

It was the reformer Martin Luther. When he was asked about the reformation and how he did it, he said, I did nothing. The word of God did everything. And he quoted, Jeremiah 23:29, is not my word like fire says the Lord, and like a hammer that breaks the rock to pieces. Two weeks ago, Darren preached on Ephesians chapter four, or sorry, Hebrews chapter four, about rest.

And as he was working his way through the passage and got to the end of the passage, he read verses twelve and thirteen, which says, for the word of God is living and active and sharper than any two-edged sword. It's piercing as far as the division of the soul and spirit, of both joints and marrow, and able to judge the thoughts and the intentions of the heart.

And there is no creature hidden from his sight. His sight. Notice the play on words that the writer started out with, the word of God, probing the innermost parts of the human soul and judging them. And he shifts that there is no creature hidden from his sight. We as a church can never separate God and his word, but all things are uncovered and laid bare to the eyes of him, to whom we have to give an account.

Now, in this context, the reason why the writer in Hebrews says for the word of God is because he's talking about the children of Israel's wandering in the wilderness. And in verse two of chapter four, it says that the gospel was preached to them, which is God's word, but it wasn't mixed with faith. And so the warning is, believe the word of God. Don't go through your life not believing the scriptures and end up ultimately not having rest, which in this context and in the context of the Jewish people is salvation. And so I thought it was important to linger here and talk a little bit or a lot about the word of God and what it is and what it's capable of and the sufficiency of the scriptures.

I'd like to read Psalms 19:7-14. If you have your bibles or your phone, you can turn there and follow along, because that's where we are going to be spending our time for this morning.

Now, the first half of this psalm deals with general revelation. It's not up there. We're going to start in verse seven. But I want to give a little bit of a context here because general revelation is what we see in the creation. We know that in Romans chapter one, it says that the creation shows that there is a God.

It speaks that there is a God. So the first six verses of this psalm deal with general revelation, which we know from Romans chapter one is enough to condemn the whole world to hell, but it's not enough to save a person. We have to have special revelation, which is the scriptures. And that is the second half of psalm 19. Verses seven through 14 deal with the special revelation of God and what it is.

And so that's what we're going to be looking at today. Now, keep in mind that the word of God is sharp. And so my prayer this morning is that it will be sharp to us, because it's been sharp to me these last couple of weeks.

Verses seven through 14, psalm 19. I'm reading out of the LSB. It's going to sound a little bit different. Instead of the word lord, it's going to use the word Yahweh. That's one of the differences.

It uses the technical words. So the law of YHWH is perfect, restoring the soul. The testimony of Yahweh is sure, making wise the simple. The precepts of Yahweh are right, rejoicing the heart. The commandment of Yahweh is pure, enlightening the eyes.

The fear of Yahweh is clean, enduring forever. The judgments of Yahweh are true. They are righteous altogether. They are more desirable than gold, even more than much fine gold, sweeter also than honey and the drippings of the honeycomb. Moreover, by them is your slave warned.

In keeping them, there is great reward. Who can discern his errors? The psalmist says, acquit me of hidden faults. Also. Keep back your slave from presumptuous sins, and let them not rule over me, and I shall be acquitted of great transgressions.

Let the words of my mouth and the meditations of my heart be acceptable in your sight, o Yahweh, my rock and my redeemer.

This is not general revelation, but it is the specific or special revelation of God. This is in words, words that came from the mind of God through the writers of scripture. This is enough to save the human from sin, the revelation of God in the world, enough to condemn, enough to damn. That's the general revelation. The revelation in the word is sufficient to save.

It is sufficient to save. That's why the Bible says that there is no salvation without the scriptures.

There is no salvation apart from the gospel. Because Paul says in Romans chapter one, verse 16, that the gospel is the power of God unto salvation for all who believe, we must have special revelation, specific words that reveal God's will, the reveal God's plan, God's purpose, and God's way of salvation. The revelation in the word is sufficient. And the psalmist now shifts from world to word in verse seven of psalm 19. But before that, listen to one.

Thessalonians 2:13. Paul says, for this reason, we also constantly thank God that when you received the word of God, which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs so it's active, its work in. You see, Paul came into Thessalonica with his men. He preached the gospel, and they accepted it as what it really is, the word of God, not the word of Paul. It wasn't Paul's word.

Acts, chapter six, verse four. When there was a dispute that rose up with the hellenistic Jews about serving and waiting tables and people weren't getting served, that's when the first deacons were called. But why? It's because the apostles said this. But we will devote ourselves to prayer and the service of the word.

It's the scriptures. Deuteronomy 17:18-20. Before there was even a king of Israel, God was telling the kings of Israel what they should do regarding the the word. It says this now. It will be that when he sits on the throne of his kingdom, that he shall write for himself a copy of this law on a scroll in the presence of the levitical priests.

And it shall be that he shall read it all the days of his life, that he may learn to fear Yahweh, his God, to carefully observe all the words of this law and these statutes. There's other reasons why the word is important. It says that his so that his heart might not be lifted up against his brothers and that he may not turn aside from the commandments to the right or to the left, so that he may prolong his days in the kingdom and that he and his sons in the midst of Israel. Fathers, read the word because it directly affects your sons and your daughters.

So in verses seven, eight and nine, you have six statements about the scriptures. In a sense, they're parallel statements. Six lines of thought. The law of the Lord is perfect, restoring the soul. The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true. They are righteous.

Altogether. Six parallel statements. And now notice. Each one of these says, of the Lord of the Lord of the Lord six times. It's the covenant name.

Yahweh, God the creator, is used why? Because scripture comes from God.

It is the word of God. It is God breathed. Second Timothy, chapter two, verse 16, 1516. God has spoken. Hebrews, chapter one, one.

All scripture is God breathed. As Paul writes, the Lord is the source, so unmistakably that it is repeated six times in this psalm. So you can't miss it.

This is what the Jews always believed, or at least we're supposed to always believe the word. This is what Christians have always believed, that this is not a human book, but a divine book. Do you believe that this is a divine book, that this is the scriptures, the word from our creator to us, the greatest story ever told. It's his story.

Now, there are six titles in this passage for scripture. It is called law, testimony, precepts, commandments, fear and judgments. There are six characters in this scripture. Perfect, sure, pure, clean, right, true.

And there are six benefits to the scripture in this text.

Restores the soul. It makes wise the simple. It rejoices the heart. It enlightens the eyes. It endures forever.

It produces comprehensive righteousness. This is an absolutely stunning summation of the full sufficiency of scripture.

And it also paralleled by the 176 verses in psalm 119, which is expanded upon this. Here is God's own word concerning his word. So let's start from the beginning at verse seven. The law of the Lord is perfect, restoring the soul. This is divine instruction.

The law Torah identify scripture as divine instruction. That's what it means here. The law. Scripture is God teaching man all that he needs to know to live the life to its fullest.

The divine instruction. This is the manual sent by the manufacturer so that we know how to live life to its maximum. It's here, a complete explanation of God's will for man's life in time, eternity. That is the scripture. And by the way, all of those different titles, law, testimony, precepts, commandments, fear, judgments, those are like looking at one diamond from different facets, different angles.

Sometimes I'll be looking at my wife's wedding ring, and you can see when she turns it and turns her hand, the light will shoot out this way, and the light will go that way, and the light will go this way,

and it's all beautiful, and it's all the same diamond, but it's giving off different lights. And that's what we're talking about here.

That's why we see those six words represented through the psalms over in psalm 119, over and over and over again. I would encourage you when you go home today or tonight, to read the 176 verses all at one time of psalm 119, and it repeats those words, law, testimony, precepts. I remember I did an assignment when I was doing some seminary work, and my professor had me write down all the benefits I could find in psalm 119 on a piece of paper.

I think it was like 180 something benefits. And I think I did some research, and there was guys that had hundreds and thousands and hundreds of benefits that they had gleaned from meditating over psalm 119.

It is the law of God, divine instruction. And as such, he says, it's perfect. James calls it the perfect law. In James 124, the one who looks into the perfect law, the law of liberty, James says, so what do we mean when we say perfect? What do we mean by that?

Well, you say, well, that's pretty obvious. It means it's lacking in perfection. It's not lacking in perfection. It doesn't have any perfection or imperfection. That is true, but it's more than that.

This is not just perfect as opposed to imperfect. This is perfect as opposed to incomplete. The Hebrew term has the idea of comprehensiveness. The idea is, one lexicon puts it this way, all sided, all sided, so as to cover completely all aspects of a thing. The Hebrews would use this when they were meaning to say, nothing can be taken from it.

The intent is the idea that it lacks nothing. But more importantly, the scriptures, they possess everything.

It is comprehensive, flawless. A flawless set of instructions, completely sufficient for man to the end of restoring his soul.

Now, let's talk about soul. The Hebrew word is nephesh. It's all over the Old Testament, and as far as I could count, is translated by at least 21 different english words throughout the scriptures. And you can find all kinds of english words in different english translations. Soul, person, self, mind, heart, all kinds of things.

But they all refer to the inner person as opposed to the material body. It's your true self.

They refer to the real you, the eternal person. That's what we're talking about. Divine instruction, scripture, fully comprehensive and flawless for the soul and for the inner man.

That's what we're dealing with.

Now let me just stop and point and say that scripture is not intended to create a superficial social morality. The scripture is not designed for that. The design of scripture is not to fix temporal elements of human life. The scripture's design is to target all its power and all its energy right at the inner person and at the soul. And we saw that in Hebrews chapter four.

When it says that it's piercing in to the soul, it's looking in. It's gazing into your heart in seeing who you really are, ready to restore your soul, to bring it back to the way that it was supposed to be at the beginning.

It restores the soul. The verb can be translated about five or six different ways. Revive, restore, refresh, convert. But I think the best one is transform. In fact, it's such a strong word, it could mean totally transformed.

Scripture is from the Lord, and the divine instruction that is so complete that it can totally transform the inner person. That's what the one line is saying. Just that one line in Psalm 19 is telling us that this divine instruction is so complete that it can transform a human soul from a dead sinner to a holy saint completely.

The scripture is utterly sufficient to transformation and restoration for the perfection, the conversion, and the salvation of the inner person. The Bible is always targeting the soul. And when the soul is transformed, behaviors follow in a righteous pattern.

That is why Peter says in the New Testament a kind of parallel one. Peter, chapter one. It says, being born again. That is regeneration. That's a soul transformation, not of corruptible seed, but of incorruptible by the word of God.

Peter is saying that we are born again by the scriptures, by the word of God, and that is the word by which the gospel is preached unto you. Transformation, new birth. Regeneration comes from the word of God.

James, chapter one, verse 18. In the exercise of his will, he brought us forth by the truth so that we would be a kind of first fruits among those who are being sanctified. Paul says to Titus that we are washed by the regenerating power of the word.

The word is the transforming power.

It's not the mechanics of the preacher. It's not the skill of the preacher. It's not the cleverness of the preacher. It's not the strategy of the preacher or the church ministry. It's not the slick packing.

It is the scriptures. It is the simple declaration of the Bible.

What an amazing statement. If you want your inner person totally transformed, this is the work of the word of God, and only the word of God can do it. The second statement in verse seven is that the testimony of the Lord is sure making wise. The simple testimony looks at scripture as divine testimony, divine witness. It's God's divine witness to himself.

First, it was divine instruction in the opening line. Now scripture can be viewed as a divine witness. It is God giving his own testimony as to who he is and what he wills and what he requires and what he will do. And as such, it is sure. It's sure we can trust it.

In the Library of Congress, there are more than 32 million books and more than 61 million manuscripts.

But there's only one of them that is absolutely true, and that's the word of God. Do you believe that the word of God is absolutely true? When we leave here today, we need to think about that deeply,

because I think that some of us, including myself, will jump to say, yes, I believe that the word of God is absolutely true, but then we don't ever read it.

But then we don't believe some parts of it. But then we want to excuse other parts of it and say, eh, but then we don't want to look into it and have it gaze into our hearts to see what sins might need to be repented of.

It's sure and reliable in every sense. Unwavering, unmistakable, able to be trusted, able to be followed. That's the guilt edged guarantee from God that you can trust his word. You see, the sin in the garden was that Adam and Eve didn't trust God's word. They didn't believe what God said, and it plunged humanity into darkness.

You don't need to edit the word. You don't need to exercise things out of it. We just need to follow it. Charles Spurgeon said, visit many books but live in the Bible. It's okay to read other books but live in the scriptures.

Do you remember second Peter, chapter 119, where Peter said, look, I was on the mount of transfiguration. I was there when Moses and Eliza showed up. I was there when Jesus was transformed into his glorious self. What an amazing experience. Peter had probably the greatest experience of any human being on the face of the earth.

To see the Lord in all of his glory before he comes back in all of his glory. And yet he says, we have a more sure word. That's what he says. He says, we have a more sure word. The scripture always trumps experience.

Experiences are real and they're great and they're good and they can be true. But scripture, even for the apostle Peter, says it always is more sure. This book is always more sure than our feelings, than our emotions, than our experiences in life. And I'm not trying to disregard any of that, because those are real things for humanity. And God made that real things for us, that we can experience life and him and feelings and emotions.

It is that scripture which is not private origination or interpretation, but holy men wrote as they were moved by the Holy Spirit. This is that sure word in contrast to unsure, unreliable opinions of men. And what does this sure word do? Says that it makes wise the simple or simple people wise. So let's talk about simple.

The Hebrew language means very concrete, very kind of earthy, unlike Greek, which tends to be philosophical. What is when it says simple, it is the root word for an open door. Think about that. Is your mind an open door? That's what it's saying.

A simple minded person is a person with the door of their mind open to anything.

A simpleminded person has the open mind, and I would say to them, close it.

If you don't have the discernment on what to keep out and what to keep in, that's not a positive, that's a negative. What are we letting in our mind?

You hear people say, well, I'm an agnostic. I've heard that talking to various people.

I wouldn't be proud to be called an agnostic because the latin equivalent is ignoramus, which means a very ignorant person.

When someone tell, oh, well, I'm an agnostic. Really? That's not something to be proud of. It's the same word. I've never heard anybody say, well, personally, I'm a very ignorant person.

But if you don't know, I guess, then you don't know if you have an open mind. Close it, would you please, before you destroy yourself? And that goes for myself, because it's easy. It's easy to open up our minds and to let things in that we shouldn't and get sucked into things that we shouldn't.

But how do I know when to close it? How do I know when? How do I know what to let in and what to keep out? Well, psalms one tells us that the whole book of psalms begins this way. How blessed?

Blessed is the man who doesn't walk in the counsel of the wicked, doesn't stand in the path of sinners, and doesn't sit in the seat of scoffers. How blessed is a man who shuts the door of all that and keeps it outside?

You're not going to be benefited by sitting in a classroom with somebody mocking the Bible. You're not going to be benefited by running around with a bunch of people who live wickedly in an anti biblical kind of life pattern.

You don't need counsel from wicked people.

As a Christian, if you have an acquaintance or a friend who's not a Christian, you shouldn't be going to them to seek counsel when you're struggling because they're a wicked person. They might not do all the wicked things in the world, but they're a wicked person. That's what the Bible says, we should be seeking counsel from other christians or from the pastor or from the elders.

For young women, they should be seeking counsel from older, godly women and young men. We should be seeking counsel from older, godly men to help us navigate the world.

Something to be protected in your life is not your information. You really need a lifelock on your mind. There's no virtue in exposure to lies and deception, and we all know that lies and deception are ramped up in this day and age because of technology. We have an open door to anything we want to look at and read. And so we have to be all the more diligent to keep our mind secure.

And in the scriptures, psalm one also says that you should delight yourself in the law of the Lord, and you should meditate it on it day and night, and you will be like a tree firmly planted by streams of water, which yields its fruit in season, and its leaf does not wither, and whatever he does prospers.

The testimony of the Lord is reliable and takes the simple, undiscerning, naive, uninformed, unexperienced people and makes them shakam wise. The hebrew word for wise doesn't mean like, I'm smart now, and I've come to. It means skilled in living.

Skilled in living. The Bible makes us people who are generally simple, skilled at life.

Again, this is not some kind of transient idea. The idea of wisdom, such as sophos in the New Testament, or the greek word for wisdom. This is practical wisdom to the Hebrew is skilled in living, skilled in practical living, navigating the world with wisdom. This book takes the naive,

inexperienced, undiscerning, immature, uninformed, ignorant person whose mind is an open door, and everything comes in and everything goes out. And it teaches him how to shut the door, close the door, and be discerning about what's going on in his life and around him.

That's how you live skillfully and navigate a twisted and dark generation. Paul says in Philippians, mastering the art of living is accomplished by the knowledge and application of the word of God, Jesus. In his high priestly prayer in John, chapter 17, verse 17, it says that sanctify them by your truth. Your word is truth. He's saying that the primary means for making God's people holy is the scriptures.

Now, there are other ways and other means that God uses and tests us and brings us through the valley of the shadow of death as we come through that mature us. But the primary means is the Bible, and that's coming from our Lord.

Peter says it in one. Peter chapter two, verse two. As newborn babies, we need to desire the pure milk of the word, that we may grow up into salvation. Think about the picture of a nursing baby wanting its mother's milk.

Are you like that with the Bible? Am I like that with the scriptures? Am I longing for it and desiring it every day of my life and with a repentant, no, I'm not.

I want to be. I have the desire to be. I don't think that I put that desire in my heart. I think that God did. But we often get distracted by the things of the world.

It was convicting for me to realize as I sat there and thought about that. I don't always have that attitude.

Got many attitudes, but it's not always that one, right? Right.

I was hoping I wasn't the only one. Dang. The guy up here preaching is telling everybody that he's not the one. That's like the newborn baby, you know? Then we come to verse eight.

Two more. The precepts of the Lord are right. Rejoicing the heart. This looks at scripture as doctrines. Precepts or doctrines.

These are not suggestions or nice ideas. These are not sort of floating truths that become reality when we existentially experience them. These are absolute truths. The word doctrine simply means a truth. These are precepts, or most translations might say statutes of the Lord.

That's a very strong word. These are divine doctrines. They are not just suggestions for life. They are absolute principles for behavior and principles for living your life. Many people, even in the church, will say, well, you're too theological or too doctrinal.

Well, everything in the Bible is doctrine. Everything in the scripture is doctrine. So if you've ever told anybody or ever talked about somebody and said, well, they're just too theological or too doctrinal.

If you pick your Bible up, you're reading doctrine. If you name the name of Jesus Christ, if you say Christ, you're being theological. R.C. Sproul wrote a book called everyone's a theologian. It's just, what is your theology? Simple, because what do you know about God?

That's what theology is, is the knowledge of God. What's your knowledge of God? Everybody has a knowledge of God. Even people that aren't saved, they have a knowledge of God even though they might not admit it.

Doctrine simply just means a truth, a truth established, a truth communicated, a truth understood. You don't want to live your life without that. You need truths to hold on to. Because the Bible is true. It's full of truths.

If it wasn't full of truths. There wouldn't be anything that we could trust in the myriad of truths that people say are all over the world. What's your truth? Isn't my truth. And there's no absolute truth.

That's what you hear today. Well, that might be true to you.

Well, even if it isn't true to me, the Bible is still true.

Scripture is divine doctrine, and it is right. Now, that is not right as opposed to wrong. In Hebrew, it's called a right path. The doctrine of scripture is a right path. That's what it's saying.

It's a path to be followed. It's not right as opposed to wrong, but follow the path.

So it is doctrine that lays out a right path. And we read in psalm 119 that the. The law of the Lord is a light unto my path and a lamp unto my feet. It is a light. It is a lamp.

And the Bible is the path. It's everything. It's the path. It's the lamp, and it's the light. When you open this up and you begin to read it, you have everything.

The light, the path, and the lamp.

This is why you walk into it. This is how you go through life's maze. This is how you navigate a dark and twisted world and wander through the dangerous world, this deadly world, this deceptive world, this confused world with all its pitfalls and all the horrors that are out there. And you navigate it with this thing in the process. And you do it with a joyful heart because you stay on the right path, because you're following the light.

Scripture, the doctrines of scripture create a right path and a way to think and a way to walk that produces joy. See, it's not a boring or taskful thing. The more you spend in the book, the more joy you begin to have. It might not work out right away, and you'll have bumps in the road, but believe me, I've been on both sides. I've been locked in a prison cell due to my own sins.

I remember when I first got in there. It's like 60 some days by myself in a cell with zero person to talk to. And you get out for 50 minutes a day. Otherwise, you're locked in your cell. I had the Bible.

That's it. And I had more joy. More joy because I read, and I read, and I read, and I read, read. And I'm not saying that I don't have joy now, but because of the busyness of life, children and wife and job, I don't read as much anymore. Sometimes when things get hard.

It's hard to see and find the joy. But then when you open the book and you read in there and you read passages that say, I'll mount up like wings, like eagles, or different things like that, or all who call upon the name of the Lord will be saved. This promise is for you and for your children and all who are far off. In acts chapter two, in the first sermon of the church, you begin to feel a joy welling up inside your heart.

This book produces real joy because it sets you on the path that you should go if you fell in a ditch. Get up and move forward and get back on the path. I'm reading a book, the dangerous Journey. It's a kid's version of Pilgrim's progress. We read it every night with the kids.

And he's got his parchment, Christian as he's on the pilgrimage to the celestial city.

And anytime he gets in trouble, he brings out his parchment and it gives him an encouraging word, and he has joy.

Where did you get your joy? Joy comes from the word of God applied in living a right kind of life. Colossians 3:16 says, let the word of Christ dwell in you richly. Joy in life is not from what you possess. Man's life does not consist in the abundance of things he possesses.

It doesn't come from self indulgence. It doesn't come from self gratification, self promotion. It doesn't come from some ambition fulfilled, true, lasting, unassailable, impregnable. Joy comes through the word of God, known and obeyed.

The path is clear.

Luke 11:28 says, happy are those who hear the word and obey it.

I love the story of the Ethiopian eunuch in Philip. In Acts chapter eight, it says, and after he had read Isaiah 53 and didn't understand it, and Philip explained it to him, and he believed and was baptized, and he went away rejoicing because the word of God had become the path in which he walked to salvation. There's another statement in verse eight. The commandment of the Lord is pure, enlightening the eyes. The commandment of the Lord that speaks of scripture as divine decrees, divine mandates.

They are authoritative, they are sovereign. They are binding their non optional demands by God on man. Disobedient means judgment, and obedience means reward. These commandments are pure, but the better translation is clear or transparent, easily understood, accessible. Theologians would say that it's the perspicuity of scripture.

I know that's a big word, but it just means the clarity, the clarity of scripture. It's so clear that children can understand it. And yet at the same time, Peter says that Paul writes things that are hard to understand. But the main overarching message of the scripture is so clear that my four year old understands that Jesus died for sins.

It's clear there are a lot of people who would like to think the Bible is dark and muddy and ancient and out of date and even irrelevant. And we can't grasp its meaning because it's too far of an old book. There have been many movements in more modern times against the clarity of scripture. And yet our Lord expected the unbelieving Jews of his day to understand their Old Testament because he repeatedly said to them, have you not read? Have you not read?

You search the scriptures over and over and over again.

We understand the role of government and what government's responsibility in the world is and what happens to the world when that breaks down. We understand the church and the function of the church as a church in the world. We understand what the gospel can do and only the gospel. We understand why people hate the gospel as Christians. Why do we understand all those things?

Because we have the scriptures and it's clear. It tells us all of those things. It tells us how we're supposed to view the world as christians do. We have a biblical worldview here. Men, women, are we teaching our children how to see the world through the eyes of what scripture says is right and wrong?

The scripture is pure. Coming to verse nine, it says that the fear of the Lord is clean, enduring forever. This looks at scripture as divine worship, not fear as in I'm afraid, but meaning awe in reverence. It's a manual for worship. Your Bible is a manual for worship.

You want to know how to worship God? Read the Bible.

We don't know how to worship God without his word because we have to worship in spirit and in truth.

Fear is almost a synonym for worship. Just another way to say worship. The fear of the Lord is the beginning of wisdom. Proverbs 9:10 everything starts with true worship towards God. So here's our manual on worship.

And it's clean. It's clean. What does that mean? It's free from error. That's what it means.

It's free from corruption. This. If there is any singular statement that speaks in the Bible of its inerrancy, it's this. The fear of the Lord is clean. Worship.

The word is clean. It's free from defilement, free from corruption, free from error, impurity, filthiness, imperfection. Psalm twelve six tries to make that emphasis by saying, the words of the Lord are pure. Words like silver tested in a furnace seven times.

Scripture's own testimony is that it is without error and therefore eternal. We know that there are many places in the scriptures that it says that God's word endures forever. Man fades away, but God's word endures forever. To every generation, every person, every nation, every nationality, every language, not one jot or tittle shall in any wise pass from the law until every bit of it is fulfilled forever. O Lord, your word is settled in heaven.

Do we really believe that? Or do we think we need some type of updated bible?

The word of God, a manual on worship. It's eternal. It's free of error.

And the final statement in verse nine is, the judgments of the Lord are true, and they are righteous altogether. I'm sorry. I'm going a little bit longer than normal.

Bear with me, please. Judgments mean the judicians or adjudications of the divine bench or the divine verdict. The judge of all the earth has recorded in his word his verdicts from the holy tribunal, and they are true. It is hard to sell, isn't it, today, isn't it? In an age of relativity and postmodern rejection of absolute truth, the one simple four letter word cannot, cannot, as a church, ever be yielded up.

Truth. Absolute truth.

Many people, Paul says, are ever learning, but never able to come to the knowledge of the truth.

This is true.

What it says about the creation is true. What it says about the consummation is true. What it says about sin and righteousness is true. What it says about everything is absolutely true. And so what is it able to do?

What do we mean when we say righteousness? It produces comprehensive righteousness. That's why it ends by saying, don't add to this book in revelations, chapter 22. If you do, it shall be added to you. The plagues that are written in it.

It is sufficient. It is the power of God to transform, to make wise, to give joy, to complete understanding. It is eternally relevant, and it is absolute truth. What a gift. Right, Job, I'm going to end here.

Job 20, 312. I have treasured your words more than my necessary food. Do we treasure God's word more than our necessary food? Let's do that together as a church. Let's pray for each other, that we would have a love and longing for the scriptures.

Let's pray. Father in heaven, we come to you this morning with open hearts, not open in the sense of letting everything in, but open to you, to let your word come to us and to receive it and to accept it as the scriptures as the very word that you sent to us to be a light, to be a lamp, and to be a path. Help us, Lord, to love your word and to encourage one another in that. In Jesus name, amen. Thank you.