

GOD'S PERFECT SELF-REVELATION

The fool says in his heart there is no God, yet there is nowhere in the universe where the testimony for God has not been seen or heard by man (CP Psa 14:1a with Psa 19:1-14). Psalm 19 combines the two aspects of God's revelation of Himself to man: in His creation, in V 1-6, and in His inspired word, in V 7-14. In V 1-6 we learn that the Heavens declare the glory of God to all who are on earth to see. *Declare* here means to recount, inscribe as a writer, show forth, tell out. The immensity of the universe tells of the greatness of its Creator. The firmament – the stretched out expanse of the sky – shows His handywork. *Sheweth* in this context means to stand boldly out, manifest, certify. The word *handywork* illustrates God's great power (CP V 1 with Gen 1:14-19; Job 9:8-10; Psa 8:1, 3; 33:6-9; 74:13-17; 102:25; 136:5-9; 147:4, 8; Jer 31:35). The glory of the Heavens testify to the Lord who created them; the firmament certifies His handywork and declares His existence (CP Psa 50:6; 89:5; 97:6; Isa 40:12,22). The testimony of God's creation is consistent and clear, but sinful man resists the knowledge of it (CP Psa 14:1; Ro 1:18-20). We learn from Ro 1:18-20 here that God's revelation of Himself in creation cannot save sinners, but it makes them accountable. Simply by looking up to Heaven man can know there is a God and can perceive His eternal power.

Days and nights speak and make their knowledge of God known throughout all the earth also (CP Psa 19:2-4a; 74:16). These communications are not with words of a literal nature, but the evidence of a supreme God are manifest to all. *Uttereth* in Psa 19:2 means gush forth, pour out, send forth. *Sheweth* means declare, indicate, show out. The Heavens and the firmament, day and night, are unceasingly proclaiming God's handywork. In V 4 we learn that the sun also is a testimony to its Creator, God. It traverses the Heavens from one end to the other daily, and nothing is hidden from its heat. It enjoys universal exposure, reaching into every corner and crevice of the earth (CP V 5-6 with 50:6; 74:16 89:5; 97:6 with Isa 40:12, 22). The heavens with their countless galaxies of stars; the firmament with its vast expanses of sky; the sun determining the day, the moon determining the night; the order of nature determining the seasons: spring, summer, autumn, winter; the tides ebbing and flowing, all conforming to their allotted times; the trees, the grass, the flowers, the bees that pollinate the flowers, collect the nectar for honey and make wax; the birds, and so much more, are all unceasing testimonies to a Creator God, and unequivocally confirm His existence (CP Gen 1:1-19; Job 26:5-14; Psa 74:13:17; 89:5, 11, 104:1-35, 148:1-14). Sadly though, the ungodly see His handywork, but reject God Himself. They are without excuse (CP Ro 1:20-21).

The scene of God's perfect self-revelation now shifts from His creation, which reveals Him in His power, to His word, which reveals Him in His salvation. God's revelation of Himself in creation cannot convert the soul – it can only hold sinful man accountable – but the application of His word can (CP Psa 19:7-11). *The law* in V 7 reflects the moral character of God and is thus perfect in its life-saving influence on the soul. In the Old Testament it is God's instruction in the way of righteousness (CP Psa 119:1, 18, 29, 34, 44, 51, 53, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174). God's word is also called *the Testimony of the Lord* in Psa 19:7. *Testimony* means witness, a solemn affirmation. God's word bears witness to its divine author, and is a solemn affirmation of His truth. It makes wise the simple (CP V 7 with Psa 119:2, 14, 22, 24, 31, 36, 48, 59, 79, 88, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167 – 168). *Statutes* in Psa 19:8 comprise the principles for right living, rejoicing the heart (CP V 8 with Psa 119:5, 8, 12, 16, 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 124, 135, 145, 155, 171). *The Commandment of the Lord* in the context of V 8, being pure and enlightening the eyes, speaks of the meaning of God's word being comprehensible (CP Psa 119:17-24; 105, 130; Pr 6:23).

The fear of the Lord in Psa 19:9 is the sum of what God's word requires. It reflects the reality that God's word directs His children in the way in which they are to walk (CP V 9 with Psa 111:10 – 112:1; Pr 28:14, Ecc 12:13-14). God's word convey His judgements – His judicial decisions – which are true and altogether righteous (CP Psa 119:7, 13, 20, 30, 39, 43, 45, 62, 75, 102, 106, 108, 120, 137, 156, 160, 164, 175). The judgements of God are more to be desired than gold, even than much fine gold (CP Psa 9:10 with 119:72, 127, Pr 8:10, 19). The judgements of God are sweeter also than honey, and the honeycomb (CP Psa 19:11 with 119:102-103). Moreover, the servants of God are warned by His judgements, and in keeping them there is a great reward (CP Psa 19:12-13). Here we learn that God's word marks the way to eternal life. It is the source of help for all generations (CP Psa 90:8; 119:133). *Presumptuous sins* in Psa 19:13 are sins of pride and arrogance toward God which, if not preserved from, will damn those who commit them, to Hell (CP Psa 119:133; Isa 5:18-25; 29:15-20). Lastly, V 14 in Psa 19 attests to the importance of thinking only on those things that conform to God's word (CP 19:14). For New Testament Christians this translates to doing what Paul admonishes both the Ephesian and Philippian churches to do (CP Eph 4:29; Php 4:8).