

"A Meditation of David"  
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"The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat. The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward. Who can discern his errors? Declare me innocent from hidden faults. Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer." (Psalm 19)

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"David announced that the heavens declare the glory (splendor) of God's handiwork" (Bible Knowledge Commentary). In his magisterial Institutes of the Christian Religion, John Calvin describes creation as a *theatrum gloriae*. The Latin metaphor characterizes the world as a grand theater in which God's power, wisdom, goodness, and glory are on public display, "being too clear to escape the notice of anyone, however obtuse" (1.5.1). Charles Spurgeon said that "[a]ny part of creation has more instruction in it than human mind will ever exhaust, but the celestial realm is peculiarly rich in spiritual lore. The heavens declare, or are declaring, for the continuance of their testimony is intended by the participles employed; every moment God's existence, power, wisdom and goodness, are being sounded abroad by the heavenly heralds which shine upon us from above... It is not merely glory that the heavens declare, but the "glory of God," for they deliver to us such unanswerable arguments for a conscious, intelligent, planning, controlling, and presiding Creator, that no unprejudiced person can remain unconvinced by them. The testimony given by the heavens is no mere hint, but a plain, unmistakable declaration; and it is a declaration of the most constant and abiding kind. Pastor Wally said that the heavens give an "undeniable" testimony to God's glory...yet people do deny Him, His creation and His splendor in spite of what their own eyes show them. How is that possible? Explain.

Spurgeon pointed out that "[y]et for all this, to what avail is the loudest declaration to a deaf man, or the clearest showing to one spiritually blind? God the Holy Ghost must illuminate us, or all the suns in the milky way never will." Do I agree with Spurgeon? If so, why so? If not, why not?

In an article posted on [ligionier.com](http://ligionier.com) written by Dr. Keith A. Mathison, Dr. Mathison said that “[t]he knowledge of the existence of God is known to all through general revelation. Paul says, “What can be known about God is plain to them [all mankind], because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom. 1:19–20). As the Psalmist exclaims, “The heavens declare the glory of God, and the sky above proclaims his handiwork” (Psalm 19:1). Despite the fact that God’s unmerited favor is extended to all mankind, this common grace must not be confused with special grace (that is, saving grace). God’s common grace leaves man with no excuse (Rom. 1:20), but common grace does not and cannot save...Salvation is found exclusively in Jesus Christ. There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). In order for man to be saved, the special grace of God is required.” How do I explain the difference between common grace and special grace to my “Who’s Your One”?

When it comes to understanding the value of God’s rules, David says they are “more to be desired than gold, even much fine gold”. Just for a point of reference, 18 Karat gold is only 75% gold, 22 Karat gold is 91.67% gold and 24 Karat gold is 99.999% gold. John Piper pointed out that: “If you have a choice between the Word of God and GOLD, choose the Word of God. If you have a choice between the Word of God and MUCH gold, choose the Word of God. If you have choice between the Word of God and much FINE gold, choose the Word of God. The point is plain. The benefits of knowing and doing the Word of God are greater than all that money can buy. So, if you are tempted to read the stock page before you read the Bible in the morning, remind yourself that this is not shrewd behavior. It’s like the child who chooses the penny over the dime because it’s bigger. Adults look on and shake their heads and try to teach children how to see what is really more valuable. That is no doubt the way the angels in heaven look down at childish businessmen who study the stock page before they study the Bible. There is a difference however: the benefits of the Word of God over the benefits of gold are far greater than ten to one.” How much time do I spend studying Scripture in a given week and how much time do spend studying the specifications of a new car I’m considering to buy in the next two weeks?

A lot of people believe that “bigger is better” or that “more is better”. People crave that which is “new and improved.” Is that mindset getting sucked into the church where people are now seeking a “bigger, better, new and improved” Word of God? If so, how so? If not, why not?

What is this "great reward" that verse 11 is talking about that makes meditating on the Bible so much better than much fine gold?

David talks about discerning his errors, having hidden faults and wanting to avoid presumptuous sin. Errors, faults and sin, oh my! David presents two types of sin, hidden (unintentional, accidental, secret, unseen by the sinner) and presumptuous (deliberate, willful, arrogant, insolent, flagrant). Spurgeon said that "ALL SINS are great sins, but yet some sins are greater than others. Every sin has in it the very venom of rebellion, and is full of the essential marrow of traitorous rejection of God. But there be some sins which have in them a greater development of the essential mischief of rebellion, and which wear upon their faces more of the brazen pride which defies the Most High." We all know that our intentional sins need God's forgiveness (Exodus 32:33; Mark 3:29), but do I routinely address "hidden" sins in my prayers? If so, how do I address them? If not, why not?

Do I routinely ask the Holy Spirit to disclose "hidden" sins to me? If so, why so? If not, why not?

David asked God to keep him back from presumptuous sin. Spurgeon noted: "Will you just note, that this prayer was the prayer of a saint, the prayer of a holy man of God? Did David need to pray thus? Did the "man after God's own heart" need to cry, "Keep back thy servant?" Yes, he did. And note the beauty of the prayer. If I might translate it into more metaphorical style, it is like this: "Curb thy servant from presumptuous sin." "Keep him back or he will wander to the edge of the precipice of sin. Hold him in, Lord; he is apt to run away; curb him; put the bridle on him; do not let him do it; let thine overpowering grace keep him holy; when he would do evil, then do thou draw him to good, and when his evil propensities would lead him astray, then do thou check him." "Check thy servant from presumptuous sins... But if this need to be the prayer of the best, how ought it to be the prayer of you and me?" Do I, at times, see how close to "the edge of the precipice of sin" I can get? Explain.

In Psalm 18:2, David describes his relationship with God: "The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold." In Psalm 19:14 David again describes his relationship with God as God being his "rock and [his] redeemer." How do I describe my relationship with God?

When I pray, do I reiterate my relationship with God? If so, how so? If not, why not?