

Psalms 19-03-07a

This is Thursday the 7th of March 2019 and we continue our study in the Psalms. We're resuming Psalm 37. We began looking at it last time, which is actually two weeks ago.

We have had a couple of very busy weeks here. I was called upon for jury duty, among other things, that put a crimp in my schedule. But we're resuming tonight, Psalm 37.

Let's take a moment to ask God's blessing on our fellowship and our study and then we'll get started. Father, we are grateful for your presence in our lives, for sending the Lord Jesus to save us and give us the certain hope of eternal life. We thank you that our lives mean something here.

The decisions that we make, the actions that we take, the way we live our lives matters. And you have invested our lives with that meaning. And we're grateful that we have not only the opportunity to learn and to grow in this life, but the great expectation of entering into the next life for service and for exploration and for even greater appreciation of your grace and your glory.

We thank you for this portion of Scripture and we ask that you will bless it to each heart. Help us to see clearly what it means and what we should do in its light. And bless our fellowship and our time of study together.

We ask it in Jesus' name. Amen. Well, when we first began looking at the book of Psalms, we recognized that this was essentially the hymn book in Israel.

And we've got hymnals laying all around here, the Baptist hymnal inspiring hymns. We've got our own Grace and Truth Bible Church hymnal. And the reason we like those particular songs is that they distill important truth and make it memorable.

That's what the Psalms were for Israel and in particular, these acrostic psalms such as the one we have before us, Psalm 37. Not only is it poetry so that it had a rhythm and a memorable hooky kind of language for somebody that speaks Hebrew. That doesn't do us any good.

We lose the rhythm and the beat and the alliteration and the word plays. It all gets lost when it comes across in English and we're the worst for it. It'd be great if we could all learn Hebrew.

I personally think we'll all speak Hebrew in the eternal kingdom of the Father. I think when Genesis said, this is what God said, let there be light, I think he said it in Hebrew. I think all of those recorded quotes in Genesis 1 are exactly the words God spoke.

It's God's language. He likes it best and we'll just wake up in the resurrection knowing how to speak it. But in the meantime, we're kind of stuck in English.

And so as I mentioned before, there's a bit of a problem in trying to catch this extra channel of

communication because we've had poems in English that the first line starts with A, the next line starts with B, the next line starts with C. Or you've seen these little poems where it'll say C is for candy and H is for holly and R is for roast beef or whatever. We go down and it spells Christmas, right? Well, that's what an acrostic did. It had this memorable pattern and these in the Psalms follow the Hebrew alphabet.

What's interesting about that to me is they say that in the ancient day of Abraham and Isaac and Jacob, they were all goat herds and they were unlettered and unlearned and they didn't even have writing. There was no such thing as writing. Well, when you look at the Bible and it says, write these things in a book, Moses wrote them in a book, Joshua wrote them in a book.

To write, you have to have a language that writes. You have to have letters. And these letters had an order and we know this partly because of these acrostic Psalms.

The order is always the same. They may leave a letter out here and there, but they don't just toss them in the air like scrabble pieces and go in any old order. They impose order.

Hebrews used them for numbers. And so Aleph is the number one. Bait is the number two.

Gimel is the number three. They didn't have a separate set of Arabic numbers such as we have. And so that orderliness is typical of God.

And one of the first things we realize when we look at something like this is God is a God of order. He has a plan. He puts first things first, He puts second things second, and He puts third things third.

And it is a helpful pattern for us to follow. God says, I used six days to create the heavens and the earth and then on the seventh I rested and you should do the same. There is a pattern there.

There is a regularity. There is an order. So we started looking at this Psalm last time and I gave you the letters by verse number, but I thought, well, that's kind of difficult.

So this time I printed it out. And for those of you at a distance, I travailed mightily. I actually do have a copy of this document on the server in the Psalms folder, but I did not have time to create a link and post it on the website.

If you are computer literate, you can go to the website and you can pull up the Psalms series where you see all of those lessons listed that we've already done. And when you see the URL in the last little bit of it says this date.mp3, take that off and put Psalm 37 Acrostic.docx and you'll get it. I'm sorry, you probably won't get it tonight.

I'll have a link up there later this evening. It just didn't happen. I failed.

I was fighting various IT demons. I did manage to get it printed locally here after Herculean effort, but it's called Psalm 37 Acrostic. There's spaces between those.docx. And if you can find

the Psalms path to the MP3s, take the MP3 name out and put that name after it.

You should get a copy. It is color coded, which is very helpful. It's very simple as well, but I'm going to read a little bit of this and I'm really only going to continue to address the first five verses because this gives the pattern.

This is a long Psalm, but once you crack the pattern, it opens up like a flower. It is just easy. Once you figure out what's going on, you can read this thing like a seminary professor, like a Hebrew scholar, like a native Israelite.

You'll have no trouble at all. So it begins here in Psalm 37.1. Do not fret because of evildoers, nor be envious of the of iniquity. The next verse says for they shall soon be cut down like the grass and wither as the green herb.

Now you can mark this yourself, even if you don't have my color coded document, but what I've done is first of all, note that this comes under the letter Aleph. It's Aleph, Bet, Gimel, Dalet, Hay. A, B, C, actually it's A, B, G, D, H in Hebrew.

A, B, G, D, H. Aleph, Bet, Gimel, Dalet, Hay. And we're mainly just going to talk about those and then you can navigate the rest of them quite easily. So the Psalm begins with this word that says, do not fret.

And it starts with that letter Aleph. So somebody thinking back, because a lot of people didn't have a copy of the Bible like you've got. You've got a Bible you can pick up anytime.

You can crack it open to the Psalms. You can flip over to 37 and you can read this whenever you want. You can pull it up on your PC or your phone.

These people would go down to the temple at that time. In David's day, there were no synagogues. There were no other places of worship.

You came to Jerusalem and you came to the temple and that's where you heard the word of God spoken and read. So people had to remember it in order to think about it and make use of it later, to talk about it with their families and their friends, to figure out its applicability in their town or their village or in their circumstance. They had to remember what they heard and they had fantastic memories.

People who disparage the ancient Israelites and say, oh they were just humble, rural, goat herds and didn't know much. These people were so far ahead of us, it makes us look like we're in need of ginkgo biloba or something to improve our memories. They had vast memories.

They had memory for story, they had memory for pattern, they had memory for poetry, they had memory for songs. This was set to a tune and they would hear it sung by these Levites that would sing these songs. It's just like the songs you hear on the radio.

How many songs are you ashamed that you know all of the words to? Songs that were on the

radio when you were in high school. I know the lyrics to so many Eagle songs, it's not even funny. I know the lyrics to dozens of Beatles songs, I know the lyrics to all kinds of the Bee Gees songs.

Did I sit down and consciously try to memorize those words? I heard the songs, the songs planted the words in my mind. That's the way it worked. Now we don't have the tunes for these so we've got the substitute which is a written copy that we can go back to and refer to in lieu of having it reside in our memory.

I think personally the old way is better, but this will work. So don't think that this is esoteric. This was very basic and very obvious.

When people thought about this song, this psalm, the letter pattern just stuck out like a sore thumb and it helped them remember which verse came next. And so they knew it started out with don't fret. This is probably the name of the song.

Don't fret yourself. It could be a guitar player's song, fret not, fret not your guitar. Do not fret because of evildoers.

There's a lot of things to fret about. You can fret because of many different things. This is a specific kind of agitation and frustration and this is because of people who are getting over by breaking the rules.

That's what an evildoer is. They're breaking the rules. Now I'm not going to ask for a show of hands, but if I did ask for a show of hands, have you ever been frustrated by somebody doing the wrong thing and getting an advantage? They cut in front of you.

They take the last one of something and run off with it. They cheat in school. They do nefarious things and end up with money, end up with opportunity, end up with promotion, end up being first or best or advantaged in some way.

It is frustrating. You see it on the news and you think that is so frustrating. Well, here's a song that says, not only don't be frustrated, but I'm going to tell you how to do it.

If you're frustrated and I say, don't be frustrated. How helpful is that? You look frustrated. Stop that.

Oh, thank you. Okay. I'm not frustrated now.

I appreciate the advice. That solved my problem. You told me not to be frustrated, so I'm not.

It's not enough to know that you shouldn't be or for somebody to tell you not to be, is it? We need a mechanism. We've got to defuse this thing. We've got to take the fire out of it.

This song in the Hebrew hymnal tells people how, tells us how. Do not fret because of evildoers, nor be envious. And if you've got my color coded copy here and you look at the last page, it says

blue is what the faithful person does.

This is what you do to obey the command. Do not fret. I'm fretting.

How do I stop? This is kind of like in icy roads, icy weather. And you say, I'm sliding. I'm heading for the ditch.

How do I fix this? Somebody yelling at you, hey, don't slide into the ditch, isn't really effective. I need skills. I need to know about turning into the skid.

I need to know about traction and not slamming my brakes and locking them. I need to know some things so that I can make this good thing happen and this bad thing not happen. So when it says fret not yourself, specifically because of evildoers, other kinds of fretting have other solutions.

This is evildoer fretting. How do you escape it? Do not be envious of workers of iniquity. You fret and you say, why can't I be where they are? Why can't I have what they have? Why can't I have the advantage they've got? I'm coming in last here.

You know, good guys finish last and that kind of thing. And I find this very frustrating. Well, David says, and this is the Psalm of David, you have to remember something.

When you look at them and the frustration starts to build, put this thought in your mind. They are soon going to be cut down like the grass. They're standing now, but cutting down time is coming and coming soon.

They shall soon be cut down like grass. Now, do you believe that? Whether or not you believe it determines whether or not this works. If you don't believe that the wicked are going to be cut down, then thinking about them being cut down does you no good.

You might wish they were cut down. You might think that you should go out and cut them down yourself. But unless you trust God, unless you believe what he says is true.

And when God says, I'm taking these evil doers, I'm tracking them. I'm watching them. I know who they are.

I know what they're doing. And I'm telling you their time is short and they will soon be short because I'm going to cut them down. If you believe that, if you understand it and you say, God's in his heaven, God is tracking them.

And in his time and in his way, he's going to fix this. That's a relief. I don't have to worry about it.

God's cognizant. God is aware. Have you ever seen somebody running red lights, running stoplights, parking the wrong way, going the wrong way on a one-way street? And you say, there's somebody speeding, you know, 105 miles an hour in a 65 mile an hour zone.

And you say, where are the police? Where's the highway patrol? Back when they had car inspections and I would get some level of some obscure chemical in my exhaust and they wouldn't pass me. And I have to go spend \$400 to get my catalytic converter fixed or whatever. And I do that.

And I finally get my sticker and I'm driving up the road. And here's a guy that is boiling smoke out the back, like he's burning wood. And I think, where are the police to make this guy do right? He didn't spend \$600 on his catalytic converter.

We understand that God is watching. God knows who the wicked are and what they're doing. And he has got a solution.

This tall grass that's tripping people and obscuring the path and looking bad is going to be cut. It's going to be cut down and it will wither like a green herb. It's temporary.

It's like vegetable life. It's a very short duration. Now the second verse, trust in the Lord and do good.

All of that should be blue. This is what the faithful, obedient person does. This is how you take the hot air out of this frustration.

Trust the Lord and concentrate on doing good. Don't worry about the other guy doing bad. Trust that God's got that under control.

He's going to limit it. He's going to manage it. He's going to address it.

You concentrate on doing good. This is the remedy. This is the technique.

Don't sit there and stew. Stress is what ruins your health. Stress aggravates all kinds of medical conditions.

Science will tell you. Stress is bad. And they say don't have stress, but they don't give you the solution unless you want to take a pill.

They'll give you a de-stress pill, but that's got its own side. Have you ever heard the side effects for some of those? You know, bleeding out the ears and your knees bending backwards and all kinds of bad things happen as side effects for a pill that they developed that's supposed to fix one thing and it breaks four others. God says, look, just remember, I've got this.

Trust me and you concentrate on hoeing your row, as they used to say. Do your thing. You've got good in front of you.

Do that. Just bend your mind to your work. Do good.

Trust in the Lord and do good. Dwell in the land and feed on his faithfulness. Feed on his faithfulness.

Nourish yourself. Strengthen yourself. This literally means graze in the pasture.

His faithfulness is like a field full of bounty. Avail yourself of that. Instead of thinking about the unfaithfulness and the evil of people, turn your mind, which we can do, to the faithfulness of God.

He's been faithful in the past. He's faithful in the present. He will be faithful in the future.

Delight yourself in the Lord. Now, how do you do that? Bible class is over. We're all leaving.

The only thing we remember from class is, delight yourself in the Lord. How are you going to do that? What does that mean? Delight yourself in the Lord. Well, think about something you enjoy.

You've got a hobby. You've got a game you play. You've got an instrument you play.

You've got an activity that is gratifying and enjoyable. If I said, delight yourself in your hobby, delight yourself in your musical instrument. Maybe you're in the throes of romantic entanglement and you love this other person, can't wait to be with them, just soak in their presence.

I said, delight yourself in that person. Well, what do you do? If I'm going to delight myself in finger picking the guitar, what do I do? I pick the thing up and I spend time with it. I practice.

I explore its capabilities. I try to improve my skills when I'm with it and around it and trying to play it. I find new songs that will stretch my abilities.

I focus on it. I think about it. I appreciate it.

It's nice to have a guitar that's got good tone and new strings and frets. I saw a guy saying, his very famous guitar picker, but his first guitar was a thing that his parents got at Sears for like five bucks and he said it fretted like a barbed wire fence. It was like trying to mash the strings down, but it does develop strong hands when you've got to really mash a cheap guitar like that and I've had one.

But you appreciate its qualities and you spend time with it. So if this says delight yourself in the Lord, what does that mean? Appreciate his qualities and spend time with him. Think about the wonder of the universe that he organized.

Spend time reading science. Man, these documentaries that they've got now where they go and look at volcanoes or under the ocean or wildlife. I saw one on the climate change effects on Yosemite.

And aside from the fact that they're quietly nudging saying, you know, we think this climate change is created by you. You know, quit using hairspray and don't drive your car anymore. But aside from that, the camera work, this high definition photography in Yosemite, the angles that

they get.

I don't know if they're using drones or guys with long poles hanging off carabiners on half dome or what, but it's spectacular. The wildlife, the trees, time lapse photography, clouds whooshing by and rivers flowing, snow melting, trees blooming. It's fantastic.

And all of that is God. God made all of that. And when I look at that, I think, what a great creator.

And I get to be related to him as my heavenly father. He loves me. He's looking out for me.

He's not going to let the evildoers get the better of me. This is great. Look at the God that is mine.

Look at the heavenly father that belongs to me. He is really capable. And if he's done all of this in nature, what's he going to do in my life? He's consistent.

He's going to be the same. So when it says delight yourself, think about, well, okay, how am I going to do that? And it gets easier and easier to find ways to do that, to appreciate creation, to appreciate what he tells us in scripture. Look at the Lord Jesus and his wit and his wisdom as he deals with the opposition.

Delight yourself in the Lord. He shall give you the desires of your heart. And the green on your document there, these are results.

Blue is what we want to try to do. Green is what God does because we do that. If we delight ourselves in him, he is going to give us the desires of our heart.

Now, all of us have desires of our heart. At various times, I've desired a better car. I've desired a better job, better grades, more time to try to sleep or get rested up or get over an illness.

There's a lot of things that we desire in our heart. And a lot of times when we try to pursue that directly, it eludes us. We grab it and it's like sand or like jello.

We just can't get a handle on it. We can't keep hold of it. And this is the beautiful strategy of the indirect approach.

Instead of pursuing your desires, you delight yourself in the Lord and the desires creep up on you, sneak up on you, and grab you from behind. And you suddenly have the things that you could never get for yourself. They find you.

You don't have to find them because God brings them. And when he brings them, man, does he bring them. They are substantial and they last and they have the qualities of God himself, which is character and integrity and beauty and satisfaction.

We could never find the things that gratify us the way God can. He built us. He knows what will

make us truly happy.

And many times we don't. And that's just the first two verses. But all of that is Aleph.

And if you look there, Aleph is the letter that means an ox. It's the number one. It's the beginning of things.

Let me see what I wrote on here. As we said a week before last time, to study or to learn, it's the entry point. And so the idea here is this is what we need to learn.

We need to learn how to do this. It's an entry level skill. So what have we figured out here so far? There's a lot of problems that face us.

One of them is evil in the world. And that's a generality, but there's evil in our periphery. There's evildoers around us.

People that lie, people that cheat, people that steal, people that do us wrong, and they can drag us down to their level. So how do we escape that? This is how. First of all, recognize that we're getting frustrated.

We're starting to fret and we're starting to envy their advantages. They seem to have an advantage because they're cutting corners. God says, you got to remember that's a short-term benefit.

And you don't keep a benefit when you're cut down. They're going to cut down and wither. If you trust in the Lord and do good, if you concentrate on dwelling in the land, dwell in the land.

What does that mean? Well, what's your land? Where do you dwell? What is your current set of circumstances? Just stay put. Dwell in the land. Somebody says, oh, there's a gold rush over in Moab.

It's kind of a famine here in Israel, but there's plenty in Moab. Go down to Edom. They've got all where it's dry and parched up here.

They've got water all over the place down in Edom. Leave the land and go where there's a better advantage. Try to improve your circumstance and you'll be happier.

What does this tell us? You're not going to be happier simply by trying to change your circumstances. Circumstances are not the basis of happiness. Deciding that you're going to dwell in the assigned place that God gives you brings peace.

Delight yourself in the Lord. He will give you the desires of your heart. Just dwell in the land.

Feast on his faithfulness. Graze in the pasture that he's provided. The Lord is my shepherd.

He takes me besides still waters. He takes me to the green pastures. He restores my soul.

He renews me from within. It doesn't matter what the circumstances are. Remember we used to say this years ago, I am a thermostat and not a thermometer.

I am not a reflection of what's going on around me. I decide what's going on around me. You set me on 72 and I'm going to keep things cool, calm, and dry.

That was an old deodorant commercial. Remember that? Cool, calm, and dry. Well, God gives us the power to be a thermostat and regardless of what's going on, we set the temperature.

We dwell. We stick. We trust.

We stay. Well, the second letter here is bait. Trust in the Lord and do good.

Dwell in the land and feed on his faithfulness. See that dwell? Bait is the house. It's the tent.

Aleph was the ox and he learns to pull a wagon. He learns to pull a plow. The ox goad teaches the ox how to go in a straight line, how to stay on the road, how to be useful and pull a load and be productive.

The oxen were the tractors of the ancient world, but they weren't any good unless they were trained. And so Aleph, this is where we get our letter A by the way. If you take the letter A and turn the top to about 7 o'clock, you'll see that it's an ox head.

The two little stick outs are the horns and the triangle is the ox's head. And it comes directly from the ancient, ancient proto-Semitic alphabet that looks just like that. It's an A turned around so that the point points to about 7 o'clock.

And it's an ox head. And it speaks of the ox. And he's useful when he's obedient.

He's useful when he's faithful and consistent. And he doesn't get an idea in his head and go pulling your ox cart into the ditch. He doesn't pull the plow and break the straps or drag you behind him off into some briar patch.

He's obedient and he's consistent. He follows the path. That's studying, learning, being compliant.

That's the entry. That's the first part. Number two here, Beit.

This is verses three and four. Trust in the Lord and do good. Dwell in the land and feed on his faithfulness.

This is the tent. This is the house. You stay there.

And this comes to mean to understand. When you dwell with a thing, when you spend time with it, you come to understand it. A lot of times you look at somebody and say, oh, I don't understand why they're the way they are.

But as you spend time and get to know them, you say, oh, now I know why they're that way. I understand. I've got some insight.

I've got some experience. So dwell in the land. Delight yourself in the Lord.

He will give you the desires of your heart. That was Beit. Now, verses five and six are Gimel.

Gimel is the camel. And we get our word camel from Gimel. And in Hebrew it starts with this letter G. And this is the way.

This is the path. Camels were known for traversing great distances. The caravan pathways.

Satellite images can see these ancient caravan tracks that are hundreds and even thousands of years old. And camels padded those down with their feet. So this is the way.

And notice what it says, commit your way to the Lord. So you think about somebody in Hebrew trying to remember this song and they say, well, don't fret. Don't be envious.

Just remember the grass is going to be cut down. I'm just going to be the ox. I'm just going to keep going in a straight line, doing what I'm supposed to do, listening to the guidance from on high here.

Then trust in the Lord and dwell and delight myself. You know, delight yourself in what's at home. Delight yourself in what God has given you.

Dwell, stay. Then Gimel, this is the camel. It may be a long path.

This is a caravan path. Oxen take you from your farm to the town and back. Camels take you to Egypt.

They take you long distances. Long-term commitment. Commit your way to the Lord.

And commitment we think of as long-term. You can't really call it a commitment if it only lasts a day and a half, right? Commitment is like when you get married. It's like when you become a believer and you want to live your life in the light of God's word and to please him.

And notice that when you commit your way to the Lord and you trust in him, he will bring it to pass. He will bring forth your righteousness. We don't have to defend ourselves.

These evildoers are out there and we're trying to say, hey, wait a minute. I'm doing right. He's doing wrong.

Favor me. Benefit me. Reward me.

God will do that. He will bring it to pass. He'll bring your righteousness forth like light.

Have you ever done photography and you know how difficult it is to manage light? You know,

your film can get fogged if your dark room has got a single little pinhole in it or if your camera, you drop your camera and a little crack opens up. Your film back when we used film, it wasn't digital, could be ruined. Light management is really important.

But when your righteousness comes forth like light, light comes from flashlights and headlights and light bulbs and its energy creates light. They don't give you a flash dark. It's not like a bright sunny day and you turn the thing on and here's a beam of blackness.

Light is energy and power. It's a positive thing. And your righteousness is going to come out like light.

It's going to do things. It's going to illuminate. It's going to warm.

It's going to benefit. It's going to be pleasant. And your justice is going to be like the noon day.

And people love the noon day. That's what made their crops grow. That's what gave them the opportunity to take a break, evening and morning and at noon.

I will pray and cry aloud. So those are the first six verses, the first three letters of the Hebrew alphabet. And you begin to see the pattern here.

The letter itself has a concept that helps you remember these skills. Starting to get frustrated? What are my skills? Well, I need to be steady like the ox. I need to dwell in the tent, in the house, the house of the Lord.

I need to be consistent in that way. And I need to be like that camel that just plods however long it takes. It's a commitment.

It's a long-term thing. It's a long road. And I'm going to take the long road.

I'm not going to deviate. I'm not going to get tired. I'm not going to slack.

Consistency. That's the content here. And you see within this that if you don't do this, and I've got it color coded in orange, the workers of iniquity are cut down.

They wither. If you look further down, you see that the man who brings wicked schemes to pass and makes his own way prosper, tries to make his own way prosperous, it lasts for a little while. But ultimately, he will be cut off down there in verse 8 and 9. The wicked shall be no more in verse 10.

You look for his place, but it shall be no more again in verse 10. Look down at verse 12. The wicked plots and gnashes his teeth, but his day is coming.

The wicked bend their bow to cast down the poor and to slay the wicked, but their sword is going to enter their own heart and their bow is going to be broken. You can scan this for yourself and just look at everything that's said about the wicked and what his fate is. It's never

good.

It never lasts. People who are steady, who know who they are and why they're here and where they're going, are blessed. God takes care of us.

God protects us. God defends us. God vindicates us.

God justifies us. And then God will use us in ways that accomplish His purpose and that satisfy us and give us great blessing, great satisfaction. We're going to pause here and take our break.

When we come back, having done this kind of analysis, I'm going to show you something fresh about the remainder of this acrostic. And again, it's just a hint. We're not going to cover this whole thing in detail.

But there's some interesting structure here, and we see it other places in the Bible. And having seen it here, you'll know to watch for it and to be alert to it because God is broadcasting on more than one channel. There's the text of Scripture, which is the content, but there's also its form.

Why does He sometimes tell a story? Why does He sometimes use a parable? Why does He sometimes have a prophecy? Why is it sometimes a poem? Why is it sometimes an exhortation and a direct sermon like the apostles will give in the New Testament or like Jesus will give in the Sermon on the Mount or the Sermon on the Plain? It varies, and it's different. And not only can we look at the content, but the form that it's in, the way that it's conveyed, tells us something. Ask myself this question.

Why does sometimes God speak from heaven? Sometimes He sends an angel. Sometimes He sends a prophet. Sometimes people get a dream or a vision.

You know, God's got a whole array of different ways to communicate, and He always picks a particular one. Well, why that particular one? Well, each of them has a significance. There's a reason why angels came and announced the birth of John the Baptist and the birth of Jesus.

There's a reason why an angel came and announced the birth of Samson. But angels did not announce the birth of many famous other people. Angel didn't announce the birth of Moses, and he's one of the most important guys in the whole Old Testament.

Didn't announce the birth of Daniel. Didn't announce the birth of Joshua. Didn't announce the birth of any of Jacob's sons.

But it came and announced the birth of Isaac. God Himself came and announced the birth of Isaac. So you can ask yourself these questions.

Why does God do things the way He does? And there are clues and great answers for those questions. But let's pause here and take a break. When we come back, we're going to see a few interesting things about the Socratic, and then we'll be finished with Psalm 37.

