

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation. These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity. Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: **March 18, 2018**

Sermon Title: **Finding Rest in a Word About God**

Sermon Series: The Theology of Rest

Text: Psalm 19

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: March 18, 2018
Title: Finding Rest in a Word about God
Text: Psalm 19
Theme: Jesus is our Justification and our Sanctification.

Introduction:

“The psalmist praises God for his self-revelation in the heavens and in the Mosaic law. The psalmist concludes with a prayer, asking the Lord to keep him from sinning and to approve of his thoughts and words.”¹

Author’s Strategies:

- The first section emphasizes THE HEAVENS (vv. 1-6). It uses the word ELOHIM for God. His Creator name.
- The second section emphasizes THE LAW (vv. 7-11). It uses the word YHWH for God. His Covenant name.
- The third section emphasizes THE PRAYER (vv. 12-14). It emphasizes, “I can’t, but God can and Jesus did.”

What is the **author’s structure** of this passage?

- I. The Heavens declare the Glory of God (vv. 1-6 [general revelation])

There are certain things we can know from Creation itself. However, Creation is limited. It cannot and does not declare the redemptive work of God.

What is this declared glory? “God’s *glory* refers here to his royal majesty and power.”² His glory is His holiness. No one looks upon His face and lives.

Three thoughts are offered.

- A. The unrelenting nature of its speech (vv. 1, 2 [“day after day”])

- ¹ The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. ² Day to day pours forth speech, And night to night reveals knowledge.

There is never a time when this voice is silent.

- B. The all-encompassing nature of its speech (vv. 3, 4 [“there is no speech”])

- ³ There is no speech, nor are there words; Their voice is not heard. ⁴ Their line has gone out through all the earth, And their utterances to the end of the world.

All language barriers are overcome. The tower of Babel has been reversed in creation.

C. The glorious nature of its speech (vv. 4b - 6)

- ^{4b} In them He has placed a tent for the sun, ⁵ Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. ⁶ Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

“The personified sun emerges from this “tent” in order to make its daytime journey across the sky. So the “tent” must refer metaphorically to the place where the sun goes to rest during the night.”³

You see this in every sunrise and sunset. It is glorious. There appears to be a type of parallelism between the Heavens and the Law.

1. Just as the Heavens are a Tent for the Sun (v. 4b).
2. So also is the Law a Tent for His people (v. 7).

II. The Law declares the Glory of the LORD (vv. 7-14 [special revelation])

In addition to the limited work of general revelation, God spoke to “flesh” out what is necessary in our relationship to Him.

A. The Law Described (vv. 7-9)

There is synonymous parallelism throughout. Each line peels back another layer.

- ⁷ The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.
- ⁸ The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes.
- ⁹ The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.

Notice the words used to describe the Word of God; Law, Testimony, Precepts, Commandments, and Judgments. There is a weight to what is stated. “The Lord’s commands accurately reflect God’s moral will for his people and are an expression of his just character.”⁴ There is this bar, this mark, this measurement, and standard that we can see and strive after. Not knowing is difficult. How might I get there if I do not know the way? This same question was asked of Jesus by Philip in John 14. Knowing, however, does not necessarily answer the question.

- ¹ “Do not let your heart be troubled; believe in God, believe also in Me. ² In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. ⁴ And you know the way where I am going.’ ⁵ Thomas said to Him, ‘Lord, we do not know where You are going, how do we know the way?’ ⁶ Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me’” (John 14:1-6).

As we will see, Jesus shows us the way to the Father.

B. The Law Desired (vv. 10, 11)

- ¹⁰ They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. ¹¹ Moreover, by them Your servant is warned; In keeping them there is great reward.

There is a yearning within our souls that cries out to God. There is a response, an answer and it is found in God revelation of Himself in Creation and in Scripture. It is the broken Law that brings judgment / curse and it is the kept Law that brings great reward.

Let us shift to the prayer noted in verses 12-14.

As powerful as the Law is, it is incapable of declaring me innocent or keeping me back from presumptuous sins. The Law exposes me for what I am and who God is. It is the power of this Law that causes me to pray the following prayer in verses 12-14.

III. The Prayer declares the Glory of God (vv. 12-14)

In revealing the glory of God in Creation and in the Law, humanity sees its own inability and brokenness. It cannot make itself innocent nor does it have the power to keep from sinning, BUT GOD. The answer to the question is found only in God and in answering that prayer God is glorious.

There appears a slight chiasm.

Notice the question

- ¹² Who can discern his errors? **Acquit me** of hidden faults.
- ¹³ Also **keep back** Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.

Somehow seeing the Heavens and the Law provoke me to pray verses 12-14. The prayer declares the desire of our heart. We want to be acquitted of our hidden sins. We want to be kept from our open rebellion against God, but I cannot do what I desire. The author of this Psalm cannot do what He asks. Only God can do this.

Notice something in the language. I cannot through my obedience declare myself innocent. I cannot keep myself from presumptuous sins. The glory of the Heavens leaves me without excuse (Rom. 1:21, 22). The glory of the Law shows me my guilt and transgression. To what or to whom can I turn to bring about my justification? To what or to whom can I turn to bring about my sanctification? Listen to the answer of the Psalmist.

Now notice the answer

- ¹⁴ **Let** the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.

“My rocky cliff,” which is a metaphor for protection; thus the translation “sheltering rock and the one who redeems me. The metaphor casts the Lord in the role of a leader who protects members of his extended family in times of need and crisis.”⁵

When God steps in, then my words and my meditations prove acceptable. It is our redemption from sin and death that declare the glory of God. The only way for my words and my meditations to prove acceptable (v. 14) is if God declares me innocent (vv. 12, 13).

Author’s Emphasis:

In light of God’s glory, humanity is unable to save itself. God has made a way for humanity to be justified [declared innocent in sin] and sanctified [kept from sinning] and it is only in the person and work of Jesus.

IV. The Son declares the Glory of God (John 1:14-18)

- “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

There is this collision and collusion in all of God’s shadow in the person and work of Jesus Christ. The prayer prayed in Psalm 19:12-14 is answered in JESUS.

The LAW is so high, so lofty, so unattainable, and so PERFECT. How might we measure up to its flawless standard? Let us remember that we do not diminish the Law, we do not negate the Law, and we do not bring the Law down so that we might think we meet its demands (Matt. 5:17-20, 48). We do not bring the Law down, Jesus brings us up. He does for us what we could never do for ourselves. He meets the demands of the Law and imputes His obedience to us (Rom. 8:3, 4). Where once in Adam we were Law Breakers, now in Christ we are commandment keepers (Rom. 5:12-21).

Friends, the prayer of the Psalmist is answered in JESUS. In Him, we are declared innocent from our hidden sins and in Him we are kept from presumptuous sins.

The Law cannot provide; it can only point. The Psalmist prayed a prayer of hope of what God can do. He was able to taste and see that God is good, but there is more. The Law is only a shadow of which Christ is the substance.

Shepherding the Sheep (What's NEXT?)

To the believing:

- Blessed is not the man who does not sin, but who sins and sees God as their Rock and Redeemer.
- Friends, let the heavens and the Law declare the glory of God. Let its weight fill you with awe and let both turn you to Jesus in whom you will come to know the glory of God in the saving of sinners.
- Will you stop trying to help God in your justification and in your sanctification and will you start trusting God for both?
- This is your responsibility, to believe the record of God's full and final answer to your justification and sanctification.

To the unbelieving:

There is no law you can keep to cause your justification or keep you from your moral, ethical, and ceremonial failure. You will always come up short, you will always run from God not to God. Your only hope is to see the Lord Jesus as your Rock and your Redeemer. It is only in Him that you can be declared innocent and kept from your presumptuous sins. Will you come to Him today?

The Heavens and the Law show me the glorious majesty and power of God, but can do nothing to declare me innocent of my present sin or keep me from future sin. The pressing answer to my perplexing condition is JESUS. Only Jesus can declare me innocent in my justification and keep me from future sin in my sanctification.

¹ <https://net.bible.org/#!/bible/Psalms+19>

² <https://net.bible.org/#!/bible/Psalms+19>

³ <https://net.bible.org/#!/bible/Psalms+19:4>

⁴ <https://net.bible.org/#!/bible/Psalms+19:9>

⁵ <https://net.bible.org/#!/bible/Psalms+19:9>