if he didn't think he was *earnestly* striving to obey our Heavenly Father and loved Him above all else! And David then closes this beautiful Psalm by asking the Lord (YHVH) to "***lead me in the way everlasting***". The word '**lead**' here means ***to guide***, or even ***to transport*** (#5148) while the word '**way**' means ***a road*** (as trodden) and, figuratively, also means ***a course of life*** or ***mode of action*** (#1870*). So, the 'way' is the road we *metaphorically* 'walk', or the 'course of life' we take, i.e. it is the 'way' we live our life - either to serve our 'self' (sin, the lusts of the flesh) or our Heavenly Father (the way of righteousness). And then the word '**everlasting**' means ***concealed***, i.e. ***the vanishing point***; but, it can also mean ***time out of mind*** (past or future), i.e. (practically) ***eternity***; and (adverbially) it can also mean ***always***. So, you could even say that, David was asking the Lord (YHVH) to lead Him in the path of *life eternal* (as he did back in Ps 16:11).

So, David was truly 'bearing his heart' to the Lord (YHVH) here. For, because he *knew* that our Heavenly Father is Omniscient (all knowing), Omnipresent (present in all places at all times) and Omnipotent (all powerful), he also *knew* that there is *nothing* we say, do think or desire that escapes the 'eyes' of our Heavenly Father. And David clearly felt he *truly was* loving God with all his heart, mind, soul and strength – which (again) is why he asked the Lord (YHVH) to *intimately* examine his heart (desires, emotions, intentions, motivations) and investigate (even test) his thoughts (his mind). And no one would do this unless they *truly* believed they *were* trying to obey, and love, our Heavenly Father *wholeheartedly*. Yet, this also implies that David was willing to make any changes (repent for his sins) if the Lord (YHVH) did find fault (sin) within him. And notice also that, David asked the Lord (YHVH) to examine him *after* he called for 'justice' to be enforced upon the wicked ones, who *hate* the Lord (YHVH). So, David wasn't being a hypocrite here. He wasn't asking for judgment to come upon others without being willing to change himself, if need be. And the historical records, of how *earnestly* he did repent after he sinned (2 Sam 12:13; 1 Chron 21:8; Ps 51:3-4; Ps 32:5), proves he *was* serious about this request. For David did truly love our Heavenly Father *and* repented when his sins were made known to him (here in Ps 139:23-24). Therefore, he was *also* asking the Lord (YHVH) to *help him change* his 'evil heart' (i.e. deliverance from 'self', which is the subject of this Psalm) because he knew that *only* the Lord (YHVH) could do so. And that's why he ended this Psalm by asking the Lord (YHVH) to lead Him in the way of everlasting, i.e. *life* everlasting.

So, this Psalm truly is beautiful *yet also* extremely good to *remember*. For it teaches us how there's *nothing* we say, do, think or desire that our Heavenly Father does not know about. But it *also* teaches us how our Heavenly Father can (and will) help us to change our 'evil heart' by

teaching us HIS ways (His Word) which leads us to *eternal* life (John 17:3). Therefore, 'deliverance from self', i.e. our carnal mind that want to sin (Rom 8:5-8), truly does come only from our Heavenly Father. And that's because, He (alone) can examine our inner man (heart and mind) *intimately*. And, therefore, He knows *how* to help us to clean it out, learn to do what's right and even help us to *want* to do what's right, i.e. help us change our 'evil heart' into a 'clean heart' (Ps 51:10)! And, that is all the more reason to give our wholeheartedly love, praise and sincere obedience to our Heavenly Father, our Creator, the *true* and *Almighty* God of the Universe!

Psalm 139
To the chief Musician

Now, this chapter ends with the same subscription the last chapter (Ps 138) did. And, while most Bibles show it at the *beginning* of the next chapter, the *Companion Bible* puts it **correctly** at the *end* of this 139th chapter. You can read through appendix 64 (in the *Companion Bible*) to learn *why*. But, the *reason* this verse ends with this subscription of "*To the chief Musician"* is because it means '*to He that has the victory'* or '*to He that gives the victory*' – which, of course, is Jesus Christ! So, David ends this precious Psalm of "Deliverance from self' (i.e. an evil heart) by proclaiming that *only through Jesus Christ* can we have victory over 'self', i.e. an evil heart! So, just as it was prophesied (Ezek 36:25-28), so it is…

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
4 But ***after that the kindness and love of God our Saviour toward man appeared****,*
5 Not by works of righteousness which we have done, but ***according to his mercy he saved us****,* ***by the washing of regeneration, and renewing of the Holy Ghost****;*
6 ***Which he shed on us abundantly through Jesus Christ our Saviour****;*
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.
Titus 3:3-7

AMEN.