

Psalms 19-05-02a

All of my ducks are now neatly lined up here and we can begin. This is the 2nd of May 2019 and we continue our study in the Book of Psalms. As you will remember, we are in Psalm 119 and we have covered the first six letters of the Hebrew alphabet, Aleph, Bet, Gimel, Dalet, He and Wau.

And we're going to continue that study tonight. Let's take a moment as we begin to ask God's blessing on our study and on our fellowship, on the ministry and music and on the thoughts and intents of our hearts as we look at the truth of God's Word. Shall we pray? Father, we are so grateful for your active involvement in our lives as your children.

We will probably never understand in this life the magnitude of what you have done for us in delivering us from our sin and our corrupt natures through the work of the Lord Jesus Christ on the cross. The example that he set for us, his ongoing ministry of intercession and representation on our behalf at your right hand, these are things that I am sure the angels strain to understand and we certainly fail to appreciate just how much you have done for us in your grace and in your mercy. But we're thankful for it.

We look forward to the day where we can appreciate it more fully and enter into it more completely. We thank you for the gift of your Word and the presence and power of your Spirit to prepare us for understanding and for function and service in your plan and purpose. We pray tonight that as we look into the truth of your Word that your Holy Spirit will minister it in his supernatural power in the delivery and in the reception so that each of us can be drawn closer to you through the Lord Jesus, that we can more adequately and effectively represent him and you on this earth in the time that remains to us.

We pray that we can grow in grace and in knowledge and we can be a blessing to each other and shine the light of your love and your salvation to a needy and ever-darkening world. We pray these things in Jesus' name. Amen.

Well, having covered these first verses of Psalm 119 and by extending down through the first 48 verses that we have covered, we've seen the beautiful symmetry, the intricate structure. To me, it's like tracing filigree or lacework or the kind of crochet that you find in the grandmother or great-grandmother did. You could look at it almost endlessly and see connections and beautiful reflections and structures that help us to see the emphasis and the important themes that are described here.

I am sure that as the years went by and people in ancient Israel would sing this song with its musical support and the melodic and choral structure that they would hear over and over again, that these connections that we labor to find as we analyze the text would have come very elegantly and much more quickly to them in their native tongue. They would have been able to appreciate the greatness of God and in particular here of all of the many things that God has

done and that God has provided, this particular aspect is His communication. It is the expression of God's truth in manifold ways with varying emphases.

You remember when we first started this psalm, I mentioned that there are eight synonyms that we find repeated over and over again through the psalm. It made me smile because after laboring through identifying these and finding definitions and looking them up in the lexicon and all, I have a stack of Bibles a couple of feet high of all different kinds. And one I had not looked at until this past week was my Nelson New King James Study Bible.

I know at least one other person in the church has one of these because I have actually got two copies of it and I had not looked at either one of them. I know Dan has a copy that has a cover similar to mine and he probably smiled a couple of weeks ago before I did because in this particular Bible at the beginning of Psalm 119, they have a chart with the eight synonyms all labeled out there. And I thought, well, nothing like playing catch up.

But I was gratified to see that they identified the same eight that I did and have some helpful descriptions and put a key verse out of Psalm 119 with each one. But I was also interested because something was pulling one of the many spiderwebs in my mind and I went back and realized that we had covered five of these eight some weeks ago when we did Psalm 19. You might just flip back briefly because we're going to make a quick review.

This is not going to be a laborious one-session review. It's just a quick refresher on the synonyms. But if you turn back to Psalm 19 as opposed to 119, you may remember as I did that we studied five of these eight synonyms because they all occurred in the space of three verses in this Psalm.

And this Psalm as 119 is dedicated to the wonderful revelation of God, the communication that God has made. And if you just stop and think about that for a moment, here we are. You could imagine God in heaven looking down the way we look down on an anthill.

And the rain has brought the ants up out of the ground. Their little tunnels flood. And so they're looking for... I turned over something and I picked it up.

Oh, it was a rubber flat stepping rock. It looks like rock, but it's rubber. I picked it up because I needed to do something.

And here are all these ants hiding under there trying to salvage their goodies up out of the ground. And I thought, boy, look at these ants. And from my perspective, being a human with a relatively large brain compared to theirs, I look down and there's just these ants milling everywhere.

And I think, how is it that God doesn't look down at this planet, in particular any city, and not just see us as so many ants? We're not that different. We're all corrupt. We're all made out of mud.

We sprout in the morning and wither in the evening. How is it that God in his infinitude has a personal, take your time, know all about it, interest in you and me? He's our heavenly father. We can go to him and talk to him at length.

He talks to us at length out of his word. This idea of communication with the God of the universe, when we are one of billions of ants that have ever lived and that are currently living on the planet, why would he take an interest? Why doesn't he just save most of the ants? Why is he careful to save every single one of us that comes to faith in Christ? Of those you have given me, Jesus says, I have lost none except the one that bailed of his own accord. It's just astonishing to me how big God is.

He is the God of galactic, supragalactic proportions. Galaxies are like paperweights on his desk. They've got this telescope out there now that can look around and you realize that there's billions of galaxies and there's hundreds of billions of stars in each galaxy.

Here's one galaxy with one star out of many, one planet out of untold numbers and ants crawling all over it. There's one down there with your name on it. God knows the thoughts and intents of our heart.

He takes time. He loves us the way a wonderful loving father loves his children or the way a mother loves her children. He is as interested and as personal and as vividly aware and present as a parent of an only child.

It just boggles the mind, does it not? And this God is speaking to us. Psalm 19 celebrates God's communication. Psalm 119 celebrates God's communication.

All but two of the 176 verses in Psalm 119 make a direct reference to God's communication and it is put in terms of these eight synonyms, these eight different aspects of God talking to us. Now, it seems to me a little bit scientific to say, well, here's these eight things and we're going to look at these eight things and see how they're the same and how they're different. I've never thought about my parents talking to me and thought, hmm, let me break down the different ways they talk to me.

Sometimes they're conversational. Sometimes when I'm a child, they are commandmental. Sometimes they are authoritative.

Sometimes they are humorous. Sometimes they are telling a story. This is what your great-grandpa did when he nailed his hand to the roof.

But I've never sat and broken that down scientifically, have you? It's God's communication and even the psalmist isn't scientific. We haven't seen careful, chiastic symmetries comparing statutes with statutes and ordinances with ordinances. They come in an artistic way, not in a scientific way, right? So let me say at the outset that when we look at these synonyms, nobody in Israel ever did this.

This is a product of Western scientific analytical, you know, we're post-Greeks. The Greeks would do this kind of thing. Hebrew people would never do this.

And we don't want to overdo it, overemphasize it. What this does do, and what we are trying to do, is capture what a Hebrew speaker would think about when one of these terms comes up. Pekud, or edot, or derek, or davar, one of these, you know, a commandment, or a statute, or a word, or a way.

What is the connotation? And that's all we want to do, is just catch this. If you think of Torah as God's generalized word for his communication to his people, then these are seven facets. It's like a seven-faceted gem.

And rather than trying to measure the facet and get its dimensionality and size and everything, we just want to see the light that comes through that facet. That's all we're after here. So don't overthink this too much.

I'm trying not to overthink it. But this is a good time, because as we look at Psalm 119, it is all about God's communication. Well, it's got different facets.

God has a sense of humor. God has authority. God issues judgments.

God is personal and maps out a way that we should walk in. He will guard our way. He will guide our footsteps.

He will issue navigational clues. That's what we're looking for here, right? So that being said, we saw five of these terms used back in Psalm 19. And if you look at it in your New King James, it is also talking about the revelation of the Lord.

The heavens declare the glory of God. The firmament shows his handiwork. They declare, they show, they communicate.

God is not the God of the deistic fantasy or the myth that says, well, there might have been some intelligent force that created everything, but then he walked away. He wound up the clock and walked off, and it's just ticking away on its own. God is involved, and God is interested in speaking to you, speaking to me.

He's not distant. He's not disinterested. He's not off elsewhere.

There's not some bigger meeting he had to go to and left the family on their own. He is vitally and interested in great detail in what is going on in our hearts, souls, minds, lives, circumstances, past, present, and future. And it's difficult for us to comprehend.

He is more interested in us than any of us are interested in each other. I don't care what level of infatuation or obsession anybody's ever had with anybody else. God's knowledge of us as individuals is just incomprehensibly great.

So that's what David was talking about in Psalm 19. The heavens and the firmament are invested in communicating about God to us. Whether it is day, whether it is night, there is communication from God that is like the rain that falls on the just and the unjust.

Everybody sees it. Everybody gets it. Everybody knows it.

And now it is a matter of response or reaction. We talked about this the other day. Are you wax or are you clay? Is the sunlight going to melt and soften you, or is it going to harden and cause you to be something that's going to get cracked under the iron rod? It's everywhere in the earth.

But the law of the Lord, beginning in verse 7, and verse 7, 8, and 9 are the three that we're going to quickly review. Verse 7 talks about the law of the Lord. This is one of our eight terms, and it's the first one.

It's the first one in Psalm 119. Torah, the law of the Lord. It's the first one in the Psalms.

In that law doth he meditate day and night. Remember that? The man that doesn't walk in the counsel of the ungodly, stand in the way of sinners, sit in the seat of the scornful. But his delight is in the law of the Lord.

Torah, it opens the Psalter. It opens the hymnal. It opens this section of Psalm 19.

The law of the Lord is perfect. So what you might do if you're taking notes here, I'm going to give you the English translation of each of these eight words, and I'm going to give you what I consider to be, based on my perambulations in the lexicon and word studies and looking at the way these are used, what the facet of God's revelation is that they focus on or emphasize or reflect. So the Torah, this is God's general overall communication to his people.

This would have been the five books of Moses in David's day. That's pretty much all they had in the days of the Psalms. They had Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, that five-fold understanding from God.

This is what came from Sinai. This is the history of God's dealing with people and God's overt, formal communication to his own people. So that's the Torah.

And it is, according to David, perfect. It is perfect. And that perfect communication will convert the soul.

It will turn us around. If anyone is going to turn, they're not going to be turned by your persuasion. They're not going to be turned by your apologetics.

This is the part of Christianity that deals with convincing the skeptics and answering arguments from evolution or astrophysics or whatever else. You know what changes souls? God's word. God's formal, expressed communication.

That's what converts the soul. And it is perfect. It doesn't need any help.

It doesn't need any support. It doesn't need any addition. It doesn't need any ornamentation.

It doesn't need to be gilded. It is perfect. So this is what we're talking about.

God's law. Now, how did Jesus say you can sum up the law? What does the law do? What is its point? Well, in my own informal words, the law tells us how to approach God and how to treat each other. Isn't that what the law provided? Approach to God by sinful man? How do you approach God? What can you do? Well, you can bring a sacrifice.

You can cleanse yourself. You can keep your way pure. You can avoid the things that anger him and disappoint him and be righteous.

And Jesus said all of the law and the prophets can be summed up. Love the Lord your God. Do what is pleasing in his sight so that you can approach him.

Why would you do what's pleasing in his sight? There would be two basic motivations, either fear or love. Why do children obey? Why does anybody obey? You can obey the laws of this country because you love this country and its freedom and you understand its structure and why it's important to stop at red lights and obey the other laws of the land. Don't defraud.

Don't violate other people's freedom and privacy and property. And you love that system and you want to be a part of it. You want to promote it and encourage it.

Or you can just be afraid of the consequences. Well, I would gladly take my neighbor's fill-in-the-blank here. I would gladly run roughshod over everything and everybody, but I'm afraid of what would happen.

You know, these are the people that hit their brakes when they see the cop parked in the shoulder. Come flying over the hill at 95 miles an hour and slowing way down. Why? Well, it's not because you appreciate the fact that the speed limit's there for a reason and going through school zones and such, but it's fear of punishment.

So love and fear. Well, what is the emphasis when you see the word law? What did Jesus say? Love is the purpose and the fulfillment of God's law. If you love God and you love one another, you can approach God because you want to approach him and you will treat each other the way God wants you to treat each other because of love.

So the emphasis for Torah is love. Jesus told us that. I didn't even have to concentrate too hard for that one, right? The Lord gave us that answer.

And all of these others are going to be subsets of that. Well, the second one that comes up in Psalm 119 was the Edut. I notice they spell it E-D-O-T in the study Bible, the Nelson study Bible.

But E-D-U-T, and you can spell it any way you want. It's all consonants in Hebrew anyway. But

this is the testimony or testimonies, and it's pretty consistently translated that way.

Testimony or testimonies. And this is witness or counsel. And Psalm 119 says that the testimony of the Lord is sure and makes wise the simple.

So this provides counsel. This is advice. This is how do you get it done? If you're simple and you say, well, I've never done this activity.

I've never planted this kind of plant. Does it require sun or shade? Does it require sandy soil or potting soil or clay soil? Or I don't know how to plant this plant in a way that is not going to kill it. How much do I water it? Do I put it down below the soil level? Do I mound it up so that the roots can breathe? What do I do? Advice.

So what would the emphasis of E-D-U-T or testimony be? Well, God says, go plant the plant. And you say, well, I need some advice. I need some counsel how to do this.

So E-D-U-T, testimonies, is really how do I make application? How do I fulfill the law? What is my means of fulfilling it? I know the law says be righteous. I know the law says cleanse your hands, purify yourself, be righteous. Well, how do I do that? The testimonies are the how-to.

This is the advice and the counsel. It makes wise the simple. I don't know how to avoid this besetting sin.

I don't know how to stop failing. I don't know how to accomplish what the law tells me, what God's word tells me. How do I fulfill the law of love? I want to love God.

I want to love one another, but I'm not sure how best to do that. The testimonies give you the application. This is how.

This is the step-by-step. Testimonies, edut. The next synonym occurs in verse 8 of Psalm 119, and that was the statutes of the Lord.

These are the piqud, P-I-Q-Q-U-D. Torah, of course, was T-O-R-A-H. Edut was E-D-U-T.

The testimonies here, we have piqud, P-I-Q-Q-U-D-E. We'll put E on there so that we get the long U there. Piqud, translated statutes or precepts.

This, the lexicon says, is injunctions, requirements, commandments. Well, this is the, these are the conclusions that you draw by looking at the law. The law says, here's the way things should be.

So, the injunctions and requirements and commandments, this is going to be how you work that out. This is not the how-to. This is the objective.

That the how-to is going to accomplish. God says, do not covet. Do not covet what somebody else has.

But I've got a big problem with an acquisitive nature. I just feel like, you know, I got the short end of the stick when it comes to provision. And I keep looking around and seeing people that have things that I don't have.

And I've really got this problem in my soul. I know that the Torah, the law, the word of God says, don't be that way. Well, the specific instance would be referred to here by the precept.

The precept is this person that's got whatever it is. You can fill in the blank. I can think of dozens of illustrations, so I'll pick none of them.

But if you really think the grass is greener on the other side of that fence, and you say, well, this particular fence and that particular grass, there's a general command of God, do not covet. Here's a specific case where I should not be wishing I had that or could get that or was in that or among it or partaking of it. This would be the precept.

I find a precept that elaborates and details the general principle, do not covet. So thou shalt not covet might be the Torah. Thou shalt not covet thy neighbor's wife.

Okay, here's a specific application of that general rule or his donkey or his manservant or his maidservant or anything that is thy neighbors. These are precepts that elaborate, define, and detail this general word of God that you shouldn't be wanting what somebody else has got. Make sense? It's a precept.

It's a specific instance of a general command. That's a precept. It's an injunction, a requirement, a commandment.

This forces us to draw conclusions because we look over here and say, that's a really sweet deal right there that X has got. I don't have that. My situation is completely different.

So I think that not only is there a general idea here that I shouldn't be wanting what somebody else has, but I should not be wanting what that specific person has that is identified as manservant, maidservant, ox, whatever other possession this person has. There are precepts that are going to elaborate and detail the do not covet idea. Here's a positive.

How many times, and I've got three pages that I copied out and printed out and stapled together and labeled in my notes on the poor, strangers, widows, and orphans. You have no idea until you do that for yourself how many times, Old Testament and new, God talks about his heart for the poor, the stranger, the widow, and the orphan. There's a lot.

I filled three pages and I don't think I got them all of that. So God says, you need to look out for the poor, the stranger, and stranger in our day can be a new employee, somebody that's new to school, somebody that's out of touch because they've been thrown into a circumstance that confuses them and they need help. And in particular, if they are a brother, there's a general principle that you need to look out.

It doesn't say the poor, if you like them or the poor, if you're related to them or the poor, it says the poor, the widow, the fatherless, and the alien, the stranger. Well, those break down into two different kinds. There's unbelievers and there's believers.

This is where you start getting into precepts. What do you do with the unbelieving or unknown status poor? What do you do with those who are brothers? Well, this is precepts. God has a heart for the poor.

God wants us to have a heart for the poor. Pardon me for using that expression, but that's basically the way the Bible puts it. Your heart needs to go out to those who are underprivileged or oppressed or unable to provide for themselves in some way.

That's Torah. The precept gets down to details. What kind of poor? Have they rejected opportunities to provide for themselves? You left the corner of the field uncleaned and they were too lazy to go out there.

They felt like they were entitled. They've got a strong sense of entitlement. They don't want to be helped.

This gets into precepts. Precept is what conclusion do you draw about the application of the law in that case? That's where your picude comes in. In a positive sense, how do you go about helping the poor? How much? Do you give away everything you have and give it to the poor like Jesus told the rich young ruler? How much? How often? In what category? Well, this is going to be something we have to do prayerfully and with some intelligence.

That's where these statutes and precepts come in. So we draw conclusions about specific cases with these precepts. The next one is also in verse 8 and it is Mishwat, Mishvot, if you like the German.

And this is in verse 8 where he says, the commandment of the Lord is pure, enlightening the eyes. Notice that the statutes, we talked about the law being perfect and that it has the power to change the direction of your soul. The testimony is sure, making wise the simple, and that's how do I make application? How do I get there? What are the means? The statutes are right, rejoicing the heart.

You have joy in discerning how to avoid doing wrong things and how to accomplish right things. How do I not covet? How do I actually and meaningfully help the poor? How do I do it properly? How do I do it intelligently? How do I do it in a way that glorifies God? That's what the statutes provide. Now in the second part of verse 8 of Psalm 19, the commandment of the Lord is pure, enlightening the eyes.

Well, the Mishvot or Mishwat, these are the commands. These are characterized by their authority. The facet of God's word here is this comes from God.

And when something comes in an authoritative way, it relieves us of some responsibility and

even accountability for the content of the command. When Jesus told Peter, cast your net on the other side of the boat, that was authority. And Peter says, well, you know, I think I've got some authoritative experience and knowledge here as a fisherman since I was a child.

I've been fishing all night, haven't caught anything. Jesus says, cast your net on the other side of the boat. Peter says, Lord, I've been trying all night.

We've got nothing. But at your word, I will cast the net. And he does.

That's what we're looking at right here. That's Mishwat. You do it because you recognize the authority behind it.

It's legitimate authority. You are submissive to that authority. Doesn't matter if you agree with it.

It doesn't matter if, you know, all of the neurons in the back of your brain are screaming, this is dumb. I don't want to do it. Don't you? I know way better than this.

We've all been there. Some of us over long periods, some of us in a lot of different situations. But you do it because you know that God's authority is behind it.

This is what the government says to do in paying your taxes. So I fill out this ridiculous form. I pay this ridiculous percentage of my income that's going to be spent in ridiculous ways for ridiculous things.

But God put his authority behind the nation. I live in this nation. I don't like it.

I don't agree with it. I can think of six other ways it would be better to do it, but God's authority is behind it. I will do it.

That's Mishwat, commandments. And what does it say? The commandments of the Lord, the commandment of the Lord is pure. If God's authority is behind a thing and you think, well, but am I not financing abortions or not using this to put nuclear waste into underground water sources? Are they not, are they not misusing my tax money in some way? Is there not going to be some horrible consequence if I support my husband with this crazy thing that he's decided we're going to do, place we're going to move, you know, job he's going to take or, you know, when it says the commandment of the Lord is pure, when God invests authority in a judge in Israel or a leader in Israel or a king in Israel, and to the extent that you are able to do it without breaching higher responsibility to God himself, you know, children obey your parents in the Lord.

So long as you can do it in the Lord and you're not complicit in a crime, you're not, you know, joining a criminal organization or something, then it's pure. Doubtful things in Corinth, meet offer to idols. Although it's okay, I will not do it because of the law of love.

God says love is the order of the day. And even though it is okay to do this thing, I'm going to

refrain from doing it. This is the positive side of application, not because it would be wrong to do it, but God's authority says love is more important than exercising your freedom.

You can limit your freedom in the interest of love. This commandment is pure. It's pure.

And notice it enlightens the eyes. You will see what you should do. Well, why can't I do this thing? Why shouldn't I do this thing? Maybe I ought to do this.

Wouldn't it be better if we did this? Why don't I argue for it? Why don't I surreptitiously angle for it? Why don't I subvert the current plan and implement a new plan? Because I know this other plan is better. One of these days we're going to do a special. It's been festering in my mind now for some time, but the sense that you are right is a very dangerous thing because everybody has it.

And being sure that you are right has no connection whatsoever to whether you are right. It is probably true that the more sure you are that you're right, the greater the likelihood is that you're not. But you think about it.

Look around in politics, around in religion, around in any area of life. Everybody believes that they're right. Nobody wakes up and says, I think this opinion is just goofy, but that's the one I'm going to hold.

Any issue you want to think about that you've got an opinion on, don't you think you're right? But how many other people are there that have a completely different opinion, and they are just as sure that they are right as you are? So what is the connection between I think I'm right and being right? None. Anybody can think they're right, and most people are wrong. So how do you know when you actually are right? That's what we're looking at right here.

That's these eight facets of the Word of God because it is an external objective source of rightness. But it doesn't end there because the objective is not to be right. The objective is to be related.

You can be right. Satan is right in most of what he thinks. Was he right that the fruit would open Eve's eyes and she would know good from evil and be like God? Pretty much.

Being right is not the objective. It's a wonderful thing to be right. I think being right is very helpful if you're trying to diagnose an engine and you don't know if it's air or fuel or spark.

It's nice to be right and not spend your time rebuilding the carburetor when you had a bad spark plug or vice versa, although carburetors are a lot more expensive. The goal is not to be right. And as I've been pursuing this study, I've realized that it's like the Lord Jesus.

As wonderful as the Lord Jesus is, He's not the goal. Is He? What does John 14.6 say? I am the goal. Come to me and you have arrived.

Is that what He said? I'm the way. Being right is a way. Being genuinely right is a way to do

Torah.

It is a way to approach God. It is a way to love God. God wants us to be right because righteousness belongs to Him.

But righteousness is access to the Father. It is a means of approach to the Father. Jesus is righteousness embodied, and He's the way, the truth, and the life.

He is the way that men come to the Father. No man comes to the Father but by me. But just be aware, we should be cautious about being right.

Well, I'm going to go Google up a bunch of facts to make sure I'm right. I'm going to win this argument by being right. Everybody thinks they're right.

And you listen to a Democrat and a Republican talk about any policy issue for any length of time, and they are equally convinced that they're right. And other people are equally convinced that their representative in one of those two parties is right. Or get a libertarian, throw him in the mix.

Throw in Bernie Sanders, throw in a socialist. And they believe to the roots of their soul that they are right and everybody else is wrong. And yet they can't all be right.

So your sense of rightness doesn't mean anything in terms of your actual rightness. God's law, God's precepts, His testimonies, His statutes, His commands, His way, His Word, that's what's right. Why do you want to be right? Not so that you can prevail in an argument because you never will.

You can be as right. Jesus was right in every single debate He had with the Pharisees. And He didn't convince but two of them that I know of.

You can name the two Pharisees that the Bible says figured out that Jesus was the Messiah. Who are they? One at the beginning and one at the end. Nicodemus, John 3, Joseph of Arimathea.

Those are the two. Two out of how many hundreds of Pharisees and Jesus was right every single time. He was right talking to the Sadducees.

He was right talking to the scribes and the chief priests and the elders. And how many of them came to faith? Being right doesn't get you anywhere if all you're trying to do is win arguments. Being right is righteousness.

Genuine rightness is righteousness. And righteousness is what is required. Righteousness without which no one will see God.

It's approach. It has a purpose. Just like the Lord Jesus had a purpose.

He's not an end in Himself. People that just want to praise Jesus and talk to Jesus and pray to Jesus and have Jesus as their friend are missing the point. Because if they were genuinely talking to Jesus, you know what He would be doing? Leading them to the Father.

One of the highest privileges of the overcomers. Is to be presented to the Father by Jesus Christ. Here's somebody that got it.

Here's somebody that figured it out. They overcame by faith. And Father, here's His new name written on this white rock.

That's the goal of the Word. That's why we're paying attention to these statutes and ordinances and precepts and judgments and testimonies and the Word itself and the Torah itself. Why? The goal is to come to God.

To love God and be loved by God in that Father-Child sense. This is why Jesus died. He came to bring us to the Father.

He came to do the Father's will and the Father's work. And the Father's will and work is that we be drawn to Him. So all of these wonderful things we're seeing in the Psalms and that we're seeing in the Gospel of Matthew.

What is the purpose and what is the point? If you don't feel yourself drawing closer to God through Christ, we're doing something wrong. Because that is the goal. That's the purpose.

That's why all of these 176 verses are in Psalm 119. That's why David wrote Psalm 19. Look at Psalm 19, the end of the Psalm as we go to the break here.

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my Redeemer. What's his goal in celebrating God's communication and God's Word? He wants to be acceptable in God's sight. What's the value? What's the privilege of being acceptable? Approach.

Presence. Who is qualified to dwell in God's holy hill? Who can be a visitor in God's tents? Remember that earlier Psalm? That's what we're after. That's why we're looking at these verses in such detail.

Let's pause here and take our break. When we come back, we'll finish our little bit longer than I anticipated review of these synonyms. But then we're going to see how these have been working themselves out in Psalm 119.

These emphases and these facets, these shades of meaning count. We want to catch them as we go through. Let's pause here and take our break.