

Psalms 19-04-11a

Good evening, welcome to the Thursday night Bible class at Grace and Truth Bible Church. This is the 11th of April, 2019, and we're continuing our study in the Book of Psalms. If you have not already done so, there is a fresh, and I do mean fresh, PDF file on the website loaded moments ago, hence our slight delay.

There's nothing like technology when you're in a hurry to slow you down. But there is a fresh one, and you can get by without it, but you'll find it beneficial, I think. We have printouts here at the church.

So we'll be examining together tonight verses 17 through 32. This is the third and fourth letters of the alphabet in the wonderful acrostic psalm, Psalm 119. Let's take a moment as we get started to ask God's blessing on our fellowship and on our study as we go to the Lord in prayer.

Father, it's a wonderful privilege to know that we are held by your gracious hands. We are sustained by your grace. All of our circumstances, good and bad, have been carefully calibrated and orchestrated by your perfect will to accomplish your purpose in us, to enable us to grow, to give us opportunities for faith, to challenge our understanding, and to stretch us in our appreciation, to help us to appreciate your glory and that of the Lord Jesus Christ.

We thank you for him, for his example. We see it so clearly in our Sunday morning studies as he walked this earth and experienced life as we do, using the very same resources that you have granted to us, your powerful Holy Spirit and the wonderful truth of your word. We pray tonight as we look at your word that the Holy Spirit will minister to each heart, enable us to understand it, see its pertinence and applicability to our particular experience, and enable us to grow in grace and knowledge of our Lord and Savior, Jesus Christ, through these wonderful Old Testament truths.

We pray these things in Jesus' name, Amen. Well, if you have your Bible, and I have mine still in its scabbard, we'll be looking, as I said, at this third and fourth section of Psalm 119. The acrostic, as you know, invites us to look at the psalm in terms of not only its content, but its structure.

Not just content, but structure. Why would God put a structural device into his word? Why do you think? Makes us focus on it, helps us to remember it, and it invites us to look at the extract strands of information that are contained in it. Think about a chiasm.

I wish I knew how many chiasms we've looked at in the word of God. Many, many. The entire book of Isaiah is one gigantic chiasm.

I gave you a handout on that. It may still be in the Isaiah folder on the website. But the entire book is a gigantic mirror image.

What does that enable us to do? Instead of just looking at the content, seriatim, we look at the things that have been paralleled, that are brackets within brackets within brackets. We have our attention drawn to the very center of a chiasm. Many four-line sections of psalms are chiastic.

You'll have an outside set of brackets that compare and use similar vocabulary or express a similar thought, and then there'll be something inside. So structure gives us additional information. I think virtually everybody knows that Psalm 119 is acrostic, and that it uses the letters of the Hebrew alphabet, and that there are eight verses for each letter.

But I think it's not been nearly so well-explored as it could be in terms of, then what? Is it just a guy searching his lexicon, trying to find eight words that all start with bait or gimel or dalet? Or is the structure used under the inspiration of the Holy Spirit to give us some additional information? You will remember in our Aleph-Bait comparison that when you lay those first eight verses side-by-side with the second eight verses, there are very visible connections straight across. Well, we're going to see tonight that the same thing is true for the next two letters, but with some interesting variations. And I've color-coded it, and the color code will make no sense until we talk about it, so I can't have you just printing out the document and leaving church without listening to me and my perversions and my bloviations.

So it's a cryptic and mystical color code that will become clear, I pray, as we go through. Let's read this first of all. We want to see what this section is about.

You will have no difficulty remembering that the first section of Psalm 119, the Aleph and the Bait portions, were an introduction to the law of God, the Torah, the value of God's Word, God's truth. And so the psalmist began by looking around him and seeing people that had dedicated themselves to living in the light of God's truth. And it is a superior way.

It is an attractive way. These people in the Old Testament were already fulfilling what Jesus would exhort his disciples, let your light so shine before men that they see your good works and glorify your Father who is in heaven. This is one of our great privileges is to take the place of the Lord Jesus Christ as his body on this earth to shine the light of God's glory.

We don't generate it. We don't create it. We can't model it.

We can't accountability each other into it. We can't disciple each other into it. God the Holy Spirit has to be working in and through God's truth in each individual heart and collectively in the hearts of believers organized into families, organized into churches, organized into friendships and circles of acquaintance.

And the light of God reflects. It is from heaven. It is from God.

It is channeled through individuals and groups of believers and that light shines and people see it and they are drawn to it. The psalmist is one such person. Listen as he says, blessed are the undefiled in the way who walk in the law of the Lord.

I look at these people who really dedicate themselves to walking in God's law and are undefiled in it, who make that a priority. They are blessed. That is an attractive and fruitful way to live and it's one that he finds himself drawn to.

Blessed are those who keep his testimonies, who seek him with the whole heart. What's the first and greatest commandment? The entire Old Testament, thou shalt love the Lord thy God with all your heart, with the whole heart, with all your strength, with all your soul, right? It's, this isn't a casual thing. It's not like being a member of the Elks or the Moose Lodge or the Association for the Preservation of the Variegated Petunia or something.

It's not just a hobby. Well I joined the, you know, some civic organization or I go semi-annually to a convention somewhere. The whole heart.

If you're whole hearted in a thing, there's not a day that goes by that you don't wake up in the morning thinking about it. There's not a day that goes by that in the evening you don't reflect on what got accomplished, how did I do, what was my involvement. If you're part of a family, a close family and people love each other, do you go through the whole day and never think of your family? If you love your family that way, how much more so loving God with the whole heart? And those who seek Him with the whole heart are blessed.

And they don't just say they love Him, they express their love. There's been things written even in recent years about how love can be expressed. How do you know that someone loves you? It's one thing to say it, but there are multiple ways to communicate love for someone or love for something.

And you can be at one or the other end of that communication. You can be receiving it or you can be sending it. But the ones who love God with the whole heart, do you see what they do? They keep His testimonies.

They walk in His law. They're undefiled in the way. And it is an attractive and winsome way of living.

You can't be a crabby, grouchy, hypercritical, narrow-minded, intransigent, inflexible person and be this person. You have commanded us to keep your precepts diligently. And now the psalmist has turned.

He's looking out at these third parties and seeing their way of life and the blessing God bestows on them. Now he talks to God directly. You have commanded us to keep your precepts diligently.

Notice the change in pronoun between verse 3 and verse 4. They walk in His ways, He being God. So now, having introduced that, he turns and talks to God directly. You, second person, have commanded us to keep your precepts diligently.

And then as soon as he looks at God, it's like so many of the prophets. You see yourself as Peter

did when Jesus created the miraculous draft of fish and He says, depart from me, I'm a sinful man. You look at God and you see His precepts and the high standard to which we're called and He says, oh, that my ways were directed to keep your statutes.

Then I would not be ashamed. And maybe I am ashamed. Maybe I haven't dedicated myself.

I haven't expressed that sort of commitment. People don't look at me and see me the way He sees the people in verses 1 and 2. I don't want to be ashamed when I look into all your commandments. I will praise you with uprightness of heart when I learn your righteous judgments.

My praise isn't even sufficient or adequate or proper until I learn your judgments. Just saying praise the Lord doesn't cut it. I'll praise you properly when I learn your righteous judgments.

I will keep your statutes. And this culminating verse in this first section is the statement of commitment. It's an overt statement of commitment.

This is kind of like a vow. We talked about this. God takes vows seriously and He warmly welcomes those who commit their way to Him and He will bless and He will sustain and He will provide and He will forgive and He will be merciful.

He is flexible. It's not like we make a commitment and tomorrow we fail and God's ready to rain fire and brimstone. But He's looking for steadiness and a long-term walking in the way.

We find this in the second section that was parallel to it. How can a young man cleanse his way? By taking heed according to your word. You could get a word and not heed it.

They tell you too much sugar is bad for you and you know that. You can tell anybody about it. You can discuss it at length.

But unless and until you quit eating too much sugar, it's just an abstraction, right? How can a young man cleanse his way? By taking heed according to your word. With my whole heart I have sought you. Let me not wander from your commandments.

Your word I have hidden in my heart that I might not sin against you. And we saw this last time. This is the means.

It's one thing to see a thing as a worthy objective. You commit yourself to pursuing and attaining that objective. Well, how do you get there? This is the how-to.

There's not a more practical section in the Psalms than the bait section right here. It tells you how to do it. Could not be simpler.

I will take heed. I will seek. I will hide your word in my heart that I might not sin.

Teach me your statutes. And if you tell somebody to teach you, you don't, you know,

somebody's tying flies or going off hunting or whatever. You say, oh, teach me how to do that.

And then as soon as they start trying to show you, you're distracted. You've wandered off somewhere chasing a butterfly. If you say, teach me your statutes, that means you're going to sit there and pay close attention while they are being taught.

With my lips, I have declared all the judgments of your mouth. I have learned them well enough that I can repeat them. I've not just hidden them in my heart, but they come out my verbal expression.

I can speak it. I can talk about it. I can express it.

I have rejoiced in the way of your testimony as much as in all riches. This is now my enthusiasm. This is what gets me excited.

I enjoy this. I love digging for the treasure and finding it and learning more about God and seeing him revealed in his word, in my life, in my heart, in prophecy, in what's coming up in our blessed hope and confident assurance of the return of the Lord Jesus. Now I know some things about that.

I know specifically what's going to happen. I'm not going to be surprised when certain things take place. I will meditate on your precepts, verse 15.

I will contemplate your ways in the off hours. There's no easier way to get the comparison than think about the infatuation phase of love. Somebody enters into your life and you just can't quit thinking about them.

Every spare moment when you're not having to focus on the task at hand, your mind just returns to it. Or you've found a new thing that you really like. Maybe you get into gardening or you get into raising animals or whatever it might be.

But when you're not busy doing the tasks of the moment, your mind goes back to that because it's fun to think about. It's interesting. It's fulfilling.

It's satisfying. It accomplishes something. You're invested in it and your mind returns to it.

I will meditate on your precepts. Wouldn't it be great if our spiritual life was something that when we've got a few minutes to reflect, we just go back to it and we refresh ourselves at the oasis of God's grace and God's word. I will delight myself in your statutes.

I will not forget your word. As James talked about looking into the perfect law of liberty and the man that looks at it and straightway forgets what he saw, he's not going to succeed. You're going to have a separation between whatever faith you have and whatever works you produce.

Faith without works is dead, being fruitless. You've got to look into the law of liberty and it's like a mirror and it shows us what's good and what's not so good. We enhance what's good.

We fix what's not good. That's the advantage of a mirror. I will not forget your word.

Here we pick up now with Gimel, verse 17. This is the camel. Aleph was the ox, Bate is the house, the dwelling.

Gimel is the camel. Deal bountifully with your servant. Starts off with the concept of a servant.

Camels are beasts of burden. They were the light trucks of the ancient world. You could put a lot of baggage on them.

You could drive around on them and get yourself from place to place. But camels weren't good to eat. They weren't good to just raise for their hides.

Their primary usefulness was as transportation. They served in that capacity. So he says, deal bountifully with your servant that I may live and keep your word.

Open my eyes that I may see wondrous things from your law. I am a stranger in the earth. Do not hide your commandments from me.

My soul breaks with longing for your judgments at all times. Notice the intensity seems to be increasing here. He says, I've hidden your word in my heart.

I've declared it with my lips. But now he's reached the point where my soul breaks with longing for your judgments, verse 20, at all times. You rebuke the proud, the cursed who stray from your commandments.

Remove from me reproach and contempt, for I have kept your testimonies. Princes sit and speak against me, but your servant meditates on your statutes. Your testimonies also are my delight and my counselors.

And notice it begins and ends with this concept of service, servant. You have it in verse 17, you have it again in verse 23, your servant. So you have almost a reverse order that we had in the Aleph section, where he ended the Aleph section saying, I will keep your statutes, I will earn your righteous judgments, I will praise you.

And the Gimel section begins with me before the Lord. Lord, deal bountifully with me that I may live and keep your word. Open my eyes that I may see wondrous things from your law.

I am a stranger in the earth. Do not hide your commandments from me. And he moves on down to the cursed in verse 21, who stray from your commandments, and the princes in verse 23, who speak against me.

So there are powerful people. Princes are capable of doing things that ordinary citizens might not. And as your enthusiasm grows, and as your commitment grows, guess what? The strength of the opposition can grow.

And you can expect that as you gain momentum, obstacles that can be thrown in your path will increase proportionately. If you've only got light opposition and you really are barreling forward, you're really not testing your faith very much. But the more we learn and the more we grow, we get better and more interesting tests.

And this is a good thing. That somebody could say, well, I guess if I don't learn anything, then I won't have to face any big tests. And I haven't used this illustration in a long time.

But when you're a 70-pound weakling and you're trying to bench press and maybe a 20-pound weight, you can just barely lift it. It's all you can do. And then a guy sits down on the next bench, and he's been lifting for years.

And he weighs 245 pounds, and he's made out of blue twisted steel. And he goes and he grabs 300 pounds, and he's pumping that. He can do that ten times.

70-pound weakling guy can only do 20 pounds ten times. The amount of effort required proportional to strength is about the same. But this guy's pushing a lot more weight.

It isn't any harder as you grow in grace and as we grow spiritually. It's not more difficult to pass tests. The tests just grow in proportion to our spiritual strength.

And we've all seen people who are mature believers and have walked with the Lord for a long time. And they can face incredible challenges. And it just doesn't seem to faze them.

I think, that would demolish me. And it might, because we might not have the strength. But testing proportional is strength.

That's why he says, the princes are sitting and speaking against me. But I do the same thing I did at the beginning. I meditate on your statutes.

I keep your testimonies. I long for your judgments at all times. Your testimonies are my delight and my counselors.

In the ancient world, who had counselors? Kings and princes, right? They've got a staff of, you know, they've got a cabinet. They've got trusted people who are hired and hang around to be their advisors. You've got a Secretary of State.

You've got a Secretary of Defense. You've got a Secretary of Commerce and all of that. You've got the Chairman of the Joint Chiefs over at the Pentagon.

And if you don't know everything, you go to these people who are experts in the field. Well, the princes have, with all of this power and this human attribution and human availability of stratagems, are speaking against. You're starting to get opposition from people.

This could be at work. This can be at school. I've seen students who got opposed by their own teachers, especially in the upper levels after high school, because there's an agenda and there's

a level of acceptance and there's a filter that tries to weed out people who are not politically and socially compatible with some of the left-leaning powers that be.

And so these princes will sit and speak. Notice they're sitting and speaking. They're not rising up and flailing with a spear or a sword.

They're sitting and speaking. So you have a choice. You can listen to what they're saying.

You can be influenced and made afraid. Remember what happened to Elijah when Jezebel said she heard about the prophets being slain at Mount Carmel and she said, may the Lord do so to me and more also if I do not make you like one of them. If I do not make you like one of them, I'm going to kill you the way you killed them.

And she just said it. She didn't do anything. She sat and spoke.

And Elijah ran afraid and God had to work with him over a period of time to restore his spiritual strength just because the queen at a princely level sat and spoke. And it devastated him. Well, verse 24, your testimonies are my delight and my counselors.

The princes may have a lot of paid staff and a lot of smart people that are experienced in the ways of conspiracy and underhanded dealings and tactics and planting bad seeds about you in people's minds. And you haven't lived until you've had someone take a dislike to you and then start bad-mouthing you in circles where you occasionally show up. It's something you can't fight directly.

You can't go to these people and say, I know so-and-so has probably been talking about me. I just want you to know that I'm not really that way and it's not the way they painted it at all. And you're never going to go in there and defend yourself.

What does the psalmist say? Your testimonies are my delight and your testimonies are my counselors. Go to the word of God, take solace and comfort. Vengeance is mine.

I will repay. God says he will never suffer the righteous to be moved. God will vindicate in God's time and in God's way.

And you will primarily be vindicated among the people who count. There's people who are always going to think badly of good people and you waste your time trying to convert them, change their mind, shift their opinion. And honestly, their opinion doesn't ultimately count.

God's testimonies are our counselors and they teach us. God will ensure that the people who count and the people who need to know that we are men and women of integrity, that we have character, that we're not acting out of selfish motives. It's always a precarious thing to judge others by yourself.

And people who are underhanded and nefarious and would take advantage of illicit opportunities and would cut corners and do things in a mean spirited and selfish way are quick

to impute those same motives to you. You may have done something because you were generous. You may have been selfless.

They don't understand generosity and selflessness and they can't believe you would actually do something out of that motivation. Do it just because you love the Lord. Do it just because you love the Lord's people.

You've got to be getting something out of it because that's the only reason they would do it. And so they will map their thoughts and intents and their motives of the heart onto you, which are evil, and there's no talking them out of it. God's testimonies have to be our delight and our counselors.

If you wait for the good opinion of some people, it's never coming. If you wait to impress and to receive promotion from people, it'll be a long time coming. And many times it is as fickle and as unstable as the people themselves.

Old pastor of mine used to say, you are not promoted until God promotes you. And if God does not promote you, you're not promoted. It doesn't matter what people may say.

It doesn't matter what you may be given or what you may be promoted into. If God's not in it, it's going to come back and bite you. Your testimonies are my delight.

Well, that's the gimel section. The servant section. Now the dalet.

Dalet. Remember, dalet is the door. Door speaks of waiting.

When a door opens, that's an opportunity. Many times we have to wait for the right opportunity. There's people who wait a long time for the opportunity to share their life with someone in a marriage.

There's people who wait a long time before the right job comes along. There's sort of a myth in college that when you graduate with your degree, you're going to step into the wonderful job that's the fulfilling dream of a lot of people. You're going to have a lifetime.

If you talk to most of us who went to college and then went out into the working world, it's often a long and winding road before you are blessed with a really fulfilling, motivating, and delightful form of employment that you would do for nothing. There's a road you travel. Many times the intermediate jobs and the hardships and experiences that you endure give you that much more appreciation because God eventually brings us to a place where we are free of that and you wouldn't appreciate it half as much if you had not done without it and had the opposite of it in earlier times.

But opportunity. Where are the opportunities? Look at the dalet section beginning in verse 25. My soul clings to the dust.

Now, I thought he just got through saying, your testimonies are my delight and my counselors.

So he was delighting, right? And yet in this section and the Gimel section, he said up in verse 20, my soul breaks with longing. Verse 25, my soul clings to the dust.

Revive me according to your word. So there is something of a distance and a disconnect between the tranquility, the delight, the commitment, and the warmth and encouragement and the counsel that comes from God's testimonies, God's statutes, God's word, and God's law. In other words, spiritual life is on a wonderful grassy plain.

You're in the green pastures beside the still waters. Your soul is restored. But here he says, my soul clings to the dust.

Revive me according to your word. When I go out into the harsh realities of people and opposition and sin, I'm in the dust. My soul clings to the dust is pretty much I'm on my face.

And laying on the dust is one step away from returning to dust. So death is imminent. It seems like there's no earthly future.

My soul clings to the dust. Revive me according to your word. I have declared my ways and you answered me.

Teach me your statutes. Now, when he says I have declared my ways, what does that mean? Or to put the question in a different manner, has the psalmist declared his ways in the Aleph, Beit, and Gimel sections? What did he say about his ways? I declare the judgments of your mouth with your whole heart. I have sought you.

I contemplate your ways. I delight myself in your statutes. He's declared his ways, right? He has said, I'm in this thing for the long term.

I'm committed. I have declared my ways and you answered me. Ask and it shall be given.

Seek and you will find. Knock and the door will be open to you. When you make this commitment and seek God's word, seek God's will, seek God's way, God will answer.

And the psalmist says, I declared my commitment. I declared my ways and I implemented those ways. Notice they are ways.

It's not just I made a promise, but I've changed my ways. My ways now reflect this level of commitment and you answered me. Teach me your statutes.

And this is the cycle in our souls. We learn, we interpret, we apply, and that gives us fresh opportunities to learn and interpret and apply, which gives us new opportunities to learn and interpret and apply. It's like learning mathematics.

You start out counting on your fingers and then you use your fingers and toes. Then you get up into algebra. Then you get into trigonometry.

Then you can get into higher and higher levels of math and you can go one level higher than your capability as I did and take calculus. But you begin at the basics and learn and apply and that qualifies you to learn more advanced things. Interpret and apply those.

Learn how to use those tools. And when you've got a handle on that, you advance to greater things. You can start out playing chess on the grade school playground like a lot of us did.

And, you know, everybody has both been the victim of and has successfully perpetrated the fool's mate where you checkmate a guy in about three or four moves. But you learn and you grow from that and you can play better and better players and get rated and play against machines and be humbled and realize that chess has pretty much been solved by computers. So some of us get the old chess computers that are not too smart.

We still have a hope of beating them. But the idea here is, he says, teach me your statutes. I've declared your ways and you answered me.

Teach me your statutes again. Look back at verse 12, the middle of the bait section. You, oh Lord, are blessed.

Teach me your statutes. Then we've gone through numerous verses here and now he's saying again in verse 26, teach me your statutes. I'm still learning.

We never reach the point where we're spiritually self-sufficient. Don't need Bible class anymore. I've got it all down to a science.

I've seen people who play an instrument like the piano or the guitar. Maybe they picked it up by ear or they had a few lessons and went off on their own. And they will go back and take formal lessons and take training and learn new techniques and learn proper finger control and proper ways to read and write music and so on because they want to get better and better at what they do.

And they've got a certain level of competency, but that's not enough. If you're committed and if you love God, you're never going to be satisfied with how much you know. You're going to want to know more.

You're going to want to appreciate more. You're going to want to see more. If you've ever gone sightseeing, go to a scenic place, you go to the Grand Canyon or the painted desert in the petrified forest like Patty and I did last year.

And once you see things like that, you just can't get enough. Well, let's go see Yellowstone. Let's go see Yosemite.

We saw some of Yosemite, but we didn't see it all. We didn't see enough. So he returns and he's building on that foundation.

Make me, verse 27, understand the way of your precepts so I shall meditate on your wonderful

works. I will meditate on your wonderful works. And we're back to that previous acrostic, Psalm 111, Psalm 12.

God has done these wonderful works to be remembered. So the psalmist here says, I want to reflect on them. I want to remember them and not just be able to recount them or state them, but meditate on them.

My soul melts from heaviness. Strengthen me according to your word. Remove from me the way of lying and grant me your law graciously.

Notice that you can ask, if you've got to be setting sin, we know David, for example, I don't think David is the author of Psalm 119, personally. It doesn't say, Le Dawid, at the beginning. But David is an example of someone who had trouble from time to time bending the truth.

He bent the truth when he went to Nob and talked to the priests and said he was on a commission from King Saul. In order to get bread in the Goliath sort, he deceived the people in Gath. Of course, you say, what's the harm in deceiving Philistines? But it's still deceitful to act like you're crazy when you're not.

And he perpetrated deceptions in the murder of Uriah the Hittite. And so if you realize that you've got a weakness or a tendency to fail, you can ask God in the context of commitment to his ways to remove that area of besetting sin. He doesn't start in verse one saying, remove from me the way of lying.

I've got a lying problem. And it would sure be easy, God, if you could just take that away from me. Just make me not lie anymore.

What has he done in the first two dozen plus verses? He has declared his way. He has demonstrated his way. He's committed his way.

He has been pursuing God's precepts and God's statutes. And on that basis, he says, strengthen me according to your word. Remove from me the way of lying and grant me your law graciously.

I have chosen the way of truth. And I can't pursue the way of truth when I've got this way of deception that is fighting in my soul and keeping me from understanding it. Remove from me the way of lying.

And this can not only be a tendency to prevaricate or bend the truth, but also to be led astray by deceit. The way of deceit, you can be the victim or you can be the perpetrator and you don't want to be at either end of it. And you say, remove from me the way of deceit, the way of lying.

I don't want to be a liar and I don't want to be lied to. I don't want to be misled. I don't want to mislead.

I want the way of truth. I've chosen the way of truth. Verse 30.

Your judgments I have laid before me. Your judgments I have confirmed. Notice before me is in italics there.

And it says your judgments I have laid. This is like laying a foundation. I've put them in a fixed place.

They're staying here and they're not going anywhere. I cling to your testimonies. O Lord, do not put me to shame.

Remember verse 25? We had another use of the word cling. My soul clings to the dust. O Lord, revive me.

I've got proximity to death. Fill me with life. My soul clings to the dust.

Revive me according to your word. I don't want to cling to the dust. I want to cling to your testimonies.

Verse 31. I cling to your testimonies. O Lord, do not put me to shame.

I will run the course of your commandments. For you shall enlarge my heart. This is confidence in the fulfillment of God's promises.

I will run in the way of your commandments. I will run the course that is mapped out by your commands. And sometimes this is a hard course.

Sometimes it's steep and uphill. It may be rocky. It may be lonely.

Narrow is the way and straight is the gate that leads to life, the Lord said. Few there be that find it. But that's the course I will run, the psalmist says.

Why? Because you're going to enlarge my heart. You're going to fill me with heavenly things. Well, it's a lot to think about.

We're going to pause here and take our break. When we come back, we're going to lay Gimel and Dalet side by side. The camel and the door.

And see if the camel can fit through the door. Won't fit through the eye of a needle, but maybe it'll fit through the door. We'll see when we come back.