

Psalms 19-04-25b

Let's resume our study now in Psalm 119. You can go to 19 if you want to, but you'll be lost. It's Psalm 119, and we're picking up in the wow section at verse 41.

Again, we're going to look at the content here first. That is the primary channel of communication, of course. Then we're going to see some interesting things about the weaving of this particular container, this basket that holds the truth, and a reminder of God's order and God's faithfulness and the treasures that God has for those who are willing to dig a little bit for them.

Beginning in verse 41 of Psalm 119, let's read this. Let your mercies come also to me, O Lord, and I will provide 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. The, as I said, I read a couple of different commentaries that were talking about the shallow and almost lazy efforts of the psalmist in regard to the acrostic effort here, because it's so easy to just start every sentence here with the letter wow, because it just means and, now, or, but, it's just a conjunctive particle. And yet, I think this is a failure of observation, and we'll see that in a moment.

But first of all, take note that in this section, it has a great future look. In the hey section, especially as we conclude that section, we see that there is an element of recovery and of restoration and of renewed enthusiasm and interest and dedication and commitment. We saw that, right? The writer here says, teach me, guide me, cause me to walk, incline my heart, turn my eyes.

I have some internal issues here that I need divine enablement and divine power behind. So, there is an inwardness and a recognition of the need to do better, shall we say. Whether you're recovering or not, we can always do better.

But in particular, when he says, turn away my reproach, which I dread. And many times, you find this out with little children, especially, the recognition of having done wrong is such that when it comes time for judgment and the execution of the inevitable penalty, you look into the eyes of the child and you realize that you really don't even need to inflict the penalty. They've already got the message.

They feel so bad already at having disappointed you, at having failed, at having messed up. It's,

you look at them and you realize that there's just no need. They already dread and they have dreaded the situation that has come before them.

And that is enough. And you get the idea here in verse 39, when he says, turn away my reproach, which I dread. It's already accomplished its purpose.

Going ahead and fulfilling it isn't gonna make me feel any worse than I already do or cause me any greater degree of firmness in my commitment to do better. I'm already there. So Lord, the reproach is superfluous at this point.

I've got the message. I'm already pleading with you to help me recover. And that's what the Lord is looking for is the sacrifice of the heart.

It's not the blood of goats and bulls that God is looking for. So now when you look at the wow section, we've got a completely different emphasis. We're looking at the past and the present and a change of mind.

There's an element of repentance and of turning in a new direction in the hey section. In the wow section, it looks forward. What's going to happen now that this turn has been made? Now that this recovery is underway, what's going to happen? Let your mercies come to me, oh Lord, your salvation according to your word.

I am now in a place, and this is the fire. In the artillery, we say fire and forget in some cases. You do the very best you can when you're, and I'm talking about the men who are in a battery position.

You've got the guns, you've got the powder charges, you've got the projectiles, you've got the guns situated. You do everything you can to be ready to execute fire missions. Fire mission, shift to an own point, fire mission, grid, whatever it may be.

Somebody out there somewhere calls up on the radio and says, we need steel on a target here. And it is the job of the fire direction center to calculate firing data. It is the job of the men on the guns to lay those guns accurately, to set off elevation and deflection properly, to cut the charges properly, to do everything in their power so that when the command is given to fire and the lanyards are pulled, that fire mission, that fire for effect is going to have maximum effect on the target.

But once you have fired the rounds, as far as the battery's concerned, you're done. You can't call them back. It's like ill-chosen words.

You know, it's like ringing a bell. You can't unring it, you can't call them back. You can't, have you ever accidentally sent a text and once you look at it, it's got words that have been substituted by the helpful spell checker or you sent it to the wrong person.

What's worse, you know, it's some kind of way the wrong person's on the screen and you send

something that was only intended for some person you're far more intimate with to see and you've launched it and you say, oh, come back, come back text, come back words, come back, you know, what I said, what I sent. You click send on an email and you realize you goofed up and it's irretrievable. This is the principle in artillery of fire and forget.

Once you've pulled the lanyard, it doesn't matter. You have got to get it right before that primer gets struck, before the powder ignites and before the projectile is propelled through the lands and grooves out the end of the tube to its inevitable and unchangeable and irretrievable destination. You've got to get it done here first.

Once it's launched, it is too late. You don't even have time to call somebody on the radio and say, I accidentally sent the rounds to your location instead of the target location, Mr. Observer. You might want to duck and cover.

The time of flight is such that by the time you get them on the radio, it's too late. You're just going to get static on the other end. Fire and forget.

Well, one of the beautiful things is that that also works in a reverse sense when it comes to the acknowledgement and confession of our sins and our faults. Once we have acknowledged before the throne of grace our sins, 1 John 1 and 9. If we acknowledge, confess our sins, He is faithful and just to forgive us those sins and to cleanse us from all unrighteousness. We're not perfect.

We can't think or probably even know everything that we've done wrong. But if we come before God with a heart of repentance, a change of mind, an acknowledgement that we have done wrong, we don't want to do wrong. We want to do better.

We want to do right. We want a heart that is inclined. We want feet that walk in His steps.

We want eyes that look in the proper direction. And we come before God and express that desire and that attitude. The sins are off the table.

Don't worry about that anymore. You have done as much as you can do. The cleansing and the forgiveness are now God's responsibility.

And His power is infinite. His judgment is perfect. His knowledge of what's best is surpassingly great.

We've committed the issue to His hands, to His judgment. And whatever He sees fit to do, are there going to be earthly consequences because we've implicated people and we've done things? It's in His hands now. You have to move forward and focus on spiritual objectives and spiritual priorities.

You can't call the rounds back. What's done is done. But what you can do is commit yourself to the hands of a faithful creator and let Him sort in His grace, in His mercy, in His love and in His

recognition of a genuinely changed mind and a genuinely contrite heart.

Sacrifices of God are not the blood of goats and bulls. It is a pure heart and a contrite spirit. That's what God accepts as genuine sacrifices.

And that is as much as you can do. When you have done that, forget it. Pick up and move on is what we have to do.

This is what the wow section does. You know what's great about the wow section? Everything begins with that stroke, that shepherd's staff of wow. And that's a conjunction.

You know what a conjunction does? What does a conjunction do? It continues the story, right? In the beginning, God created the heavens and the earth and so many times we're so grateful that the story doesn't end with a statement. There's an and, it continues. This is the wow section.

This is the continuation section. It's so beautiful that the content in this section means I messed up back here and I've told the Lord that I need understanding. I need my feet to be guided in His steps.

I need my heart inclined. I need my eyes turned. I need, I need, I need.

And I have a commitment to do that. If you will do this for me, O Lord, I will keep it to the end. I will keep your law.

I delight in it. Revive me, establish me. I fear you.

I don't want to be under your judgment. Revive me in your righteousness because I long for your precepts. That has all been expressed.

Well, here's the continuation. This is what happens when we do that. Let your mercies come also to me, O Lord.

Your salvation, according to your word, I am now in a position to claim confidently your promises, your deliverance, your mercy. Who's qualified for your mercy? People who need mercy. If we were self-sufficient and righteous and unfallen, what need for mercy? What need for grace? Striding confidence, infinitely long, glowing with sterling righteousness, unbesmirched, thick, fluffy robe of righteousness, walking along.

Nobody who thinks that they are that person is ever going to look for mercy or ever going to plead grace or never appreciate mercy and be grateful for grace. Why can we talk about mercy and forgiveness and cleansing? Because we recognize the need and we are grateful for the supply, right? Let your mercies come also to me, O Lord. Your deliverance, your salvation, your yashav is the verb, to deliver, to rescue, to save.

It's the root of Jesus' name. According to your word, not according to my deservedness, not

according to my worth, not according to my ability, not according to my desirability, not according to my beauty, not according to my attractiveness, according to your word. What would you rather have mercy, deliverance and salvation depend on? Your worthiness or God's character? God said it.

So I can claim it. I shall have an answer for him who reproaches me. I've squared things with the Lord.

I know I messed up. I went to the source. Against thee and thee only have I sinned.

I've squared that away. I've done the Psalm 51 thing. And before we finish our Psalm study, we'll do Psalm 51.

We finish our acrostic study. But I have gone where I needed to go. And I have offered the sacrifice of a contrite spirit, created me a clean heart, oh God, and renew a right spirit within me.

I've gone to the only power in heaven and earth that can make this right. And I've gone to the only power in heaven and earth But there are people who are going to find reproach, who won't be satisfied, who may not believe, who may not care, who find it convenient to be vindictive, who enjoy the path of hate, who like to lift themselves up by treading others down, them, who feel vindicated or justified or somehow made better by observing the faults of others, and who have some form of righteousness of their own making that you don't fit and you don't meet, and so they are going to reproach. They are going to find fault.

They are going to be dismissive and contemptuous and derisive. But, Lord, if your mercy comes to me and your salvation comes according to your word, I've got an answer for those who reproach me, for I trust in your word. Now, what is the answer? He says, I've got an answer.

What is the answer? It's in God's hands. You can reproach all you want. This thing is out of my hands and it's out of your hands.

Fire and forget. Yes, I messed up, but I've taken it to the Lord. I've thrown myself on his mercy.

I've claimed his word and his promise, and you're not involved, Mr. Reproacher. You've got to reproach. Take it up with God, because it's now in his hands.

It's not in my hands anymore. Sorry if I have been injurious. I'm sorry if I have wronged you in some way, but I'm a child of God and I've taken it to him.

I've made the issue clear to you, and that's it. I have an answer. God is in his heaven.

God will vindicate. God will justify. God will judge.

God will reproach where reproach is needed. God will judge where judgment is needed. God will forgive and cleanse where forgiveness and cleansing is not only needed but is accepted.

It's a God thing. The answer to sin is always God. We cannot fix our sins.

If we could, Jesus wouldn't have had to die on the cross. We cannot repair damage. All we can do is put it in God's hands.

He is the one who heals. He is the one who builds up and restores. He wounds and he makes whole, it says in Job.

I trust in your word. Now look at verse 43, and take not the word of truth utterly out of my mouth, for I have hoped in your ordinances. It is easy to think that because we have had a failure or because we've had a shortfall or because we have, you know, people know about our past that we're not qualified to speak.

We can't talk anymore. Now there are cases where this is true. If you are a pastor and you fornicate with your secretary, God is going to take his word out of your mouth.

And there are hundreds, perhaps thousands of known cases of pastors of churches who have disqualified themselves from this job by so doing. There is a clear set of qualifications in the New Testament for a teaching elder, for a pastor. And if you break those, you're done.

And you can't come over here to Psalm 119 and say, Oh Lord, take not your word. If you have a genuine desire to communicate his truth, you're going to have to find a way to do it that is not being a pastor. You can disqualify yourself from a lot of things in a lot of ways.

What is this talking about? Take not the word of truth utterly out of my mouth. Why would it be taken out? What is the context? I thought about the notion that what if you reach such a lofty age that your mind starts to fail? What if you're a believer and you start losing your marbles? I think you could pray this prayer. Say, Lord, maybe I'll forget a lot of things.

Maybe my short-term memory may begin to fail, but don't take your word from my mouth. If you have a genuine desire in that area, let me ask you one question. Do you think the Lord God in heaven would let you forget what you've learned? I know ladies that have gone into their 90s and lost a lot of their wonderful mental abilities, but one thing they never lost was their relationship with God, their knowledge and remembrance of the scriptures.

It was a great comfort, and they had great peace. Even in their shrinking horizons and limited ability to interact with the environment, one thing they never lost was this. It's a legitimate prayer to pray, don't take your word from my mouth.

Where does it have to start if it's in your mouth? It's in your mind and in your heart, right? If you love the Lord your God with all your heart, all your soul and all your strength, and if his word is on your lips, you can pray, Lord, you can take a lot of things from me, but don't take that. Do you seriously think God ever would or would allow it to be taken away? I don't think so. Look at the word of God.

Let your mercies come to me, your deliverance according to your word, God has promised. He will never suffer the righteous to be moved. David prays in the other psalm, take not your Holy Spirit from me.

It's a legitimate prayer to pray. Not that in this age we would lose the Spirit, but what could we lose? What is his job? He doesn't speak from himself. What does the Holy Spirit do for us? Reminds us of the truth.

Brings to our mind, helps us to interpret and apply the word of God. Take not your Spirit from me, his function, his role, his blessed ministry of truth. Do not take the word of truth utterly out of my mouth.

Will you remember every verse you ever learned? Will you remember every Bible class you ever heard? Probably not, but it won't be taken utterly away. What part will remain if some of it goes? What you need, what God is going to use to bless those in your periphery. I am blessed by people that passed away a long time ago from what they said, and they're an example of faith and patience in difficulty, and the word of God that never left their mouth.

It's a legitimate prayer to pray. Why? I have hoped in your ordinances. I have made your truth dear to my heart, and it is my hope.

It's what I trust in. Notice how all of this looks to the future. It's results, it's expectations.

All of this is hope, and is the continuation, and looks forward. The results of God's grace, God's restoration, God's renewal, God's keeping of his word and keeping of his promises are all of these ends. Mercy, salvation, an answer.

I've got a response, even if it's only in my own soul. I'm being reproached, but I've got an answer. It doesn't get under my skin.

It doesn't debilitate me. It doesn't depress me. It doesn't discourage me.

Why? I've got an answer. God has given me an answer in his mercy. Take not the word of truth utterly out of my mouth.

I have hoped in your ordinances. What is it going to do to my hope if you take away your word out of my mouth? What's my purpose if I can't be here to express your truth? So it's a legitimate request, and it is one that God will absolutely honor. Looking for people who would make that request.

I shall keep your law continually forever and ever. I will keep it forever and ever. This is la'olam va'ad, unto the ages and then some.

And the and then some starts with wow. I will keep your law continually forever and ever. La'olam va'ad.

Unto the ages and then some. And I will be free. We think, well, but there's restrictions.

My job restricts me. My relationships restrict me. My physical decrepitude restricts me.

My financial circumstances restrict me. My opportunities aren't there. My this, my that, my the other isn't there.

I will walk free. I will walk at liberty in freedom because I seek out your precepts. Notice, take not the word of truth utterly out of my mouth in 43 verse 46.

I will speak of your testimonies even before kings. This says also, but it's, it's, it just says before kings, I will speak of your testimony before kings and not be ashamed. Doesn't matter how intimidating the circumstance, high, low, important, unimportant.

I will speak of your testimonies before kings and will not be ashamed. I'll have no trepidation. I'll have no embarrassment.

I have no shame. And listen, if you can speak before the king, you know, if you can speak confidently in front of somebody that holds life and death in their hands and can say off with his head and then eat a piece of cheese, uh, that's what they do in France, guillotine and then cheese. But if you can do that, it's an a fortiori argument.

If you can speak before kings, anybody less than that isn't going to make you ashamed. If the king doesn't shame you, nobody will. So the greatest powers on earth don't provide intimidation.

Nothing less than that is going to either not be hindered from speaking about God's testimonies. I will delight myself in your commandments, which I love my hands. I will lift up to your commandments, which I love.

I delight myself. This is the inward result and lifting up the hands. This is action.

This is external. This is visible to others. This is what you do on the outside.

It starts on the inside, extends to the outside. The word love here is a half. You get the word, uh, the name Ahab from that.

What a misnamed guy. Jezebel's husband was a half King love. And he was anything but my hands.

I will lift up to your commandments, which I love, and I will meditate on your statutes. It is important to sustain this newfound direction and momentum, this renewed and refreshed and restored motivation to keep the statutes and the commandments and the ordinances and the testimonies in the forefront of our mind. If you say you love them, if you say you want them on your lips, how can you speak of them? If you don't think about them, if you don't value them, if you don't reflect on them, someone in that law that he meditate day and night, he's the one

that is the tree planted by the rivers of water, bringing forth his fruit in his season, his leaf doesn't wither and whatever he does prospers.

The ungodly are not so, but are like the chaff. Not just like the chaff, going to get treated like the chaff. Change of mind, away from dead works, faith toward God, Hebrews six.

That's what we're talking about here. Well, let me quickly point out, as inspiring as all of that is, this notion that it wasn't really thought out in advance and that here's a man that says he's going to meditate on the statutes, but he doesn't really meditate on his song. He isn't reflecting on his written psalm here.

Let me show you something, there's a lot you could say. There are so many parallels and chiasms. We've looked at some of this in the first several sections.

I'm just going to point out one thing here in the wow section because it has been so ill used and unjustly maligned. Yes, it is true that these verses each start with wow, and that that's an easy thing to do in Hebrew, as it would be to start a sentence with and or in English. However, the psalmist has troubled himself to also start every verse, beginning in verse 42, with aleph.

So verse 42, so shall I have an answer? The first word has wow, and the next letter in that word is aleph. So it's wow, aleph in 42. In 43, wow, aleph, and not.

Verse 44, wow, aleph, so shall I keep. Verse 45, wow, aleph, and I will walk. Verse 46, wow, aleph, and I will speak.

Verse 47, wow, aleph, and I will delight myself. Verse 48, wow, aleph, and I will lift up my hands. All but the first verse, he's set the task for himself to not only start with wow, but to start with wow, aleph, which is significantly more ingenious.

Now, not only that, and it's, if you're able to look at Hebrew, this is even more entertaining. I'll just try to describe it to you. You think, well, verse 41 got short shrift because it didn't start with wow, aleph, it starts with wow, yod.

Also, let come to me your mercies. And this is from the word bow, which is kind of an unusual verb in Hebrew because it's a single syllable instead of two. You know, katav, dabar, halak, almost all verbs in Hebrew are two syllables, but bow is just one word, one syllable.

And that's what verse 41 starts with, so it has no aleph. But the second word in verse 41 starts with the letter cheth, c-h-e-t-h, cheth. And that is chesed, your mercies.

In verse 42, the second letter, the second word starts with the letter cheth. And this is karaf, the one reproaching. It's a verb turned into a noun, it's got the O-E infix, it's participle.

But it's karaf, starts with ch. So verse 41, second word starts with cheth. Verse 42, second word starts with cheth.

Verse 43, the second word starts with teth, t-e-t-h, teth. And it's the word take, tatzal. So all you have to do to keep track of this is just beside the verse out in the margin, wherever, just put for 41 and 42, just put cheth, cheth.

For verse 43, put t-e-t-h, t-e-t-h, teth. Verse 44, the second word starts with teth, t-e-t-h. Hang with me now, I know this is a little bit of a hill to climb here, but we're going to see something on the other side of it.

Think about all those pioneers that crossed the prairies and crossed the mountains, and one more ridge to go, and when they cross it, they see the vast plains of California, and they finally arrive, they made it all the way across the continental divide. We've got one more little hill to cross here, and then we get to see our vista. So, verse 45 now, second word starts with beth, b-e-t-h.

This is liberty, this is in rakhav. Rakhav is liberty, and you're in it, you're at it, you've got it. At liberty, I will walk at liberty, I will walk in liberty.

So, beth starts the second word there. In verse 46, what do you think the second letter is going to start with? Beth, b-e-t-h. Write it out beside.

Verse 47, the second word starts with beth, b-e-t-h. Then verse 48 breaks the pattern, and the second word starts with beth, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h, b-e-t-h The word starts with kaph, k-a-p-h. Now, here's what's interesting.

The first verse in the Wow section doesn't have an aleph. The last verse doesn't have a doubled letter, doesn't have a repeated letter in the second word. So the first and the last are your brackets, but in between, not only do you have Wow, Aleph starting every verse, but look at the letters you've written out in the margin.

What do you notice about them? You've got Kate, you've got Tate, and you've got Bait. If I say them quickly, what do you notice? Kate, Tate, Bait. They are the three letters of the Hebrew alphabet that rhyme.

E-T-H is the end of all three of them. Not only has the author not been lazy here, but he has indicated structure and has tied sections together with repeated letters. Why would he do that? It's interesting to observe the repetition, but what does it actually mean? Well, the introduction to this section is a request.

Let your mercies come to me, O Lord, your salvation according to your word. What is the result of this? I will have an answer for the one reproaching me, because I trust in your word. So the second word, first letter Kate, ties 41 and 42 together as a dis-stitch, they like to call it.

Verse 43, do not take the word of truth utterly out of my mouth, for I hope in your ordinances. What is the result? So shall I keep your law continually forever and ever. 43 and 44 are bound

together by the Tate that begins the second word.

They're linked. They're symmetrical. Do you see it? 41 and 42 go together with Kate.

43 and 44 go together with Tate. Verse 45, I will walk at liberty, for I seek your precepts. I will speak of your testimonies before kings and will not be ashamed.

And I will delight myself in your commandments, which I love. Those three verbs are tied together. Those three verses rather are tied together by the second letters, the second word letters Bate in each.

45, 46, and 47 are a unit. So what you can do in the margin of your Bible is put a little bracket around those. If you were going to memorize one, you're required to memorize the other, because God has linked them together in his inspired structure here.

One is not to be considered without the other. And 45, 46, and 47 are a unit. It's not enough to have eight individual verses that start with Wow, or even that start with Wow Aleph.

We are supposed to look here at thought units, and those thought units are marked. This is like using color coding. You could have these, you've seen people, I remember a pastor in Tulsa here, Glenn Carnegie, graduate of DTS, wonderful guy, president of Tulsa Seminary where I first got my language training, had his Greek text, and he color coded the different forms of the verb.

So if you had an aorist, it had one color. If you had a present, it was another color. If you had a perfect, it had another color.

And his whole New Testament was color coded in that way. And you could see links, especially in the Apostle Paul's thought, by looking at his shift from using one form to another. But it's color coding.

Same thing here. You circle these sections, and they're supposed to be taken together. They are marked to be attached to each other.

And so you have then the conclusion, I will lift up my hands to your commandments, which I love. Did you ever wonder why 47 and verse 48 both say, which I love? They're in two different sections. I will delight myself in your commandments, which I love, and I will lift up my hands to your commandments, which I love, and I will meditate on your statutes.

Those two ideas are both in verse 48, and they're self-contained because they're under the same umbrella. So they're not just the same. They're marked by one another.

And that's in verse 48. But remember, we talked about in the first session that God's way is marked by his statutes. And that was how the Hey section began.

Remember that? He said, teach me, O Lord, the way of your statutes. We're not just looking at

these little signposts of letters. It's not just a helpful memory tool.

It's not just a helpful organizational scheme. It's not just a cleverness put on the structure. These thought units are the way.

The elements are God's ordinances and his statutes and his commandments. But the way are the bigger ideas. Teach me, he says, by giving me understanding.

In the hey section, give me understanding and I shall keep your law. You can look at the little individual verses and see those units. But for understanding, you've got to reflect.

You've got to step back. Look at the bigger picture. And that bigger picture is marked out beautifully in the wow section with these additional structural clues.

It's not accidental that he uses these markers and they're identified as markers because they all rhyme. They rhyme and they rhyme for a reason. He says, look, I'm trying to show you something here.

This is a unit but there are units within the unit. This is the way. Walk ye in it.

Let this stick in your mind. It's easier to remember because it's got these hooks. It's got these characteristics.

And in Hebrew, this would have been very easy to remember and to recall. These are the recovery principles when we fail and this is the hope in God's ordinances that he speaks of. In Hebrews 6, the author, who I think is Paul, puts it a different way.

He says, not laying again the foundation of change of mind away from dead works and faith toward God. The change of mind is in the hey section. The faith toward God, the expectation and the hope and the looking forward is in the wow section.

Bob Thieme used to say, rebound and keep moving. Paul says, forgetting those things which are behind, I press toward the mark of the high calling of God. Forgetting those things which are behind, I press.

I expect. It's a high calling but God's power will get me there. God's grace will enable me.

Don't be a 30-fold field. All you have to do is think about Jesus only saving 30% of us that want to be saved. Sorry, can only get 30 out of every 100 in there.

Why would we do that? You can just sit and reflect on these two sections and get there. If this is our heart, God will honor that prayer. He's not going to let his words be taken out of your mouth ever if that's what you want.

He's not going to leave you in the consequences of failure if your hope and your desire is to be found faithful, if you delight in his word, if you want to be acceptable and useful in his presence.

All we have to do is tell him. Here is the prayer.

These are the recovery steps. This is the optimistic hope of the future that comes after failure. It's great.

Look at it. Think about it. Only God could do this.

Nothing on this earth offers what God does in his mercy and in his salvation. All we have to do is claim it. Live in it.

Walk in it. Aim for it. If you've got something better, let me know.

This is the best thing I've ever seen. Let's close here in a word of prayer. Father, thank you for your promises.

Thank you for the content of your statutes and your ordinances, your commandments, your laws, your precepts, all of these wonderful truths that we find so richly expressed here in Psalm 119. We pray that God the Holy Spirit will enliven them and enrich our souls with them, plow them into the soil of our hearts in a way that will bear maximum fruit and that will fulfill all of the potential that the Lord has for us to plead for in your presence on our behalf. We pray these things in Jesus' name.

Amen.