

The God Who Speaks

Psalm 19:1-8a

1. Introduction.

- a. Why Psalm 19.
- b. Structure of the Psalm.
 - i. God's general revelation in creation (vss. 1-6).
 - ii. God's special revelation in His Word (vss. 7-14).
 - 1. Identity and value of God's Word (7-9).
 - 2. The application of God's Word (10-14).

2. God's General Revelation in Creation (1-6)

- a. V. 1.
 - i. The language of "heavens."
 - 1. Three heavens:
 - a. First heaven (c.f., Gen. 6:7).
 - b. Second heaven (c.f., Deut. 4:19).
 - c. Third heaven (c.f., 2Cor. 12:2; Heb. 9:24).
 - 2. David is referring to the first and second heaven because it's a statement about all the human eye is able to see.
 - 3. The expansiveness of these heavens are declaring something about the beauty, majesty, and complexity of the God who created them. More than that, they also tell us that God is a revealing God—He is a God who speaks and makes Himself known.
- b. Vss. 2-3.

- i. God's creation is in the consistent state of revealing the nature and glory of God. There is never a moment when it is not doing exactly what it was designed to do—shout the glory of God! Day and night never cease to sing His praises (2).
 - ii. Nothing in creation (e.g., sun, moon, and stars) have a mouth, yet by their very existence and design, they cannot help but speak forth the glory of their Creator.
- c. Vss. 4-6.
 - i. The sun is prominent and the source of life.
 - ii. The greater point is to show the intensity and expansiveness of God's glory.
 - iii. All of creation declares the glory of God and nothing can hide from this reality.

3. God's Special Revelation in His Word (7-8a).

a. Structural statements:

- i. There is no transition statement from God's general revelation (1-6) to God's special revelation (7-9). It is abrupt and to the point.
- ii. In vss. 7-9, David gives six distinct statements (or identities) of the Word that are then paired with six distinct benefits of the Word.

b. Statement 1 (7a).

- i. "Law" can refer to an individual teaching or statute. It can also refer to the whole of Scripture, which is how it is being used in this context.
- ii. The term being translated as "perfect" is best understood as the idea of "complete." In this sense, the Word of God lacks nothing. It accomplishes what it desires without any sense of shortage, blemish, or failure.
- iii. The benefit of being perfect and complete, is that God's Word has the ability to revive the soul—something which is lacking, imperfect, and incomplete.

1. It is the only thing that can do this.
2. While everything in this world will constantly fail you, God's Word has the power to restore.
3. Since it is perfect, it is impossible to miss anything broken inside of you. It not only exposes all, but it can even heal all.

c. Statement 2 (7b).

- i. "Testimony" is a word meaning "witness." It is God's very own self-disclosed account of all things pertaining to Him and this life.
 1. It's a divine witness.
 2. It's a testimony coming from One Who has the fullness of knowledge.
 - a. This means there are no guesses.
 - b. It is the absolute standard for truth.
- ii. The term for "simple" is often used throughout Scripture to speak of an open gate. It's a person who is naive and has no ability to discern truth from error (c.f., Prov. 14:15). They're a person who doesn't know what ideas they should let in (or keep out) of their mind. They're tossed to and fro, with no ability to filter out destructive thinking.
- iii. The point of the statement is to say that the more your mind and thoughts are shaped and controlled by the Word of God, the better you'll be able to discern truth from error. If God's Word is a testimony based on absolute truth, it cannot mislead you.

d. Statement 3 (8a).

- i. "Precept" means statute or command.
- ii. The language implies God's Word is His means of shepherding.
 1. God's Word is a guide and light.
 2. The more you're in the Word, the more you'll instinctively know what to do in life.

iii. God's statutes produce joy—they "rejoice the heart."

1. God's statutes are an overflow of His righteous character. As a result, when your life is confirmed to His righteous character, the more gladness is produced in your heart.
2. Even if doing the righteous thing produces difficulty in your life, there's a rejoicing that happens when you know that you're walking in a manner worthy of God's upright character.
3. There is a way that always seems wise to person (c.f., Prov. 14), but it is only God's way that truly produces lasting joy.

4. Conclusion— Psalm 138:2.

Small Group Questions:

1. What stood out to you in this sermon?
2. How has this Psalm shaped your view of God's Word?
3. In what ways are you living this Psalm out?
4. In what ways do you profess to be Word-centered, but functionally lack it in your life?
5. What situations are you going through right now? How can the group help bring the Word of God to bare?