



## **The Bible: A Compelling Response**

Psalm 19:12-14

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I am very glad to be able to come back to Psalm 19 this morning. This is the last message in a series that I have loosely titled “God’s Word In A Godless World” – three messages out of Psalm 19 and I invite you to turn there.

The way this Psalm concludes is a little bit puzzling in some ways. It is not what you would expect is maybe a better way to put it. In Psalm 19, David opens up and he is reflecting on the glory of God as God has made Himself known in creation, and he says in verse 1:

*The heavens are telling of the glory of God; and their expanse is declaring the work of His hands.*

And so he spends the first six verses talking about the glory of God in creation.

And then in verses 7 through 11, as we have seen over the past couple of weeks, he talks about the complete authority of the word of God and the comprehensive blessing that it brings. He says in verse 7:

*The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.*

We talked about how the Bible is God’s revelation. And it is inerrant. There are no errors, or no mistakes in the Bible. And as a result, it has final authority over all the realm of human thought and human behavior and human religion. And that it is complete; it is sufficient for our souls and for every spiritual need that we could possibly have. And it brings blessing upon blessing upon blessing, joy and wisdom and eternal perspective. And it brings helpful warnings to our soul and warns us about eternal judgment and the dangers of temptation. And David says at the end of verse 11,

*By them Your servant is warned; in keeping them, there is great reward.*

What a spectacular, wonderful book God has given to us in the Bible, in the 66 books of the Bible! And so we have seen it from a perspective of authority and from a perspective of blessing. And yet, the psalm is not finished yet; he has another three verses that David is going to take us on.

The reason that I say it is puzzling in a sense, that is unexpected – I need to get away from that word “puzzling;” it suggests that maybe it can’t be understood, which is not my intention at all – but it leads us to an unexpected place. This psalm goes where you would never expect it to go. If you talk about in such absolute terms the authority of scripture, well, you might expect it to end on kind of a militant note, you know: “So let’s go out and let’s conquer the world for God. Let’s go out and assert His authority and bring everything into subjection to Him.” It doesn’t do that.

When you talk about comprehensive blessings that are found in the scriptures, so totally sufficient for every spiritual need that anyone of us in this room might have, you could almost expect, if you didn’t know better, if you didn’t have the rest of the psalm, to say, “Well, maybe that leads us into a sentimental kind of attitude where we are joyful, we are happy and we are kind of self-absorbed with how good God is.” And it ends on some kind of sentimental note.

But David doesn’t go there. What is really important for you to grasp as you read Psalm 19 and reflect on it is to understand that it is a complete unit. Verses 1 through 14 – when he started in verse 1 reflecting on the glory of God and when he shifted in verse 7 to talk about the authority of the word of God and the blessing that it brings, he was driving to this conclusion. The conclusions that we see in verses 12 through 14 are where – get this – it is where true meditation on God’s glory in creation and true meditation on the glory that He has revealed in His word – this is where it is designed to lead you.

It is not where most theology books take the discussion of Psalm 19, but this is where David under the inspiration of the Holy Spirit lands. This is where you are to land in respond to the teaching that we had over the past two weeks. And what is amazing about this, what is overwhelming and I still don’t have my mind around it as I stand here before you today, is that the climax of this Psalm – in response to everything that David has been reflecting on – it leads him to a recognition of his personal unworthiness to be in the presence of God.

That is not what you would expect. That is not where our thinking, left to itself would go as we think about issues of authority and blessing. But that is exactly where God intends for our minds to go and our hearts to go – it’s to the conclusion that David came to in verses 12 through 14. Let’s read those verses together and kind of set them in our minds. Remember, he has reflected on the glory of God in creation, the glory of God in His word. And here is his response in the last three verses, verses 12 through 14. He says:

*Who can discern his errors? Acquit me of hidden faults. Also keep back Your servant from presumptuous sins; let them not rule over me. Then I will be blameless, and I shall be acquitted of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my Redeemer.*

He comes to a point – after reflecting on these magnificent themes – he comes to a point of personal confession, a point of personal devotion. This is uniquely personal and

singular as David sees himself in the presence of God in light of the great themes upon which he has been meditating. So he examines his heart. He examines his life in light of what we have been talking about over the past two weeks. And he is immediately brought to recognize the fact that he falls short of the glory of God.

And yet, that recognition does not crush him. He is not destroyed or discouraged in that recognition. That recognition simply provokes him to higher spiritual aspirations in his heart. He goes down to the depths and confesses his sin, but he rises and he has these highest aspirations as he lives out life in the presence of God, and in that, he gives us a pattern to follow.

So here is how we are going to approach this today. I am going to show you three desires that David expresses in this psalm. Three desires that he expresses in response to God's revelation in creation and in the scriptures. When you see the profound majesty of God in creation and when you see the authority of His word and the goodness and greatness of God revealed in the scripture, where should it bring your own heart? This is what we are going to see today in these final three verses in Psalm 19. He seeks...

### **1. Pardon for Past Sin**

Pardon for past sin. Look at verse 12 with me again. He says,

*Who can discern his errors?*

That question brings you up short in response to everything that you have been reading that David reflects, truly meditates on these great truths and he says, "O my! O my! I reflect on those things and then I look in the mirror and all I can say is, „who can discern his errors?“ Who can recognize how far short he falls?"

*Who can discern his errors? O God, acquit me of hidden faults.*

And what he is saying here – he says, "Who can discern his errors?" – he says in light of the great holiness of God, the great majesty of God, and the fact that in His word He presents demands that cover all of our actions and all of our attitudes. In light of the fact that we fall so far short of God's glory without even recognizing it, he says, "In light of all of those things, who can understand the ways in which he is spiritually deficient?" He says, "God, these things are so transcendent, these things are so marvelous, Your glory is so transcendent;" he says, "When I compare myself in light of these great things, I can't even begin to define how far short I fall of You and Your glories and the demands that Your word places on me."

Who can discern his errors? The question anticipates the answer "no one." There is not one of us in this room that understands how profoundly far short of the glory of God we fall. Every one of us is embraced by the scope of that question. Our sin, your sinful hearts, the remnants of sin in you even as a believer in Christ, are so subtle and so pervasive that even the best of us don't understand how sinful we are because our own

heart does not diagnose sin properly. We don't see God for the fullness of His glory and we don't see the evil that is within us with clear perspective, clear and comprehensive perspective. And so there is a sense in which we just don't get it.

David says, "Who can discern his errors?" Who can understand this? Jeremiah 17:9 says:

*The heart is deceitful above all else and is desperately sick, who can understand it?*

And even the apostle Paul in 1 Corinthians chapter 4 said:

*I am conscious of nothing against myself and yet I am not by this acquitted. The one who examines me is the Lord.*

Your perception of your sinfulness is not comprehensive. You don't realize how far short of the glory of God you truly fall.

The commentator Matthew Henry said it like this – and listen to this carefully – he says: "We are guilty of many sins which through our carelessness and partiality to ourselves we are not aware of." He is saying we have a bias in our own favor and we are spiritually dull and so we don't see all of the sin that is true about us. Let me say that again. He says: "We are guilty of many sins which through our carelessness and partiality to ourselves we are not aware of."

Then he extends it further. He says: "There are many sins we have been guilty of which we have forgotten so that when we have been ever so particular in the confession of sin, we must conclude that God knows a great deal more evil of us than we do of ourselves." That is true and that is humbling. David understood this.

Now listen, let me step back for just a second. Here in verse 12 David starts out talking about his hidden faults. I want you to understand something. The whole spirit of this passage shows and presupposes the fact that David has already dealt with the sins that he knew about. He isn't harboring any unconfessed sin here in this passage. He has already borne all of that out before the Lord. It would be a complete hypocrisy for him to say, "God, forgive me of hidden sins," while he is carrying around knowledge and conscious awareness of sins that he was guilty of that he hadn't repented of. And so he is already dealt with every sin that he knows of in his whole life as he gets here to verse 12.

But now he is going further and when he says, "Who can discern His errors? Acquit me of hidden faults," David understands this principle that we have been talking about. He says, "Lord, I don't recognize the fullness of my sinfulness. I can't see it Lord. My glasses are off and it's too fuzzy. I just don't get it, but Lord, I know it is there. And so for that which I can't see, but that which You do see, Father, pardon me. Forgive me; I know that I bear a certain level of guilt and responsibility that I am oblivious to and which would rightly bring about Your discipline as I am in this state. But God, I ask You

for free forgiveness of that which I cannot do anything about because I am too dull to see it.”

This is a man who really wants to live a holy life. This is a man who truly desires godliness. He is confessing sins that he doesn’t know about. And he is doing that because in response to the great revelation of God in creation, and the great revelation of God in His word. He desperately desires pure, unhindered fellowship with that glorious God and he wants every possible barrier removed. He says, “There are barriers that I don’t see because the lights aren’t fully on. The lights are dim in my spiritual life and there are things I trip over, Lord, that I don’t even see. So God, remove that so that even my lack of awareness would not hinder my fellowship with You.”

Here is the point, beloved, for us today. For you as a Christian that wants to walk with the Lord Jesus Christ, here is the point. It is a hard one to hear, but it is true and we need to deal with this and account for it in the way that we pray and in the way that we walk with Christ. Listen, you should not measure your actual sinfulness by the number of sins that you verbally confessed. Because what you verbally confess is only a small sample of what the reality is.

Let me give you a mirror to help you see that just a little bit. Turn to Galatians chapter 5, verse 22. I want us to see this and to appropriate it in our lives, that our hearts would be appropriately humbled before such a majestic God as the God of the Bible. So we are going to just look at a little mirror for just a moment. Galatians 5, verse 22 says:

*The fruit of the Spirit – the fruit of the life that is filled with the spirit – is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*

Look at those positive spiritual qualities beloved. Measure your life by those qualities, not by whether you have done anything that externally people could see or not. And ask yourself this question: Is your life consistently marked by those spiritual qualities? This past week, was your life an unbroken stream of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control? Were you ever selfish or anxious or angry or harsh?

You see, beloved, to fail to live out the fruit of the spirit on a consistent, moment by moment, day by day basis is to manifest your sinfulness. The absence of those qualities is sinful. And when we look at it from that perspective, we see that sin is subtle, sin is pervasive, sin includes an absence of the positive fruit of the Spirit even if outwardly people could look at you and not see anything that they would recognize as being blatantly sinful. But beloved, the truth of the matter is if you and I – and I presume to speak for all of us here – you and I don’t often delve into that level of sinfulness when we are confessing our sins before the Lord, do we? We don’t take it that seriously. We don’t get down and really deal with the depths of how far short we fall of the glory of God.

So even when we get serious about dealing with sin, we think about it in this context today and we realize how far the fingers of sin go in our lives. We should be recognizing and feeling the seriousness of the fact that says, “Lord, even when I am serious about dealing with sin, even when I do confess sin...” – it is still fitting for you and me to pray, “Lord, forgive me of hidden sin. Forgive me of that which I am just oblivious to, but which You see with crystal clarity.”

You see, beloved – and you say, “Why would I bother with that? Why would I take sin that seriously? I’ve got other things to do.” Listen. You want to deal with sin that seriously when you understand the glory of God, because you want every possible hindrance to fellowship with Him removed. And when you recognize the threat of hidden sin like termites in the woodwork of your house, you say, “Things can be going wrong that I am not even aware of,” and you say, “God, I want it all dealt with. I have confessed everything that I know and that which I don’t know, forgive me of that as well. Pardon me, God.” That’s the mark of someone who truly has a heart after the living God.

Now the wonderful truth about this is that God is willing to answer that prayer. If you are still in Galatians, turn to 1 John chapter 1. In 1 John chapter 1, there is a three-letter word that I want you to see in a couple of verses here. 1 John chapter 1, John says in verse 7:

*If we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of Jesus His Son cleanses us from all sin.*

And in verse 9:

*If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

Based on the merits of Jesus Christ – based on His substitutionary atonement when He died in our place and bore the wrath of God against our sins in His own body on the cross – God, in response to the one who is confessing his sins, cleanses us from all sin, confessed and unconfessed. All sin is removed, all of the barriers are removed, and so God is more than willing – He is eager to respond to this prayer which says, “God, forgive me even of hidden sin.”

But the one who truly hungers and thirsts after the righteousness of God doesn’t want to take sin lightly in response to that full and free forgiveness. He wants to humble himself and lay it all bare so that his conscience would be pure and crystal clear. And the intimacy and the appreciation of the sacrifice of Christ would be all the sweeter as a result.

So beloved, as we study Psalm 19 together, as you see David praying, “Lord, acquit me of hidden faults,” what you see here is a prayer, David’s prayer, that can reawaken your desire for pardon from sin that is at the heart of a true response to the word of God.

Continued indifference to your sin in light of this is not acceptable; it is not the mark of someone who truly understands.

So a true reflection on the glory of God in creation and in His word leads us to seek the pardon of our sin. Now secondly, David's example here goes further and this is even more challenging in some ways. David so loved fellowship with this God that he not only desired pardon for past sin; he goes further in verse 13 and he expresses the desire for this:

## 2. Protection from Future Sin

Protection from future sin. It's not just about confessing the past. It is about making provisions for the future in prayer, in your spiritual life. Look at verse 13 with me in Psalm 19. Verse 13 – you need to turn back there. David prays – he says, also, in addition to pardon for past sin, O Lord...

*Keep back your servant from presumptuous sins; let them not rule over me. Then I will be blameless and I shall be acquitted of great transgression.*

In verse 12 he had been saying, "Lord, forgive me of that which is in my life in the past that I am not sensitive to and I don't recognize." But now his focus is shifting towards looking forward. He has looked back and now he is looking forward in his spiritual life. And he is looking to the future and he prays proactively in his pursuit of holiness. He in this verse is praying that God would keep him from sin before he ever commits it. It is not just that he wants forgiveness; he wants positive sanctification. He wants to not sin in the future, not just to have the past erased.

The word "presumptuous" here describes sin which is willful or arrogant. It is a defiant attitude that he is asking God to keep him from – a defiant attitude that says, "I'll do what I want to do." David is saying, "God, keep me from that spirit. Keep me from the spirit – get this – keep me from the spirit that takes liberties with Your grace." David in this passage is not one who would say, "Well, I'm tempted and I'm going to give in to the temptation and then I'll pray for forgiveness later."

I won't ask you how many of you in the course of your Christian life have prayed that way or thought that way. David says, "No, that's not where I'm going. What I want is I want to avoid sin. I want to be pure from the start. I don't want to indulge the passing pleasures of sin and rebel against this God of creation and this God of this word. I don't want to violate His holy presence and then insult Him with a pre-planned repentance after the fact." That's despicable. We should never think that way. If we are faced with temptation, our prayer should be, "God, keep me out of it." Not a little wink and a nudge at the shoulder that says, "I'll get back to you later, Lord. Glad You're going to be there." What kind of insult to the Holy Majesty is that? Is that what Christ died and rose again to save us unto – a presumption that says, "I'll sin as I wish and then I'll use God as my backstop"? Please! I mean, please! We need to banish that from our approach to spiritual life. That is not acceptable at all.

So David here in verse 13 prays that God would guard him from highhanded sin. You can understand his prayer as saying, “Lord, hold me back, keep a leash on me, so that I never get there, so that I never get to that point.”

And someone could ask the question, is that prayer really necessary? I mean David is obviously – his heart is obviously – molded towards submission to God as he is praying here. Is this really necessary? Are we going too far and just not really keeping our feet on the ground here as we think about these things? Is this prayer necessary?

Yes, this prayer is very necessary. You see, David understood the power of indwelling sin. David understood that even though he is in a submissive frame of mind now, there are enough remnants of sin in his heart – and today as Christians in the New Testament era, there are enough remnants of sin in our hearts – that could pull us away from our present frame of mind and cause us to do things which would be unthinkable as we stand here today.

David understood that his evil nature could motivate him to sin against God in the future even though he is presently submissive to God. What he does here – get this – he takes advantage of his present spiritual frame of mind to lay the groundwork for the future and his spiritual life. David did not overestimate his own spirituality. And so he says, “Lord, in this position of intimacy that we are enjoying in this moment, I look forward and I pray, keep me from that which would sin against You in the future as well. I don’t want to know this just now or the present. I want this to be the future manifestation of my spiritual life. And so, keep me out of that which would cause me to sin against You.”

Spurgen put it this way – he said: “This earnest and humble prayer teaches us that saints may fall into the worst of sins unless restrained by grace and therefore, they must watch and pray lest they enter into temptation.”

David says in verse 13: “Then I will be blameless.” What he has in mind he says, “God, if You would clear me from sins known and unknown now, and if You would restrain me from sin in the future, then I can be complete in Your presence.” This is the pursuit of holiness, beloved. Dealing with sin today and pursuing it in a positive sense through the power of prayer as you look forward in the future.

See, when we are taking our spiritual lives really seriously and not just going through the motions day by day, which all of us fall into – when you stop going through the motions beloved, then you start to say, “I really want to be holy. You know, I really desire the intimacy of fellowship with the God who saved me.” And sin becomes in your own eyes the heinous thing that it has always been in God’s eyes because it would be the injection of cancer into the purity of the wonderful fellowship with Him. So you ask God to restrain you from temptation and keep you in that realm of holiness.

Now beloved, I want to show you something that is very exciting. Just in terms of seeing the consistent approach to spiritual life between the Old and the New Testaments. Turn



to Matthew chapter 6 and we will look at the passage that we studied in GraceLife in the past. Matthew chapter 6. Jesus Himself picks up on this approach to prayer, this approach to dealing with sin, when He instructs His disciples how to pray. Matthew chapter 6, verse 9, Jesus says – speaking to His disciples for all of time – says “Pray this way.” On command of the Lord Jesus Christ – not just by the example of David in Psalm 19 – on command of the Lord Jesus Christ, look at verse 12. Jesus says pray this way as you are praying to your Father who is in heaven:

*Father, forgive our debts as we have also forgiven our debtors.*

Look at verse 13:

*And do not lead us into temptation, but deliver us from evil.*

Jesus says, pray: “forgive our debts.” Confess your sins. That is parallel to what David was praying in Psalm 19 – “acquitt me of hidden faults.” Jesus says, pray this way: “Father, do not lead us into temptation.” David prayed, “Father, keep back Your servant from presumptuous sins.”

Both of those passages – the example of David in Psalm 19, the direct instruction of Jesus in Matthew 6 – say you deal with past sin in confession and you seek pardon and forgiveness for that. This is the pattern of prayer. And you ask God to so order your life that you are kept from temptation and highhanded rebellion against Him.

How many of you pray that way consistently? Beloved, God brings these things to our attention so that we would recognize our lack, seek His forgiveness and then order our lives and aim it so that we fulfill more completely what He has instructed us in His word.

So, God’s glory in creation and God’s glory in His word should impact you in the same way that it has David – where your view reflects upon your own soul in light of His glory and say, “Wow, I am not like that. I fall short of that. God, pardon my sin and God, keep me from sin. Protect me from it so that moving forward, Lord, the past would be dealt with and the future would be more oriented toward holiness than it has ever been before.”

It is a wonderful psalm, isn’t it? I am going to be sad to leave it behind and move on to other things. But there is more in this Psalm that we have yet to cover in verse 14. David reaches the pinnacle in verse 14, in many ways, when he desires this – point number three. It is a slightly different perspective than what we have already said. He expresses his desire for:

### **3. Purity in God’s Presence**

Purity in God’s presence is more than just an absence of sin that he is seeking here at the end of Psalm 19. More than just the absence of sin, he wants positive holiness in the depths of his inner man. Look at verse 14 with me. Again, put your eyes on the page if

you would and let David's aspirations shine forth from God's word into your own heart. Psalm 19, verse 14, David says:

*Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord my rock and my Redeemer.*

And before you look up, look right there in the middle of the verse where David says, "Lord, let this be true in Your sight – in Your sight." He is reflecting the reality that God knows him so pervasively that the words of David's mouth, even though spoken in secret, and the inner thoughts of his heart are laid bare and open before this God of creation and this God who inspired His authoritative word. He says, "God, you see it all. I am in your sight and I want my inner man to be found acceptable by You in Your presence. I want my very being, the very core of my heart, every aspect of it please You."

This is not a self-centered prayer at all. This is not so David can feel good. His whole goal – where all of this psalm has been driving to – is so that God would be pleased with him. That's the climax of this psalm. He wants to enjoy a relationship with his God that is marked by purity – and I'll get to this more in a minute – marked by purity and marked by – get this and write it down – marked by purity and marked by trust. Marked by trust that is worthy of this good God.

And when he says, "Lord, let this be found acceptable in Your sight," he is using the same Hebrew phrase that the law of Moses used to speak about an acceptable sacrificial offering. The lamb or the bull that had to be offered was to be pure and without defect. And then it would be acceptable in the sight of the Lord when it was offered up. David uses that same phrase to say, "Lord, I want my inner man to be a sacrifice to You that You find acceptable, that pleases You." David sees his inner man as an altar of sacrifice, a holy place of worship before the God of the Bible.

And that is why it is so imperative for us not to cherish hidden sins in our hearts – not to engage in fantasies and things that are sinful if they were only known – if you acted them out, they would bring great shame and reproach upon your life. It is not enough to avoid that external behavior. Your inner man, your inner thoughts, the meditations of your heart, must be pure as well. That is what a true believer that truly loves God wants. David wants this. That's why he is praying for it. He is not indifferent to his inner man. He wants his inner man to be the purest acceptable sacrifice to God that it could possibly be.

And beloved, when you see that aspiration from the scriptures held up before you, it makes it so that you are compelled if you are a believer to say, "I want that too. I don't want to cherish these wicked thoughts in my mind. I don't want to cherish the grudges and the feuds that I have carried against others and the broken relationships and the bitterness and all of that." "I can't stand the thought of that" should be your attitude. Because you say, "That's not acceptable in the sight of God. Those are thoughts and desires that aren't worthy of this God of creation and this God of the word and the God who came in flesh in the Lord Jesus Christ and sacrificed Himself to redeem me from my

sin. I can't bear the thought of having a heart like that. So God, work in my life so that the echoes in the chambers of my heart and the words that come out of my mouth are an acceptable sacrifice to You. You are a spiritual God and You see the inner man, and God, what I want You to see is that which is acceptable and pleasing to You."

Hebrews 13, verse 15 says:

*Through Christ then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.*

That is the desire that David has – "I want purity in Your presence. I don't care about fooling man anymore, Lord. I want You in truth to see me and to be pleased" – a wonderful demonstration of worship that David as the inspired psalm writer leads us in.

Now look at the last line of verse 14. These are words that are easy to gloss over; these are words that are easy to ignore. It would be a shame if we missed them. David has prayed that way and look at how he addresses God at the end of this Psalm. He says, "This is what I want; this is my prayer, *O Lord, my rock and my Redeemer.*"

First of all, notice the singular, personal pronoun, the possessive pronoun "my". He is praying in a very personal intimate way, just like he does in Psalm 23 – "The Lord is my shepherd" – first person singular. David had a unique sense of devotion. He is not praying corporately on behalf of Israel here. He is praying in a sense of great depth of intimacy – "my rock, my redeemer, my mouth, my heart". The passion that underlies this is impressive. And it speaks volumes to the intimacy with which he knew God and the intimacy which is available to each one of us as well.

He calls God "my rock". It is a metaphor that expresses complete trust. It is a common metaphor that expresses that God is totally reliable. He is a sure source of strength and steadfast endurance. So when he says, "O Lord my rock", he is expressing total trust in this God to whom he is praying. And this God to whom he is praying in such intimate terms is the God of creation and the God of this word. That's the altar of worship that is going on in David's heart and he says, "God, I trust You. I don't come to You cringing in fear. I come to You trusting You that You will receive me as I pray this way."

And he goes further – he says, "O Lord my rock and my Redeemer." He is speaking of God as his deliverer. Redemption is a biblical metaphor that describes the release of someone from an alien power – a foreign power, an outside power – based on the payment of the price. He says, "Lord, You are the one who delivers me from outside powers so that I am free to worship You in this manner – my Redeemer, You are the one who delivers me."

Now turn back quickly to the book of Exodus, because I want to get through this and help you understand this metaphor just a bit. Exodus chapter 6, verse 6. The children of Israel are enslaved in the land of Egypt and God is speaking to Moses and He is preparing to deliver them through a series of plagues and the ultimate deliverance as they pass through

the Red Sea on dry land and enter into the promise land. And in chapter 6, verse 6 God is speaking to Moses and He says:

*Say therefore to the sons of Israel, "I am the Lord and I will bring you out from under the burdens of the Egyptians and I will deliver you from their bondage. I will also redeem you – there's that word – I will redeem you with an outstretched arm and with great judgments."*

We won't take the time to look at what we could as we follow that through. All I want you to see is that God describes His deliverance of the children of Israel from Egypt as a matter of redemption. They are under a foreign power that they are not strong enough to get out from under on their own. And God says, "I will take you out; I will deliver you from that and I will place you in a land where you will be free to serve Me." He redeemed them in a physical sense.

Now that background helps you understand what David is saying here. Get this, go back to Psalm 19 – I'll finish as quickly as I possibly can – here in Psalm 19, verses 12 through 14, notice that David has been praying on a spiritual plane. He is not asking for deliverance from a physical slavery or a physical bondage. He is praying for deliverance from sin. He is praying that God as his Redeemer – he is appealing to God as his Redeemer to take him out from the power of sin so that he would be free to live out the aspirations of his heart and have the inner man that is acceptable to God. He calls Him "my Redeemer". He is viewing God as a redeemer in a spiritual sense. Deliver me from the power of sin so I will be free to live as you would have me to live in my inner man. That's what he means when he says, "my Redeemer". He is trusting God to fulfill the prayer that he is offering here. "God, I recognize the power of sin in my life and I pray that You would so work that that foreign power over me would be broken and You would bring me out so I can live for You."

Beloved, that prayer foreshadows the reality of New Testament salvation. As you read the New Testament, you see the Bible describe our salvation often in terms of redemption. We were under the bondage of the curse of sin, under the domination of the devil, under the threat of the wrath of God, under a force of spiritual power that we could not deliver ourselves from.

And in Galatians 3:13, in that condition, the Bible says:

*Christ redeemed us from the curse of the law, having become a curse for us...*

By the payment of the price of His own life, He delivered us out from under the bondage of that curse of sin so that we would be free to live a life pleasing to Him.

Listen to Titus 2:14. Paul says:

*[Christ] gave Himself for us to redeem us from every lawless deed and to purify for Himself a people for His own possession, zealous for good works.*

Stick with me here, beloved, because I'm almost done. In the Old Testament, God redeemed His people from Egyptian slavery so that they could live in the promise land. He broke that power and delivered them so that they could live in the promise land free to serve Him was the design. In the New Testament, the Bible says Jesus Christ broke the bondage of sin over us so that we would be free to live to His glory and He did that at the price of His own blood.

1 Peter 1:18 says:

*You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers – you were under the bondage of this futile way of life, but you were redeemed from it – with precious blood as of a lamb unblemished and spotless; the blood of Christ.*

You have been redeemed if you know Christ. You are out from under the power of sin and you are free to live to the glory of Him. And so in Christ we can know a greater depth of worship than even David did. In Christ, pardoned from sin. In Christ, protection from future sin. In Christ, perfect purity in the presence of our God. Beloved, that is how the authoritative word of God dispenses its blessings upon the people who read it with the submissive heart. It points you to Christ and in Christ restores your soul and sets forth the desires that should be the mark and aspiration of us all.

Beloved, does your life bear those marks? Does it show forth the fact that you have been redeemed by the blood of Christ?

Let's pray.

*Father, take these words and use them in our lives. We praise You for Your glory in creation. We praise You for Your glory in Your word. And with David we pray, pardon us from sin. Protect us from future sin and let us be found pure and acceptable in Your sight.*

*Lord, for those who do not know Christ through repentance and faith in Him, take these words of redemption through the blood and apply them to their heart that they might respond to You and enter into Your kingdom.*

*In Jesus name we pray, Amen.*

*This transcript was prepared by Shari Main.*