

Psalms 19-03-14a

Good evening, welcome to the Thursday evening services at Grace and Truth Bible Church. We have the privilege of having something of a reunion of our local face-to-face crowd here and great singing and music this evening, I hope you're able to catch a little bit of that. I also hope you were able to find the link to the notes for tonight, they're on the website, Matthew has posted a helpful link somewhere in the vicinity, not really.

So you can get it by going to the website, going to the audio archives and pull up the listing for psalms and pick any psalm, start it playing and then stop it, go up to the URL box and whatever the name of that psalm is, replace it. So the link is there. Okay, well you told me you hadn't put a link.

Yeah, no, the link is hopefully on the psalms page. So go to the psalms page, but you're going to need it, honestly, truthfully. If you can't get it tonight, you can get it later and then you might need to re-listen to the lesson because it is going to be a humdinger, but you need this document to, this is like your map, this is the treasure map here and all the clues, all the information, more than I will be able to cover tonight is on this thing.

So go to the website, go to the audio archives, go to the psalms listing and on that page you will see a listing for the Psalm 37 acrostic notes. We are in Psalm 37 tonight and you will thank yourself later if you get yourself a copy of this up on the screen. If you've got a color printer, hopefully it works better than mine and you can get a color printout of this.

Mine unhelpfully prints green as blue and so my green and blue kind of blend together. If you look closely on the printouts you have here, the blue is slightly darker than what was supposed to be green, which came out kind of an aqua. But we'll, the important stuff's on here, so we will ask God's blessing on our study and then we'll resume our look at this fascinating three-dimensional psalm.

Let's go to the Lord in prayer. Father, we are so thankful for our salvation, that you are our Redeemer, you are our Heavenly Father, you sent the Lord Jesus Christ who came willingly and expressed His love and your love for us in living in our flesh, going to the cross, allowing Himself to be made sin for us so that we could be made His righteousness and be able to stand before your throne. We thank you for the privileges and opportunities and potentials that you have granted to us in this life to learn and to grow and to prepare ourselves for service and function in the ages that are to come.

We pray tonight that as we look at this wonderful piece of inspired scripture that the Holy Spirit will minister to each heart in a way that is helpful, meaningful, and memorable, that each of us will come away encouraged and motivated and equipped for every good work. We pray these things in Jesus' name, amen. We began this last time, Psalm 37 is one of the great acrostic psalms.

We've reviewed where they are, David wrote them, and they are not to be missed. If you're going to do anything in the psalms, you've got to look at the acrostic psalms. They are multi-dimensional.

They communicate on a number of levels. We looked at the first five verses last time because five is a great Old Testament number, it's the number of the law, it's the number of fingers on your hand, it is the number of getting work done with your hands. The law is a system of works.

It tells us what to do. It told Israel what to do in particular. It tells us what God told Israel to do.

But this psalm is organized on an acrostic pattern. There are 22 letters in the Hebrew alphabet. There are 21 sections, 21 pairs of verses in this psalm.

We began looking last time at why an acrostic. One of the reasons is it made it memorable. We don't speak Hebrew, we don't have the cultural background and the resonance of these letters and what they meant to help us and for it to be a memory aid.

So as my first point of application, if we were Old Testament Hebrew speaking or even Aramaic speaking people, we could go directly to this acrostic and gain its benefits. We're not. I have put in these notes what these memorable features would have been for them.

But for us, we can come to know these things, but it's not helpful as a memory aid because you've got to try to remember the helpful things. They don't come naturally as a part of the acrostic. So here's my thought.

See what you think about this. If God has picked out through the psalmist psalms that should be memorable and memorized because they're organized on an acrostic pattern, we should figure out a way to remember them. If the acrostic itself, if the Hebrew alphabet is not a good memory aid, then we need to find another one.

We need to find a way to remember the content of these psalms. My suggestion is, because unlike the ancient Hebrews in their milieu, we have a written Bible, we can put a sticker on these pages and we can write in our marginal notes the things that we have learned and we have done what the Hebrews did internally in their minds. I saw an interesting comment, I've mentioned it I think once before, and I believe it's Carl Sagan who said, and of course he thinks of human beings as the highest evolved animal, but he said, humans are the only animals who store their memories externally.

Think about that. We can store our memories externally. We can write, we can photograph, we can save things, we can put them in albums or stick them in our phones or on Facebook or wherever.

But for thousands of years, we have been able to store our memories externally. So what these people did implicitly and internally and mentally and in their hearts and in their souls, we, being handicapped by being speakers of a substandard language, can get back to what they could

instinctively and intrinsically know. So my suggestion is, get you a copy of these notes as a starting place.

I left plenty of white space because these are just suggestions, they are clues and hints. You can flesh this out. You can think of other examples and other things that strike you.

Ask God's blessing on your reflection and your meditation and your study of God's Word and He will bring far more to your hearts and minds. These are just idea starters. These are just the hem of the garment here that I've put on this page.

So let's take a look at this again. The first few will be review. Fret not yourself because of evildoers.

And you'll notice, do not fret, if you can see it, there is highlighted, because that is the actual word in Hebrew that starts with Aleph. Aleph is the first letter of the Hebrew alphabet. It is also the number one.

It is the first letter in God's name, El or Elohim. God is first. There is no other God before Him.

There is no other God like Him. And so it is fitting that El or Elohim should start with the letter Aleph. It is also the first letter in the word for truth, which is Emeth, E-M-E-T or E-M-E-T-H, depending on how tricky you want to get.

People who have that as a first name, like Emmett Smith, have their first name basically means truth. So truth is Emeth, E-M-E-T or E-M-E-T-H. But if you take the Aleph off of that, you're left with M-T or Mut, which is the word for death.

So truth, without that strength, without the number one, without studying and learning, take the Aleph off, it becomes Mut. Now we think, well, this is sort of playing a word game. Hebrew and Aramaic and the ancient Near Eastern Semitic-speaking peoples loved this.

They didn't have monopoly. They didn't have cribbage. They didn't have chess.

So they played games with their language, and these are the kinds of thoughts that trickle all the way down into early and middle rabbinical thoughts and studies. They will make free associations like this in their study of the word of God, and oftentimes the wheels come off and they end up down in the garden instead of on the road. But it has legitimate roots.

So notice that the second line also begins with Aleph, nor be envious. The negative particle in Hebrew, the negation A-L, begins with Aleph as well. Do not fret, nor be envious.

They will soon be cut down like the grass and wither as the green herb. So there is a temporariness. This is a truth that the things of this life are temporary.

From first to last, you find this emphasized in the Bible. The second pair of verses is the letter Beit, trust in the Lord and do good. This is batak.

The word for trust is batah. The letter Beit is the numeral two. It's the number two in Hebrew.

And even as you form the sound, when you say Beit, it takes both of your lips. There's the two lips make the letter Beit. It's two things.

And it comes to the word Beit, of course, means house. You have Beit Lechem, Bethlehem. You have the imperatives in this pair of verses are two times two.

So you have trust and do, dwell and feed, all in the first verse there in verse three. Trust and do, dwell in the land and feed on his faithfulness. Then the next pair of two is delight yourself in the Lord.

He shall give you the desires of your heart. So you have these disticts in this set of verses that remind us of the number two, remind us of the letter Beit. If you dwell in the land, this is your Beit.

This is your tent or your house. It's a permanent residence, not a transient encampment. Notice that in the first two lines, you've got four imperatives, trust and do, dwell and feed.

It reminds you of James. I will show you my faith by my works. Trust and do.

These are active components. The more long-term characteristic elements are dwell and feed. Be a dweller and be one who nourishes themselves on God's faithfulness.

The third pair, verses five and six, are the gimel section. Gimel, which I said last time, is camel. Unlike Derek, which is the way, a street, maybe in a city or a short path, this is a long path.

This is a caravan path, a camel track way. They didn't use camels to go a few blocks. They used camels to go miles, dozens of miles, even hundreds of miles.

Gimel, and the name camel comes from the name for this letter, is also the number three. In this set of verses, you have three results of trust. If you commit your way to the Lord and trust also in Him, He will bring it to pass, He will bring forth your righteousness, and He will bring forth your justice.

Notice it is in italics. He will bring to pass. Future circumstances will all be in God's hands.

Everything that comes to pass is what God brings about. The necessary condition is to commit your way to the Lord and trust in Him. It's the reverse of what you saw in verse three, trust in the Lord and do good.

You commit your way to Him and trust in Him. He will do three things, Gimel. He will bring to pass.

Whatever it is that needs to come to pass, He will bring to pass. He will bring forth your righteousness. This is your intrinsic justification, your vindication, your character.

God will make manifest your righteousness and He will bring forth your justice. This is your due, your inheritance, your reward, your blessing. Three things God will do.

Three consequences of trusting and committing your way to the Lord. But notice the way is a long way. It's the camel way.

This is way over time. Not a momentary, you know, the seed that springs up in the shallow soil and looks really good for a day and then the sun comes and it withers. Your roots are deep.

You're there long term. You stick. You stay.

You hold the ground. So committing your way, when people knew that this was the Gimel letter set of verses, they knew what that way was. They said this is the way of the camel track.

This is the caravan heading down the road. Our fourth set here is Dalet. And it's in red for a reason, but we'll come to that later.

Dalet. The command here, notice that in verses one and two, you had do not fret. Do not be envious.

For bait, you had trust. For Gimel, you had commit. Now for Dalet, you have rest.

Rest, hopefully on your copy there, is highlighted. The word starts with a D, starts with Dalet. Rest in the Lord and wait patiently for Him.

You circle back because this is the fifth letter. And you've got a complete set of five here. So it goes back to what it said in verse one.

Do not fret because of Him who prospers in His way. And that is parallel to evildoers. Evildoers who prosper in the way.

Don't fret because of the man who brings wicked schemes to pass. How easy is it to watch the evening news and watch the stage of world events and keep your peace? To not fret. To not be frustrated.

To not want to go out and grab somebody by the stack and swivel and then go stack them somewhere. Preferably in the armory and lock it. Rest in the Lord and wait patiently for Him.

When that urge begins to rise, when the frustration and the fretting begins to rise, Dalet. Wait. Rest.

Look at the letter. Dalet is the door. And it is the idea of waiting.

You may be waiting inside the door. Or you may be waiting outside the door. How many times do you see in scripture the door? Jesus told a parable about someone who comes to the door in the middle of the night.

And the neighbor doesn't want to go down there. Remember that parable? You know, the importunate neighbor, if you will, that wants to come to the door. Revelation 3.20. I stand at the door and knock.

Jesus is waiting at the door. And you can be waiting inside for that knock. Jesus can be waiting outside, knocking.

If any man hear my voice and open the door, I will come in. Rest in the Lord and wait. The door has the idea of waiting patiently.

The number four is associated with the letter Dalet. I think I said this was five, but this is four. And four is the number of completion on the earth.

This is the four cardinal directions. You have the four beasts of Nebuchadnezzar's vision in Daniel. You have the four kingdoms by way of interpretation.

You know, the head of gold and the chest and arms of silver, the belly and thighs of brass. And then the feet and legs of iron and iron mixed with clay. You have the four horsemen of the apocalypse, those riders that start going forth in Revelation.

It is the sound, when you say D or Dalet, your tongue is acting like a door. It shuts against your palate and then you say Da and it opens. So even the letter is somewhat onomopoetic in the sense of reminding you of a door.

You have four cardinal directions. You have four ways of getting input in terms of your eyes and your ears. You've got two eyes and two ears.

That's four things to listen and to watch with. You've got two hands and two feet. These are what you do and go with.

And so your head is equipped with basically four gates and your body is equipped with four ways of getting things done. You listen, you trust, you commit, and then you do and you go and you persist. You walk that path.

So the number four is associated with this. And you can see where somebody who immediately got all of this freight from the letter, these verses would really make sense. Rest in the Lord, wait patiently for Him.

Do not fret because of somebody else who is prospering in His way. You stay on the gimme way. You stay on the committed way, the long-term way.

Then you come to the fifth letter, the letter hey. And the command here is cease. It begins with the letter H, hey.

Cease from anger, forsake wrath, do not fret. There's only harm in fretting. Fretting doesn't do anything positive.

It doesn't accomplish anything. It doesn't get you anywhere. It doesn't give you peace.

It doesn't give you safety. It doesn't give you security. Fretting is nothing but negative.

There is no good in fretting. Evildoers shall be cut off. Those who wait on the Lord, they shall inherit the earth.

The letter hey, just as you say it, is a breathy sound. It is aspiration in the sense of expelling air. You have to move air to say the letter hey.

It's all about expelling a lot of air. And it comes to stand for the soul or the breath. It's also the definite article.

So in Hebrew, if you want to emphasize a noun, you put hey in front of it. And in English, we put the in front of it. We put a definite article in front for emphasis.

And if you want to really emphasize a thing, you take the off. But in Hebrew, it's the opposite. Most sentences don't have the definite article.

And when you put it in there, that's what makes it more rich and more emphatic. Well, the idea here is that when you add hey to a thing, it adds an eternal element. Think about the word for God, El.

I've got it there on the first line. You have El. This was the normal word for God.

But in Israel, it was Elohim, Elohim. You could say Elohim, and you find that phrase a few times without the H. But when you put the H in there, this is the God of Israel, Yahweh Elohim. And the H puts spirit, puts eternity, puts the invisible power in the middle of the word.

Think about Abram and Sarai. What does God do to their names when they enter into promise, when they enter into covenant? What happens to Abram's name? God puts an H in the middle. Now you're Abraham.

You're no longer Sarai, you're Sarach, with an H on the end. The covenant relationship with God brings eternity and brings soul and substance and spirit into these things. And that is your fifth letter.

Where did God come down and dwell with Israel? When they leave Egypt and they're in the wilderness and God gives the law, gives the Torah, the record of where they came from and where they're going, the covenant with God, it's like a giant letter H. And this is God's presence in their midst. So the verse here, cease from anger, forsake wrath, do not fret. There's only harm in that.

Notice it and causes are in italics. Do not fret, it's only harm. Evildoers shall be cut off, but those who wait on the Lord shall inherit the earth.

Inheritance comes through covenant. God promised Abraham the land and a seed. And through him all nations of the earth would be blessed.

And he gets that H added to his name. The sixth letter of the Hebrew alphabet is Wow. This is the hook, it's the nail, it's a link, it's the conjunction, it's what connects things together.

It converts a perfect verb to an imperfect. It converts an imperfect to a perfect. You hang a verb on this hook and it changes.

If you take the first letter and last letter of the Hebrew alphabet, Aleph and Tov, you know, A and Z, so to speak, when you put it in the middle, it makes the word Ot, which is a sign. You put a Wow between Aleph and Tov, the first and last letters, and you get the Hebrew word Ot, which is sign. God did signs and wonders.

He did signs in Egypt. He did signs when the Lord Jesus came. Signs.

The number six is the number of humanity. This generation seeks a sign. They're going to get one sign.

Six is the number that falls one short of seven. It's the number of man. Yet a little while, and the wicked shall be no more.

Indeed, you will look carefully for his place, but it shall be no more. But the meek shall inherit the earth and shall delight themselves in the abundance of peace. Notice there are one, two, three, four, five, six Wows in those two verses.

It's the number six, and it's used six times at the beginning of words in that pair of verses. So this is a hook and a nail to hang these truths on. Number seven, Zion.

Zion, if you look at it, you can see it right at the beginning of that line there, the little red Zion. It looks like a sword, looks like, you know, Excalibur, stuck in a rock there. The handle's at the top, and the thing is pointing downward.

Zion, it was a sword, a weapon, or it came to mean a tool, you know, a sharp implement to be used to accomplish a function. And so it came to mean pierce. This is seven.

This is the divine perfection and completion. This is the number of perfection on earth, four, plus the number of perfection in heaven, which is three. And God's perfect will is worked out in the number seven.

Seven lampstands, seven churches. I can't even begin to give you the number seven, seven, six days in creation, which sets everything up for man. And then God's perfection comes in the seventh day when he rests.

It is the number of rest. It's the day of Sabbath, seven sevens. And then you have a year of rest.

You have the Jubilee. So all of these things are contained in seven. And what does this say? The wicked plots against the just, gnashes at him with his teeth.

Notice plots begins with the word Zion. This is the wicked trying to stick the righteous with a sword, trying to pierce him, trying to take him down. Gnashes at him with his teeth.

The Lord laughs at him, for he sees that his day is coming. What day is that? For the righteous, it's his day of rest, entering into that Sabbath, entering into that rest. Read the first three or four chapters of Hebrews, entering into rest.

There remains a rest for the people of God. And when you're in that rest, the machinations of the wicked don't penetrate. They don't pierce.

Their sword is turned away. Eight is the letter Chet. Chet is and looks like a fence, especially in the Aramaic alphabet.

It's two posts with a rail. And it begins the word Kerev, which again is the word sword. Kerev is the word sword.

And notice that's highlighted here in verse 14. The wicked have drawn the sword and have bent their bow to cast down the poor and needy, to slay those who are of upright conduct. Their sword shall enter their own heart and their bows shall be broken.

So this is a fence. It's a division. It means to cut or to separate.

This is the number eight in Hebrew numbers. You use Chet for the number eight. And remember, eight is the circumcision day for a baby.

He separates from being an infant and is entered into the early stages of being a part of the people on the eighth day. How many people were saved in the ark? Eight souls, right? Noah, Ham, Shem, Japheth, and all four wives. Four and four, eight.

And that is a perfect beginning on the earth. Four men, four women. The universal descent of mankind comes from that four plus four in the ark.

Chesed, God's loyal love, is a protective love. Chesed begins with Chet. It is God's fence, his hedge around those that he loves.

So even though the wicked draw their sword, what they have not counted on is the Chesed, the loyal love of God. Turn your page there, and you come to the number nine. This is teith.

Teith. It's shaped like a basket, if you look at it. And it means a basket or a container.

The word tov. One of the most commonly used words in Hebrew is tov. It means good.

It's kind of like our word great. Nobody could text if they didn't have the word great. All texts, somewhere in them, trace any conversation.

Great, see you soon. Well, I picked up the groceries. Great, great, great.

Well, tov is the word great, good, fine, excellent, profitable, thumbs up in Hebrew. And it begins with teith. And it's a basket.

This is the basket that you want to be filled. It's going to carry good things. It's the number nine, which is three by three.

In the New Testament, it's a little bit of a stretch here because this doesn't occur in Hebrew, but you do have nine fruits of the Spirit. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Three by three.

The perfection of the fruits of the Spirit is three times three. And a little that a righteous man has. Notice the basket.

And he's thinking, well, my basket isn't very full. My cup's not exactly running over. But a little that a righteous man has is better than the riches of many wicked.

The arms of the wicked shall be broken, but the Lord upholds the righteous. That's the number nine. Now, let's just stop and think about this.

The theme of the psalm is what? What are the first three words? What is this psalm about? How many times did my English professors ask me this question? What is the poem about? What is the play about? What is the story about? What is the novel about? Well, what is this psalm about? What are the first three words? Fret not thyself. Easy to say, harder to do. So what is David supplying through the use of this acrostic pattern? Look again at your first page.

What is the antidote to fretting about evil and its progress and its seeming success? Verse 2 says it's temporary. Just write the word temporary out by the side. Don't fret at evildoers.

Their success is temporary. How about faith? If you take the alternate path and you trust God, your heart is going to be full. Your heart is going to be refreshed.

Your heart is going to be satisfied. God will give you the desires of your heart. Look at Gimel.

If you will commit your way and trust, God will do three things. He will bring to pass. He will manifest your righteousness, and He will grant your justice.

So you say, there's no justice. The evil are getting over. I'm being shortchanged.

I'm being undercut. I'm being undermined. I'm getting the short end of the stick.

I'm getting passed over. I'm getting crushed down. I'm getting stomped on.

Commit your way to the Lord. What is the antidote to fretting? Remember, your righteousness and your justice are coming. And they're not coming from man.

They're coming from God. This is power. This is heart changing.

This is mind restoring. This is soul renewing truth. If you soak yourself in this truth, it makes a difference.

You're not stuck fretting. You're not going to wake up in the middle of the night with your little hamster spinning in his wheel. What can I do? How can I fix this? It's not right.

Who can I talk to? What letter can I write? Who can I call? God will fix it. Soak your soul in this truth. Go through the acrostic.

Be the camel. Keep putting one foot in front of the other on the long steady way. Number four.

Rest in the Lord and wait. Don't fret. His wicked schemes are coming to pass.

Cease from anger. Forsake wrath. Number five.

Don't fret. You've got don't fret, don't fret, don't fret. Evildoers shall be cut off.

And in hey there, number five, you go all the way back to number one. Evildoers will be cut off. It's temporary.

It's temporary. Do you want temporary success or do you want permanent righteousness and justice? Do you want temporary advantage or do you want permanent blessing? Wow. There is inheritance on the line here.

Do you want the temporary nice car that somebody's got? The temporary perk or benefit that they get in their job or in their grades or in their social standing or in their their seeming day in the sun, their five minutes of fame or whatever it is? Or do you want inheritance in the land? Earth is land. It's not inheriting the globe. I wouldn't want the whole globe.

I just want a little patch. Isn't it great to have a little patch and it's yours? Whether it's your house or your car or your apartment or whatever it is but it's yours? We're all temporary stewards. Here there is inheritance.

It's permanent and eternal ownership. No evildoer with schemes can touch that. And there is delight and an abundance of peace.

So many people have got all kinds of advantages but they've got no peace. There is no peace. Saith my God to the wicked.

Those things are still doing me good. Look at Zion. The wicked plots and gnashes with his teeth.

The Lord laughs. Two kinds of teeth. The wicked is gnashing and biting with his teeth.

God is smiling and laughing with his. So which teeth do you want to focus on? Gnashing teeth of the wicked or the smiling laughing teeth of God? It's teeth. Chait.

The wicked have drawn a sword, bent their bow to cast down the poor and needy, slay those of right conduct. But the sword is going to backfire. Their bows are going to backfire.

Taith. You've got a basket. Anything God puts in that basket is better than the riches of many wicked.

Because what God gives is supernatural. It is eternal. It is divine.

It partakes of God himself. It isn't a gift. You look at things that people have given you over the years.

Different things that you've got. You have a little something on a keepsake shelf. You have something that you use.

But when you look at it you think of who gave it to you. Some of these things are tangible. Some of them are intangible.

I was just teasing my mother because she gave me memory verses when I was a child. And it's a gift that just keeps on giving. I think of those verses all the time.

Part of the foundation that lets me stand up here and teach is memory of the word of God. Memorize this psalm. If you don't want to stick it in your mind keep it marked in your Bible.

Print it out and stick it on your refrigerator. Because fretting is a daily temptation. Frustration is a daily challenge.

And we're supposed to remember this. It's a gift. It's a gift from God through the Holy Spirit through David through Bible class to us.

Now look at the number 10 Yod. Yod is the hand. It's the arm.

It's even shaped like a hand and an arm. And it's the smallest letter in the Hebrew alphabet. Jesus said one Yod and one Tittle which is a little corner of some of the other letters will not pass away from the law till all be fulfilled.

Jesus talks about this letter. The smallest thing. The Lord knows the days of the upright and their inheritance shall be forever.

They shall not be ashamed in the evil time and in the days of famine they shall be satisfied. It's a promise of God. There may be famine elsewhere.

You will be satisfied. Your hand is not going to be empty. 10 is the number of judgment.

There are 10 commandments and the commandments by the law comes the knowledge of sin. And with breaking those commandments came consequences. Judgment.

There were 10 plagues on Egypt. It was judgment. There were 10 virgins waiting for the arrival

of the bridegroom.

5 wise and 5 foolish. 5 wise are the ones who paid attention to the Torah. To the 5 of the law.

The 5 foolish had the same opportunity but didn't. 5 plus 5 10 judgment. Both hands.

All 10 fingers. 10 virgins. There were 10 horns and are and will be 10 horns on the beast.

7 heads and 10 horns. Remember? 10 toes. 10 toes on the image in Nebuchadnezzar's vision.

The iron mixed with clay. The 10 toes. Judgment is coming.

You smash the feet the rest of that thing comes tumbling to the ground. The tithe was a tenth. Abraham gave Melchizedek a tenth of all.

It was sort of the opposite of judgment in that case. The judgment that God used Abraham to perpetrate on the 5 kings is reflected in the tenth part that Abraham gave to Melchizedek. It is also the first letter we talked about Aleph being the first letter of Elohim and El God's name.

Yod the smallest letter is the first letter of Yahweh God's personal name. Aleph is the big first top most highest greatest beginning of everything. Yod is at the other end of the ten.

And remember it is Yeshua whose name starts with Yod who is going to bear the judgment. 10 is the number of judgment. It is also the first letter of knowledge.

Yadah to know. So notice the Lord knows that is the word that begins with Yod in verse 18. The Lord knows the days of the upright their inheritance is forever.

The upright have days on this earth but they have forever in God's kingdom. They shall not be ashamed in the evil time in the days of famine they will be satisfied. God will never suffer the righteous to be moved or his seed to bake bread.

God's in even the smallest details and even the Yod details God's grace is there. Koth the 11th letter it is also read and we will see why in a minute. Koth is the number is the 11th here but it is not the number 11 in Hebrew because once you are on the decimal system here and you used up your 10 fingers now we are going to start with the tens.

When I was a kid they had number men up in the front of the classroom little cardboard guys because it was the pre-digital age and so you had ones man and you had tens man and you had hundreds man and so if you had the number 7 ones man would hold up 5 fingers on one hand and 2 fingers on another. If you had the number 17 you would have the same pattern on ones man and then tens man would hold up one finger. One set of tens and seven.

Elizabeth uses a similar way of describing groups of numbers for the children that she teaches. This is the number 20. Koth is not just a hand it is an open hand.

It is a larger letter. It is the open hand and it stands for blessing. Your hand has been filled with

blessing and it is almost like both hands.

If you take the letter yod and mirror it and double it you get a cough. You get not a cough like a sneeze but you get K-A-P-H. It is the open hand of blessing.

Our English word cup and cuff both derive from this ancient Semitic root. Cuff comes from cuff. Think about the shape of the letter.

Turn it 90 degrees clockwise and it looks like a cup. Cuff is the open thing that your hand comes out of on your shirt. It is the opening.

It is an open hand or the opening where your hand is. It is the first letter of the word for glory. The numeric value is 20.

You think about Jacob and Laban. Jacob ends up serving a total of 20 years. Seven for Rachel and seven for Leah and he spends another six years before he gets out of there.

Israel was oppressed by Jabin for 20 years until Deborah and Barak came along. It is a number for waiting. You open out your hands and you wait for them to be filled.

Waiting. So the wicked will perish and the enemies of the Lord, like the splendor of the meadows, they will vanish into the smoke. They will vanish away.

Notice that like the splendor of the meadows and the word vanish, all of that starts with cough. It's going to vanish but not yet. I'm looking and I still see it.

You've got to wait. Into smoke they will vanish away. So again, the tools for dealing with stress and fretting and frustration, what are they? We reviewed those in the first ten verses, first ten sets of verses.

You know that you will be vindicated if you're patient. You know you will be vindicated if you wait. These that are taking shortcuts and cutting corners and using illicit means are going to vanish.

They're a puff of smoke. Now, we're halfway through the alphabet here. And so you see my little dotted line because there's 22 letters and we've covered 11, right, in those 20 verses.

Now, verse 21 begins with Lamed. Borrowing. Lamed is the shepherd's staff.

It's a crooked letter. It looks like a shepherd's crook. And so it comes to mean to lead, to yoke, to control.

And the word borrows begins with Lamed. It has the value of 30. And oh my goodness, the number 30, we're going to have to take a little time and review the number 30 and review what this Lamed means.

So this is a good place, especially since I've got my little dotted line there, be a good place to

pause and take our break. And when we come back, we'll pick up here and since I've so helpfully and neatly divided it into two parts, we have just as much to go as we have covered. So let's pause here and take our break.

But just remember, if this was the only thing you heard, if you're listening to this on some far future day, what is the application? These are things God wants us to remember. He might as well have put a big remember stamp on it in red ink. That's why it's an acrostic.

And there are hooks to remember. We can write it down. We can put it in our Bibles.

We can mark it. We can revisit it. We can come to it in the day of stress.

Don't forget the tools. Work the truth through your soul. The temporary nature of success by the wicked, God's promises, God's faithfulness, the fence that God puts around the righteous, the inheritance that is coming, the eternality of God's blessings, the peace that He gives, that passes understanding.

Work these. Throw them against fretting. Throw them against frustration.

Throw them against impatience. And you will find your soul stabilized. You're the camel.

You're going down the road. You're committed. You're trusting.

And your righteousness and your justice come from God. And they are eternal. Your inheritance comes from God.

And it's eternal. Don't forget. God says here with the acrostic in big block letters, don't forget.

This is a life skill. It's an essential. Don't forget.

Let's pause here and take our break.