



## INTRODUCTION

O, magnify the LORD with me, and let us exalt his name together! **Psalm 34: 3.**

All thy works shall praise Thee! Hear this record in the Lyrics by Songwriter: **Laura Story** below:

Indescribable, uncontainable,  
You placed the stars in the sky and You know them by name.  
You are amazing God  
All powerful, untameable  
From the highest of heights to the depths of the sea  
Creation revealing Your majesty  
From the colours of fall to the fragrance of spring  
Every creature unique in the song that it sings  
All exclaiming

Indescribable, uncontainable,  
You placed the stars in the sky and You know them by name.  
You are amazing God  
All powerful, untameable,  
Awestruck we fall to our knees as we humbly proclaim  
You are amazing God

Who has told every lightning bolt where it should go  
Or seen heavenly storehouses laden with snow  
Who imagined the sun and gives source to its light  
Yet conceals it to bring us the coolness of night  
None can fathom

Indescribable, uncontainable,  
You placed the stars in the sky and You know them by name  
You are amazing God  
All powerful, untameable,  
Awestruck we fall to our knees as we humbly proclaim  
You are amazing God  
You are amazing God

Indescribable, uncontainable,  
You placed the stars in the sky and You know them by name.  
You are amazing God  
All powerful, untameable,  
Awestruck we fall to our knees as we humbly proclaim  
You are amazing God

Indescribable, uncontainable,  
You placed the stars in the sky and You know them by name.  
You are amazing God  
Incomparable, unchangeable  
You see the depths of my heart and You love me the same

You are amazing God!  
You are amazing God!



## PSALM 19: THE UNION: THE WORK OF GLORY IN THE HEAVENS AND THE MIND

So amazing and awesome is God that the names of the stars were for the purpose of revealing His secrets and corroborate His truths as given to us by the Spirit of Prophecy, the Testimony of Jesus Christ, that we may know the certainty of His words contained in the Bible, that no one is with excuse other than to obey His Law. God's **works and words** are coherent and consistent; there are no contradictions or hypocrisy with Him. What he says is what He does and means! Yea, by their fruits ye shall know them! Even so with God it is the same! God's works honour, praise and magnify Him as their Creator! To prove the consistency of His words and His works: by the words of the Lord were the Heavens made, and the hosts thereof by the breath of His mouth...He spoke and it was done; He commanded and it stood fast, **Psalm 33: 6 & 9**.

### PSALM

The work of God's glory in **the heavens** represents what God hope to complete in **the heart and the mind** of the redeemed as He did when He first created man. How He made man, stooping, at the beginning is instructive and revealing, if careful thought is applied in consideration: 'And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,' **Genesis 2: 7**.

Why did He stoop instead of calling him into existence as He did for all others? To indicate or symbolize His omniscience and that He was fully aware, prior to its occurrence, of the true cost of creating this His prized possession, that He would also have to lay down His divinity, life, and, stoop to become a man, and die, to raise or resurrect man from the ground as He indicated prior to the event at creation, when He stoop and formed him at the start from the ground. Hence, He is known as the Lamb slain from the foundation of the world.

This is the record at creation of what would happen on sixth day at redemption the same as indicated from creation, at the beginning when man was first made. Even the very hour or time when man was first made is revealed from redemption. The three days and three nights that Job was in the belly of the fish even so shall the Son of Man be in the heart of the earth for three days and three nights, **Matthew 12: 40**, aids in reckoning this time.



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The time of His stooping to form man at Creation, clearly would begin, at the start of this time period. As it turns out we know this to have begun on Thursday night or the evening of Friday or the 6<sup>th</sup> Day, when after the Passover Meal He went out to the Garden of Gethsemane (the then contemporary of the Garden of Eden from Creation), and began to be exceedingly sorrowful unto death, when He stoop and bowed to the ground three times, praying the same words: 'Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done,' **Luke 22: 42.**

Just imagine what that three days and three nights, which includes the First Sabbath, was like for the Son of God, when He created man, no different from what happened at Redemption: but He saw the travail of His soul and was satisfied. So He made man on the Evening of the 6<sup>th</sup> Day, or Thursday Night (evening of Friday), at the same time when He began being sorrowful and fell to the ground in the Garden Gethsemane and His sweat became as blood. The animals were made earlier that evening of the 6<sup>th</sup> Day. An evening then wasn't as dark as it is today. When man was lifted up from the ground by the hand of his Creator he beheld the wonders and glory of God in the heavens and its reflection upon the wavy seas that first night. He could number, reckon or tell the stars and by beholding he knew and understood each of them by their names and what was the meaning thereof.

As he read them from the Heavens in the Scroll above, or their reflection upon the wavy crystal clear glassy seas which became a Living Scroll, for what He understood by their names he could also match with the living creatures He saw beneath its depths, flying above, and jumping in, up and out of the waters and diving again beneath. Thus by his knowledge of the Heavenly Scroll and the Living Scroll Adam was informed and so He named the creatures within its depths, above in the open firmament, and those upon the dry land, for each name was also disclosed by the messages of the names of the stars above. By this the Creator confirmed the perfect functionality of His work in man.

As the work of the glory of the heavens was expansive even so was, the breadth, depth and width of Adam's mind as He was made in the image of God and after



His likeness. There is a parallel to be made between both which is the subject of this Psalm.

The commentary from here on is the narratives for the table below comparing the verses of the Psalm by precept in the two sets of seven as arranged therein:

- 1 What is revealed before our eyes in **the Heavens** reveals what is suppose to be the content of **the Heart** and mankind's functionality in accordance with the Devine design. The glory: light or copiousness (abundance) of God as seen by day and by night in the heavens patterns the same arrangement of the Pentateuch or Five Books of the Law in the sides of the Ark and Decalogue or Ten Commandments beneath its Mercy Seat as the Stars which are for signs (messages), seasons, days and years are so arranged on the outer sides of our solar system and the Sun and the nine Planets, these ten Objects are as bullet points equating with the 10 Commandments. These **give light** in the Heavens and upon the earth even so the Precepts or Statutes embedded in Commandments (10) **enlightens and gives joy** to the Heart: to the Law and testimony, if they speak not according there is no light in them. We are counseled to meditate in God's Law both day and night, **Psalm 1**; that we might have God's words as a lamp unto our feet and light unto our path; and to let our light so shine that men may see our good works and glorify our Father which is in Heaven. The object of **Light** called forth on the 1<sup>st</sup> day spoke to the precept or statute of **the Name of Y'hovah** which is a reference to his presence, person, and function, which infers His power, authority and character.
- 2 Time as reckoned by the rotation of **the earth** (number 4 bullet point or Commandment) in orbit around **the sun** (number 1 bullet point or Commandment) giving day and night: light or darkness, under **Celestial Sphere or Scroll**, affords the opportunity that the knowledge in the Names of the Stars, their messages or speech is seen or heard. **The 7<sup>th</sup> Day Sabbath** affords the distinct privilege of **one on one** communion with **Y'hovah**, whose presence makes the time holy, for



recount of the week and learning from the Fear of the Lord, which is both for time and eternity, only if this condition is met: **hate evil** (Ps 34) for all the days of the week. The only way we can be **sanctified or cleansed** is if we hate evil that we might **love the truth and righteousness: judgements of Y'hovah**. These are mutually exclusive actions we cannot both love evil and good. Jesus did pray: sanctify them through the truth, Thy word is truth, and promised, that when He the Spirit of truth is come He will guide you into all truth. **The Spirit and the Truth** is mutually inclusive. The lofty firmament of the 2<sup>nd</sup> day of Creation spoke to the nature of God being a Spirit.

- 3 A joyous heart and an enlightened mind that hates evil has **a great desire and hunger for righteousness** above all: even that which is necessary, such as food, and that which is to a lesser extent: money. This is the nature and preeminent desire of those who are born again. And this is catered for as the message is delivered **universally to every speech or language** under the heavens that such might be fed and not be hungry or thirsty. On the 3<sup>rd</sup> Day of creation the natural order was established.
- 4 The servant of faith heeds the warning by obeying (keeping) the words of God and hence reap **the rewards**. If ye abide in me and my words abide in you said the Saviour, you shall ask what ye will and it shall be done unto you, hence they become as a dwelling and a **tabernacle for the servant**: 'he that do them shall live in them,' **Galations 3: 12**, even as the **sun dwells in the tabernacle** of the Heavens, the Celestial Sphere, with stars in its outer sides. Interestingly, what is within manifest without as it is said about faith: I believe, therefore, have I spoken, **2 Corinthians 4: 13**, and out of the abundance of the heart the mouth, speaks. On the 4<sup>th</sup> Day of creation Y'hovah called 'out' all the stars and the hosts of heaven by their names for signs (times or messages), seasons, days and years to give light in the heaven and upon the earth.
- 5 The answer to, the rhetoric: who can understand his errors? And the request: cleanse thou me of secret faults is the same: **holiness!** For,



the knowledge of the holy is: understanding; and when we are cleansed from sins we become: **holy**, which is the work of the fear of the Lord. The sun as the Heavenly bridegroom and Strong man prefigures the Messiah. Since we have secret faults or weaknesses, we then need His strength which is only realized by our union or marriage with Him and we continually have His abiding Presence. That Christ might **dwell** in our hearts by faith, that we might be routed and grounded in love. So are we to abide in Him that He might abide in us. On the 5<sup>th</sup> Day of Creation the waters became the dwelling place of living creatures in which there is life, therein they make their abode.

- 6 The power of the latter rain sealing is what is being asked or **fervently and importunately prayed** for to 'keep back' and 'let them not have dominion over me' this **succor or help** is prefigured in the reach or circuit: from one end of the heavens to the other, of the sun that nothing is hid from its thermal power, energy or heat. The resurrection, from being buried 4 days, of Lazarus, meaning: **The Almighty Helper** was a dress rehearsal of the Saviour's death, burial, resurrection and its effect for all who loved Him. The 4 days being the general application of the reference that began: Thursday unto Sunday of the next week, of the Saviour's ordeal. The burial of Lazarus was like that of the Saviour to demonstrate that He is the Resurrection and the Life. His death would atone for sins and provide the means of our resurrection, that He become the ALMIGHTY HELPER (taking back up His divinity) to succor all who come unto Him empowering us with the latter rain of the Holy Ghost that all who fervently and importunately prays for will receive that we will overcome sins, and temptations. On the 6<sup>th</sup> Day the animals, beast, cattle and every creeping thing, man and woman were made. Man was made in a manner to demonstrate the need for the Saviour's atonement death and His breath or Spirit for His resurrection and empowerment.



7 And this Book of the Law shall not depart out of thy mouth, but thou shall meditate in it day and night for then shall thou make thy way prosperous and then shall thou have good success. The Law in the heart by constant meditation, day and night: the sword in its sheath, results in His Testimony being continually the words of our mouth as out of the abundance of the heart the mouth speaks. This is the link between the 'words of my mouth:' the sword in the mouth and the 'meditation of my heart:' the sword in its sheath. The sword or the word of God, His Law and Testimony, is what is common. Once we make God and His Law the center of our existence: meditating on it both day and night, as declared by the testimony of these things in the heavens we will be functional, prospering and succeeding manifesting the works of His glory in all we do and say and communicating the gospel messages as we become the living epistle being seen and read by all. Thus we become **perfect** not offending anyone with the words of our mouth, and because of the fear of Y'hovah we are **wise** and have an understanding heart as the meditation of heart is constantly upon His Law. We have sown in abundance in our hearts; therefore, our mouths speak from this source. By the Law and Testimony of Y'hovah all His works are accomplished as revealed in the grand design of the Heavens! As it is in the physical realm even so it is in the spiritual realm. Glory, hallelujah! On the 7<sup>th</sup> Day of Creation God rested from all His works and by His Shekinah glory hallowed, sanctified and blessed it and thus made those first 24 hours as it is in Heaven, where no sun, nor moon, nor stars are needed to light those portals. It is a day of quiet, prayerful meditation, worship and praise. When, if we had followed the great design as understood in the work of his glory in the heavens as shared herein, we would have invoked His Presence in our congregation and be further awestruck as reported in the song in the introduction.



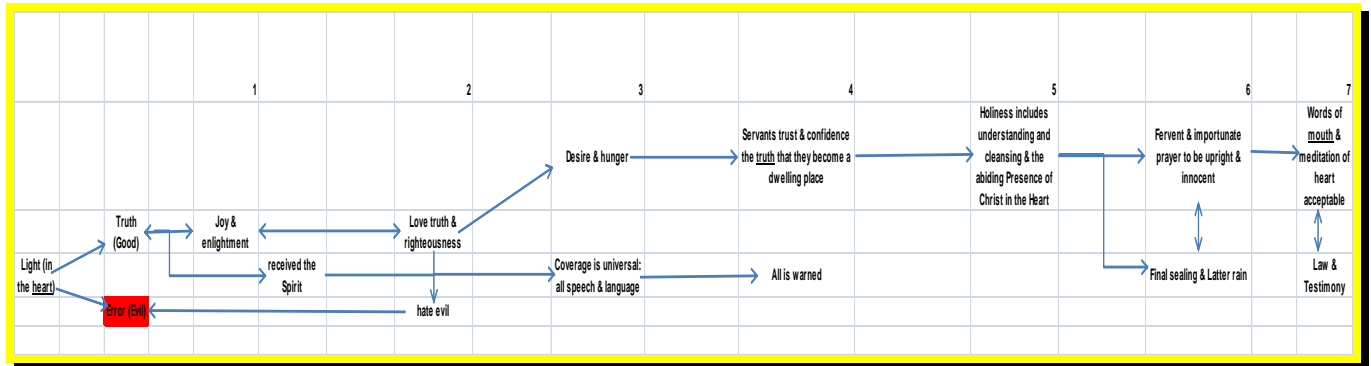
**PSALM 19: THE UNION: THE WORK OF GLORY IN THE HEAVENS AND THE MIND**

<u>Precept</u>	<u>Comments</u>	<u>Works=THE LAW deduced , V7</u>	<u>Words</u>	<u>Psalms</u>
<b>LIGHT</b>	<b>The work of the Glory</b> (light, copiousness) <b>of God</b> as seen in the heavens is <b>the joy and enlightenment</b> experience in the <b>heart and mind</b> from the <b>Statutes of the Commandment.</b>	<sup>1</sup> The heavens declare the glory of God; and the firmament sheweth his handywork.	<sup>8</sup> The statutes of the LORD are <b>right, rejoicing</b> the heart: the commandment of the LORD is <b>pure, enlightening</b> the eyes.	<b>THE HEART (OR THE EYES OF THE MIND), Ps 1</b>
<b>TIME (DAY &amp; NIGHT) EXPOSES TRUTH</b>	Time consists of Night and Day. Forever is time eternal. Therefore <b>the speech and knowledge</b> of time teaches of <b>the fear of the Lord</b> that endures for ever (all time). <b>The fear of the Lord cleanses</b> as the <b>judgements of Y'hovah are true and righteous.</b>	<sup>2</sup> Day unto day uttereth speech, and night unto night sheweth knowledge.	<sup>9</sup> The fear of the LORD is <b>clean</b> , enduring for ever: the judgments of the LORD are <b>true and righteous</b> altogether.	<b>HATE EVIL (ENMITY) =FEAR OF THE LORD (LOVE TRUTH/GOOD), Ps 34 &amp; Ps 15:</b> speak the truth in his heart.
<b>FIRST OR PREEMINENCE TO ALL SPEECH &amp; LANGUAGE (ALL GENERATIONS/NATIONS)</b>	<b>Universality</b> of <b>delivery</b> of the message to all language and speech and <b>desire</b> for it above money (gold) or treasure (fine gold), honey or honeycomb.	<sup>3</sup> There is no speech nor language, where their voice is not heard.	<sup>10</sup> More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.	<b>DESIRE OR HUNGER &amp; THIRST FOR RIGHTEOUSNESS, Ps 34</b>
<b>'CALLED OUT' BY THEIR NAMES: WORDS IN LINE GONE 'OUT' IN ALL THE EARTH &amp; TABERNACLE FOR THE SUN</b>	The earth and the world are <b>warned</b> by the words in their line. And there is <b>a reward</b> of a tabernacle/dwelling as 'the Sun' (the servant) for those who are obedient,	<sup>4</sup> Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,	<sup>11</sup> Moreover by them is thy servant warned: and <b>in keeping of them there is great reward.</b>	<b>THE SERVANT DWELLING (TRUST OR CONFIDENCE), Ps 34, 91</b>
<b>UNION OR MARRIAGE: BRIDEGROOM OR STRONGMAN</b>	<b>Psalmist desire</b> cleansing from faults (weakness)/to be as the bridegroom/strongman to run a race	<sup>5</sup> Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.	<sup>12</sup> Who can understand his errors? cleanse thou me from secret faults.	<b>THE HOLY</b>
<b>SUN'S HEAT/UNIVERSAL POWER LIKENED TO LAZARUS: THE ALMIGHTY HELPER'S DEATH, BURIAL &amp; RESURRECTION</b>	The Psalmist, <b>the servant, desires to be like</b> 'the Sun of Righteousness' emitting this positive influence everywhere upon all	<sup>6</sup> His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is <b>nothing hid from the heat thereof.</b>	<sup>13</sup> Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.	<b>FERVENT IMPORTUNATE PRAYER (FOR THE DOUBLE PORTION OF POWER)</b>
<b>THE WISE &amp; PERFECT (HOLY)</b> <ul style="list-style-type: none"> <li>• perfect-converting soul</li> <li>• sure-wise</li> </ul>	<b>To realize/get answer</b> to prayer the Psalmist must make the <b>LAW OF THE LORD</b> (perfect) his meditation and <b>TESTIMONY OF THE LORD</b> (sure) the words of his mouth: <b>The sword in the sheath and in the mouth</b>	<sup>7</sup> The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.	<sup>14</sup> Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.	<b>THE MOUTH (&amp; THE HEART)</b>





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Thus we begun with the heart and ended with the mouth; the process in between is true and potent towards this end of success. The Light exposes the truth and evil, falsehood and lies; enlightens and gives joy to the heart: only a heart that hates evil will love the truth as directed by the Spirit. In such is a desire: hunger and thirst, for righteousness above all other things, even their necessary food. These are ‘the stars’ which God ‘called out’ all by their names exercising their trust and confidence in His words they abide under the shadow of the Almighty. They are cleansed as they seek this by prayer and are in union with the Heavenly Bridegroom and Strongman; by earnest or fervent, importunate prayer they seek the latter rain outpouring from the Almighty Helper: Chief Priest on High. Thus, they succeed by the words of their mouth as they offend no man as they are perfect and what they speak is sure and come to past for the Law is their constant meditation in their heart, therefore, His Testimony shall be upon their lips.

So there are 14 verses in **Psalm 19**: two sets of 7 verses. The first 6 verses address God’s works in the Heavens: the first half of this group is: **Heavens’ Witness** and the second half: **Heavens’ Tabernacle**; the next 3 verses **His Law and Testimony**; the next 5 verses: **The Servant dwelling in the paradoxical ‘secret place’**.

The writer narrates or personifies the Heavens in the role of the ‘**universal witness**’: **Heavens’ Witness**,’ using such terms as ‘declare,’ ‘shows,’ ‘utters speech,’ ‘shows knowledge,’ ‘no speech nor language where their voices are not



heard,' 'their line is gone out in all the earth and their words to the end of the world' and he describes them as 'a tabernacle:' **'Heavens' Tabernacle,** for the sun which is likened to a 'Bridegroom and a Strongman' whose circuit is from one end to the other end of the heavens and influence is also universal as 'nothing is hid from its heat.' How does the heavens declare or utters speech; shows God's handiwork or knowledge; such that its **testimony** is universal to all speech and language and is disseminated to the whole earth or world?

The answer to this overriding question from reading the first 6 verses is provided, immediately, in the last verse of the first set of 7 verses. **'The Law'** or Hebrew pronounced: 'Torah, Torah' and **'the Testimony'** is the answer to this question. The Law comprising the statutes or precepts which constitutes the Pentateuch (5 Books of the Law) and the Decalogue: Two Tables of the Testimony is what the Heavens and their hosts speak to in type or symbol, hence the **'Law and Testimony'**. (The universality and dominion of the Law or Torah, Torah is also portrayed in the Five Kingdoms of the Prophecy of Daniel which spoke to the Law as it is personified also in these 5 Kingdoms whose prerogative is worldwide power, authority and dominion.) Remember, 'let there be light in the heavens to give light upon the earth.' This is instructive in both the natural or physical and the spiritual realms. Hence, the word of God is spirit and they are life, viz.: they manifest in life.

Thus the first 6 verses are linked to verses 7, and 8-9 which detail the components (the 'Statutes' and 'Commandments;' the 'fear of the Lord,' the only positive response to the awesomeness and glory of God; and the 'Judgments,') of the **Law and Testimony** and then to the other five verses which follows in the second set of 7 verses which speaks to **The Servant dwelling in this paradoxical 'secret place' of the Most High** (the Heaven) which is demonstrated by the Sun, the Heavenly Bridegroom and strong man, going to and fro from one end of the Heavens to the other among its hosts.

Hence Psalm 91: **'he that dwells in the secret place of the Most High' is what is portrayed in the Creation's design of the Sun in the Tabernacle of the Heavens among its' hosts.** God's servants are like the Heavenly Bridegroom or Strongman



doing His Law and thus dwelling or living in them! Those who do the Law, their houses are joined unto the House of the Lord, thus we become the Temple of God and nothing in the earth is hid from our influence.

So in a general way, **'Heavens' Witness'** (Testimony) equates or parallels **'the Law and Testimony'**; **'Heavens' Tabernacle'** (Dwelling) equates or parallels **'the Servant dwelling in the Secret Place of the Most High'**. Hence the two set of 7 verses mirror each other in this general way and the latter set explains the message being communicated by the design of the physical realm in the Heavens.

**For an intermediate exposition of this subject, click on the following link for a power point presentation: [The Celestial Scroll](#)**

**For more advance and comprehensive exposition of this subject, click on the following link for a power point presentation: [coming soon](#).**

S.C.Ri.B.E. 21

**[RETURN TO PSALM 34](#)**