

Psalms 19-03-28b

Let's resume our study now in Psalm 119. We're going to take a look at the Aleph section, the first eight verses here, having taken a look at the reason for the acrostic structure in this particular psalm, and we'll see that borne out here. It is organizing the appreciation of facets of God's word.

It's easy to say, Lord, I love your word. I love your law. I love Bible study.

I like reviewing my notes. I love to go in there and find out something new. But this is an organized rehearsal, an organized inventory of why God's word is great.

And it is organized under these seven synonyms, these seven facets. So we begin with Psalm 119. We begin in verse one, and you might guess that the first word here is going to begin with Aleph, and it does, and it is the word blessed, blessed, A-S-H-R-E, A-S-H-R-E.

We say blessed, but that's kind of a holdover to the old English days, Middle English days, Shakespeare English days. We don't say, I dressed myself this morning, and we say blessed, richly blessed, richly. But blessed is church talk, and I pronounce it each way about 50% of the time.

But it says, blessed are the undefiled in the way, who walk in the law of the Lord. If you just had the first line by itself, blessed are those who walk in the way, we don't have enough information to know what the way is or why they're blessed, do we? So the first line invites you to continue forward to the next line, blessed are those who walk in the way. Well, a lot of people who walk in the way get mugged or waylaid or sold into slavery or walking on the way could be hazardous in ancient times.

So blessed are those who walk in the way. Well, what kind of a way is it that you can walk in and be blessed? It is walking in the law of the Lord. And this is the Torah, in the Torah.

And Torah, as you may notice, is, well, you might or might not notice, but it's a feminine word. And you think, well, gracious sakes, it's a patriarchal society, and it's a God who his pronoun is he and him. So why is his law feminine? But remember in Hebrew that as a tendency, as a general perception, indefinite abstractions are in the feminine and definite concrete realities tend to be in the masculine.

So the heavens, you can look at them. So they are Hashemayim, and that's a masculine ending. Im is the masculine ending.

Eletoladot, these are the generations of the heavens and the earth. These are the generations of Adam. These are the generations of Seth.

Toledot, ot, and ah are feminine endings. And generations is an abstraction. You can't see the generations all at once.

We can see it now with photographs and such, but this was a mental idea that there was a string of generations going down to the sons and the sons' sons even to the fourth generation. So generation is a feminine noun where something you can look at and observe tends to be masculine. So the Torah wasn't something that people could look at.

They didn't have a Bible. These were understandings. These were truths.

These were mental understandings and perceptions that you carried with you. This was God's law, God's truth, and so it's in the feminine Torah. So blessed are the undefiled in the way who walk in the law of the Lord.

So you're walking in the law of the Lord undefiled. Undefiled. What does that mean? This is a word that begins with a negative.

You're not something bad, therefore you're something good. You're not defiled. You are undefiled, nondefiled.

But it's not that way in Hebrew. This word tamim, T-A-M-I-M, means complete, whole, entire, sound, healthy, having integrity in the sense that there's nothing missing. So it's all there.

It all works. Don't you love to find a good deal? Well, I do on a used car. And when you check it out, everything works.

Good brakes, good tires, good power steering, good air conditioning, good heat, windshield wipers work, all the light bulbs work. Everything you try, everything you turn on, every switch you flip, every capability you test, it works. That's tamim.

Fully functional. Complete, lacking nothing. That's a tail end of another memory verse we have.

That you may be complete, lacking nothing. The Word of God is alive and powerful, sharper than any two-edged sword, piercing to the dividing asunder, the soul and the spirit, the joints and the marrow. It is a judge of the thoughts and intents of the heart.

Wouldn't it be great if that judgment, that examination finds integrity? Nothing amiss, nothing broken, nothing lacking. All Scripture is inspired by God. God breathes, profitable for doctrine, reproof, correction, and instruction in righteousness.

Notice there's reproof and correction in there. And if we respond to reproof, and if we heed and implement correction, that the man of God may be complete, thoroughly furnished unto all good works. Complete, tamim.

So, if we are undefiled, if we are complete, walking in the way of God's truth, God's Torah here, we're blessed. That is the way of blessing. It doesn't say what kind of blessing, doesn't say you'll be healthy, doesn't say you'll be wealthy, doesn't say that you'll be a professional success or a social paradigm.

It says blessed. God determines the nature and the extent and the quality of our blessing, doesn't He? We can't bless ourselves. We have a difficult time blessing each other.

The best blessing we get is blessing from God who tailors it, who shapes it and creates it, and in many cases uses fellow believers to deliver it. But it's from God. Blessed.

Well, that's our first of eight alephs here. Blessed are the undefiled in the way who walk in the law of the Lord. Final thing you'll notice here is that the undefiled are tamimi.

Actually, there's sort of a meme on the end of that, an eme on the end, because this is plural. Blessed are those ones who. You could say blessed is the individual, but here a group is in view.

There's a group walking this way. And there is an implication. There is an inference.

There is a connotation here that you're going to be more successful walking in the way when you're accompanied. Two is better than one. Threefold cord is not quickly broken.

I'm not talking about accountability and a bunch of artificial group gathering here, but maintaining fellowship with like-minded believers who also want to walk in God's way is an encouragement and an asset when you are trying to stay in that way. That fellowship is always beneficial. And so it's presented here as those who.

There's more than one. We're not looking at the Lone Ranger riding a dusty trail in the middle of Mexico here. This is those who travel this way.

Are blessed. That's verse one. Verse two says, and if you're circling the word with which the letter begins, blessed is your word.

Same thing in verse two, blessed. Again, once again, you have asherah. Asherah in verse one, asherah in verse two.

And this is the divine benefits that come to those who qualify. And it means happinesses. It's a good thing to be blessed.

Blessed are those who keep his testimonies. Blessed are those, once again, it's plural. And this is a participle.

These are the ones who keep on keeping these. It's not the ones who have kept them once in a while or in specific instances, but this is a participle. The ones keeping, the ones, this literally means to guard or to watch over something.

And if you're guarding a thing, if you're watching it closely, if you're preserving it from danger, there have been times when I was out trying to keep the chickens from being carried off by raccoons and I'm out there in the dark and I've got a shotgun and a flashlight and I like the flashlight to strap onto my head so that I got both hands free. The first time I went out there, I wasn't really anticipating the situation. And so I had a flashlight and a weapon and trying to aim

the flashlight and aim the weapon.

I needed three hands and I only had two and trying to, it's much better, you know, literally use your head, strap the flashlight to your head, then you've got two hands free to operate the weapon. But what was I trying to do? The chickens are valuable. I want to preserve them.

I'm watching over them. I'm keeping them from harm. Why would I do all of that? In other words, what level of importance am I assigning to their safety? It's pretty high.

I'm out there stumbling around in the dark, inconveniencing myself because this is something I consider to be important. So when it says those who are keeping, what it really means is those who value this enough to watch over it and preserve it, keep it safe, treat it like a treasure. Keep in the sense of observe in terms of I'm following this rule or I'm not running afoul of this guideline doesn't catch what Natsar means in Hebrew, N-A-T-S-A-R.

This means to guard, to treat a thing as valuable and watch over it and don't let anything happen to it. It's a treasure. So blessed are the ones who are treasuring, keeping, watching over his testimonies.

Now this is the first time that we've had one of our seven synonyms used. And this is the one called eduth, E-D-U-T-H, eduth. And remember this is, these are terms in the sense of like terms in a contract.

Here's the terms of the agreement. It means scripturally that these are the terms of the agreement and the agreement has been witnessed. This word, by the way, is always found in the plural when it's talking about God's, it's God's divine testimony.

This is God's witness, God's testimony. So testimonies here is a good translation. Then it says, who seek him with a whole heart.

But in Hebrew, this is backwards. So it's with the whole heart, they seek him. Now, the interesting thing here is we had the participle at the beginning, the ones treasuring God's testimonies.

And with the whole heart, they seek, this is an imperfect. And you're not just constantly seeking 24 hours a day, because you've got jobs, you've got tasks, you've got things you have to do, you have other things you focus on. But those who seek him with a whole heart, when it is time to seek, when there's a need to seek, when it is appropriate to seek, you do it wholeheartedly.

Nobody can seek the Lord 24 hours a day. Take out however many hours you sleep. Let's say you sleep eight hours.

Okay, well, you've got 16 remaining hours in the day. Well, you've got to eat, you've got various other functions you have to engage in. You physically, actually cannot seek the Lord all the time.

But what can you do? Evening and morning and at noon, at such time as you set aside time, you seek him. So that's why we have the imperfect here instead of the participle. And this is action in past time.

Past time is a little bit of a misnomer in Hebrew, because you have aspects instead of tenses. But the idea here is you are frequently seeking him. Seek him when it is time to seek him.

So that's our second Aleph verse. Blessed are those who are undefiled in the way, who are entire and completely in the way, is a better translation, who walk in the law of the Lord. Now blessed are those who guard and treasure his testimonies.

It's valuable. You care about them. You don't want anything to happen to them or to your memory of them or to what people say about them or how they are expressed and interpreted.

Somebody mis-expresses what's in the Word of God, you're apt to want to say something about that. That's not right. And who seek him with the whole heart.

With the heart, seek him. That brings us to the third verse. In your New King James it says, they also, and notice all of this is in the plural.

This is a group of people, a category of people, a kind of people. They also do no iniquity. They walk in his ways.

And your Aleph word here is also. It's the word af. Also, A-P-H.

Also, they do not do iniquity. And do here is to cause to happen. You perform it, you make it.

This is not bara, create. It's not asad, manufacture. This is pa'al.

And it just means to perform. It implies the idea of practice. They do not practice iniquity.

And this is iniquity. There's lots of different kinds of iniquity. This is something that is unjust.

It's not fair. It's injustice. You can be unjust in the way you talk.

You can be unjust in the way you treat someone. And it's just wrong. It's wrong to think the worst of somebody when you really don't know.

People that talk about world leaders, political figures, and impute to them the vilest motives without any actual knowledge. They just choose to believe that a leader or a figure of authority is intrinsically evil, wakes up in the morning twiddling the ends of their mustache looking for what harm and mayhem they can perpetrate. That's just wrong.

That's an injustice. It's not fair. Even people that you strongly disagree with often believe in what they're doing.

And there is a way that seems right to them even if the ends lead to death. And they're not out

to do wrong. They may be misguided.

They may have a lot of problems. They may be ignorant and experienced, have a faulty philosophy, lack of spiritual life. But to mislabel and mistreat and misspeak to or about people is what's kind of in view here.

These people do not perpetrate that kind of thing. Because they treasure God's law, they're careful. They treasure what God says, so they're very careful about what they say.

They treasure the way God treats the faithful, and they want to treat others in an echoing fashion. So this flows out of your first two verses. They do not perpetrate injustice.

Might be a better translation here. And in his ways, this is the word Derek, we have name, you know, somebody called Derek, it means street or way. But they walk in his ways, plural.

God has more than one way. There are ways. There are interpersonal things that we do.

There are things toward God that we do. There are things that we hold each other responsible for. There are things we hold ourselves responsible for.

There are many ways that belong to God. There are categories, if you will. And they walk in those ways.

But our Aleph word there was also. So, so far, if you just read the circled words, you've got blessed, blessed, also. Now, verse four, you have commanded us to keep your precepts diligently.

You have commanded us to keep your precepts diligently. And the Aleph word here is you. Many times the pronoun is not included in Hebrew because it's intrinsic to the verb.

There will be a suffix on the verb that says, if I am speaking, you are speaking, he, she, or it is acting the force of the verb. So when you include the pronoun in Hebrew, it is emphatic. So we typically translate this, you yourself, you, even you.

So you yourself have commanded us. This is to charge, to order, to require a commitment to fulfill a thing. I'm instructing you with authority.

Your precepts to keep diligently. This is a second synonym for Torah here. And this is piqd, piqd, P-I-Q-Q-U-D, piqd.

And I said that this is charges, orders. I strictly charge you. Jesus strictly charged the leper that he should go and show himself to the priest.

He strictly charged two or three times in the gospel that they go and tell no one. And of course they blabbed it anyway. But it means to strictly charge or the content of those charges.

What it is I have charged you with doing. This is an important command. This isn't just keeping

yourself from being defiled and don't do any mild things.

These are important instructions. If I charge you with a thing, if I instruct you with this forcefully, it's a priority. So these are priority instructions, you could say, piqd.

And so in verse four, we have you yourself have commanded us, you have charged us and ordered us to keep these charges diligently. This is a little bit of a almost like a mini chiasm in this verse because you yourself is emphatic. God has emphatically charged us to keep his charges emphatically.

Diligently is the word ma'od, which is just the word that means exceedingly or much or greatly. Do it with might. Do it with force.

Do it with verve. Do it with intensity. Do it with commitment.

Do it like you mean it. It's a priority. You have made a priority out of charging us with these charges that we are to keep with as much diligence as they were delivered.

So God has given us some high priority instructions and we need to recognize them as such. That's verse four. Verse five.

Oh, that my ways were directed to keep your statutes. And the Aleph word here is ahalay. Ahalay, actually.

A-C-H-A-L-A-Y. And it means oh, that. Oh, would that.

I wish it were true. Or this is my ambition. It is an expression of desire, of ambition, of fervent hope.

Then you have the word that is translated directed. Oh, that they were directed. And the word directed here means to be set up and established in a fixed and permanent way.

Oh, that I never failed to do this. In other words, that this was such a pattern that it was never broken, never deviated from. And it's a passive.

The nifal in Hebrew is the passive stem. And so, oh, that these things were this way. And these things are my ways.

This is Derek with the possessive on it. So, oh, that my ways were fixed and established. Don't you wish sometimes that you'd make a resolution and you could stick with it? It's really funny.

And I tell this on him because I know he wouldn't mind. But my boss in Dallas knows that I teach Bible class on Thursday. But he calls me frequently every day with questions.

But he also really appreciates the fact that I teach on Thursdays. And he's anxious to help me with that any way that he can. And so he says, you know, I won't call you on Thursday afternoon because I know you're getting your lesson in your head.

And I don't want to interrupt you. Dr. Chris was that way. And I know what that's like.

And I've made myself a pledge that I'm not going to call you on Thursday afternoons and interrupt you. And he means it with his whole heart. And he's got the best intentions.

And I love him to death. But he frequently forgets. And I've even gotten calls during Bible class or right before Bible class, just as I'm getting my final thoughts in my head.

And it isn't that he doesn't want to not call me on Thursday. He has forgotten that it is Thursday. He's just oblivious to the calendar.

And he's just a force of habit. Oh, I've got a question. Let me call Sam.

And he means well, but you could imagine him saying this thing. Oh, that my my ways were so fixed and established that I never did what I don't want to do. I don't want to do that.

I don't intend to do that. But my ways are not always fixed enough that I can keep from doing it. And I hate it when it happens.

And I'm regret it. And I instantly think, Oh, what was I thinking? That's the idea here. The psalmist says, Oh, that my ways, this way that I'm trying to walk in was fixed and established.

And I couldn't step out of it if I wanted to. I'm just so habituated. If you've ever been doing a repetitive task, those of you that knit or crochet or, or whatever, that there's certain and even in the computer, sometimes you got to go through a whole sequence of steps.

And they've got to be done exactly right. They got to be done in order. And the last thing you need is a distraction.

If somebody speaks or you interrupt your concentration, and then you come back, I have to check because people will come in while I'm tuning a piano and I'm halfway up and I'm, I'm on the right hand string of a sharp up here above middle C and somebody comes in and asks a question. Would you like something I have to leave, I'll be back or whatever. And when I go back, I've got to remember now is my tuning hammer on the right pin? And have I already tuned this or have I not? Do I need to move the mute? Do I need to change my strobe? There are three or four things that I need to check because my concentration has been interrupted when there's no interruptions.

It's just clockwork. It's just tick, tick, tick, tick, right up 224 strings all in order without a hitch. But if anything interrupts, I've got to find my place.

I've got to get back and check now which steps have I done? Where did I stop? There's nothing worse than hitting the hammer and hitting the hammer and hitting the hammer and the sound is not changing. And you realize that the note you just tuned, you never took your hammer off it. And what you had perfectly tuned is now a full step sharp.

And you've got to go back and start over. Well, that's the idea here. Oh, that my ways.

There was no deviation. I never stepped out of it. Now, what's the purpose of a prayer like this or an expression of hope like this? Oh, that.

Is that ever going to happen in this life? Is God going to lock us down and say, well, because you prayed this prayer and said, oh, that my ways never deviated. I've strapped you down. You can't deviate, wriggle all you want.

You'll never move out of the out of the way. Is God going to do that? No. Can we get ourselves to do that? We can aim for it and draw ever closer to it.

Everybody wants consistency in the good things that they do. But when will this ultimately be fulfilled? What is this really an expression of? Won't it be a great day when? And that day is coming, right? The psalmists knew it. David knew it.

Old Testament saints knew it. And we know it. There is coming a time when we really will be able to confidently put one foot in front of another and not worry about being tripped up by our sinful nature, by dark forces, by those around us.

It is devoutly to be wished. And it's coming. But not yet.

So this is looking up. Blessed are the people who do this and do it consistently and regularly. Oh, that my ways.

Notice he was talking about those who, those who, verse one, those who, verse two, they, in verse three, you have commanded to keep your precepts diligent. Oh, that my ways were such. I'm looking at it in principle and in ideal.

And those who seem to be successful in this, oh, that I could be one of that number. You see it? I hope I can qualify that somebody would look at me and say, there's somebody that's consistent in his way and he's blessed as a result. Verse six, then I would not be ashamed.

And your Aleph word here in verse six is then. Then I would not be ashamed. When I look into all your commandments, if I was walking in the way, and that way is God's way, even when I find out that there are commandments, maybe I haven't focused on or haven't heard of or haven't seen in a particular light, my way is so straight.

I haven't violated them. Have you ever found out that there was a rule or a law that, you know, so many feet or so much distance or file within a certain time and, and you kind of did it anyway, but you didn't realize that if you didn't, there would be a fine or a penalty or a consequence. And you said, boy, I'm sure glad I didn't waste any time doing that because come to find out there's a rule, there's a law.

And if I had dallied and not done it or been distracted, I could have been in trouble. I'm so glad that I sort of instinctively or unconsciously, or I just felt like diligence required that I go ahead

and get this done and come to find out it's a really good thing I did. That's the idea here.

If my ways were established in keeping your precepts and your statutes, I would not be ashamed. And we saw in verse five here, the word statutes, this is another one of our synonyms, which is the khakim, the laws. Another one of our synonyms here is the laws.

So we had precepts, which was the pakud in verse four, you commanded us to diligently keep these charges. Oh, that my ways were directed to keep your statutes. And this is khok, c h o q, really.

And then the plural here is, is khokim. And it's got the suffix of yours. And so it becomes khoka.

But these are statutes, ordinances, prescriptions, what has been prescribed tasks. And if my ways were directed to keep your commandments, your statutes, then I would not be ashamed, verse six. This is the consequence.

I would not be ashamed. And this Aleph word is then it's Az, A-Z. Remember our Zion, the sword sticking like Excalibur straight down.

And that's the seventh letter of the Hebrew alphabet, the one that was right at the middle of Psalm 111 and 112 in terms of its bracket emphasis. Az, then I would not be ashamed. And this is put to shame.

Remember bosh and bosheth in Hebrew, ish ba'al and they didn't want to say ba'al because it was the name of a Philistine God. And so they would say bosheth instead, which is foolishness. Well, this is related to that same word.

Then I would not be a fool, I would not be a partaker in foolishness, I would not be put to shame, be ashamed. Be disappointed. I would not be a bosh when I look into or in looking at all of your commandments.

And now we have another one of our synonyms and this is mitzvot, mitzvot. And this just means commandments. These are the commands.

This is the guidance. And this is the commandment. And this is the commandment.

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Now how can you cause God to be praised? We've got to tell somebody, right? Hopefully when we learn things in Bible class and we share it with somebody and they don't... The idea is not to say, wow, what a tremendous insight. Or, gee, wasn't that a happy observation? Hopefully we come away ultimately saying, look at this wonderful God we have who put these things in His word for us to discover and to be enriched by and to be strengthened by and encouraged by and fueling our hope and giving us strength and guidance for the way and confidence and fellowship and a reason for being and a reason to do and a fabric to tie together our fellowship and all of these wonderful things. God did this.

I will cause you to be praised is a good translation here. It's a hyphel. It's a causative stem.

I will cause you, O Lord, to be praised in straightness, in uprightness. Upright means straight, basically. It's not always vertical.

But it means straightness in terms of He's a straight arrow. He's dealing with these straight. He's not crooked.

He's not devious. He's not underhanded. He's not deceitful.

Straight. I will cause you to be praised with pure morality, straightforward goodness of heart. I will cause you to be praised by.

The by here in front of straightness is in by or with. I will cause you to be praised by uprightness of heart when I learn your righteous judgments. When I learn your righteous judgments, when I don't have to say, Oh, that my pattern was good.

My pattern really is good. I will cause you to be praised. I will praise you and others will praise you when they observe the uprightness of my heart because I have learned your righteous judgments.

Mishpat. Mishpat. Another one of our synonyms there.

And we finally come to verse eight, a closing verse for the night. Last of the Aleph verses. By the

way, if you go back to Psalm 37 note and you remember the value of the letters.

This last Aleph here is, it's actually the sign of the direct object. Et. You mark the direct object in Hebrew sometimes with the word et.

So this is et kokeka. Remember we had kok before that was your statutes, your ordinances, what your prescriptions, your prescribed tasks. We have chok once again, C-H-O-Q.

So your statutes, and we know this is the direct object of some verb coming up. I will keep. So having started here observing the blessing for those who do keep God's law.

They keep his testimonies in verse two. They walk in his ways and in his law in verse one. They do no iniquity.

They walk in his ways, verse three. Then in verse four, from looking at those who are upright, the psalmist looks at God himself. You have commanded us in an emphatic way to keep your precepts in an emphatic way.

Now he turns his attention to himself. Do you see the sweep of his gaze? He looks at the benefits to those who do this as a principle, as a category, as these out in the way. He turns to God and he says, you have commanded us to do this and to do it with diligence and with energy.

I look at myself. Oh, that my ways were that way. The implication is I'm not sure they are.

I will cause you to be praised by uprightness of heart. When I learn your righteous judgments, I will keep your statutes. Oh, do not forsake me utterly.

Why would he close with that plea? I'm still a work in progress. Remember that string of letters that said, please be patient. God is not finished with me yet.

It was P.B.P. all the way through. You'd look at that and think, well, that's gobbledygook. But it's short for, or an acronym for, please be patient.

God is not finished with me yet. And the notion here is, oh, Lord, as I am redoubling my commitment and my emphasis on this priority, don't forsake me. Be with me.

Enable me and help me to do it. So it's a beautiful curve here. It starts looking outward.

Then it looks at the Lord. Then he looks at himself and he says, I'm going to do this. Don't forsake me while I'm in the process.

Remember the fellow that said to the Lord, Jesus says, do you believe this? He says, Lord, I believe. Help thou mine unbelief. Same kind of an idea here.

I see what needs to be done. You have commanded me to do it. I intend to do it.

Please don't leave me until I get it done. It's a beautiful self-contained aleph. And once again, you remember what the value of the aleph was in your Psalm 37 notes? Aleph is to study and to learn.

It's the number one. Here's the first priority is to recognize that there is a category I need to be in. There is a command that God has issued.

I am not there. Oh, that I was. I'm going to get there.

Lord, don't forsake me as I pursue it. So it's the ox. And notice how many times he says, walk in the way, stay in the way, keep in the way.

You don't want to walk an ox that does nothing but curves. You want an ox that plows a straight furrow, that goes where he's intended to go and follows the guidance that he's given. And so this is the aleph.

It beautifully fits together. Each one of these verses, he's not just a puzzle guy trying to find an A word to put for eight verses. Every one of these statements is essential to the success of this section.

Well, we're going to see that this pattern continues through Psalm 119. And we will not necessarily give all 22 sections this same depth of treatment. But you can see where we're going.

You see how it works. And once we've done a few of these, you'll be able, even in your English Bible, to look at your Hebrew alphabet parsing guide in your Psalm 37 note and see why that letter was chosen for that section. And we're going to see that he's going to cover a diverse set of propositions here.

I have one list that I'll give you. This is a suggested list. I am not on board 100%, but I'll give you this list as a starting place.

Beit, he says, is the divine teaching of wisdom. And then Gimel, the third section, is expressions of lament. He said aleph, by the way, was appreciation of the Torah.

Would you say that there's a little bit more going on here than just appreciation of the Torah? Boy, I sure appreciate the Word of God. Look at this movement that we had from others to God to myself. So then Beit, divine teaching of wisdom.

Gimel, expressions of lament. Dalet, a cry for help. And He, prayers for spiritual life.

He's got similar summary statements like you might find in the italics in your Bible for each one of these letters, which shows that you can recognize that there is a theme in these sections. The question is, can you really grasp the theme? You might have a superficial idea, but if you begin to look at it, this section, for example, is an awful lot more than just appreciation of the Torah. This is my commitment.

And it starts at the beginning, because why go through the other 21 letters if you're not committed to letting God make this happen in your own soul? There's blessing attached to it. It makes sense to do it. God has commanded it.

It makes sense to do it. I need to do it. It makes sense to do it.

The question is, at the end of verse 8, am I going to do it? And it's a question we can ask ourselves. We'll pick up and get some of the hows and whys and wherefores in upcoming sections next time. But let's close here in a word of prayer.

Father, your word is so rich and full of treasure and meaning and power, transformative power, cleansing power, the deliverance and the hope that it provides for us, deliverance looking back at the cross, and hope looking forward to the second appearance of the Lord Jesus for us, transforms our life and gives meaning to what might otherwise be mundane circumstances. We pray that as we reflect on these things that God the Holy Spirit will minister them to our hearts, shine the light on our path that is the heritage of those who pursue your way, who seek an understanding and who recognize that you have done your mighty works to be remembered and to be appreciated, and that is the light that shines on our path. We pray these things in Jesus' name.

Amen.