

The Skies and the Scriptures Evoking Praise and Petitions

Psalm 19¹

The psalm is a conceptual unity, focusing on God's two books of revelation: the generation revelation of creation and the special revelation of Scripture. On the one hand, the psalm speaks of a double witness to God in creation and in Scripture. On the other hand, it contrasts the muted and limited revelation of the former with clear and full revelation of Scripture.

<p>1 מְזִמּוֹר לְדָוִד :</p> <p>2 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יָדָיו מַגִּיד הַרְקִיעַ :</p> <p>3 יוֹם לְיוֹם וַיִּבֶעַ אָמַר וּלְיָלָה לְלַיְלָה יַחְזֶה־דַעַת :</p> <p>4 אֵין־אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם :</p> <p>5 בְּכֹל־הָאָרֶץ אֵצְא קוֹמָם וּבְקִצְנָה תַבֵּל מְלִיתָם</p> <p>לְשֶׁמֶשׁ שָׁם־אָהֵל בָּהֶם :</p> <p>6 וְהוּא בִּחְתָּן יֵצֵא מִחַפְתּוֹ יִשְׂשִׁי כְּגִבּוֹר לָרוּץ אֲרָח :</p> <p>7 מִקִּצְנָה הַשָּׁמַיִם אֵצְאוּ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מִחַמְתּוֹ :</p>	<p>A psalm by David</p> <p>I. The Firmament's Praise of God's Glory and Knowledge 1-6</p> <p>A. The praise of heaven is universal in time</p> <p>1 The heavens are telling the glory of God, and the firmament is declaring his handiwork.</p> <p>2 Day by day it pours forth words, and night by night it proclaims knowledge.</p> <p>B. The praise of heaven is universal in space</p> <p>3 There is no speech, and there are no words; their voice is inaudible.</p> <p>4 The measuring cord [of their voice] stretches out to all the earth, even at ends of the world are their words.</p> <p>C. The testimony of the sun is universal in both time and space</p> <p>And God has pitched a tent in the heavens for the sun.</p> <p>5 It is like a bridegroom who emerges from his chamber; it rejoices like a strong man to run a course.</p> <p>6 It emerges from the edge of the earth, and its orbit extends from one edge to another; and nothing can be hidden from its glowing heat.</p>
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¹ The translation and observations are taken from Bruce K. Waltke and James A. Houston with Erika Moore, *The Psalms a Christian Worship: A Historical Commentary* (Grand Rapids: Eerdmans, 2010), 351-75.

Psalm 19

	II. David's Praise of I AM's Torah	7-10
8 תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נַפְשׁ עֲדוּת יְהוָה נֶאֱמָנָה מְחַכֵּמַת פְּתִי :	7 The law of I AM is perfect, renewing vitality; the stipulations of I AM are reliable, making wise the simple.	
9 פְּקוּדֵי יְהוָה יִשְׂרִים מְשִׂמְחֵי-לֵב מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינַיִם :	8 The regulations of I AM are right, rejoicing the heart; the commands of I AM are clean, causing the eyes to sparkle.	
10 יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד מְשַׁפְּטֵי-יְהוָה אֱמֶת צְדָקוֹ יַחְדָּו :	9 The fear of I AM is pure, enduring forever; the judgments of I AM are true; they are altogether righteous.	
11 הַנְּחָמָדִים מִזָּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים :	10 They are more desirable than gold, even much fine gold; and they are sweeter than honey, than virgin honey flowing from the comb.	

<p>12 גַּם־עֲבָדֶיךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֲקֹב רָב׃</p> <p>13 שְׂגִיאוֹת מִי־יִבִין מִנְסֻתְרוֹת נִקְנִי׃</p> <p>14 גַּם מִזְדֵּיִם אֶחָשֶׁךְ עֲבָדֶיךָ אֶל־יִמְשְׁלוּ־בִי אֲזִ אִיתָם וְנִקְיִתִי מִפְּשָׁע רָב׃</p> <p>15 יְהִי־יָהוָה לְרָצוֹן אִמְרֵי־פִי וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְהִי־צוּרִי וְגֹאֲלִי׃</p>	<p>III. David's Petitions for Salvation 11-13</p> <p>A. Pardon me from hidden guilt</p> <p>11 Also, by them your slave is warned; and in keeping them is great reward.</p> <p>12 As for errors, who can discern them? For hidden faults, declare me free from punishment.</p> <p>B. Protect me from guilt and apostasy</p> <p>13 Moreover, hold back your slave from insolent men, let them not rule over me. Then I will retain integrity, and be free from [the punishment for] a great transgression.</p> <p>Epilogue: David's Dedicatory Prayer 14</p> <p>14 Let the words of my mouth and the mediation of heart find favor before you, I AM, my Rock and my Redeemer.</p>
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God's Grandeur²
Gerard Manley Hopkins

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.
And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

² James H. Trott, ed. *A Sacrifice of Praise, An Anthology of Christian Poetry in English from Caedmon to the Mid-Twentieth Century* (Nashville: Cumberland House, 2006), 601