

## Meeting God in Intimacy

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Rich Nathan

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Meeting God in the Psalms Series

Psalms 139

One of the most fundamental desires and longings of human beings is the longing to connect, to be intimate with someone else.

Frederick Buechner, who is a Christian writer, has a wonderful illustration of this universal desire we have to connect with other people. He says:

Imagine that you are in an airport in some strange city late at night, or in a large gallery in a museum just before closing time, or in the waiting room of a hospital – one of these big public places where there is a heavy stillness in the air. The room is empty except for two people, you and another person seated 20' feet apart. The silence is so deep, so strong you can almost hear it. There is no demand that you speak. You don't know this other person, they don't know you. Everything that you are, all of your thoughts, all of your relationships, your loves, your dreams, and the entire mystery of your person is hidden to this stranger. And everything he or she is is hidden to you. But just on an impulse you decide to say something, a little thing like "I hope the plane isn't late. They've had some bad weather coming out of Chicago." Or in the museum you say, "You know, I've always really liked that painting that you're looking at." Something, some impulse causes you to break the silence with some silly little statement.

Why do you speak? Maybe you felt lonely; maybe you just wanted to hear the sound of your own voice. But maybe there is an impulse in us to connect, to know someone else and to be known; to not be a complete mystery to them, or them to be a complete mystery to us. We speak because in some way we have a strong impulse to open ourselves up to the gaze of other people and to gaze into them.

If the stranger answers you, if he responds to you, a little bridge is built; a little window is opened up into your soul and into the soul of this other person.

We have a universal desire to connect. Therapists, pollsters, writers, sociologists all agree that when you ask people what is missing in their lives, the most frequently answered question is: relationships. The #1 problem that people in America mention over and over again is loneliness.

There was a man by the name of Arnold Beisser, who was a great athlete and a medical student. He contracted polio at the age of 24 and he was put in an iron lung for an extended period of time. He wrote a book about his total isolation in

this iron lung. The book was titled *Flying Without Wings*. Here is what Arnold Beisser said:

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*I rarely had physical contact with non-hospital people, they did not touch me, they did not shake my hand, they did not reach out in any physical way. They were probably afraid that they might hurt me or catch what I had or perhaps they feared that they might do something wrong and appear foolish. I was unable to reach out myself so there remained a physical gulf between me and others in the world. It was lonely, and I longed to be touched.*

We want to connect. We want to be touched. I read a story about a man who was asked by his 4-year old daughter to read her the story of the Three Bears every single night. You know how 3 or 4 year olds are. They get a favorite book and they want it read over and over and over again. So this dad who was getting tired of doing that decided to buy his daughter a tape recorder and he recorded the story of the Three Bears on a cassette. He showed her how to use it. But this little 4-year old girl protested and said, "No, daddy. I don't want to do that. I want you to read to me." Dad said, "But honey, you know how to turn on the tape recorder. Why don't you want to do that?" She said, "Because I can't sit on the tape recorder's lap."

We have a need for connection, for touching, for intimacy. In fact, one doctor who is a leading specialist in psychosomatic medicine argued that social isolation, in other words, a lack of intimate relationships bring about emotional and physical decline. He said disease, especially in older people, can be loneliness induced. Here is a quote from Dr. James Lynch, who taught at the University of Maryland's medical college:

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*Simply put, there is a biological basis for our need to form human relationships. If we fail to fulfill that need, our health is in peril.*

I just want to pause and ask do you know anyone in whom you see this connection between isolation and deteriorating health – deteriorating physical health or deteriorating mental health. The fact is we were created for intimacy.

Now, I know that that word "intimate" or "intimacy" is almost always used today in a sexual context. And we say we were intimate with the opposite sex. We mean we had sexual relations with this other person. But that is a misuse of the word "intimate." Or, at the very least, it is a very narrow use of the word. To be intimate with someone means that you let them into your inner world. You open up the file cabinet of your heart and you let them read some of the files. To be intimate means that you allow yourself to be known; you become transparent. And the other person shares some of their secrets with you.

One of the most common things in counseling literature is to say that intimacy can be translated into-me-see.

## SLIDE Into-Me-See

Well, you know, God wants a relationship of intimacy with every human being on this planet. God wants a relationship of intimacy with you and with me, a relationship where he discloses who he is, and shares some of his secrets with you, and a relationship where you disclose who you are and choose to share some of your secrets with God. God wants a relationship of intimacy in which his divine Spirit touches your human spirit so that you really connect.

I've called today's talk, "Meeting God in Intimacy." Let's pray.

## SLIDE – Ps 139:1-6

1 You have searched me, Lord, and you know me. 2 You know when I sit and when I rise; you perceive my thoughts from afar. 3 You discern my going out and my lying down; you are familiar with all my ways. 4 Before a word is on my tongue you, Lord, know it completely. 5 You hem me in behind and before, and you lay your hand upon me. 6 Such knowledge is too wonderful for me, too lofty for me to attain.

## SLIDE Searched by the all-knowing God

The Hebrew word for know is used six times here in Psalm 139. And if you add the noun "knowledge" in v. 6, there are seven occurrences of this Hebrew root "to know." This Hebrew word is "yada"

## SLIDE Yada

The word "yada" has lots of shades of meaning. But many of the shades of meaning communicate an intimate knowledge. In fact, "to know" in the Bible is occasionally a euphemism for sexual intercourse. So in the book of Genesis, we read that Adam knew his wife. To know someone means to encounter, to experience, to connect with another person in an intimate way. It embraces the whole personality. You are not knowing when you just share ideas. It is not just intellectual. To know a person is to know their inner self, to know them in the depth of their beings, to know the parts of a person that they don't share with the whole world, to know their secrets.

So vv. 1-6 are not just a doctrinal statement about God's omniscience. The context is personal.

SLIDE – Ps 139:1

1 You have searched me, Lord, and you know me.

The psalmist is speaking to God as you about himself me. The knowledge is in relationship. God's omniscience is all-knowing. It is not like a massive computer or a massive recording device that misses absolutely nothing, that does nothing and cares nothing. God's knowledge is personal. It is like my relationship with my wife, Marlene. I can tell just by one of Marlene's looks, I can tell when her back is to me and just by the way she stands, sometimes what she is thinking. She'll often laugh and say, "how did you know?"

And look at the words about the Lord's intimate knowledge of us. V. 1

SLIDE – Ps 139:1

1 You have searched me, Lord, and you know me.

That word means that you've examined me thoroughly. It is used in a legal case. When someone is being cross-examined, they are being explored and probed.

Verse 2

SLIDE – Ps 139:2

2 You know when I sit and when I rise; you perceive my thoughts from afar.

That word literally means that you observe me with your senses and you thoroughly understand me with your mind. You search me; you perceive me.

Verse 3

SLIDE – Ps 139:3

3 You discern my going out and my lying down; you are familiar with all my ways.

That word is used to sift wheat. You winnow and sift me. And, again, in v. 3,

SLIDE – Ps 139:3

3 You discern my going out and my lying down; you are familiar with all my ways.

You are thoroughly acquainted with me. Everything is open to God in our lives. There are no secrets that we have from him. Even those things we don't want to share, everything is laid bare. It says in Hebrews 4.13,

SLIDE – Heb 4:13

13 Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

We are entirely in the light before God. We are entirely naked before him. Every secret in our life is known. Every file has been gone through thoroughly. Every

activity is remembered and recorded. All of our motives are sifted. God's eye is on us. He scrutinizes us. He never turns away his gaze.

Now, as we have been going through the Psalms, we see that the writer of the Psalms has had certain problems that he addresses with God. In Psalm 73 he had a problem with the injustice in the world and the prosperity of the arrogant. In Psalm 40 he had a problem with waiting for answers to prayer. In Psalm 22 he had a problem with the distance he felt from God. But here the problem is not just with injustice with the world, or waiting for answers, or distance. The problem the psalmist has is with God himself. He is uncomfortable with the gaze of God; to live in the spotlight all the time before God; to constantly be scrutinized by another pair of eyes. To find that God has no respect for your privacy; to have another conscience at work judging your motives. Not just your conscience, but another conscience, a holy conscience always at work in your life.

Who really wants to be known that well? Who really wants that much accountability? Who really wants every one of our secrets – from the secrets of our bedrooms, and our personal habits, to all of our hypocrisies, falsehoods, and changes in mood to be opened up to such close scrutiny?

Job expresses well the feeling of the psalmist where in the book of Job, Job says,

SLIDE – Job 7:17-19

17 "What are human beings that you make so much of them, that you give them so much attention, 18 that you examine them every morning and test them every moment? 19 Will you never look away from me, or let me alone even for an instant?

Living with a pair of holy eyes upon him, living in the spotlight of God's continual moral holy gaze is too much for the psalmist and so he considers running and hiding from God.

SLIDE – Ps 139:7-12

7 Where can I go from your Spirit? Where can I flee from your presence? 8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there. 9 If I rise on the wings of the dawn, if I settle on the far side of the sea, 10 even there your hand will guide me, your right hand will hold me fast. 11 If I say, "Surely the darkness will hide me and the light become night around me," 12 even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.

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Hiding from the all-present God

v. 7,

SLIDE – Ps 139:7

7 Where can I go from your Spirit? Where can I flee from your presence?

This flight as a response to God's intimate knowledge of us is as old as Adam and Eve. It says back in the book of Genesis that after Adam and Eve sinned against God, God came into the Garden of Eden seeking Adam and Eve, but they tried to make themselves unfindable. They hid. They knew instinctively in their guilt that they did not want the penetrating eye of God on them. Stop looking at me, Lord.

Jonah also tried to flee from the presence of God. When the prophet Jonah did not want to obey God's call, he ran. It says in Jonah 1. 1-3,

SLIDE – Jon 1:1-3

1 The word of the Lord came to Jonah son of Amittai: 2 "Go to the great city Nineveh and preach against it, because its wickedness has come up before me." 3 But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord.

But there is no running from God. God is in the heights. God is in the depths.

SLIDE – Ps 139:8

8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

Jonah, who ran to flee from God, found God in the heart of the sea. If you go east, God is there; if you go west, he's here.

SLIDE – Ps 139:9

9 If I rise on the wings of the dawn, if I settle on the far side of the sea,

I wonder if any of you here today are on the run from God. Some of us spend our lives fleeing from God, trying to do the impossible – to hide from God who is present everywhere.

Over 100 years ago Francis Thompson wrote a poem that some of you are familiar with. It is called "The Hound of Heaven." Francis Thompson had bad health. He took opium which was a prescription in that day to deal with his ill health. He became addicted to opium and lived out on the streets for many years. He even tried to commit suicide at one point. He was befriended by a prostitute who gave him a place to stay. She took off and a few years later Francis Thompson died of tuberculosis at the age of 48. But before he died, he wrote "The Hound of Heaven" which describes his life on the run from God. He says this:

## SLIDE

*I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmed fears,  
From those strong Feet that followed, followed after,  
But with unhurrying chase,  
And unperturbed pace,  
Deliberate speed, majestic instancy,  
They beat – and a Voice beat  
More instant than the Feet –  
“All things betray thee, who betrayed Me.”*

What does our hiding from God look like? We might avoid church for years. Or if we go to church, we avoid any real involvement, any real opening of ourselves. We sit up in the balcony protected by a cup of coffee. We might hide from God by avoiding small group involvement. Do a bunch of religious activities, but we make sure we keep God at arm's length. We bury ourselves in our work. We bury ourselves in entertainment or an escape. We bury ourselves in continual activity. We won't allow ourselves to be alone, or let our minds stop for a moment just to be with God.

What does hiding look like? It looks like putting up a front. We show the most positive side. Have you ever sat down with someone and have them give you their resume in the first five minutes? Here is where I went to college. And if it is a prestigious college, they wait for you to be impressed. Here is where I got my Master's from. They might drop their grade point average. I met someone not too long ago who told me in the first couple of minutes of conversation that she had been in the National Honor Society in High School four decades ago. And then there is the name dropping. Here is who I spoke with recently. My dear friend, Bono. I was just chatting with the Mayor the other day.

But often there is an alternative resume that the person doesn't show you, a resume filled with broken relationships and financial problems, and professional failures.

Some years ago I met with a young man who was attending a church that taught that you could have an experience of grace that was so powerful it would eradicate your sin nature. He went on and on arguing for this perspective of instantaneous holiness. How wonderful this experience was and how his church taught it. Why didn't our church teach this?

While he was speaking to me, I felt the Holy Spirit gently whisper to my mind: This man is addicted to pornography. So, somehow I said something like, “You know, I’m not sure that I’ve ever seen someone attain instant holiness. Most men I know struggle with something – anger, or unforgiveness, or pride, or pornography. Lots of Christian men find themselves addicted to pornography.”

He put his eyes down and he said to me, “Well, you know I struggle with that too.” And over the next half hour or so he was quite transparent with me about the problems he had in his life. But for the first part of our conversation, he put up a good front. It was like one of those Hollywood sets; it’s just the front of a building, but it is not real, it is all made out of plywood. Do you know anyone who always puts up a good front, someone who always has to appear to have it all together? Anyone who won’t reveal weaknesses or difficulties? Someone who never shows you the back alley of their souls? Every hair is in place; always very professional, always very slick.

There are so many ways that we human beings have devised to hide. Some people are just extraordinarily silent. They just don’t say anything. You can never get them to open up about a feeling, or a thought at all. Some people are really articulate, but they always steer the conversation away from themselves, away from their own struggles, their own hopes, away from their own fears. Some people keep the world at arm’s length through humor. Do you know anyone who cannot be serious? When the conversation gets too serious, when it deals with a topic that requires the showing of feeling, they immediately have to interject with a joke. Cutting sarcasm can be a way to hide.

Why do we hide? Why don’t we open up the curtains of our lives and let people peer in to our inner thoughts? Why don’t we unlock the file cabinets and let people go through our secret files? Why do we keep everything so light and superficial even though we have this desperate need to connect, a need we often fill with cheap counterfeits like superficial sexual encounters, or inane hobbies, or constant work?

The basic reason why we hide, friends, is fear, isn’t it? We are afraid. We fear that no one will love us if they really knew us. Have you ever felt that way? If people really knew what I was like, if anyone knew my darkest secrets, they wouldn’t love me. We are afraid. You are afraid that if anyone should come to know the real you, they wouldn’t find you interesting, or attractive. Instead, you would be the object of gossip. If you really opened up about your family, your child raising issues, your marriage, your past, someone would use that information against you.

We are afraid of being rejected. There has been a lot of literature in the therapeutic community about something called The Imposter Syndrome. This is something apparently that is quite common among the very successful –



professionals, business owners, CEOs and so-called experts. The Imposter Syndrome is the debilitating fear that someone may find us out; that our success, our popularity, our reputation are all a sham and that as a matter of chance, sooner or later, it is all going to dissolve and people are going to see the real us. How utterly incompetent we are.

We are afraid of showing ourselves because we fear humiliation. We may have painful memories of someone finding out something about us and humiliating us, making fun of us, taunting us. We fear being abandoned. We live in an age in which everything is disposable. We even have disposable relationships.

And so we hide. We hide from God who is everywhere present. Married people hide from each other. In so many marriages there is the absolute opposite of intimacy. There may be sex, but there is no intimacy. There is no connection heart to heart, soul to soul. There is no ability to reveal secret feelings. Huge issues are danced around and never spoken about. There is no deep knowledge of the other. In fact, there is a great deal of secretiveness. Whenever I see a marriage in which two people have separate bank accounts, and secret email accounts, and a secret cell phone, and are secretive about their bills and their spending habits, and there is no accountability for time or money, I think what is this person hiding from? Clearly without the revealing of your secrets to your mate, to your husband or wife, you could have no possible intimacy with your spouse.

We even hide from ourselves. You know, some people have no intimacy with themselves. We are so afraid of what's inside that we won't look. We won't reveal ourselves to God. We won't tell the truth to other people. And we won't even tell the truth to ourselves. There is a great sin called self-deception, heart blindness in which an individual constantly edits their feelings about themselves, every negative thing is censored, every uncomfortable conscience-stricken thought is walled out. The picture that I get of the self-deceived is almost as if there is a gigantic propaganda or advertising campaign in the person's mind where they propagandize, they advertise to themselves about themselves. The spin machine. "Well, you know the reason why I did that was this other person. I couldn't help but explode in anger. I was put in an impossible situation and I had to give way to temptation. After all, nobody's perfect. What I'm doing is not nearly as bad as so-and-so; they are really bad."

Friend, are you engaged in marketing yourself to yourself? Do you censor negative thoughts? Do you blame shift to such a degree that what's really going on is you are hiding from the pain of your real self?

How do we gain intimacy? First of all, with God. And then with that as a foundation, intimacy with other people, and intimacy with ourselves. Vv. 13-18

SLIDE – Ps 139:13-18

13 For you created my inmost being; you knit me together in my mother's womb.  
14 I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. 15 My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth,  
16 your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. 17 How precious to me are your thoughts, God! How vast is the sum of them! 18 Were I to count them, they would outnumber the grains of sand— when I awake, I am still with you.

Now, if we look down to v. 17 here is what we read:

SLIDE – Ps 139:17

17 How precious to me are your thoughts, God! How vast is the sum of them!

Now, if you have the NIV or TNIV you will notice that there is an alternative translation at the bottom of your page. It says:

SLIDE

How precious are your thoughts concerning me.

SLIDE

Loved by the All-Concerned God

The Hebrew could be translated either: How precious are your thoughts to me, or how precious are your thoughts concerning me.

I believe this translation: How precious are your thoughts concerning me, works better in this context. Because the psalmist is offering us the way we can begin to open up. He is giving us here the secret to dealing with all of our fears – our fears of rejection if someone knew us, our fear of abandonment, our fear of humiliation. He is saying: You need to understand, friend, that the one that you are opening up to is not a prosecuting attorney who is going to use the evidence of weakness in your life against you. The one you are opening up to is the one who looks at you through eyes of acceptance, love, and kindness. We fear being rejected: If you really knew me, Lord, you who are holy, you would drum me out of your kingdom. You would certainly reject me.

But when I consider the thoughts of God concerning me and I see them most clearly revealed in and through the perfect Revealer of God, namely Jesus Christ, I see that God does not reject those who fail, but God forgives.

There is a wonderful scene at the end of the gospels. After the disciples abandon Jesus so that he is crucified alone at the cross, and after Jesus' closest friend, Peter, turns his back on Jesus, and as the most profound act of cowardice denies knowing Jesus three times, there is a wonderful scene at the end of the

gospels when Jesus has risen from the dead and the Angel of the Lord speaking for the Lord says in Mark 16:7,

SLIDE – Mk 16:7

7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.' ”

I love that phrase: And Peter...

We are so afraid that God will reject us, or abandon us, or publicly humiliate us. He didn't publicly reject, or abandon, or humiliate Peter. In fact, we welcomed Peter back with open arms. He welcomes you back friend, after your failure, with open arms. We have a God who does the very opposite of humiliates us; God covers our shame. To the woman caught in adultery, Jesus covered her and protected her from humiliation. It was because Jesus covered people's shame that so many sinners were drawn to him – prostitutes, tax collectors, the immoral.

Now, Jesus never engaged in a cover up. He doesn't minimize or make excuses for our sins. He always told people the truth. But he never humiliated; he offered maximum truth with maximum love.

You see, friend, the key to opening up to God is beginning to trust that Jesus Christ really did reveal the thoughts of God concerning you. That when Jesus Christ says, "I will never leave you or forsake you; I forgive you; I will not abandon you; neither do I condemn you" that is God speaking to you. And only as you wrap yourself up in the forgiveness of Christ, only as you wrap yourself up with thoughts of the love of Christ, only as you wrap yourself in thoughts of the acceptance of Christ will you have the courage to come up out of the hole that you've been hiding in and come fully into the light. Only as you meditate on the thoughts of Christ concerning you will you have the courage to allow God into the back alley of your life – to open up the basement and all the secret places and say: Lord, look at me. I ask you to look at all of me. How precious are your thoughts concerning me.

And as the psalmist considers the loving concern of God, he sees the great evidence of God's loving concern in the formation of his own body. Vv. 13-17,

SLIDE – Ps 139:13-16

13 For you created my inmost being; you knit me together in my mother's womb.  
14 I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. 15 My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth,  
16 your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

God's loving concern extended to us before we were born. You know, this is a foundational text in Christian opposition to abortion. God is the Creator. And to abort a fetus in the womb is not only to commit an act of violence against someone created in God's image, but it is also to assume the place of God. Abortion is wrong for the same reason why murder is wrong, and suicide is wrong, and infanticide is wrong, and euthanasia is wrong. Because abortion arrogates to human beings what only belongs to God Almighty. Our nation, by its practice of abortion, is claiming the right to dispose of life that does not belong to us. The life of the unborn does not belong to an abortion clinic. The life of the unborn does not belong to an abortion doctor. And the life of the unborn does not belong even to his or her own mother. It belongs to God. Because while a mom carries a baby, she didn't create that life and she doesn't own that life.

But you know there is another reason why we Christians oppose abortion. And it has to do with the loving concern of God. We find the heart of God revealed in and through Jesus Christ. Jesus has a special concern for the weak, for the least, for the last. In fact, he said,

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As you've done unto the least of these, you've done it to me.

Over the last several decades there has been this increasing move in philosophy and law to try to redefine what it means to be a human being. To define a person according to certain capacities – capacities like self-consciousness, or self-awareness, or the ability to feel pain, or the ability to live independently outside the womb. And so from the class of human beings in this big circle philosophers and lawyers carve out a smaller subset of human beings who deserve the title person and who are entitled to the right to live.

But that is not the way that God has revealed his concern through Jesus Christ. These qualities, these characteristics, these capacities don't make us part of the human family. To be a member of the human community, with a claim on life, simply requires that we be begotten by human parents. Someone who struggles with a loss of consciousness, someone who can't live independently, someone who will be born with severe disabilities has not forfeited their claim on life. Rather, they present us one of the weakest and least of these for whom the church, in particular, owes loving concern and protection.

The issue is not as the propagandists put it – whether a baby is wanted or unwanted, planned or unplanned, welcomed or unwelcomed. Every baby in the womb is wanted by God. Every baby in the womb is planned by God. Every baby in the womb is welcomed by God.

I want to share with you a brief video from our pro-life ministry.

VIDEO – Charmane Mack and Diane Bauman

You know, this video demonstrates so plainly that the church has not fulfilled its responsibility by simply condemning abortion. Rather, the church is called upon to extend support to the mother and the child in a crisis pregnancy, and beyond the crisis pregnancy as the child grows. A Christian response to abortion is not to leave a mother alone to deal with the consequences of bearing a child, but rather to welcome mother and to welcome baby.

I'm so grateful to be a part of a church that understands this. I want to read you a pledge that I want to invite any of you who feel so led to stand and say with me. I'm going to read it aloud first, so just stay in your seat. And then, if you feel led, you can stand and as a church family many of us can say this pledge together. Here is the pledge to the least of these.

SLIDE – Vineyard's Pledge to the Least of These

*We pledge, with God's help, to become a church that provides safe refuge for so-called "unwanted children" and their mothers. We will joyfully welcome and generously support – with prayer, friendship, and financial resources – both child and mother. We will be a church that welcomes and supports the least of God's children including those with disabilities, the poor, the alien, and most particularly the unborn and their mothers.*

I want to close by reading to you vv. 23-24.

SLIDE – Ps 139:23-24

23 Search me, God, and know my heart; test me and know my anxious thoughts.  
24 See if there is any offensive way in me, and lead me in the way everlasting.

SLIDE

Welcoming the Always-Intimate God

Because the psalmist has embraced by faith God's loving concern for him, because he's come to see God's gaze not simply as the light of an interrogation room, by an accusing police officer or prosecutor. But he's come to see God's gaze as the gaze of a friend, the gaze of a lover, a protector, a welcomer, a forgiver. The psalmist invites the gaze of God. He welcomes the God who is always intimate. Let's pray.

## Meeting God in Intimacy

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Rich Nathan

March 10-11, 2007

Meeting God in the Psalms

Psalm 139

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### ***II. Searched by the All-Knowing God (Ps. 139.1-6)***

### ***III. Hiding from the All-Present God (Ps. 139.7-12)***

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### ***IV. Loved by the All-Concerned God (Ps. 139.13-18)***

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