

THE MAGNIFICENCE OF THE LORD'S WORD

Psalm 19:7-11

Intro: The nineteenth Psalm is a Psalm which deals with the revelation of God. And He has seen fit to reveal Himself in two ways. First, in creation, which occupies the first six verses of the Psalm. The second way in which He has seen fit to reveal Himself goes far beyond what we have in creation, and that is through His Word.

When we get to the New Testament, the Apostle Paul spoke about the revelation of God in his epistle to the church at Rome. He said in chapter 1 that God had revealed Himself "in" men, *i.e.*, *to their consciences*, and he touched again upon the revelation of God in creation. See Rom. 1:18-20:

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

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:

The story of the exodus of the children of Israel from Egypt indicates that God is known by His works – and this is seen many places throughout the OT and the NT. And we would have to include creation as a part of this kind of God's revelation.

Of course, now we know that God has made Himself known supremely in the Lord Jesus Christ. There are several Scriptures which bear this out, but undoubtedly the best is Heb. 1:1-3:

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

So man is certainly without excuse as far as the existence of God is concerned.

— Many of us have been memorizing, or re-memorizing Psalm 19, so we have had some time to meditate on the meaning of these fourteen verses.

The glory of God is seen in His creation. As a part of His glory we see in creation the evidence both of God's wisdom and His power. The fact that men will believe that creation is the result of some kind of an evolutionary process, is evidence of how spiritually blinded man is. And this is where man is seen to glory in that which is his own shame. The Bible does not seek to prove that God is the Creator; it simply declares it over and over again.

Look with me for a moment at verses 1 through 6. (Read.)

— I am sure that there have been countless numbers of people who have been awakened to the realization that there is an omnipotent, infinitely wise God, as they have become aware of the glory that is to be seen in creation itself. King David has portrayed for us in the first part of Psalm 19 how powerful this testimony is, and he has shown that it is a testimony that reaches to every part of the earth. And he meant this not only for his generation, but for every generation. It is a testimony that goes on day after day, and night after night, and it is a voice which every tongue and language can understand. Of course, when we talk about understanding, we know, or should know, that only God can make us understand in our present state of depravity.

However, in going through the Psalm, we notice that abruptly, without any indication that he was making a change, at verse 7 King David began to speak about the Word of the Lord. The only way we are made aware of a change is that in verse 1 he indicated that he was speaking about "the glory of God"; from verse 7 on it is "the LORD" Who is prominent. The first, "God," is the Hebrew *El*; the second is *Jehovah*. Of course David was speaking of the same God under these two names, but in the first He was emphasizing His power; in the second, His eternal and unchanging character. In *Jehovah* we see God as the covenant-keeping God. Both names, of course, speak of His absolute Deity.

— And so it is that "the heavens declare the glory of God, and the firmament sheweth His handywork," *i. e.*, God's handiwork. But when it comes to speaking about the Word, it is "The law of the LORD ... the testimony of

the LORD ... the statutes of the LORD ... the commandment of the LORD ... the fear of the LORD ... the judgments of the LORD ... "

What David had was far less than what we have today, but all of these (as well as other terms that we find, *e.g.*, in Psalm 119, are designed to bring out various characteristics of the Scriptures, and together we see how truly *magnificent* is the Word which God has given to us. And it all is His! David wrote part of it, and many others wrote the other parts which together make up the Old and New Testaments, *but it is all the LORD's*, and we are reminded several places in Scripture that we are not to add to it, nor take from it, but we are to leave it as it is! The Word of the LORD is more precious to Him than any of us is prepared to understand.

Now let us examine what David said about the Scriptures as he gave:

I. THE NAMES AND WORKS OF THE SCRIPTURES.

A. "The law of the LORD is perfect, converting the soul" (Psa. 19:7a).

I doubt if there is any question but that David was referring here to that body of truth which God gave to the people of Israel called, the Law. But as time went on that word was used to include the Psalms and the Prophets. In other words, it is a term which refers to all of the OT revelation of God. And grammarians tell us that the basic idea in the word *torah* which is used here is that of *teaching*, or *doctrine*.

Now there was much teaching given to the patriarchs before Moses was given the Law, but much of what had been given before was incorporated into the Law, such as the sacrifices, etc. Now David, guided by the Holy Spirit declared that the teaching which God had given to His people up to his time was perfect. That is, it was always complete and right as God gave it. God could add more to it, and He did, but the people were never to add to it, nor were they to take away from it.

And this teaching which God gave to His people, had, under the blessing of the Lord, the power to *convert the soul*. This expression is what the Apostle Peter was teaching when he wrote that we are "born again ... by the Word of God which, liveth and abideth for ever" (1 Pet. 1:23). And this would not only include our entrance into salvation, but David spoke of it as the law to indicate that there was power in that Word which God had given to bring about a complete transformation of the lives of His people.

In other words, holiness of life comes through obedience to God's Word. And we need to remember that the NT is full of commandments which God has given to produce holy character and holy living in our lives. Salvation is a conversion because it turns us back to God, and the instrument which is always used is the Word of God.

B. "The testimony of the LORD is sure, making wise the simple (Psa. 19:7b).

This speaks of the witness which the LORD has given as to the truth. It is "sure." This means that it is always true, always faithful. It points out the way of salvation in a way that is never misleading or wrong. People can trust the testimony of the Lord.

We have an example of this in 1 John 5:9-12:

9 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.

10 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.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

The Bible is the testimony of God, and it makes the simple, wise. Now a simple person is a person who just simply does not know how to find God, or how to please God, or how to know God. And the only way that ignorance can be dispelled is by going to the testimony which the LORD has given to us in His Word. If man is left to himself, he will come up with all kinds of religious ideas, *but every one of them is wrong*. It is only by accepting the LORD's testimony that the simple are made wise.

It is only by the testimony of the LORD that we can get a true answer to the question, "What must I do to be saved?"

C. "The statutes of the Lord are right, rejoicing the heart" (Psa. 19:8a).

Statutes are similar to the Law, but these have to do with those things which the Lord appoints us to do. And this we have all through the Word

of God, such as the command to praise the Lord, to be kind to each other, and the many other things that the Lord has appointed for us to do. David said that they are "right," never wrong. He was speaking of doing the will of God in every part of our lives. And the result of obedience is that they always bring joy to the heart. To do anything else is sin, and sin is always destructive to true joy. It looks like the pleasure of the world can satisfy us, but they never can. The person who wants to be happy in his heart is the person who lives according to the statutes of the LORD.

D. "The commandment of the Lord is pure, enlightening the eyes" (Psa. 19:8b).

The commandment of the Lord is an expression which seems to emphasize the negative side of a godly life as well as the positive side. For example, according to Psalm 1 a person might try to delight himself in the Word of God by meditation and prayer while at the same time there might be ways in which he is walking the in counsel of the ungodly, or standing in the way of sinners, or sitting in the seat of the scornful. So the negative has to be taken care of before we can experience the positive blessings of seeking to be obedient to God. Obedience includes that which we are not to do as well as that which we are to do.

The commandments of the Lord are "pure," and they produce purity of life.

The Devil is a master deceiver. Sin is deceitful. Even our hearts are deceitful and desperately wicked, as Jeremiah has told us, and which we all know too well. And so we need the commandments of the Lord to enlighten us concerning that which is pleasing to God. The Devil has blinded our eyes; it is the Word of the Lord that enables us to cast off our blindness, and to see the truth which we so desperately need to know.

E. "The fear of the Lord is clean, enduring for ever" (Psa. 19:9a).

The Word of God is here called "the fear of the Lord." That is, to fear the Lord is really the fear, the holy fear, that we would be displeasing to the Lord in any way. This is the reverence that we owe to the Lord. To be guided by the fear of the Lord is to worship the Lord, to seek to please Him, to be thankful for the many blessings which He daily loads upon us.

This, too, has a purifying effect upon our lives. It is "clean." It is one of

the great qualities of the Word of the Lord which produces holy living. It is "clean," and its purpose is to cleanse away the sinful dross in our lives.

David said by the Spirit that it *endures forever* because there will never be the need for anything but the Word of God to keep us clean and to keep us pursuing a life of holiness.

And finally we come to the sixth and last of these magnificent statements which describe for us the Word of the Lord. It is:

F. "The judgments of the Lord are true and righteous altogether" (Psa. 19:9b).

The Word of the LORD gives us that which the Lord has judged to be right, and that which He has judged to be wrong. Any deviation from His judgments are sin. His judgments alone are "true and righteous altogether." Note that word "altogether." There is no mixture of good and evil, but they are all good, and no one ever makes a mistake by following the Word of God. On the other hand, to turn from what God has judged to be right or wrong, is to face the wrath of the Lord.

Now we can see from these statements that the Word that the Lord has given us is perfect and complete in itself, it is always right and never wrong. It produces joy which is fully satisfying, and the great purpose of the Word is to produce in us that holiness of character and holiness of life that will bring glory to God, and bring satisfaction and godliness to us.

The part of the Psalm which I have chosen for my text concludes with David's personal evaluation of the Word of God.

II. DAVID'S EVALUATION OF THE WORD OF THE LORD (Psa. 19:10-11).

A. The Word of the Lord compared with gold and honey (Psa. 19:10).

This morning I read a portion of Psalm 119 and two of the verses I read were 103 and 127. These are two things the people of the world evaluate life - money and food. To David (and to Job also) the Word of the Lord was so far superior to both that there was no way they could be compared.

B. The safety and blessing to be had by obeying the Word of

the Lord (Psa. 19:11).

David found that the Word kept him from sin, and, on the other hand, produced blessings in his life which could come in no other way.

Concl: We have all seen tonight what the Word of the Lord can do for us in showing us the Lord, and also in pointing out the way for us to live in ways that are pleasing to the Lord, ways that produce a holy character and holy living. Now the question is, Will we follow what the Spirit of God has given us here through David, or will we foolishly follow the deceitfulness of our own hearts just to do what we want to do.

May the Lord enable us to choose His way, not ours, nor the ways of men.