

**"THE GLORIOUS EFFECT OF GOD'S CREATION
THROUGH *BADUY* PEOPLE"**

Tony Salurante

Sekolah Tinggi Teologi Injili Arastamar (SETIA) Jakarta

Tony.salurante@sttsetia.ac.id

Abstract

This exegetical study of Psalm 19 shows that although God's existence and glory are visible throughout creation, it does not cause a person to recognize the true truth. Human consciousness is shown by the expression of expressions in culture. However, without seeing the goal as a general revelation for humans. The church can learn a value from one of the single tribes in Indonesia, namely Baduy Tribe as primitive and isolated people. People there live with harmony of respecting to the nature. Even though they can get caught up in pantheism or other syncretism so on. In the contemporary contexts, the world is increasingly damaged due to the excessive exploitation of nature calls the church to be involved in the existence of God's other creations to form communities that affect the transformation of life.

Keywords: Psalm 19; Baduy Tribes, God's Creation; general revelation

I. Introduction

Knowing God is a fundamental issue in believers' life. But how could people know him? The reformed tradition believes that it is only through general and special revelations that human could recognize his present and know who he is. Both revelations, which are interconnected, and inseparable help men be aware that God is exist and be able to have personal relationship with him.

Psalm 19: 1-6 could become a good example in showing how general revelation could help people find God's present. In this psalm the author describes God's reveals himself through, two forms, namely, his handiwork of Creation and Torah (God's word). In this passage, David, the author writes about the majesty and greatness of God that are shown through the nature. What is more the Psalter explained how God could interact with humans, at least, through three ways: heavens/skies, firmament; time: day and night and the sun. These instruments could demonstrate God's existence in the world and help people look for him.

Therefore, the nature is means of God revelation in which he speaks mainly about his present. In the Indonesian culture, there are a lot of ways that could be used to show God's present to unbeliever. For examples, there is an exclusive tribe who has lived in traditional lifestyle and in a closed society for more than 400 years, interestingly, they concern with the nature and forbid their group to harm the nature because they believe that the Creator

will punish them when he destroy nature. They believe to deity, who lives in the sky, they know that the nature reveals God presence. So they maintain for hundreds of years.

This essay will focus on the understanding the role of general revelation in knowing God. Firstly, meaning of the word 'revealed' will be discussed; then, we will evaluate what is the nature said about God's presence, and to apply this exegesis in local context, the comparison between David's message on nature and a concept of nature in an Indonesian primitive tribe namely, the tribe of Baduy will be employed.

II. Historical and Literary Context

To understand the historical context of the book of Psalms, it is important to even first wholly going back to the history of Israel. Citing Gerhard Von Rad,¹ Hans Kraus in his work of 'Theology of the Psalms' mentions the specific reference of the two fundamental complexes tradition in the Old Testament. First, Jahweh twice intervened in Israel's history in a special way, that was basis of Salvation for his people, whereby the Israelites became His people and received the Promised Land. Second, the choice of David and his throne, became the point of crystallization for the historical works of Deuteronomist and the Chronicler.² Throughout the history, Jahweh revealed Himself as the Lord of His people. Thus, when the references are to be taken, then it should be more plausible why Psalms have been created. Yet, before going further, the meaning of the word Psalm itself is also needed. Psalm is a Greek word: *Psalmos*, meaning "a poem to be sung to a stringed instrument. The Septuagint uses the word *Psalmoi*, which is plural of *Psalmos*; the Hebrew name is *Tehillim*, which means "praises," or *Tephiloth*, which is translated as "Prayers" (Ps. 72:20 "the Prayers of David, son of Jesse").³

Tracking back to the aforementioned references, Von Rad views that if those things had really happened to Israel, then Israel did not keep silent: not only she did repeatedly take up her pen to recall those acts of Jahweh in historical documents, but she also addressed Jahweh in a wholly personal way. She offered praise to Him and asked him questions, and even complained him about all her sufferings.⁴ Consequently, one could clearly see that there was a "dialogical principle" between Jahweh and His people, Israel, where writings were all collected into the book of Psalms –through which Israelites spoke to Him.

Interestingly, another voice comes from Corey Keating. In his exegesis of Psalms 19, he mentions that Psalms are a group of writings collected by the people of Ancient Israel to form a section of their sacred literature. He says that more than 20 of poems found in Psalms have praise in their keynote, and that there are outbursts of thanksgiving in many others.⁵ In addition, Psalms contain works of different poets and musicians, and were probably used as a hymnal for individual and corporate worship by the people of Israel.

¹ Gerhard Von Rad, *The Theology of Israel's Historical Tradition, Theology of the Old Testament: The Theology of Israel's Historical Tradition*, vol. 1 (Louisville: Westminster John Knox Press, 2001).

² Hans Joachim Kraus, *Theology of the Psalms* (Minneapolis: Fortress Press, 1992).

³ John Schultz, "Commentary to Psalms 1 Thru 41: The Book of Psalms," last modified 2015, accessed October 22, 2015, http://www.bible-commentaries.com/source/johnschultz/bc_psalms_001-041.pdf.

⁴ Kraus, *Theology of the Psalms*.

⁵ Corey Keating, *Exegesis of Psalms 19* (Phoenix Extension: Fuller Theological Seminary, 2001).

Nevertheless, containing hymns and thanksgivings does not make the book of Psalm as a mere book of joy or excitement. As mentioned before, citing Von Rad once again, Psalms contain various writings, such as: psalms for the king, psalms of lamentation, psalms of remembrance and so forth. Therefore, it is sometimes not so difficult to classify the type of each Psalms, as each of them contains its own purpose. Yet, in this case, Psalm 19 is a type of writing that has a bit complexity in determining or categorizing it. Why? Because when the other passages of Psalms are compiled in the same style and genre (if it is praise then it is just a praise; if it is lamentation, then it is just a lamentation, from the beginning until the end). Yet, Psalm 19 consists of 3 separated types when one could observe carefully. In addition, it contains a special word which is only found in 2 other parts of the Psalms: 1 and 119. Some scholars suggest that these three Psalms should be more appropriate to be known as "Psalms of Torah", a different one from the general types like "Wisdom Hymns".

III. Structure and Genre

Psalm 19 is actually a classic form of Psalms. It talks about God, creation and the words of God. What interesting here is, creation is being used to reveal God's glory. Creations, such as: Heavens/ skies, firmament; time: day and night; the sun. These all objects are used to declare, proclaim and reveal that God is the only Creator, and that His glory could vividly be seen in the works of His hands. The way the Psalter conveys it is by repeating several times the phrases which emphasize is on God's glory, but by using different things/ objects. Consequently, this could be understood that it is not only human being that praises God or declaring God's name and Glory, but even the passive objects we see around every day, they also acknowledge their Creator and regularly bow to be controlled by God, in order to declare God's glory.

Nevertheless, this passage is a bit different to the other passages, as it is contained by at least 3 sections that are distinct one another. It is been mentioned before in the Historical and Literary Context that Psalm 19 is not so easy to be categorized. First, it is started by the Glory of God that is being introduced and represented by His creations (1-6); second (8-11) the Psalter talks about The Law of the Lord (Torah) which is converting the soul, and that His statutes are right, rejoicing the heart. In addition, the Psalter also mentions that fear to the Lord is clean (even this section can be divided into two parts, as the Law and the statutes of the Lord are again depicted by comparing it with gold and honey); third, the result of the Psalter's relation with God, after he reflecting the glory of God: the "principle of dialogue" which has also been mentioned before according to Von Rad's approach. Nay, this is reinforced by the views of Corey Keating which says: "Despite what initially appears to be two different sections to this Psalm, it is probably more helpful to make a further distinction in the second half, where the language changes from statements about the Torah to a prayer addressed to God."⁶ It might not be exactly the same classification with Corey's, but in this case, his approach of suggesting that there is a changing language from statements about Torah to a prayer, which means, here we have a

⁶ Ibid.

“movement”. Consequently, this Psalm of the Psalms is indeed consisted by more various nuance and structure.

Detail Analysis

MT : 1. הַשָּׁמַיִם, מְסַפְּרִים כְּבוֹד-אֵל; וּמַעֲשֵׂה יָדָיו, מְגִיד הֶרְקִיעַ.

Translation: 1. The heavens are recounting the glory of God,

And the firmament is declaring the work of his hands.

MT : 2. יוֹם לְיוֹם, נִבְיֵעַ אֱמָר; וְלַיְלָה לְלַיְלָה, יִתְנַה-דָּעַת.

Translation: 2. Day to day pours forth speech,

and night to night reveals knowledge

Verse 1 and 2,

The first part of this Psalm concentrates on creation. The Psalter begins with a proclamations statement that the heavens are recounting the glory of God,⁷ and closes it by a personal prayer (vv. 12-15). In addition, Terrien argues, that “the verb “declare”, in its participial form especially, may be used to express his praise to the highest (cf. Job 28:27; Pss 9:15; 96:3; passim).” The nature actively witnesses the glory of God, especially here it refers to the heavens and the sky. The verbs “recounting; telling (NRSV), declares (NKJV),” and the another verb “declaring, reveals (NKJV and NIV)” are used as the *participial form*; these words are also use as an expression to emphasizes duration of time in present time.⁸ Seen the basic form of this verb is *piel*, and therefore, it expresses an “intensive” or “intentional” action.⁹ Thus, in this verse the author talks about two different aspects, namely, the “heaven” and the “firmament.” While the heavens refers to the upper up the sky, the firmament is the sky that is see during the day and night. Both recount the glory of God. What is more, there is also a paradoxical statement (Subject +Verb+ Object, and in second line Object+ verb+ Subject).¹⁰ In this verses, while one and two form a unit, the author makes a parallelism between the word הַשָּׁמַיִם (*haššāmāyim*: the heavens/the sky) and the word הֶרְקִיעַ (*raqia*; “the firmament”), this may indicate that he refers to the creation narrative. (see, Gen.1:6).

The verb that is used in verse 2 is “pours forth” (NIV, NRSV), “utter” (NKJV), (*yabbia*). This imperfect form, the basic form is נָבַע (*naba*), is applied to express an incomplete action. This indicates that the praise is not ended but it continues.¹¹ The Psalter uses personification to describe the creation. Similarly, Waltke finds that the poet endows nature with voices, speech, and even knowledge as a figure of speech.¹² The phrases “the

⁷ The divine name for God is here אֵל "El," there is difference movements in this passage, in the second part the psalters use יְהוָה "Yahweh" is referred to God. Some scholar argued that there is influence from the Canaanite mythology, and to the praise of the God of the patriarchs, using 'el as a generic term for God (see, The Psalms, 353; and Terrien, 210).

⁸ Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), 79. The participle represents an action or condition in its unbroken continuity, and corresponds to the English verb, "to be" with the present participle. It may be used of present, past or future time.

⁹ Samuel L. Terrien, *The Psalms: Strophic Structure and Theological Commentary* (Grand Rapids: Eerdmans, 2002).

¹⁰ For further explanation regarding this subject see Jacobson, 207.

¹¹ Gerald H. Wilson, *Psalms Volume 1* (NIVAC: Michigan: Zondervan, 2002).

¹² Beth LaNeel Tamer Walford, Nancy deClaissé, Rolf A. Jacobson, *The Book of Psalms* (NICOT, Grand Rapids: Eerdmans, 2014).

day to day/night to night,” give an impresses, that the author speaks about spatial universality like sun, stars, and moonlight. And all of them are recounting the glory of God. Compared to the verse one, he apparently forms chiasm with verse one. Presumably this can be considered as an expression of honor to the creator from the creations which constantly accept the messages of God, through what a nature has shown. This expression is use not only to show God’s power, but it is also demonstrates his abundant grace. In short, the unity between verses one and two is shown again here, as Goldingay said that “the parallelism between vv.1 and 2 may mean that it refers again to the sky.”¹³ The object of speech: *ōmer* (“in others”) has also had another meaning: word, saying, or news (see Job 22:28; Pss 68:11; Hab. 3). According to Waltke, the term “word” in Psalm 19:2 refers to expression and it’s parallel with *knowledge* (*da’at*).¹⁴

Thus, the main aspect of these verses, that God’s presence can be witnessed through the whole of his creation, should make man be aware that God’s existed and people need to have a correct relationship with the true God.

Verse 3 and 4

MT : 3. **אין-אמר, ואין דברים: בלי, נשמע קולם.**

Translation: 3. There is no speech, and there are no words.

Their voice is not heard.

MT : 4. **בכל-הארץ, יצא קולם, ובקצה תבל, מליהם.**

**Translation: Their voice has gone out into all the earth
and their words to the end of the world.**

This verse is more complex than before.¹⁵ The phrase, “is not heard” in this verse is translated from the Hebrew word *שמע* (*shama*; ‘is not heard’) when it used in perfect tense, it could express completed action. At the same time, this message contains a paradox because how can people hear voice without speech or sounds? Here, the Psalter conveys the essence of the speech, or word of creation is not given in a physical form, but it refers spiritual (invisible) voice. Although God’s creation resounds with a speech that human beings can neither heard nor understand, the voice still could be heard clearly by the creation.¹⁶

This nature could indicate that nature could function as a vehicle for God’s revelation. Surely, this not mean that nature could show the knowledge of God apart from the *Torah*. On the other hand the nature is perceptible mainly to those who are already sensitive to

¹³ John Goldingay, *Psalms: Vol 1* (BCOTWP, Michigan: Zondervan, 2006).

¹⁴ Gerald H. Wilson, *Psalms Vol. 1* (NIV AC, Michigan: Zondervan, 2002).

¹⁵ This complicated verse is caused by the unclear structure between this unit and others (the previous and the subsequent passages). Jacobson said that there is similarity between verse 3 and 2 in their structure. However, this the similar structure underscores their dissimilar theological message, make their two verses “like” and “dislike” (see. Jacobson, 207). Another commentary came from Goldingay; He said that “Their voice is not heard” takes the *bēlī* “is not” clause as parallel to the preceding *ēn* “not” clause, but this seems to make v.3 contradict v.2 as well as to stand in tension with v.4a-b. NRSV thus adds “yet” to open v.4, to make sense of its translation in the context. (see, Goldingay, 288). Moreover, Wilson argues that the use in Psalm 19:3 is certainly established by 19:4, not referred to v.2 because if the word “speech” referred to the Heavens in v.2a would seem to bring the decision down. (see, Wilson, 363).

¹⁶ Walford, Nancy deClaisse, Rolf A. Jacobson, *The Book of Psalms*.

God's revelation and purpose.¹⁷ It is evident that common revelation is not enough for human to know the true God, and therefore, men need a special revelation. Romans 1:21-23 is important text that support this notion, Paul shows a reality that, while humankind in the world live in godlessness and wickedness, they do not respond to the truth of the Gospel, because all humans have been corrupted by sin. Moreover, Richard may be correct when he explains that "Paul develops the implications of God's universal revelation in creation, where instead of specifically mentioning the glory of God. He states how the wrath of God is revealed against unrighteousness."¹⁸ Here Paul says not only that creation gives evidence of God's existence but also that even wicked men recognize that evidence. Thus, the nature God's creation draws a story of God, and therefore, no one may separate the nature and the history; additionally, Bavinck argues that "the covenant of grace is sustained by the cosmic covenant of nature. The *Logos*, who created all things, and as light shines into the darkness enlightening every human coming into the world (John. 1:4) leaves no one without a witness."¹⁹ Therefore, although nature cannot be heard physically by humans, it clarifies the creative power of God as the creator.

In the verse 4 the author discusses the proclaim has gone. And he stresses that the voice and the word in positively way. It seems that the Psalter wants to explain that even though the voice, (the words in this verse use *millêhem*)²⁰ and the speech are inaudible, they have gone out (*יָצָא yatsa'*)²¹ into all the earth (*hā'āres*). We can see a contrast to heavens (1) and earth (4a) which is, parallel to the earth (the world) (4b). Further, the word "all" should be given attention too, according to Waltke and Houston the meaning of the word *Kôl* (all) is quantitative, not qualitative.²² Even the meaning of the word reveals God's presence through the creation without sound, but the quantity is unlimited and therefore could reach all humanity in the world for everlasting.

Verse 4c,

MT : 4c. לְשֶׁמֶשׁ, שָׁם-אֵהָל בָּהֶם

Translation: 4c. In them he pitched a tent for the sun.

In the end of verse four, the author focuses his attention on an object of creation, namely the Sun (*haššemeš*). In the ancient world, the sun has a significant theological meaning because it describes "god." For instance, this image (the sun) occurs in the pantheon of ancient Near Eastern gods.²³ It is also reflected in Egypt and Mesopotamia.²⁴ Interestingly, Wilson mentions that in this psalm, the sun and law is seen as unity, he says:

¹⁷ Peter C. Craigie, "Psalms 1-50," in *World Biblical Commentary*, Vol. 19. (Texas: Word Books, 1983), 181.

¹⁸ Belcher Jr., *The Messiah*, n.d.

¹⁹ Herman Bavinck, *Reformed Dogmatics: A Bridge in One Volume* (Grand Rapids: Baker Academic, 2011).

²⁰ Another synonym for "words" is borrowed from Aramaic and occurs exclusively in poetry. More explanation about this word can see Waltke et al., *The Psalms*, 362.

²¹ Stem Qal is the most frequently used verb pattern. It expresses the "simple" or "casual" action of the root in the active voice.

²² Walford, Nancy deClaissé, Rolf A. Jacobson, *The Book of Psalms*.

²³ Ibid.

²⁴ Goldingay, *Psalms: Vol 1*.

"the tendency in recent years, however, has been to accept the unity of Psalm 19, recognizing that sun and law/justice are commonly associated in the ancient Near East, where the sun deity (Utu, Shamash) is indeed the god of justice."²⁵ It is possible that the Psalter has employed a form of contextualization, he may make use of the non Israel concept of life and to give it a new understanding.²⁶ Why does the Psalter use this metaphor? Perhaps this is a good example for anyone to recognize who is the great Creator. Human beings can easily see the sun is rising everyday. Especially to the people of Israel, the Psalter wants to invite them to realize how glorious their God as the creator of the universe. He is the one only who has provided a place for the sun to stay and has set it in the sky. Wilson also say that "the sun is a part of heavenly features through which the glory of God has been displayed and communicated since the beginning."²⁷

Verse 5,

MT : 5. **וְהוּא--בֶּחֱתָנוּ, יֵצֵא מִחֻפָּתוֹ; יָשִׁישׁ כְּגִבּוֹר, לָרוּץ אֶרֶץ.**

Translation: 5. So it is like a bridegroom coming out of his chamber

Like a strong man he rejoices to run his course.

The sunrise is like a bridegroom (*k^{eh}ātān*) and like a strong man (*gibbôr*). This imagery illustrates psalter's desire that is filled with joy. According to Goldingay, "God, then, put a tent in the skies for the sun to stay overnight, so each morning the sun is like a groom emerging with a smile on his face from his room, ready for his wedding."²⁸ This metaphor implies the enthusiasm of the bridegroom for his beloved one. The similarity between the sun and the bridegroom links with what Isaiah say about God when he is described as a bridegroom who is rejoicing over his bride, Israel (Isa. 62:5). But, according to Waltke, the word *huppâ* (chamber) only occurs three times in the Hebrew Bible, including one that is used in a hyponym of "tent" in verse 4c. The allegory of sunrise that is like a strong man implies the endurance of the sun like the strong man who runs his course: (*ōrah*, a poetic word for "track/line"), rising every morning and follows it's regular course in the firmament.

Verse 6,

MT : 6. **מִקֵּצָה הַשָּׁמַיִם, מוֹצֵאֹו--וְתִקּוּפָתוֹ עַל-קִצּוֹתָם; וְאֵין נִסְתָּר, מִחֻמָּתוֹ.**

Translation: 6. Its rising is from one end of the heavens, and its circuit to the other end of them, and there is nothing hidden from its heat.

In this unit, the word "rising" (*môšā'ô*: (noun masculine singular) and the phrase "from is heat" (*ḥammātô*) noun, feminine plural) are used as a complementary statement. These words become the references that begin and end a journey. The conjunction "and" (*û*) is paralleled with the rising sun to "Its circuit" (*t^{eqûpātô}*) that is use in a feminine noun, that means the rising sun extends from one side to the other side. This situation was confirmed by using conjunction "and" before "nothing" (*wə-ʿên*). This Implies that the light

²⁵ Wilson, *Psalms Volume 1*.

²⁶ For a rich survey of this context, see Jacobson, 208-9.

²⁷ Wilson, *Psalms Volume 1*.

²⁸ Goldingay, *Psalms: Vol 1*.

of the sun, which is rising from the east to west, from north to south and reaches every side of the world. Therefore, there is nothing could be "hidden" from its light (*nistār: niphāl Participle*). In other words, nothing can escape from the watchful eye of the God who creates everything.²⁹ The phrase "From its heat" is used to indicate that no one, could avoid God's justice.

Hence, in this verse, the author declares that the proclamation of God's creation is present for all people at all times, the creation speaks an inaudibly message that proclaims to the glory of God.

It is clear that the Psalmist describes the common grace in these verses. He has helped the reader understand that the heaven and the firmament illustrates the majesty of the Creator. Certainly, this is a testimony to every human being on earth. People can obtain knowledge that God exists, and this knowledge could come from anything including the nature. In the reformed tradition common grace is believed is not enough to lead man know God. This is the reason the psalmist does not end his message with the nature but he also emphasize the important rule of revelation as indicated combination of revelations in verses 7-11. In the next section we will discuss how the Baduy, could have awareness about God presence but they still need God's revelation.

1. Intercultural Comparison

Baduy³⁰ is a one tribe in *Banten* region of western Java, Indonesia. They exists in a small-scale indigenous community. They also close themselves from globalization, modern technology, education and others. On other hand, interestingly, they have a serious concern to environmental exploitation. The *Baduy* is basically a reclusive tribe that has lived with traditional lifestyle in a closed society for more than 400 years until the recent encroachment of economic and social issues make them to come out from closed community.³¹

Today, they have a change and have more contact to people outside their community. For example, they deal with money and used it as a market-based village economy. In addition, they also sell their crops and handicrafts. In fact, recently they also make use the agro-forestry production, such as the timber plantation Albizia tree, fruit, palm sugar and other products so that they could sell them at local market.

The Baduy believes in one central deity, whom they call *Batara Tunggal*, and regard themselves as the descendents of seven minor deities sent to earth by "god" at the beginning of human creation. The *Baduy* hold a believe that there is a sacred remoted place and time, known as *Sasaka Domasa*. This event will lead the spirits of their ancestors to protected and revered the Baduy³² in addition, they also believe that all *Baduy's* territory is

²⁹ Wilson, *Psalms Volume 1*.

³⁰ There are 2 group of Baduy tribe, The Inner Baduy and the Outer Baduy, the difference of them just a few, but they still believe in same religion and rules.

³¹ Wikipedia, "Urang Kanekes," 27 October 2015, last modified 2015, accessed October 27, 2015, https://id.wikipedia.org/wiki/Urang_Kanekes.

³² Ibid.

protected and sacred, particularly the forest areas which are not permitted to be disturbed or altered. Consequently, they preserve the forests and keep them as resources for a sustainable use of the community.

While the belief of this people is a tribute to their ancestor's spirits, They also believe that the forest belongs to one "god" who is called as *Nu Kawasa*. Their belief, that is also often called as *Sunda Wiwitan*. Has a center and it could be seen in *pikukuh* (absolute custom rule) which binds the whole community. The most important content of these rules is the concept "without any changes" or "change as little as possible." Based on this belief, Adam and other ancestor including *Kanekes*, have a duty to live as an ascetic to keep the world and nature in harmony.³³ Their respect and awareness of the presence of God is shown by their effort in maintaining optimally the environment. Because they realize that they live by nature. This tribe has controlled their community by a strict rule and warn the society that if they neglected it, they will face certain consequence from the nature.

2. Analytic Comparison

The explanation above, about the beliefs of *Baduy* in the existence of God could show that, firstly, they believe that creation through the firmament must be preserved and maintained properly, so that the Creator will not be angry and not cause a natural disasters for them. Their knowledge of God clearly is not enough, because they only know him by nature and their knowledge is limited. Therefore, they need to know God's law and Gospel which teaches people about the true God. Secondly, *Baduy* people increasingly trust with perseverations of the creator in their lives, and therefore, they sincerely commit to live in harmony with the nature. Third, positively their life could be good example, in particularly for religious people of Indonesian that what people do in nature will bring particular consequence, among many natural disasters that occur in Indonesia, they are caused by human activity itself.

Three points above need to be compared with the concept of God's presence through the creation based on Psalm 19: 1-6: First (vv. 1-2), the psalmist says that the sky proclaims the work of his hands, its means that God's creation is perfect and useful and convenient for humans. Through nature, God leads people to realize who God is, from age to age until the time ends. When we see how the *Baduy* people keep the natural surroundings it shows their obedience to God as a Creator. They do so because of their understanding of God's presence make them believe that God will protect them as long as they keep the nature. But they didn't based from faith, but rather love of self. On other hand, similar to all human, they are actually have similar condition with those mentioned by Paul in Romans 1: 20-23, people who sin and living in sin.

Second (3-4), even, there is no voice or word that explicitly reveals the presence of God, but his the presence of God is still able to seen. The phenomenon in *Baduy* is a good example showing the glory of God that is expressed in many things including the nature, although there is no messenger to teach the *Baduy* about God, in fact they cannot read at

³³ "Culture of Indonesia, 'People Kanekes,'" last modified 2015, accessed October 27, 2015, <http://2eyeswatching.com/2011/11/16/people-kanekes-baduy-tribe-of-banten-west-java/>.

all. The universe through the creation is able to teach them well about the Creator even that is not enough.

Third (5-6), Psalter uses simile to illustrate the presence of God; the image of sun applied to God, indicate that nothing is hidden from God (heat). This shows that his glory reaches every human heart including the *Baduy* people. What is more, they indeed do not know who is the true God but they are hearing the voice of the universe loudly, but is not sufficient because they also need to hear the visible voice of God through Christ.

IV. Conclusions

First, The Psalter teaches that it is important for human (in particular, the believers) to live in accordance with God's character; while God is omnipotent and omnipresent, his presence is like a sun that could be felt and seen by all people. And therefore, the creation should worship God. Second, the fact that *Baduy*, a tribe who does not know Christ, could feel God's presence in nature, confirm the Truth of Psalm 19 that nature is means of general grace. Third, How the *Baduy* knows God also demonstrates that there is one God who creates human and able to lead anybody to know him. The fact that they obey God although they do not directly know him indicates that God speaks loudly in their inner being; this is the reason that they consistently keep the environment.

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