

Memory Verse

Psalm 19:1, 7

**The heavens are telling of the glory of God; and their
expanse is declaring the work of His hands. ...The law
of the LORD is perfect, restoring the soul; the
testimony of the LORD is sure, making wise the
simple.**

GRACELIFE



CHURCH



Selections from the Psalms
Part 5

Psalm 19

**God's Revelation in
Creation and Revelation**

Psalm 19 is another mixture of a *Creation* and *Torah Psalm*. This praises God for *creation* and *reflects* on how wonderful the Torah, Law or Instruction was that God gave to Israel. We should expect to see *metaphorical language* about *creation and Torah*. First is creation and second is about Torah. God revealed Himself in 2 ways - *through creation, and through Scripture*.

Psalm 19:1-14

For the choir director. A Psalm of David. The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge. There is no speech, nor are there words; their voice is not heard. Their line has gone out through all the earth, and

Psalm 19:1-14

their utterances to the end of the world. In them He has placed a tent for the sun, which is as a bridegroom coming out of his chamber; it rejoices as a strong man to run his course. Its rising is from one end of the heavens, and its circuit to the other end of them; and there is nothing hidden from its heat.

Psalm 19:1-14

The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; the judgments of the LORD are true; they are

Psalm 19:1-14

righteous altogether. They are more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by them Your servant is warned; in keeping them there is great reward. Who can discern *his* errors? Acquit me of hidden *faults*. Also keep back Your servant

Psalm 19:1-14

presumptuous *sins*; let them not rule over me; then I will be blameless, and I shall be acquitted of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer.

A. 19:1-6 - God's Revelation in Creation

1. 19:1-4a – The Creation

The *heavens or expanse, tell or declare* God's glory as shown through the work of His hands. *Each day and night reveals knowledge* about Him. *There's no speech, or words where their voice isn't heard.* God's creation declares all of this throughout the world.

A. 19:1-6 - God's Revelation in Creation

There is no place on earth where His creation isn't *continuously declaring* something about Him! Their "voice" never stops speaking, so to speak. The NASB translates the *continuous action - the heavens or expanse, always tell and always declare His work!*

A. 19:1-6 - God's Revelation in Creation

Verse 4 has a word translated as "*line*" in the NASB and KJV. The ESV translates it "*voice*" and others translate it as "*message*." The Hebrew word refers to a measuring line. This can mean *marking off a line of a possession or destruction*. It can also refer *figuratively to sound*, like a musical instrument makes...

A. 19:1-6 - God's Revelation in Creation

2. 19:4b-6 – The Sun

The sun is one of the many stars God created. He created the *sun on day 4*.

Question: "How can there be *light before the sun was created on day 4*?"

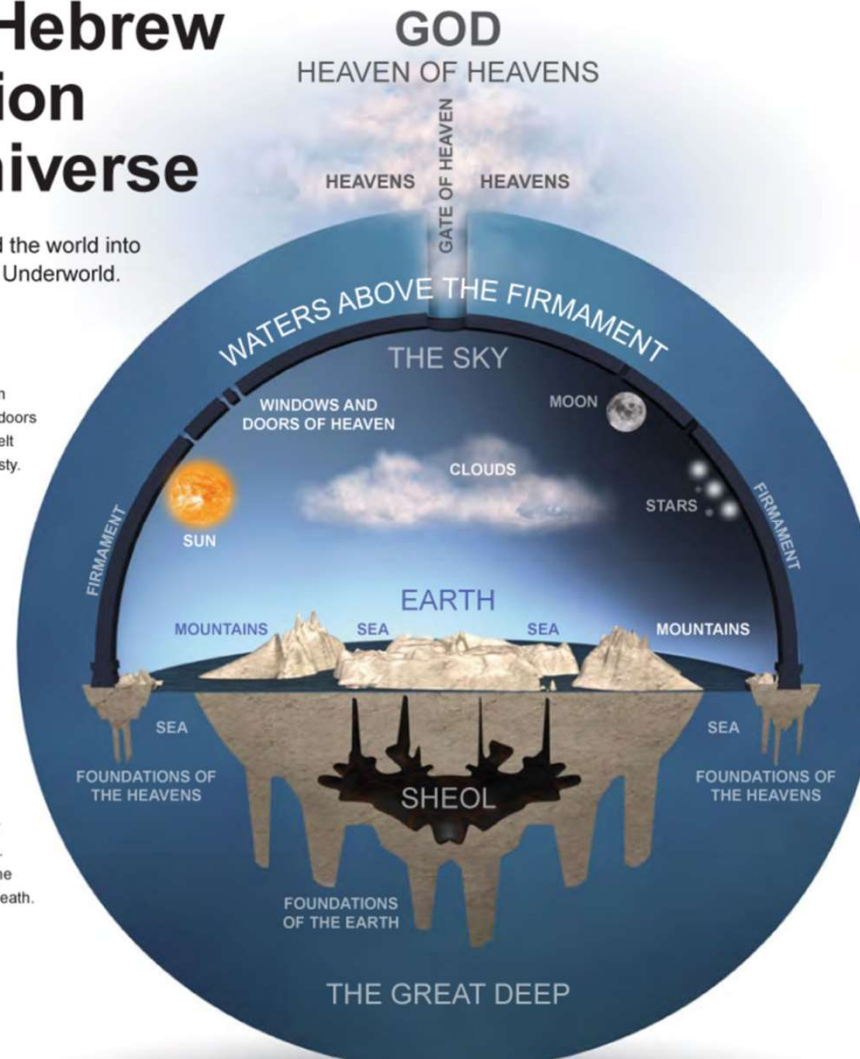
Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



A. 19:1-6 - God's Revelation in Creation

The first is a *bridegroom coming out of his chamber*. In **Israel**, the groom was the focus of the wedding. He would have been dressed very fancy. The words here also refers to a *bridegroom rejoicing on his wedding night*. David uses this *imagery* to talk about the sun and its movement across the sky.

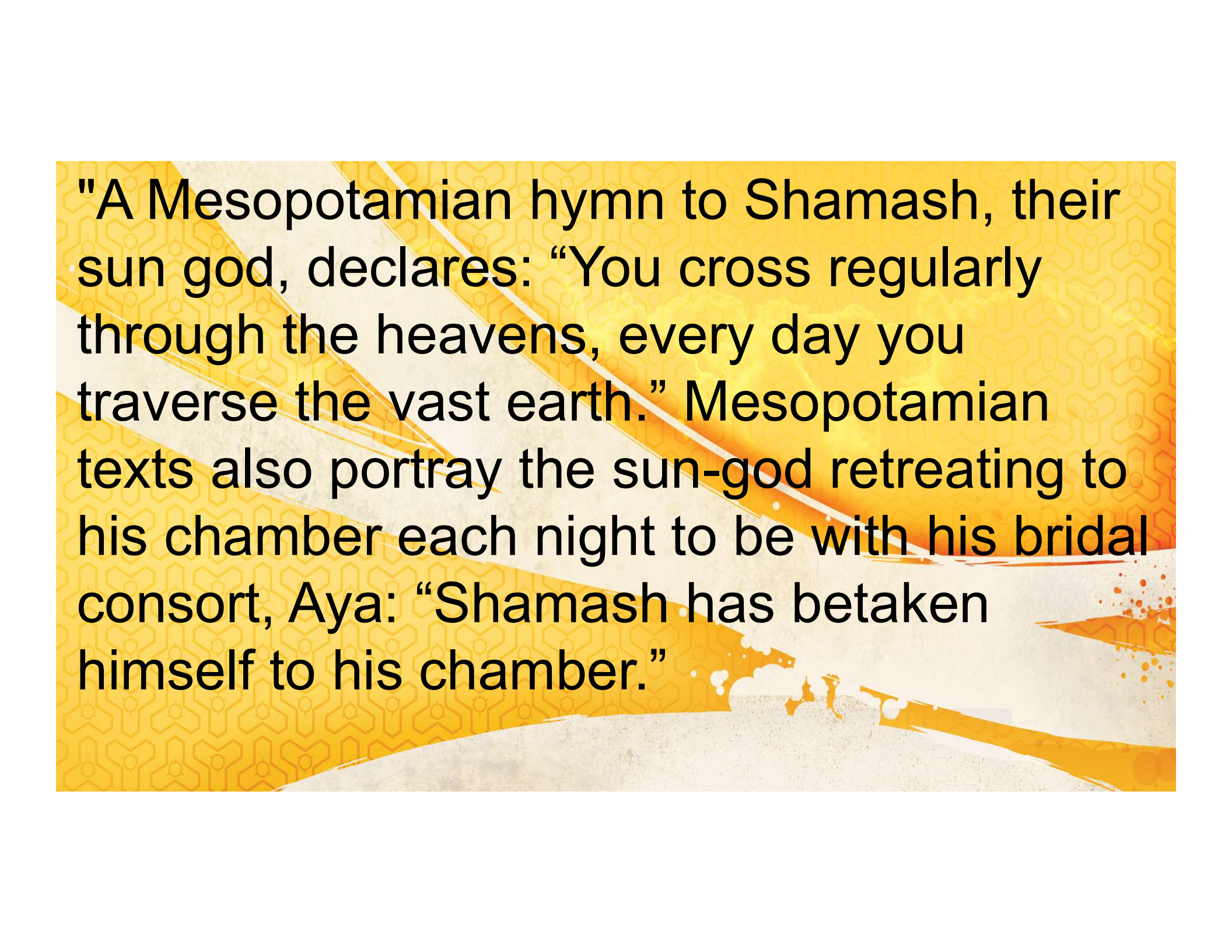
A. 19:1-6 - God's Revelation in Creation

The second image is of a *strong man*. This probably refers to the **strength** of the sun. The wording refers to the regular action of the sunrise and sunset, as it "*runs its course*." The idea here is the sun is **powerful, radiant, glorious**, as it *displays the glory of God*.



A. 19:1-6 - God's Revelation in Creation

The **sunrise**, is known as **phenomenological language**, and is based on observation. The *sunrise* is the way things appear to us. It's *not meant to be a scientific statement*, because the sun does not rise; the earth rotates. We use the phrase *sunrise and sunset*, because that's the way it appears.



"A Mesopotamian hymn to Shamash, their sun god, declares: "You cross regularly through the heavens, every day you traverse the vast earth." Mesopotamian texts also portray the sun-god retreating to his chamber each night to be with his bridal consort, Aya: "Shamash has betaken himself to his chamber."

So for Mesopotamian and Egyptian thought, these astral bodies were a functional manifestation of the deity, which were therefore regarded as an appropriate object through which to worship. But in the view of the psalmist, the heavenly bodies are not extensions of deities to be worshiped; rather, they should invoke in humanity a sense of wonder at the glory of

the God who made them as gifts for human benefit (Ps. 8). Even as the sun moves from horizon to horizon, the testimony to God's glory extends to the "ends of the world" (v. 4)."

Walton, J. H. (2009). *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 336). Grand Rapids, MI: Zondervan.

A. 19:1-6 - God's Revelation in Creation

Creation is **one way** God reveals Himself. It *does not* reveal everything about His character, but reveals enough for everyone to be accountable.

Romans 1:18-23.

A. 19:1-6 - God's Revelation in Creation

There is **no such thing** as an "*innocent native*" on earth now, or in the past or future. This is one reason why *evolution is such a deception*. This is also why it is **so important** to *have a Biblical understanding of creation*. This is one foundational truth Christians need to understand to have a Biblical worldview.

A. 19:1-6 - God's Revelation in Creation

Scripture clearly teaches a literal 6-day creation in *Genesis 1-2*. There are really only **4 views about the universe**:

- 1.** Everything was created by God.
- 2.** Everything evolved.
- 3.** Everything has always been here.
- 4.** Everything is an illusion.

B. 19:7-14 - God's Revelation in Revelation

While God revealed some things about Him in creation, He reveals more through His special revelation. *Revelation* means to **unveil or reveal**. David is referring to the Mosaic Covenant or the Mosaic Law, containing 613 commands of things to do and things not to do and more.

B. 19:7-14 - God's Revelation in Revelation

1. 19:7-10 - God's Law is Perfect

Verses 7-9 contain 6 parallel statements about God's Law and 6 parallel statements about what His Law, instruction or Torah does for those who followed it. It is called: 1. the Law, 2. the testimony, 3. the precepts, 4. the commandment, 5. the fear and 6. the

B. 19:7-14 - God's Revelation in Revelation

6 results of following the Law. It:

1. restores the soul,
2. makes wise the simple,
3. rejoices the heart,
4. enlightens the eyes,
5. endures forever,
6. are righteous altogether.

B. 19:7-14 - God's Revelation in Revelation

While there was a *righteousness according to the Law*, and *no one can follow it perfectly*, it is from God. It's often quoted in the New Testament. No one was *ever saved* by following the Law. It shows us our failures and limitations, and *pushed them and pushes us* to confess we *don't measure up to God's perfection*.

B. 19:7-14 - God's Revelation in Revelation

Today, *we are not under the Law, but under grace*. We have more accountability and responsibility *before God*, because we are **free in Christ!** The Law is also important because it *points to Jesus*. When we understand that the goal of the Law and *all of God's word* was to **reveal Himself**, we say what David said in verse

B. 19:7-14 - God's Revelation in Revelation

His Law was more desirable than much fine gold; sweeter than honey and the drippings of the honeycomb. - David uses a poetic form of **parallelism**, *restating in a different way the same idea about gold and honey*. To David, *God's Law*, or word, was more valuable than gold, and sweeter than honey.

B. 19:7-14 - God's Revelation in Revelation

2. 19:11-14 - God's Servant is Prayerful

There is a warning in the Law of what *will happen if it is broken*. There's a *warning against sins and hidden or presumptuous sins*. Verse 11 refers to *moral guidance in decisions and life*. The blessing of God on the one who keeps the Law, is a covenant promise God gave. *Deuteronomy 28:1-14*

B. 19:7-14 - God's Revelation in Revelation

Verse 12. The word "errors" reflects the *one praying*. The *NET Bible*: "Heb "Errors who can discern?" This rhetorical question makes the point that perfect moral discernment is impossible to achieve. Consequently it is inevitable that even those with good intentions will sin on occasion."

B. 19:7-14 - God's Revelation in Revelation

David asks God to acquit him, or *declare him innocent of faults or sins he is not aware of*. He's **not talking** about sins one commits in secret, but *ones he didn't know about*. Then in *verse 13*, he asks God to protect him from presumptuous, flagrant sins or rebellion, and that these would not rule over him or control his life.

B. 19:7-14 - God's Revelation in Revelation

According to the Law, when *one is not sinning flagrantly*, he or she is *blameless, innocent or clean in the eyes of God* and *would be blessed by God*. This person is not in blatant rebellion (NET) against God. In the Law of Moses, there is **NO sacrifice** for *blatant and flagrant sins*. There is only punishment. *Numbers*

Prayer

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6

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