

Psalms 19-04-11b

Let's resume our study now of Psalm 119, and we have seen the content and how valuable it is in its own right. We're gonna look now at the additional insight, the light that is shed on this by the extra channel that is provided by the structure. They, in my lifetime, went from monochrome, monotone, monaural is what I'm trying to get at.

I knew it was mono something, not mononuclear, but monaural recordings to stereo. In the late 50s, early 60s, stereo came out, and I will never forget. I know exactly where I was and when I was when I heard my first stereo recording, and it was through headphones.

And it transported me to another world, hearing music live right there inside my head in stereo. And so we went with stereo for several decades, and then with the advent of television and movies with big speaker systems, and they wanted to bring that to the home, they came out with surround sound. They had quadraphonic for a while, and I actually owned one quadraphonic LP.

You have to have all kinds of special equipment to hear it and play it, but they wanted a left and right in the front and a left and right in the back, which is essentially what you end up with, 5.1 surround sound with Dolby and all the rest of it. But now when you, and it's still a little bit weird because you've got a two-dimensional screen, but you've got three-dimensional sound. And so things that are behind the camera sound like they're behind you.

And that's a little freaky, but it is additional information that is encoded. You can miss it and still enjoy the movie. You can have a little old cheap TV with a monaural speaker, and you'll still get the drift, but there's such a greater level of experience with the additional depth.

That's what this structure provides. It spreads the orchestra out and lets you hear the voices more clearly. It puts you in the moment and lets you more fully experience God's truth.

If you have your handout, if you've been able to get a copy of what's up on the website, you'll see that the Gimel and Dalit sections have been put side by side, and there's some rather cryptic color coding here. But as we saw last time with Aleph and Beit, you're gonna find that the psalmist invites us to link across these two letters. So notice that verse 17 in the Gimel section says, "'Deal bountifully with your servant, 'that I may live and keep your word.'" The first Dalit section verse, verse 25 says, "'My soul clings to the dust.

"'Revive me according to your word.'" Your word, your word. It's not an accident. Why would he say, deal bountifully with your servant? Because I could use some bounty.

My soul is clinging to the dust. The dust is dragging my soul downward. Your bountiful dealings will lift me upward.

"'Notice that I may live and keep your word.'" In verse 17, "'Revive me, vivify me, 'enliven me,

make me alive." So you have life in both of those. The vive portion of revive is the same as live. Vivisection is talking about taking a section out of a living thing.

"So that I may live and keep your word, "revive me according to your word." So we're immediately reminded to think about these in parallel terms. Verse 18 says, and so I've color-coded the corresponding sections in 17 and 25 in blue. Verse 18 says, "Open my eyes, "that I may see wondrous things from your law." And of course that first line has been turned into a hymn, "Open my eyes that I may see visions of truth "thou hast for me.

"Place in my hand the wonderful key "that shall unclasp and set me free." I believe that's right. Anyway, "Open my eyes that I may see." This is a request for enlightenment, for illumination, for understanding. "Open my eyes that I may see." And the corresponding portion of verse 26 is, "Teach me your statutes." I'm not going to learn them if I don't understand them.

I need to grasp and comprehend. I want to see their truth, see their reality. "Open my eyes, teach me your statutes." What do I wanna see? "Wondrous things from your law." In verse 18, and you look across at verse 26 and there's not really anything that corresponds.

Well, let's continue. Look at verse 19. "I am a stranger in the earth.

"Do not hide your commandments from me." And you can see that this is a close link to the previous verse, 18 and 19. "Open my eyes that I may see. "Do not hide your commandments." Make them visible, don't make them hidden, right? "I am a stranger in the earth.

"Do not hide your commandments from me." Look at verse 27. "Make me understand the way of your precepts, "so shall I meditate on your wonderful works." And what you see here is that you've got an X. You can draw an X from verse 18 to verse 27 and from verse 19 to verse 26. "I am a stranger in the earth." I didn't highlight, I could have put a, you can put a star by that.

"I am a stranger in the earth." Verse 26, "I have declared my ways." What are my ways? I'm a stranger in the earth, that's my way. I'm a pilgrim in this barren land. "Do not hide your commandments from me.

"Teach me your statutes." Right? Now look at verse 18, "Open my eyes." And look at verse 27, "Open my eyes, make me understand." This is God imparting the grasp, God opening your eyes for understanding. You remember in Ephesians chapter one, where Paul says, I pray that the eyes of your understanding having been enlightened, that you may come to know the three wonderful truths that he details there in the latter part of chapter one. But he says, God has enlightened the eyes of your understanding.

Here you have, "Open my eyes, make me understand. "Wondrous things from your law." Notice wondrous things and wonderful works. Verse 18 and verse 27.

So you've got a little chiasm there. And what it invites you to do is take those four verses together in a little mini chiasm. So I'm gonna read 18, 19, 26, and 27.

Watch for the close parallel. "Open my eyes that I may see wondrous things "from your law.
"I'm a stranger in the earth.

"Do not hide your commandments from me. "I've declared my ways and you answered me.
"Teach me your statutes.

"Make me understand the way of your precepts "so I meditate on your wonderful works."
Wondrous things, wonderful works. Open my eyes, make me understand. That's 18 to 27.

19 up to 26, I'm a stranger in the earth. I've declared my ways. Do not hide your
commandments from me.

Teach me your statutes. So there's a little, it's like a little lace. It's like an X that binds these four
verses together.

Now look at verse 20 and verse 28 together. "My soul breaks with longing,' in verse 20. "My
soul melts from heaviness,' in verse 28.

You couldn't see a stronger connection than that. "My soul breaks with longing. "My soul melts
from heaviness.

"I'm longing for your judgments at all times. "Strengthen me according to your words." So
there's not only parallel, but there's movement. "Here's the status of my soul.

"I'm longing for your judgments, "so strengthen me according to your word. "I long for your
word, grant me your word. "You will seek me and find me "when you search for me,' how?
"With all your heart.

"You will seek me and find me. "You may seek and not find. "You will seek me and find me
"when you search for me with all your heart.

"My soul breaks with longing "for your judgments at all times. "My soul melts from heaviness.
"Strengthen me according to your word." And this is sort of a double entendre because
strengthen me according to your promise, but strengthen me according to how much of your
word is at hand.

The more of your word I have, the more strength I'm going to glean. Now look at verse 21.
"You rebuke the proud, the cursed, "who stray from your commandments.

"Remove from me the way of lying "and grant me your law graciously." It's verse 29, 21 to 29.
But once again, you notice my color code. I have red in verse 21 and there's no red in verse 29.

There's a symmetry here. The second and third verses of Gimel and Dalet were a crisscross and
the fifth and sixth verses are a crisscross. So notice, read verse 21 and then we'll read verse 30.

"You rebuke the proud, the cursed, "who stray from your commandments." There's three

characteristics there. The proud, the cursed, who stray. They've made a choice, haven't they? They've chosen to stray, they've chosen the way of pride and they've chosen the way that is not blessing.

But look at verse 30. "I have chosen the way of truth. "Your judgments I have fixed before me.

"I have planted them as a foundation." So my three characteristics are instead of straying, I have chosen, instead of being proud, I've chosen your judgments. Instead of cursedness, I've chosen the way of truth. God rebukes the proud, God resists the proud, but gives grace to the humble.

"You rebuke the proud, "who stray from your commandments. "I have chosen the way of truth "and your judgments I have laid before me." So what can we say on that basis? Look at verse 22 followed by verse 29. We're gonna go up in the other crisscross.

"Remove from me reproach and contempt." Look at verse 29. "Remove from me the way of lying." The exact same construction, remove from me. So we're invited to make that crisscross.

"Remove from me reproach and contempt, "for I have kept your testimonies. "Remove from me the way of lying "and grant me your law graciously." And now the final two verses are also going to crisscross. So verse one of each section is straight across.

Then we had a crisscross in the second and third verses. Then we go straight across on the fourth verse. Then we have a crisscross in the fifth and sixth verses.

Now we're gonna have a crisscross in the seventh and eighth verses. So look at verse 23, and you can see I've got gray on that first line, and then there's gray at the end of verse 32. "Princes, also sit and speak against me, "but your servant meditates on your statutes.

"Your testimonies also are my delight "and my counselors." Verse 24. And notice verse 24 has another direct connection to verse 31. "Your testimonies are my delight.

"I cling to your testimonies. "Oh Lord, do not put me to shame. "Your testimonies are my counselors.

"So don't let me be put to shame. "I'm relying on your guidance. "I'm relying on your truth to guide me.

"Let me not be put to shame." And so we link verse 23 and verse 32 then. "Princes, sit and speak against me, "but you shall enlarge my heart." These people can talk, but you're at work on the inside. God is at work in you to will and to do for his good purpose.

God can enlarge the heart. What is spoken is fleeting. It's almost as fleeting as the breath that gives it voice.

"Princes, sit and speak against me, "but your servant meditates on your statutes." And notice

that expression of dedication in verse 23. "'Your servant meditates' is reflected in verse 32. "'I will run the course.

"'I will follow the path of your commandments.'" Remember Paul saying, I fought the good fight. I finished my course. I've kept the faith.

"'I will run the course. "'Wherever your commandments take me, "'uphill, steep, smooth, easy, "'through hill and vale, "'sleep, snow, gloom of night, "'wherever your course leads me, "'I will run that course. "'Your servant meditates on your statutes "'and I will run that course.'" So having seen this, you say, well, it's really interesting.

And some of these are very clear correspondences. You look at verse 20 and verse 28. You can't help but see how those link.

You look at verse 24 and verse 31, your testimonies and my dedication to them. It's very clear. Verse 22 and verse 29, remove from me reproach, remove from me lying, right? And yet others are not synonymous.

They are complementary. And this is the way of many of the Psalms when you have a distich, a two-line sentence, a two-line piece of poetry, sometimes the first line will state something and the second one will confirm it or state it in a synonymous way. Other times, you'll have a statement and then you have something that completes it or gives the consequence of it or the reason for it or the goal of it.

And both of them kind of need to be together. And we have a combination of synonymous links across and we have complementary or fulfillment or reasons or goals that go across. And so it's fruitful for meditation.

Now, you are probably asking yourself the very intelligent and wise question that was asked on the break. Well, it's quite a lot easier to see this when it's all in writing, but how many of the ancient Israelites were scribes and did they really hold this all in their head so that they could see these structural links? I have two observations about that. First of all, everybody held everything in their heads other than maybe writing a grocery list on a pot shirt or something.

And most people did not know how to write. So their knowledge was held in their heads and they learned this from infancy. They learned to hold their genealogy as far back in their clan as they could trace it.

In many cases, all the way back to the sons of Shem, they could recount and they learned this by rote. They would sit around and recite it and chant it together in the evenings. They would recite and chant together scripture.

They would encourage one another in memory and in repetition to have these vast structures in their mind. But I believe they had an additional source of help. What is it that they had that we don't have in the Psalms? The tune, the music.

And you can imagine that in the same way, if you think back on certain songs that you know that have repetitious phrases that return it, but each time it comes back, it has a slightly different color or a slightly different meaning. Cats in the Cradle, the Harry Chapin song, that shows you how old I am. But he's, well, we're gonna get together soon we're gonna have a good time soon.

And that repeats and each time it's in a little different context. But that tune is the same for each of those sections. And so with a tune behind these songs, parallel verses and parallel sections might be sung to the same melodic phrase.

And it would be easy, if you think about songs you know, there are some very lengthy songs that some of the older ones of you know, they're longer than many of these songs. I would bet that most of you know the lyrics to Lion Eyes by the Eagles. That is a long song.

They almost couldn't get that recorded as a single because the song is like close to seven minutes, I think. And the pop format of the day was two and a half to three minutes and you're done. Well, the song was like twice as long.

And, but by that time they were getting famous enough. They just put it out anyway and it was huge. One of their biggest songs, but it's a long song.

But there's, you know, my oh my, you sure know how to arrange things. That same little piece of tune repeats through the song. And with that additional memory aid, I think especially with the Holy Spirit available to those who are diligently seeking, these things would come to their mind.

So with that clue and with that observation, we ask ourselves this question. What is the question? And that's not it. What is the question I'm about to ask? Having made all of these observations, so what? It's all very interesting.

And we see the ingenuity with which this section of the Psalm has been assembled. But what does it tell us? Well, the first thing is, if you want to know what something means, it's good to know what it is primarily talking about. What is its theme? So reading the Gimel section here, what do you see as a theme? Deal bountifully with your servant so that I may live and keep your word.

Open my eyes. Do you notice that there is a twofold, and there's probably more, but there are two primary expressions here. One is request.

There is appeal to God, isn't there? The psalmist is confident in going to God and making requests. You can circle these requests. You can do it in your Bible or you can do it on your sheet here.

But look at verse 17. Deal bountifully with your servant. And there's a purpose in it.

There's a request and a purpose. Deal bountifully with your servant because I would really like to have more stuff. Deal bountifully with your servant because I'm getting bored.

Deal bountifully with your servant because I need a distraction. Why does he ask? There's a request here. Be careful for nothing, but in everything by prayer and supplication, let your requests be made known unto God.

So we've got the opportunity to make requests, but here we've got a whole series of requests, but what goes along with them? He's making a request from God, but he gives a reason. I'm asking this and here's why. And the why is in God's interest.

Lord, I'm making this request, not in my own interest. I'm making this request. Here's what's in it for you, so to speak.

I mean, very humbly and respectfully, but Lord, here's why I'm making this request. I'm not doing it selfishly. I'm not just trying to aggrandize myself.

Look at verse 17. Deal bountifully with your servant. Why? That I may live and keep your word.

This is something close to God's heart. The one who has my word and keeps it, it is he that loves me, Jesus said in John. And I and my father will come to him and make our home with him.

That's who we want to dwell with is the one that has my words and keeps them. Those are the ones who have fulfilled the command to love the Lord your God with all your heart, soul and strength, right? Deal bountifully with your servant. Now, deal bountifully, this is kind of by way of provision and resources and freedom from distraction.

There's all kinds of things that could come under deal bountifully. I just want to be more comfortable. I want more stimulation.

I want more material goods and enjoyment and entertainment. Is that what he's asking? Why would you ask for bountiful dealings from the Lord? It frees me to live and keep your word. Smooth my path to live my life and keep your word.

That's why you put me here. That's why I'm drawing breath. That's why you made me as one of the members of the human race.

I don't mean anything. My life doesn't count for anything unless I am living and keeping your word. Deal bountifully with me so that I can do that.

My goal in asking for bountiful dealing is to live and keep your word. Look at verse 18. Open my eyes so that I can appreciate, so that I can comprehend, so that I can grasp wondrous things from your law, things that will put me in awe and cause me to praise the majesty and the grandeur of your grace and your glory.

Open my eyes, not so that I can see through the stratagems and schemes of the wicked around me or so that I can get ahead and know what the stock market's going to do and make a wise investment. Open my eyes because I want to look at wondrous things that belong to you. Give me eyes to see those things.

There's a purpose in the bounty. There's a purpose in enlightened eyes. Then this appeal in verse 19.

Do not hide your commandments from me. Look at me. I'm out of harmony with this world.

I don't fit. I don't blend. I'm not a part of it.

I'm not connected. I'm a stranger in the earth. I'm just passing through.

So don't hide your commandments from me. What else do I have? I have left this world. I've left the ways of the world behind.

I need your commandments to guide me and to be my sure counselors and the light on my path. Don't hide them from me because I've left the ways of the world. I'm a stranger in the earth.

My soul breaks with longing for your judgments at all times. And now he goes back to what he saw at the very beginning of the Aleph section when he was looking at those who are blessed. And he said, the ones who are undefiled in the way and who follow God's law receive blessing from the Lord.

Here's what happens to the people who don't, who take the other path. You rebuke the proud, the cursed, who stray from your commandments. There's cursing and rebuke in that way.

So remove from me reproach and contempt. I've made myself a stranger in the earth. I've chosen your way.

So I don't want contempt and reproach. I have kept your testimonies. I can claim forgiveness.

I can claim cleansing. I can claim separation from contempt and reproach because I've kept your testimonies. Now, this is a bold statement.

I have kept your testimonies. We look at our life and look at areas of our life, different aspects, different relationships, different facets. And can we say, can we go before the Lord and say, I have kept your testimonies.

I have done my very best in this area to comport my behavior to your law, your testimonies. And God will know this. Princes, those who sit in judgment, those who have earthly power, those who have been granted authority and can make a difference in your fate, princes sit and speak against me but I don't sit and dwell on that.

I don't let that get under my skin. I don't lay awake at night wondering what's gonna happen because the princes are sitting and speaking against me. Instead, I drive that worry and that concern out by meditating on your statutes.

I look at the contrast between the way of the world and the ways of God. Those who dedicate themselves to God have nothing to fear, nothing to worry about. There are two realms and he's contrasting them there and saying he has dedicated himself to God's law, God's way, God's statutes and testimonies.

And he can make requests on that basis. He can justify those requests on that basis and he can claim freedom from worry about earthly power on that basis. These could be spiritual princes, rulers of the darkness of this age.

Princes sit and speak against me but your servant meditates on your statutes. Your testimonies are my delight and my counselors. And there are parallel claims in each of those areas in the Dalit section.

I'm having a tough time in verse 25. The dust is sticking to me and I'm sticking to the dust. Revive me, lift me up out of the dust.

How did Adam become a living soul? God formed him out of the dust and once he was formed, he wasn't dust anymore. Sort of. Dust thou art and unto dust shalt thou return.

But with God's spirit and God's word, we are transformed and anticipating that ultimate eternal life. Revive me according to your word. I declared my ways.

We saw that throughout the Gimel section. My soul breaks with longing for your judgments. I've kept your testimonies.

I meditate on your statutes. Your testimonies are my delight and my counselors. I've declared my ways and you answered me.

I have already begun to experience the blessing and the spiritual refreshment and restoration that comes from following this way. That's what I focus on. Teach me your statutes.

Make me understand the way of your precepts. This is another request. So you see, revive me according to your word is a request in verse 25.

What's the justification for that? Justification in verse 17 was, here is the goal of dealing bountifully with me so that I can live and keep your word. Revive me according to your word. What's the justification for that request? My soul is clinging to the dust.

I can't lift myself out of the dust. I need your power. So in one case, you have a declaration of purpose to justify the request.

Here, there is a statement of need. Lord, I'm needy. The dust is sucking me down.

Revive me according to your word. Teach me your statutes, why? I have declared my way and you answered me. You've answered me in the past.

I'm confident you will answer me again. This is an appeal to pattern. This is an appeal to history.

Lord, I've made requests to you before and you answered. I've declared my ways. I have shown over time the level of my commitment and this is covenant time.

I'm doing my best to keep my side of the covenant and I know that you will keep your side. Teach me your statutes. Make me understand the way of your precepts, why? It gives me something to meditate on.

And when I'm meditating on your wonderful works, I'm not meditating on the princess and I'm not meditating on the dust and I'm not meditating on the power of the foe or the temporary success of the wicked or any of the other things that can plague me, upset me, rob me of sleep, rob me of peace, rob me of happiness, take away my power. Make me understand the way of your precepts. I want to understand it so that I can be thinking about that all the time.

This is justification for the request. Here's a request in verse 28. Strengthen me according to your word.

Just like verse 25, revive me according to your word. There are a lot of wonderful interior links in the Dalit section. If you go up to the second line of verse 25 in circle, revive me according to your word.

And verse 28, strengthen me according to your word. You will notice in verse 26, you've got an underlined word there. May not have noticed that little Easter egg for you there in the... But notice 26 has an underlined word, 27 has an underlined word, 29 has an underlined word, and 30 has an underlined word.

And do you notice how those verses bracket the central linking verse 28? My soul breaks in verse 20. My soul melts in verse 28. That was our big center link.

Well, in case you wonder if there's any symmetry here, you've got, I've declared my ways in 26. Make me understand the way of your precepts in verse 27. Remove from me the way of lying in verse 29, because in verse 30, I have chosen the way of truth.

These are the ways. But notice the justification. My soul melts from heaviness.

Strengthen me according to your word. My soul clings to the dust. Revive me according to your word.

It's an expression of need, acknowledgment of insufficiency. I am not going to make flesh my strength. Cursed is the man who trusts in man and makes flesh his arm, whose heart departs from the Lord.

He's gonna be like a shrub in the desert and will not see good when it comes, right? My soul is melting. I'm going to the word. I'm going to the promise of God.

I'm gonna claim it. I'm gonna make requests of God to revive me and strengthen me. Remove from me the way of lying and grant me your law graciously.

Why? I've chosen the way of truth. So remove from me the way of lying. If I've chosen truth, don't let me be misled into thinking something is true when it's not.

There is a way that seems right. The ends are the ways of death. Remove that way from me.

I've chosen the way of truth. Help me follow it. I have made a foundation out of your judgments.

I cling to your testimonies. Oh Lord, do not put me to shame. And being put to shame, is this in the eyes of the Lord, in the eyes of other people, or in your own eyes? Yes.

Do not put me to shame. Do not let me be an example that people point to and say, remember what they said about the Lord Jesus on the cross? Let him deliver him. He trusted in him.

So if he trusted in God, let God deliver him if he delights in him. He made all these claims about God being his father and he was here to do the father's will. And well, if God delights in him, let God bring him down from the cross.

And there's this shaming of the Lord Jesus Christ. And it's not only disrespectful and deceitful, but it is shallow. There's a lack of understanding.

It was necessary that Peter's gonna preach this. It was necessary. You look in Acts and Peter's sermon.

It was necessary that the Christ should suffer and bear the sins of the people. It was necessary. There is a time when you look at a thing and you say, well, there must be something wrong in the spiritual realm because look at this terrible circumstance.

Look at this awful calamity that has befallen this person. And they can't be the Christian that they seem to be if they're going through this. Do not let me be put to shame.

Those who know, those who are fellow travelers on the narrow way heading for the straight gate will know better. And everybody else who cares. Don't let me be put to shame.

I will run the course of your commandments if it means financial penalty, if it means by being honest and by being truthful, I am going to suffer, I will lose out. It will cost me, cost me dear. It doesn't matter.

I will run the course of your commandments. Wherever that path leads, that's where I'm going. I am going to hem myself in by the limits of your commandments.

Why? Because wherever I am, I may be in the valley of the shadow, or I may be in green pastures besides still waters. Same Psalm, right? You lead me in paths of righteousness, green tufts of grass, still waters. Sometimes, other times, I'm in the valley of the shadow, but I will run the course of your commandments.

Why? Because wherever I am and wherever it takes me, you increase the capacity of my heart, capacity to appreciate God and his glory, capacity to appreciate the Lord Jesus Christ, his work on the cross, his bearing of our burdens, his ongoing ministry of intercession, his soon coming return to take us to be with himself and to take us with him in future service and function in the plan of the Father and in the kingdom of the Father. It's no idle promise to the overcomers in Revelation chapter two and chapter three to walk with him in white, to sit with him on his throne, to partake of the hidden manna. It's hidden manna.

Not everybody's gonna get to see it. Think about that. You wanna reflect on upcoming opportunities and is it worth it to persevere and to engage in this level of dedication and commitment in this life? Look at the overcomer promises in Revelation two and three.

If you've got that white stone with that new name, that does something. You see these security systems where somebody can badge their way through. I got locked out of a church for half an hour because they had a real sophisticated security system and there were people inside but there was nobody there to answer the buzzer.

And you can get through the outer door but the inner door won't open. You press the deal, I called the phone and the lady had taken a long lunch and forgotten I was coming and so I was on the outside. Well, finally, a guy who was doing maintenance came in.

Well, he had a key fob and his key fob opened all doors, widened all gates, disarmed all security systems and I thought, you know, that's like the white stone with the new name. That thing has got power. It's not just a keepsake you're gonna put on a curio shelf.

That thing is entree. That will get you into places where hidden manna is stored. That will give you opportunities to serve and to be useful and to reflect the glory of the Savior.

You shall enlarge my heart. Enlarge my heart with capacity to appreciate the wonderful grace of God and the opportunities that we as fallen people made out of dirt are gonna enjoy when we are raised to new life in Christ. So I hope the review of the content here and the illumination that comes from the structure has helped in some way to catch how important it is to reflect on this commitment in our own lives and to be good stewards of the time that God has given us to invest in this pursuit and to avail ourselves of this wonderful potential and opportunity.

We are uniquely gifted and blessed to be able to enter into these things. Israel didn't have a lot of the opportunities the way that we have them. Faithful believers could do a lot but they're gonna enter into that when God fulfills the new covenant and pours out his spirit on all their flesh and in the millennial kingdom.

They are gonna get a chance to do what we have already. We're the younger son that got there first. We've gotten the birthright and the blessing and it's up to us to exploit it and make the most of it.

And guess what? You can be the Old Testament. Your life and the experience of your exploitation of God's grace may be something that's in the Testament that they read in the millennium. We read about Daniel and Caleb and a lot of the faithful believers in the Old Testament.

Wouldn't it be something? They had no idea they were gonna be written up. What if your life was written up? And was a resource for those who are playing catch up in the millennial kingdom, learning how to live in the power of the Holy Spirit and the power of God's inspired word? Well, it's a wonderful gift that God has given us through the Lord Jesus Christ and to represent him in this earth and to serve him in the next life is unparalleled in scope and opportunity. So this is an inspiration to do so and we'll close here in a word of prayer.

Father, thank you for the truth of your word, how powerfully and beautifully it is expressed, how memorably it is conveyed. We thank you for granting us the tools in these recent years to exploit many of the deeper levels of your word and treasures of your word because we have got so many wonderful resources at our disposal. We pray that we will be worthy of that gift and that we will avail ourselves of the insight and the illumination that comes from it.

May our lives reflect your glory and the glory of the Lord Jesus Christ, both now and in the ages to come. We pray these things in Jesus' name, amen.