God's Glory Revealed

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[0:00] Psalm 19, to the choir master, Psalm of David. The heavens declare the glory of God, and the sky above proclaims his handiwork.

! Day to day pours out speech, night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard.
Yet their voice goes out through all the earth, and their words to the ends of the world. In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, like a strong man runs its course with joy.
Its rising is from the end of the heavens, 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.
[1:07] 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 the drippings of the honeycomb. Moreover, by them, as 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. Amen. As Christians, there are certain words, concepts that are so deeply ingrained into our vocabulary.
[2:21] We use them regularly, maybe in some cases even daily. And we can tend to use them with little thought or consideration for the significance of their meaning.

God's glory is one of those common concepts. And we use it in different ways. Sometimes we speak of glory as something we give to God.
And that's our proper understanding. It is something we give to God in the sense that we ascribe honor and thanksgiving to him in worship. We give him glory in that sense.
And that's useful. In a similar way, we sometimes use it to refer to a purposeful act of obedience. Whereby we would say we want to glorify God in our lives.
We want to glorify God in our worship. We want to glorify God in our obedience. Or we want to glorify God in our work. Or in our parenting. Or in our marriage. Or whatever it is. We think of it that way.
[3:25] That not only are we giving God glory in worship. But we want to glorify him in just regular obedience to him. Right? Whether it's using words or not. We want our life to bring him glory. Most often, when we speak of God's glory.

What we mean and the way we're using the term is we're referring to what we are meaning to be in this. As an essential part of his divine being.
As if glory is something that God intrinsically possesses. We speak of God's glory. As something that he has. As something that radiates from him.
Most often in the scripture. Most often when we speak of God's glory. That's the idea that we mean. But what do we actually mean by it? How do we define God's glory?
I don't know personally of anyone who has invested more thought into the realities of God's glory than John Piper. Many of you have heard him preach.

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[4:31] You've read his books. And they're so helpful. And you know this to be true of his writings. He's written. He's spoken extensively about it. But in one sermon, Piper defined God's glory as this.

He defined it as the infinite beauty and greatness of God's manifest holiness. And I say that again because I know it's a mouthful.
Right? But each word is so important. He says God's glory is the infinite. I mean it's infinite in scope. It's unending in scope.
It is the infinite beauty and greatness. Speaking of his majesty. His majestic being in nature. It's the infinite beauty and greatness of God's manifest holiness.
The display of his perfections. Now that's a good definition. When Piper uses this definition, he's speaking in relationship to Isaiah chapter 6.
[5:35] Which we read for our prayer of confession. Remember at the beginning, Isaiah has this vision. And he sees the seraphim. Six wings. They cover their face. They cover their feet. They fly with the other two.

And one cries out to the other. And what is it that he cries out? Isaiah 6, 2 and 3. Above him stood the seraphim. One called out to another and said, Holy, holy, holy.
Is the Lord of hosts. The whole earth is full of his glory. Now glory is a surprising word there. If you'd never heard the verse.
If you'd never heard the statement. You might be a little surprised to find glory as the final word. Notice what the seraphim says. Holy, holy, holy.
And we might expect. If we haven't heard it before. We might expect. That they would say then. The whole earth is full of his holiness. But that's not what they say. They say, holy, holy, holy.
[6:38] The whole earth is full of his glory. Holy, holy. God's holiness. Notably stated in secession three times by the angelic beings.

Refers to God's otherliness. His otherness. Holiness is the term we use to say that God is not like us.
He is other than his creatures. His thoughts are higher than our thoughts. His ways are greater than our ways.
He is infinitely perfect in every possible way. And the extent of those perfections. Of that holiness. That beauty. And that greatness.
Is beyond our ability to fully comprehend. As finite creatures. For us to begin to even understand in any way.
[7:38] And praise God's holiness. That infinite beauty and greatness of his perfections. It requires first. That God put his holiness on display for us to see.

He must reveal it to us. And that's what we mean. When we use this phrase. God's glory. What we mean.
Is that the infinitely perfect God. Has put those perfections on display. For his creatures.
To see. And according to the seraphim. Who worship at his throne. The whole earth. Is full.
Of the glorious displays. Of God's beauty. And greatness. And perfections. Now.
[8:37] Why am I saying all this? Because God's glory. Is the theme. Of Psalm 19. It's the theme. It's what the whole thing's about.

In it. David recognizes three categories. In which God's holiness is on display. And he wrote this beautiful psalm. So that God's people might rightly.
Ascribe glory. To the Lord. In worship. And what I want to do this morning. Is just walk through. These three categories. Of God's glory.
The way that he has displayed. His divine perfections. In the world. And then at the end. I want to circle back around. And I want to show you.
How all of these areas. All of God's glory. Is chiefly revealed. In a person. Chiefly revealed. In Jesus Christ.
[9:36] And I think if we can get a glimpse. Of that glory. We'll be able to truly worship him. In response. First thing I want you to see here.

Is that God's glory. Is revealed in creation. God's glory is revealed in creation. Now I want you to look at verses 1 to 6 again. The heavens declare the glory of God.
The sky above proclaims his handiwork. Day to day pours out speech. And night to night reveals knowledge. There is no speech. There's no words.

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Whose voice is not heard. And yet there is a cry. That goes out from them. Throughout all the earth. And their words go 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. Like a strong man. Runs its course with joy. Its rising is from the end of the heavens. Its circuit to the end of them.
[10:34] And there is nothing hidden. From its heat. With intentional echoes of Genesis chapter 1. David opens the song of praise.

By reflecting on how God's glory is revealed. In the existence. Wonder. And stability. Of the universe. He created. These verses.
The cosmos. Is personified. As a grand worshiper. Who does not cease. To quote. Declare the glory of God. God. The heavens.
Are the outer heavens. Outer space. Upon which. David gazed. Night after night. As he kept his father's flocks. Near Bethlehem. The sky above. Is the earth's atmosphere.
The firmament. Which. Day by day. Displays something new. And awesome. And beautiful. And. Sometimes terrifying. God's glory.
[11:33] Is. It's not only revealed. In the universe's existence. But here. In David's language. We see that. It is shown. In its stability. In its function. Scientists tell us.

That even the most. Minor adjustments. Adjustments in the cosmos. Could have. Catastrophic effects. On earth. And yet. Day by day. It's held together.
Functioning. With meticulous precision. So as to sustain life. The universe has no voice. There are no words. There's. This is not a.
A voice that you hear. It's a voice that you see. It cries out. The glory of God. From one end of the cosmos. To the other. That's what David's referring to here.
God has revealed his glory. His grandeur. His perfections. In the existence. And in the wonder. And in the stability. Of the created world.
[12:31] And just this week. Julie. Julie. If you've been around her. Very often. You know that. She's becoming a. A weather nut. And she has some meteorologists. That she likes.

Kristen. I think gets in on this. Sometimes too. There's. Her favorite meteorologist. In the area. Is Brad Panovich. And she likes to keep up. With what he's got going on. And this week. He.
He addressed some buzz. Around a phenomenon. Called. The Saharan. Air layer. I'd never heard of this. Perhaps you have. But I live under a rock. So I don't know much.
About these kinds of things. But apparently. Every year. A mass of dry. Dusty air. Forms over the Sahara Desert. In North Africa. And gradually.
Travels across the Atlantic Ocean. Toward the Caribbean. And the Florida. Gulf Coast area. Apparently. Folks. This week. Had heard about this. Phenomenon.
[13:23] And were a little concerned. About air quality. And what might come. As a result of it. And so what. Brad Panovich did. Is he got on Facebook. And he said. Look. Chill. Here's what's happening. Apparently.

This Saharan air. Layer. Is. An annual event. And he went on. To explain. What it actually does. It's amazing.
Actually. In addition. To providing us. With really amazing. Sunsets. The dry air. Acts. As a hurricane. As a hurricane. Suppressant. The dust.
In this layer. Of the atmosphere. It sucks up moisture. So that as we get into. Hurricane season. Later on in the year. The storms are. Diminished. From what they could. Otherwise be. But it doesn't only do that.
It provides. Necessary minerals. Like iron. To. The. Ocean. So that it might. Help sustain. Its ecosystem. So that it might. Function.
[14:18] Sustain. Sustain life. Which then helps. Sustain human life. And apparently. This happens every year. And most of us. Probably. Have never heard of it. Or at least. Didn't know much about it.

Now I can tell you. With certainty. That this event. Does not occur. By chance. Rather. It's part of God's. Meticulous. Providence.
In the world. He created. He's so great. He's so powerful. He's so majestic. That he can create. A stable world. That has something like this.
That happens. Year. After year. After year. After year. After year. With the effect. That it makes life. More sustainable. And better. For us. It's just one of an infant number of ways.

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That creation displays. The glory of God. But David uses a specific illustration. Doesn't he? He points to the sun. As his example. He says God has made a place.
[15:17] For the sun to dwell. In the heavens. And every single day. It fulfills its purpose. And majesty. And power. Since the dawn of time.

There hasn't been a single moment. That the sun. Didn't do precisely. What God said it in the heavens to do. And this personified sun. In the psalm.
Does its work. With joyful. Obedience. Notice. But notice that David's emphasis. Through these verses. Is that the cry of the heavens.
And the circuit of the sun. Is hidden. From no one. The voice. Of the heavens. It goes from one end of the world. To the other.
The sun. Does its circuit. Nothing is hidden from its heat. In creation. God's glory. Is revealed. In every corner of the earth.
[16:14] No person. Can claim ignorance. Of the message. The created world declares. That God is. Holy. Holy. Holy.

Which is why. Paul draws on this. In Romans chapter one. He says. For what can be known about God. Is plain. To them. Because God has shown it to them. Well how has he shown it to them.
He continues. He says. God's invisible attributes. Namely. His eternal power. And his divine nature. That is. His glory. Have been clearly perceived.
Since the creation of the world. In the things. That have been made. So that each one of us. Is without excuse. The context of that excuse.
Is in reference to those. Who would worship the creature. Rather than the creator. And Paul says. You can't possibly look. At this world.
[17:15] And determine. That the world itself. Is worthy. Of your. Worship. But rather. You must look. Beyond it. To the creator. He has made himself known.

Why is there something. Rather than nothing. Is that. Existential question. That every intelligent being. Has to wrestle with. At some point. Why is any of this here?
Why am I here? What purpose. Does any of it serve? The only satisfying answer. Is the one. That is proclaimed.
By the cosmos itself. All of this is here. Because God. Put it here. And it's very purpose. Your. Very purpose. Is to display. His matchless glory. In the world. That he created. The existence. And the wonder. And the stability.
[18:17] Of the universe. And all that is in it. Points to the glory. Of the thrice holy God. Says Psalm 24. The earth. Is the Lord's. And the fullness thereof.

The world. And those who dwell in it. For he has founded it. Upon the seas. And established it. Upon the waters. It's the first thing David says. In his prayer of praise. He says.
The heavens declare. The glory of God. So we will declare his glory. Because of it. His glory is revealed in creation. Number two. God's glory is revealed. In the scriptures.
God's glory is revealed. In the scriptures. Verses seven to eleven. 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.
[19:14] Or the judgments 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 the drippings of the honeycomb. Moreover by them. Your servant is warned. And in keeping them. There is great reward. Theological terms.
We speak of verses one to six. As general revelation. And what we mean by that. Is that there are general things about God. That are revealed to us. In creation itself.
However. There are a limited amount of things. That we can discern about the creator. Simply by observing his creation. And yet God still desires to be known.
So we can't rely only on general revelation. We need another kind of revelation. And what God has done. Is he has provided us with what we call. Special revelation.
[20:13] Which is his self-revelation in the scriptures. He reveals himself in the Bible. He tells us who he is. He tells us what he does.

He tells us who we are. He tells us how all of that. Connects together. God's glory. Is displayed in the content. Character.

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And effect of the Bible. In verses seven to eleven. Now the significance of this shift. In revelation. Is seen in. Even the way David changes the name.
That he uses for God. In verses one to six. You'll notice that. David uses the general name for God. God. God. Almighty God. But when he gets to seven through eleven.
He leaves off. El. And he turns now to what? Lord. Yahweh. Jehovah. As we might say sometimes. This is the covenant name of God.
[21:13] Do you see what's happening? He's moving from the grand scale of creation. That everything on earth. Can discern and see. And then he moves into. The intimate. The covenant.

The covenant. That only his people can discern. That he displays. In the Bible. So that if you want to see God's power.
Generally. Simply observe the universe. In which you live. But if you want to know the Lord. Personally. Covenantally.
You must come to the Bible. Now I'm not going to dwell. On all the specific terms. David uses here. Where it would take us. Many sermons to do that. But at least.
Want to note the three categories. That he uses. In his pattern. Each line. There's six of them. But each line includes. A name for the scriptures. That relates to his content.
[22:08] Law. Testimony. Precepts. Commandment. Fear. Rules. Each line also. Includes a characteristic.

Of that content. The law. Is perfect. The testimony. Is sure. The precepts. Are right. The commandment. Is pure. The fear.
Is clean. The rules. Or the judgments. Are true. And then. Each line. Contains. An effect. That the scripture. Has.
On us. On the worshiper. The law. Revives. The soul. The testimony. Makes. The simple. Wise. The precepts.
Rejoice. The heart. The commandment. Enlightens. The eyes. Gives. Light. And darkness. The fear. Endures. Forever. The rules. Are righteous.
[23:02] Altogether. I think. John MacArthur. Is helpful. In his illustration. Of this. He. He views. These six. Descriptions. Like a. Like as if. We were at a jewelry store. And we were looking. At a beautiful.

Diamond. They all. Refer. To the same. Object. Which is. God's word. And they. Communicate. A singular. Perfection.
And beauty. But just like. With a diamond. Each time. You turn it. Just a little. You see. A different. Facet. Of that beauty. A different. Facet. Of that. Perfection. A different.
Way. Of giving. God. Glory. Again. I'm not going to go through. All of them. But do you want to focus. On the first line. Because I think. The first line. In verse seven. Is functioning.
Like a header. Under which. All the others. Are following. Law. Is not a reference. To legislation. Or rules. In particular.
[23:57] It means. Torah. Which is the first. Five. Canonical books. Of the old testament. Given through Moses. David's using it here. Like he used it.

In Psalm one. The blessed man. Delights. In the law. Of the Lord. He meditates. On it. Day and night. The Torah. Of God. In David's mind.
At that point. Historically. That's the. Comprehensive. Scriptures. The comprehensive. Word of God. And God's revelation. In the Bible. It contains.
All the other elements. That are listed here. David declares. That the Torah. The word of God. Is perfect. It's perfect. Because God himself. Is perfect. And the scriptures.
Then are unique. And necessary means. For God. To display his glory. The manifest. Beauty. Of his holiness. To me. And you. It's amazing.
[24:54] But notice. Also. What they do. In this display. Of glory. We see God's. Action. Through the word. What is it.

That the law does. It revives. The soul. Revives. The old translations. Say convert. It converts. The soul. Not that the soul.
Converts itself. In relationship. In relationship. To the Torah. No. David says. The Torah. Itself. Revives. The soul.
The word. Gives life. We can observe. The cosmos. And be amazed. By God's glory. But we can study.

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The scriptures. And be changed. By it. Be converted. By it. Be revived. By it. Be brought. To life. The apostles.
[25:57] Spoke of this. Often. Hebrews chapter 4. The word of God. Is living. It's active. It's sharper. Than any two-edged sword. It pierces. To the division. Of soul.

And spirit. It discerns. The thoughts. And intentions. Of the heart. You see. My brother. Say all the time. There's all kinds of books. That we read. There's one book. That reads us.
It discerns us. Peter says. In his first letter. Speaking to Christians. He says. You have been born again. You have been regenerated. By the spirit.
Not of perishable seed. But of imperishable. How? Through the living. And abiding word of God. And then he quotes that verse. That we quote.
Every week in our worship. He quotes. All flesh is like grass. All its glory. Like the flower of grass. The grass withers. The flowers fall.
[26:54] But the word of the Lord. Remains forever. He says. And this word. Is the good news. Preached to you. Seen supremely. In Jesus.

What does David mean to say here? He says. God's word is a living book. It's used by. God's power. To transform. Our souls. To make us wise.
To bring joy. To our hearts. He gives light. In our darkness. It's truth. Endures forever. Because God does. And it's altogether righteous. In it's judgments.
The word itself. And it's perfections. Are just declaring. That it's author. Is perfect. And holy. And right. And good.
And finally. David says. That because of this. It's content. It's character. It's effect. The word of God. Is of supreme value. It's more desirable.
[27:51] Than gold. And honey. Things that. We consider to be. The source of satisfaction. And fulfillment. He says. It's more valuable. Than those things. Which then. By way of application.

We may say. Why would we spend. All of our time. Chasing those things. When the more valuable. And desirable thing. The thing that can actually. Benefit us. For eternity. Is in the word of God.
It warns us. It shows us the way. It rewards us. You believe this is true. About God's word.
God. If you believe this is true. If you would affirm that. Does it show.
In the. Way that you live your life. Does that affirmation. Of belief. Actually show itself. In the way that you meditate. On God's word. Do you read your bible.
[28:47] Did you go to your bible. To see the glory of God there. Not to develop. Some kind of dogma. That you could argue.

With the. Person that you work with. Or your neighbor next door. But that you might. Get a sense of who God is. And that in getting a sense. Of who God is.
He might use his word. To transform you. To actually change you. You see. As Christians. Conservative Christians. We say this. We say this is what we believe. About the bible. And yet so many of us.
Feign to. Pick it up. And actually meditate on it. Study it. Do you believe that. The word gives life. Does that show. In the way that you evangelize. The lost. Do you give them the word. Why don't we. Tell you and encourage you to.
[29:45] Bring your friends and family. And neighbors. And people. Bring them to a service. Not because they need to hear me. But because they need the word. If the word gives life. If this is really what it does.

If this is true. Why wouldn't we be doing everything we can. To try to get people here. To hear it. Why wouldn't we be doing everything we can. To try to take it to others. Why wouldn't we be doing everything we can.
To meditate on it. Day and night. As the blessed man. In Psalm 1. In it we find the glory of God. And in it the glory of God transforms us. That brings us to the third and final thing.
The glory of God is revealed. In redemption. The glory of God is revealed in redemption. So it's revealed in the world he's created. It's revealed. In the word.
He has written. It's revealed in the worshiper. He redeems. Verses 12 to 14. David now reflects on everything that he's just written.
[30:45] He says. Who can actually discern his errors? The word can search me out better than I can search me out. David says. Who can actually discern this but God?

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And then he prays. Lord declare me innocent from hidden faults. Keep back your servant also from presumptuous sins. Let them not have dominion over me.
Then. Then being. If. God will. Forgive him. Of the hidden faults. If. God will graciously restrain him from presumptuous sin.
Break the dominion of sin in his life. Then. David will truly be blameless. And innocent. Of great transgression. And then he turns and he says. This prayer of consecration.
Let the words of my mouth. And the meditation of my heart. Be acceptable in your sight. Oh Lord. My rock and my redeemer. While God displays his glory in creation.
[31:44] There's a. Specific creature. That he made to display his glory. Unlike anything else. The crown of God's creation. Was man.

And woman. The scriptures say. That God made man. In his own image. Meaning. Adam was to display. God's glory. In a way that was distinct.
From the rest of his creation. Man was created. To mirror God's beauty. And greatness. In so far as a creature can. And of course.
Sin and rebellion. Have marred that image. It's distorted it. Romans 3 makes this clear. All have sinned and fallen short of what? God's glory.
We're created to display his glory. But all of us. The sun does its thing. It does exactly what it's supposed to do. The scripture. Perfect. But then there's us. The crowning part of his creation.
[32:45] Designed to mirror him. Unlike the word. Designed to mirror him. Unlike creation. And yet. We're the ones that have fallen short of that purpose. We've fallen short of. The display of God's glory.

That we were created to give. David here recognizes. Man's fallen condition. However. He understands God's glory. To still be revealed. Despite our fall.
It is revealed. In redemption. It's revealed. In salvation. Notice the two ways.
David speaks of his sin. First he notes. Hidden faults. Sins of ignorance. That he's. Even unaware of having committed. He acknowledges that just as nothing is hidden from the sun's heat.
He knows nothing in our hearts is hidden from God. Nothing is unsearchable by his word. We all stand. In judgment. By it. Hebrews 4.13.
[33:44] No creature is hidden from his sight. But all are naked and exposed to the eyes of him. To whom he must give account. So David recognizes. There's things about myself. I don't even know.

There are failures. In my nature. And in my behavior. That I don't even recognize. As sinful. But God knows it all. He sees it all. Which should be for David.
Terrifying. But it's not in this moment. Why? The second part of the verse. What does he say? He says declare me innocent. What is this? It's a prayer for forgiveness. It's a prayer for mercy. Knowing that there is sin in him. That he doesn't even know is sin. David pleads for God to declare him innocent. To grant him mercy. Because he knows God to be merciful.
And full of steadfast love. That in redemption and forgiveness. God's glory is supremely displayed. And David prays for it. The second way he speaks of his sin.
[34:44] Is in presumptuous sins. So we have hidden faults. And then we have presumptuous sin. Speaking of man's proclivity to rebel. Knowingly sin against God.

I heard Kevin DeYoung say this week. That he often prays that God will prevent him from being sinful. And from being stupid. Both seem to be included here in David's mind.
Lord don't let me be ignorant. And whatever ignorance is in me. Please show me mercy. But then he says something different about the presumptuous sins. The knowing sins.
The knowing rebellion. He asks for God's restraining grace. To keep him from presumptuous sins. That God might give him freedom. Where sin has dominion.
Do you see it there? Keep back your servant. Restraining grace. Restraining grace. Let them not have dominion over me. Free me from this.
[35:45] David says. Free me. From my sin. And rebellion. All of this speaks of God's glory. And redeeming man. If God supplies forgiveness.

And freedom. Then David's standing before God. Will be considered blameless. And innocent. He says in verse 13. Not a true blamelessness.
Not a true innocence. But a blamelessness and an innocence. A righteousness. That is credited to him. And there's only one way.

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That that's possible to happen. If David's failures. His hidden sins. His hidden sins. His hidden sins. And his presumptuous sins. Are credited to someone else.
That's the only way this is possible. And God provides this forgiveness and freedom. In Jesus Christ. Who died for our sins.
[36:46] So that we might be forgiven. So that sin's dominion might be broken. And that forgiveness and freedom. And that forgiveness and freedom is applied. To whoever will repent.

And believe in Jesus Christ as Lord and Savior. His righteousness. His perfect righteousness. Credited to us. Because our sin. Was credited to him.
On the cross. Remember Isaiah 6. The angel comes with the burning coal. And he says. Your sin has been atoned for.
God makes the provision for Isaiah's atonement. In the image. God makes the provision for your atonement. In Jesus Christ.
And he says. Come and receive it by faith. And he does so. Because this is the supreme show. The supreme show. Of his glory in man.
[37:48] God's glory revealed. In the salvation of sinners. Like you and me. David understands that. But that leaves one more verse for us. In verse 14. David speaks now of his desire.

To display God's glory. In the way that he was created to do. Now that he's been forgiven. Now that he's counted blameless. He wants to. Do what's right.
He wants the words of his mouth. To be like the voice of the cosmos. Declaring God's glory. He wants the meditation of his heart. To be on the Torah of God. So that his life may be acceptable. And pleasing to God. And he wants this. Because God has supplied. His glorious mercy and grace. To David's sinful condition. This is why the scriptures always speak of salvation being evidenced in the transformation of our lives.
Not in mere morality. Which anyone can feign. But in the transformation of our affections. But in the transformation of our affections. Once redeemed by God's grace.
[38:58] The sinner's affections are radically altered. His greatest desire now is not gold. Even much fine gold. His greatest desire is no longer honey.

And the drippings of the honeycomb. His greatest desire is the pleasure and the glory of his creator. And this transformation is yet another display of God's glory.
God, is this true of you? Can you pray this verse in truth? Because Christian churches are full of people who subscribe to a kind of moralism.
That does not equate to genuine salvation. A possible sign of it is arrogance rather than humility. Judgment rather than grace. Prejudice rather than forgiveness and mercy. Think of the parable Jesus told of the unclean spirit.
[40:08] Who leaves a person. And he goes out. I think this might be in Matthew 24 or something like that. And he goes out and he can find no other place. So the unclean spirit decides that he's going to go back to his original home.

Back to that original person. And when he gets to that person, what does he find? He finds the house. Their body, their life is cleaned up. It's swept up. It looks real, real nice.
And Jesus said, this unclean spirit comes with many more spirits with him. And that person's condition at the last is worse than it was at the beginning. And yet there was a span in that person's life where all of us would have looked at them and said, Christian.
Faithful. Moral. Moral. Moral. What David is putting on display in verse 14 is not mere moralism. It's not moralism attached to some idea of Christian theology.
That's not what's happening. This is the genuine transformation of heart. Of the affections. What is it that David wants to do here?
[41:18] He wants to bring God glory. That's what's in his mind. He doesn't want to be regarded by everybody else as the best of the best and the one that's got it all together. No, that's not what he's saying here.

He's saying, no, I want to genuinely love the Lord and please the Lord. I want to bring him glory. It's a change of affection. A change of desire. It's indicative of genuine conversion. Is that true of you? Is that your desire? To bring him glory? Now, it's only when we acknowledge God's glory in the world that we will rightly ascribe glory to him in worship.
Which is the whole purpose of this song. We see God's glory on display in the universe. We see God's glory on display in the scriptures. We see God's glory on display in redemption through Jesus

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Christ.
And in response to all of those things, we turn to him and we give him praise. That's why we would sing Psalm 19. Just like we would praise our wives for an amazing meal or praise an artist for a beautiful painting.
[42:22] We are to praise the Lord for the many displays of his divine perfections. As wonderful as these three categories are, God's glory is chiefly revealed, as I said at the beginning, in a person.

I just want to read you three passages. Hebrews 1. In these last days, God has spoken to us. He has revealed himself by his son.
Notice the connections here with Psalm 19. Whom he has appointed the heir of all things, through whom he also created the world. He is the radiance of the glory of God.
He is the exact imprint of his nature. He upholds the universe by the word of his power. And after making purification for sins, he sat down at the right hand of the majesty on high.
What's the author getting at in his opening verses of this book to the Hebrews? That Jesus is the glory of God. Colossians 1.
[43:36] Jesus is the image of the invisible God. Where the image of God is marred in us. It is perfected. It is restored in him. The firstborn of all creation.

For by him all things were created in heaven and on earth, visible and invisible. Thrones, dominions, rulers, authorities. All things were created through him and for him.
And he's before all things. And in him all things hold together. For in him all the fullness of God was pleased to dwell.
And through him to reconcile to himself all things. Making peace by the blood of his cross. Do you see in those two passages?
The glory of God in creation. The glory of God in the word. The glory of God in redemption. Chiefly seen in the person of Jesus.
[44:34] Let me give you one more. John chapter 1. In the beginning was the word. The word was with God. The word was God.

He was in the beginning with God. All things were made through him. And without him was not anything made that was made. And the word became flesh.
And dwelt among us. And we have seen his glory. What glory? The glory.
As of the only son from the father. Full of grace and truth. For from his fullness. We have received grace upon grace.
For the law was given through Moses. But grace and truth came through Jesus Christ. No one has ever seen God. The only God who is at the father's side.
[45:30] He has made him known. Do you see it again? Creation. The word. The law of Moses. Redemption.

All chiefly seen in a person. If you want to see God. Look at Jesus. If you want to hear God.
Listen to Jesus. If you want to know God. Come to Jesus. God's glory. Sublimely displayed in his son.
And every category of Psalm 19. is meant to point us ultimately to him. So that in Christ. We might truly.
Offer and ascribe to him the glory. That he's worthy of. Let's pray. Thank you.

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