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Psalm 19

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Bible
at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Psalm 19.

Topics.

- The heavens declare the glory of God, the sky proclaims his handiwork.
- The sun comes out like a bridegroom leaving his chamber.
- The law of the LORD is perfect; the testimony of the LORD is sure.
- The fear of God is clean, enduring forever.
- The rules of the LORD are true; more to be desired are they than gold.
- There is great reward for those, who keep the rules of the LORD.
- Keep me from presumptuous sins; let them not have dominion.
- Let my meditation be acceptable my rock and my redeemer.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION

Psalms are songs and prayers offered to God by the nation Israel, they consist of five books covering the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

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BOOK ONE (PSALM 1-41)

PSALM 19:1-6

To the Choirmaster. A Psalm of David.

The Heavens Declare God's Glory, the Sky His Handiwork.

- **Psalm 19:1-6:** The heavens declare the glory of God, and the sky above proclaims his handiwork. ²Day to day pours out speech, and night to night reveals knowledge. ³There is no speech, nor are there words, whose voice is not heard. ⁴Their measuring line goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun,

The moon, the planets, the Milky Way and the stars seen during night and the sun and all of creation seen during the day are all silent witnesses to God's existence and His glory. They need no audible voice; their majestic breathtaking and humbling glory is their voice for all mankind to hear, though they cannot be heard with the ears of the body, only the spiritually deaf would not hear their shout, "God exists." Since night and day are forever declaring God's power neither the one with the highest IQ or the one with the lowest IQ has an excuse to deny the existence of God

PSALM 19:5-6

The Sun comes out Like a Bridegroom Leaving his Chamber.

- **Psalm 19:5-6:** the sun which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. ⁶Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.

Here is a beautiful echo of the Lord Jesus Christ the Bridegroom of the church leaving the glory of heaven and returning in power to gather his treasured possession to himself.

PSALM 19:7-8

The Law of the LORD is Perfect; The Testimony of the LORD Sure.

- **Psalm 19:7-8:** The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; ⁸the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes.

The law of the LORD is perfect, sure, right, pure, clean and true and has the power to bring joy to one who is cast down and bring wisdom to the mind.

PSALM 19:9

The Fear of God is Clean, Enduring Forever.

- **Psalm 19:9:** the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether.

The fear of the LORD has the following two aspects: -

1. **An eternal aspect:** wisdom teaches that mankind is separated from God because of sin and without God a person has no hope of eternal life and will be judged accordingly. The fear of the LORD in this context is wisdom because it motivates a person to seek God and eternal life.
2. **An aspect for the present moment:** the fear of the LORD in the present moment motivates mankind to obey God's Ten Commandments which are all designed to protect the innocent from harm, physically, financially, sexually, verbally, emotionally and spiritually. The fear of the LORD in this context is also wisdom because if everyone feared the LORD humanity would live in harmony with each other. Sadly, there is very little fear of the LORD in the world today and so we see rampant rebellion, crime and wars in most countries.

The fear of the LORD is to have a spirit that is afraid to:

- Harm another human physically, financially, sexually, verbally, emotionally, or spiritually.
- Deliberately destroy the planet God created that we live on (i.e., arsonists who set forests on fire, companies who pour toxic poisonous waste into rivers and such like things).
- Treat animals with brutality and cruelty.

Having a fear of the LORD is having a fear of doing any of these things, because they are all destructive and bring pain, hurt and harm to others. Having a fear of the LORD means respecting the lives of others, respecting creation and doing what is right before God.

Causing others hurt is totally against God's will and violates Jesus command, "love your neighbour as yourself" (Matt. 22:37-40) which means do-good to others and not harm. James the brother of Jesus refers to this law as the royal law (James 2:8). Jesus said all the laws of God

can be summed up in the words, "love your neighbour as yourself and love God with all your heart, mind and strength" (Mark 12:28-31). For further information concerning Jesus command, see the title: "Love your Neighbour as Yourself," in Articles (ON WEBSITE MENU).

The apostle John wrote:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, but if we say we have not sinned, we make God a liar, and his word is not in us (1 John 1:1-10).

Fear is about recognising that though we might be a good person in this world we are nevertheless sinners before the Holiness of God and will give an account of our actions and behaviour and be judged accordingly. It is, knowing that there will be a day when we will stand before God and be judged to eternal life or eternal death and allowing this truth to motivate us to seek God and his forgiveness. Peter said:

- In every nation anyone who fears God and does what is right is acceptable to him. (Acts 10:35).

Those desiring eternal life (if they are wise) should be motivated by the knowledge of judgment to seek God and treat others with decency and respect and do the right thing. This is why the Bible says:

- The fear of the LORD is the beginning of wisdom and knowledge (Psalm 111:10) (Proverbs 1:7)

The fear of the LORD should motivate a person to seek after God and eternal life.

False fear: is generated by the mind imagining and believing something terrible is about to happen in the future or imagining something is real and true that is not true. These kinds of fears produce real fearful feelings in the emotions even though the fears are fantasies of the mind. This is because our nervous system cannot tell the difference between a real event and a false event that is played out on the screen of our imagination and therefore our emotions respond according to the mental movies, we play in our minds whether they are real or false.

Real fear: is fear that is generated by something real such as a family who loses their house in a bush fire and fear having absolutely nothing and no-where to live, or fear of jumping off a cliff and being hurt and such like things. These are very real and justifiable fears.

The Fear of God and Christians and Love.

- Jesus said: "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

Those in Christ understand this great love of God and no longer act from fear, but from love in the same way that a man in love with a woman does not do things to please her from fear, but from the love dwelling in his heart. Likewise, it is with those who belong to the Lords global family. Once a person is saved in Christ and experiences God's forgiveness and His love and grace their heart is transformed and the mind and passions are changed in such a way that they now desire from the heart to live in a manner that brings honour God and a good testimony to the name of the Lord Jesus Christ. Their motivation to follow God is not from fear anymore, but from love because they now know, understand and experience the love God's has for them.

Fear trust and faith: this is about our will being fully surrendered to God's will and trusting that regardless of the circumstance (good or bad) God has our life in his hand and believing that through all our confusion, disappointments and lack of understanding our lives are in his control. Without this kind of faith fear and its allied partner doubt have an open door to attack.

Fear and overcoming it: to shut the door on fear we need to have the same great faith that Job and Habbakuk expressed in the following words:

- Though he slay me, I will hope in him. (Job 13:15).
- Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, ¹⁸yet I will rejoice in the LORD; I will take joy in the God of my salvation. ¹⁹GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places. (Habakkuk 3:17-19).

NOTE: after observing mankind the author of Ecclesiastes gave the following advice to those who have no fear of God and choose to deny Him and live for themselves:

- Eat and drink and find enjoyment in all the toil with which they toil under the sun the few days of their life that God has given them, for this is their lot. (Eccles. 5:18).

PSALM 19:10

The Rules of the LORD are True; More to Be Desired than Gold.

- **Psalm 19:10:** More to be desired are they (the rules of the LORD) than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb.

Pure honey taken directly from the honeycomb of the bee was a treasured delicacy during ancient days and long before supermarkets made honey easily available to the common people. Not only are the rules of God to be more desired than such honey they are also to be more desired than gold. This is because if the world kept the rules of the LORD nations would live in harmony with each other. Some might say, "That is not a true statement, look at the mess of the global church and I would agree if it was about doctrine, but it's not, it's about doctrine it's about behaviour. Others might say, "But there are so many laws in the Bible who can remember them all?" The answer to this is simple, "No one has to remember them all."

This is because Jesus summed all of God's rules concerning mankind's behaviour up in one commandment. So what is this commandment, simply this, "Love your neighbour as yourself?" (Mark 12:31). James calls this command of Jesus, "the royal law" (James 2:8) and says if we are keeping this one law we are doing well. It means do-good to others not harm. The thing God hates the most is when we deliberately do harm to another person, physically, verbally, financially sexually, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show the law is about doing-good to others and protecting them from harm and hurt. The spirit under-pinning the Ten Commandments, is love because each law protects another human from harm.

Paul in his letter to the Romans wrote:

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

Paul shines a brilliant spotlight on the truth that the spirit underpinning the law is love, because the spirit of the law is to protect the innocent from all types of harm and hurt, whoever keeps the law will do no wrong to a neighbour (neighbour embraces all mankind not just those in God's Kingdom). Those who belong to Christ aim to keep the law not to get saved, but because it honours God and brings a good testimony to the name of Jesus and the Christian faith and because it is the right and loving thing to do. The faithful in Christ's global Kingdom not only understand that righteousness that leads to eternal life is a free gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort, but also know that from the love of God dwelling within their heart and displayed on the bloodstained cross of Calvary they are called to live a lifestyle that honours the King and Saviour they worship and follow and called to treat others with decency, respect and honest justice.

Jesus famous Sermon on the Mount: the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. This means living a life that honours God and the Lord Jesus Christ is about doing right to those in the church and those outside of it. This is the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians, but all humanity are the only way to peace (Matt 5). Based on the commandment, love your neighbour as yourself and the law it could be said that a wicked and evil person is one who deliberately and consciously denies the existence of God and deliberately does harm to other humans. For further information on Jesus Famous Sermon see:

- Matthew 5 in, Commentary NT (ON WEBSITE MENU).

PSALM 19:11

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There is Great Reward for those, Who Keep the Rules of the LORD.

- **Psalms 19:11:** Moreover, by them is your servant warned; in keeping them there is great reward.

There warning to all who use others for their own gain, oppress men and women for profit and treat others with violence of any sort (including verbal) are by their wicked actions not only breaking all the rules of God, but are also breaking the only commandment Jesus called all his followers to obey. In contrast to this there is great reward for those who do treat others with kindness, grace, mercy, justice decency and respect because God delights in love. John in his letters wrote:

- Anyone who does not love does not know God, because God is love. (1 John 4:8).
- God is love, and whoever abides in love abides in God, and God abides in him. (1 John 4:16).

These verses shine a brilliant spotlight on the truth that any behaviour or action that is done against love is also done against God.

PSALM 19:12-13

Keep me from Presumptuous Sins; Let them not have Dominion.

- **Psalms 19:12-13:** Who can discern his errors? Declare me innocent from hidden faults (secret faults in KJV). ¹³Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression.

Who can discern his errors? (v12) David not only marvels at the number and horror of his sins, but also cannot understand why he would sin this is the reason he makes the comment, "Who can understand their errors," meaning who can understand their own nature and sin. The word rendered errors comes from the Hebrew word (shegiy'ah) and means a moral mistake, to go astray, to err, to wander and to transgress. By extension it carries the idea of being trapped in a thing and of sin through ignorance. Sin, is an error, it is a wandering out of the way of God and swerving from the rule of His word. Many mistakes and errors are made by the people of God themselves that they cannot understand or perceive.

Secret sins can refer to sins which are:

- Actions and behaviour which are unknown to the person themselves.
- Actions and behaviour which though known when committed are not known to be sinful ones.
- Actions and behaviour which are committed unadvisedly and through carelessness are unobserved by others.
- The many vain and sinful thoughts that pass to and fro uncontrolled, without being taken notice of.
- The foolish and idle words that are spoken without given thought to the harm they may cause.
- The many sinful thoughts and actions that maybe done in moments of frustration and anger.
- Sins hidden from others because they have been done quietly in a corner, and remain undetected, or because they have only been in thought, never passing into act.
- The hidden evils dwelling within our corrupted fallen body of flesh that as yet have not been revealed to the conscious mind of the person they are abiding within.
- Secret and hidden errors and sins that lurk down below in the dim region of habits and impulses and fleeting emotions.

In the context of these verses the secret and hidden errors primarily refer to those sins and errors that are like a fungus that has grown in a wine-cask, whose presence was never suspected. Undetected it sucks up all the generous liquor to feed its own filthiness, and when all goodness is taken, there is no wine left, nothing but the foul growth. There is in everyone sins of which the doer is unaware, this is because many sins have a strange power of deceiving a person as to its real character. The more someone goes wrong the less they know it. Conscience is often loudest when it is least needed, and most silent when most required. Besides this there is a great part of human nature that is mechanical, instinctive and much that is involuntary. Habits and emotions and passing impulses very seldom come into the consciousness, and an enormously large proportion of everybody's life is done with the minimum of attention to the sinful aberrations and dysfunctions dwelling in our corrupted and fallen body of flesh.

Conscience needs educating: this is because we are all biased in our own favour, we have fine names for our own vices, and ugly ones for the very same vices in other people. David flared up into generous and sincere indignation about the man that stole the poor man's lamb, but he has not the ghost of a notion that he has been doing the very same thing himself, we unknowingly bribe our consciences or neglect it if it suits our own advantage to do so. Sin could be likened to the blight upon a rose-tree, the little green creatures lurk on the underside of the leaves, and in all the folds of the buds, and because unseen, the hidden decay slowly increases. The very fact that we have faults in our characters that others

see, but we don't, makes it certain that they will remain unchecked, grow and most likely will eventually prove terribly perilous. A glass full of wine with one drop of mud in it will be obscured, but if the drop of mud is multiplied ten-fold it is, seen by all. Likewise, it is the small things of life that are the great things of life meaning before God character is made up of the small and hidden things that no-one sees, because we are all on our best behaviour when everyone is looking.

Ignorance and punishment: it is true that ignorance diminishes criminality and punishment, but ignorance does not alter the nature of the deed. Many may say, "If I am ignorant and do not know that I am doing wrong, how can it be counted as sin?" Following are two examples that may help answer this question:

1. Consider a man who unconsciously allows worldly prosperity to sap his good Christian character from integrity and honesty. Because of this man's love for money he is unconscious that the great current of his Christian life is being corrupted by the desire for worldly riches and that there is only a trickle of Christ's Spirit coming to him. Now is this man any less guilty because he does not know? Is he not the more so, because he would have known if he had given his actions some thought and paid more attention to God's honour and Christ's good name.
2. Consider a minister of the Gospel who has the habit of letting his temper get the better of him during Christian discussions when something is said contrary to his own ideals, he calls it stern adherence to principle, or righteous indignation; and thinks himself to be very badly spoken of when other people refer to his passion as temper. Other people know, and he might know, if he would be honest with himself, that, for all his fine names, it is nothing else than angry passion. Is he any the less guilty because of his ignorance?

It is plain enough that, whilst ignorance does diminish criminality and punishment it does not destroy our guilt. In all our hearts there are many vermin lurking beneath the stones, and they are none the less poisonous because they live and multiply in the dark.

Declare me innocent from hidden faults: (v12) meditation upon the perfect law enlightens David's eyes, in such a manner they send him to his knees appalled by his own shortcomings. But even more than this he feels that, beside all the evils that he is consciously aware of, there is a region within him where evils not only dwell, but also nestle and breed that are as yet unilluminated by that law to his conscious mind. David is thinking that, beyond the range of conscience and consciousness, there are evils in us all that each one of us is unaware of. There is a natural proneness in human nature to sin even in the most faithful and because of this ugly truth it is a very rare thing for a person to go with a candle in their hand to the dark and secret and hidden errors where sin lurks down below to see what it is like, but this we must all do if we are to grow in the Spirit of the Lord and grow in the fruits of the Spirit. Understanding hidden sins dwell within human nature should encourage us all to do a close inner inspection of ourselves and when God's light shines upon that indwelling proneness to sin we must do all we can to hold it back as a horse is held back by the bit from running into danger and harm.

David in this Psalm is in humble prayer and upon thoughtful consideration of the perfect purity of God's law, and comparing his own spirit and conduct against it, is led to make a repentant reflection upon his sins and declare the commandment is perfect Holy just and good in every detail to the tiniest dot and tittle. It is as though David in prayer sees himself standing before the chiselled stones of the law and is left with only two confessions, firstly, "Who of us can understand all their errors dwelling within, Lord, I am a sinful creature, and fall infinitely short of the perfect demands of your law, and am condemned by it," and secondly, "God pardon and forgive me. His question "Who can understand his errors?" is asked in view of the purity, the strictness, and the perfectness of the law carved on stone by the finger of God and after

having a perfect view of it and seeing its purity and Holiness, its strict demands and every extended requirement asserting itself over the thoughts, the words, and the whole of a person's life, he falls to his knees before the throne of God, saying. "O' LORD, who can recall the number of times that they have erred against such a perfect law?"

Secret and hidden sins: there is no excuse for the professing Christian to have a total absence of close inspection of their-own character and conduct, there will always be much that will escape our observation, but if we are open before God the Lords Spirit will gradually show us more and more. Certainly, it is not a wholesome thing and can be spiritually damaging for a Christian to be always poking into their-own feelings and emotions and spending far too much time on introspection, instead of looking to the Lord Jesus Christ and trusting in God's grace and forgetting self. But without being balanced with the practice of carefully weighing ourselves, there will be very little growth in anything that is noble and good. It was common amongst the Greeks to proclaim, "Know thyself." This goal was held as one of the highest of all goals. A person's best means of knowing self is, to take stock of what we do. If we are willing to honestly put our conduct, thoughts and motivations through a sieve of open honesty before God and His law we will come to a pretty good understanding of our true nature and character.

Though David endeavoured to do what was right and deeply repented when made aware of his wrongdoing, either by his conscience or by others he never expected any reward from God as though God owed him. David's faith and heart for his salvation was forever solely set upon the grace of God. He was fully aware that his salvation was not by works of righteousness done by men; but by the grace and mercy of God, as expressed in his following words, "Cleanse me from secret faults," meaning cleanse him from sins that are unknown to others and himself, and sins in the heart and mind to which none are aware of except God, and David himself.

To overcome and prevent secret and hidden sins from growing we must endeavour to:

- Live less by impulse and more by intelligent reflection and controlled will.
- Turn bad and destructive habits around to the side of goodness
- Make each individual action the result of our will, reason, logic, intellect, conscience and thought-out choice.
- Be guided by the fruits of the Spirit (love, justice, compassion, kindness, humility, mercy grace and forgiveness etc.).

One of the best ways to teach the conscience is to meditate on the life of Christ and how he treated people and one of the surest ways of making the conscience more sensitive is to always consult it and obey it otherwise it will stop speaking. We should all constantly compare ourselves with our perfect model and get near to the Lord Jesus Christ and learn from Him, it is certain when we do this many secret sins will be brought into the light of our mind and conscience. Since our faith in Christ cleanses us from all sin and it is by grace we are saved no faithful brother or sister should fear having the candle of the Lord, search and convince them of their sins or for the Holy Spirit to drag our unseen flaws and evil into the light, but rest in full assurance that the blood of Christ and grace of God will not only cover and protect from the guilt and condemnation of secret faults, but also help overcome them.

The only way for us to be delivered from the dominion of our unconscious faults is to increase the depth, the love, the closeness and the constancy of our communion with Jesus Christ, when we do this, they will drop away from us. If we live more and more in communion with our Lord, King and Saviour there will be fewer and fewer of these unconscious sins buzzing

and stinging and poisoning our lives, and more and more will His grace conquer and cleanse. It is not those who live far away from God that are sin conscious, but those who live in union with Him. The closer we grow toward the Lord Jesus Christ in love the more we will become aware of the depth of sin dwelling within.

Cleanse me O'LORD: is the cry of David's heart, his great passion and desire is to be cleansed in the following two ways:

1. By justification and by the pardon of his sins, through the blood of God's Son, which is in due time to be shed for him. (For further information concerning Christ's blood cleansing David see the title: "David forever had the Messiah before him" (on the next page).
2. By sanctification through the Holy Spirit, working in and with God's word, to further cleans his heart and life of errors and hidden sins.

These are the two ways of cleansing sinners most frequently spoken of, both in the Old and New Testament. David not only desired to be pardoned and cleansed from the sins he had discovered and confessed, but from those he had forgotten and overlooked. All discoveries of sin made to us by the law, should drive us to the throne of grace to sit and to pray. David's dependence was the same with that of every Christian who says, "Surely in the Lord Jesus I have righteousness and strength." No prayer can be acceptable before God which is not offered in the strength of our Redeemer, Lord and King. The language of David's prayer is such that anyone who has any just sense of the nature and the requirements of the law and a correct view of their own life must use it in reference to themselves. The reason why anyone is elated with a conviction of their own goodness is that they have no just sense of the requirements of the law of God; and the more anyone studies that law (especially thou shalt not covet) the more will they be convinced of the extent of their own depravity. (For further information concerning the law, "Thou shalt not covet," see the title: "The Law, "You shall not Covet," at the end of this study.

Cleanse me from secret sins: the word here rendered secret means that which is hidden, covered, concealed. The reference is to those errors and faults which had been hidden from the eye of him who had committed them, as well as from the eye of the world. The sense is, that the law of God is so spiritual, and so pure, and so extended in its claims, that David felt that it must embrace many things which had been hidden even from his own view, errors and faults lying deep in the heart and mind, and which had never been developed or expressed. From these, as well as from those sins which had been manifest to himself and to the world, he prayed that he might be cleansed. These are the things that pollute the heart; from these we must be cleansed, to find peace. Any man or woman professing to love the Lord Jesus Christ who does not desire to be cleansed from hidden secret faults dwelling within is deceiving themselves because every faithful child of God will have a strong indwelling hatred toward sin and an equally strong desire to be made perfect before the Saviour who gave his life for them. By the law and in the presence of divine truth is the knowledge of sin. The clearer our view of the law, the more manifest are our sins, but for a full view we need to be walking in love and communion with our Lord, King and Saviour. David knew the law and his heart and mind were forever connected to God and the Lord Jesus Christ by love and faith.

David forever had the Messiah before him: even though Christ did not appear during the Old Testament age, David and the faithful were still saved by faith in him, because they by faith looked:

- Toward the promised seed of the woman spoken of in Genesis. (Genesis 3:15).
- Toward the promised seed of Abraham. (Gen. 26:4) (Gal. 3:16).
- Toward the prophet Moses said was to come like him. (Deut. 18:15) (Acts 3:22) (Acts 7:37).

- Toward the Holy One to come (whose body God will not let see corruption in death) (Psalm 16:9-11).
- Toward the promised seed of David. (Psalm 89:4) (Psalm 132:11) (Jeremiah 23:5) (Matthew 1:1).
- Toward the Messiah the Christ all the Old Testament prophets and the Scriptures speak of such as (Psalm 22 and Isaiah 53). The Lord Jesus himself said, "I have come to do your will, O God, as it is written of me in the scroll of the book (Heb. 10:7) (the scroll of the book refers to the Scriptures).

Added to this even though Old Testament Israel offered animal sacrifices to God they were not saved by them; they were a type and shadow of Christ the Lamb of God without blemish the Saviour to come and it is his blood that cleanses them. This is because the power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are saved by the same Saviour and the same Redeemer. In the book of Revelation, it is written:

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote:

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like an invisible spiritual river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ. Those who best, know themselves are those who best know the word of God, but even they will be in a maze of wonder as to what they do not know concerning indwelling sin. Besides the sins that are known to us and that we may be able to confess, there is an equally vast mass of secret sins as those we lament.

This truth should take down any sense of self-righteousness and make us aware that our characters though they may be said to be good in comparison to many in the secular world are nevertheless very poor things when they are placed before the perfect demands of the law and before God's perfect Holiness. If people praise us, let us always be conscious of the underworld of darkness which each of us carries within us before we bath in self-glory. God's word warns the wicked not to go on in their wicked way, and warns the righteous not to turn from their good way. There is a reward in keeping God's commandments in this world and in the world to come. Some have made shipwreck of their faith and lost their peace because of some gross transgression while there are others who have fallen into the same condition by reason of the multitude of small ones.

Keep back your servant also from presumptuous sins: (v13) and let them not have dominion over me! The word presumptuous comes from the Hebrew word (*zed*) and means arrogant, proud, to be insolent and to deal proudly. From the English Dictionary it means, arrogant, insolent, disrespectful, overconfident and conceited. Since presumptuous sins are the worst of all sins and rank at the head of the list of iniquities it is important to understand what presumptuous sins embrace. The best way to do this is to look at the following verses from the English Standard Bible and the King James Bible that use the word presumptuous and examine the context.

The English Standard Bible says:

- If a man *willfully attacks* another to kill him by cunning, you shall take him from my altar, that he may die. (Exod. 21:14).

The King James Bible says:

- If a man *come presumptuously* upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. (Exod. 21:14).

Here presumptuously refers to wilful murder meaning the murder was pre-planned before it was carried out, it was not an act of sudden impulse or self-defence, but a very calculated and plotted plan to murder. Much like the chief priests, Pharisees and scribes plotted and planned the murder of Jesus.

The English Standard Bible says:

- The person who does anything with a *high hand*, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. (Num. 15:30).

The King James Bible says:

- The soul that doeth ought *presumptuously*, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. (Numbers 15:30).

Here presumptuously carries the idea of doing something from pride and arrogance doing something with a high hand means lording it over others as one who is superior it carries the idea of dominating others for one's own self-interest, gain and advantage at the expense of others. This is a gross sin because God is totally against anyone who oppresses and dominates others, especially for their own gain.

The English Standard Bible says:

- So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and *presumptuously* went up into the hill country. (Deut. 1:43).

The King James Bible says:

- So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went *presumptuously* up into the hill. (Deut. 1:43).

Here presumptuously carries the idea of hearing God's word and rebelling against it. God sent Israel prophet after prophet speaking His word, but they set their hearts diamond hard against it. Presumptuous in this context means wilfully and deliberately doing things that are contrary to God's word while being fully conscious that the actions and behaviour is against God's word.

The English Standard Bible says:

- The man who acts *presumptuously* by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall purge the evil from Israel. ¹³And all the people shall hear and fear and not act *presumptuously* again. (Deut. 17:12-13).

The King James Bible says:

- The man that will do *presumptuously*, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. ¹³And all the people shall hear, and fear, and do no more *presumptuously*. (Deut. 17:12-13).

Here presumptuously carries the idea of deliberately and wilfully refusing to obey the word of the priests (obviously faithful priests are in view here) to wilfully act against a faithful priest is the same as wilfully acting against God. This is because the priest stands before the people and God. Today our priest is not a human priest, but the Lord Jesus Christ clearly anyone

who wilfully and deliberately acts against Christ is acting against God. In the Old Testament this principal was the same in that acting against a faithful anointed priest was the same as acting against God.

The English Standard Bible says:

- When a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it *presumptuously*. You need not be afraid of him. (Deut. 18:22).

The King James Bible says:

- When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, but the prophet hath spoken it *presumptuously*: thou shalt not be afraid of him. (Deut. 18:22).

Here *presumptuously* carries the idea of a false prophet speaking in the name of the LORD either for his own fame and glory, or speaking from his own heart telling the people what he knows they want to hear, or speaking to control the people or speaking to endear them to himself. Whichever of these motivations he is speaking from matters little since he is not speaking the word of God, but pretending to be.

The English Standard Bible says:

- But they and our fathers *acted presumptuously* and stiffened their neck and did not obey your commandments. (Neh. 9:16).

The King James Bible says:

- But they and our fathers *dealt proudly*, and hardened their necks, and hearkened not to thy commandments (Neh. 9:16).

Here *presumptuously* carries the idea of deliberately and wilfully acting from pride and arrogance against the word of the LORD.

12

The English Standard Bible says:

- You warned them in order to turn them back to your law. Yet they *acted presumptuously* and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and turned a stubborn shoulder and stiffened their neck and would not obey. (Neh. 9:29).

The King James Bible says:

- You testifiedst against them, that thou mightest bring them again unto thy law: yet they *dealt proudly*, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them) and withdrew the shoulder, and hardened their neck, and would not hear. (Neh. 9:29).

Here *presumptuously* carries the idea of the people of God deliberately and wilfully turning against God's law even though they have been warned by faithful prophets to forsake their wicked ways and turn back to the law of God

From these verses it is, clear that, presumptuous sins refer to the following seven things:

1. Lording, it over others as one who is superior.
2. Doing things from pride and arrogance.
3. Dominating others for one's own gain and advantage at the expense of others.
4. Rebelling against God's word even though one has heard it and knows it.
5. Deliberately doing things that are contrary to God's word while being fully conscious that such actions and behaviour is against God's word.

6. Deliberately acting from pride and arrogance against the word of the LORD.

7. Knowing the law of God, but deliberately turning against it.

All of these can be summed up on the following words, "Presumptuous sin is wilful sin," in contrast to sins of ignorance, sins of impulse and sins that are not yet revealed to the sinner. It is wrong to suppose that because all sins will condemn us, that therefore one sin is not greater than another. The fact is that while all transgression is a grievous and sinful thing there are some transgressions which have a deeper shade of blackness and are more serious crimes than others. Though all sin has within it the poisonous venom of the serpent and all snake bites injure not all kill, likewise all sins are great sins, but some are greater than others, the most poisonous being presumptuous sins since they carry the full venom of the serpents' poison.

Atonement: though atonement was provided under the Old Testament Levitical law for every kind of sin, sins of presumptuous was the one exception. The following verses show that atonement was not made for presumptuous sins, but for the Israel's sins of ignorance.

- The priest shall make an *atonement* for all the congregation of the children of Israel, and it shall be forgiven them; for it is *ignorance*: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their *ignorance* (Numbers 15:25).
- The priest shall make an *atonement* for the soul that sins *ignorantly*, when he sins by *ignorance* before the LORD, to make an *atonement* for him; and it shall be forgiven him. (Numbers 15:28).
- The person that does anything *presumptuously*, whether he be born in the land, or a stranger, the same reviles the LORD; and that person shall be *cut off from among his people*. (Num. 15:30).
- The man who acts *presumptuously* by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. (Deut. 17:12).

The Old Testament high priest made atonement for the entire nation of Israel, but this atonement only covered sins of ignorance not presumptuous sins, (i.e., deliberate and wilful sins), for these the individual had to confess, repent and turn away from them. This shines a brilliant spotlight on the truth that words of worship from the mouth are vain and a mockery before God if the heart is not filled with passion, devotion and love toward Him and those who offer such worship are living a lifestyle that brings dishonour to God and to the name of the Lord Jesus Christ.

Then I shall be blameless, and innocent of great transgression: (v13) this does not mean 'Be without sin' if it was possible for anyone of us to achieve this glorious state while in this mortal, corrupted and fallen body then Christ died for no purpose. Rather the words, "Be blameless and innocent" mean live a lifestyle that honours God and the name of the Lord Jesus Christ. It means, forsake those things that are against God's will and behaviour that could be harmful to another human physically, financially, sexually, emotionally, mentally or spiritually and instead of being led by self, ego, pride, lust and greed be filled with the fruits of the Spirit, (i.e., love, compassion, kindness, forgiveness, patience, grace and mercy and such like things).

To be blameless and innocent also embraces the idea that we trust solely in our faith in Christ and God's grace for our righteousness, contrasted to trusting in self-effort or any religious rite, custom or tradition we may follow and crowning our biblical knowledge in the royal robes of love contrasted to being harsh, dogmatic and legalistic. It is doing as much as is in our power to maintain the unity of the faith in contrast to causing divisions, arguments, contentions and strife. It means confessing our sin

before the Lord, repenting when we have offended God or hurt another person especially a brother or sister in the Lord and putting things right where possible when a wrong has been done.

Be filled with the fruit of righteousness; (Philippians 1:11) means be filled with love as recorded in Paul's letter to the Corinthians (i.e., faithfulness, patience, goodness, kindness, self-control, wishing the best for others and being thrilled and excited for people when they are greatly blessed), it is being humble, courteous, giving, gentle, unassuming, modest and hating injustice (i.e., people being treated unfairly) (1 Cor. 13:4-6) (Gal 5:22-26). Acts of righteousness refer to anything we do that is clothed in the fruits of righteousness and can be summed up with the words, 'Good Conduct' and 'Good Deeds.'

Noah was blameless: it is written, "Noah was a righteous man, blameless in his generation and he walked with God" (Gen. 6:9) (Gen. 7:1). Being blameless in this context does not mean that Noah was without sin before God; it simply means that he was a decent man, who only did good. Today we don't use the word righteous in this context, we would simply say, he was a very good man, meaning he was kind, decent and treated others with fairness, kindness and justice. Notice it says he was blameless in his generation, meaning no human could accuse him of any wrongdoing. Blamelessness as used in this context is about being blameless before mankind, and not about being without sin before God.

Job was blameless: it is written, "Job was blameless, upright, feared God and turned away from evil." God Himself confirms Job's righteousness, by saying, "There is none like Job a blameless and upright man, who fears God and turns away from evil?" And even after Job had been tested and suffered greatly the LORD said, "Job even continues to hold fast his integrity even though I the LORD have almost destroyed him without reason" (Job 1:8) (Job 2:3). Blameless in this context does not mean that Job was without sin, it simply means he was a decent man who did no harm to another human, he helped the poor doing what was right before God and even under extreme suffering endured in faith remaining faithful to God.

The only man without sin: there has only ever been one man who walked on earth without sin before God and his name was not Noah or Job but, The Lord Jesus Christ.

PSALM 19:14

Let My Meditation be Acceptable My Rock and Redeemer.

- **Psalm 19:14:** Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer.

Having prayed that God would keep him from sinful actions, David now prays that God would govern and sanctify his words and thoughts and that he would be good and holy and pleasing to the LORD. He prays that God who has strengthened him, against his earthly and spiritual enemies and whose grace and Holy Spirit would keep him all from being overcome by his own corrupt sinful inclinations and temptations and sinful thoughts words and actions.

The meditation of my heart: refer to the following three things:

1. The inward unseen thoughts that continually revolve around in the mind.
2. Meditation on the word of God and upon divine things.
3. The prayers of the mind that are only conceived in the mind and not expressed in speech.

David's prayer, "Let the words of my mouth and the meditation of my heart be acceptable in your sight" shows that though we should do all we can to control our own thoughts and direct them toward God it is also right and proper to ask God in prayer to influence our minds in such a way that we have right thoughts and speak pure words and make this passion one of the deep desires of our heart. The great purpose of the faithful should not be to please themselves, or to please their fellow-men, but to please God and the great desire should be to bring honour to His name and the name of the Lord Jesus Christ by having thoughts and speech that God can look upon with approval, admiration and praise.

God is his Rock and Redeemer: meaning God was the rock upon which David built his life and who he looked to for his defence and refuge against sin and death and who he trusted in to redeem him and save him to eternal life. David's cry, "My Redeemer" by extension applies to the Lord Jesus Christ, who was by faith always before David's eyes. For further information see the notes under title, "David forever had the Messiah before him," (following verses 12-13) (above). It is not necessary to know how much David understood God's plan of salvation as it would ultimately be revealed to him at the resurrection of all the faithful; it is enough to know that he had an idea of redemption, and that he looked to God and to the promised Messiah and Christ as his Redeemer, and believed that God would rescue him from sin. The psalm which begins with an observation and reflection of God in his works appropriately closes with an observation and reflection of God in redemption. It brings before us the thought and truth that it is not by the knowledge of God's works of creation that we are to be saved, but by the knowledge of God's work in redemption. This Psalm began with the heavens and the earth declaring the glory of God and it ends with the redeemer, King and Saviour whose glory fills the heavens and the earth.

THE LAW, "YOU SHALL NOT COVET."

15

It is futile to attempt to attain to righteousness by keeping the law for the following two reasons:

1. The law states; "You shall not *covet* your neighbour's house; you shall not *covet* your neighbour's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbour's." In modern language this means, "You shall not *covet* any other person's house, their wife or husband, or anyone's very successful business, their riches and wealth, their new car, their beautiful boat or anything that belongs to any other person" (Exod. 20:17).
2. The royal law states, "You shall love your neighbour as yourself" (Rom. 13:9).

Jesus said all the commandments regarding mankind are summed up in the words of the royal law (James 2:8) because the spirit underpinning the royal law, desires the best for others contrasted to the spirit underlying coveting which is craving and seeking the best for self.

COVET: (covetousness) means; to set the heart upon, to desire, long for or lust after (rightfully or otherwise) it carries the idea of holding onto or desiring more than one has or needs (the practice of greediness) and embraces those who live a lifestyle of unlawful sex, orgies adulteries and sexual immorality to fulfil their own lust and to anyone whose heart is craving after and worshipping and exalting another person as a god (an Idolater).

By implication covet: can refer to those who are not honest and true and who use pressure or coercion to force or entice others to fulfil their own selfish need or ambition and to anyone who intentionally deprives somebody of money or property by dishonest means because they are greedy and eager for gain. The commandment, "You shall not covet" exposes human selfishness, pride, ego, lust, and greed etc. It reveals the dysfunctions and aberrations that are imbedded within our fallen

corrupted human nature that hinder us from attaining to the perfection of God's Holy law. It exposes our self-centredness in our desires for more than we need, our excessive avariciousness toward materialism, our overeating of tasty foods the craving to be important or esteemed, our sensual and lustful thoughts, the desire to be rich and have abundantly more than we need etc. The commandments, "You shall not covet" and "Love your neighbour as yourself," shines a spotlight on our self-interest, they highlight our lack of willingness to give to those less fortunate and those in need, they expose our degrading, resentful, bitter and jealous thoughts of others and the list goes on. In summary the command, "You shall not covet" embraces all those attitudes and thoughts that dwell within our members that are contrary to the law of love and the Holiness of God which means the entire human race is held guilty before the law and therefore it legally has the right and the power to condemn us all to death which it does without hesitation, compassion or mercy.

The law shows no mercy or compassion its demand on those that are under it is strictly official, formal and legal and enforced without compassion or any sense of sorrow toward its condemned victims. The universal demand of the law states; "For the wages of sin is death" (Rom. 6:23) meaning if anyone fails to keep the law in any aspect, they are guilty of breaking the law. It then without mercy rightfully and legally judges and sentences its guilty victims (all mankind) to death. The law is splendid as a guide to an understanding of God's will, but as a means of reunion with God, the God we have sinned against, it is a hopeless failure, but God always knew it would be, not because of a fault in the law but because of a flaw in us.

The royal majesty, the wonder and the glory of the Good News of the Gospel not only proclaims that, "God through Christ has cancelled the record of debt that stood against us with its legal demands" (the debt being all our trespasses and sins) (Col. 2:13-14), but also tells us that God set aside the laws legal demands, nailing it to the cross, this of course refers to the fact that Christ fulfilled all the legal demands of the law throughout his life on earth and to his brutal, bloody and cruel death on the cross. Jesus, before the eyes of men went to the cross as a common criminal, but before the eyes of God he was innocent and without sin and therefore through his life and his death all the legal demands of the law were fulfilled. Christ took all the legal demands of the law to the grave with him and because he was without sin the law had no power to hold him in the grave and therefore God had full and legal right to raise him from the grave to eternal life and everlasting glory.

Jesus through his death and resurrection has become the royal robe of grace and the majestic crown of righteousness that God clothes all who by faith trust in the Lord for their righteousness and eternal salvation and in this manner, "The legal demands of the law have been nailed to the cross" (Col. 2:14)) since Christ through his death broke the power of the universal law that states, "The wages of sin is death" (Rom. 6:23) and superseded and overruled it with a far higher law that proclaims, "The free gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23). This is the humbling, awe-inspiring Good News of the Gospel.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
