

## Psalm 19

To the chief Musician, A Psalm of David.

Psalm 19 naturally falls into three parts: God's revelation in creation (verses 1-6), God's revelation in the law (verses 7-11), and the response of the man of faith (verses 12-14). The point of the first six verses is that the heavenly bodies are objective proof that a powerful, creative God exists. The heavens are God's preachers in the sky who proclaim 24 hours a day the truth that exists (verses 1-2); furthermore, they speak a universal language (verses 3-4). On the other hand, God's special revelation is His law. It is described by five synonyms: "law, testimony, statutes, commandment," and "judgments" (verses 7-9). His law is precious and desirable (verse 10). The man of faith can respond only with a prayer that he be kept from both hidden sins (verse 12), and willful sins (verse 13); that what he says may be acceptable to the Lord; and that even what he thinks may be pleasing to God (verse 14).

Verses 19:1-14: Because of its two distinct parts and two different names for God, some have tried to argue that Psalm 19 was really two compositions, one ancient and one more recent. However, the shorter form of the name "God" (compare the long form in Gen. 1:1) speaks of his power, especially power exhibited as Creator, while "Lord" fits the relational focus. Consequently, David depicted the Lord God as author of both His world and Word in a unified hymn. God has revealed Himself to mankind through these two avenues. The human race stands accountable to Him because of His non-verbal and verbal communications. In the light of these intentions, Psalm 19 eloquently summarizes two prominent vehicles of God's self-disclosure.

- I. God's General Self-Disclosure in the World (19:1-6).
  - A. The Publication of the Skies (19:1-4b);
  - B. The Prominence of the Sun (19:4c-6).
- II. God's Special Self-Disclosure in the World (19:7-14).
  - A. The Attributes of the Word (19:7-9);
  - B. An Appreciation for the Word (19:10-11);
  - C. The Application of the Word (19:12-14).

19:1-6: The testimony of the universe comes forth consistently and clearly, but sinful mankind persistently resists it. For this reason, general revelation cannot convert sinners, but it does make them highly accountable (compare Rom. 1:18). Salvation comes ultimately only through special revelation, i.e., as the Word of God is effectually applied by the Spirit of God.

**Psalm 19:1 "The heavens declare the glory of God; and the firmament showeth his handiwork."**

This psalm points out the two areas where God has chosen to reveal Himself: "the heavens" refer to what appears in the sky about; "the firmament" means the expanse of God's creation. The entire universe testifies of the Creator and brilliantly displays "the glory of God" (Rom. 1:20).

On a clear night, you can look into the sky and see the majesty of the heavens. The study of the heavens has always intrigued mankind. In recent years, it has been discovered that the universe is very vast. There are stars that have never been found by man. In the recent past, it has been discovered that there are even galaxies that man did not know about before. The more they search, the more stars they find. To put the whole thing into focus, they have known for years about the star Regal. Regal is over 400 light years away from the earth. This new telescope that has been launched into outer space, is sending back pictures of stars they never knew existed. We have no way of knowing how far the universe goes. We do know that this little ball we call earth is only one of tens of thousands. There are even moons and suns that are not connected with the earth. When we think of a God that could make all of that, it really humbles us. Look how casually it is mentioned that God made all of this.

Genesis 1:16 "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also."

All of these, the sun, moon, and stars are just fixtures that we see light in. The source of all Light is (Jesus Christ). The Light was applied to the earth on the first day, giving all things the power to be. The containers for a portion of that Light were made on the fourth day. The earth is another subject that shows the majesty of God. Even the trees reach up to heaven toward God. When you travel this world, it brings you closer to God. The mountains (no 2 alike), the rivers, and streams (no 2 alike), the waterfalls, the trees, the animals, and birds. How could anyone see all of this and doubt there is a God? The hands of God show His creative power.

**Psalm 19:2 "Day unto day uttereth speech, and night unto night showeth knowledge."**

This, with the following clause.

"And night unto night showeth knowledge": Some understand of the constant and continued succession of day and night. Which declares the glory of God, and shows him to be possessed of infinite knowledge and wisdom. And which brings a new accession of knowledge to men. Others, of the continual declaration of the glory of God, and of the knowledge of him made by the heavens and the firmament. The ordinances of which always continue. The sun for a light by day, and the moon and stars for a light by night. And so night and day constantly and successively proclaim the glory and wisdom of God. But rather this is to be understood of the constancy of the Gospel ministry, and the continuance of the evangelic revelation. The apostles of Christ persevered in their work, and labored in the word and doctrine night and day. They were in it at all seasons; yea, were instant in season and out of season. And though they are dead, the Gospel continues, and will do as long as day and night remain. And these, like overflowing fountains, sent forth in great abundance, as the word rendered "uttereth" signifies. The streams of divine light and knowledge. They were full of matter, and their tongues were as the pen of a ready writer. They diffused the savor of the knowledge of Christ, in great plenty, in every place where they came. These words express the continuance of the Gospel revelation, as the next do the extent of it.

One of the greatest things God did for mankind was to establish an evening and a morning making a day. The evening was made for rest and the morning to work. The verse above is

speaking of one day and night sliding over into another. Look at the promise God made to man in the following verse.

Genesis 8:22 "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

One thing I would like to just throw in here is, in heaven there is no change from day to night. There is one eternal day.

**Psalm 19:3 "[There is] no speech nor language, [where] their voice is not heard."**

There are different nations in the world which have different languages, so that one nation cannot discourse with or be understood by another. But the heavens speak in a language which is universal and intelligible to them all. "No nation or people," says that wise and learned Tully, "is so barbarous and stupid as not to perceive, when they look up to the heavens, that there is a God": Or to imagine, that these things, which have been made with such wonderful art and wisdom, are the effect of blind chance." In short, the works of creation speak in the common voice of reason, and want no interpreter to explain their meaning. But are to be understood by people of all languages on the face of the earth.

Even the heathens of this world can look into the skies and know there is a God. They can also look around them at the beauties of this earth and know there is God. No person who can see or hear or feel, has any excuse to believe there is no God. The very elements of nature preach a beautiful sermon. We have no excuse when it speaks to us, if we do not believe.

Romans 1:20 "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."

Verses 4-6: God has placed the "sun" (an object of worship among the pagans), in the heavens and is therefore supreme over it. The figures of the "bridegroom" and the runner picture the sun's glory and power as it moves across the sky. Since it is so glorious, how much more glorious must its Creator be.

**Psalm 19:4 "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,"**

Not the line or writings in the book of the creatures, the heavens, and the earth, which lie open, and are legible, and to be seen and read of all men. Nor the line and writings in the book of the Scriptures, called line upon line, and precept upon precept (Isa. 28:13). Which, though first given to the Jews, were written for the instruction of others, and have been communicated to them. But by the line of the apostles. Everyone had his line or measure; or the course he was to steer was measured out and directed to him. The line of one, where he was to go and preach the Gospel, reached so far one way, and the line of another reached so far another way. And what with one

and another, their line reached throughout all the earth (see 2 Cor. 10:13). The apostle citing these words in (Rom. 10:18); renders them, "their sound went", etc. The sound of the Gospel, as published by them; which agrees with the next clause.

"And their words to the end of the world": Which were reached and visited with the Gospel, either by the apostles, or at least by some of the first ministers of the word.

"In them hath he set a tabernacle for the sun": That is, in the heavens and firmament, where the natural sun is placed. And its habitation is fitly called a tabernacle, because it is always in motion and never stops. Or this may have some respect to its setting, when, according to the common appearance and to common understandings, it seems to be hid as in a tent or tabernacle. To be as it were gone to bed and at rest; when in the morning it rises gay and cheerful, and comes forth like a bridegroom out of his chamber, as is said in (Psalm 19:5). But this is all to be understood, spiritually and mystically of Christ, the sun of righteousness who has his tabernacle among his people, his churches. And particularly has a place, and the chief place in the ministry of the Gospel, being the sum and substance of it. And this is of God's putting there, who committed to his apostles the word of reconciliation, the sum of which is Christ. And this is what makes the Gospel so glorious a light, so clear a revelation as it is. The nature, continuance, and extent of this revelation, are described in the foregoing verses. The certainty and clearness of it is set forth in this clause, and in what follows.

God flung each planet out into its space, and told it to stay there. Even though they circle the sun, they still have order. To move out of this order would mean sudden destruction. Even the atmosphere around the earth must stay in exact percentage for you and me to be able to breathe. When you stop and just think a moment on the ozone layer around the earth to protect mankind from the harmful rays of the sun, we see the love and care that God has shown each of us. The voice or words, that come out to us are like the tide moving with the change of the moon. The moon changing to a full moon was a sign to the Jews that a new month had begun. Nature speaks to us. Sometimes we do not listen.

**Psalm 19:5 "Which [is] as a bridegroom coming out of his chamber, [and] rejoiceth as a strong man to run a race."**

The sun, as the most glorious heavenly body, is specially used to illustrate the sentiment. And his vigorous, cheerful, daily, and extensive course, and his reviving heat (including light), well display the wondrous wisdom of his Maker. His nuptial chamber, on which Elias writes, "we call the garment (or canopy), spread over the head of the bridegroom and bride. Supported by four pillars, in the time of their espousals." Who looks lovely and beautiful in his nuptial robes, cheerful and pleasant in his countenance, creating pleasure and delight in all his friends that see him and hear his voice. And this simile is expressive of the brightness and glory of the sun when it rises. And of the joy and pleasure which it produces in the minds of men when they behold it. All which sets forth the loveliness and beauty of Christ, as he is held forth in the ministration of the Gospel. And the joy unspeakable and full of glory which his presence yields, after a short departure from his people (see Isa. 61:10).

"And rejoiceth as a strong man to run a race": In which he shows his readiness, velocity, and strength. And this denotes the swiftness of the sun in running its course, and its indefatigableness in its constant motion. Though it has been employed therein for so many thousands of years, yet every morning rises with the same cheerfulness, pursues its course, and is never weary. All which may point at the readiness of Gospel ministers, their swiftness to run to and fro, and their strength to fulfil the course of their ministry. In which Christ, the Son of righteousness, is held forth in so glorious a manner.

**Psalm 19:6 "His going forth [is] from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."**

From the east, where it rises.

"And his circuit to the ends of it": To the west, where it sets. Which is expressive of the large compass the Gospel administration took in the times of the apostles. Whereby the grace of God appeared to all men, shone out in a very illustrious manner, and Christ became, what the sun is to the earth, the light of the world.

"And there is nothing hid from the heat thereof": Though things may be hid from the light of it, yet not from its heat. So forcible and penetrating it is Christ, in the administration of the Gospel to all to whom it comes with power. Not only enlightens their minds, but quickens their souls, warms their hearts, causes them to burn within them. It arises with healing in his wings upon them, and makes his Gospel the savor of life unto life unto them. The psalmist goes on to say more and excellent things of the Gospel, its nature and usefulness.

The sun that shines on the earth, shines on every inch of it at some time or the other.

Verses 7-9: "Testimony, statutes, commandment," and "judgments" are all synonyms for God's law, the Bible. The connection between the previous verses (creation), and God's Word here is that as the sun is the centerpiece of creation, so must God's Word be the centerpiece of believers' lives (Palms 119:72, 127, 130).

**Psalm 19:7 "The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple."**

The Law of the Lord is perfect. Whatsoever proceeds from God is perfect in its kind. His "Law" especially, the rule of life to his rational creatures. That salvation is not by the Law is not the fault of the Law, but of man, who cannot keep it. "The Law" itself "is holy, and the commandment holy, just, and good" (Rom. 7:12).

"Converting the soul": Rather, as the Revised Version, restoring the soul. Refreshing and invigorating man's true self (compare Psalm 23:3). Like food to the hungry (Lam 1:11; 1:19). Like comfort to the sorrowful and afflicted (Lam. 1:16; Ruth 4:15).

"The testimony of the Lord": The same word, so called, because it is a witness between God and man. Testifying what God requires of man, and what, upon the performance of that condition, he will do for man.

"Is sure": Hebrew, "neemanah": Faithful, or true, a quality most necessary in a witness. It will not mislead or deceive any man that trusts to it, and follows it, but will infallibly bring him to happiness.

"Making wise": Unto salvation, as is expressed (2 Tim. 3:15), which is the only true wisdom.

"The simple": The humble and teachable, who are little in their own eyes. Or rather, the weak and foolish. Even persons of the lowest capacities, and such as are apt to mistake and are most easily seduced. Even these, if they will hearken to the instructions of God's word, shall become wise. When those who profess themselves wise shall, by leaning to their own understanding, and despising or neglecting the directions of the divine oracles, become and prove themselves to be fools (Rom. 1:22).

The law of God is perfect, but it is so perfect that no mortal man can keep it in every aspect. All have sinned, and come short of the glory of God. Why then was the law given?

Galatians 3:21-24 "[Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." "Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith."

The law converts the soul, because by studying the law, we all know that we are guilty of sin and deserve to die. We must repent of our sin and cry out for a Savior. We would not realize we needed a Savior, if we were not made aware that we are sinners.

1 Corinthians 1:18 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The wisest thing anyone can do is accept Jesus Christ as our Savior and Lord.

**Psalm 19:8 "The statutes of the LORD [are] right, rejoicing the heart: the commandment of the LORD [is] pure, enlightening the eyes."**

Another word signifying the same thing with law and testimonies.

"Are right": Both in themselves, and in their effect, as guiding men in the ready way to eternal happiness.

"Rejoicing the heart": By the discoveries of God's love to sinful men. In offers and promises of mercy.

"The commandment of the Lord": All his commands.

"Is pure": Without the least mixture of error.

"Enlightening the eyes": Of the mind, with a complete manifestation of God's will and man's duty. Both which the works of nature and all the writings of men discover but darkly and imperfectly.

I have always taught that we would not need civil law, if people would live up to the law of God. Jesus said, they have eyes and they do not see. He was speaking of the spiritual eyes we must look with. Those who love the lord, rejoice in their hearts at His teachings. Through the Holy Spirit of God as our teacher, we can see things in God's laws and commandments that the natural eye cannot discern. Have you ever read a Scripture 50 times, and the fiftieth time say, O, now I see? The study of God's laws and commandments is a must, if we are to do the will of God.

**Psalm 19:9 "The fear of the LORD [is] clean, enduring for ever: the judgments of the LORD [are] true [and] righteous altogether."**

Still the word of God is intended, which teaches men to fear the Lord. Gives a full account of the worship of God, which is often meant by the fear of God. It instructs in the matter and manner of worship. And nothing more powerfully engages to serve the Lord with reverence and godly fear than the Gospel does. And this is "clean"; and the doctrines of it direct to the blood of Christ. Which cleanses from all sin, and to the righteousness of Christ, the fine linen, clean and white. The promises of it put the saints on cleansing themselves from all filthiness of flesh and spirit. And the whole of it is the word of truth, by which God and Christ sanctify the church and the members of it (John 15:2). And this word is:

"Enduring for ever; the law is done away": The ceremonial law entirely, and the moral law, as a covenant of works, and as to the ministration of it by Moses. But the Gospel continues; as it is an everlasting one. It endures for ever, notwithstanding all the opposition made to it by open persecution, or false teachers.

"The judgments of the Lord are true, and righteous altogether": "the judgments of the Lord" are the same with "the word of God", as appears from (Psalm 119:25). And these seem to design that part of the word, which contains rules of God's judging and governing his people. Or the laws, orders, and ordinances of Christ in his house, which his people should observe, and yield a cheerful obedience to. He being their King, Judge, and Lawgiver. And these are "true", or "truth" itself; being wisely made, according to the truth of things, and agreeable to the holiness and righteousness of God, and so righteous. Not at all grievous, but easy, pleasant, and delightful, one and all of them.

The clean is really speaking of a spiritual cleanness that comes from the fear (reverence of God). Spiritual filthiness brings death, but righteousness in Christ brings eternal life. Jesus is the righteous Judge of all the earth. Let's look at a prophetic Scripture that explains the righteous Judge who shall rule as King and Christians will be princes under Him.

Isaiah 32:1 "Behold, a king shall reign in righteousness, and princes shall rule in judgment."

**Psalm 19:10 "More to be desired [are they] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."**

Than the wealth of this world, although so generally preferred before them.

"Yea, than much fine gold": Than gold of the best quality, and in the greatest quantity. Than all the treasures and precious things which are brought from other countries.

"Sweeter also": Namely, to the soul of the pious believer.

"Than honey and the honeycomb": Than the sweetest thing we know of is to the bodily taste. Yielding more true, and noble, and lasting satisfaction and happiness than any or all the delights of sense. Observe the pleasures of sense are the delight of brutes, and therefore debase the soul of man. The pleasures of religion are the delight of angels, and exalt it. The pleasures of sense are deceitful, they soon overindulge, and yet never satisfy. But those of religion are substantial, and satisfying, and there is no danger of exceeding in the pursuit or enjoyment of them.

The greatest wealth this world has ever known is not silver and gold, but life everlasting in Christ Jesus. Knowledge of God and His Word brings great wealth. The sweetest statement any Christian can ever hope to hear is, (well done thy good and faithful servant), when we stand before the righteous Judge (Jesus), on judgement day.

**Psalm 19:11 "Moreover by them is thy servant warned: [and] in keeping of them [there is] great reward."**

I say nothing of thy law but what I have proved to be true by experience. The several parts of it have been and still are my great instructors. And the only source of all the knowledge to which thy servant hath attained. I am daily taught and admonished by them. They show me my duty in all conditions, and warn me of the consequences of not complying with it. So that by them I am preserved from falling into sin and danger.

"And in keeping of them there is great reward": "I am fully assured that the blessed fruit of them, when they are duly observed and have their proper effect, is exceeding glorious, even eternal life. Those that make conscience of their duty, will not be losers, but unspeakable gainers. They will find by experience that there is a reward, not only after keeping, but in keeping God's commandments. A present great reward of obedience in obedience. Religion is health and honor; it is peace and pleasure. It will make our comforts sweet, and our crosses easy, life truly valuable, and death itself truly desirable.

All through the Bible we find that keeping God's law brings great rewards, or blessings. There is another side to this however. We are warned over and over, that not to keep God's laws brings a curse from God.

**Psalm 19:12 "Who can understand [his] errors? cleanse thou me from secret [faults]."**



Upon the consideration of the perfect purity of God's law. And the comparing of his spirit and conduct with it, he is led to make a penitent reflection upon his sins. Is the commandment thus holy, just, and good? then who can understand his errors? Lord, I am a sinful creature, and fall infinitely short of the demands of thy law, and am condemned by it.

"Cleansed thou me": Both by justification, or the pardon of my sins, through the blood of thy Son, which is in due time to be shed for me. And by sanctification through thy Holy Spirit, working in and with thy word. To the further renovation of my heart and life. For these are the two ways of cleansing sinners most frequently spoken of. Both in the Old and New Testaments. Though the first may seem to be principally, if not only intended, because he speaks of his past sins, from which he could be cleansed no other way but by remission.

"From secret faults": From the guilt of such sins as were secret, either from others, such as none knows but God and my own conscience. Or from myself, such as I never observed, or did not discern the evil of. Pardon my unknown sins, of which I never repented particularly, as I should have done.

I heard a man tell a story about spiritually cleaning his house. He went from room to room and cleaned it all up. In the story, the Lord came to see him and asked to look through the house to see if it was clean. He came to a closet in the man's bedroom, He opened the door and the closet was clean. He looked up, and way up in the corner was a box tightly wrapped. The man ran into the room and said, don't look at that. This was the hidden things in his life. At a glance, his house was clean, and on fairly close inspection his house was still clean. Way up in the hidden corner was the only sin. Have you cleansed your house of sin? Is there a little box way up in the hidden corner that you have not cleansed? This is what the Psalmist is asking here. Lord cleanse the hidden sin in my life.

**Psalm 19:13 "Keep back thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."**

Some understand these words of persons. The Septuagint, and the versions that follow that, render it "from strangers". Such who are strangers to God and godliness. That is, keep from all conversation with them in things sinful, or from others' sins. From having a fellowship with them and being a partaker of them, lest their plagues and punishments should be shared in. Others, as the Targum, "from proud men", who are haughty, insolent, and conceited of themselves. Lest he should be so corrupted and drawn aside by them. But rather the words are to be understood of sins willfully, rebellious, and presumptuously committed. And the petition supposes, that these may be committed by good men, if left to themselves. And that there is a proneness in them to them. And that they would rush into them, were they not kept back and restrained by the powerful and efficacious grace of God. And it also supposes that the saints cannot keep themselves; that God only can keep them from evil. And therefore they pray to him that he would, who does keep them by his power, at least from a final and total falling away.

"Let them not have dominion over me": Neither presumptuous sins, nor any other (Psalm 119:133). As they shall not (Rom 6:14); as sin has over wicked men. And they yield a ready

obedience to the laws and lusts of it. It reigns over them as a king and tyrant, even unto death. It is something very powerful in good men; it prevails over them, and carries them captive. Wherefore they pray it may not have a continued dominion, as it shall not. Because they are in another kingdom, and under grace as a governing principle, which reigns through righteousness unto eternal life.

"Then shall I be upright": In heart, and walk uprightly in conversation. Being cleansed from secret faults, and kept from notorious crimes, and gross enormities. And shall exercise a conscience void of offence, both to God and man. And be "perfect", as the word is sometimes rendered, at least comparatively. And absolutely so, as washed in Christ's blood, and justified by his righteousness.

"And I shall be innocent from the great transgression": Which some understand of pride, others of apostasy. Perhaps the sin against the Holy Ghost may be intended; though the words may be rendered, "from much transgression". And the sense is, that he should be cleared and acquitted of a multitude of transgressions he had been guilty of. Or be preserved from much sin, which otherwise he should have fallen into.

Notice in the verse above that this is speaking of those who are followers of the Lord. In fact, they have made Jesus their Lord, as well as Savior (thy servant). Presumptuous in this particular Scripture, means proud or arrogant. Pride comes before a fall. I have noticed that some of us Christians who have walked with the Lord for a long period of time and have been operating in the gifts of the Spirit, have a tendency to feel above the new Christian. We must be very careful with this attitude. It certainly is pride and arrogance, and God will not allow this. The prayer above that David is speaking, is one every Christian should pray regularly, Lord keep me humble.

**Psalm 19:14 "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."**

Meaning either his speech in common conversation, which should not be filthy and foolish, rotten and corrupt. But such as ministers grace to the hearer. Or else his address to God, both in prayer and thanksgiving.

"And the meditation of my heart": His inward thoughts continually revolving in his mind. Or his meditation on the word of God and divine things. Or mental prayer, which is not expressed, only conceived in the mind.

"Be acceptable in thy sight": Be really good and holy, and so well pleasing to thee.

"O Lord, my strength": O thou who hast hitherto strengthened me, both against my temporal and spiritual enemies. And whose gracious and powerful assistance is absolutely necessary to keep me from being overcome by my sinful inclinations and other temptations.

"And my Redeemer": This expression seems to be added emphatically, and with a special respect to Christ, to whom alone this word, properly belongs (see notes on Job 19:25). Through his blood and Spirit alone did, could David expect the pardon and grace for which he here prays.

The words of my mouth will bring forth what is in my heart. Notice the next Scripture in Jesus' own words from the Sermon on the Mount.

Matthew 5:8 "Blessed [are] the pure in heart: for they shall see God."

God judges the heart of man more than He does the deeds of man. I believe that when the books are opened on judgement day, God will look into the things recorded in our heart and judge us by that. The thing that Jesus asked Peter after Jesus rose from the grave was, Peter, lovest thou me? He asked Peter this 3 times. More than anything else that God wants from us, is our great love for Him.

Luke 6:45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

Our heart reveals to God what we really are. Of course, our redeemer is Jesus Christ our Lord. We will notice in David's writings that most of them end in recognizing the LORD for who He really is. I will give one more Scripture which says it all.

2 Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

## **Psalm 19 Questions**

1. The \_\_\_\_\_ declare the glory of God.
2. The \_\_\_\_\_ shows His handiwork.
3. Why would the fact that so many stars exist, make us reverence God?
4. Who is the source of all Light?
5. What are sun and moon really?
6. Name a few things on this earth that show the majesty of God.
7. What does Genesis 8:22 have to do with time?
8. Why are all nations without excuse when they deny the existence of God?

9. What physical thing about our earth shows us the love and concern of God for us.
10. How did the Jews determine a new month?
11. The law of God is \_\_\_\_\_.
12. Who are guilty of sin?
13. What saves sinners?
14. We are guilty of sin and deserve to \_\_\_\_\_.
15. What is the law called, in Galatians 3:24?
16. What is our justification?
17. Who counts the preaching of the cross as foolishness?
18. What could take the place of the civil law?
19. What is a must, if we are to do the will of God?
20. What is the clean in verse 9, speaking of?
21. Who is the righteous Judge?
22. What is the greatest wealth in all the world?
23. What is the statement that all true Christians want to hear?
24. Do you have a hidden box wrapped up with your sins in it?
25. What does presumptuous, in verse 13, mean?
26. What is David praying, in verse 13?
27. Who shall see God?