

How Do You Respond To God's Revelation?

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 29 June 2025

Preacher: Jonathan Hartley

[0 : 00] Read Psalm 19 together this morning. It says, 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 sure, enlightening the eyes.

The fear of the Lord is clean, enduring forever. The rules of the Lord are true and righteous altogether. More to be desired are they than gold, even much fine gold, sweeter also than honey and drippings of the honeycomb.

Moreover, by them is your servant warned. In keeping them there is great reward. Who can discern his errors? Declare me innocent from hidden faults.

Keep back your servant also from presumptuous sins. Let them not have dominion over me. Then I shall be blameless and innocent of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.

[1 : 47] If you guys will pray with me before we come to the Lord. O Heavenly Father, we come before you this morning.

You are far more glorious than we can grasp. As we get to hear in the psalms that were read this morning and in the psalm that we're about to see, Father, you have proclaimed your glory loudly before all men.

Lord, may we see it this morning. Lord, would you equip your people? Would you strengthen your people?

Would you cause us to stand before you that we might hear your word? Lord, it is only by your spirit that we are going to be able to see you.

It is by your spirit you change hearts. And that we are not just here to hear a word spoken, Father, but we are here to hear from you.

[2 : 46] So, Father, we depend on you to do this work for us. Please, Lord, we pray. It is in your son's name I ask this. Amen. Amen. Amen.

So, Psalm 19, the psalm that we get the joy of having this morning, is pretty widely regarded as one of the finest of all the psalms, just in its construction is beautiful, its language is beautiful.

It's often quoted, even people that are not necessarily Christians would look at it and say, man, this is beautiful. And it has been such a joy to get to see the beautiful hand of God in his scripture.

So, the question that I want to put before everybody in our minds as we come into this scripture is, how do you and I respond to when God reveals himself?

What is our response to the revelation of God? When you need to see God, when he opens up his scripture to you or when you see him in creation, what is your response? What is my response?

[4 : 02] This psalm really kind of breaks down into three movements. There's three distinct sections to this.

And as you kind of read through it, at first, they might seem a little disjointed. Why does he go from this to this? And how does that flow out?

But I want you guys to see, as we go through this, just the richness and beauty of God's word. So, the first movement really begins, and it starts in verse 1 and runs through verse 6.

It starts out by saying, the heavens declare the glory of God, and the sky above proclaims his handiwork. This is what theologians describe as God's general revelation.

How he has revealed himself to all people. This is the sermon that his handiwork preaches day in, day out, to all men.

[5 : 06] And I remember when I used to work construction, and it was one long day. We had an office down in Vegas, and I was driving back to Reno. And if you've ever driven through the middle

of Nevada, you know there's absolutely nothing in the middle of Nevada, particularly somewhere about the little town of Tonopah.

And I remember it had been a long day. A bunch of stuff had happened and gone wrong. And it was probably about 10, 11 o'clock in the middle of the wintertime. So, it had been dark for five, six hours at least.

And I still had, it's halfway, I still had four hours left to go before I got home. And I remember this particular stretch, pulling off and getting out. And crystal clear night, you couldn't see the mountains. They were just that black silhouette all around you. And, man, you could have cut the stars with a knife. If you've ever been out late at night, and you see just that band of the Milky Way, and it's so thick, you feel like you could grab it.

Like, just the glory and the beauty of God's creation. In Romans 1, in 19 and 20, Paul says, The psalmist here in verse 2 says, Day to day to day pours out speech.

[6 : 36] There's an image there. The word is like a bubbling over. It's an abundant welling up and just spilling over of words. There's no lack.

And it says that night to night reveals knowledge. So the image is that one one day finishes its job of proclaiming the glory of God.

It passes the floor, as it were, to the night that takes up its argument as to the glory and the majesty of a creator.

Even some of the pagan philosophers, they understood this. They knew. So, Cicero said, When we behold the heavens, when we contemplate the celestial bodies, can we fail of conviction?

Must we not acknowledge that there is a divinity? A perfect being? A ruling intelligence which governs? A God who is everywhere and directs all by his power.

[7 : 43] Anybody who doubts this may as well deny there is a sun that lights us. It says, Time destroys all false opinions, but it confirms those which are formed by nature. So no matter what you want to contrive, you still have to stand under creation and under the heavens and hear their sermon.

There's another story that I came across during the French Revolution. One of the revolutionaries was speaking to one of the peasants, and he said, I will have all your steeples pulled down.

Then you may no longer have any object that will remind you of your old superstitions. And the peasant replied, But you cannot help leaving us the stars. The verse there in 3 says, There is no speech, nor are there words, whose voice is not heard.

Paul in Romans 119 said, This leaves men without excuse. You can't get away from it.

The translation there in 3 is actually a little bit tricky. Because it literally reads, There is no speech, Or sorry, We translate it, There is no speech, nor are there words, whose voice is not heard.

[9 : 12] But it reads, No speech, No words, No voice, Not heard. It's kind of this blunt, Hammered fired sort of language That I believe is there on purpose for that point.

There's no speech. They don't speak to us. There's not an audible voice. There's not words. There's no particular voice. But you can't tell me it's not heard. The sermon of creation is spoken clearly.

It doesn't matter who you are, where you're from, what you speak. All people sit under the same sky. We all see God's handiwork. And there's a fullness to this sermon that they speak.

It says, Their voice goes out through all the earth, And their words to the end of the world. The line in there, Their voice, That word is actually line in a lot of translations.

And it's the word for a measuring line, Or like a measuring tape. The idea in the image is, There's this full line of all the words of this sermon spelled out.

[10 : 34] It can actually even mean the words in a line on a page, As you would write them. So this is the image of the skies above, Painting out the fullness of a declaration of God, In his divinity, In his power, In his glory.

I found this quote, And my wife said, I don't know, It's a little harsh, But it's Spurgeon, So I'm going to go with it. He put it pretty bluntly. He said, He who looks up to the firmament, And then writes himself down an atheist, Brands himself at the same moment, As an idiot or a liar.

You can't come away and not understand that you are small. One of my favorite, Calvin, And not John Calvin, But the other philosopher, Calvin and his friend Hobbes.

There's this scene where he's out under all the stars, And the second panel is him yelling, I'm significant! And then the next panel is just him under the stars staring up, And then the last one is him staring up, Saying, Said the dust speck.

We quickly understand God's glory and majesty. But then there's another element to this, That the past seeing God's glory, It does something even to us.

[12:06] David then singles out one particular work of God's hand. He says, In them he has set a tent for the sun. He says, Which comes out like a bridegroom leaving his chamber.

And the image there, We do things a little differently, But to the Jewish culture, The bridegroom would gather all his friends, Make all his preparations, And they would go into his chamber, And he'd get all ready in his finest, To come out and wed his bride.

So the image there is, Him in all his finest, All his glory as it were, Getting ready to go celebrate my friends. I get my wife. I've been waiting for her.

This is joy. There is an excitement. There is an exuberant happiness, And a liveliness. He's ready. He's ready. And like a strong man, Runs his course with joy.

Now, some of you are strange, And you like to run. I do not like to run. But, Here's that image, Of someone, A strong man. He is capable. He's ready.

[13:13] He enjoys this. He does it with joy. Again, There's this picture of life, And vigor, And joy, That's ascribed to the sun.

At first, It kind of seemed like a little bit of a rephrasing, Of the same image, Of the speech, As the heavens. When he says, That, Sorry, Lost my spot.

When he comes out, Like a bridegroom, Leaving his chamber, And like a strong man, Runs his course with joy, Its rising is from the end of the heavens, And its circuit to the end of them.

Kind of seems similar. But then there's this other part, That stands out, And it's different. He says, And there is nothing hidden from its heat. Well, This is a different work.

Because before, The skies were proclaiming the glory of God, But here's an effect. Here's something, Done on the, Down below, On the hands.

[14:24] Nothing, Under the heavens, Is hidden, From the piercing, All disclosing light, Of the sun. Right? When it comes out, You see everything plainly.

All is exposed, Everything is shown, For what it is. When we see the glory, And almighty power of God, As revealed in his creation, It can only make us aware, Of how small we are, How base, How corrupt we are in comparison.

God's general revelation, Actually leaves us, Exposed. As our confession puts it, Although the light of nature, And the works of creation, And providence, Do so manifest, The goodness, Wisdom, And power of God, As to leave men inexcusable, Yet they are not sufficient, To give that knowledge of God, And his will, Which is necessary, For salvation.

They show us who God is, They show us the glory of God, So that we are without excuse, As Paul says, But they leave us, With very, Very little, To do with it.

Paul says, In Romans 1, The sin of men, Is called to account, By God's general revelation, He says, For the wrath of God, Is revealed from heaven, Against all ungodliness, And unrighteousness of men, So there is an apparentness, Even to the unbeliever, Who has to stand and reckon, But there is a God, And I am not him, Who by their unrighteousness, Suppress the truth, And for what can be known of God, Is plain to them, For his invisible attributes, Namely his eternal power, And divine nature, Have been clearly perceived, Ever since the creation of the world, And the things which have been made, So they are without excuse.

[16:23] So we see that even God's general revelation, Is enough to call men to count before God. But then David turns, To a second movement, And this is, What we call God's special revelation, This is his particular revelation, To his people.

He says, 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, And the rules of the Lord are true, And righteous altogether.

I deliberately want to take these first couple of verses, And look at them as a whole, And then we'll break them down. But I want you to notice something first, In verse one, He uses the name, For God, That's kind of his general name, This is El.

But then, In these verses, He transitions, And he uses, Yahweh. This is the name, That God gave Moses, When he said, Well, Who am I going to say sent him?

And he said, I am sent, I am who I am. This is God's personal name, That he disclosed to his people. And he uses it, Four times here.

[17 : 54] There's a difference between, God's general revelation, To all men, And the way that he has spoken, And his word that he has given, To his people.

I want you all to see, In these verses, That, There's a totality meant, Some people will break this out, And try to parse it out, In each one, But I want you to see, By looking at all these, There's, There's a wholeness, Of the word that God has given.

The word translated, In that first verse, Law, Somewhere else, Is translated, Covenant. It actually encompasses, All of the work, That God has done, With his people.

That particular covenant, We see it used, Back, When he speaks, To Abraham. So he's not, Just, We got to get out of the, Thinking only law, In the Mosaic law, But he's actually talking about, The whole covenant, Of God with his people.

The word testimony, Is that, Recorded witness, It's the testifying, Of what God has done, All that he's done, All that he's worked, For his people.

[19 : 16] And the word precept, Describes to us, Those kingly directions, Which the Lord has set down, For the ordering, Of his people's lives. This is how, My people are to act, How they are to be, How they are distinguished, As my people.

And then commandment, Has the general sense, Of the moral law of God, And the fear of the Lord, Used in this sense, Is the instruction, Of how God is to be, Worshipped and revered.

This is God saying, This is how you shall worship me. You remember, Because the distinction, That we see in Romans 1, Is that they took that image of God, And exchanged it, And worshipped how they wanted.

God said, This is how I shall be worshipped. Yes I am God. This is my people. This is how they will worship. So we can see, As we look in that, That it really, It's all encompassing, For everything that we have, In scripture.

Everything from God's covenant, With his people, How he is to be worshipped, How his people are to live. What that all looks like. It's really all defining, But then, David could rightly say, That about God's word.

[20 : 35] Then, How much more do we get to, Now? When we have, The fullness, Of God's covenant people, With his people revealed.

The whole testimony, Of his action. Everything that he's done. All his kingly precepts, Set forth by his reigning, King Jesus. His moral law, Fully shown and fulfilled in Christ.

His people, Rightly ordered to worship, Father, Son, And Holy Spirit, In spirit and truth. You can see how, Calvin and a lot of other, Commentators have said, No, This really, Speaks to us, Of the whole, Word of God.

This includes his gospel. Because if we're going to look at it, How would you not read through, And see Christ in that as well. I want you guys to see, Some contrasts, Between these two movements. How are they different? Creation, It says, Declares the glory of God, Proclaims his handiwork, And reveals knowledge.

[21 : 43] Reveals it, But, God's word, Says, Revives the soul. Makes wise the simple. Right?

There's more than just a revealing knowledge. Rejoices the heart, And enlightens the eyes. This is why, That same first section, In our confession, In the very first words, In our confession, Begin with pronouncement, Says, The holy scripture, Is the only sufficient, Certain, And infallible rule, Of all saving knowledge, Faith, And obedience.

There's a particular work, That the word of God can do, That creation can't, How does it revive the soul? In the word, Jesus Christ, He is alone, One who can give life to the soul.

And Peter, Makes his confession, In John 6, Says, Lord, To whom shall we go? For you have the words, Of life. They're not dead words.

Regularly, People would say, Well, He speaks with power and authority. When he spoke, The dead came to life. And how does it make wise, The simple?

[23 : 13] Remember, In scripture, The expression, Of one who is, A simpleton, Or a simple, Who is a fool, Carries it, With it, The idea of someone, Who's lacking wisdom, But also, Who has a moral deficiency.

Then, Paul says in Timothy 2, And from childhood, You have been acquainted, With the sacred writings, Which are able to make you wise, For salvation, Through faith, In Christ Jesus.

All scriptures breathe out by God, And profitable for teaching, For reproof, For correction, And for training in righteousness, The man of God may be equipped, For every good work.

Not only are we, Proclaimed God, But, We're actually, Taught, Reproved, Corrected, Trained up in righteousness, For good works.

Makes wise, The simple. How does it rejoice the heart? It's hearing the word, That produces faith. It says, Faith comes by hearing, And hearing by the word of God, And then, Peter says in 1 Peter 1, 8, That you do not see him, You love him.

[24 : 33] Though you do not now see him, You believe in him, And rejoice, With joy that is inexpressible, And filled with glory. Because now, We have Christ.

The scripture, That gives us light. For anyway, We find Jesus saying, John 8, 12, I am the light of the world, Whoever follows me, Will not walk in darkness, But will have the light of life.

And 2 Corinthians 4, 6, For God who said, Let light shine out of darkness, Has shown in our hearts, To give the light of the knowledge, Of the glory of God, That glory proclaimed, In the face of Jesus Christ.

And there's some parallels, That we have in here as well. I love how this psalm, All works together. Just as the heavens speak, Continually to us, So the word of God, Endures forever.

And just as the voice of the heavens, Speaks to all, And is full in its line, So the special revelation of God, Is righteous, All together.

[25 : 45] Complete, Holy righteous. So when you read through this, And you say, The law of the Lord is perfect. Yes, he is.

He revives the soul. The testimony of the Lord is sure. Yes, he is. Making wise the simple. The precepts of the Lord are right.

Yes, he is. Rejoicing the heart. And the commandment of the Lord is pure. Yes, he is. Enlightening the eyes. And the fear of the Lord is clean, Enduring forever.

The rules of the Lord are true, And righteous all together. Yes, he is. So, I want to see a little difference here too.

The effect of the different revelations of himself That God has made. It's a little different. But it's very much the same.

[26 : 50] If we actually get two kind of parallel pictures, In here. Some commentators believe That the effect that's mentioned About the sun and its circuit, And its heat, Is to be read as its life-giving effect.

Nothing would exist under the sun On this planet without the sun and its influence. Others take it to be that searching And revealing nature That light has.

And that the sun Effects on the world. I want to put to you guys That I really believe both are in view here. We often find The idea of light and life Tied together Closely in scripture.

In Ephesians 5, 13 and 14 It says, But when anything is exposed by the light It becomes visible. For anything that becomes visible Is light. Therefore it says, Awake, O sleeper And arise from the dead And Christ will shine on you.

So there's the effect of The glory of Christ Making dead sinners alive. In Isaiah 49, 6 Speaking, looking forward of Christ Is it too light a thing That you should be my servant To raise up the tribes of Jacob?

[28 : 10] Is it too easy for you? To bring back the preserved of Israel? I will make you as a light For the nations That my salvation may reach To the ends of the earth. And in 58, 8 He says, Then shall your light Break forth like the dawn And your healing Shall spring up speedily.

Light and life. So we get these two parallel pictures In this psalm Of The sun and its glory With all of its Worth and sweet Life-giving description Of the word.

Right? Here's this glory This lively character This strong man running His race with joy And here's The glory Worth and sweet Life-giving description In verse 10 We also see The parallel Revealing work Of the sun In verse 6 And the revealing work Of the word In verse 11 So I want to show you guys that In 5 He describes him As a bridegroom Coming out of his chamber And a strong man Running his course with joy And that his circle is To the end of the heavens And there's nothing Hidden from his heat Then let's look down At 10 and 11 He says More to be desired Are they than gold Even much fine gold Sweeter also than honey And drippings of the honeycomb Moreover by them Is your servant warned In keeping them There is great reward So we see This picture of glory Of worth Of weightiness That they are desired

More than gold Even fine gold Even purified gold Is worth There is a glory To the word of God But it is sweeter than honey Drippings of the honeycomb And you guys remember As we were in 1

Samuel And we see Jonathan taking his staff And dipping in honey And his eyes are enlightened He's enlivened So there's these two pictures Of how the sun gives joy Life But then there's also Nothing hidden from its heat And it says of God's word Moreover by them As your servant warned In keeping them There's great reward There's the This is how you should live And this is how you should not live Spelled out in scripture This kind of Dual work Is what I want you guys to see As we move into That response That David has

When he considers The glory of creation And the glory of God's word And how it lays All bare Yet it Gives life So I started by asking you guys A question of How do you respond To the revelation of God When God reveals himself What is our response to me?

[31 : 13] And I Have tried to kind of Follow the pattern Of the psalms That we see the glory of God The sweetness of him And his General and his special revelation Because it naturally Then drives us to application Because if this is who God is And this is what he's Revealed himself to be What do I do with that?

A pastor of mine Once put it We don't read The word of God It reads us And that's become Something when we get In the car At the end of Sunday in the sermon And we look over How did God's word Read you today?

Because when we stand Before the glory of God And we hear him And we see him There's a response That we can't get away from There's An only natural reaction When we see God's glory His general revelation Kind of gives us A glimpse of that But his special revelation Shows all of it Would you guys turn over To Hebrews 4 And 12 and 13 While you guys are turning You know I started preaching Hebrews And For those of you guys That are a little bit more Book nerds And you like Tolkien Your homework is Psalm 19 Is really like The first six chapters Of Hebrews It's kind of like How Tolkien Gives you an appendix That you turn to And you read And it's like An entire story In its own Psalm 19

So Now that you guys Are there There's your homework For the word of God Is living and active Sharper than any Two-edged sword Piercing to the division Of the soul And spirit Of joints And of marrow And discerning The thoughts And intentions Of the heart And no creature Is hidden from his sight But all are naked And exposed To the eyes of him To whom We must give an account Does the language Sound kind of familiar?

God's word Always reads us It leaves No creature Hidden from his sight But all Naked and exposed To the eyes Of him Of whom They must give an account So then It only makes sense David's response When he cries out In verses 12 and 14 Who can discern His errors?

[33 : 55] Declare me Innocent Of 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 So how does God's special Revelation Read David?

I want you guys To see That it has read God's people Much the same way Since the very beginning First Notice David humbly Puts himself Under its light Who can discern His errors?

David acknowledges That he is not The man for this job In the light Of the glory And goodness And majesty And powerfulness Of God Who can actually Search something out?

David calls on The Lord to do it Then God's word Brings him To confess That he is not Beyond having sin Which he doesn't Even know about His hidden faults Just as That same word Is used That nothing Is hidden From its heat He uses The same word Here For hidden faults That which requires Being searched out And then see It shows him His indwelling sin That he is capable Of presumptuous sins That is Those sins That are High handed rebellion This isn't I was unaware This is I did it anyway And he shows him That he is so Bent to sin Because of that Indwelling sin That he would Easily let it Make him a slave He says Let them not Have dominion Over me There is An urgency And almost An anguish Heard in his voice This Oh let them not Have dominion Over me One earlier Caesarius of Arles He was in Late 400s AD Said it this way Let us not Think little Of our sins Because they are Slight But let us Fear them Because there are Many Drops of rain Are small But because There are many They fill rivers And submerge Houses And sometimes By their force They even carry Off mountains One commentator Del Ralph Davies That I read Said this About these Verses We find a Pattern That moves From hidden Faults To arrogant Sins To decisive Apostasy The idea Seems to be That this Is a genuine Danger And that there Can be a path From errors To insolence

[36 : 53] To apostasy An earnest Prayer is Called for In the face Of each Instance And possibility Christians May err Here Some think That since They have The assurances Of Jesus Or that Of the

apostles No Christian Need to be Worried about The specter Of apostasy But the Bible never Wants us To use It's Assurances To avoid It's Warnings There's Instruction In how David responds To the Revelation Of God Lord may We take David's Example How often Do we take The words Of scripture And then Turn And think Little of it Or think Little of our Sin I just Heard what It costs Christ But it's No big Deal The warning Of James In chapter One Cries out But be

Doers of The word Not hearers Only Deceiving Yourselves For if Anyone is A hearer Only And not A doer He's Like a Man Who Looks Intently At his Natural Face In the Mirror For he Looks at himself And then Goes away And at Once Forgets What he's Like May God's Word Read us And cut us To the Heart Like we See David There's Another effect Though That the Word has On its People Just as The sun And the Law Expose Us So God's Revelation Gives Life If you Guys Look When he Says 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 Who's David Looking To To Do This Oftentimes People Will Take This And They'll Say Oh Look It's The Law Of God And There's Great Reward In Keeping It But Who Does David Ask Who's David's Appeal To It's Not His Own Strength It's Not The Law That He Just Declared Good It's The Lord The Law Of The Lord Is Perfect He Says You Declare Me Innocent From Hidden Faults You Keep Back Your Servant Also From Presumptuous Sins You Let Them Not Have Dominion Over Me There's Confession Here There's Also Trust The Response Of God's People To His Revelation Has Always Been Even From The

Time Of David Now After Christ Has Always Been Repentance And Faith His Final Petition Is Just Saturated In It He Says Let The Words Of My Mouth And The Meditation Of My Heart The Goodness And Glory Of God That I Have Seen And Proclaimed And My Own Acknowledgement Of Who I Am Before That God There's The Confession Be Acceptable In Your Sight Oh Lord My Rock And My Redeemer My Trust My Shelter My Safety The One In Whom I Lean The One Who I Take Refuge In Trust Is Redeemer The One Who Has To Save He

Didn't Say I Can Keep Myself Innocent From My Hidden Faults That I Don't Even Know Of I Can Keep Myself Back From High Handed Rebellion I Can Keep Myself Becoming A Slave To My Own Sin He Looks To A Redeemer To Do It There Is Repentance And Faith That Naturally Comes Out When We See The Glory Of Who God Is And All That He Has Done And That Is The Work That God's Revelation Does In The Life Of A Believer Is Repentance And Faith Every Time So How Do You How Do I Respond Then When We Hear God's Word When We See Him How Does God's Word Read You Maybe

[41 : 58] Some Sitting Here This Morning That Don't Know Him Yet I'm Glad That You're Here And You Get To Hear The Word Of God He Is Good He Does Good It's Good That He Exposes Our Sin And Does Not Leave Us In It It's Good That He Surges Out Even Those Hidden Faults No Matter How Long We've Been Exposed There Will Be More To Find Our Sin Is Worse Than We Will Ever Understand This Side Of Heaven But There Is One Who Has Paid For It All Who Has Taken Every Drop On Himself There Is One Who Knew No Sin Yet Became Sin For Us So

If You Are A Believer Or Someone Who Is Not A Believer Yet This Morning And You're Sitting Here And You're Hearing This Is For Your Good Will You Not Come To Him He Stands Ready To Save He Has Already Paid For It All On The Cross He's Good And He Gives Life I Pray That God Works In You Repentance And Faith And To Some Of The Younger Ones That Say Here That You've Come You've Sat In Church You Done Your Best To Pay Attention To The Sermons But Maybe Haven't Given God's Word A Lot Of Thought I Pray That You're Not Like Somebody That Just Looks In The Mirror And Turns

Around And Forgets What He Looks Like When It Comes To God's Word That You See God's Word And Then You Go About What You're Doing May You Actually See God There May God Give You An Understanding Of Your Sin Your Need Of Him And The Life That He Has Given In Christ May God Work In You Repentance And Faith And The Brother And Sister Know This That God Has Shown Know It Full Well I Know In My Own Self I Can Often Be Like One Who Looks In A Mirror And Walks Away And We Regularly Need To See The Goodness And Glory Of God It Challenges Us It Exposes Our Sin We Need To Be Like David And Come And Say There's Sin That I Don't Even Know

Of Lord Let Alone The High Handed Lord Keep It Back May It Never Have Dominion Over Me May I Come To You May I Trust How Does God's Word Read You And I May It Work In Us Repentance And Faith And That Daily Work Let Me Pray For Us Heavenly Father You Are So Good Your Word

Is So Beautiful Lord It Is Perfect Sure It Is Right It Is True Lord You Give Life You Are Good And You Do Not

Leave Us In Our Sin And That Which Would Damn Us And That Which Even Though We May Know You Causes So Much Death And Brokenness And Destruction No Lord But You You Give What Is Good Father Pray That As we See Your Word As we See It Today As we See It Tomorrow And the Next Day Lord That You Would Read Us In It You Would Expose Us You Would Lay Us Bare!

[46 : 34] But Lord That You Would Come And You Would Give Life That You Grow Us In The Daily Work Of Repentance And Faith Lord May It Be Acceptable In Your Sight Oh Our Rock And Our Redeemer I Pray This That Your Son May Receive All The Glory In His Church Amen