



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N13 March 30, 2025

PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

“Psalm 19”

THIS WEEK'S CORE COMPETENCY

Personal God

I believe God is involved in and cares about my daily life.

“I lift up my eyes to the hills – where does my help come from? My help comes from the LORD, the Maker of heaven and earth.”

Psalm 121:1-2



How does God express his care for us?



How do we know that God cares for us? We may have a prayer answered. We may have been rescued from some calamity. But does God’s care only manifest when we need it? A popular performer has echoed this sentiment of needing God’s rescue in his song lyric: “I only talk to God when I need a favor... God, I need a favor.” God’s care for us is more complete than just momentary relief. God cares for us before, during and after any crisis we may have. We may not always be aware of God’s care, but his concern for us is constant and comprehensive.

One way we learn about God’s care is through his creation. Psalm 19 reminds us that God’s creation “declares, proclaims, pours out, reveals and voices out” his greatness and goodness (Ps 19:1-4a). To the very “ends of the world” God’s creation is made known. If God has given care to his creation, we can anticipate his care for us as well.

God’s care is also made known to us through his special revelation. God has given us his written Word. Psalm 19 uses six different phrases identifying God’s Word (vv. 7-9). His seventh description of God’s Word details the rewards that come from obeying such instruction (vv. 10-11). The transition the psalmist uses between natural revelation (creation) and special revelation (his Word) is the metaphor of the sun (vv. 4b-6). Just as the sun fills the sky and impacts all below it, so God’s Word can penetrate even the coldest of hearts. C. S. Lewis reflected deeply upon this description of God’s great knowledge of us and care for us as presented in Psalm 19:

“I take this [Ps 19] to be the greatest poem in the Psalter and one of the greatest lyrics in the world. Most readers will remember its structure; six verses about Nature, five about the Law, and four of personal prayer. The actual words supply no logical connection between the first and second movements. In this way its technique resembles that of the

most modern poetry. A modern poet would pass with similar abruptness from one theme to another and leave you to find out the connecting link for yourself. But then he would possibly be doing this quite deliberately; he might have, though he chose to conceal, a perfectly clear and conscious link in his own mind which he could express to you in logical prose if he wanted to. I doubt if the ancient poet was like that. I think he felt, effortlessly and without reflecting on it, so close a connection, indeed (for his imagination) such an identity, between his first theme and his second that he passed from the one to the other without realising that he had made any transition. First he thinks of the sky; how, day after day, the pageantry we see there shows us the splendour of its Creator. Then he thinks of the sun, the bridal joyousness of its rising, the unimaginable speed of its daily voyage from east to west. Finally, of its heat; not of course the mild heats of our climate but the cloudless, blinding, tyrannous rays hammering the hills, searching every cranny. The key phrase on which the whole poem depends is ‘there is nothing hid from the heat thereof’. It pierces everywhere with its strong, clean ardour. Then at once, in verse 7 he is talking of something else, which hardly seems to him something else because it is so like the all-piercing, all-detecting sunshine. The Law is ‘undefiled’, the Law gives light, it is clean and everlasting, it is ‘sweet’. No one can improve on this and nothing can more fully admit us to the old Jewish feeling about the Law; luminous, severe, disinfecant, exultant. One hardly needs to add that this poet is wholly free from self-righteousness and the last section is concerned with his ‘secret faults’. As he has felt the sun, perhaps in the desert, searching him out in every nook of shade where he attempted to hide from it, so he feels the Law searching out all the hiding-places of his soul” (C. S. Lewis, *Reflections on the Psalms*, 63).

1

EXAMINE GOD'S WORD

Read Psalm 19

For the director of music. A psalm of David.

1 *The heavens declare the glory of God;
the skies proclaim the work of his hands.*

2 *Day after day they pour forth speech;
night after night they reveal knowledge.*

3 *They have no speech, they use no words;
no sound is heard from them.*

4 *Yet their voice goes out into all the earth,
their words to the ends of the world.*

In the heavens God has pitched a tent for the sun.

5 *It is like a bridegroom coming out of his chamber,
like a champion rejoicing to run his course.*

6 *It rises at one end of the heavens
and makes its circuit to the other;
nothing is deprived of its warmth.*

7 *The law of the LORD is perfect,
refreshing the soul.*

*The statutes of the LORD are trustworthy,
making wise the simple.*

8 *The precepts of the LORD are right,
giving joy to the heart.*

*The commands of the LORD are radiant,
giving light to the eyes.*

9 *The fear of the LORD is pure,
enduring forever.*

*The decrees of the LORD are firm,
and all of them are righteous.*

10 *They are more precious than gold,
than much pure gold;*

*they are sweeter than honey,
than honey from the honeycomb.*

11 *By them your servant is warned;
in keeping them there is great reward.*

12 *But who can discern their own errors?
Forgive my hidden faults.*

13 *Keep your servant also from willful sins;
may they not rule over me.*

*Then I will be blameless,
innocent of great transgression.*

14 *May these words of my mouth and this meditation of my
heart be pleasing in your sight,
LORD, my Rock and my Redeemer.*

After reading the text, practice your Observation skills by noting the following:

- Circle each use of "heavens" in vv. 1-6.
- Underline each word used for verbal communication in vv. 1-4.
- Place a box around each word or phrase describing the sun in vv. 4b-6.
- Underline each word used for God's Word in vv. 7-9.
- Double underline each phrase showing the effects of God's Word as found in vv. 7-11.
- Circle each occurrence of "my" in vv. 12-14.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. According to Psalm 19:1-4a, what are the heavens busy doing?
2. How is the sun like the two images mentioned in vv. 5-6?
3. What connections do you see between vv. 1-4a and vv. 7-11?
4. What connections do you see between vv. 4b-6 and vv. 7-11?
5. Count the number of times God's Name (LORD/Yahweh) is used in vv. 7-14. What does this count and placement of the Name of God suggest?
6. What are the results of God's Word according to vv. 7-11?
7. What causes the psalmist to describe himself as he does in vv. 12-13?
8. What does the psalmist desire (v. 14)?
9. What is repeated in v. 14? What does this concluding repetition suggest about Psalm 19?
10. How does God as a Rock or a Redeemer (v. 14) communicate God's care?

Psalm 19 beautifully praises God for who he is because of his glorious creation. The psalm also extols the wisdom of God as found in his multi-faceted Word. With this exaltation of the importance of God's Word, Psalm 19 has also been called a Torah Psalm. Psalms 1, 19 and 119 each emphasize the value and importance of God's Word. While Psalms 1 and 119 are more instructive psalms about the Word of God (Torah), Psalm 19 is perhaps the most emotive of the three Torah psalms, highlighting the beauty and power of God's Word. The psalmist seems to be caught up in the glory of creation (Ps. 19:1-6) and the powerful life-changing effects of God's Word (Ps. 19:7-11). These observations lead the psalmist to consider his own sinfulness and inability to keep the law (Ps. 19:12-13). As a finale after considering God's greatness as creator and author, the psalmist prays for God's assistance, protection and redemption for the deepest parts of his own soul (Ps. 19:14).

Psalm 19 begins with an awestruck analysis of the heavens (vv. 1-6). The heavens and all of creation are described as profusely communicating in abundance the wonders of God's handiwork in his creation. God's creation, like a powerful witness, "declares," "proclaims," "pours forth," "reveals" and "voices," using "words to the ends of the world." Ironically, all of the cacophony of creation's communication happens without human speech, sounds or words (v. 3). "The poet draws out the paradox of 'inaudible noise.' On the one hand, there is no speech, no noise, from a literal or acoustic perspective (v. 4); on the other hand, there is a voice that penetrates to the furthest corners of the earth. The poet conveys something of the subtlety of nature's praise of God: it is there, yet its perception is contingent upon the observer. ... In this hymn of praise, it is not the primary purpose of the psalmist to draw upon nature as a vehicle of revelation, or as a source of the knowledge of God apart from the revelation in law" (Peter C. Craigie, *Psalms 1-50*, 2nd ed., vol. 19, Word Biblical Commentary, 181).

As an example of God's grandeur in creation, the psalmist chooses an inescapable demonstration of God's power and beauty. He describes the wonder of the brightness and bravado of the blazing sun (vv. 4b-6). God is greater than the sun in that he, God, has pitched a tent for the sun (v. 4b). This tent is most likely the night which removes the sun from our view. The sun is described as both a beaming bridegroom blazing in maternal bliss and as a competing champion who is pressing hard to win his contest in a daily race across the sky. These images are wildly poetic and do not stress a scientific understanding of the sun but convey a reality that nothing on earth can forever hide from the glaring brightness and oppressive heat of the sun. God, in all of his glory, allows a portion of his power to be displayed daily through the light and heat of the sun.

The psalmist abruptly departs from his discussion regarding the wonder of creation to consider the maj-

esty of God's Word (vv. 7-11). While the imagery of the sun is still burning in our thoughts, we are struck by another light source of God's glory, his incontrovertible written Word. The Law of the LORD (v. 7) is described as perfect. This perfection is also life-changing. Just as the sun in can change all in its path, so God's Word can bring everlasting change to all it touches. The psalmist also initiates in this section a different emphasis on the name of God. "The name of God used in verses 1 through 6 is El, a title that describes the power of God. El is 'The Strong One.' In verses 7 through 9 and 14 the psalmist wrote that El is Yahweh (the LORD), the name of God that stresses His covenant relationship to Israel. Thus he claimed that the Creator is Israel's God, not some pagan nature deity" (Thomas Constable, *Notes on Psalms*, 2025 edition, 107). God's special name (*Yahweh*) is connected with God's special revelation. Clarity about God comes through his written Word.

Six times LORD is used in verses 7-11, each with a synonymous noun for God's Word, an adjective describing the word and a verbal participle showing the effective result of the power of God's Word. A seventh use of LORD is reserved for the very last verse of the psalm (v. 14), suggesting that the completion of God's work related to his Word is found in himself as protector and redeemer.

The power and completeness of God's Word, like the overbearing rays of the sun, cause a reaction of fatigue and overwhelm in the psalmist. Verses 12-13 introduce errors, faults, sins and transgressions. The brightness and brilliance of God's Word uncover all that is deficient and hidden in us and exposes us to our need for forgiveness and rescue from sin. The Law does not save us, but it does show us our need of saving. God alone, who is greater than the sun and who is the author of the Word, is the one who can save us from our own folly.

To close this praise song of both general and special revelation, the psalmist turns from the creative cosmos and instructive Word to petition for help with his own words and thoughts. Praise for God and his Word should bring about change to our own imagination and expressions. "Words" and "meditations" are the external and internal formations of a creature impacted by creation and revelation. God is referred to for a seventh and final time as LORD, bringing the song to its final, seventh state of rest (v. 14). The psalmist finishes with two powerful expressions for God: my Rock and my Redeemer. God as Rock has allusions to a great rock of God's provision of water (Ex 17:6) and as God as a great rock of protection himself (Deut 32:4). God is also called a "redeemer." The word is a "kinsman-redeemer" who, as a loving family member, seeks to rescue one struggling in his own tribe. God as great as he is as a creator and revealer of Scripture, is also known as the one who protects and rescues his own even from themselves and their own failures and shortcomings.

Word Studies/Notes

v. 1 **delcare** “Psalm 148:1 and 4 also picture the heavens praising God. They report in scribal fashion, as if reading from the book of divine creation, because God has written his word there and they cannot refrain from proclaiming it” (C. Hassell Bullock, *Psalms 1–72*, vol. 1, Teach the Text Commentary Series, 135).

v. 2 **pours** “Denotes an uncontrollable or uncontrolled gushing forth of words, like that of the swollen waters of a gushing wadi. The metaphor derives from conceiving the mouth as a fountain (cf. Prov. 18:4; Matt. 12:34). The firmament’s uninterrupted proclamation of God’s glory is copious, extravagant, powerful, and inescapable” (Bruce K. Waltke, *The Psalms as Christian Worship: A Historical Commentary*, 360).

v. 5 **bridegroom/champion** “The sun is like a man who exults over his new bride, and the second comparison in 19:5 complements this picture: The sun is depicted as a strong man running his race with joy. The sun does not slouch onto the scene like a lazy, unkempt freeloader but bursts forth with ready eagerness and focused strength. The sun stands at the starting line like an Olympian sprinter, shaking out his powerful arms and legs ready to display his graceful stride and unflagging stamina. The image of the strong man running his race is maintained in 19:6, as the sun is described circling the heavens, with nothing hidden from the light of his presence” (James M. Hamilton Jr., *Psalms*, vol. 1, Evangelical Biblical Theology Commentary, 256).

v. 7 **perfect** “The first statement is the most programmatic and general. The torah (‘law’) of Yahweh is ‘perfect’ (*tamim*, ‘whole, complete; without blemish/anything lacking’). This essential wholeness of Torah is the basis of all the other characteristics: trustworthiness (19:7c), rightness (19:8a), radiance (19:8c), purity (19:9), certainty (19:9c), and righteousness (19:9d). Similarly, the effect on the believer is also more general and foundational: Torah causes the whole ‘being’ (*nepeš*; NIV ‘soul’) of the believer to ‘turn/return’” (Gerald H. Wilson, *Psalms*, vol. 1, NIV Application Commentary, 366).

v. 10 **precious** “Apart from Prov. 21:20, the participle ‘desirable’ [precious] comes otherwise only in Gen. 2–3, where it describes the trees in the garden and then the fruit of the forbidden tree. Clearly Adam and Eve did not take the view that *Yhwh*’s decisions were more desirable than its fruit; the psalm thus offers a different commitment. Adam and Eve ignored *Yhwh*’s teaching and ended up needing their *nepeš* [souls] to be restored. ... The psalmist can be quite open about the fact that *Yhwh*’s instructions are delightful for very practical reasons. If only Adam and Eve had viewed *Yhwh*’s warnings as more delightful than the fruit of the forbidden tree” (John Goldingay, *Baker Commentary on the Old Testament: Psalms 1–41*, vol. 1, 293).

v. 11 **gold/honey** “In extolling their value to him, [David] compared [God’s statutes] to gold and honey — they are more precious than gold, the most valuable commodity in the ancient Near East, and sweeter than honey, the sweetest substance known in the ancient Near East. The Law was not a burden to believers who were trying to please God” (Allen P. Ross, “Psalms,” in *The Bible Knowledge Commentary*, vol. 1, 808).

v. 12 **hidden** “While nothing can be hidden from the heat of the sun (19:6), sins are often hidden even from those who commit them (19:12). Our inability to be aware of all of our violations of Scripture leads to the conclusion that we cannot possibly be righteous through the law. We are kept from life-dominating, willful rebellion by the Lord’s grace and not through our own strength. ... Grace is our only hope of being ‘free of guilt’ (19:13) when the standard is a ‘perfect’ (19:7) law” (Mark D. Futato, “The Book of Psalms,” in *Cornerstone Biblical Commentary*, Vol 7, 91).

v. 13 **willful sins** “Increased emphasis, calling attention to another class of transgressions — from presumptuous ones, proud ones; known, clearly discerned, boldly and willfully committed. ... Such transgressions overpower the man and reduce him to servitude. The phrase so greatly resembles that of Gn. 4:7 that it is probable the author had in mind the story of Cain, where sin like a wild beast couches at the door greedy to take possession” (Charles A. Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, International Critical Commentary, 170).

v. 14 **Rock** “Found as a synonym for *mountain* (Job 14:18; 24:8; 28:10), *earth* (Job 18:4), and *rock* (Deut. 32:13). In Exod. 17:1–7, the Lord stands on the *šûr* that Moses strikes. The people are delivered from thirst and death as the rock miraculously produces water, a symbol of salvation and God’s presence. In Exod. 33, the rock is a source of refuge, an escape from destruction that would have been caused by God’s presence (i.e., rock of refuge). ... *šûr* is used more often as a metaphor or divine name (44×) than literally. ... The Lord is the ‘Rock of salvation’ (Deut. 32:15; 2 Sm. 22:47; Is. 17:10), ‘the Rock of refuge’ (Deut. 32:37; 2 Sm. 22:3; Ps. 62:2)” (William D. Mounce, *Expository Dictionary of Old & New Testament Words*, 601).

v. 14 **Redeemer** “The description of *Yhwh* as restorer [redeemer] brings the first occurrence in the Psalter of the verb *gā’al*. A restorer (*gō’ēl*) is the next of kin within a family who takes action or spends resources in order to put things right when a family member is in trouble or has been wronged. Used of God, this verb thus puts us in God’s family and implies God’s accepting family obligations toward us when we are in trouble” (Goldingay, 297).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Don't hide from the LORD's manifest greatness,
but rather embrace his salvation and sanctification.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

When I was in elementary school, I auditioned for the talent show, proudly demonstrating my advanced gymnastics skills. I was chosen to participate in the talent show, but little did I know the parent leaders had something else in mind. I didn't get to show off my rehearsed gymnastics routine, but instead was placed with another girl, given a random song to sing ("Chattanooga Choo Choo" for the love), and told to practice the pre-choreographed moves. You should know I'm pretty klutzy, fully tone deaf and can't carry a tune. It was an entire disaster! Despite my early failings in the industry, I do love music – listening to new artists, road-tripping across the country to see my favorite concerts, singing in the car when no one else has to endure the torture. Imagine if we only had one genre of music. How boring would that be? God is so creative; He makes a way for many genres and exponential expressions through instruments and voice. How is it that no two songs sound alike? Consider a symphony. The conductor makes the difference in how the orchestra performs, with small changes reaping dramatically different results. God, our faithful and true conductor, uses all His tools to speak to us individually and beckon us into a deeper relationship with Him. He reveals His glory through nature and demonstrates his character through His law. Like a symphony, His world and His Word work in tandem, and our response is worship. How is God revealing Himself to you? How does He reveal Himself to your child? Ask them when they feel closest to God, and worship together as a family.

What Does The Bible Say?

- Read Psalm 19
1. In verses 7-9, what six words does the psalmist use that refer to God's Word?
 2. In verses 7-9, what six words are used to describe God's Word?
 3. In verses 7-9, what are six results that come from applying God's Word?

What Do You Think?

Read Hebrews 4:12. How does this psalm prove God's Word is living and active?

What Do You Do?

Meditate on Psalm 19 this week. Each day set a timer for 10 minutes. Read the psalm and spend the rest of the time thinking and asking God questions about the psalm.

CORE COMPETENCY: Peace

I live without worry because things are good between God, myself and others.

MEMORY VERSE: James 1:2-4

"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
 I memorized this week's verse
 I brought my Bible to church
 I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)

I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.