

Series: Psalms
Title: Two Books
Text: Psalm 19: 1-11
Date: September 18, 2014
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Turn with me to Psalm 19. This is our text. It is written by David: «To the chief Musician, A Psalm of David.»

There is no telling how many books men have written: fiction and non-fiction. There is no telling how many religious books men have written: fiction and non-fiction. But there are but two great books which are the two most needful books. These two books declare God's glory.

First, God declares his glory in the book of creation—**Psalm 19: 1: The heavens declare the glory of God; and the firmament sheweth his handywork;** The second book where God reveals his glory is the word of God—**Psalm 19: 7: The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.**

The two books which declare God's glory is God's creation and God's word.

WE SEE IN THE BOOK OF CREATION—Psalm 19: 1: The heavens declare the glory of God; and the firmament sheweth his handywork.

First, creation declares God's glory. The "heavens" are where the sun, moon, planets and the stars are. The earth's "firmament" is the atmosphere around the earth: where the clouds, rain, snow, wind, and the birds fly (Genesis 1:6-8, 20). The heavens and the atmosphere "declare" and "show" not only that "God is", but they declare the glory of God: the glory of God's power, the glory of God's wisdom, the glory of God's discretion.

Jeremiah 10:12: He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

We see the glory of the sun in the sky. How bright the sun is! It is so glorious that you and I cannot look upon it. Yet, how much more glorious must God be for God hung the sun in the sky. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." (Is 40: 25-26)

The firmament not only shows that God is; it shows God's hand's work. Man has only been able to go so far into space. But everything we have discovered, God made. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." (Ps 33: 6) When we look up through the firmament into the heavens, we behold a revelation of God's existence, of God's glory and the works of God's hands.

WE HEAR FROM THE BOOK OF CREATION—Psalm 19: 2: Day unto day uttereth speech, and night unto night sheweth knowledge.

Not only do we see, we hear. God's creation speaks to us day and night. Each new day—as the sun shines, as the rain falls, as the flowers and trees grow, as fruit is produced to sustain us—each day declares the glory of God and his handiwork. Likewise, each night, as the moon gets its light from the sun and reflects the glory

of the sun. God declares his knowledge. What a good picture of a sinner who has no light in ourselves. We get all our light from the Sun of Righteousness, Christ Jesus.

Furthermore, God's voice in creation is a universal language which is heard by all men everywhere—**Psalm 19: 3: *There is no speech nor language, where their voice is not heard. 4: Their line is gone out through all the earth, and their words to the end of the world.***

It is estimated there are around 6900 spoken languages in the world today. When you include all the variations and dialects the number rises to over 35,000. But concerning God's voice in creation, there is one voice—God in creation. He speaks to all. God conveys the same message in the book of creation: the glory of God and his hand's work.

WE FEEL FROM THE BOOK OF CREATION-- Psalm 19: 4...In them hath he set a tabernacle for the sun, 5: Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 6: His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Not only does every man see God's glory and hand's work, not only does every man hear God's voice in creation, every man feels the effects of God's creation. "In them hath he set a tabernacle for the sun." God has made a tent—a tabernacle—for the sun. "*It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*" (Is 40: 22) The sun is the center of all God's creation. We are utterly dependent upon the sun. This, also, is by God's discretion to glorify Christ the Sun of Righteousness.

Two illustrations are given. The sun is like a bridegroom—coming out of his chamber arrayed in his glory to meet his bride. The sun rejoiceth—is full of glory and strength—like a strong man about to run a race. We will see another time, how both glorify Christ who is the Bridegroom of his elect people. He is the strong Man who came forth with a race set before him.

Illustration: Usain Bolt from Jamaica

We might try to ignore the sight of God's creation, we might try to ignore the voice of God's creation, but no person on this planet can escape the feeling of God's creation. But "His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." A man may be hidden from the light of the sun—in a prison, for instance—nevertheless, every man feels the heat of the sun. We feel either the lack of heat or intense heat depending upon our relationship to the sun.

INEXCUSABLE BY THE BOOK OF CREATION

Since creation clearly declares the glory of God—by showing, by speaking and by making us feel its effects—therefore every unbeliever is rendered inexcusable by the book of creation.

Romans 1: 19: Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

To claim to deny God as our Creator—is evidence of the depravity of the natural heart. To eat up God's daily handouts, while attempting to deny God, while not bowing before God, is evidence of the covetousness and idolatry of the natural heart. Men may attempt to ignore the sight and voice of creation, but just as they cannot escape the heat of the sun, they cannot escape, "the work of the law written in their hearts, their

conscience also bearing witness.” (Rom 2: 15) “Therefore thou art inexcusable, O man, whosoever thou art.” (Rom 2: 1)

So some may say, “I don’t need to go hear the gospel, I learn about God in nature.” No. Can you learn how God can be just and the Justifier by the book of creation? No. Can you learn how a man can be just with God by the book of creation? No. The book of creation is glorious. But God does not reveal his righteousness by the book of creation. Nor are sinners converted by the book of creation. These things come only through the word of the second book.

THE WORD OF GOD

The second book which declares the glory of God is the Bible, God’s inspired word. There are six names given in this Psalm for the word of God, a description to accompany each name and the effect it has upon those in whom God makes his word effectual.

THE LAW, PERFECT, CONVERTING—Psalm 19: 7: The law of the LORD is perfect, converting the soul

The law of the LORD means the doctrine of the LORD. This whole book is the teaching—the doctrine—of God—the “torah” of the LORD. When someone famous writes a book, people cannot wait to read it. This book was written by God. And just as God made the sun in the sky to be the center of all his creation, God made Christ the center of all. The doctrine of God, the message of this book, is that Christ is All!

This word is “perfect.” God is perfect so the word of the LORD is perfect. It reveals the perfect will of God. This word is the only Authority on: who God is, who we are, and how God saves sinners.

It is the word of the LORD which “converts” sinners. By divine revelation, through the preaching of this word, God converts sinners, making us perfect before God through faith in Christ. The same way, God uses this word to convert—restore—believers from error and furnish us with everything we need to walk in the perfect way of God. “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” (2 Tim 3: 16-17) Therefore this book is our only rule of faith and practice. Not the creeds of men, only this book.

TESTIMONY, SURE, MAKING WISE—Psalm 19: 7:...the testimony of the LORD is sure, making wise the simple.

The word “testimony” means the word of the LORD is the LORD’s witness. The LORD’s witness is sure. It makes wise the simple. The simple are those converted to be as little children, humble, and teachable.

What is God’s testimony of himself? God bear witness to himself by putting Moses in the cleft of the rock. That Rock pictures Christ. The way we behold God’s testimony of himself is by beholding Christ Jesus the Son of God. In Christ the LORD proclaims testimony of himself, saying, “The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; (Ex 34: 6-7) By God’s mercy and grace, longsuffering, goodness and truth, God keeps mercy. For everybody? No. God keeps mercy for thousands. God forgives his people. Yet by no means will God clear the guilty.

What is God’s testimony of us? He says, “Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is

none that doeth good, no, not one.” (Ps 53: 1-3) God says there is none righteous, there is none who understand, there is none who seek God, there is none that doeth good, no, not one. Everyone is gone back. We are altogether become filthy. So indeed, God people need mercy from God. But how is it that God can show us mercy but in no wise clear the guilty for all God’s people are guilty?

What is God’s testimony concerning his Son? He says, “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.” (1 Jn 5: 9-12) This is the sure testimony of God. The only way God can show us mercy and yet remain just, the only way God can be merciful and yet pour out justice on each of his people is by providing his own Son to take our sins and bear the wrath of God’s justice in our room and stead.

What is God’s testimony concerning how his people come to have the witness in us and to believe on Christ? God says through the apostle Paul, “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” (2 Tim 1: 8-10) The way God makes the simple wise by his testimony is by God making us willing to trust Christ alone. We are taught of God that Christ saved us by becoming the Substitute of his people. He put away our sins, obtained eternal redemption for his particular people and reconciled us to God. Then Christ sent his preacher, along with the Holy Spirit and Christ called us with a holy calling. He regenerated us to newness of life irresistibly. This was not done because of our works or because of merit in us. It was God’s purpose from eternity. God gave us this grace in Christ before the foundation of the world. He tells us plainly that is what God does through the preaching of his word, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.” (1 Cor 1: 30-31)

STATUTES, RIGHT, REJOICING THE HEART—Psalm 19:8: The statutes of the LORD *are* right, rejoicing the heart:--THE COMMANDMENT, PURE, ENLIGHTENING—Psalm 19: 8...the commandment of the LORD *is* pure, enlightening the eyes.

The statutes of God are the decrees of God, including God’s holy law. They are right. All the statutes of God rejoice the believer’s heart. God’s commandment is pure. It is God’s commandment, by which we believe on the Lord Jesus Christ. By his commandment, God enlightens our eyes. How so? When God gives a new heart, he speaks invincibly into our hearts, declaring to us the spirituality of his law, his statutes. He enlightens our eyes to acknowledge we are guilty in ourselves and God’s statutes are right. When God reveals that Christ is the righteousness of God, he enlightens our eyes to acknowledge there is none righteous but Christ. Notice, the word “commandment” is singular. When God gives the command to believe on Christ then we believe. (Mt 17: 5; Jn 6: 29; 1 Jn 3: 23) When God declares that through faith in Christ we are made the righteousness of God—that Christ fulfilled the law for us—we rejoice. So God’s statutes and his commandment teach us not to look to ourselves but to Christ alone for perfect righteousness. And even as God has commanded us effectually, so we trust Christ alone.

FEAR, CLEAN, ENDURING—Psalm 19: 9: The fear of the LORD is clean, enduring for ever:

Here the word of God is called the fear of the LORD. When God puts his word in our hearts we have the fear of God in our hearts. By the fear of the LORD—by his word in our hearts—we are purified. This word—this fear—is clean and cleanses. The doctrine directs us to the blood of Christ which cleanses from all

sin; it brings us to the righteousness of Christ, the fine linen, clean and white; and by the word, God and Christ sanctify the church, each member of it, making us cleanse ourselves from all filthiness of flesh and spirit. The fear—the word of the LORD—endures forever. One day, the first book of creation will be folded up like a vesture. (Heb 1: 10-12) He will create a new heavens and new heart wherein dwelleth righteousness. (Is 65: 17; 66: 22; 2 Pet 3: 13) As the word of the LORD endures forever, so those born of his word endure forever. We both persevere by his word keeping us and we shall live eternally with Christ the Word.

JUDGMENTS, TRUE AND RIGHTEOUS, DESIRED ABOVE ALL—Psalm 19: 9:...the judgments of the LORD are true and righteous altogether. 10: More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11: Moreover by them is thy servant warned: and in keeping of them there is great reward.

Believers, born of the word of God, have eternal life and we are made to see all God's judgments are true and righteous. Nothing more powerfully engages us to serve the Lord with reverence and godly fear than the Gospel. It makes us declare, "the judgments of the LORD are true and righteous altogether." How so?

Consider the publican in our Lord's parable. Christ judged this man to be guilty in the court of his conscience. So he beat upon his chest begging mercy. He agreed with God. Then Christ judged this man, declaring him just in the court of his conscience by the work of Christ done for him. He went down to his house justified. When God does this for a sinner then the sinner will say, "the judgments of the LORD are true and righteous altogether."

Also, his judgments include his precepts. The word of God makes us forsake all else and value Christ and his word above all. Before Christ called us, we desired gold and fine food and all the fine things of this world. We thought security was in those things. But just as honey is so sweet it makes things we thought were sweet to become bitter, so it is with the word of God. After Christ works grace in the heart, now we say of Christ and all his judgments, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

Brethren, are you not glad that God made you to be able to hear this word? "By his judgments we are warned." He warned us and saved us from our vain ways. Is there not great reward in walking in Christ's precepts? He teaches us repent from ourselves and believe on him. The reward is Christ himself. He is our Righteousness and Sanctification and eternal Redemption. He teaches us to "Be kind, tenderhearted, forgiving one another, even as God, for Christ's sake, has forgiven you." His judgments are to be longsuffering, patient, to put your brethren above you. Just as Christ himself is our reward himself, so walking in Christ's judgments is reward in itself.

So, let us hear Christ's judgments. He said to those in the church at Laodicea, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Rev 3: 15-18)

Amen!