

Date	Owner	Place	Date	Owner	Place
Oct. 25, 1931.	Philosophia: P.	Isdenmaad.			
Apr. 14 1932.	Nowabur	By. Res: - Ct: -			
July 15 "	London	Westminster.			
Aug. 4 "	Widdiford - Sea	London Eng: Ct: -			
Sept 15 "	France.	London three			
Feb. 23, 1933	Burton.	Market: Ct: -			
Mar. 7 "	Ymwee.	Monroe Bay: Ct: -			
Apr. 6 "	Brighton.	Sand St. Ng. 4: Ct: -			
June 1 "	Bright.	West. - Embrook.			
July 5. "	Burgundy	Stu. St. Eng: Ct: -			
Oct. 28 1934	Feverport.	Foot Paq. St. Eng: -			

which also contained three
XXXXX mung

GREAT CHAPTERS OF THE BIBLE.
PSALM 139.

"Such knowledge is too wonderful for me;
It is high, I cannot attain unto it."
Verse 6.

INTRODUCTION.

Without exception this is the greatest poem in
existence on God and the Individual.

The Revised Version gives as its Title,
"God's Omnipresence and Omniscience."

That misses the prime element.

Whereas these facts are present in the
mind of the singer, they are referred to
in their bearing on human life.

This both narrows and intensifies the
application.

The Song from beginning to end is addressed to
God.

Thrice He is addressed as Jehovah.
Thrice as God.

Dare to be mechanical for a moment, and look at
the pronouns.

Twenty-eight refer to God. Thou 11.
Thee 7.
Thine 2.
Thy 8.

Forty-six refer to the Singer.
I 16.
Me 14.
Mine 3.
My 13.

VERSE 6

The Text is chosen as expressing the
Singer's Consciousness; *AN EXCLAMATORY
INTERPOLATION.*

1. Of his Ignorance of himself.
2. Of God's Knowledge of him.

It is the Hebrew corrective of Greek Philo-
sophy's word, "Man, know thyself."

It says in reply--"I cannot, but God does."

In that way let us consider it, observing;

- A. Its Structure.
- B. Its Teaching.

A. STRUCTURE.

I. Opening Affirmation. 1 .

II. Processional Interpretation. 2-22.

III. Consequent Appeal. 23.24.

B. TEACHING.

I. Of the Affirmation.

"Thou hast searched me" (2713) Châqar.
To penetrate. To examine thoroughly.

"And knowest.." (3145) Yâda.
To ascertain by seeing, and so to know in full sense.

"*All things naked open ~ ~*" COMFORT OF "Thou God seest me."

II. Of the Interpretation.

i. Complete. 2-6.

a. Activity. "Downsitting and uprising"

"My path."
"My lying down".
"My ways" i.e. plans.

b. Thought. "Afar off."

c. The Limits. "Behind and before."

"Thou layest Thy hand."
Limiting.
Moulding.

Perfect Knowledge leads to Action.

ii. Inescapable. 7-12.

Distance? Heaven. *Height*
Sheol. *Depth*
Uttermost part of the *Breath.* sea.

The Presence. The continued Activity. "Thy hand lead."
"Thy right hand hold."

Darkness?
No Hiding from God.
For in Him is no Darkness.

iii. Original. 13-16.

Originated the Rudiments of Being.

Carried forward the formative Process.

Presided over the whole Process

Exclamation of Wonder and Thanksgiving.

iv. Purposeful. 17.18.

"Thy Thoughts unto me--how precious."

"When I awake".
The Dawn of the Consciousness of ~~Individuality~~ Immortality.

"Still with Thee." *Ps 17-15.*
Only so is Individuality realized in Fulness.

v. Separating. 19-22.

Suddenly the Social Consciousness.

Differences are recognized.
The Wicked.
Who speak against God.
Who take His name in vain.

The Revolt of the Individual from all such.

III. Of the Appeal.

i. To God.

ii. For. The Continuity of Relationship
based on Searching and Knowl-
edge.

iii. In order. To the Discovery of any
Possibility of Deflection.

That Life may be fully realiz-
ed.

"The Way everlasting."

CONCLUSION

CONCLUSION.

The Appeal of the Psalm.

Get to God.

The greatness of the Psalmist's Cry

"God be merciful to me a Sinner!"

We can get to God;

"God was in Christ."

If we do not can say;

There is no power that shall overcome us.