God Has Spoken

Learning to Listen

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From Eden to Eternity · Part One · Who Is God · Teaching 1.1

Primary readings: Psalm 19 and Hebrews 1:1–4. NASB 1995.

Hearing the God whose renewal we seek

Please open your Bible to Psalm 19, and keep a place in the opening chapter of Hebrews. As we begin this journey from Eden to eternity, we begin with God Himself. Before we can understand what has gone wrong with the world, or what has gone wrong within us, we must listen to the One who made us. He has spoken. The question before us is whether we are willing to hear Him.

We ought to pray for revival. We ought to ask God to awaken our churches, to bring the gospel into homes where Christ is scarcely mentioned, and to restore a love for truth among His people. But let me bring that prayer close to home. When we ask God to change the land, are we willing for Him to correct us? Are we willing for His Word to enter the conversation we keep defending, the habit we keep excusing, the part of our life we have learned to keep out of sight? A prayer for awakening becomes very personal when the Bible is open before us.

It is possible to listen to a sermon while quietly preparing an application for someone else. We can recognize another person's pride with remarkable clarity and remain tender toward our own. We can long for powerful preaching because we imagine what it might do to the people who disagree with us. Psalm 19 will bring us away from that comfortable distance. By the time David finishes, he is asking God to examine his own words and the thoughts within his own heart. That is where I must stand as I preach, and that is where each of us must stand as we listen.

Yet this psalm does more than expose us. There is wonder here. There is wisdom for someone who does not know which way to turn. There is gladness, and there is a sinner calling upon his Redeemer. So bring your attention to the whole passage. The God who searches us is the God to whom we may cry for mercy. Let us hear His Word.

[Read Psalm 19 in full from the NASB 1995.]

The heavens declare the glory of their Maker

Look again at the first verse: “The heavens are telling of the glory of God.” David begins by directing our eyes upward. Before he asks us to examine our lives, he asks us to recognize whose world this is. The heavens declare the greatness of their Maker. They do not wait for our permission. God was glorious before we noticed Him, and He remains glorious when we refuse to give Him thanks.

Think about the difference that makes. We sometimes approach God as though His existence were a matter for us to settle before He could have any claim upon us. We imagine ourselves standing outside His world, weighing the evidence from a position of independence. But we are already inside the creation we are examining. The mind doing the thinking, the breath sustaining the thinker, and the world being considered all depend upon Him. We are creatures trying to understand our Creator. Humility belongs at the beginning of that inquiry.

David follows the witness through the day and into the night. One day succeeds another, and the testimony continues. Verse 3 makes the language striking: this declaration comes without the ordinary sound of human speech. You do not need the sky to speak your language before you can recognize its splendour. Creation bears witness through what it is. Its order, beauty, and vastness direct our attention beyond ourselves to the God whose work it is.

Then David describes the sun. Notice the gladness in his language. He compares its appearance to a bridegroom coming from his chamber, and its movement to a strong runner setting out upon his course. The sun occupies the place God has given it and brings its warmth across the earth. David sees something more than a useful light above him. He sees the handiwork of a glorious God, and his words invite us to recover the wonder familiarity has worn away.

You can become accustomed to a gift without becoming less dependent upon the giver. Another morning arrives, and we immediately begin calculating what must be done. We worry about the hours ahead while scarcely acknowledging the life with which we have entered them. Psalm 19 teaches us to look again. Your life takes place within God's creation. Gratitude is a fitting response to that fact, and gratitude begins to loosen the illusion that everything belongs to us to use as we please.

Why, then, does a world filled with this testimony contain so much resistance to its Maker? Romans 1 addresses that question. Paul says that human beings suppress the truth God makes known. We fail to honour Him and give Him thanks. The trouble reaches deeper than a shortage of information. To acknowledge the Creator is to acknowledge that we owe Him something. Our desires must answer to His goodness; our decisions must answer to His authority. The heart that insists upon governing itself has a reason to resist what creation declares.

We should hear that diagnosis personally. A person can defend belief in a Creator and still live as though the Creator has no right to interfere. We can speak correctly about God in public while withholding a private part of our life from His rule. And if you have honest questions, bring them. Questions deserve patient answers. But let all of us ask another question alongside them: am I willing to receive the truth even where it will require repentance? That willingness is a very different thing from wanting an explanation that leaves my life undisturbed.

The heavens show us God's glory, but the heavens cannot tell a guilty person how to be reconciled to Him. You can watch a sunrise and still carry a conscience burdened by what you did yesterday. The beauty before you does not explain the cross, or tell you why the Son of God rose from the dead. We need God to make His saving purpose known. And that brings us to the turn in this psalm. The God whose glory fills the heavens also gives His people instruction. At verse 7, David brings us to the Word of the Lord.

The Word gives light to the life we must live

Follow verses 7 through 9 carefully. David speaks about God's law, testimony, precepts, commandment, and judgments. He is considering God's instruction from several directions, and each description tells us something about its trustworthiness and its effect upon those who receive it. This is the Word of the Lord. Its authority rests in the God who speaks it. The same God whose wisdom is displayed above us has not left His people to invent a way of life below.

Begin with the restoration David describes in verse 7. God's instruction is whole and sound; it can restore the person who receives it. We know something of what it means to become disordered within. Fear can govern our decisions. Resentment can shape the story we tell about ourselves. Desire can make a destructive course seem reasonable. God's Word addresses us with truth that does not change to

accommodate those pressures. It teaches us to see our condition in His light and to turn toward Him for help.

That is why opening the Bible must involve more than looking for a sentence that agrees with the way we already feel. If I permit Scripture to comfort me but never to correct me, I am trying to control what God may say. His care is wiser than that. There are times when the restoration we need begins with an unwelcome truth. We have been calling something necessary which God calls sinful, or calling something hopeless which He has placed within the reach of His mercy. We need Him to tell us the truth in both directions.

The second part of verse 7 speaks of wisdom for the simple. Here is encouragement for the person who feels overwhelmed whenever someone begins discussing theology. You do not need to pretend you understand everything before you begin listening. The simple person is one who needs instruction, someone who can be misled. God's testimony provides a dependable guide. Bring a teachable mind to the passage. Ask what it says, follow the argument, and receive help from faithful teachers. There is no shame in needing to learn. The danger is becoming so sure of yourself that you will no longer be taught.

Now look at verse 8. David connects God's precepts with a rejoicing heart. We must give that its full weight. Some people have heard enough harsh religion to imagine that taking God seriously means losing every possibility of joy. But the psalm puts gladness among the fruits of receiving His instruction. God's goodness is not hostile to the life He created. He teaches us what deserves our love, how to treat our neighbour, and where lasting hope may be found. There is relief in learning that we do not have to create the truth by which we must live.

Consider the weariness of having to justify everything yourself. You must explain why the bitterness is reasonable, why the dishonesty is necessary, why forgiveness can wait, and why your own case deserves an exception. It takes effort to defend a life against the light. When God brings us to repentance, we can stop carrying that defence. Confession may be painful, and obedience may be costly, but there is freedom in telling the truth before Him. The joy David describes is deeper than the pleasure of getting our own way.

The commandment also gives light to the eyes. God's instruction helps us recognize the path before us. A temptation rarely announces all that it intends to take. It offers the immediate pleasure, the quick escape, the moment of advantage. Scripture

teaches us to consider where a course leads and whom our actions affect. If a warning interrupts something you wanted badly, remember the goodness of the One who gives it. The Lord is worthy of trust when He restrains us as well as when He comforts us.

Verse 9 brings reverence into the picture. As we receive God's judgments, we learn to take Him seriously. He sees the words we speak when no one whose opinion concerns us is listening. He knows the thoughts we can conceal behind a composed face. Reverence brings those hidden parts of life into His presence. And His judgments are righteous. He does not misread a motive, overlook an injury, or change His standard because someone has influence. That is a searching truth for the wrongdoer and a precious truth for the person whose suffering has been dismissed.

David then asks us to consider what we value. In verse 10, he places God's instruction above gold and describes it as sweeter than honey. Gold can purchase many things, but it cannot make a lie true or reconcile a sinner to God. Pleasure can distract a troubled conscience for a while, but distraction is not peace. David has found something of greater worth: the truth of the Lord, received with trust and delight. His words press a question upon us. Does the place we give Scripture in our lives resemble the value we claim it has?

We can answer that without pretending every day of Bible reading feels extraordinary. Sometimes we read while tired. Sometimes a passage is difficult, and understanding comes slowly. The question is whether we will attend to God when the effort costs us something. We make time for things we consider necessary. We return to matters we believe are worth understanding. Ask God to deepen your appetite for His Word, and then give it your attention. Dependence upon His grace belongs together with the ordinary discipline of opening the Book.

That includes the pages we are tempted to pass over. When we reach sacrifices in Leviticus, family names in Chronicles, or the detailed commands of Numbers, it is easy to decide that the useful part must be somewhere else. Yet those passages belong to the history through which God has made Himself known. The sacrifices teach us about holiness, guilt, and access to Him. The names locate His dealings with real people across generations. We will understand them by listening patiently within their setting. A passage does not become empty because its importance is not immediately obvious to us.

Verse 11 joins delight to warning and speaks of reward in keeping God's instruction. David has learned to welcome the authority that warns him. We need that wisdom. Obedience may cost you an advantage you could have gained dishonestly. It may require an apology you would rather avoid. Its worth cannot be measured only by whether your circumstances become easier. It is good to walk truthfully before God, and His approval is worth more than the advantage disobedience promises. But as soon as we begin to hear His Word that seriously, another question arises. What about the sins we have already committed? David takes us directly there.

The light reaches the listener

Look at verse 12. After praising the perfection of God's instruction, David asks who can adequately discern his own errors. Then he asks to be cleared of hidden faults. Do you see what has happened? The man who has been admiring God's Word now stands beneath its searching light. He does not finish by congratulating himself on his knowledge. He asks for mercy because there are wrongs within his life that his own understanding cannot fully uncover.

We know how easily that can happen. A sharp tongue can be defended as honesty. Selfishness can be presented as sensible caution. We can become so accustomed to a way of treating someone that we scarcely notice what it costs them. Then Scripture brings light, and we begin to recognize what was there all along. Our failure to see a sin did not make it harmless. David's prayer teaches us humility about the verdicts we pass upon ourselves. A quiet conscience needs to be instructed by God's Word as surely as a troubled conscience needs its comfort.

But David's concern goes further. In verse 13, he asks the Lord to restrain him from presumptuous sins and to prevent them from ruling over him. These are sins marked by arrogance and defiance. Here is a person who recognizes God's claim and nevertheless sets himself against it. David knows the danger of that posture. Sin can become a master while we are still insisting that we have it under control. We begin by defending a choice and can end by arranging our life around the defence.

Keep Psalm 19 open and turn briefly to Numbers 15. This is one of those chapters many readers hurry through, but listen to what it teaches. Beginning at verse 22, God provides sacrifices and priestly atonement for unintentional sin, both for the congregation and for an individual. Their lack of awareness did not remove their need for forgiveness. God appointed a provision through which they could receive it.

Even here, among detailed instructions about offerings, we are learning that guilty people need mercy from God.

Verses 30 and 31 then describe the person who acts defiantly and despises the Lord's word. The passage warns of being cut off from the people, with guilt remaining upon the offender. The contrast is grave. God distinguishes the need for atonement from a contemptuous refusal of His authority. We must not become so comfortable with the language of grace that we begin to regard rebellion as a small thing. The God who makes provision for sinners is holy.

At the end of the chapter, the instructions about tassels on their garments return to the problem of remembrance. The people were to see them, remember God's commands, and obey. Their own desires could lead them away. And God grounds His claim in the deliverance He had already given: He brought them out of Egypt to be their God. These outward reminders were appointed for a people who could forget the Lord even after experiencing His deliverance. That makes this an uncomfortable chapter to dismiss as irrelevant. How readily do we remember what we want and forget what God has said?

Return now to David's prayer. He asks God to restrain him because he does not trust himself to stand by his own strength. Take that prayer seriously wherever you know your heart is becoming resistant. If you have been excusing dishonesty, bring it into the light. If you have been feeding resentment, stop treating it as a possession you have a right to protect. Ask for the Lord's help, and take the obedience before you seriously. A warning received today is mercy we should not put aside until tomorrow.

And if you are hearing this with grief over sin you committed knowingly, hear the invitation to mercy as well. David's confession in Psalm 51 shows us a man bringing grievous, deliberate sin before God. The warning against defiance does not close the door upon a sinner who turns to the Lord. It calls us away from the contempt that refuses to turn. Bring the sin you know, and ask God for mercy concerning the depths you cannot fully see. You do not have to complete an examination of your whole heart before you may cry to Him.

Now look at the way Psalm 19 ends. David asks that his outward speech and his inward meditation be acceptable before the Lord. He wants the life heard by other people and the life known only to God brought into agreement. He turns to the Lord for the stability and deliverance he cannot provide for himself. The man who has

been searched does not run away from God to find shelter. He seeks his shelter in God. He needs the very Lord whose holiness has exposed him.

That is where this passage brings us. We have heard the glory of our Creator proclaimed in the heavens. We have listened to His instruction, and its light has reached our conscience. Now we need cleansing. How can guilty people be received by the God who sees them completely? Keep that question with you as we turn to Hebrews 1. We are going to hear about the Son who makes God known and accomplishes purification from sins.

God has spoken in His Son

[Read Hebrews 1:1–4 from the NASB 1995.]

Notice who acts at the beginning of Hebrews. God speaks. Long ago He addressed His people through the prophets, at different times and in different ways. We have already been listening to that earlier revelation in the Psalms and in Numbers. Hebrews receives it as God's own speech. The same Lord who spoke then has now brought His revelation to its climax in His Son. We are meant to hear the unity of His purpose across the whole of Scripture.

Numbers 12 gives us a glimpse of the variety Hebrews describes. When Miriam and Aaron challenge Moses, God speaks about dreams and visions given to prophets and distinguishes the particular directness of His dealings with Moses. God's servants did not all receive revelation in the same manner. Yet their authority rested in the God who addressed them. Through that long history He was preparing His people for what would come. And now Hebrews announces the coming of His Son as the climax of that revelation.

Consider the kindness of that. God has not left us to guess what He is like from the fragments we can gather. He has acted in history and made Himself known through His Son. The last days mentioned here had already begun with the Son's coming; the writer is announcing the decisive era of fulfilment. God's promises have reached their appointed centre in Christ. To listen to Him is therefore a matter of the greatest consequence. We must know who this Son is.

Follow the description in verse 2. God has appointed Him heir of all things, and through Him He made the world. The One who stands at creation's beginning is also the One to whom it is destined to belong. Those two truths give us a very different understanding of Jesus from the idea of a religious adviser we may consult when life

becomes difficult. We belong to the creation made through Him. Its future lies within His authority. His claim reaches every part of the life we are living now.

This is why we cannot give Christ a small place within a life we intend to keep for ourselves. He is worthy of the whole of our trust. The work we do, the body we inhabit, the relationships we enter, and the future we fear all stand within His rule. You may feel that the events around you are too large and uncertain to understand. They are certainly beyond your control. But the Son is heir of all things. History will not finally escape the One through whom it began.

Verse 3 takes us further. The Son is the radiance of God's glory and perfectly expresses His being. We are being shown more than a faithful man's likeness to God in character. The Son truly shares the divine nature. At the same time, He is personally distinct from the Father, at whose right hand He is seated. We must receive both truths together. The Father has made Himself known in His divine Son, and the Son reveals Him without distortion or defect.

If you want to know God, attend to Jesus as Scripture presents Him. Listen to His teaching. Consider His holiness, His compassion toward sinners, and His authority to judge. Follow Him to the cross and the empty tomb. We cannot receive His gentleness while dismissing whatever He says about repentance. Nor may we proclaim His judgment while hiding His welcome to the guilty who come to Him. We need the whole testimony Scripture gives concerning the Son, because we need the God who has revealed Himself rather than a god shaped to our preferences.

Hebrews also tells us that the Son sustains all things by His powerful word. His work as Creator did not leave the world independent of Him. Its continuing existence rests upon His power. Pause over that before moving on. The Lord we are being called to trust is sustaining the life with which we hear the call. We depend upon Him even in the moments when we resist Him. Our rebellion never turns us into independent beings; it makes us ungrateful creatures resisting the Lord who upholds us.

There is deep comfort here for the believer as well. Your strength may feel very small. You may be frightened by how quickly your circumstances can change or how little you can do to secure the people you love. You are called to trust a Saviour whose power does not diminish when yours is exhausted. That does not tell us how every difficulty will unfold. It tells us who holds us within it. The One who sustains all things is able to sustain His people as they depend upon Him.

And now, in the midst of this declaration of His majesty, Hebrews speaks about our deepest need. This glorious Son accomplished purification from sins. The Creator and sustainer has acted for guilty people. Here is the answer to the question we carried out of Psalm 19. We could not fully discern our own errors. We could not erase the guilt of the sins we did discern. But God has sent His Son to provide the cleansing we could never provide for ourselves.

We must understand what that cleansing cost. The later chapters of Hebrews lead us through the sacrifices and priestly ministry God appointed for Israel, and then show us the greatness of Christ's offering. Those repeated sacrifices could not bring the worshipper to the final cleansing accomplished by the Son. Jesus entered our humanity, lived without sin, and offered Himself. He gave His own life for sinners. We understand the cross more deeply when we have listened carefully to those earlier pages about sacrifice, priesthood, and access to a holy God.

At the cross, Christ bore the judgment our sins deserve. Romans 3 explains that God justifies those who believe while remaining righteous Himself. Forgiveness rests upon the sacrifice He provided. The Father sent the Son in love, and the Son offered Himself willingly; the cross expresses their united saving purpose. Second Corinthians 5:21 directs us to the sinless Christ bearing sin so that those who are in Him receive a righteous standing before God. The gospel offers guilty people acceptance grounded in what Christ has done.

Bring that truth to your conscience. You may have spent years trying to create enough good conduct to outweigh something you cannot undo. You may have apologized sincerely, changed important habits, and still found that the past will not leave you alone. Those changes cannot become an atoning sacrifice. You need the sacrifice God has given. Faith receives Christ and rests upon His saving work. Our obedience follows as the fruit of His grace; it cannot add to the righteousness by which we are accepted before God.

Then notice what follows the purification in Hebrews 1:3. The Son is seated at the right hand of the Majesty on high. He rose from the dead and entered His exalted place. Later, in Hebrews 10, the writer contrasts the repeated service of the earlier priests with the Son's completed offering and His seat at God's right hand. His sacrifice needs no repetition. And Hebrews 7 tells us that He continues to intercede for those who draw near to God through Him. His saving work is complete, and His care for His people continues.

That is the Saviour set before you. He has not left you with a partly accomplished redemption which you must complete by becoming sufficiently impressive. He is a living Lord whose sacrifice is sufficient and whose priestly care does not fail. When your conscience accuses you truly, you have no need to make a false defence. Confess the sin and look to Christ. The greatness of your need is a reason to seek Him, and the greatness of His saving work is the ground upon which you may rest.

Verse 4 declares His superiority to the angels, and the verses that follow establish it from the Scriptures. The Son stands above the heavenly servants; they are called to worship Him. His exaltation does not mean that a creature has been promoted into deity. We have already been told that creation came into existence through Him. Hebrews is setting before us the unique glory and royal authority of the Son. No messenger can take His place. No religious experience can offer us something greater than the Lord who reveals God and cleanses sinners.

Now listen to the consequence as the next chapter begins. Hebrews 2 calls us to pay close attention to what we have heard, lest we drift away. The danger is painfully ordinary. A person can hear the gospel repeatedly, recognize its words, and allow its claims to pass by unanswered. Familiarity can give the appearance of faith while the heart remains elsewhere. The authority of the Son and the greatness of His salvation require our attention. We have heard Him set before us. What will we do with what we have heard?

Come to the Saviour who has spoken

Let me speak first to you who know that you have been resisting Christ. Perhaps you have been waiting for a more convenient season. Perhaps you have become skilled at keeping spiritual questions at a safe distance from the choices you make each day. You have heard of His authority and His mercy. The gospel calls you to repent and believe in Him. Turn from the sin you have been defending, abandon the hope of making yourself acceptable, and entrust yourself to the crucified and risen Lord.

Repentance brings us into agreement with God's judgment concerning our sin. Faith rests upon the Saviour He has provided. We come with empty hands because there is nothing we can offer as payment for pardon. The life we need must come from God. Even our turning to Him depends upon His grace. So call upon Him for mercy. Come honestly with the guilt you cannot remove and the heart you cannot renew by your own strength. Jesus is sufficient for the sinner who needs to be saved.

You may be wondering whether He will receive someone who has resisted for as long as you have. Listen to His promise in John 6:37: “the one who comes to Me I will certainly not cast out.” Your warrant to come is His word. He does not tell you to establish your worthiness first or to produce a particular intensity of sorrow before you may seek Him. Bring the need you actually have. Trust the Saviour who has spoken, and let His promise carry more weight than your attempts to decide whether you deserve it.

Perhaps you are already trusting Christ, but you are troubled by the weakness of your faith. You hear a searching passage and immediately begin to wonder whether every struggle proves that His mercy is for someone else. Look again at whom Hebrews has placed before you. The power to save lies in the Son. The ground of your acceptance lies in His righteousness and sacrifice. Bring your weakness to Him, receive the correction you need, and continue to follow Him. You will grow in obedience as one who depends upon grace, and you may seek help from His people without pretending to be strong.

His grace also calls us into an honest life. If you belong to Him and have been protecting a sin, confess it. Where obedience requires an apology, make it. Where you have wronged someone, take the truthful and appropriate steps to put it right. Where a habit has become entrenched, seek help and remove what feeds it. These things do not purchase forgiveness. They belong to the life of someone who has been shown mercy and is learning to listen to the Lord who gave it.

And let us bring our desire for revival back to this place. We can pray for God to awaken many people, and we should. We can ask Him to raise up faithful preaching, to bring the gospel to communities that scarcely hear it, and to renew love and holiness within His church. We depend upon Him for the life no preacher can create. Our responsibility is to speak His truth faithfully, to pray earnestly, and to receive the Word we ask others to hear. We can begin with the obedience He has already made plain.

The God whose glory is declared above us has spoken to us in His Son. His Word has reached into the places we would rather leave untouched, and His gospel has set a sufficient Saviour before us. You have no need to conceal your guilt from the One who knows it completely, and no reason to seek another refuge. Come to Christ. Receive His mercy, submit to His gracious rule, and learn to listen as someone whose

hope rests in Him. Let our prayer for the land include this prayer for ourselves: Lord, give us ears to hear, hearts that turn to You, and lives that honour Your Son.

Closing prayer

Our Father, You have made Your glory known through Your works, and You have spoken with truth and mercy through Your Word. Forgive our careless hearing and our resistance to what You have made plain. Search us where we are blind to our faults, restrain us where we are tempted to defy You, and teach us to receive Your instruction with gratitude. Let the words we speak and the thoughts we cherish become pleasing to You through Jesus Christ.

We thank You for Your Son, who has accomplished the cleansing we could never provide for ourselves. Draw sinners to Him. Give faith where there is unbelief, bring repentance where sin has been defended, and strengthen those who are weary and afraid. Have mercy upon our churches and upon our land. Renew our love for Your truth, make us faithful in proclaiming the gospel, and grant that many may come to know the grace of the crucified and risen Lord. We ask these things in His name and for His glory. Amen.

Study and Teaching Resources

Using this preaching manuscript

The sermon is written for oral delivery. The two bracketed reading cues are directions for the preacher; read the passages from the NASB 1995 at those points. Section headings provide navigation and do not need to be spoken. The exposition and transitions can be delivered as written, with pauses appropriate to the congregation. The resources below support preparation and discussion after the sermon.

Study questions

1. Follow Psalm 19 from verses 1–6 through verses 7–11 to verses 12–14. What changes in the subject and in the psalmist's response? How does the whole movement shape the message?

2. What does creation make known about God? What must we learn through His redemptive acts and their explanation in Scripture? Compare Psalm 19:1–6, Romans 1:18–25, and the opening four verses of Hebrews.

3. Which description of God's instruction in Psalm 19:7–11 most challenges the way you currently approach the Bible? Explain how delight, warning, and obedience belong together in the passage.

4. What is the difference between an unnoticed fault and presumptuous resistance? Read Numbers 15:22–41 alongside Psalm 19:12–13. How can these passages produce honest confession without trapping a believer in endless self-examination?

5. Identify the descriptions of the Son in Hebrews 1:2–4. How do His identity, sustaining power, sacrifice, and exaltation establish both the authority of His revelation and the sufficiency of His saving work?

6. What would attentive hearing require of you this week? Name one response of faith, repentance, gratitude, reconciliation, or obedience, and explain how Christ's grace supports it.

Notes for those preparing to teach

Central claim and movement

God has made Himself known through His works and His Word, climactically in His Son. Faithful listening receives His testimony, submits to His searching instruction, and comes to Christ for cleansing. Psalm 19 supplies the main movement from creation to instruction to personal prayer. Hebrews 1:1–4 supplies the canonical culmination in the Son who reveals God and accomplishes purification. The message should preserve the psalm's joy as well as its searching seriousness.

Psalm 19 and its setting

The superscription identifies the psalm with David but does not establish a specific moment of composition. The sermon makes no claim about an imagined historical occasion. Verses 1–6 use

poetic personification and ordinary observational language. The witness is continuous and widely accessible; the poem does not require audible speech from the sky or a technical account of astronomy. The textual alternative in verse 4, noted in the NASB1995 margin, is not necessary to the sermon's argument.

Instruction and restoration

Psalm 19:7–9 praises God's instruction within Israel's covenant life. Applying its praise to the whole Christian canon is a subsequent canonical application; David is not being represented as possessing the completed New Testament. Verse 9's reverence for the Lord describes the fitting response to God rather than simply providing another synonym for a written text. Verse 7 does not, by itself, establish a precise order of salvation or a mechanical promise that external exposure to commands regenerates a hearer.

Hidden faults and wilful resistance

The progression from Psalm 19:12 to verse 13 moves from errors beyond adequate self-discernment to presumptuous sin whose dominion the servant fears. Numbers 15:22–41 is a relevant canonical comparison; it should not be presented as a demonstrable direct literary source of the psalm. Ritual provisions and covenant penalties must be explained within Israel's setting. The warning against defiance must not be turned into the claim that a repentant person who once sinned knowingly is beyond Christ's mercy. Psalm 51 and 1 John 1:5–2:2 provide further pastoral context.

Continuity and climax in Hebrews

Hebrews 1:1–4 affirms the same God speaking through earlier prophets and through His Son. Earlier revelation is preparatory and genuinely divine. Numbers 12:6–8 illustrates diversity in the modes of prophetic communication and Moses' distinctive role. The Son's supremacy invites attentive reading of the earlier Scriptures, which Hebrews itself repeatedly interprets. The expression about the last days locates the hearers within the era inaugurated by the Son; it does not establish a date for His return.

The identity and work of the Son

The seven descriptions in Hebrews 1:2–3 provide a useful exposition sequence: heir of all things, creator, radiance of divine glory, exact expression of God's being, sustainer, purifier, and enthroned Lord. This arrangement carries no claim about hidden numerical symbolism. The Son's appointment and exaltation must be read alongside the passage's attribution of creation to Him. He does not become divine through promotion. Verse 4 opens the sustained comparison with angels in verses 5–14.

Completed sacrifice and continuing care

Hebrews 9:11–14 and 10:1–18 develop the saving significance of purification in Hebrews 1:3. Psalm 110:1 supplies the royal background to the right-hand language; Hebrews 1:13 and 10:12–

13 make the connection explicit. Hebrews 7:25–27 distinguishes the completed self-offering from Christ's continuing intercession. Hebrews 2:1–4 supplies the immediate exhortation against neglect. The appeal to repent and believe should be grounded in the person and promise of Christ, with obedience explained as the fruit of grace.

Addressing different hearers

Explain necessary theological terms in ordinary language before using them repeatedly. Give room for careful questions. Invite believers to confession without making every struggle evidence of an unregenerate state; invite unbelievers to Christ without treating religious familiarity as saving faith. When using the hypothetical examples, make their illustrative character clear. Prayer for revival expresses dependence upon God's mercy and power. Specific outcomes, national timing, or the saving condition of individual hearers are not known to the preacher.

Preparation outline

1. Opening: the responsibility to hear the God whose renewal we seek.

2. Psalm 19:1–6: creation's continuous witness to its Maker.

3. Psalm 19:7–11: the restoring, instructive, joyful, and warning ministry of God's Word.

4. Psalm 19:12–14: confession, restraint, and dependence; Numbers 15 provides canonical context.

5. Hebrews 1:1–4: continuity of revelation and its climax in the Son; Numbers 12 illustrates earlier prophetic diversity.

6. Hebrews 2:1–4: attentive hearing in contrast to neglect.

7. Gospel appeal: repent and trust the crucified, risen, reigning Christ; receive His promise and follow Him.

Scripture and source record

Primary exposition: Psalm 19; Hebrews 1:1–4. Read both passages in full before teaching. Scripture references and the brief direct quotations in the manuscript follow the New American Standard Bible 1995. Other descriptions of biblical content are explanatory paraphrases, not a replacement Bible translation.

Supporting passages: Genesis 1–3; Numbers 12:1–9; 15:22–41; Psalm 51; Psalm 110:1; John 6:35–40; Romans 1:18–25; 3:21–26; 2 Corinthians 5:21; Ephesians 2:8–10; Hebrews 2:1–4; 7:25–27; 9:11–14; 10:1–18; 1 John 1:5–2:2.

Text verification, accessed 9 October 2026: Bible Gateway and Bible Hub, Psalm 19 and Hebrews 1, NASB1995; Bible Hub, Numbers 12 and 15, John 6, and Hebrews 10, NASB1995. The public-domain American Standard Version was consulted for comparison of the primary passages; the public reading and brief manuscript quotations remain NASB1995.

https://www.biblegateway.com/passage/?search=Psalm+19&version=NASB1995

https://www.biblegateway.com/passage/?search=Hebrews+1%3A1-4&version=NASB1995

https://biblehub.com/nasb95/psalms/19.htm

https://biblehub.com/nasb95/hebrews/1.htm

https://biblehub.com/nasb95/numbers/12.htm

https://biblehub.com/nasb95/numbers/15.htm

https://biblehub.com/nasb95/john/6.htm

https://biblehub.com/nasb95/hebrews/10.htm

Authorial preparation sources: From Eden to Eternity, supplied sermon manuscript; Master Theological Framework v5 FINAL. These establish the series context and preparation standards.

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