

Intro:

We began by analyzing faith/trust.

Parts	Latin	Synonyms	Personality
Knowledge	Notitia	Understanding	Mind
Assent	Assensus	Agreement	Will
Trust	Fiducia	Reliance	Emotion

I. What do we know about God?

We only know what God reveals about Himself, either through discerning about Him through what He made (creation), or hearing and understanding his voice through what He said (Scriptures).

II. God's active demonstration of trustworthiness**III. Prophetic testimony to God's integrity****IV. The Indivisibility of God and His Words**

Ps 138.2b You have magnified Your word according to all Your name.

Our theme last week was the emphasis God puts on his words. This emphasis tells us something about God and his integrity. God stakes his reputation with men on what he says to them. He calls men to believe him. He acts to give every reason for men to believe.

Last week we concluded with God's words to David in 2 Samuel 7, where God made the promise of the Davidic covenant to David.

David believed God's words:

2 Sa 7.21 "For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know.

2 Sa 7.25-29 "Now therefore, O LORD God, the **word** that You have **spoken** concerning Your servant and his house, confirm *it* forever, and do as You have **spoken**, that Your name may be magnified forever, ... "Now, O Lord GOD, You are God, and Your **words** are truth, and You have **promised** this good thing to Your servant. "Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have **spoken** ...

F. The example of Psalm 89

A song of the Davidic Covenant by Ethan the Ezrahite

1. Two major sections in the Psalm

- a. A celebration of the eternal covenant with David (1-37)
- b. A poignant prayer to God to bring about the words he promised to David (38-52)

“The foundation to this psalm is the great prophecy of 2 Samuel 7.4-17, at the heart of which is the promise of a throne for David’s dynasty for ever, and of unique honours for its recipient. ‘I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son’ (2 Sa 7.13f.). ... this psalm seizes chiefly on the clause ‘for ever’, which the turn of events seemed to have flatly contradicted.”¹

2. Authorship problem

- a. Ethan was a contemporary of David
- b. Yet the Psalm speaks of disaster befalling David’s line
- c. Proposed solutions
 - 1) Ethan wrote this during the rebellion of Absalom
 - 2) Ethan wrote the first half of the psalm during David’s time, others added the second half after the exile
 - 3) Members of Ethan’s choir wrote the psalm in his name at a later date

¹ Derek Kidner, *Psalms 73-150* (Leicester, England; Downers Grove, Ill.: Inter-Varsity Press, 1973), 319.

d. Regardless,

“the psalmist maintains a bulldog grip on the impossibility that God could ever abandon His promises, however much it might look like He has at present.”²

3. The Psalmist’s confidence

- a. Records God’s oath to David, “I have sworn to David My servant” (3, 35, 49)
- b. Reminds God of the words God uttered, “Once you spoke...” (19) “utterance of my lips” (34)
- c. Twenty-one verses of the psalm quote God directly: the psalmist prays “God’s words back to him” [65]

4. The Psalmist’s conclusion (49, 52)

Ps 89.49 Where are Your former lovingkindnesses, O Lord, Which You swore to David in Your faithfulness?

Ps 89.52 Blessed be the LORD forever! Amen and Amen.

“One way God asserts his indivisibility from His words is by exalting His word (Ps 138.2) and by highlighting the attributes (*lovingkindness* and *faithfulness*) that especially underscore His relationship to His words.” [65]

- a. When preaching through this psalm, I called the message “The Meaning of ‘For Ever’”
- b. I closed with this quote from Kidner

“The foundation to this psalm is the great prophecy of 2 Samuel 7.4-17, at the heart of which is the promise of a throne for David’s dynasty for ever, and of unique honours for its recipient. ‘I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son’ (2 Sa 7.13f.). ... this psalm seizes chiefly on the clause ‘for ever’, which the turn of events seemed to have flatly contradicted.

² Layton Talbert, *The Trustworthiness of God’s Words: Why the Reliability of Every Word from God Matters* (Geanies House, UK: Christian Focus, 2022), 65 (All other quotations will be noted merely by a page number [in brackets]).

“So there is painful tension here, yet the spirit of the psalm is humble, never bitter. Instead of railing at the promise or explaining it away, it faces the full clash of word and event in an appeal to God to show His hand. Like an unresolved discord it therefore impels us toward the New Testament, where we find that the fulfillment will altogether outstrip the expectation.”³

G. The attributes of God also attributed to God’s words

God’s Person	Attribute	God’s Words
Hab 1.13	<i>pure</i>	Ps 12.6; 19.9
Mt 5.48	<i>perfect</i>	Ps 19.7
Dt 7.9	<i>reliable</i>	Ps 19.7
Dt 32.4, Ps 25.8	<i>upright</i>	Ps 19.8, 33.4
Ex 34.6	<i>true</i>	Ps 19.9
Dt 32.4	<i>righteous</i>	Ps 19.9
Dt 33.27	<i>eternal</i>	Ps 119.89, Isa 40.8, 1Pt 1.25, Mt 24.35
Isa 28.16	<i>proven</i>	Ps 12.6, 18.30, 119.140, Pr 30.5
Ps 62.11, 66.3, 68.35	<i>powerful</i>	Jer 23.29
Jn 4.24	<i>spirit</i>	Jn 6.63
Heb 3.12	<i>living</i>	Heb 4.12
Phil 2.13, Col 1.29	<i>active</i>	Heb 4.12
Ac 1.24, 15.28	<i>omniscient</i>	Heb 4.12

[found in Talbert, 66]

“The fact that the Bible ascribes the same divine attributes to both the person of God and the words of God does not, of course, mean that the Bible is God or is equal to God. But it is one more way in which the Bible underscores the inextricable connection between God and His words.” [66]

³ Kidner, *Psalms 73-150*, 319.

H. Scriptural Responses to God's Words

1. God calls his people to love his words (Ps 119.97, 113, 165)

Ps 119.97 O how I love Your law! It is my meditation all the day.

2. God calls us to desire his word above everything else (Ps 19.10)

Ps 19.10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.

3. God calls us to praise his words (Ps 56.4, 10)

Ps 56.4 In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can *mere* man do to me?

4. God calls us to believe his words (Ps 106.12)

Ps 106.12 Then they believed His words; They sang His praise.

5. God calls us to revere his words (Ps 119.161)

Ps 119.161 Princes persecute me without cause, But my heart stands in awe of Your words.

6. God views those who tremble at his word with favour (Isa 66.2)

Isa 66.2 "For My hand made all these things, Thus all these things came into being," declares the LORD. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.

"We owe the same response to His words that we owe to God Himself. This notion is not strange to a lover who has exchanged letters with a fiancé, or a mother corresponding with her son on a distant military post. The notes are treasured because the words embody the presence of the one who is loved but absent." [71]

Mk 8.38 "For whoever is ashamed of Me **and My words** in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

I. 'Word of God' as a Name of God

1. Compare these well-known passages:

Gn 1.1 ¶ In the beginning God created the heavens and the earth.

Jn 1.1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.

2. John applies the title 'Word' to Jesus (Jn 1.14)

Jn 1.14 ¶ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

3. Compare Rev 19.11-13

Rev 19.11-13 ¶ And I saw heaven opened, and behold, a white horse, and He who sat on it *is* called Faithful and True, and in righteousness He judges and wages war. ¹² His eyes *are* a flame of fire, and on His head *are* many diadems; and He has a name written *on Him* which no one knows except Himself. ¹³ *He is* clothed with a robe dipped in blood, and His name is called The Word of God.

“Perhaps this is what David was unwittingly communicating in Ps 138.2 — that God has supremely magnified His word alongside His very name, by merging them!” [72]

Ps 138.2b You have magnified Your word according to all Your name.