

## PSALM 19: THE HEAVENS, THE WORD, AND THE GLORY OF GOD:

1. (1-6) The message from the heavens is broad.

David looked at the sun-lit blue sky and the moon-lit, twinkling stars night sky – the daily unique sunset and sunrise, the daily-differently arrayed cloud cover and he clearly saw **the beauty of God**.

*He is glorious in His size, having created something so big. He is glorious in His engineering, having created something that works together so well. He is glorious in His artistry, having created something [everything] so beautiful.*

*Romans 1:20 - For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*

The sun makes its course through the sky with strength and joy; like a man in his prime or an athlete running a race.

2. (7-11) The glorious character of God's word, described seven ways.

"Creation tells us much about God, but His word tells us much more."  
(**Law, testimony, statutes, commandment, fear, judgments**).

i. The great value of God's word.

God's Word is more valuable and desirable than **gold** itself. David wanted no amount of money or wealth to command his attention and affection more than the word of God.

King David was a massively wealthy man, yet he is rarely known for his riches. He is much more known for his great heart towards God. His son Solomon was even more wealthy than David, and was known for his riches - yet not nearly as much for his heart towards God and his love of God's word.

For King David, God's word was not only to be held in greater esteem than material wealth, but also greater than sensual experiences. **Honey** is sweet and pleasant to eat, but God's word is **sweeter** still.

God's word gives instruction - *warning* - that wealth or pleasures do not give (**is warned**).

God's word gives benefit - **reward** - greater than wealth or pleasures (**great reward**).

One of the great rewards of keeping the word of God is peace of mind. "A quiet conscience is a little heaven. A martyr was fastened to the stake, and the sheriff

who was to execute him expressed his sorrow that he should persevere in his opinions, and compel him to set fire to the pile. The martyr answered, 'Do not trouble yourself, for I am not troubling myself. Come and lay your hand upon my heart, and see if it does not beat quietly.' His request was complied with, and he was found to be quite: calm. 'Now,' said he, 'lay your hand on your own heart, and see if you are not more troubled than I am; and then go your way, and, instead of pitying me, pity yourself.'" (Spurgeon)

ii. (12-14) The desire for inward cleansing.

In the previous verse David reflected on the warnings found in the word of God, and in the great reward found in obeying God's word. This made him reflect on the times and ways he had ignored the warnings and not kept the word.

David added this because he knew that his problem was greater than **secret faults** and unknown **errors**. Without God's help (which he here prayed for) he was also perfectly capable of committing **presumptuous sins**; sins done in a proud and knowing way.

*Romans 6:14 - For sin shall not have dominion over you, for you are not under law, but under grace.*

David closed this glorious Psalm with a humble surrender of his mouth and heart to God. He knew that real godliness was not only a matter of what a man did, but also of what he said and thought in his heart.