

GOD WROTE A BOOK—Psalm 19

Proposition: The Bible reveals who God is, and what we long to be; Therefore we should center our lives on it.

INTRO:

In the coming weeks we'll explore WHAT THE BIBLE IS ABOUT, & HOW we should read it. Before we do that though we should start by asking the question, WHY? We talk a lot about the Bible. Why should we center our lives on the Bible?

At the age of 21, I met Jesus through the Bible in my bedroom after a night of drinking and drugging. I couldn't sleep. I had a real sense of eternity/destiny. I got up and grabbed the same kids Bible I was 'encouraged' to read, but hated when I was in Jr. High. All of a sudden, it was a revelation, 'God wrote a Book!' And He was talking to me from Isaiah one.

After a feeble time of trying to 'turn a new leaf,' without much of any direction, for sure no regular Bible reading, I began to doubt the whole thing. I didn't really know what the purpose of being a Christian was. I needed some answers. I went to this new believers' class at a local church and told the pastor I was having doubts. I was really hoping he would have something profound for me. It was profound...profoundly lame. He said to doubt my doubts and believe my beliefs. What does that even mean? I needed to know why we should even care about reading the Bible. Maybe some of you today find it difficult to a) believe the Bible b) Understand the Bible c) Because of Hypocrisy [yours or people around you] difficult to trust the Bible. So why should we be concerned about 'getting the Bible [Word of God] into our lives?' The Psalmist [A.K.A David] says: IT'S A REVELATION FROM GOD. God wrote a book. What does it reveal?

I needed to know, 'WHY SHOULD WE CENTER OUR LIVES ON THE BIBLE? You need a revelation outside of yourself. The Psalmist answers that question in [David] says, in poetic/song type language in 3 ways. To become your real self—you need a word (True Word, Powerful word, Personal word)

I. THE NATURE OF THE STORY [WITHOUT ERROR]

A) THE BIBLE—A PERFECT REVELATION OF GOD

1. **[v.7]** David (Warrior/Poet guy) says, "The law of the Lord is THE perfect revelation of God."
 - a. **[v. 7-13]** notice he shifts from the silent revelation of God to the written revelation of God.
 - i. He uses phrases like law of the Lord, precepts, instructions, rules, etc. specifically to describe the Old Testament but really is *descriptive language for the Bible as a whole*.
 1. He says, these scriptures are PERFECT.

- ii. For time purposes we'll only discuss a few of the ways that it is perfect.
2. **This perfection of the Bible is known as inerrancy**—What does this inerrancy mean?
- a. “God has perfectly, though perhaps not completely, disclosed Himself in word, breathed by God.”
 - i. “It doesn’t mean that there are no grammatical irregularities/ spellings. We in the West are only coming into standardized spelling recently [Puritans for example 400 yrs ago].
 - ii. Nor does it deal with perfection as it relates to the manuscripts being copied, and copied over the course of several years to the exclusion of some spelling errors.
3. **OBJECTION #1:** “Wait a second,” someone might be saying, “you mean to tell me that the Bible was written by God? Didn’t men write these words?”
- a. Answer: Yes...both/And. “Well, then how could it have been written by God?”
 - b. The result is that the Bible is ‘inspired by God,’ but Peter describes the process for us.

B) FIRST, INTERNALLY—In 1 Timothy 3:15, Paul the apostle says the bible is without error because God wrote a book.

2 Timothy 3:16 says, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" 2 Timothy 3:16 (NIV).

- 1. The actual wording in the original language is that the scriptures, ‘speaking specifically of the O.T., are literally ‘GOD BREATHED.’
 - a. Notice that it wasn’t the authors that were inspired; they themselves were fallible men.
 - i. However, it was the words themselves that were inspired.

2 Peter 1:19-20 says, "We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. 20 Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. 21 For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit. (2 Peter 1:20-21)"

- b. The Greek word translated "moved" in 2 Peter 1:21 has the idea of "to be carried, to be borne along." This word was used of a ship being carried along by the wind in its sail. The Book of Acts gives an illustration of the process.¹
- c. In the New Testament, a number of passages indicate that all of the Old Testament writings are God's words.
- d. Unlike any other book, the Bible is a book written by both God and man, but...
 - i. It was NOT...coauthored.
 - ii. It was not God and humans collaborating, or a human writing a draft with God making revisions.
 - iii. It was not God giving ideas that the human authors put into words.
 - iv. They were not words dictated to humans, as with the Koran.
 - v. The Bible is not human writings that become divine when the reader discovers spiritual meaning in them, as with the writings of many Eastern religions.
 - vi. It is not one of many books containing the religious insights of ancient sages, as many liberals teach.
- e. People who were providentially prepared by God, and motivated and superintended by the Holy Spirit,⁴⁵ spoke and wrote according to their own

¹ This verse, therefore, teaches a few things with respect as to how the Bible was divinely inspired. 1) God superintended but not dictated the material.¹ 2) God used human authors and their own individual styles. 3) It was not the will of the human authors that guided what was written in Scripture. 4) The ultimate source of writing was God the Holy Spirit. The People Were Carried Along. The Greek word translated "moved" in 2 Peter 1:21 has the idea of "to be carried, to be borne along." This word was used of a ship being carried along by the wind in its sail. The Book of Acts gives an illustration of the process. Before very long, a wind of hurricane force, called the "northeaster," swept down from the island. The ship was caught by the storm and could not head into the wind; so we gave way to it and were driven along ([Acts 27:14](#)).

The word translated "driven along" is the same one as found in [2 Peter 1:21](#) and translated, "carried along."

personalities and circumstances in such a way that their words are the very Word of God.²

- f. God wrote a book [reveals who He is]—therefore it's without error
2. In the N.T, The biblical writers knew they were writing Holy Scripture.
- Paul told the Corinthians, “The things I am writing to you are a command of the Lord.” (1 Corinthians 14:37)
 - He had the courage to give them a commandment from Jesus and then put his own command right alongside it, as having equal authority. (1 Corinthians 7:10-12)
 - Paul quotes the Old Testament as Holy Scripture: “For the Scripture says, ‘You shall not muzzle an ox when it treads out the grain,’” and then he quotes Luke right alongside it, saying, “The laborer deserves his wages.” (1 Timothy 5:18)
 - Peter also compares the letters of Paul to “other Scriptures.” (2 Peter 3:15-16)
3. JESUS: THE GREATEST PROOF OF THE BIBLE
- a. Read your Bible to find out
4. **OBJECTION:** “wait a minute, you just reasoned the infallibility of the Bible by using the Bible. Everyone knows you can’t take the Bible literally.
- a. After all, anyone that has read the book or has seen that historical masterpiece of a movie, ‘the Davinci Code,’ knows that the Bible was put together by Constantine in the 4th century in an effort to gain political power.
 - b. I mean I know that the movie was fictional, but isn’t it still true that there was something like 80 other gospels to choose from and that Constantine, along with select members of the church chose which ones would be included in the Bible today.
 - c. That would sound compelling, if it wasn’t for the fact that history completely shatters that whole notion.

C) first, HISTORICALLY PERFECT

I have been reading poems, romances, vision literature, legends, and myths all my life. I know what they are like. I know none of them are like this. Of this [gospel] text there are

² Mark Driscoll, Doctrine: ,48

only two possible views. Either this is reportage... or else, some unknown [ancient] writer... without known predecessors or successors, suddenly anticipated the whole technique of modern novelistic, realistic narrative... The reader who doesn't see this has simply not learned how to read. – C.S. Lewis

MANUSCRIPT EVIDENCE—The gospels were written at most forty to sixty years after the events occurred. Paul's letters are dated within 15 years of his writings. This can be better understood with the acronym Isn't the Bible simply a legend, similar to any myth? For the purpose of remembering, one author has put together the important historical evidence in a memorable acronym of M-A-P-S.³

Author	Date Written	Earliest Copy	Time Span	Copies (extent)
Secular Manuscripts:				
Herodotus (History)	480 - 425 BC	900 AD	1,300 years	8
Thucydides (History)	460 - 400 BC	900 AD	1,300 years	?
Aristotle (Philosopher)	384 - 322 BC	1,100 AD	1,400 years	5
Caesar (History)	100 - 44 BC	900 AD	1,000 years	10
Pliny (History)	61 - 113 AD	850 AD	750 years	7
Suetonius (Roman History)	70 - 140 AD	950 AD	800 years	?
Tacitus (Greek History)	100 AD	1,100 AD	1,000 years	20
Biblical Manuscripts: (note: these are individual manuscripts)				
Magdalene Ms (Matthew 26)	1st century	50-60 AD	co-existent (?)	
John Rylands (John)	90 AD	130 AD	40 years	
Bodmer Papyrus II (John)	90 AD	150-200 AD	60-110 years	
Chester Beatty Papyrus (N.T.)	1st century	200 AD	150 years	
Diatessaron by Tatian (Gospels)	1st century	200 AD	150 years	
Codex Vaticanus (Bible)	1st century	325-350 AD	275-300 years	
Codex Sinaiticus (Bible)	1st century	350 AD	300 years	
Codex Alexandrinus (Bible)	1st century	400 AD	350 years	

³ This Acronym is adapted from Hank Hanegraaff

- While there were other 'so called gospels [e.g. the gospel of Thomas], they were completely contradictory to On the other hand, the 'gospel of Thomas,' one of the best known gnostic gospels is dated to about 175 A.D. at the earliest.
- Irenaeus of Lyons in 160 A.D declared that there were four and only four gospels bible that we have in our hands are the inspired words of God. The Canon [greek for 'measuring rod] of scripture was agreed upon in The early manuscripts of the New Testament were in circulation and agreed prior to the writings of the so called 'gnostic gospels.'

1. **MANUSCRIPT EVIDENCE**

- a. **The bibliographic test** considers the quantity of manuscripts and manuscript fragments, and also the time span between the original documents and our earliest copies.
 - (1) The more copies, the better able we are to work back to the original. The closer the time span between the copies and the original, the less likely it is that serious textual error would creep in.
 - (2) The Bible has stronger bibliographic support than any classical literature — including Homer, Tacitus, Pliny, and Aristotle.
 - (a) We have more than 14,000 manuscripts and fragments of the Old Testament of three main types:
 - (i) The short time between the original Old Testament manuscripts (completed around 400 B.C.) and the first extensive copies (about 250 B.C.) — coupled with the more than 14,000 copies that have been discovered — ensures the trustworthiness of the Old Testament text. The earliest quoted verses (Num. 6:24-26) date from 800-700 B.C.
 - (ii) Beginning two hundred and fifty years before Christ, Greek-speaking Jews living in Alexandria translated the Old Testament into Greek, calling it the Septuagint.
 - (b) The same is true of the New Testament text. The abundance of textual witnesses is amazing. We possess over 5,300 manuscripts or portions of the (Greek) New Testament — almost 800 copied before A.D. 1000. The time between the original composition and our earliest copies is an unbelievably short 60 years or so. The overwhelming bibliographic reliability of the Bible is clearly evident.

- (c) The early church immediately recognized most of the books of the New Testament as canonical. In the fourth century the church moved to settle the issues of the New Testament canon. In the East it was done in the Thirty-Ninth Paschal Letter of Athanasius in AD 367. In the West the canon was fixed at the Council of Carthage in AD 397. Did the church canonize the books? Not at all. Rather, they recognized and confirmed their canonical status.
- (d) J. I. Packer writes: The Church no more gave us the New Testament canon than Sir Isaac Newton gave us the force of gravity. God gave us gravity, by His work of creation, and similarly He gave us the New Testament canon, by inspiring the individual books that make it up.-J.I. Packer⁴
- ii) **The eyewitness evidence (“E”)**, sometimes referred to as the internal test, focuses on the eyewitness credentials of the authors.
- (1) The Old and New Testament authors were eyewitnesses of — or interviewed eyewitnesses of — the majority of the events they described. Moses participated in and was an eyewitness of the remarkable events of the Egyptian captivity, the Exodus, the forty years in the desert, and Israel’s final encampment before entering the Promised Land. These events he chronicled in the first five books of the Old Testament. The New Testament writers had the same eyewitness authenticity.
- (a) Luke, who wrote the Books of Luke and Acts, says that he gathered eyewitness testimony and “carefully investigated everything” (Luke 1:1 -3).
- (b) Peter reminded his readers that the disciples “were eyewitnesses of [Jesus’] majesty” and “did not follow cleverly invented stories” (2 Pet. 1:16). Truly, the Bible affirms the eyewitness credibility of its writers.
- iii) **The external evidence test** looks outside the texts themselves to ascertain the historical reliability of the historical events, geographical locations, and cultural consistency of the biblical texts.
- (1) Unlike writings from other world religions which make no historical references or which fabricate histories, the Bible refers to historical events and assumes its historical accuracy.
- (a) The Bible is not only the inspired Word of God, it is also a history book — and the historical assertions it makes have been proven time and again.
- (b) Many of the events, people, places, and customs in the New Testament are confirmed by secular historians who were almost contemporaries with New Testament writers.

⁴ J.I. Packer, *God Has Spoken: Revelation and the Bible*, 3rd ed. (Grand Rapids, MI: Baker, 2000), 109.

- (c) Secular historians like the Jewish Josephus (before A.D. 100), the Roman Tacitus (around A.D. 120), the Roman Suetonius (A.D. 110), and the Roman governor Pliny Secundus (A.D. 100 -110) make direct reference to Jesus or affirm one or more historical New Testament references.
- (d) Early church leaders such as Irenaeus, Tertullian, Julius Africanus, and Clement of Rome — all writing before A.D. 250 — shed light on New Testament historical accuracy. Even skeptical historians agree that the New Testament is a remarkable historical document. Hence, it is clear that there is strong external evidence to support the Bible's manuscript reliability.

2) **ARCHEOLOGICAL EVIDENCE**

Returning to our MAPS acronym, we have established, the first principle, manuscript reliability.

a) Let us consider our second principle, archaeological evidence.

i) Over and over again, comprehensive field-work (archaeology) and careful biblical interpretation affirms the reliability of the Bible.

(1) It is telling when a secular scholar must revise his biblical criticism in light of solid archaeological evidence.

(a) For years critics dismissed the Book of Daniel, partly because there was no evidence that a king named Belshazzar ruled in Babylon during that time period.

(b) However, later archaeological research confirmed that the reigning monarch, Nabonidus, appointed Belshazzar as his co-regent while he was away from Babylon. One of the most well-known New Testament examples concerns the Books of Luke and Acts. A biblical skeptic, Sir William Ramsay, trained as an archaeologist and then set out to disprove the historical reliability of this portion of the New Testament. However, through his painstaking Mediterranean archaeological trips, he became converted as — one after another — of the historical statements of Luke were proved accurate. Archaeological evidence thus confirms the trustworthiness of the Bible.

(c) Scholar Dr. William F. Albright, who writes: "The excessive skepticism shown toward the Bible [by certain schools of thought] has been progressively discredited. Discovery after discovery has established the accuracy of numerous details."-W.F Albright

3) **PREDICATIVE PROPHECY**

a) The third principle of Bible reliability is Prophecy, or predictive ability. The Bible records predictions of events that could not be known or predicted by chance or common sense.

i) Surprisingly, the predictive nature of many Bible passages was once a popular argument (by liberals) against the reliability of the Bible.

(1) Critics argued that the prophecies actually were written after the events and that editors had merely dressed up the Bible text to look like they contained predictions made before the events. Nothing could be further from the truth, however.

(2) The many predictions of Christ's birth, life and death (see below) were indisputably rendered more than a century before they occurred as proven by the Dead Sea Scrolls of Isaiah and other prophetic books as well as by the Septuagint translation, all dating from earlier than 100 B.C.

(3) Old Testament prophecies concerning the Phoenician city of Tyre were fulfilled in ancient times, including prophecies that the city would be opposed by many nations (Ezek. 26:3); its walls would be destroyed and towers broken down (26:4); and its stones, timbers, and debris would be thrown into the water (26:12). Similar prophecies were fulfilled concerning Sidon (Ezek. 28:23; Isa. 23; Jer. 27:3-6; 47:4) and Babylon (Jer. 50:13, 39; 51:26, 42-43, 58; Isa. 13:20-21).

(4) Since Christ is the culminating theme of the Old Testament and the Living Word of the New Testament, it should not surprise us that prophecies regarding Him outnumber any others.

(a) Many of these prophecies would have been impossible for Jesus to deliberately conspire to fulfill —

(i) such as His descent from Abraham, Isaac, and Jacob (Gen. 12:3; 17:19; Num. 24:21-24);

(ii) His birth in Bethlehem (Mic. 5:2);

(iii) His crucifixion with criminals (Isa. 53:12);

(iv) the piercing of His hands and feet at the crucifixion (Ps. 22:16);

(v) the soldiers' gambling for His clothes (Ps. 22:18);

(vi) the piercing of His side and the fact that His bones were not broken at His death (Zech. 12:10; Ps. 34:20);

(vii) His burial among the rich (Isa. 53:9).

(viii) Jesus also predicted His own death and resurrection (John 2:19-22).

4) **STATISTICAL PROBABILITY**

a) Our fourth MAPS principle works well with predictive prophecy, because it is Statistically preposterous that any or all of the Bible's very specific, detailed prophecies could have been fulfilled through chance, good guessing, or deliberate deceit.

b) The Bible was written over a span of 1500 years by forty different human authors in three different languages (Hebrew, Aramaic, and Greek), on hundreds of subjects. And yet

there is one consistent, noncontradictory theme that runs through it all: God's redemption of humankind. Clearly, Statistical probability is a powerful indicator of the trustworthiness of Scripture.

D) THIRD, CULTURALLY PERFECT

Tim Keller, in his book, *The Reason For God* says that most people don't really have a problem with the historical accuracy of the Bible.

— What most people find problematic is that the Bible seems to be culturally removed from our world. In other words it's 'outdated, and culturally repressive,' they say. Keller then offers some ways that we can read a text that seems counterintuitive to the gospel, and to your culture.

1. ***Consider The Complexity of The Content***—Consider, that the passage that bothers you, might not teach what you think it's teaching.⁵
 - a. A lot of what you find culturally offensive can be cleared up with the use of a good commentary.
 - i. Take the subject of slavery. Many people take the text "slaves obey your masters." The average reader today immediately think of the slave trade, or of sex trafficking.
 - ii. We interpret the text to think that the Bible condones or is even favorable towards slavery as we think of it today.
 - b. Says Keller...*This is a classical case of ignoring the cultural and historical distance between us and the writer and readers of the original text.*
 - c. *In the first-century Roman empire, when the New Testament was written, there was not a great difference between slaves and the average free person.*
 - i. *Slaves were not distinguishable by race Slaves were not distinguishable from others by race, speech, or clothing.*
 - ii. *They looked and lived like most everyone else, and were not segregated from the rest of society in any way.*
 - iii. *From a financial standpoint, slaves made the same wages as free laborers, and therefore were not usually poor. Also, slaves could acquire enough personal capital to buy themselves out.*

⁵ Tim Keller, *The Reason For God: Belief In An Age of Skepticism* (New York, NY: Penguin Group, 2008), 114.

- iv. *Most important of all, very few slaves were slaves for life. Most could reasonably hope to be manumitted within ten or fifteen years, or by their late thirties at the latest.*
- d. *By contrast, New World slavery was much more systematically and homogeneously brutal.*
 - i. *It was "chattel" slavery, in which the slave's whole person was the property of the master-he or she could be raped or maimed or killed at the will of the owner.*
 - ii. *In the older bond-service or indentured servant-hood, only slaves' productivity -their time and skills-were owned by the master, and only tempo-rarily. African slavery, however, was race-based, and its default mode was slavery for life.*
 - iii. *Also, the African slave trade was begun and re-sourced through kidnapping. The Bible unconditionally condemns kidnapping and trafficking in slaves (1 Timothy 1:9-11; cf. Deuter-onomy 24:7).*
 - iv. *Therefore, while the early Christians did not go on a campaign to abolish first-century slavery completely, later Christians did so when faced with New World-style slavery, which could not be squared in any way with Biblical teaching.⁶*
- 2. **Consider the Complexity of Culture—Consider, that the passage that bothers you might be a result of thinking your culture is superior.**
 - a. Keller urges readers to consider that their problem with some texts might be based on what he calls “an unexamined belief in the superiority of their historical moment over all others.⁷”
 - b. He says, “Think of the term regressive. The very word implies that culturally you have finally arrived at the ultimate historical moment.”
 - c. Example: *Imagine two groups Anglo Saxons and Contemporary British reading the same two stories from Mark.*
 - i. First they read about Jesus coming to Judge the world at the end of the age, (14:62), then, they read about Peter denying his Lord Jesus and being forgiven. The Contemporary British would be appalled at the first story of

⁶ Tim Keller, *The Reason For God, Belief In An Age of Skepticism* (New York, NY: Penguin Group, 2008), 114.

⁷ *Ibid*, 115.

judgment, but would completely embrace the second story of love and forgiveness, while the Anglo Saxon would completely embrace the teaching of judgment, but would be sickened by the second story of betrayal.

- d. Keller says, Of course we think of the Anglo-Saxon culture as primitive, but someday, somewhere another culture is going to think of ours as primitive.
 - i. He then gives the example of you and your great/grandparents. Someday, your great grandkids will be embarrassed by your primitive culture.
3. **Consider The Big Idea(s)**—Distinguish between the major themes and the message of the Bible and its less primary teachings.
 - a. The Bible talks about the person and the work of Christ, and also how widows should be regarded in the church. The first of these subjects is much more foundational. Without it, the secondary teachings don't make sense.⁸
 - b. Let's take a couple of hot button issues
 - i. Gender Issues--
 - ii. Sexuality—
 1. Are you saying that because you don't find what the Bible says about sex appealing that you can't believe in the Bible, or that Jesus can't be the Son of God?
 2. If Jesus is the Son of God, then we have to take his teachings seriously, including his confidence in the Bible as the authoritative word of God.
 3. Illustration (Jumping into the pool)—“Think of it like this. If you dive into the shallow end for the Biblical pool, where there are many controversies over interpretation, you may get scraped up. But if you dive into the center to the Biblical pool, where there is consensus—about the deity of Christ, his death and resurrection—you will be safe. It is therefore important to consider the Bibles' core claims about who Jesus is and whether he rose from the dead before you reject it for its less central and more controversial teachings.
 - iii. An authoritative Bible is no the enemy of a relationship with God, it's the precondition for it.⁹ –Tim Keller

⁸ *Ibid.* 116

⁹ *Ibid.* 118

4. So the first reason why we should center our lives on the Bible is because in it we find the truth of who God is.

II. THE POWER OF THE STORY

A) THE WORD OF THE LORD IS POWERFUL IN CREATION??

1. [v.1-6] God reveals Himself in a general way—through creation.
 - a. David begins his song by speaking of the silent way that God reveals himself—thru creation/nature.
2. David begins his psalm/poem by saying one of the ways that God speaks is through the silent word of Creation & created things.
 - a. He uses the heavens (picture of the universe), he uses the skies (starry canopy), and says, every day they are giving a message—telling a story.

INSERT SUN PIC HERE

3. THE SUN—How many suns could you fit into the Sun? So, how many Earths can fit in the [Sun](#)? The answer is that it would take 1.3 million Earths to fill up the Sun. That's a lot of Earths.
 - a. Of course, the Sun is a fairly average sized stars. There are some enormous stars out there.
 - i. For example, the red giant Betelgeuse has a radius of 936 times the radius of the Sun. That gives it hundreds of millions of times more volume than the Sun.
 - ii. And the largest known [star](#) is VY Canis Majoris, thought to be between 1800 and 2100 times the radius of the Sun.
 - b. Francis Collins—explains that the earth is finely tuned for human life.
 - i. The beauty of these created things give you a sense of smallness.
 - ii. Notice he uses the word “glory.” The word glory is the word ‘Chabad.’ It was used to describe the smoke or presence of God in the temple.
 - iii. The word simply means weight or weightiness.
 - iv. The beauty of creation gives a sense of weightiness to everyone.

4. Illustration: Brian's story of going to the art store, coming out and seeing the sunset.
 - a. G.K. Chesterton: "Do it again"

"A child kicks his legs rhythmically through excess, not absence, of life. Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They say, "Do it again;" and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, "Do it again" to the sun; and every evening, "Do it again" to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we."
-G.K Chesterton (Orthodoxy)

B) THE WORD OF THE LORD IS POWERFUL PERSONALLY (v.12-13)

1. As powerful as creation is, it cannot revive your soul (v.7)
 - a. You need a word from God to do that.

[v.7-11] The [LAW] instructions of the LORD are perfect, reviving the soul.

The decrees of the LORD are trustworthy, making wise the simple. 8 The commandments of the LORD are right, bringing joy to the heart.

The commands of the LORD are clear, giving insight for living. 9 Reverence for the LORD is pure, lasting forever. The laws of the LORD are true; each one is fair.

- a. He then makes several claims to the power of the word of God at work in our lives. He says...
 - i. (v.7) The Word of God brings joy (right)
 - ii. (v.8) Give insight (skill) for living
 - iii. (v.11) Warning to those that obey

[v.12-13] How can I know all the sins lurking in my heart?

Cleanse me from these hidden faults. 13 Keep your servant from deliberate sins!

Don't let them control me.

Then I will be free of guilt and innocent of great sin.

- b. When you experience the power of the written word, you come face to face with a God that is different from the one that you constructed.
 - i. The word of God is powerful. It searches us. It's like a mirror. Notice that In the presence of this searching word of God.
- c. When Joshua read the law to God's people, they shouted out, 'we will do it!' You know his answer? No you won't. Why? Because just understanding and agreeing

with the non-verbal language of God takes me closer, but can still is not enough. In fact, it can be devastating and can become a duty.

III. THE AUTHOR/PERSON

A) How can the law of god revive the soul? (C.S Lewis said in his notes on the Psalms)

1. How can David say it's like honey?
 - a. The answer? You'll be devastated by 'the law of the Lord' if you read it with the intent to keep it strictly. Until you know Jesus to be the fulfillment of the law.
 - b. We need more than just a book though.

2. You need to come into contact with the author of that book. How do you do that? You need to see that the law, the prophets, the writings (Torah) all spoke of Him.

[v.10-11] They are more desirable than gold,
even the finest gold.

They are sweeter than honey,
even honey dripping from the comb. 11 They are a warning to your servant, a great reward for those
who obey them.

3. In his sermon called "A Divine & Supernatural Light," Jonathan Edwards says, the difference between a nominal Christian and real Christian is that the Religious person believes in the Holiness of God, the Goodness of God, but has never sensed it on his/her heart. They've never sensed their sinfulness. ¹⁰

4. Luke 24; Heb 13 "in Volume of book"

14 May the words of my mouth
and the meditation of my heart

¹⁰ Thus there is a difference between having an opinion, that God is holy and gracious, and having a sense of the loveliness and beauty of that holiness and grace. There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness. A man may have the former, that knows not how honey tastes; but a man cannot have the latter unless he has an idea of the taste of honey in his mind. So there is a difference between believing that a person is beautiful, and having a sense of his beauty. The former may be obtained by hearsay, but the latter only by seeing the countenance. There is a wide difference between mere speculative rational judging any thing to be excellent, and having a sense of its sweetness and beauty. The former rests only in the head, speculation only is concerned in it; but the heart is concerned in the latter. When the heart is sensible of the beauty and amiableness of a thing, it necessarily feels pleasure in the apprehension. It is implied in a person's being heartily sensible of the loveliness of a thing, that the idea of it is sweet and pleasant to his soul; which is a far different thing from having a rational opinion that it is excellent.

be pleasing to you,

O LORD, my rock and my redeemer.

5. David uses a new term for God. He started out, by saying, 'As God/Creator, Creation tells me about your power. As Lord, Your Word speaks to me of your wisdom.' As Redeemer, the cross speaks to me of your righteous love. You are my rock. The One that my soul can cling to in all of my frailty.
6. He re-centers his glory. He begins with a focus on the glory of created things (sun, moon), and moves from that to the Glory of the Word of God (Perfect/Powerful). But he exchanges the glory of creation for the glory of his Redeemer (Jesus).

B) Glory, Wisdom, Love

1. Glory of God in Creation, Wisdom of God in Word, Love of God in Redemption (cross)

IV. LIVING THE WORD (HOW CAN WE DO?)

A) TASTE THE SWEETNESS

- a. Take, eat of my body
- b. Great reward to those who obey

B) SPIT OUT THE BITTERNESS

- a. Search my words & my thoughts

