

Psalms 19-03-14b

Let's resume our study now in Psalm 37. We've reached the halfway mark in this acrostic psalm and we're at verse 21. Verse 21, which is Lamed.

The wicked borrows and does not repay. Think of the average credit debt in American families and you know what he's talking about here. To borrow and not repay, the righteous shows mercy and gives.

So the wicked is a place where resources go and disappear. The righteous is a place where resources spring forth and spread to benefit others. There is a direction of flow here.

And those who are blessed by the righteous will inherit the land. Those cursed by him shall be cut off. And this is, it's hard for us in English, so much so that many Bible translations try to make this a capital H and say this is God.

As I mentioned once before, this is more along the lines of what Jesus told the disciples, soon to be apostles. You can pronounce blessing and you can pronounce forgiveness on the basis of your knowledge. Those that are in line for inheritance, the righteous recognize.

There's an identification friend or foe. I don't know if they have it anymore, but decades ago when I was up on military aircraft and such, there was a little special feature that was called IFF, identification friend or foe. And it was an electronic handshake between our aircraft and our allies versus the enemy.

The enemy didn't have this particular little coded handshake. And so if you pinged an aircraft and they didn't respond, it's just a blip on the radar. Well, if the IFF doesn't say you're a friendly, you're a foe.

And you know, you lock missiles and so on. Well, the same thing. The righteous that shows mercy and gives, there is a recognition.

There is a family sense that unites and bonds us together with other believers of like mind. And if we are trusting, if we are committed, if we are pursuing God's righteousness, waiting for His promise, waiting for His door to open and for His fulfillment, others that are doing the same will be recognizable to us. And we can bless each other.

And the ones we bless are those that are of that same quality, of that same character, of that same category, of that same nature. And blessing is exchanged between those who show mercy and give. And you're going to find in the inheritance that your land abuts next to someone else that was of that same mind.

You're going to be neighbors. You're going to inherit in the land. This isn't so much cause and effect as description.

Jesus told the disciples, those whose sins you forgive on earth will be forgiven in heaven. Those sins you retain on earth will be retained in heaven. What is He saying? Not that they had power on earth to forgive sins.

Only the Lord Jesus has that. But what do they have the power to do? They have the power to proclaim and to announce and to communicate heavenly truth. And sins that have been forgiven in heaven, you have the privilege of proclaiming that and communicating that on earth.

And those for whom sin remains, you also have as one who reflects the light of the Lord Jesus. Men love darkness rather than light when their deeds are evil. And it becomes manifest.

It becomes obvious. We don't hide our light under a bushel. We put it on a lampstand and it shines.

Some people are drawn to the light. Some people love darkness rather than light. And our very presence accomplishes this purpose.

The same is true for those who show mercy and give. Those who receive that as a blessing and are like-minded are co-inheritors. They are going to be neighbors.

They are all going to be in the land together. Have you ever tried to help somebody and it's taken wrong? It becomes something never intended. Help enables, help is abused, help is scorned.

The United States internationally tries to help countries and they spit in our face. Their governments steal it and misappropriate it and sell it on the black market. And our well-intentioned good becomes a curse.

And our attempts to do good, whether individually or collectively, will either be a blessing or they will be a curse. And they will be viewed as a curse by people who hate the light. Jesus said, they've hated me, they're going to hate you.

If you do good to those who hate you and you pray for those that spitefully use you, some of them are still going to take it as a curse. And they're going to be cut off. I thought my mom made a very elegant point on the break.

We've often addressed the notion of what is the lake of fire and what happens in the lake of fire. Is it eternal conscious torment? Or is it a place of Apollyon destruction? And if you look at the verse we had up above with the word vanish in verse 20, the wicked shall perish, the enemies of the Lord like the splendor of the meadows shall vanish. Into smoke they shall vanish away.

They don't remain there burning eternally, they go up in smoke and they vanish. No longer to be seen, no longer to be visible. So that's an interesting reference to put beside your lake of fire over there in Revelation 20.

So this is Lamed. To lead. Some people respond to leadership and others rebel against it.

God, like a shepherd, wants to lead us. You think of Psalm 23 to the green meadows, to the pastures, to the still waters. But there are people who are recalcitrant and will not respond.

God says to his own people, all day long I've held up my hands, they're disobedient, stiff-necked. 30, which is the number that Lamed represents, is significant in a number of ways. The ministry of the Lord Jesus trying to lead Israel to the kingdom, repent, the kingdom of heaven is at hand.

We're seeing it in Luke on Sunday. His ministry began at 30 and he begins at 30 years of age and his life ends when he's betrayed for 30 pieces of silver, which is the rejection of that leadership, the rejection of the gentle shepherd and his desire to lead people into God's benefit. He weeps over Jerusalem and says, like a hen gathering her chicks, I would have put you under my wings, but you would have none of me.

And so you have 30 is an interesting number when it occurs in Scripture. Not only do you have the 30 pieces of silver and Jesus at 30 years of age, but if you remember, Samson bet the Philistines 30 changes of clothing that they couldn't discover the secret of his strength. And so then he has to go slay 30 Philistines and give their changes of clothing to the guys who solved the riddle of the honeycomb and the lion.

30 is the width of the holy place in Solomon's temple. How wide is it? And of course that is a representation. It is the place of God's presence.

So the number 30, the letter Lamed also is a preposition that means two or four. And it is a connector, but unlike *waw*, that simply connects or hooks two things together, it gives cause or purpose. And there is a cause and a purpose in God's leadership.

There's a reason that he provides it. There's a reason that he wants to lead us to a place and our response or lack thereof determines whether we are blessed or cursed. The next letter, *Mame* begins verse 23.

And the phrase in English is at the end of the verse, but it actually begins the verse in Hebrew by the Lord, the steps of a man are ordered. So *Mame*, and this doesn't actually mean by, *Mame* is the preposition that means from, from the Lord comes the path that you walk. It's a little bit of a misunderstanding when we say the steps of a good man are ordered by the Lord.

Calvinists like to think that this is predestination. You're a good man. God has, has arranged your steps.

You're just going to walk in his way. It doesn't mean this in Hebrew at all. The preposition *M* or *Mame* means from, from the Lord, the steps of a man are ordered.

Your particular path, as we used to say, your row to hoe, what, what is your assignment? What

is your task? What, what have you been given to do? Somebody else has been given a different row to hoe. They've got a different assignment, a different gift, a different set of challenges, a different set of opportunities and potentials and assignments. Yours is given from the Lord.

And I would reverse the capitalization in the second line of verse 23. It says he delights in his way. The first he is the man who's, who recognizes that his assignment has been given by the Lord.

And he, small h, delights in capital H, God's way, the way that God has assigned. You delight because you know, it's from God. It may be a day of small things.

It may be a day of large things. It may be a large assignment. You could be an evangelist that wins a single individual.

You could be Billy Graham, but you delight in whatever the assignment is that God has given you, your family, your heritage, your offspring, your job, your opportunities, whatever they are. He, the man, delights in God's way, the ordered way that God has assigned. And notice that though he fall, and it's the same he that was in the previous line in verse 24, he who delights in God's way, though he fall, he shall not be utterly cast down.

We're not going to succeed. We're not going to make every step on sure solid ground. We're going to deviate.

We're going to trip. God has assigned us a way, but we're occasionally going to stumble and fall. But we don't fall so that we can't get back up.

He will not be utterly cast down. The Lord upholds with his hand. God picks us up.

God assigned us this way. He knows our capabilities. And if we stumble trying to walk it, God takes his hand and lifts us up.

This is Mame. This is the number 40 in Hebrew. You know this without me even telling you.

What does the number 40 represent? Jesus, 40 days in the wilderness. Israel, 40 years in the wilderness. 40 is the number of testing.

How long did it rain? 40 days and 40 nights, right? It's the number of testing. So if God assigns you a way, that way is going to involve testing. In this world, Jesus said, you shall have tribulation.

But what? Cheer up. I've overcome the world. If you trip on the way, there's a hand that's going to pick you up.

Testing. Don't dread it. Testing is an opportunity for your righteousness and your justice to be revealed.

It's a chance for God to demonstrate his grace. How did God demonstrate his love toward us? God demonstrates his love toward us in that while we were yet sinners, stumbling and falling, Christ died for us anyway. God reached us down and picked us up out of the mire.

That's Mame. It turns verbs to nouns. How many times have I talked about the O-E infix and putting a Mame in front of a verb and it turns it into a noun.

It takes what is insubstantial, what is invisible, a concept like a verbal action and it makes it concrete. When you turn a verbal action into a noun, you've taken an abstraction and now you're talking about a thing. Look at my examples here.

To judge is Shafat. Mishpat turns the abstraction of judging into justice, into a judge. The verb to cross over, when you put a Mame in front of it, it becomes a boat, that which crosses over the water.

You take the word to shine or to burn and you put a Mame in front of it. In fact, the verb is Nar and it means to burn or it means fire. In Arabic, when I was training the artillery batteries and it was time to tell them, yank the lanyard, fire, ready, aim, fire.

To say fire in Arabic, you know what you say? Nar. Nar! Away goes the battery firing. Well, you put a Mame in front of that and you get the word Menorah and there's an H on the end because Menorah is that flame.

You add the H, remember what the Hay does? Adds that spiritual element, adds that eternality in that Godward sense. So Menorah, the verb that means to call, you put a Mame in front of it, now you have an assembly. That's what happens when you call, you get a group.

The verb that means to join together, when you put a Mame in front of it, you get the word for family. It's the concrete expression of the abstraction of the action. So what does testing do? The 40 days, the 40 years, what does it do? It takes that which is invisible, the level of your faith, the level of your patience, the level of your dedication, the level of your commitment and your trust, and it makes it visible, it makes it manifest.

When you try something by fire, you burn away the chaff, you burn away the wood hay and stubble. You find what it's made of. That's what testing does.

It takes the abstract and the potential and makes it concrete and visible. Mame. Noon.

And notice all of this is done by the Lord. The phrase is by the Lord. And God will carry us through testing.

God will sustain us in testing. What did God do for the Lord Jesus in his 40 days facing Satan in the wilderness? Man doesn't live by bread alone, but every word that proceeds from the mouth of God. And when he finished that testing, in one of the rare occasions you see this, you see angels before when Jesus is born, right? Shepherd, the angels, Gabriel, you see that at the

beginning? You see it at the end, after Jesus' resurrection, there are angels at the tomb? When else do you see angels in the life of Christ? You see them at the beginning, you see them at the end, when else? At the end of the 40 days of testing, it says the angels came and ministered to him.

One of the rare occasions where you have angels directly ministering to the Lord Jesus, stated in scripture, is right after his 40 days facing Satan in the wilderness. Stones to bread, pinnacle of the temple, nations of the world, and so on. Noon begins verse 25.

I have been young, now I am old. I have not seen the righteous forsaken, nor his descendants, his seed begging bread. The letter noon derives from the symbol, the original pictograph was a seed, a sprout, an offspring, and it comes to mean something that continues, something that continues to a new generation.

It's the seed, it's the continuation of trees, the continuation of generations, and it is the number 50. What is the number 50 in scripture? The two most prominent examples I've put here, the day of Pentecost, 50 days after Passover, count off seven weeks, the 50th day, Pentecost. And what is that? What is it? You have the Feast of Fruits, it's the beginning of the harvest, right? Here's the first stuff we brought in.

Then you have harvest, and then you continue to honor God with the harvest by bringing it in at Pentecost. Pentecost was the continuation. Here's the fruit of those seeds.

Here's the result of the harvest. The year of Jubilee, seven sevens plus one. It's the perfection of perfections, and then you add to that.

It's the year of Jubilee, it's the year of release, it's the year of a fresh start. All land transfers revert. All indentures revert.

You start over at a national level for Israel. It is five times ten. Five is the number of the law, ten is the number of judgment.

When the law and judgment are complete, you get a fresh start, 50. The aftermath is blessing, the blessing of Pentecost, the blessing of a full harvest, the blessing of Jubilee. 50 was also the width of the tabernacle.

We talked about the width of the holy place in Solomon's temple. This is the width of the tabernacle. Originally it was 50, and it's a reminder, five times ten.

What is the verse? I've been young, now I'm old. I've not seen the righteous forsaken or his seed, his continuation, falling short, being unprovided for. He, the righteous, is ever merciful and lends, and his descendants are blessed.

Earlier on we saw that the righteous blesses those who inherit the earth, up in verse 22. Here, his descendants are blessed. The one who gives is a source of blessing to those around him, to

his fellow heirs, and to his descendants, his seed.

Notice descendants is in verse 25 and descendants is in verse 26, noon, the seed, the sprout. The next one is psalmic. Psalmic is a thorn.

It's a pierce. Its original shape in the old Semitic alphabet looked kind of like a symbol for a TV antenna, kind of. It's three horizontal lines, then a strike between them.

It's like a cross with three arms. It's got a long stroke and three across. It's a picture of a thorn, something that pierces.

It came to me in a shield because many times to create an enclosure for sheep or goats, they would weave thorn branches together. They'd wrap their hands in rags and use thorns to create a temporary safety place. It stands for the number 60, but this is the idea of separation.

A thorn and a piercing is a separation. The barrier that you weave is a separation. So you see the verse that says, depart from evil and do good.

And depart, starting with psalmic, has the idea that this evil is only going to be harmful. Remember all of the previous times that he's talked about the harm that comes from fretting, the harm that comes from association with evil? It is cut off. It vanishes.

It is taken out of the way. So depart from it. See the thorn.

Don't reach out to pluck the rose and be pricked by the thorn. Depart from evil and do good and dwell forevermore. Dwell in safety.

Dwell hemmed in by God's protection. It becomes a shield. God converts cursing to blessing.

He converts thorns to protection. The evil that we come up against in this life is going to inoculate us and protect us in the next. The Lord loves justice and does not forsake his saints.

They are preserved forever, but the descendants of the wicked shall be cut off. The righteous shall inherit the land and dwell in it forever. Notice the reinforcement and the repetition for memory purposes.

How do you keep from fretting? How do you extinguish the unsettled stress and frustration that tries to creep into your soul? You rehearse. You review. You repeat these concepts.

How many times has he talked about inheritance? How many times has he talked about descendants? Think ahead. Look ahead. Take the long view.

Be the camel. Think about the destination. Loop.

Go through this over and over again. Say these verses. Repeat these lines.

Read this psalm in the time of stress. Review the pertinent portions of it. The righteous are

going to inherit.

Inheritance is permanent. It is permanent. But this is the number 60.

If you remember the image that Nebuchadnezzar made and demanded that everybody worship and Shadrach, Meshach, and Abednego, Mishael, Azariah, and Hananiah got in trouble and got thrown in the furnace, and yet they were protected. Evil did not come near them. But that image was 60 cubits high.

60 is the number of pride. It is the middle number of the number of the beast. 600, 60, and 6. 666.

Three score. It was also the length of the holy place in Solomon's temple. It was 30 by 60.

Dwell forevermore. It reminds you of the dwelling place of God's glory, where we will dwell. Dwell with Him.

Remember our earlier psalm? Who is qualified to dwell on God's holy hill in His presence? Okay, that was our 15th letter, and it is the number 60. Now we come to the letter ayin, and it's missing. I am so confused.

It is missing. What is the letter ayin? You would think what a useful letter it would be. Look at its significance out to the side.

Ayin means I. Our word I comes directly from it. It references seeing and watching. Ayin in Hebrew is a silent letter.

You can observe a lot by watching and not talking. Ayin, watching, is silent. You observe.

You watch. You say nothing. And you're so silent that the whole verse is missing.

The whole verse is left out. David suggests watch. Don't talk.

Don't say anything. Use your eye. Use your ayin.

It is also the number 70. It is 3 score and 10, the length of a great life. It is the 7 times 10.

It is the perfection of God's judgments. And there is no answer when we stand before the judgment. There is no defense.

There is no reply. There is no other plea except that Christ died for me. You can remember the words of a great hymn.

I have no other confidence. I have no other argument. I have no other plea except the blood of Christ.

Silence in the face of the perfection of divine judgment. Daniel's sevens in Daniel 9.24. Seventy-

sevens are determined upon your people to fill up, to fulfill, to execute judgment, to bring in God's kingdom. Seventy-sevens.

But it's a missing letter here, and we're going to see why here shortly. Very quickly now, and I'm going to speed up a little bit. You can think about these.

You see the pattern, I hope. I don't have time to cover all of these, but do the same with these remaining letters. Peh is the mouth.

It means to speak and sometimes to blow with the mouth. It's the number 80. By reason of strength, you exceed the three score in 10 and you make 80.

It's strength. It's the lifespan reached by the strong in Psalm 90, verse 10. Moses was 80 when he led Israel out of bondage.

Daniel was 80 in Daniel 5.1 in the time of Belshazzar. There were 80 priests who confronted evil Uzziah. Remember the Garden of Uzzah and all of that bad stuff that God condemned? Eighty priests tried to stop him.

And all of this is speaking. Moses speaks to Pharaoh. Moses speaks to the people.

And he says, I'm slow of speech and of a slow tongue. God says, I'll be with your mouth. I'll teach you what you're going to say.

You're 80 for crying out loud. You're the mouth. You're my voice.

You're going to speak. Daniel speaks the interpretation of these dreams. The priests speak to Uzziah and try to stop him from profaning God's temple.

The mouth of the righteous speaks wisdom. His tongue talks of justice. Look at the verse 30.

The law of God is in his heart. None of his steps shall slide. Notice the law is in his heart.

His mouth and his tongue speak. Therefore, his steps don't slide. Starts with the tongue.

Starts with the heart. Proceeds to the tongue. And then to the way of life.

A lot we could say about that. That's the number 80. Then you come to Tzadeh.

Tzadeh. This is the number 90 in Hebrew. The wicked watches the righteous and seeks to slay him.

And watches. We didn't get watching out of Ayan. So we pick it up in Tzadeh.

The word watches. The wicked watches the righteous and seeks to slay him. But the Lord will not leave him in his hand, nor condemn him when he is judged.

Tzadeh is the word that means side. And it comes to mean stronghold because these caves

were often in the side of a cliff or the side of a mountain. And sometimes it's even the path that leads to the stronghold.

You have your eye on the stronghold. You know the place of safety. David lived in the stronghold at Adullam in the side or beside.

And it comes to mean to chase or to hunt because you've got the wicked right beside you. He's trying to stab you in the side. He's trying to be a thorn in your side.

He's trying to be a thorn in your side. He's trying to be a thorn in your side. Kof.

This is the number 100. There's all kinds of numbers on 100. You could say that Abram was 90 when God makes the promise to him.

That's a 90 number. But this is 100. Kof.

Kof is, it's kind of like the letter phi in Greek. It's a circle originally, a circle with a line going through it horizontally. But over time, a lot of these letters rotated.

You remember I told you the Aleph was originally an ox head. And it pointed at like seven o'clock. And it's like an A that points at seven o'clock.

And it rotated so that now it's upright. And you got the cow's nose pointing to the sky. Same thing with Kof.

Kof started out as the sun on the horizon. It's a circle with a horizontal line. But over time, it rotated.

And now it's vertical. And so your world is sideways. And it's just like the Greek letter phi, which is a circle with a line through it.

Kof. But originally, it meant the sun. It meant the circle.

It meant the revolution, the cycle, the circle that the sun traverses. We saw this in an earlier psalm about the sun, like it, you know, getting into his chariot and traversing the sky. It speaks of the horizon.

It speaks of time. The number 100. Abraham thought his time was over to father a child.

But at the age of 100, Isaac is born. You have the 100 sheep of Jesus' parable. Remember the 99 safely lay in the shelter of the fold.

One was lost in the hills far away, far off from the gates of gold. So what happens? Shepherd goes out on the hillside far away. I go to the desert to find my sheep, and he brings him back on his shoulders.

Everybody rejoices. That's a total of 100 sheep, 99 in one place, one out. You've got Jesus'

promise to those who are faithful.

The disciples said, we've left all to follow you. And he says, if you've left these various things, your family, your property, your business to follow me, it will be restored to you. How much? 100 fold.

Think about the parable of the soils. What's the best outcome for the seed that falls on the good ground? Some 30 fold, some 60 fold, some 100 fold. Go back and look at 30 and 60 and look at the 100 fold bounty of the seed.

So what does it talk about? Time. What are you going to do with your time? Are you going to be Abraham? Are you going to be fruitful right up to the very end? And of course, Abraham lives well beyond 100. He ends up being 130 something.

What are you going to do with the stewardship? Are you going to redeem the time? What is going to be the product of that time? Will you be faithful? This was also, by the way, the length of the tabernacle, 100 cubits. Wait on the Lord and keep his way. He shall exalt you to inherit the land.

You wait in time now, you inherit at the end of time. God will exalt you. The wicked will be cut off and you will see it.

All of the pictures of the wicked are cut off, vanish, gone, not visible, perished, absent. Resh. This is the 20th letter.

This is the number 200. Notice how we had 1's man and then we had 10's man. And after we got to the number 90 with Tzadeh, now our letters represent hundreds.

So Kof was 100, Resh is 200. Resh is Rosh, it's head. Barashit Barah, in the beginning God created.

Barah Elohim. So you have Resh, it's the head, it's the beginning, the chief, the first. It's the number 200 and the number 200 generally implies insufficiency in scripture.

Achan ran off with 200 shekels of booty and it wasn't enough to secure his future. His retirement did not pan out. There was a recession in Achan's day, so to speak.

Absalom's hair, 200. Solomon's shields of gold, 200. Remember how those shields all got mailed off to the enemy in his descendants' days? David's bride price.

Now think about this, when Saul was going to marry off Michael, his daughter, to David, he said, I know you don't have much money there, your father can give you some cheese, but I don't really want that. What you can do is go and bring me 100, to euphemize it a little bit, bring me 100 dead Philistines. Saul cites 100, see I've got it up there under Kof.

Well, David doubles it and he brings 200. But did David keep Michael as his wife? It was

insufficient. Even though he paid double the bride price, it wasn't enough.

Insufficiency. And by the way, you remember Micah and he creates the idol. His mother gets him imbroglioed and the tribe of Dan winds up getting all into idolatry with Micah and the idol.

The weight to create that idol was also 200 shekels. So notice the verse, I've seen the wicked in great power, spreading himself like a native green tree, yet he passed away. Insufficiency.

Look at all of the rashes in verse 35 and 36. Everything that's yellow there, I have seen is rash. The wicked is rash.

Power is rash. Spreading is rash. Native green tree is rash.

And that's two words, native and green tree. Passed away is rash. There's rashes everywhere.

No matter how much man's effort gets thrown into a thing, it's insufficient. Pile it up, doesn't matter. I sought him, but he could not be found.

He passed away and was no more. His machinations, his resources, his righteousness, all insufficient. Temporarily in great power, temporarily green tree, burnt down, cut down, long gone.

Sheen, the 21st letter, just got two to go here. Sheen, mark the blameless man and observe the upright, for the future of that man is peace. Notice these who are going to inherit, these that are committed, these that are trusting, these that bless other inheritors.

Mark the blameless and observe the upright. The future of that man is peace. Mark them, know them.

This is Romans chapter 16. Look at Romans 16 and all of the people by name that Paul commends to the attention of that church. He says, greet Aristarchus, greet Phoebe, greet this one, greet that one, greet the other one.

Why? He's marked them. They are blameless. They are upright.

Doesn't mean they never sin. How are you blameless? How do you get to be blameless? How can David say, I am righteous and I stand in my integrity when he's committed so many sins? The blameless and the righteous aren't sinless, but their sins are forgiven. And you know the means for that.

1 John 1.9, blood of Jesus Christ cleanses us when we confess our sins. 1 John 1.7, 1 John 1.9. Futures is at peace, but the transgressors shall be destroyed. The future of the wicked shall be cut off.

Sheen is the pitchfork looking thing. It is the letter made by Spock when he's saying, live long and prosper. He's making a sheen with his hands.

And they get that from the blessing pronounced by the rabbis when at the end of a Bible class in synagogue, hopefully it's a Bible class, they would make that sign. I don't remember how to do it, but you make a sheen. That funny Spock handshape is the letter sheen.

And it is teeth. And it came to mean something sharp or something that presses, two things that press. And so it came to mean something you do again, or look at both, both sides of a thing.

And so you have the blameless and you have the transgressors. Both of them have a future. Both of them are under pressure.

One is going one place and one is going another. So you've got this idea of what is the future? Both categories have a future and they are both futures, but they are two different futures. And the word there is mark.

People would mark a genuine gold coin, they bite it, and those teeth marks marked it as genuine. You find out what's genuine when you put it under pressure. That's what happens with a piece of fruit.

You want to see what's inside? Mash it. Tau, tav, the last letter, 22nd letter. This is where you get a cross.

And again, like most letters, it rotated so that you have the letter X. It's a cross. It's a tree. It's a mark.

It is the last. It's the omega of the Hebrew alphabet. And it has the number value of 400.

400 is the time that God told Abraham his seed were going to serve and be oppressed. It's 10 times 40, which is 40, the number of testing times 10, which is the number of judgment. What happens at the end of testing? Well, it is either eight times 50.

Eight is the number of renewal circumcised on the eighth day. The leper can rejoin the congregation as a whole, fully privileged Israelite on the eighth day. Eight is the number of renewal.

50 is the year of Jubilee, the day of Pentecost. It's the start over day. All bets are off.

All debts are canceled. All property has been returned. So eight times 50 is the perfect result.

After 400, everything is open and good. Or it is 10 times 40. And after your 40 of testing, you have judgment.

Testing and judgment. Eight times 50 is 400. 10 times 40 is 400.

So what's it going to be? Are you going to be the 10 times 40 crowd after your 40 days of testing? It's the 10 of God's judgment. Or are you going to be the eight and the 50 of those that

commit, those that trust? It's Tau. This is the ultimate.

This is your final set of verses. What are you going to remember from this Psalm? There are two ways you can go. There is a way that seems right to a man.

The ends are ever the ways of death. So is it eight times 50 for you or is it 10 by 40? When David goes into hiding after he's driven out of Jerusalem, he is joined by 400 trustee faithful friends in the Absalom revolt. 1 Samuel 22.2. I'm sorry, this is when he's chased by Saul and goes into the wilderness of Adullam.

He's got 400 who join him there at the cave. There are 400 years from David circa 1000 BC to the exile circa 600 BC. 400 years.

That's the time of testing and it ends in judgment. It's a 10 times 40 for Israel, isn't it? In that space of 400 years, the end is judgment and they go out into the Babylonian captivity, the northern 10 tribes having already exited stage left. Ahab had 400 false prophets in 2 Chronicles 18.5. Now I say all of that to remind you that this pattern is important and it's not accidental.

It's not artificial. I saw several commentaries. I read one just earlier today where somebody said, well, you know, because it's an acrostic, it's really topical and it doesn't really flow.

It doesn't have any real structure. It's just, you know, pick any verse and think about it. Let me show you something here.

Remember I told you there are three red letters. Look on your first page. Look on your second page and look on your third page.

On each page there is a red letter. You see that? It's Dalet on the first page. It's Kaf on the second page and it is Kof on the third page.

Now, every one of these letters included in this Psalm has had a quatrain, four lines, two verses of two lines each associated with it, except for three. There are three letters in this Psalm, this acrostic Psalm, that don't have four lines. They've only got three lines.

Guess which three they are? Guess which three letters only have three lines in Hebrew instead of four? Dalet, Kaf, and Kof. D, K, and Q. Now, how many letters only have three lines? Three. How many lines do they have? Three.

Three times three, right? Three, three. You've got three verses with three lines each. Now, what letter, what verse, how many verses are there before you get to Dalet? How many verses? It is the seventh verse, right? You have six verses and it is verse seven.

Make a circle there. Dalet is the seventh verse from the beginning of the Psalm. Now, go to the end, go to your page three, and count up from the bottom.

How many verses from the end of the Psalm is Kof? You can probably guess this. Seven. It is

seven verses from the end.

Come in from the beginning, seven verses, and you've got Dalet. Come up from the bottom of seven verses, and you have Kof. Now, on your second page, in the geometric center of the Psalm, you have Kaf, exactly halfway.

See my dotted line right below it? Is there intentionality here that these three verses, it is seven and three, seven and three, and then for Kaf, you have that center. Do you see why Ayan is missing? That's what makes the geometry work here. That's how Kaf can be in the geometric center of the Psalm.

Those are the three that have three verses each. Now, let's just read those three verses. Let's say your memory is a bit short for remembering the entire Psalm.

So, let's do this out loud. You've got the paper in front of you there. Go to Dalet on page one.

We're going to read this, then we're going to flip to page two, and we're going to read Kaf, and then we're going to flip to page three and read Kof. We're going to do it all together. Everybody ready? Let's read verse seven.

Rest in the Lord and wait patiently for him. Do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. Verse 20.

The wicked shall perish, and the enemies of the Lord, like the splendor of the meadows, shall vanish into smoke. They shall vanish away. Verse 34.

Wait on the Lord and keep his way, and he shall exalt you to inherit the land. When the wicked are cut off, you shall see it. Isn't that a beautiful thing? This is God's inspired word.

You cannot exhaust it. You cannot fully plumb its depths, but we can do our best to take note when God says, I'm giving you something memorable. I'm giving you something important.

I'm giving you something applicable that will enable and empower you in your soul to live this life and to prepare for the next, to have God's peace in this life, and God's inheritance in the next. This Psalm from David with its careful, beautiful, divinely inspired structure is the key. And that's why it is so definitely marked out with threes and with sevens and with this beautiful God-ordained structure.

And I hope we've been able to at least suggest a little of what is here and God's grace in giving us this information to equip us as his children to accomplish the objectives for this life and to be ready to reflect his glory in the next. Well, that is Psalm 37. We'll pick up our continuation of the Psalm study next week, but we'll close here in a word of prayer.

Father, thank you for the truth of your word. Thank you for the interesting, powerful, and memorable ways that you communicate these things to us and encourage us and motivate us with them. We pray that God, the Holy Spirit, will make these live and breathe fire in our souls

to motivate us and encourage us and sustain us as we seek to redeem the time and to reflect the glory of the Lord Jesus in this life so that we can reflect your glory in the next.

We pray these things in Jesus' name. Amen.