

## Dr. Bruce Waltke, Psalms, Lecture 26

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This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number 26, Wisdom Psalms Genre. Prepare us for the editing of the Psalter.

I want to look at another genre of Psalms, namely Wisdom Psalms. We've already looked at two Wisdom Psalms. When we discussed rhetoric and I discussed the importance of refrain, we looked at the Wisdom Psalm 49.

When I looked at liturgy and the role of liturgy and the symbolism, the liturgy is a way of which God communicates to his worshipers. I looked at Psalm 73 of when the psalmist went into the temple of the Lord and what he would have seen there by imagination. If we look at Wisdom material broadly, the psalm I will zero in on is Psalm 19.

But first of all, some matters of introduction. First of all, what do we mean by wisdom? The Hebrew word is *hokmah*. The word means to be skillful.

It's used of all kinds of skills. It means, I say, this *hokmah*, usually translated wisdom, denotes masterful understanding, skill, expertise. When I taught the book of Proverbs, we expanded this and it refers to technical and artistic skills, such as Bezalel and Aholiab who built the Tabernacle, or like Hiram who built the temple.

It's used the arts of magic of the skill of the Egyptian magicians. It's used of government. In addition to that, you have Deuteronomy 1, where Moses was to appoint wise judicious men who would govern the nation.

It's used for diplomacy. It's used for war. In wisdom literature, namely in Job, Proverbs, Ecclesiastes, and selected psalms, such as 49, for example, and in prophecy, wisdom refers to the skill of living in the way of eternal life.

This entails social skills, namely loving God and loving your neighbor. But it's living in the way, the typical main metaphor of wisdom is the way of eternal life. Since wisdom is a neutral term, it can be used for evil.

Even the serpent is subtle. One of the words for wisdom, *arum*, crafty, or subtle. It has to be used as a correlative term with righteousness to protect it.

And so, when it speaks of wisdom, they mean as well, righteousness, and those terms are used interchangeably. So, I liken a correlative term to the vice president who has two different positions. He's both the chair over the Senate and he's also to be standing for the president if necessary.

Those are very different functions. But if you're one, if the chair of the Senate, you're also the vice president who will stand in for the president. So, if you have wisdom, you have righteousness.

If you have righteousness, you have wisdom. So, these two terms go together. It's correlative with righteousness.

The form of wisdom literature is admonition and instruction. It can be positive and it can be negative as a warning when you're facing testing. The positive admonitions would be such as to trust in the Lord, to fear the Lord, to do good, to avoid sin, to confess sin at the proper time, or to watch one's tongue.

That's all instruction. It's admonition. It's teaching.

So quite typically as well, a beautiful promise is added to these admonitions, sometimes introduced with for. Negatively, it can also be a negative warning in connection with theodicy. That is to say, when you're facing triumph, it looks like evil is prevailing and triumphing.

It's a negative warning not to be enamored with material possessions that will tempt you into living outside the way of eternal life. These are the concerns of Job and Ecclesiastes. So, it's against becoming disgruntled by misfortune, provoked by the wealthy godless, marveling over riches, or trusting in them.

This we saw very clearly as the kind of wisdom in Psalm 73 and Psalm 49. In Psalm 49, don't be overwhelmed and fret when you see the prosperity of the wicked. It's a warning not to go there.

And thereupon gets the refrain, they're headed for eternal death. It's eternal. They're headed for death, but it's an eternal death in contrast to the righteous who will rule over them in the morning.

We saw it in Psalm 73 when he envied the prosperity of the wicked. Then he went into the temple of the Lord and he was instructed. We said at that time that what he had to learn from that Psalm was that he wasn't to define God by his problem.

But rather what I didn't go on to say, he was to define his problem by God. So, in the first 14 verses, his temptation is to define God by his problem. And he can't square that seeing the prosperity of the wicked and his own affliction.

He couldn't square that with the confession God is good. So, his problem was he was defining God as not good because he began with his problem. But when he went into the temple of the Lord, then he defined his problem by God.

There he saw God's victory. He saw God's holiness and he saw that God would destroy the wicked. So, he now defined the problem by God.

That's one of the lessons I think we can get out of Psalm 73. So, I say here as well, this is why I put together the Torah Psalms as well as the wisdom Psalms because the Torah Psalms are indirectly admonishing us to keep Torah and keep instruction. So, Psalm 1 is a Torah Psalm, but it talks about the rewards of keeping Torah.

It's the reward of like a tree with leaves of eternal life that bears its fruit in its season, the first Psalm. So, I throw together here the Torah, which is catechetical instruction. So, in the Psalter may refer to the Mosaic law or sayings of the wise.

I say by the negative, it may also be an admonition not to fret because of evildoers or to envy the wicked and so forth. I'm going to skip how they begin because they begin really in various ways. Gunkel tries to classify it by its beginnings and so forth, but I don't find it fully satisfactory.

So, I'm going to skip it. On page 326, I classify the Psalms that pertain to wisdom and the Torah Psalms are Psalms 1.19 and 1.19. The Psalms that are totally positive admonition, is Psalm 78. And here it's teaching by the narrative of Israel's history.

Psalm 112 is a positive admonition. So, it's 127, 133. And negative admonition is what we saw earlier in Psalm, well, I didn't discuss Psalm 37, but that's the same thing, 49 and 73. So now I want to look at a Torah Psalm.

It's actually in praise of Torah, but it thinks in terms of the sage and it's an encouragement to keep Torah. First of all, let me see, let us see how this Psalm functions within the Psalter as a whole. It is recognized that Psalms 1 and 2 are introduction to the book, 3, 4, 5, 6, 7. Those Psalms are mostly David's laments.

And then you get a praise Psalm as to the exalted position of man who will bring everything under his feet in Psalm 8. Then you get 9, 10, 11, 12, 13, and another five Psalms. And then you get 14, which describes man and his corruption and his depravity. It looks at mankind at his worst.

That's the whole corpus. So, you've got an introduction, you've got 3 through 14 with the two Psalms like 8 after 5 and 14 after 5. And now you have 15 through 24, which are structured chiasmatically. So, 15 is an entrance liturgy Psalm, who may ascend into the hill of the Lord.

We read that in Psalm 24. We read, who may ascend into the hill of the Lord. Psalm 16, which we just looked at is essentially a song of trust and it's paired with Psalm 23.

This is the one before 24, obviously, which is the famous shepherd Psalm, which is a song of trust. See, Psalm 17 is a prayer for help and it matches Psalm 22, which is a prayer for help to be delivered from death. Psalm 18 is a royal Psalm after he had defeated all his enemies.

It's a royal Psalm. Psalms 20 and 21 are a royal pair. 20 is for the king going out into battle and a prayer for the king.

And 21 is a return from battle. Where the rock hits is Psalm 19. That's the pivot.

Psalm 19 is a Torah Psalm. It's edited so that again, as Psalm 1 is the Torah Psalm that introduces the Psalter at this pivotal point, we get a Psalm admonishing and by praising Torah in the middle of it. Well, with that background, let's take a look at the Psalm and we'll begin by translation.

It's a Psalm of David. The heavens declare the glory of God. I don't like sky particularly, it's the word for firmament.

In the Old Testament, they viewed what we call the sky as a dome. That's what Jerome meant by something firm, a firmament, a dome. They thought of it as crystal clear with water above it.

The firmament above proclaims his handiwork. Day to day pours out speech and night to night reveals knowledge. There is no actual speaking.

There are no actual words and whose, that is the heavens, this should be the bracket should be around whose voice. The bracket should be around the heavens. It means whose voice goes back to the heavens.

So, whose voice is not heard. It's not in decibels, sound decibels. Nevertheless, their voice, though silent, goes out throughout all the earth and their words to the end of the world.

In them, he has sent a tent for the sun, which comes out like a bridegroom leaving his chamber and like a strong man runs its course with joy. Its rising is from the end of the heavens and his circuit is to the end of them. And there is nothing hidden from its heat.

Now he praises the law. The law of the Lord is perfect, reviving the soul. The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart. The commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever.

The rules of the Lord are true and righteous altogether. More to be desired are they than gold, even much fine gold, sweeter also than the honey and the drippings of the honeycomb. Moreover, by them is your servant warned and in keeping of them there is great reward.

Who can discern his errors? Declare me innocent from hidden faults. Keep back your servant also from the insolent or insolent people. Let them not have dominion over me.

Then I shall be blameless and innocent of the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer." Just a few notes here when it says in verse eight, when he says, the precepts of the Lord are right. The Hebrew word is yashar and it means they're perfectly upright. They're without a blemish. It can be used on a vertical axis. It's absolutely straight. There's no twisting, no bending. And on a horizontal axis, there is no, again, no bumps. It's perfect. It's smooth. It's straight. It's upright.

That's what's meant by right. The fear of the Lord, you notice there are wisdom terms in this psalm because I think it does use it belongs to a wisdom category as well. That the fear of the Lord is equated with, as you have it there in verse seven, it's equated with the law of the Lord, the testimony of the Lord, the precepts of the Lord, the commandments of the Lord.

In verse 9b, the rules of the Lord, and you have the fear of the Lord. The fear of the Lord always entails this objective revelation of God's holy moral will. The fear of the Lord means you submit to that revelation because you fear God who holds life and death in his hands.

That conforming to his law, and we know it to be realized through Christ today and through the Spirit, to be conformed to that is eternal life. To reject it is eternal death. This is the fear of the Lord.

So the fear of the Lord is this objective revelation like Mosaic Torah teachings, doctrines, and obedience to it because you believe God means what he says. And he says, well, he says what he means and he means what he says. It's a matter of life and death and you hold God in awe.

That's how I understand the fear of the Lord. One of the unique translations here, I think it may be unique to me here, is the way I have translated, keep back your servant also from the insolent. Normally this is translated presumptuous sins.

The Hebrew word is zadim. So, I need to defend that translation. That is, he's saying, keep back your servant from insolent men.

I say traditionally it's translated as presumptuous sins. I think the reason is that he's in verse 12 talking about, declaring me innocent from hidden faults of which I'm unaware. The opposite of that would be those of which I am aware and I deliberately keep them.

I think that's what led to the translation of presumptuous sins in contrast to hidden sins. The word I say, the root of the word zadim is zade. It occurs 13 times always in the plural apart from Proverbs 21:24. To use grammatical terms, this masculine substantival adjective, that is, as an adjective used as a noun like insolent, the insolent.

Elsewhere it is used with several types of insolent people. Here's how it's used. Those who challenge God, Malachi 3:15, who attack the psalmist 86:15, reject Jeremiah's prophecy, Jeremiah 43:2, mock the pious without restraint 119:51, forge lies 119:69, dig pits 119:85. The psalmist prays that God will put them to shame 119:78 and not let them oppress him 119:22. I am is said to rebuke them 119:21 and will cause their arrogance to cease.

Isaiah 13:11, Confirm Mark 4 and Proverbs 21. The NIV translates it as the proud and arrogant person. Maka is his name.

He behaves with insolent fury. Here the NIV translates the singular zade as the proud. In light of these 12 other occurrences of a zadim, the conclusion, I think, not only can be, but must be drawn that the zadim refers to people who from their exaggerated and prideful opinion of their self-importance and insufficiency disregard both I am the wise and reveal truth.

So that's why I say, I don't depend upon lexicons. I depend upon their concordance. I just went through all the uses.

In all the uses, it refers to proud, arrogant, insolent people who disregard God or the wise or truth. So therefore, I feel I'm on solid ground that he asked God to keep him from insolent men. In other words, it's similar to a Lord's prayer, lead us not to temptation.

And what he's saying is I can't handle it. I can't enter into their company. God keep me away from those who would ruin me spiritually.

It's a very humble prayer on his part. All right. So that's the translation.

Now we move, keeping the translation in hand, we move to the structure of the psalm. We have a superscript, the Psalm of David. Then we have a stanza, the heavens display God's knowledge, which gives him glory.

But the heavens, verse two, night to night reveals knowledge and so forth. So, it's really referring to God's omniscience as displayed in the creation. Then he praises the Torah, which displays God's moral excellence.

So, he's praising the law of the Lord and its excellence. It revives against life, makes wise, rejoices the heart, enlightens the eyes, and so forth. Then he's going to have a prayer in order to keep Torah.

He's going to have a twofold prayer, the hidden sins and to keep it from insolent men. The Janus between the Torah and the petition is that he says in verse 11, moreover by them is your servant warned. That's going to lead to a petition that through the law he's warned.

So, it's leading to his petition for forgiveness and protection. And when he says, in keeping of them, there is great reward. He's looking back to verses 7 through 10, where he has listed the rewards of keeping Torah.

So really he has, in keeping of them, there is great reward. Then by them your servant is warned and that leads into the petition. It's not unusual in Janus to get the B verse set referring to what went before and the A verse set referring to what comes after that.

That's quite common in Janus verses as it occurs here. The question that has to be asked at this point is, what is the connection of these Psalms? In other words, in rhetoric, you ask, what's the logic of it? Why do we have this radical shift from praising creation to praising Torah? How do we understand that relationship? In the commentaries that I've read I found somewhat helpful that they note a movement from stanza to stanza. So, Michael Fishbane notes the movement of speakers.

So that in the first stanza heavens are speaking. In the second stanza verses seven through 10, the Lord is speaking through the law. And then in the petition section, the Psalmist is speaking at the end.

I think that's helpful. It doesn't particularly explain the logic request. It is simply, there are three different speakers, but that doesn't particularly help me.

It's a good observation. I think it's there. On to Meinhold, he notes the changing of the subjects with reference to the word.

There are words about God. There's a word from God and there's a word to God. I find that helpful that it's a word about God and the creation.

It's a word from God and the Torah. But then again, where that falls down is that the creation is also a word from God. But anyway, he makes that distinction worth commenting on.

Then you have the word to God. I thought Craig Broyles in his commentary was useful that he notes the contracting of movement. That is, it begins with the heavens, the vastness of the skies, then it moves more narrowly to the law, and then even more narrowly to the worshiper.

So, he sees a contracting movement. He also sees a contracting movement in the names of God from El, the creator of all, to I Am or the Lord, who is Israel's covenant-keeping God. Then David calls him, my rock and my redeemer, his saving God.

And again, I find that helpful. However, I'm still not clear what is the logic of the psalm in spite of these interesting observations of the movements that are taking place between the stanzas. I think you can say that verses one and two are united by praise of God, praise of God for his revelation and creation, and praise of God in his law.

I think that's worthwhile. Then I quote from Immanuel Kant that Kant is amazed by a natural revelation. He divides natural revelation into two parts that amaze him.

One is he's amazed by the creation around him. He's amazed in natural revelation by the conscience within him. So, I say Immanuel Kant also included conscience in general revelation and both the witness of the heavens and of his conscience filled him with awe.

He says, two things fill the mind with ever new and increasing admiration and awe. The more often and steadily we reflect upon them, the starry heavens above me and the moral law within me. I do not seek or conjecture either of them as though as if they were veiled obscurities or extravagances beyond the horizon of my vision.

I see them before me and connect them immediately with the consciousness of my existence. That in his critique of practical reason, he could not escape these two revelations. But he doesn't speak, he's speaking of conscience though, instead of speaking of the law as done in the Psalms.

I guess maybe because of my own work in wisdom literature, I see a relationship between the creation and the law. Namely, as I said, I think in the Psalms course, that you do not know anything with certainty until you know, or absolutely until you know something comprehensively. So, for example, I use the illustration.

We used to think damming up waters was good, but now we know it can be bad because we don't have enough knowledge about ecology. But now that we've seen



the results of damming up the waters and how it can hurt ecology, what we thought was good turned out to be bad. The point is we didn't have comprehensive knowledge.

Or like forest fires, we used to think forest fires were always bad. We wanted to stop all forest fires. Now we know they're absolutely essential for the preservation of the ongoing life of the forest.

So, what we thought was bad is now good. Did I share the illustration from Westminster with you all? I don't think in this class you have. Yeah, I did in the Proverbs course, but I think it's worth sharing again here because this is the logic of the psalm.

So, my favorite illustration of that, without comprehensive knowledge, you don't have absolute knowledge was my experience at Westminster Seminary. At Westminster, the best building on the campus is the library. It's a wonderful library and it's built overlooking a valley.

It has the best venue, has the best facilities. All the faculty offices are built around the core of the library itself. It's a great library for research.

It's the pride of the campus. Well, when I taught there between 1986 and 91, it was a time when students were in career transitions. Formerly, most of our students came directly out of college, but now we were getting older students who had already had a career.

They were not finding their careers meaningful. And so therefore they were shifting careers and going into ministry. We had one such student who was a geologist who worked for NASA in Huntsville, Alabama.

His specialty was measuring radon gas. When they moved from Huntsville to Philadelphia, his wife acquired a position as an RN, a nurse at a local Abingdon hospital. His training as a geologist suggested to him that that area may be fraught with radon gas.

So, he brought his instrument to measure radon gas into the library one morning, intending to set it up in the hospital that afternoon. But since he was already there, he decided he'd measure the radon gas in the basement of a library. To understand his measurement, you need to know a little bit about the quantity of radon gas in different environments.

So normally the atmosphere has four picocuries. That's a thousandth of a nunny, the thousands of thousands. The various four picocuries are in the atmosphere, four picocuries of radon gas.

If you smoke a pack of cigarettes a day, you're a chain smoker, then you're going to inhale 200 picocuries of radon gas. If you work in a uranium mine, you inhale 400, a hundred times more than you would in a normal atmosphere. You get 400.

I understand that uranium miners have to take a year off every third year in order that the body can detox and get rid of all the poisonous gases. Well, he set up the measurement in a library and it measured 4,000 picocuries. So, it was a hundred times, what is that? A hundred times more than a uranium mine.

If it was accurate, this would be one of the highest concentrations of radon gas on planet Earth. Here it was our library. He couldn't believe it.

So, he called up NASA in Huntsville and told them his readings and they brought in the most excellent measurement where you measure gas, whatever they call that instrument. But anyway, they measured it and they confirmed his readings. It was 4,000 picocuries.

I was not aware this was going on until the next day when I went to my office. So, there was black and yellow tape on the doors and on the windows, keep out, danger, lethal. And here was my office and it was a thousand times more, a hundred times more than a uranium mine.

And so therefore the point I'm making is that the builders of, well, the builders, those who built the library thought they had chosen the best spot, but because they didn't have comprehensive knowledge, they chose the worst spot on earth almost. So, without comprehensive knowledge, you could never have absolute certain knowledge. Of course, the question arises, what did they do at Westminster when they confronted the situation, and what they did. Well, the geologists speculated that there was a fissure 40 miles directly down into the bowels of the earth, directly below the library.

And the gas was emitted through this fissure into our library. Or the rocks were vertical and they were falling apart like the pages of a book and emitting this radon gas. This is what I read in the newspaper as the geologists tried to explain the situation.

Well, the way they solved the problem is they put pipes down on the corner of the library. Then they had a flu affair running along the basement wall and then a flu chimney running up behind the elevator. And then they put an air fan, an air shaft fan on the top to withdraw the air.

And so, they've solved the problem. What they thought was going to be a major problem, they actually solved the problem for \$15,000 to the great relief of the seminary. And so, they pumped all that poisonous air into the air.

Yeah. Well, I mean, it would have gone there anyway, without being concentrated in a library. It's one of the sources of the, I guess, four picocuries that are in the air normally.

So, but it isn't the concentration. Yeah. So, in any case, I see that kind of the connection that because God has comprehensive knowledge, the heavens are declaring his glory.

You could see his comprehensive knowledge in the sun that goes over the entire earth because he sees the entire earth. Therefore, he has absolute knowledge and therefore his law is in our best interest because he sees it holistically. So, unless you see things holistically, you can never see them really clearly or absolutely.

And this is the logic of wisdom literature. You can see that kind of logic in Job's great poem of wisdom. In Job 28, you can see this is the way the sage thinks.

You can see why I'm saying that this whole instruction is part of wisdom literature. Job 28, we have this poem by Job or by the author of Job in which he praises wisdom and the inaccessibility of wisdom apart from revelation. So, he says in Job 28.12, but where can wisdom be found? Where does understanding dwell? No mortal comprehends its worth.

It cannot be found in the land of the living. The deep says it's not in me. The sea says it's not with me.

It cannot be bought with the finest gold and nor can its price be weighed out in silver. It cannot be bought with the gold of Ophir, with precious onyx or lapis lazuli. Neither gold nor crystal can compare with it.

Nor can it be had for jewels of gold. Coral and jasper are not worthy of mention. The price of wisdom is beyond rubies.

The topaz of Cush cannot compare with it. It cannot be bought with pure gold. Where then does wisdom come from? Where does understanding dwell? It is hidden from the eyes of every living thing, concealed even from the birds in the sky who can see much farther than humans on earth.

Destruction and death say, only a rumor of it has reached our ears. Now note, God understands the way to it. He alone knows where it dwells for he views the ends of the earth.

He sees everything under the heavens. In other words, he has comprehensive knowledge. When he established the force of the wind and measured out the waters, when he made a decree for the rain and a path for the sun and the storm, then he looked at wisdom, appraised it, confirmed it, tested it.

And he said to the human race, the fear of the Lord, that is wisdom and to shun evil is understanding. So only God has true wisdom because only God sees everything. So because he has comprehensive knowledge, he can speak absolutely and say, the fear of the Lord, the revelation of God, and submission to it, that is the skill of living in the way of eternal life.

Again, you have the same truth being represented by Agur in Proverbs chapter 30. If you wish to turn with me there, and he's grappling with the same thing. I have the outline of this on your notes on page 330 in chapter 30, verses one through six.

This is Agur's epistemology, his source of knowledge of how do you have truth? How do you have knowledge? He makes five confessions. He begins in chapter 30, these are the sayings of Agur, son of Jaka. He speaks as a prophet as well as a sage.

It's an inspired utterance. This man's inspired utterance is being taught to his son. He begins with confession, and I put it here, of his ignorance.

It's a summary. It begins with, him saying, I am weary God, but I can prevail. I don't have time here to defend the translation.

I defend it in my commentary on the book of Proverbs chapters 15 through 30. You can see the defense of this translation. I am weary God, but I can prevail.

Surely, I'm only a brute, not a man. I do not have human understanding. I have not learned wisdom nor have I attained to the knowledge of the Holy One.

Who has gone up to heaven and come down? Whose hands have gathered up the wind? Who has wrapped up the waters in a cloak? Who has established all the ends of the earth? What is his name? What is the name of his son? Surely you know. Every word of God is flawless. He's a shield to those who take refuge in him.

Here in his epistemology, he makes his five confessions. His first confession is his ignorance. I do not have knowledge.

Verse two, surely, I'm only a brute. Because I don't have knowledge. I'm not what a human should be.

I'm not a man. I do not have human understanding. I have not learned wisdom nor have I attained to the knowledge of the Holy One.

So, he confesses his ignorance that he does not have knowledge. Secondly, he confesses his inability to have certain knowledge because he cannot go up to heaven to see the whole. Who has gone up to heaven and come down? And who sustains the creation? Whose hands have gathered up the wind? Who has wrapped up the waters in the cloak? And matching the 4a on the vertical axis, who has gone up to heaven and come down on the horizontal axis? Who has established all the ends of the earth? And so therefore he's confessing that unless you can see it holistically from heaven and you see the ends of the earth, you cannot have certain knowledge.

But now he confesses the Lord has that knowledge who has gone up to heaven. And he says, what is his name? Well, who is the one who was in heaven and has established the ends of the earth? Who is the one that sustains the creation with the water, with the clouds? Obviously, the name is I Am. It's Israel's God.

He is the God who has this knowledge. The next fourth confession, he asks, what's the name of his son? And of course, in the book of Proverbs, the son is the disciple. Who is the one that God teaches? Who is the son? That is the disciple of God.

Well, in the Old Testament, the son is the people of Israel. They are called the sons of God in Exodus chapter four. This interpretation is validated, I think, in the apocryphal book of Baruch chapter three, verses 29 through 36.

He raises the same questions. Who has gone up to heaven and taken her, that is wisdom, and brought her down from the clouds? Who has gone over the sea and found her and will buy her for pure gold? No one knows the way to her or is even concerned about the path to her. But the one who knows all things knows her.

He found her by his understanding. The one who prepared the earth for all time filled it with four-footed creatures. This is our God.

No other can be compared to him. He found the whole way to knowledge and gave it to his servant Jacob, to Israel, whom he loved. So, there he's confessing that the one who has this knowledge is Israel's God and the one to whom he has given this knowledge and this revelation, as Paul will argue in the book of Romans, are the people of Israel.

The fifth confession that he's going to make is in verse five, that it's good. God has this knowledge who has established all this and knows all this, but he has to make it known. He says every word of God is flawless.

He is a shield to those who take refuge in him. So, the fifth confession is that God has made himself known in his revealed word. Well, that's by way of introduction of how I understand the stanzas to be related.

That because God has the comprehensive knowledge being in heaven, he sees the whole, he created the heavens. They reveal his knowledge. Therefore, he's able to speak with certainty through the law that we have in the rest of the psalm.

You kind of ask a question in a lot of systematics, Psalm 19 is used and the connection between the stanzas is general revelation, specific revelation, and then our response to both. Is that a legitimate way to see the connection? Yeah, I tended to mention that back on page where, before the translation, on page, the new page, 329, 326, the old pagination. I'm talking about the unifying logic of the stanzas.

One way it can be, it's the praise of God for two fundamental types of his revelation of himself to the world, natural revelation in creation and special revelation in word. So, I think that's very valid, but that doesn't really explain fully why do you put these words, praise. But I think that there's something deeper in this relationship that the way the sage thinks is what I'm arguing, at any rate.

This is Dr. Bruce Waltke in his teaching on the book of Psalms. This is session number 26, Wisdom Psalms Genre.