

Psalms 19-04-25a

Good evening, welcome to the Thursday night Bible study at Grace and Truth Bible Church. This is the 25th of April, 2019, and we continue our study in the beautiful Acrostic Psalm 119. I have fondly entitled this lesson, Hey, Wow! The next two letters in the Hebrew alphabet after Aleph, Bet, Gemel, and Dalet are Hey and Wow.

So, Hey, Wow! What a Psalm! We'll be picking up these, in case you want to find it a different way, will be verses 33 through 48. Let's take a moment as we begin our study tonight to ask God's blessing on it, to go to the Lord in prayer and anticipate the blessings that are going to come to us by looking at this very rich and multifaceted portion of God's Word. Shall we pray? Father, we are so grateful that in addition to making provision for our daily needs and expressing your grace and faithfulness to us in that way, you also have provided manna for our souls.

The treasure of truth in your Word sustains us and strengthens us and shines light on our path and enables us to live a supernatural life, the life to which we have been called in Christ Jesus. We thank you for our Savior and for His example, His work on our behalf, His ongoing intercession and mediation at your right hand, and His soon-coming return to take us to Himself and to present us before your throne. We pray that we can be worthy of that calling, that we can be ready for His return, that we will be equipped for service and function, both in this life and the next, and that our study tonight will contribute to those goals and will motivate us and encourage us to avail ourselves of every potential and every opportunity in the days ahead.

We pray these things in Jesus' name. Amen. Well, it's always good in looking at a passage of Scripture to read it.

You can observe a lot by watching, and we can certainly see the overview and the general theme and content. So we'll pick up here in Psalm 119. Looking at these two letters, we have seen that there is fruitful comparison to be made by laying Aleph and Beit side by side, Gimel and Dalet side by side.

The psalmist has intentionally put symmetry and vocabulary there that help us see that this is what the intention was, and that we gain not only from looking at the content in a straightforward manner, but there is an extra dimension in letting these adjacent letters shine light on each other. Well, we're going to find tonight that we have a similar situation here with hey and wow, but we also have some new elements. Just when you think you have God's plan all figured out, why He changes it and adds interest and complexity and depth, and that's what we're going to see here.

But let's begin by reading Psalm 119, verses 33 through 48, the hey and the wow sections. Teach me, O Lord, the way of your statutes, and I shall keep it to the end. Give me

understanding, and I shall keep your law.

Indeed, I shall observe it with my whole heart. Make me walk in the path of your commandments, for I delight in it. Incline my heart to your testimonies and not to covetousness.

Turn away my eyes from looking at worthless things, and revive me in your way. Establish your word to your servant, who is devoted to fearing you. Turn away my reproach, which I dread, for your judgments are good.

Behold, I long for your precepts. Revive me in your righteousness. Now the wow section, beginning at verse 41.

Let your mercies come also to me, O Lord, your salvation according to your word. So shall I have an answer for him who reproaches me, for I trust in your word. And take not the word of truth utterly out of my mouth, for I have hoped in your ordinances.

So shall I keep your law continually, forever and ever. And I will walk at liberty, for I seek your precepts. I will speak of your testimonies also before kings, and will not be ashamed.

And I will delight myself in your commandments, which I love. My hands also I will lift up to your commandments, which I love, and I will meditate on your statutes. You'll remember that in these acrostic sections, each of the eight verses begins with the same letter.

So we have in the hey section verses that begin with the letter hey and correspondingly in the wow section. I want to first look at the content and what this psalm has to say, and then we'll look at some of the additional opportunities for understanding in the structure. You have here some rather potent observations and things that might not occur to us as truths.

Teach me, O Lord, the way of your statutes, and I shall keep it to the end. This is almost by way of a covenant, isn't it? Lord, if you will teach me, I will keep it. Show me the truth so that I can follow it is the idea here, right? And you'll notice that there are these appeals for God to act.

These are actions on God's part. We think, well, if I am faithful, God will respond with blessing, with enlightenment, with help, with answered prayer, and so on. But I sort of need to step up and put myself in the place of God's blessing and God's favor, right? And that is true.

But look at how it is expressed here. Lord, if you will teach me as the beginning move, I will keep your way to the end. Teach me your statutes.

I will. And notice it's not just teach me your statutes. Teach me the way of your statutes.

What is the difference? It really jumps out because the pronoun in the second part of the verse is singular. If he had said teach me your statutes, I will keep them to the end. But it says keep it to the end.

What is it he's going to keep to the end? It's not just the statutes. It's the way that is defined by the statutes. This seems like maybe a splitting of hairs, but think about it.

Remember when Hansel and Gretel were being carried off by the witch? What did Hansel try to do so that somebody could find them? Dropping the breadcrumbs, remember? I've forgotten the rest of that story except the end. But people will try to leave a trail. You see people being dragged away in entertainment fair, and somebody will reach out and snap a twig as they're being hauled away in the woods.

Many times before the days of GPS and Mrs. Google and electronic guidance, your Garmin and such, what would you do? You would drive stretches of highway, and you'd keep an eye on the signs. You're driving through Arizona, New Mexico. You've got to watch the signs.

You're trying to get to Albuquerque, trying to get to Phoenix, trying to get to Las Vegas or all the way to the coast of California. There's long stretches of road, but when there are turns or exits or forks in small venues or large, you look for the signs, right? And your way is dictated in that kind of navigation by the signs. There are people who give you instructions to their house out here in rural Oklahoma by landmarks.

Well, you know where Rural Water District 5 office is? If you start there and take that road north, and you go a mile and a half, you'll come to a gravel road that veers off to the right. It's not marked, but take that road. It looks like it's going to peter out, but it goes over a hill and turns around, and there's my house.

And so you're watching. You say, well, there's the water district. There's the gravel road.

Here's the top of the hill. And I've been to places that literally gave me those instructions, and when you get there, there's four or five houses. And she said, well, you've got to pass the yellow house.

That's not us. And the one that's got two dead trucks next to it, that's not us either. Go past those and go on up the hill, and you think it's going to end, but you're going to get up there, and there's our house.

They have a really beautiful house with a utility building, and the road would never lead you to believe that there was much up there, but it's quite a beautiful farm complex. That's the guideposts, the signs, the landmarks define the way, but the way is everything in between those as well. God's statutes are not only guidance for specific situations, but they mark a way that we are to follow.

So what does the psalmist say here? Teach me the way of your statutes. I want to not just know the turning points or just the landmarks. I want to know the entire way.

If you've got a regular commute or places that you regularly go, this road that we live out here on, we've been going up and down this road between here and Highway 66 since 1967. So

traveling it as often as we do, you know every crack, every pothole, every low spot, every high spot, every place to watch out for deer, every place. I remember where George Carter's mother hit a cow at night, and I'm always careful at night when I come over that because she was boiling along at 40 miles an hour and came over a hill and smacked into a cow, totaled the truck, totaled the cow, put her in the hospital.

I know exactly where that is. I know that way. I know it intimately.

I've driven it literally hundreds, if not thousands of times, as have most of the people that live back in this neck of the woods. You know the way, not just the turns, not just the signs, not just the landmarks. You can know it like you know the front of your hand and the back of your hand, to know the way.

So the psalmist says, teach me the way of your statutes, all of the connective tissue between the important stuff, and I will keep that way to the end. I will follow that road all the way to its destination. You know what this road is that is marked out by God's statutes? It is the narrow road that leads to the straight gate of life that Jesus talked about.

Narrow is the way and straight is the gate, but that narrow way is marked out by God's statutes. It's not enough to just get a few landmarks. The psalmist says, I want to know every part of that journey, every bit of that road.

Teach me, O Lord, the way of your statutes, I will keep it to the end that way. Give me understanding and I shall keep your law. This is what was so lacking in Jesus' day and before and since when it comes to a legalistic approach to the law of God, to God's statutes, to His ordinances.

Look at what he says here, give me understanding. He doesn't say give me a really good memory for all of the fine points of the law. He says, give me understanding.

We teach our little children rules, don't run in the house, don't beat on your sister, don't keep your sippy cup top up. We teach them these little rules, but you don't grow to adulthood operating in that way. What happens as we mature? We develop the ability to see what makes good sense, that I shouldn't leave dishes down low with food in a house full of dogs, that I shouldn't let food sit out and spoil.

We learn without being told because we have understanding and we can make rules for ourselves. I'm never going to fail to take note of where I lay down my keys or my glasses because I don't like spending 15 or 20 minutes searching the house trying to find them. I'm going to make myself a rule because it's a monumental expenditure of time when I'm careless about noting what I do with something that I'm going to need later.

This comes from understanding. It comes from best practice, use of good habits and good routines to work things out for the best. How is a person going to best keep God's law? Not by memorization and not by nitpicky interpretation like the Pharisees did.

Jesus knows that it's okay to walk through the fields and grab a handful of grain, that it's okay if you're going to eat that grain and you haven't ritually washed your hands. Why? Because he didn't just know the law backwards and forwards. He had understanding and that understanding transcends the law and reminds us that man wasn't made for the law.

The law was made for man. The Sabbath was made so that man could rest. It wasn't made to be a burden for man and to be a basis of condemnation as the Pharisees and scribes did with the Lord Jesus.

So give me understanding and I shall keep your law and observe it with my whole heart. I'm not observing it out of a lack of understanding. I'm not doing nonsensical things.

Have you ever thought when you come to a deserted crossroads and you can see in all four directions you've come up to a stop sign and you think, do I really need to stop here? It's a stop sign and I should come to a complete stop because that's the law. But what is the purpose of the law? What is my understanding? We're not supposed to run into each other. If there were a car approaching, anybody that doesn't have this stop sign, I should yield and give way.

But our understanding helps us know when and how to keep the law and to not be mindless about it, to be mindless automatons. There are times you're taking your pregnant and in labor wife to the hospital. Do you think you might roll through that stop sign and keep going? Do you think you might break the speed limit a little getting there? Because we can observe priorities and sort our values and accomplish goals.

It's important to be able to observe God's law with our whole heart, to understand it, to know why. Now this doesn't mean we can roll through God's stop signs or decide that we know better than God's precepts and ordinances. But what it does mean is we are so much better able to observe their spirit and their intent when we understand them.

It gives us more motivation and more ability to keep them when we understand them. So the psalmist says, Lord, give me understanding. It will help me to keep your law and to observe it with my whole heart.

Now he says here, and this is where my question to you really begins. Make me walk in the path of your commandments. Is this a legitimate prayer? Look at the next verse, incline my heart to your testimonies.

We're free will advocates, right? We believe God does not tamper with your decision maker and with your volition, and that you can't ask God to strap down your switch on positive. We're accountable and responsible. We are free to choose, and it's our responsibility.

And if we choose well, we are blessed. We move forward in God's plan. If we choose poorly, we receive discipline, judgment, consequences.

So how can the psalmist say here, make me walk in the path of your commandments and

incline my heart to your testimonies? How can he pray this? Is this a prayer God can honor? What do you think? Who made the choice to pray the prayer? God didn't say, sit still while I cause you to walk in the path of my commandments. God didn't say, hold still now, I'm going to incline your heart to my testimonies. We can pray in areas where we know that we are weak, that God will incline us, and that God will motivate us, and that God will encourage us, and that God will help us.

That's a choice. It is a choice to pray this prayer, and it's a free will choice. Who would pray this prayer? Make me walk incline my heart.

Who would pray this prayer? Somebody who's really self-interested. I mean, there's plenty of people who might pray, Lord, prosper me in the way. Open the windows of heaven and pour out a blessing.

I paid my tithe. Lord, do my bidding. Answer my plea.

Accomplish my request because it would really make me happy. What kind of a request is this when he says, make me to walk and incline my heart? What's the goal and purpose? Read the rest of the verse. Make me walk in the path of your commandments because I delight in that path.

I know that's the best path. I delight in it. I'm not always capable of keeping myself in it, so please make me walk in it.

That's where my delight is. I want you to keep me in your path. I want you to make me walk there, and it's an acknowledgement of weakness on our part and capability on God's part.

It is an acknowledgement that in the long view and in the climate of our soul, that's what we delight in. If we are momentarily distracted, if we are momentarily caused to stumble, that doesn't change where our delight and where our love is. And this is a prayer for guidance and deliverance and those times when we are too weak to do it ourselves.

Remember in another place he says, God remembers our frame and he knows that we're dust. Actually, I think it's he knows our frame and remembers that we are dust. As Ernie Ford sang it in 16 Tons, man's made out of mud.

And we acknowledge that and we say, Lord, it is only by your divine enablement that I can walk this delightful path. It is only by your grace that I can keep your testimonies in the forefront of my heart. So incline my heart in that direction.

This is my request. Now, how would God do this? Is he just going to flip a switch? Is he just going to create an impulse? How would God answer this prayer? Make me walk in your path, the path of your commandments. How would God do this? I gave this a lot of thought because it raised my eyebrows when I read these verses at first.

And I thought, I don't know if you can really pray that, can you? But then it occurred to me that there are things that don't initially seem to be very desirable or very attractive on the surface or at the outset. And you look at it, and you think, well, I don't know. Somebody offers you a new dish of food.

Some of us are in an environment where new things are tried frequently. And we think, well, from the looks of it and from the ingredient list, I don't know if I'm going to like that. I recently was given to understand that they can make pizza crust out of cauliflower.

I'm not the world's biggest fan of cauliflower. It's not offensive because it's almost tasteless, unlike broccoli sprouts and things like that. And of the strange vegetable list, cauliflower isn't that off-putting, but I don't wake up and say, boy, you know what I could really go for is a big bowl of boiled cauliflower.

It's not something that really appeals. It doesn't motivate. I don't say, let me stop at the store and grab a bag of frozen cauliflower.

Looks like a brain. I mean, it doesn't appeal. And so then they say, well, you need to quit eating all this cauliflower.

It's got bad stuff in it. So then they say, well, here's a pizza crust made out of cauliflower. Well, my first thought was, hmm, tried pizza crust made out of all crushed nuts and almonds and coconut this and cashew that.

And none of those turned out very good, the texture's wrong and all that. So I'm not initially inclined to be kindly disposed toward cauliflower pizza, but went ahead and ate it. And it was fantastic.

It is my favorite pizza crust. I like it better than flour crust. If I have my choice of any pizza, I'm saying, give me the one on the cauliflower crust.

Well, what makes me now have a heart that is inclined toward cauliflower pizza crust? What makes me want to walk down the aisle and pay a little more at roots, sprouts, sprouts for that pizza crust? What makes me want to do that? Taste and see that the Lord is gracious. Taste and see. If you pray this prayer and ask God to make us walk in the path of his testimonies, to incline our heart, how does he do that? He will give us a taste of the benefits.

He will show us the fruit and the goodness of his grace and the greatness of his glory that is revealed in that walk and in that heart inclination. It becomes attractive by experience. We may not initially think it's a big deal to walk in the path of God's testimonies.

I think I've got a pretty good walk. I'm not in jail. Nobody's coming after me.

Things are going okay. I'm enjoying life. Why would I want this? If we pray this prayer and God answers it because it is heartfelt, maybe I don't feel particularly motivated.

What if you don't feel really on fire about your Christian life? You feel like you're in a good place. You're not a reprobate. You're not a reverse process reversionist.

You're not headed down the thousand yards of ground, glass to the sin unto death. You say, I'm in the middle of the pack. I'm doing okay.

I listen to Bible class. I think about it and enjoy it and all that. I don't feel like there's anything pushing me back in my seat in terms of spiritual acceleration here, and I'm okay with that.

Well, we shouldn't be okay with it. We ought to be interested in maximizing. Hands up everybody that is okay with being a 30-fold field.

Hey, I'm a field, and I'm not a barren field bringing up thorns and briars fit for burning and near to curse, as it says in Hebrews. I'm 30-fold, planted the seed 30-fold. You don't want to be a 30-fold field.

You don't want to be a 60-fold field. If you can be a 100-fold field, look at the price that was paid for us. Look at who paid that price.

Look at the love that He expressed. The Lord Jesus Christ loved us enough to die for us, to come to this earth and divest Himself of all of the privileges and powers of His deity for over 30 years just to purchase us, to redeem us, to give us eternal life, to take us to Himself and bring us before His Father. He is the way to the Father.

Do you want to come with 30% of your clothes clean, 30% of your beard shaved, 30% of your face washed, 30% of what you could have brought to the Lord, what you could have represented for the Lord, what you could have done for the Lord? Are you content to do a third? He gave all, and we return a third. You shouldn't be satisfied with a mediocre spiritual life. You shouldn't be satisfied with an okay path.

What if the Lord Jesus was satisfied with saving 30% of the people who would accept Him, or 60% when He could have saved whosoever? But it was a tiring thing, and He just wasn't particularly on fire for the whole salvation plan. So, look, a third. This is the Calvinist model.

You shouldn't ask why God didn't save everyone. You should ask why He saved anyone. So, what if the Lord had just done a 30-fold job on salvation? I will tell you that this has been very convicting to me, and I am not satisfied with a 30-fold return on the investment the Lord has made in me.

I don't think any of us should be. Or a 60-fold. Now, I may only achieve 30-fold, or may only achieve 60-fold, but I shouldn't be content.

I shouldn't be satisfied with that. How long have some of us been believers? Have we grown to expect the mediocre harvest? Not good enough. Look at what He says here.

Make me walk in the path of your commandments. Incline my heart. Why? Because that is my

heart's desire.

That's where I want to be, and that's what I want to do. That's how I want to think. If I've lost the taste, if I've lost the incentive, if I've lost my appreciation and value for these things, Lord, incline my heart and walk me in those paths and remind me, show me, bring me back to where I was at the beginning.

We saw this last Sunday for Resurrection Sunday. Look at verse 37. Turn away my eyes from looking at worthless things.

How is it that we become complacent? How is it that we grow slowly apathetic and slowly accepting of the status quo? How does it happen? I think we get to looking at other things. Psalmist knows this. So what does he say? Turn my eyes away from looking at things that have no value, worthless things.

Why would you look at worthless things to begin with? I see a lot of worthless things. I turn my eyes to look at a lot of worthless things. Turn on your computer, fire up your browser, all of the teasers there when you try to go to the search page and they say, oh, read this, click this, somebody Kardashian is doing something, or some of these celebrity for its own sake people or events or whatever are taking place.

Um, it's, it's, you know, click bait, they call it click bait, worthless things, 10 things you didn't know about the Brady bunch or, you know, secrets of the Andy Griffith show or something. I mean, it's, what do you take away from that? That is of any value. We are surrounded.

We are enticed. We are allured. We are invited constantly everywhere.

What does the Psalmist say? Turn away my eyes. I'm having trouble turning away my eyes in this environment in, in what is around me. So Lord, you turn my eyes where I lack strength.

You have it. And you know, the desire of my heart. I don't want to fritter away my time on Facebook.

I don't want to fritter away my time on, uh, these Microsoft inspired, uh, things because every time you get a new page, they get money from advertising. All of those pages are surrounded by ads. There's ads in the middle.

It's a ladder of ads. As you notice that it's the ad ladder, there's ads on the left ads on the right and ads in between the paragraphs. And every time you go to a page, because you just had to find out whatever happened to Hawkeye Pierce or who, you know, what some guy was found stuck upside down in a chimney somewhere.

Uh, you know, it's, uh, whatever it may be, you know, three kinds of, uh, funny looking lizards, or, uh, it's just, you never know what it's going to be. And I am as susceptible as anybody else. This is why I am so replete with examples.

I did look at all the secrets of the Andy Griffith show, um, because it, it, it's a, an artifact of my childhood. And, and, uh, I, I think it reflected a lot of, uh, long gone American values, nevertheless, you know, moderation in all things. And we want to turn our eyes away from looking at worthless things and notice he says, revive me in your way.

And you've got a text note there that says that, uh, the Targum reads, uh, your words revive me according to your word is, is how some, uh, translate this, but the Dead Sea Scrolls have, um, revive me in your way. And I think this is probably, I think the new King James made a good text choice here. Turn my eyes from looking at worthless things and revive me in your way.

And you might circle that word, revive, establish your word to your servant. Notice this confirms our understanding up above. How does God incline our heart? How does he, uh, make me walk in his paths? Establish your word to your servant, vindicate your word, show the solidity and the truth of your word.

When we make application of it, we should expect God's promises to be true. We will have peace in our souls. We will not perish in the way God's plan and purpose is accomplished.

You don't expect awful results internally in the heart, in the spirit, with the welfare of other people who you love, if you are following God's word. So establish your word to your servant who is devoted to fearing you. Notice devoted is in italics there, but this is the meaning.

Establish your word to your servant, your servant who fears you. This is the delight. This is the priority.

I think about God's opinion in all of this. From the halls of heaven, God looks down. Is he pleased with having purchased me? Does he think it was a worthwhile investment? Can he fulfill his promises to me? Can he bounce his glory off of me? Can he fulfill his word and his will through me? And do I care? I should care.

And if I do care, this is the prayer to pray. If you care, this is the prayer to pray. Turn away my reproach which I dread.

Now, if you turn away something, what is true about that something? Let's say you have a Jehovah's Witness knock at your door, or a Church of Jesus Christ of Latter-day Saints person knock at your door, and you open the door, and you turn them away. Right now, there's a door in this room, but I cannot turn away a Jehovah's Witness or a Latter-day Saint. Why? They haven't come.

You can only turn away something that has come. So why would the psalmist say, turn away my reproach? Because reproach has come. Why would reproach come? I'm just following the logical train backwards here.

I'm going from the caboose up to the engine. If he says, turn away my reproach, it's because there is reproach. Why is there reproach? Because there's failure, right? You don't get

reproached for doing well, not in any system of justice.

You don't get reproached by God for doing well. Turn away my reproach, which I dread. This is a rehabilitation prayer, isn't it? Why is he praying to incline his heart? Why is he praying to make me walk? Because there has been a failure in this area.

He's not been walking, and he's not had his heart inclined. He hasn't had his eyes in the right place. How did David get waylaid? I just digitized 2 Samuel lesson this morning, where there was a review of David and getting tangled up with Bathsheba.

And the lesson this morning was about Amnon looking at his sister Tamar, letting his eyes go in the wrong place. And it led to no end of misery, suffering, divine judgment, and death. All started with looking.

All started with pining for the wrong things. So what do you do when you first see reproach coming for those things? Get to the source. He doesn't say, Oh Lord, take away my reproach because I know you're merciful.

And he says, I need to solve the problem at its root. I need to fix my heart. I need to fix my walk.

I need to fix my eyes. I need to fix my eyes on the prize. I need to walk worthy.

I need to be on the narrow road leading to the straight gate. And I need your help, Oh Lord. Right? This all precedes now that I have told you, Oh Lord, what is my heart and what is my desire? And what is my true delight? Turn away my reproach.

Your judgment is good. I deserve reproach. You have isolated and identified the problem in my heart and your judgment is good, but I see it as well.

And I don't need the reproach at this point. I need your help with my eyes, with my heart and with my walk. So this is by way of a recovery prayer here, isn't it? Behold, verse 40, I long for your precepts.

Revive me in your righteousness. Who needs reviving? Somebody whose life has ebbed away, right? I've always wondered, you know, does a healthy church need to have a revival? What they really want to have is an evangelistic outreach, but they say, well, we're having a revival. If they're having a revival, they should invite nobody.

They should shut the doors and only have the members in there and say, what's wrong with us that we're not a better church, right? That's a revival and there shouldn't be an invitation. Everybody's saved. If you're going to have a revival at a church, you need to concentrate on spiritual foundational skills.

And this section of Psalm 119, this is how to be revived. I long for your precepts. God's truth brings life.

That's why Jesus is synonymous with God's word. In the beginning was the word. The word was with God.

The word was God. The word became flesh and dwelt among us. That's the precepts and the testimonies and the ordinances and the commandments, God's law.

I long for your precepts. In this day and age, we long for the presence and power of God, the Father, God, the Son, and God, the Holy Spirit, all three in our soul. If you're Pentecostal and only looking for the Spirit, you're missing two thirds.

At best, you're going to be a 30-fold field. If you're focusing on the Lord Jesus and the Holy Spirit, maybe you're going to be a 60-fold field. But if you want to be a 100-fold field, you've got to be looking for the Father and the Son and the Spirit.

And we know that the Lord Jesus is the way. He is the way to the Father and He is the center of the Spirit. He is the nexus.

He's at the center. He's in the middle of the chiasm. And the Lord Jesus is the embodiment of God's testimonies and ordinances and precepts, commandments, law, statutes.

So when He says, I long for your precepts, we can substitute, I long for the presence and power of the Lord Jesus Christ in my life, which is the fullness of the Holy Spirit and the presence of the Father. I and my Father will come to Him and make our home with Him. The One who does what? Has my words and keeps them.

Has my commandments and keeps them. He's the One who loves me. I and the Father will come.

Why doesn't He say, I and the Father and the Spirit will come? The Spirit's already there. The Spirit never leaves us. We're sealed with the Holy Spirit, right? But the Father and the Son will come.

That's how to be a 100-fold field. So if we want to be 100-fold, here you go. There's how to make hay while the sun shines.

That's for our master pianist down in Richardson. Well, we'll pause here and take our break. When we come back, we're going to look at the wow section.

And wow, is it ever a great opportunity to see how wrong some of the commentators are when they say that this was put together in sort of a shallow fashion? The brunt of the accusation comes with the wow section because they said, well, wow is easy because it's so easy to start a Hebrew sentence with and. In English, this would be like saying, and I did this, and you should do that, and I love this, and oh Lord, just and, and, and, and, and. It's so super easy that it's just mindlessly simple.

And he really put no thought into this section. Oh, au contraire, mon frere. We'll see it when we

come back from the break.