

There is no way to get away from His power and control.

Then v. 9 is rather unfortunately translated: "If I take the wings of the morning and dwell in the uttermost part of the sea." It's a very beautiful statement: "in the uttermost part of the sea."! When I was a boy I used to picture a house boat way off there on the sea as far off as you can get on the sea and a man living in that houseboat trying to escape God! Well, it should not be translated "in the uttermost part of". It should be translated "beyond", and "go beyond the sea" even way over on the other side of the sea! The word is used ~~many~~ many times in the OT and it often is translated as if it was the last part of something, but it doesn't mean that. It means that which is beyond something.

So here "I dwell beyond the sea." "Even there shall thy hand lead me, and thy right hand hold me." When I was in Germany as a student, I remember going at Christmas time to the Reason=geberga - the giant mountain so called, in what is now in E. Germany. I was up there at Christmas time and I was going through the little inns == I was going from one of the little inns to another through the woods there over the mountain, and lost the way, got on the wrong trail and had to retrace and the result was it was quite a while after dark when I reached the other place. During the last hour there it was a great thrill to look up into the sky and see Orion, one of the most beautiful and brightest of the constellations and to look at it and see how exactly it looked like I had seen it in my home in American so often. It made me realize that far away as I was from my home at the time, yet so much that was familiar to me at home was just exactly the same there! God who is here is there. God who is in one part of the universe is equally in every part. "Every where shall thy hand lead me and thy right hand hold me. If I say surely the darkness shall come ==cover me, even the night shall be light about me, yea the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."

So through these 12 vv. we can read them as a praise of God for his wonderful omnipresence, for his wonderful omniscience. For the knowledge that there is nothing we can do that He does not know about. There is nowhere we can go He is not there. There is no mistake we can make that He does not sympathize with us and follow us with His love and interest. Or we can read them as some of these phrases suggest as the expression of a soul who is at first bothered by this. Everyone should be bothered by it who has not come to ~~gXXXX~~ Christ as his personal Saviour. James says, "Thou believest in one God, Thou doest well, the demons believe and tremble!" The more we know about God, about His greatness, about His majesty, the more we should tremble unless we have accepted J.C. as Personal Saviour and are His children instead of His enemies. The wonderful knowledge of the greatness and goodness of God should strike terror to our hearts if we are not living in accordance with His righteous law. And of course none of us live in accordance with His righteous law. But we can be forgiven for our failures in the past, and we can be set