

Psalm 18 is a royal messianic psalm and Psalm 19 is a creation torah psalm. They are bound together as a high point in Book I of Jesus' Prayer Book. Deep devotion is rooted in salvation history and a theology of revelation. Psalm 19 is as fine a representation of the psalms as we could imagine. This hymn of praise to God celebrates the testimony of God in creation and the revelation of God through His word. There is "reciprocity between the Creation account in Genesis and the Sinai event in Exodus. What God reveals in nature, he also reveals in his law. Thus, whether he turns to God's Word in nature or to God's Word in the Torah, man finds order and truth and justice and wisdom and holiness."¹ We may not know the ancient Hebrew melody that worshipers used to sing David's prayer, but we can imagine the power of this testimony when we hear Psalm 19 in the setting of Haydn's *Creation*. The melody may change but the message remains the same.

C. S. Lewis wrote, "I take this to be the greatest poem in the Psalter and one of the greatest lyrics in the world."² We find a power in the clarity and beauty of this psalm that is sufficient to silence the otherwise deafening noise of the information age. Against the din of crunching data and the sensory overload of special effects, we are called to listen to primary communication – the language of our mother tongue. "The heavens declare the glory of God; the skies proclaim the work of his hands." A single message is prayed out in parallel lines, each reinforcing the other and made more vivid with meaningful metaphors. One short poetic prayer to the Lord as Creator and Lawgiver refutes the world's materialism and relativism and leads us in worship.

If all that mattered was processing biblical information, the psalms would never have been written. Their poetic power and creative beauty is in keeping with the truth they convey. The psalms are alive and dynamic, informing the mind and inspiring the heart; bearing witness and guiding worship. The truth that is most central to our being defies equations and data-processing, but delights the soul. Each new day reminds David of the bridegroom's joy or the marathoner's race to the finish. Creation is alive with passion and joy. All of life has a sacramental cast.

One wonders if the apostle Paul would be impressed with those who seek to drive a wedge between God's revelation in nature and God's special revelation through his word. In Romans, Paul reasons that Christ is "the culmination of the law so that there may be righteousness for everyone who believes" (Rom 10:4). He makes his case quoting Deuteronomy that "the word is near you; it is in your mouth and in your heart" (Deut 30:14), that is to say that the gospel message is clear. There is no mystery: "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Rom 10:9). But how can Jews and Gentiles alike call on the name of the Lord if they have not heard the gospel? Then, the apostle makes a surprise move. He turns to Psalm 19 to defend the universal proclamation of the gospel. He compares the global reach of the gospel through globe trotting missionaries, "How beautiful are the feet of those who bring good news!" (Rom 10:15; Isa 28:16), to creation's cosmic testimony. Paul links the testimony of God in nature to the proclamation of the gospel in

¹ Reardon, *Christ in the Psalms*, 35.

² Lewis, *Reflections on the Psalms*, 56.

the world: “Faith comes from hearing the message, and the message is heard through the word of Christ. But I ask: Did they not hear? Of course they did: ‘Their voice has gone out into all the earth, their words to the ends of the world.’” (Rom 10:17-18; Ps 19:4). “Just as the Gospel is God’s fulfillment of the Torah, so it is God’s answer to the hope that lies at the heart of nature.”³

The Heavens Declare

*The heavens declare the glory of God;
the skies proclaim the work of his hands.
Day after day they pour forth speech;
night after night they reveal knowledge.
They have no speech, they use no words;
no sound is heard from them.
Yet their voice goes out into all the earth,
their words to the ends of the world.
In the heavens God has pitched a tent for the sun.
It is like a bridegroom coming out of his chamber,
like a champion rejoicing to run his course.
It rises at one end of the heavens
and makes its circuit to the other;
nothing is deprived of its warmth.*

Psalm 19:1-6

The Spirit-inspired psalmist is fully attentive and listening intently to the message of God. David is all eyes and ears to what God has to show and say. The silent testimony of God is spoken everywhere. The message is not whispered, it is *declared*. It is a universal language that knows no bounds. “The glory of God is not written in small obscure letters,” wrote John Calvin, “but richly engraved in large and bright characters, which all people may read, and read with the greatest ease.”⁴ This is why the apostle Paul wrote, “For since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that people are without excuse” (Rom 1:20). The psalmist envisions an irrepressible constant flow of evidence affirming “the majesty and power of God.”⁵ Creation is a personified choir singing the Creator’s praises from one end of the cosmos to the other.

The question of meaning is not only an unavoidable existential question but a basic scientific question. Truth unites what the modern academic experience divides. We can neither live well nor do science well without meaning. Theological reflection is both devotional and scientific. It is devotional when it deepens our devotion to God, and it is scientific when it deepens our understanding of God’s creation. In fifth grade, my son memorized a dictionary definition of science: “Science is the observation, identification, description, experimental investigation, and

³ Reardon, *Christ in the Psalms*, 36.

⁴ Calvin, *Psalms*, 313.

⁵ Ross, *Psalms*, 475.

theoretical explanation of phenomena.” This fits theology well, because both theology and science are revelatory—both begin with God. Nature alone—life extracted from God—is only a figment of the modern imagination. The basic myth that postulates meaninglessness in order to do science is an irrational contradiction that deserves to be exposed as a modern heresy.

Jesus Christ is the source and goal of all creation and the source and goal of all redemption. The early church was already battling early forms of Gnosticism. This dualistic worldview contended that the transcendent and holy God had nothing to do with the material world. The material world was inferior, inconsequential and separated from the highly valued spiritual realm. Some Gnostics argued that physical life was so inconsequential that the body could be indulged without consequence to one’s spiritual life. Other gnostics argued that evil was so tied to material existence that ordinary life needed to be strictly regulated and harshly treated. In either case, the spiritual life was divorced from the material world.

In Christ, there is no division or separation between science and religion, between secular history and sacred history, between nature and grace. There is no dichotomy between personal values and public facts, between personal convictions and scientific knowledge, between subjective feelings and objective facts. As there was and is no division in Christ, there is no division in truth. The early church gave considerable thought as to how best to express the meaning of the Incarnation. The Chalcedonian Creed (451) confessed that our Lord Jesus Christ is “truly God and truly man . . . like us in all things except without sin; begotten from the Virgin Mary, the Mother of God, as regards his manhood; one and the same Christ, Son, Lord, only-begotten, made known in two natures without confusion, without change, without division, without separation . . .” This description of the being of Christ, “made known in two natures without confusion, without change, without division, without separation,” is also a fitting description of the truth of Christ. The gospel of Christ supports this inclusive, all-encompassing understanding of truth as well. Jesus affirmed the reality of total truth when he said, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). If all truth is God’s truth and Jesus is Lord of all, then Christianity cannot be restricted to a private sphere of personal subjective devotion and religious belief.

Paul’s confession of Christ in Colossians 1:15-20 unites creation and redemption under the supremacy of Christ. This early confession of Christ will not allow us to do what one Bible teacher in a Christian high school did in a class of two hundred students. He drew a heart on one side of the blackboard and a brain on the other. He explained that the heart and the brain represented two separate categories of meaning. The heart is what we use for religion and the brain is what we use for science.⁶ There are not two types or two realms of truth. We cannot divorce our significance, meaning, purpose and value from the material world of empirical fact and cognitive reason. Wonder and awe coexist in the same realm as history and science. Faith and reason belong together in one unified understanding of truth.

The evidence of creation makes it difficult to separate the Creator from his creation. This is why those who deny the connection have to insist on nature alone or in a two-story theory of truth. A

⁶Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL.: Crossway, 2005), 19.

split-level view of truth contends that objective, scientific, and empirical truth is altogether different from subjective, personal, and value oriented truth. The Bible, however, claims all truth as God's truth and affirms the unity of truth. Nature cannot be divorced from her Creator and History cannot be separated from the Lord of the Nations. Moreover, we cannot know the Creator apart from the Redeemer.

In Carl Sagan's novel *Contact* radio astronomers are involved in a search for extra-terrestrial intelligence (SETI). They monitor millions of radio signals from outer space in the hopes of picking up an intelligible signal from a distant planet. Among the myriad of naturally produced random radio signals (e.g. pulsars) the SETI researchers listen for a sound pattern that would indicate that there is intelligible life on another planet. In real life no such radio signal has ever been detected, but in the novel the astronomers pick up a signal that does not appear to be random. It is a sequence of 1126 bits representing prime numbers from 2 to 101. The complexity and specificity of the signal pattern implies that someone has designed a message. As one SETI researcher said, "This isn't noise, this has structure."

The novel reflects the late Carl Sagan's optimism that in the not too distant future we will make contact with extra-terrestrial intelligence. It also implies his confidence in distinguishing between that which is random and that which infers design. Because of the complexity and specificity of the radio signal, scientists naturally concluded that the signal was intentional. Carl Sagan was prepared to accept the inference of design and agency from extra-terrestrial beings, but adamant in his refusal to accept evidence for creation and design in this world. He'd rather trust in an interplanetary bar code than the revelation of God in nature.

For decades scientists raised on Darwinian assumptions have assumed "that the world can be rationally comprehensible only if it is entirely the product of irrational, unguided mechanisms." Philip Johnson continues, "On the contrary, the rationality and reliability of the scientific mind rests on the fact that the mind was designed in the image of the mind of the creator, who made both the laws and our capacity to understand them."⁷ Leading scientists, steeped in philosophical materialism, are opposed to design. Richard Dawkins begins his book, *The Blind Watchmaker* by stating, "Biology is the study of complicated things that give the appearance of having been designed for a purpose." Francis Crick, Nobel laureate and co-discoverer of the structure of DNA, writes, "Biologists must constantly keep in mind that what they see was not designed, but rather evolved."⁸

In *Finding God in the Questions*, Dr. Timothy Johnson, former medical editor for ABC News, examines the environment that makes human life possible. He writes, "We know that if water did not have the unique property of contracting as it gets colder until just before freezing, when it dramatically reverses course and expands, then the waters of the world would freeze solid from the bottom up. That, of course, would be a disaster for all aquatic life—and therefore for us!"

⁷ Philip E. Johnson, "The Wedge in Evolutionary Ideology: It's History, Strategy, and Agenda," *Theology Matters*, Mar/Apr 1999, 5.

⁸ Quoted by William Dembski, "Admitting Design Into Science" *Theology Matters*, Mar/Apr 1999, 8.

Water also plays a unique role as *universal solvent*. “Better than any other known liquid, it permits almost all known reactions while itself being just reactive enough to avoid becoming involved in a destructive fashion—as in the case with liquids like acids and alkalis. And then there is the viscosity or ‘stickiness’ of water. If water were less sticky, it would be less stable and could therefore disrupt delicate cellular activities. But if water were more viscous, it would prevent the movement of large molecules necessary for cell division. Water’s viscosity is precisely ideal for the flow of blood components from capillaries to nearby cells; without the appropriate flow of oxygen and sugar to cells, life would quickly cease.” Besides *water*, Timothy Johnson, looks at *light*, *carbon*, and *oxygen* to demonstrate “how remarkably the basic elements of our environment act and interact to make our existence possible.”⁹

But doesn’t this finely tuned complexity raise an obvious question: “If there were a God who has designed the universe to result in human beings, why would this God remain so hidden? Why would God be so subtle as to communicate in an obtuse fashion—such as the language of mathematics—instead of disclosing divinity in a more obvious and universal fashion?” Johnson writes: “It is reported that the famous English mathematician and atheist Bertrand Russell (author of *Why I Am Not a Christian*) was asked on his deathbed what he would say if he discovered after death that in fact there was a God. He supposedly replied, ‘I think I should say to him: Sir, it appears that my atheistic hypothesis was erroneous. Would you mind answering me one wee little question? Why didn’t you give us more evidence?’”¹⁰

Whether we examine cosmic space or the basic elements of our environment or molecular biology, we cannot help but be impressed with how finely tuned everything is. If the earth was any closer to the sun we would burn up and if it was any further away we would freeze. There appear to be no margins of error. Everything is exact. Hidden in the secrets of creation on every level is this life-sustaining complexity. But what if we carry this a step further and see this subtle complexity in physical creation as an analogy for the subtlety of God’s more personal, life-giving, redemptive revelation.

We might prefer our science more obvious and simple, just as we might prefer our theology more obvious and simple. A god like Herod or Zeus would be easier to figure out. Why the subtlety of a covenant with Abraham, an exodus from oppression, a journey in the wilderness, a promised land, an exile to Babylon, a virginal conception, a voice crying in the wilderness, and a birth like none other. According to Norwood Russell Hanson, the late philosopher of science at Yale, an “immense Zeus-like figure towering over us like a hundred Everests” would be fearfully convincing, but not the essence of redemptive love revealed in the Incarnation of God.¹¹ God chose instead a single individual who became obedient to death—even death on a cross. It is as if the same God, who designed the cosmos and the cell, conceived the way of salvation. God chose not to blow us away or bully us into submission, but to invite us to himself through the personal story of his own submission and sacrifice. He comes to us in disguise, not to deceive us or overwhelm us with his power, but to convince us of his love.

⁹ Johnson, *Finding God in the Questions*, 47-50.

¹⁰ Johnson, *Finding God in the Questions*, 56.

¹¹ Johnson, *Ibid.*, 57.

The Law of the Lord

*The law of the Lord is perfect,
refreshing the soul.
The statutes of the Lord are trustworthy,
making wise the simple.
The precepts of the Lord are right,
giving joy to the heart.
The commands of the Lord are radiant,
giving light to the eyes.
The fear of the Lord is pure,
enduring forever.
The decrees of the Lord are firm,
and all of them are righteous.
They are more precious than gold,
than much pure gold;
they are sweeter than honey,
than honey from the honeycomb.
By them your servant is warned;
in keeping them there is great reward.*

Psalm 19:7-11

The psalmist abruptly transitions from the eloquence of God's continuous, abundant, and universal revelation in creation, to the Lord's explicit guidance and instruction in the Law. In the first six verses the name of God is used only once and it is the least specific name for God in the Bible (El). But in the next stanza the revealed name of God, Yahweh (the Lord), is heard seven times. The wisdom of God which has been inferred from the beauty and complexity of creation is now made explicit in six elements: the law of Yahweh is perfect; the statutes of Yahweh are trustworthy; the precepts of Yahweh are right; the commands of Yahweh are radiant; the fear of Yahweh is pure; and the decrees of Yahweh are lasting and reliable. Knowing how to live in God's creation is not left to fate, but fully revealed in a wisdom that is accessible and compelling. The Lord gives precise and authoritative guidance. As the apostle Paul wrote, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the person of God may be thoroughly equipped for every good work" (2 Tim 3:16).

The only time the apostle Paul disparaged the Law was when it was treated as mere possession; when it became a source of pride and religious self-justification; when the verbal espousal of the Law became a substitute for heart-felt obedience and dependence upon the mercy of God. In his commentary on Psalm 19, John Calvin compares the apostle Paul's negative view of the law with David's positive view of the law. Calvin addresses the apparent dilemma head-on:

"For Paul seems entirely to overthrow these commendations of the law which David here recites. How can these things agree together: that the law restores the souls of men, while yet is a dead and deadly letter? That it rejoices men's hearts,

and yet, by bringing in the spirit of bondage, strikes them with terror? That it enlightens the eyes, and yet, by casting a veil before our minds, excludes the light which ought to penetrate within?”¹²

Calvin reasoned that David saw the Law in the light of “the whole covenant by which God had adopted the descendants of Abraham to be his peculiar people.”¹³ The Law from its inception to its fulfillment was a matter of God’s grace. Without Jesus Christ, the promised Messiah, the Law became a list of burdensome duties and obligations, “kindling in our hearts a hatred of God and his law.”¹⁴ The apostle Paul contended with those who made the Law an end unto itself – a means by which they justified themselves. Calvin summed it up this way:

“The design of Paul is to show what the law can do for us, taken by itself; that is to say, what it can do for us when, without the promise of grace, it strictly and rigorously exacts from us the duty which we owe to God; but David in praising it as he does here, speaks of the whole doctrine of the law, which includes the gospel, and, therefore, under the law he comprehends Christ.”¹⁵

The connection between the complexity of creation and the specificity of biblical revelation is intentional and inseparable. There is a moral and spiritual counterpart to the wonderful beauty of nature. The impressive order and design of the physical universe parallels the order and structure designed for human relationships. In both spheres we find precision and authority. These statutes, laws, precepts, and commandments, may sound burdensome to those who do not understand that the moral order is also finely tuned and a reflection of the character of God. We need this wisdom and the Lord’s guidance is altogether positive, reviving the soul, making wise the simple, and giving joy to the heart. The purpose of revelation is not to fill our lives with information but “to bring God’s will to bear on [us] and evoke intelligent reverence, well-founded trust, detailed obedience.”¹⁶ “There could be no life on this planet without the sun; there can be no true human life without the revealed word of God . . .”¹⁷

Ears to Hear

*But who can discern their own errors?
Forgive my hidden faults.
Keep your servant also from willful sins;
may they not rule over me.
Then I will be blameless,
innocent of great transgression.*

Psalm 19:12-13

There was a moment in Jesus’ earthly ministry when the two themes of Psalm 19, the testimony

¹² Calvin, Psalms, 321.

¹³ Calvin, Psalms, 321.

¹⁴ Calvin, Psalms, 322.

¹⁵ Calvin, Psalms, 322.

¹⁶ Kidner, Psalms, 99.

¹⁷ Craigie, Psalms, 184.

of creation and the testimony of the word converge. The Transfiguration was the event in Jesus' earthly life when the awesome glory of God was declared in person. The glory that was hidden became visible in Jesus' humanity. "What Jesus was *within* was once made visible without. To show Jesus' *inside out*, as it were, seems to be a major reason for the Transfiguration story to be told at all."¹⁸ The Transfiguration pictures the theology of the supremacy of Christ and the convergence of divine revelation (Col 1:15-20). In addition to the testimony of heavenly glory and the embodiment of Old Testament Law in Moses and Elijah, Jesus and the three disciples are enveloped by cloud and a voice from the cloud, saying, "This is my Son, whom I love; with him I am well pleased. Listen to him!" (Mt 17:5). The voice and the message are the same as the voice heard at Jesus' baptism, except for the command at the end, "Listen to him!" "And it is in these terse words that the story reaches its sharpest point: they are what the story is finally about; they are why the cloud, the Transfiguration, the Old Testament figures, and the Voice occurred at all. The response God wishes to his priceless Son is faith's obedience: 'Listen to him!'"¹⁹ The heavenly manifestation of glory, the Law and Prophets, the cloud of glory, and the Voice from heaven mean nothing if Jesus is not listened to. These are all means to an end, the end being, faithful obedience to Jesus.

The Voice from heaven levels Peter, James and John. They fall to the ground face down, terrified. The unmediated, direct speech of God struck terror in their hearts. "But Jesus came and touched them. 'Get up,' he said. 'Don't be afraid.' When they looked up, they saw no one except Jesus" (Mt 17:6-8). Listening begins with the reassuring touch of Jesus. The first word of the gospel is "Do not be afraid." Listening begins with the Lord Jesus Christ "coming down the mountain" and heading to the cross with the promise of his resurrection.

If we have ears to hear the testimony of creation and the wisdom of revelation then what follows next in this psalm will strike us as both natural and necessary. How can we hear the heavens declare the glory of God and heed the warning of the commands of God without humbly praying for forgiveness of our hidden faults and deliverance from our wilful sins.²⁰ "The psalmist moves in a climactic fashion from macrocosm to microcosm, from the universe and its glory to the individual in humility before God."²¹

Jesus often left the crowd with the refrain, "He who has ears to hear let him hear." As if to say, "The message is clear, it's up to you whether you take it in." In Genesis, the line, "And God said, 'Let there be . . .,'" is repeated nine times for emphasis, everything is responsive to the Word of God. This makes it all the more ironic that the unmistakable voice of our Creator and Redeemer should fall on deaf ears?

When my brother first met Edwin Thumboo, the Dean of the Faculty of Arts and Social Sciences, and Head of the Department of English Language and Literature at National University of Singapore, he was not a Christian. He had a reputation for being tough and authoritarian, a strong-willed, proud man. Highly acclaimed and acknowledged to be the "father of Singapore

¹⁸ Bruner, Matthew, vol 2. 167.

¹⁹ Bruner, Matthew, vol 2. 173.

²⁰ Stott, Favorite Psalms, 25.

²¹ Craigie, Psalms, 183.

poetry,” Edwin Thumboo’s life recalls both stanzas of Psalm 19. “When I started to think about the world,” writes Edwin,

“and felt the immensity of the universe of which it is a small part, I grew into the belief that we have a Maker, a First Cause. The thinking/rational mind could not accept anything less. The Big Bang? Things don’t just happen. I was for many years a theist of some kind. Over the years, the feeling of and for God was there, as an indirect principle of belief, of behavior, of doing, felt closer/close in moments of need/crisis. A source of comfort, but never primary, never the Alpha and Omega that He is now. My difficulty was why should God be Christian, and not Muslim, Hindu or Taoist.”

Edwin describes his conversion to Christ this way:

“My son became Christian, then my daughter, then my wife. They added their prayers to those of friends and colleagues who had been praying for my salvation and those of others. Among them were Dr. Jonathan Webster and his family, including his late mother. His, my son’s and the example of others were crucial eye-openers. Christian goodness before me, real; palpable; enduring; generous; giving. I saw. An act of mind strengthens an act of faith; an act of faith sanctifies an act of mind. But that only happens when the Lord stretches His hand. His infinite love and boundless grace save us. He loves and cares and gives and forgives. He gave us his Son. He became one of us so that we could be like Him. Blessed is His name.”

Several years ago when Edwin visited my brother at City University of Hong Kong, Jonathan introduced him to the dean. They got to talking about religion, and Edwin asked the dean, ‘Do you know the 11th commandment?’ The dean replied, ‘I believe there are only 10.’ Whereupon Edwin brought up the account of the Transfiguration, noting that the voice from Heaven said, ‘This is my beloved Son, listen to Him.’ That, said Edwin, is the 11th commandment, ‘*Listen to Jesus.*’” My brother doubted whether the exchange had much of an impact on the dean, but Jonathan was struck by the fact that this once proud man, whom he thought least likely to follow Christ, was now sharing with an academic acquaintance that the most important thing for him was to listen to Jesus.

The Heart’s Meditation

May these words of my mouth
and this meditation of my heart
be pleasing in your sight,
Lord, my Rock and my Redeemer.
Psalm 19:14

The word “meditation” draws us back to Psalms 1 and 2, the first torah psalm and the first

messianic psalm. The righteous meditate on the word of the Lord day and night (Ps 1:2), while the wicked “plot” or “meditate” in vain (Ps 2:1). The verb to meditate conveys the idea of the heart’s true thoughts. These moans and musings are genuine and cannot be faked. Like a dog growling over his bone, is the psalmist delighting in his abiding relationship with Yahweh and his word. David’s heart for righteousness foreshadows Jesus’ heart righteousness. In the Sermon the Mount Jesus said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matt 5:17).

Jesus was determined to set the record straight. His promise to fulfill the Law and the Prophets is inclusive of everything the Old Testament taught, symbolized, modeled, and looked forward to. Jesus fulfilled the covenant promises made to Abraham and David. He accomplished everything anticipated in the burnt sacrifices, Passover lamb, and Tabernacle. He exemplified the perseverance of Job and the faithfulness of Abraham. He embodied the goal of the Law espoused by the Prophets in his own righteousness. In every way – doctrinally, ethically, and ceremonially – the Law finds its completion in Jesus. All this lies behind his concise affirmation that Jesus, the Christ, came to fulfill the Law. When Jesus declared that our righteousness must surpass the righteousness of the Pharisees and the religious leaders he revolutionized our understanding of the Law. He rooted righteousness in God’s passion for us and in our passion for God. The desire to obey and to please God comes from within through a personal relationship with God in Christ. God’s law fills our minds and is written on our hearts (Jer 31:33-34). The gospel frees us to fulfill the Law through the righteousness of Christ and the example of Jesus. We are free from the law of sin and death. Therefore, by God’s grace, we are free for faithfulness and obedience.

The last line of the psalm, “O, Lord, my Rock and my Redeemer,” causes us to think of our Lord and Savior, Jesus Christ. The Incarnation of God adds a third climactic movement to the revelation of God. “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (John 1:14). The One in whom are hidden all the treasures of wisdom and knowledge (Col 2:3) fulfills the testimony of creation and the commands of revelation with the gospel of redemption.

The conclusion of Psalm 19 takes on special significance in the light of the gospel of Jesus Christ. We are commissioned by the risen Lord “to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20). As we confess our sins and pray for deliverance, we join with all creation in declaring the glory of God. We affirm the wisdom of the Lord and the good news of the gospel. By the Spirit of Christ we are the third message, following-up the witness of creation and revelation. May the words of our mouths and meditations of our hearts declare the glory and bear witness to the good news of Jesus Christ, our Rock and our Redeemer.

