

“The Unspoken Word of God’s Created World” Psalm 19:1-6, Sermon Notes

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Saving Grace Bible Church

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Morning Worship Service

Introduction to the Series

Good morning. It is a joy and a privilege to occupy the pulpit this week ... and for the next two Sundays, Lord willing. Over the course of these three weeks, we are going to fully explore Psalm 19. But before I say a word about this grand and marvelous Psalm, I want to start with a brief thank you to the body and leadership of Saving Grace for your prayer support.

The past eight months in China were a particularly trying time for Katie and me, as we dealt with divisiveness in the church we serve – which ultimately led to a need for church discipline. This was particularly challenging because the church has never taught on church discipline, nor had the leadership deeply studied it, but now they had to do both while they were administering it! And on top of that they had an inexperienced coach, me, who has never led a group through this process before! Fortunately, for me, Pastor Marc and our elder team were able to coach me through it from a distance, and we knew that many of you were praying for us! Beyond that, I won’t spend time on the details now. What I do want to say now is a deep and heart-felt thank you to all of you who were praying for us. People often ask us if their prayers matter and if they are felt. I cannot fully put the feeling into words – maybe it’s just knowing that others are standing behind you – but I can tell you that your prayers are felt, and they truly do have a big, big impact. So – again thank you! And, let me ask you to continue praying for the church leaders while we are back here in the States. While the events were difficult for us, they were traumatic for them. We are very encouraged by their courage to stand firm on the Word of God to guide them through this trial. Now they need to heal, and forgive, while also continuing to shepherd their sheep – a tall order.

Turning our attention to Psalm 19, I have to confess that when Marc told me I would have the opportunity to preach for these three weeks I had big plans. You know, kind of like going to a buffet “all you can eat” dinner. We were going to start with Psalm 19 this week, then jump into parts of Psalm 119 the following two weeks. But as I started to do my preparation, God, in His grace, quickly showed me that I was being way too ambitious! As I dig into the Scriptures, I am always reminded of the depth of their riches – bringing to mind the Apostle Paul’s exclamation from Romans 11:33 ... *“Oh the depth of the riches both of the wisdom and knowledge of God ...”* So, we will slow down and fully plumb the riches of this amazing Psalm.

Let me begin with a roadmap for the next three weeks. One commentator I like introduces Psalm 19 this way. He says, *‘Psalm 19’s theology is as powerful as its poetry’ (Kidner, Psalms)* – and I fully agree. Certainly, all of Scripture contains doctrinal truth about God, but Psalm 19 is a particularly concentrated proclamation of God’s attributes. Grammatically, the Psalm breaks down into two parts: the first focuses on God’s self-disclosure in creation – what theologians call general or natural revelation; and the second focuses on God’s self-disclosure in Scripture, what theologians call special revelation. And while both of these doctrines are equally true, it would be irresponsible to say they are equally important! General revelation convicts, while special revelation both convicts and saves. We will take a closer look at this distinction as we move through the Psalm. Now while grammatically two parts, as we unfold this powerfully expressive Psalm, I want you to see that three distinct themes emerge from these twin towers of theology. If you are taking notes today, and

I hope you will, you might want to write these down as they will be our outline for this and the next two Sundays:

1. The first theme, and this week's message, is The Unspoken Word of God's Created World found in verses 1-6. This is God's self-disclosure to all people – spanning all of human history. From Scripture, we know that God's general revelation cannot save us, but it is enough to convict us of our sin ... more specifically, the sin of rejecting God.
2. The second theme is The Spoken Word of God's Written Scriptures found in verses 7-11. This is God's special revelation to all people given to us in the Bible. In contrast to general revelation, special revelation both convicts of sin and can lead people to salvation. We will tackle this section next week; and
3. The final theme, The Penitent Word of God's Chosen People, emerges from the final three verses of the Psalm v. 12-14. Being penitent simply means feeling or showing sorrow and regret for having done wrong. By extension then, a penitent person is someone who repents of his wrong doings (we call it SIN) and seeks forgiveness from God! I cannot think of a better or more acceptable response to God's self-disclosure in the natural world and in the Scriptures.

From these three themes: The unspoken word of God's created world; The spoken Word of God's Written Scriptures; and The Penitent Word of God's Chosen People. Let me propose the main point of Psalm 19. It's simply this: God's revelation demands our penitent response. Or you might say it this way: Ps 19 is all about God's divine revelation and mankind's acceptable response.

Now, with that roadmap in mind, I want to pause for just a few moments and insert a short tutorial on how to read and understand Hebrew poetry. Since much of the OT is given to us in the poetical genre, I hope this will help you not only for our text today, but also as you encounter other poetical books in your Bible reading.

Introduction to Hebrew Poetry

Psalm 19, like much of the OT is given to us in the poetic genre. We see this in our English Bibles by how the translators format the text in the Psalms – and other poetical books like Proverbs, Job, and large parts of the Major and Minor Prophets. The offset formatting is quite different from the left and right justified block text that we observe in narrative sections of the Old and New Testaments, indicating that the writer is using poetry. But more important than that the formatting, Hebrew poetry itself is quite different from what we are familiar with. With a simple acronym – PIC – we can observe the key features of this wonderful form of communication. PIC stands for parallelism, imagery, and conciseness.

The first and most fundamental feature of Hebrew poetry is parallelism – which deals with the relationship between the lines of a verse, or multiple verses. The key feature of parallelism is repetition. Every verse of Hebrew poetry is comprised of two or more lines, with the second line commenting on the first in one of three ways: 1) synonymously – where the second line restates the idea or thought of the first line with equivalent but different words. We will see this in the first verse of Psalm 19; 2) synthetically – where the second line extends, that is, adds to the thought of the first line, which you can see in v. 13; and 3) antithetically – where the second line presents a contrast to the first line, which we will see between vv. 2 and 3. There are other forms of parallelism, but these are the main three. As a “takeaway” point then, it is always important to observe how the two, or more, lines of a verse, or multiple verses relate to one another. In other

words, context is really important when you read poetry. You have to slow down and pay close attention to these relationships to capture the meaning.

The second feature of Hebrew poetry is imagery which makes extensive use of figurative language. While imagery also occurs in other genres, it is much more widespread in poetry. Images help make Hebrew poems very compact (i.e. condensed or shorter) because they can convey a great deal of information with an economy of words. Using imagery, the writer paints a word picture that is loaded with meaning. In fact, we have seen just this thing as Pastor Marc has taught on Jesus' parables in Matt 13. Jesus uses imagery and word pictures to communicate profound spiritual and doctrinal truth. Perhaps the easiest way to describe imagery is with a common idiom we use when we marvel at a painting, or a maybe a digital photograph. At one time or another, I'll bet that almost everyone here has looked at some visual image and said ...Wow, 'A picture is worth a thousand words.' Imagery will heighten our emotions, but even more it causes us to think hard about or meditate on what the word picture intends to convey! We will encounter this "thinking" aspect of imagery as we try to unravel vv. 4-6 of our passage today. Imagery is also used to make things vivid and memorable ... take Ps 42:1 for example: "As the deer pants for the water brooks, so my soul pants for You, O God." Or, an even more well-loved verse from Ps 23, "The LORD is my shepherd; I shall not want." Before I leave this feature of Hebrew poetry, I want to dogmatically say that imagery is never intended to generate fanciful, empty-headed feelings! Rather, it is grounded in deep theology and Biblical truth. Ps 19 is packed with vivid imagery – that reveals deep theological truth about God.

The final feature of Hebrew poetry is conciseness. This simply means that much is expressed in a few words. Conciseness forced the original readers to think hard about the relationships between the words – often requiring them to add contextually appropriate words to complete the thought. This is the least important of the three features, as it is hard for us to see in our English translations which often give us "supply words" that are not in the original text. If you have a faithful translation, the way that you will know if words are not in the original language is when words are 'italicized' in your text (though not always!).

So, remember the acronym PIC – parallelism, imagery, and conciseness. Hebrew poetry seeks to paint a PICture that communicates the writer's meaning to the reader. Now with this very quick tutorial, let's turn our attention back to the text and I will read the first six verses. As I do, see if you can pick-out some of the poetical features that I just introduced.

"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. 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. 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." (Psa 19:1-6 NAS)

Body of the Message (vv. 1-6)

There is a wonderful twist of irony in these first six verses. The very creation that God spoke into existence. Remember Genesis – "and God said let there be light" is God's unspoken self-disclosure. Or, as the theologians call it, this is God's general revelation. The point of this opening section is to say that God is announcing Himself, He is revealing Himself continuously and relentlessly and boldly and marvelously and abundantly without saying a single word. Think about this paradox for a minute ... God is shouting about Himself in the heavens without saying a word. In these six verses,

David is going to tell us that creation announces and reveals its Creator in two ways:

In vv. 1-4b (that is, the first two lines of v. 4) God's unspoken word speaks through the canvas of the sky; and

In vv. 4c (that is, the last line of v. 4)-6 God's unspoken word speaks through the radiance of the sun.

In some fashion, everything that God has created points to Him and explains who He is. To use a principle from our philosophy of ministry; God's creation expositis Him. All of the various parts of creation, and particularly us, since we are created in His image (Gen 1:26), contribute to the very picture of who God is! Let's take a closer look at the two images that David has chosen to exegete God, the skies and the sun. And as I am describing these two showcases of creation, try to think of the common theme that ties them together. You will have up till v. 4 to think about this!

The Canvas of the Sky (vv. 1-4b): From the inscription of the Psalm "For the choir director. A Psalm of David" we learn two things. First, many of the Psalms played a part in Israel's musical worship – meaning they were sung. And this should not be a big surprise to us as the Apostle Paul indicates much the same thing in his letter to the Ephesians. In chapter 5 verse 19, Paul characterizes being filled with the Spirit as "speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." We are not told the religious occasion when this Psalm was used, but we are told that King David is the author. Given that, as a young boy, David was a shepherd living outdoors with his flocks as well as time in the wilderness fleeing from Saul, it is not surprising that he would pen such high praise for the created world. Which is just what he does in v. 1.

God's Handiwork (v. 1): David introduces the Psalm by extolling (that is, enthusiastically praising) God for his work in creation. He starts by pointing to the heavens and the expanse – two pretty obvious clues that David is speaking about creation. If you doubt me, let's quickly recall the opening verse of the Bible, "In the beginning God created the heavens and the earth." Then on day two, in vv. 6-8 of Genesis, God created the expanse to separate the waters below from the waters above. In the opening verse of Ps 19, David is speaking of the observable sky – what we can see with our naked eye – and not God's heavenly abode. He asserts that the sky tells of God's glory and the work of His hands declares the expanse, communicating God's intimate involvement in creation – His very hands "shaped it."

Some commentators key on the word 'glory' in the first line of v. 1, and take the focus of the Psalm to be God's glory – in general and special revelation. In no way do I want to diminish the fact that God's glory is displayed in who He is, what He does, and what He says, but I don't think God's glory alone, or even primarily, is the focus of this marvelous Psalm. Rather, David is interested in expressing what the heavens and the expanse reveal about God. The heavens, like every aspect of creation and everything God does, is ultimately to the praise of His glory – but it is not the main idea here.

How wonderful that God doesn't hide Himself – quite to the contrary, He is primarily interested in revealing Himself! God is as plain to see as the canvas of the sky. What better feature of creation for David to highlight for who among us, along with all people from all of time, has not marveled at the daytime or the nighttime sky. By day we can observe a changing canvas of deep blue skies, or puffy white clouds, or threatening storm clouds, or lightning, or a rainbow. By night, we experience brilliant stars, the constellations, and shooting stars juxtaposed on the night sky. Our God, like the

daytime and nighttime sky, has many different facets to His being. For example, God is loving, God is just, God is all-powerful, He is present everywhere, He knows everything – past, present, and future. I can go on and on because we will never exhaust describing the indescribable! David's point is this, the sky is a canvas upon which God communicates. It is His handiwork, bearing His signature as sovereign artist alone. God is the ultimate object of creation – that is, He is the Creator and therefore it points to Him. It is His divine self-disclosure.

God's Unspoken Voice (vv. 2-3): Having declared that God is revealing Himself, David goes on in vv. 2-3 to tell us what God says about Himself in the skies. Let me read vv. 2-3 again:

“Day to day pours forth speech, And night to night reveals knowledge. ³ There is no speech, nor are there words; Their voice is not heard.” (Psa 19:2-3 NAS)

Verses 2 and 3 form a couplet. That is, they are a pair and they work together to communicate a single idea; specifically, God is communicating non-stop, without saying a single word! I often smile to myself when I see an advertisement that promotes how some store is open 24/7; or some service available 24x7. There is nothing particularly novel or unique about this. God Himself originated it. He has been communicating 24 hours a day, 7 days a week, 365 days a year – and every year from the beginning of created history! And he will continue non-stop until the day He returns to communicate once again – in person!

David begins in v. 2 by saying that day to day the heavens pour forth speech. The Hebrew verb that David uses here literally means bubbling over, like a natural spring of water. Even more graphically it can be translated belching out (that means a big loud burp!) your words, pretty colorful language! Used figuratively, as it is here, the verb is often paired with speech as its object and conveys the idea of something gushing forth. David's point – the heavens are communicating all day long! But there is more – it goes on night to night as well. So, not only all day long, but also all night long. When we put these two lines of thought together, we get David's total thought. Simply this, God speaks all the time. There is never a time that God is silent!

But that is not all – He also communicates abundantly. The heavens are gushing forth speech, they are bubbling over in speech. Not just a little speech but continuous and copious speech. And all this speech is revealing knowledge. Knowledge about what? About God! Everything that God creates testifies abundantly to the divine mind that lies behind all that we can observe. As I said a little earlier, there is nothing hidden. It is all right there – right before our eyes to SEE!

Without a word (v. 3): But now we come to v. 3. Uh oh! After just saying that God is talking all the time, gushing forth speech and revelation about Himself, David now says he doesn't say a word! Paraphrasing, David says no speech, no words, not even a sound! So, what's up? Is David confused? Is he contradicting himself? Well, of course, the answer is no! Remember that I said vv. 2-3 work together to convey a single idea? The contrasting three negatives in v. 3 complete the idea in v. 2. Verse 2: God is talking all the time; and verse 3: God communicates without saying a word – and not even making a sound. Not an itchy bitsy peep of a sound – yet it is a roaring witness! This is a beautiful example of antithetical parallelism. Verse three forms a contrast with v. 2. They work together they paint a vivid and memorable picture of how God communicates with us through His creation – through what we see, not what we hear. It is visual, non-verbal communication.

Now this idea should not really be very foreign to us. We use visual, non-verbal communication all the time. For example – how about that look on your wife's face that says you are in big trouble buddy! She hasn't said a word, but she has thoroughly and clearly revealed herself to you! Or how

about the non-verbal communications we use right here at SGBC to control the children's classrooms. We clap our hands for silence or two fingers pointed from your eyes to the eyes of another to command attention. The heavens provide visual, non-verbal communication about God all the time. I love the way Charles Spurgeon puts it, 'Words may be ignored – albeit at our peril – but the witness of the natural world cannot be silenced.' How true.

God's universal testimony (v. 4): But David is not done. Having established that God never ceases to communicate through creation and that His communication is abundant, but silent, He now says something about the extent or reach of God's communication in the first part of v. 4. Let's read it again:

"Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun," (Psa 19:4 NAS)

Verse 4 begins with "Their line ..." or perhaps some of your translations may say "Their voice ...". While it will not affect our understanding of the verse, I believe that "their line" is more faithful to the original Hebrew text as well as to David's point, and is best understood as a measuring line. God has measured-off the dimensions of the heavens. He has stretched them out. There is a profound theological thought expressed in this idea; namely God's immensity. Stated in simple terms, God is greater than what He creates. Think about it for a minute. The heavens stretch out for as far as the eye can see – but we know there is still more that we cannot see. Yet God is still bigger and beyond all that we can see! He is transcendent. God Himself has measured off the heavens surrounding the entire earth. So, whether you prefer "Their line" or "Their voice" as the correct interpretation, it does not disturb our understanding of this verse because the focus is on the extent of revelation rather than the "means" of revelation. Extent is communicated by the two prepositional phrases that complete each line of v. 4; namely, through all the earth (v. 4a) and to the end of the world (v. 4b). Note how the second line repeats the idea of the first with equivalent but different words – synonymous parallelism. Verse 4 tells us that God's silent communication is a universal testimony to all people – everywhere! There is nowhere in all the created earth where God's revelation through the skies is not known. In fact, the Apostle Paul cites v. 4 in Romans 10:18 as an argument for the universal nature and witness of the gospel to save. Please note, however, that Paul is talking about special revelation! He uses Ps 19:4 to say that just like the silent witness of creation, the written witness of Scripture, and more particularly the gospel, is a universal testimony. We will learn much more about this next week when we look at vv. 7-11.

I also want to point out that the verb in the first line of v. 4 – has gone out – is in the past tense. It is a completed action in the past - fully complete– and it was finished at the moment it was created. Everything that God has created was done in its entirety in the 6 days of creation. God didn't get things started and then allow things to evolve to where we are today. No, God created everything, in its entirety, back then and there – and it has borne witness to Him from the very first moment that the very first human beings, Adam and Eve, set their eyes upon it.

Transition to vv. 4c-6: Whew, lots of information. Let's do a quick review as we transition to vv. 4c-6. In v.1, David asserts that God reveals Himself in creation. Focusing specifically on the "skies" as his witness. Then in vv. 2-4b he describes the nature and extent of God's revelation in the skies. It is continuously and abundantly communicated without a word spoken, and it is universal in its reach. Now in vv. 4c-6, David is going to appeal to the sun.

So, why do you think David chose the sun? Remember that I asked you to be thinking about the link between David's two features of creation when I first read vv. 1-6? Well, here is my answer, which

you've probably already grasped. David chose the sun, not only because it is placed in the expanse on Day 4 of creation (Gen 1:14-19) and thus is a perfect complement to the sky in vv. 1-4b, but also because it provides the very same universal testimony as the skies do! Pretty neat, don't you think?

Side note – As soon as I say this, let me qualify what I just said by disclosing that I am speculating about what might have been in David's mind. I cannot dogmatically prove this to you from the text itself – so you don't have to take it as fact; though I do think it nicely fits the context!

Anyway, David will now use the radiance of the sun to illustrate God's silent communication in creation, starting in the last line of v. 4. Let me read it:

“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.” (Psa 19:4-6 NAS)

The radiance of the sun (vv. 4c-6): Sometimes I think it is easy for us to marvel at the creation and lose sight of the Creator. What I particularly like about these final verses of the first section of the Psalm is how they get us thinking about the attributes of God. In vv. 4c-6, David will point out four characteristics of the sun that point to, or display, attributes of God's nature. He starts in v. 4c where we see God's sovereignty displayed in the sun's subordination.

God's sovereignty is displayed in the sun's subordination (v. 4c): Verse 4c introduces another part of creation, the sun, and then illustrates God's sovereign control over it. Let me say it simply and directly: The Creator rules over His creation. Everything that God made is subordinate to Him – everything! In v. 4c, David demonstrates God's sovereignty over His creation by saying that God not only created the sun, but also gave the sun its home; the tent of the sky. In David's time, sun worship was prevalent in Egypt and many other pagan nations. While I don't think that David's major point is to attack false gods, I do think he provides an important reminder not to worship the “creature over the Creator.” The Apostle Paul says it exceedingly well in Romans 1:25 with regard to mankind. He says, “For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator” Even as mature Christians, we need to guard our hearts against the propensity to worship the things of creation over the Creator Himself. Or to desire material things in creation more than the Creator. In every instance, these desires of the heart are a poor substitute for all that we can have in God alone!

Next, we see God's omnipotence. That is, His all-powerful nature displayed in the sun's vigor and vitality. Look at v. 5.

God's omnipotence is displayed in the sun's vigor (v. 5). In this verse, David provides two illustrations that work together. Both illustrations – the bridegroom and the strong man picture youth, vigor, and vitality of life. Just like the bridegroom, the sun emerges from its tent each morning, and rejoices like the strong man to run its daily course. The illustrations convey the idea of an enthusiasm that never tires and delights in fulfilling their appointed tasks – there is a sense of power about them. In a similar, but infinitely more efficacious way God is all-powerful. He is able to, and rejoices in revealing and fulfilling His covenant promises. God is utterly unique in His ability to completely and perfectly accomplish everything that He promises. Theologians call God's all-powerful nature omnipotence, and define it as His ability to do anything that is consistent with His nature. Note the qualifier, anything that is consistent with His nature. Why? Can't God do everything? Well, as it turns out, there are some things God cannot do. For instance, God cannot lie – Numbers 23:19 says, “God is not a man, that He should lie.” Nor can God change. Which leads us

to our next point: God's immutability is displayed in the sun's persistence. Look at the first two lines of v. 6. They say, "Its rising (referring to the sun) is from one end of heavens, and its circuit to the other end of them."

God's immutability is displayed in the sun's persistence (v. 6ab): In the first two lines of v. 6, David describes the perpetual cycle of the sun using an everyday, observable occurrence. We might paraphrase v. 6 this way, 'the sun rises (i.e. it goes forth) and sets (i.e. accomplishes its circuit) every day.' The sun completes its cycle each and every day with reassuring regularity, and without becoming weary. Think about it for a minute. Can you remember a time when you went to bed at night and did not expect the sun to rise the next morning? I can't – and praise the Lord this is one of His promises. In fact, it is one aspect of the covenant God made with Noah after the flood. In Genesis 8:22, God unilaterally promises that "While the earth remains, Seedtime and harvest, Cold and heat; Winter and summer, And day and night, Shall not cease." We can experience a day without sunshine, but we surely cannot experience daytime without the sun – which God created to rule the day in Genesis 1:16. Like the sun, God is equally, and more, reliable, revealing His immutability. God's immutability, like the sun's regularity, means that He does not change His course! Theologians define this as God's unchangeability in His essence (meaning His essential qualities), His purposes, and His promises. Saying this in our everyday language God is unchangeable in who He is; His plans and decrees are set in stone and will not change; and His promises will be fulfilled, each and every one! I don't know about you, but I'm surely glad I don't have to place my faith in mankind; particularly when we consider how "mutable" – that is changeable – we are! Compared to God we are downright flaky! Sorry if I just insulted you – but it's true. The most reliable person among us is a mere shadow of God's reliability.

Well, we now come to the last line of v. 6 and our final point – God's omnipresence is displayed in the sun's rays. David says it this way "And there is nothing hidden from its heat."

God's omnipresence is displayed in the sun's rays (v. 6c): The sun's rays transport both its light and its heat. I love this final image. I struggled a bit to understand why did David used heat and not light, which is a more frequent Biblical metaphor for God. Either would have been fine but heat is ever so slightly more universal. Light exposes things, but no matter how hard he tries, a blind man can't see what the light exposes. Or for that matter the light itself. If you are completely blindfolded, even though you are not physically blind – you still can't see the light. On the other hand, everyone feels the sun's heat. You can escape it, right? Not even the blind man – he surely feels it! I'll bet that men in our congregation who work outside can give an amen to this. Now, remember that David wrote Ps 19 sometime in his lifetime. Let's say in the neighborhood of 1,000 BC. So, I'm pretty sure they did not have air conditioned buildings back then! Surely David could have gotten some relief by sitting in the shade of a tree, or maybe seeking refuge in a cave, but he could never fully escape the heat. It is thoroughly penetrating. In the same way, it is impossible for us to hide from God's presence. He is everywhere, and He is fully penetrating. Turn with me to Psalm 139. Verses 7-12 explain this far better than any words I can come up with, so I'll just read them:

"Where can I go from Thy Spirit? Or where can I flee from Thy presence? ⁸ If I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou art there. ⁹ If I take the wings of the dawn, If I dwell in the remotest part of the sea, ¹⁰ Even there Thy hand will lead me, And Thy right hand will lay hold of me. ¹¹ If I say, "Surely the darkness will overwhelm me, And the light around me will be night," ¹² Even the darkness is not dark to Thee, And the night is as bright as the day. Darkness and light are alike *to Thee*." (Psa 139:7-12 NAS)

Conclusion

Wow, that was a mouthful! Let me offer a couple of thoughts to close this first section of Ps 19. At the very least, we ought to conclude that general revelation is a powerful witness. We can confidently point unbelievers to creation as God's testimony. And hopefully the witness of the heavens will create a hunger that causes them to think about who and what is behind creation, and then to pursue God's written word – which can save them. Yet sadly, and more often, mankind suppresses the witness of creation – to their eternal peril. The Apostle Paul probably says it best in the opening chapter of the book of Romans. Turn to verse 18 and let me read vv. 18-20, though we probably don't need to go beyond v. 18. Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,¹⁹ because that which is known about God is evident within them; for God made it evident to them.²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." (Rom 1:18-20 NAS)

So, if you are here with us today and you have not yet – and I emphasize and underscore the word yet since I hope that you will! – place your faith in Christ, then you need to heed what Paul says in Romans and what David has said in Ps 19. And please do it now! You may not, indeed cannot, be saved by what you observe about God in creation, but I urge you to take to heart the FACT that God's witness in creation is enough to convict you of eternal damnation! My appeal to you is that you do not persist in suppressing the truth. Take heed of God's invisible attributes that are revealed in creation and then pursue saving faith in Christ through the Scriptures.

And for most of you here today, who are already among God's family, I want to encourage you with this simple statement – do not be afraid to proclaim the truth of creation because God does! Or maybe said differently, don't be afraid of science and those who may ridicule you for your beliefs about creation! Personally, I love science. I love that scientists can help us understand how God's created world works – it generates amazement for what God made. I also love that medical scientists look for and find cures for hideous diseases. I love that astronomers can explain the night skies. I am fine with most any scientific work that is done to explain various aspect of creation and how God's created world functions. What I don't like about science are the many dogmatic assertions about how the world came about – absent the Creator-God, our God. The very God of the universe who displays Himself in His creation. We don't worship the creation – instead, we rightly worship the Creator; we glorify Him and enjoy Him forever. Let's pray.

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