

Psalms 19-05-02b

We're returning now to our study of God's word as it is reflected in Psalm 19 and 119. We have seen the Torah, the law of God. This is the overarching, all-embracing term for God's communication.

It is God's law. And it has a purpose. It is the means by which we express love for God and love for one another.

We can approach God through that which God has detailed in his law. And it tells us how to treat each other. If you wanna think, well, what is the Torah for, especially that which came down on Sinai for Israel? How do you approach God? How do you treat each other? Then we saw the testimonies, which are the edut.

And if you wanna put one word beside these, God's law is love. That's the one-word summary for Torah. It's love, love for God, love for one another.

For testimonies, the witness and the counsel that instructs and makes wise the simple. If it makes you wise, this is the how-to. Next to that, you can just put how-to.

It says things that need to be done. How do I do it? That's what the testimonies provide. God's word is replete with examples and illustrations and historical records of success and failure in this regard.

Then we had the piqud, P-I-Q-Q-U-D-E, which are the statutes, the precepts. We'll say precepts. These are the injunctions and the requirements, the commandments.

These are the specifics. This is the interpretations. We've got law that is on the books, and then we have precedent and expansion and enhancement.

It's the specifics of implementation. So you can just put by that implementation. And there's a difference in the how-to, which is the means by which you do it.

The implementation is the specific application of God's word and God's will in an instance. So it's the specifics. It's the specific implementation.

How-to is as much about qualifying ourselves, enabling and empowering ourselves, drawing on God's grace and God's provision to accomplish his purpose and live in his righteousness. That would be the testimonies. Precepts, this is the specifics.

Commandments, this is the mishvat, bat, mishvat. And these are the orders. This is the distinct and authoritative source.

And this is looking at God's word. And sometimes the best way to figure out how to do it is to look at the source, to recognize God's authority, both his divine authority and his delegated

authority. You can see words on paper.

You can see sometimes more than one principle that might apply, more than one idea that might impinge or be employed to understand and parse circumstances. Well, when in doubt, one thing you can check is where is God's authority? The commandments here, the mishvat, this is the aspect that reflects God's authority, both his own and delegated authority. And this can help us.

And what do you do with authority? What do people in the military do when there's authority involved? Walking around in uniform, one person passes another, somebody salutes, right? Junior officer salutes a senior officer. Enlisted man salutes an officer. Why? It is honoring and respecting authority.

I may be a complete flake, but he's got gold on his shoulder, I salute. He's got braid on his cover, I salute. It is something beyond the immediate content.

It is the formal order of things. Now, we respect God's structure of authority. So that's mishvat.

And then we have the mishpat. And this is in verse nine of Psalm 19. The fear of the Lord is clean, enduring forever.

Now, the fear of the Lord, this is not one of the synonyms of God's power. Communication, is it? This is reaction or response. Do you reverence? Do you give what is due to the Lord? That response, that positive response, that inclination to be faithful and obedient is clean and endures forever.

There are consequences for seeking God's way and God's will, God's word, living in the light of God's revelation, seeking to love him and love one another in accordance with Torah and all of these other aspects. That is the pure and clean way. That is the way to release from sin, release from corruption, release from defilement.

It is clean. Remember what Jesus said to the disciples in the upper room when he wrapped the towel around his waist, washed their feet? He said, you are clean, but not all of you. Who wasn't clean? Judas, who had a different agenda, who had his own ideas.

And Judas was sure that he was right. He was convinced he was doing the right thing. There's many speculations on what his rationale was.

I lean in the direction, the Bible does not say so we can only speculate, but I lean in the direction that he had a misguided notion that he could hurry the kingdom by forcing Jesus' hand, get him arrested, and he would have to call down the angels, he would have to implement the kingdom, he would have to go ahead. I think Judas got tired of waiting. You know, wait on the Lord, be of good cheer.

They that wait on the Lord will renew their strength. I think he, personally, this is just me, I

could be completely wrong, but if I had to guess, Judas is one of the disciples. He's stuck with the Lord.

He could have left at any time, but he never did. Why not? There's nothing keeping him there, nothing holding him there. If he decided Jesus was a fraud or an imposter, there's a lot of places he could have gone.

But he stayed with the Lord for those three and a half years and at the end, what did he do? He liked a shekel, he liked the denarii, he was the keeper of the purse and was dipping into it. So he was, you know, he had an element of greed there, but he was with the Lord Jesus. And I think his notion was, let's get this show on the road, kingdom now.

Enough of this falderal, let's bring the issue to a head here. If I get Jesus arrested, he's not gonna let himself be taken and dealt with harshly. He'll call down power from his father and the kingdom will come.

So let's do it now. And when he saw that Jesus was arrested and was tortured and was crucified, he realized how wrong that plan was. And in his remorse, he hung himself.

But clean, to be clean, to be cleansed. Clean doesn't mean you were never dirty. Clean means you are no longer dirty.

And that's what the fear of the Lord leads to. It is the only way to be clean. It is the only way to be released from the power of sin.

It is the only way to be cleansed, to be renewed, to be restored, to be clothed in a robe of righteousness, to claim the righteousness of God. The only way to attain it, the only way to be clean is to reverence God, to look to Him, to seek Him out, try to understand His way and conform to it. It's the only way.

You can never be free. You can never be clean any other way. People say, oh, just forgive yourself.

People have tried forgiving themselves. It doesn't work. You don't have the authority.

You need to go back to mishwat, mishwat. You don't have the authority to declare yourself clean. And saying you're clean is like saying, I don't have cancer, when you do.

I don't have pneumonia, when you do. I don't have measles, when you do. Saying it, trying to grant it to yourself when you have no power is just silly.

It's the heart being deceitful above all things and desperately wicked, Jeremiah 17.9. So the fear of the Lord is clean and it is a lasting clean. It endures. The fear of the Lord endures.

The fear of the Lord we develop now is the fear of the Lord that is gonna sustain us in the eternal future and prevent us from pulling a Satan and pulling a third of the angels being swept

by the dragon's tail out of heaven. Why does God leave us with free will in the eternal future? Fear of the Lord endures forever. Develop it now, cultivate it now, nurture it now, grow it now, it lasts forever.

So important to see the need for God's law and all of these facets of it now. Then it says in verse nine, the judgments of the Lord, Psalm 19.9, the judgments of the Lord are true and righteous all together. This is what I referred to in the first session.

There is a way that seems right to a man and you can dwell on that all evening. There's a way that seems right. I've got facts that support it.

I've got logic that undergirds it. I've got anecdotal evidence. I've got scientific evidence.

I've got this, I've got that. I've got so many persuaded. I can marshal armies of people who agree that this is right.

It seems right. It's got to be right. How could it not be right? I cannot see how people cannot understand how right this right thing is that I am rightfully right about and it leads to death.

You can talk about the elephant's tail while you're standing there blindfolded, grabbing onto it and you can talk about its diameter and its length and its tension and all the rest that you wanna talk about. You just don't have all the facts. It is amazing how quickly your mind can change.

Just look at a few common illustrations, people that are wildly popular in the entertainment world. I'm thinking of one comedian in particular going all the way back to the early 1960s. He's been on television, had his own show.

Wildly popular, wildly successful. You don't even see that show in reruns now because the man fell from grace. I'm talking about Bill Cosby.

And as right and as great as it seemed, one fact comes out and opinions peg on the opposite side of the meter. This has happened to politicians. It has happened to pastors.

It has happened to you name it. Everything is going great. Everything is wonderful.

One fact comes out. Oh, well, if I had known that, I would have never bought these albums, watched this show, touted this person's wit and quoted their advice to their people and all of these other things. I didn't know this one fact.

Well, guess what? None of us know all the facts. And there's a way that seems right and it's not. I only know of one person that's got all the facts and he's my heavenly father.

And where I don't understand and where there's a way that seems right to me, I will defer to him because he knows more than I do. This requires humility. I am not the be-all and end-all of logic, reason and fact warehousing.

Partial set of facts leads to miscarriages of justice in courtrooms every day of the week, right? Every day the court's in session. Partial facts, people are wrongly convicted. People are wrongly set free.

The DNA evidence comes out. That guy's been sitting in prison 20, 25, 30 years. Oh, we found the old rape kid and guess what? It wasn't him and they turn him loose.

Miscarriage of justice, why? One missing fact, a few missing pieces of information. And yet you can be utterly convinced. You can have a unanimous jury.

Everybody can say guilty, guilty, guilty, guilty, guilty. Wrong, wrong, wrong. Your sense of being right doesn't make you right.

Where's the source of right? It tells us right here, the judgments of the Lord are true and righteous completely. Completely. The only way you can be completely righteous is to be completely knowledgeable.

And there's only one person, one entity in the universe that is completely knowledgeable and that's God the Father. Did you pay close attention to what I just said? There's only one person in the universe. I talked about the Trinity earlier for a reason.

There's only one person in the universe that has every single fact available to him. And it's God the Father. You do remember that there are things Jesus doesn't know.

The second person of the Trinity does not know the day or the hour of his return. God the Holy Spirit knows less than the Lord Jesus knows. There's only one person that's got every fact and that's God the Father.

One and only one. There are things that Jesus does not know and he told his disciples that and he told him that for a reason. Why did he tell him that? You remember when the mother, the wife of Zebedee, Mrs. Zebedee went and said, you know, I'd like James and John to sit at your right and left hands in the kingdom? What did Jesus say? It's not mine to give.

I don't know who's gonna be sitting at my right and left hand. I can't tell you that they're gonna be there because I don't know. I don't know when and there are other facts about that situation that Jesus does not know.

So I want my guidance from somebody that has got all the facts. It's the only way to be completely righteous and however right you think you are, beware. I could give you one new fact that could completely change your mind.

Only God is true and righteous altogether. So that is the judgments. That's the mishpat.

Remember, shafat is a judge and you put the M in front of it, makes it a noun. And the emphasis here is justice. This is action based on truth.

Judgments, God's judgment for salvation, God's judgment for destruction in the lake of fire is absolutely correct. It is absolutely right. God's judgment in telling us how to live here, how to be custodians and stewards of what's on the planet, to eat meat, to eat certain things and not to eat others, to associate with some people and not with others, to pursue certain courses of action and not others.

Oh, but I'm so in love, why can't I go all the way? Because God says don't. He's got all the facts and it doesn't matter how you feel or it can't be, it was Debbie Boone, it can't be wrong when it feels so right. Yes, it can.

Yes, it can. It can be utterly wrong, it can be devastatingly wrong. It can cause lifelong heartache, pain, shortfall, loss, because God knows what he's talking about when he sets up his standards of behavior.

And young people who pay attention in their youthful years to what God says, avoid worlds of pain, lifelong regrets, infinite amounts of knowing what I know now, I would never do what I did then. Well, God knows now, ask him, listen to what he says and you have a greatly improved prospect all through life. But there's one and only one person that's got all those facts and that's God.

Well, that's Psalm 19 and we saw those first five. The other three that are gonna show up in Psalm 119 are God's way. We saw that the way was marked out by statutes in one of our earlier letters.

You remember that? We were looking at the way, verse 33 of Psalm 119. "Teach me, O Lord, the way of your statutes." The derrick. And statutes there is picud.

And you remember that? This was the, this is the specific conclusions that you draw, the applications that you make. This is how to apply in a specific situation your path through life. Derrick is the way.

What is the way? Look at verse 30 of Psalm 119. "I have chosen the way of truth." What is the road? It's the path you travel. It is your lifestyle.

It is your experience of life. And God's design for experience of life, where a man leaves his father and mother and cleaves unto his wife and the two become one flesh, those two become one flesh. Not casual, let's get to know each other and let me get some experience so that I don't have a lack of same when I get married.

Is the serpent coiled up in the branches of the tree? Oh yes, be wise. It is ashes in the mouth. It's fruit that turns to ashes.

It is a gift from God that is turned to poison. So the way of your statutes, I will keep it to the end. I'll keep it now and I'll stay on that way until it takes me through the straight gate that leads to life.

God is pleading with us to seek out His way, to be enlightened and guided, motivated, encouraged, comforted by His word. We're gonna see comfort in our very next letter of the alphabet here shortly. So the way, Derrick, this is the practice.

This is your walk. This is your life experience guided by God's word and God's will. The next one is statutes.

Teach me, oh Lord, the way of your statutes. This is Hukim, Hukim. These were just like we have statutes.

You know, a statute mile is a legal definition. 5,280 feet is a statute mile. There are city statutes that guide, you know, where you can build a shopping mall, where you can build residences, where you can have a church and so on, schools and such.

There are regulations. There are civil laws. The idea behind Hukim is this is something, this is Huk in its root form, and it means something that is inscribed, something that has been incised.

It's a permanent piece of guidance. It's like a mile marker. It's like a survey point.

It's been put there now and in the future. It's permanent guidance. It never changes.

You don't move the old landmark. These are landmarks. They are pieces of guidance that are inscribed, and the idea here is permanence and universality.

It's permanent, and it applies to everybody. You're not a special case. You're not an exception.

You don't get a pass. You don't have a jail-free card you can wave like in Monopoly, get out of jail free. You don't have a badge or a rank or something that elevates you above and beyond these.

These are permanent. They are inscribed in stone. They do not change.

Statutes. And then finally, and almost chiastically, we have davar, which is word. Word.

And this is in verse 38 here in the hay section. Establish your word to your servant who is devoted to fearing you. And this is davar, D-A-V-A-R, D-A-V-A-R.

Davar. This is God's revelation with an emphasis. A word is spoken.

Remember in Proverbs, a word fitly spoken is like apples of gold and pictures of silver. It's, and it emphasizes the source. So if you've written each of these down, let me give you a one-word notion of what that facet of God's law emphasizes.

The law itself is love. That's our word. The testimonies, the edut, that is the how-to, how-to.

The precepts, the piqud, this is application. This is specific instance. Because of these things, here's what I should do in this case.

It's the specific case. Commandments, the mishvat, this is the authority aspect. Looking at the authority behind the guidance, whether it is divine authority or delegated authority, there's an authority involved here that I have to take into account.

Commandment, the judgments, the mishpat, this has the idea of the shafat in the court. This is court decisions. This is case law.

This is precedent. This is judicial decisions. And it means this is the outworking from previous examples and previous authorities.

This is what the courts have held. Then you have the way, the derek. This is practice.

What is the climate? You can have spots of weather, but what is the climate? What is the trend? What is the kind of life, the kind of walk before the Lord that you have? Derek, statutes, chok, or chokim, chokim. These were the civil laws that were inscribed in stone that were planted as landmarks. This is permanence and universality.

And then finally, the word, God's revelation. Torah is how we receive it. It's received at Sinai.

Moses went in the mountain and received the law. Davar, the word, is the source. This is God speaking.

So the word emphasizes the source. It is God's origination. Torah is what is received.

Word is what is sent. You see the little difference in emphasis there? So as we continue to encounter these terms, you can have a lot of fruitful reflection and meditation as you review some of these sections by glancing at the emphasis. These things are not just picked because it's a different word than I used last time.

They are chosen for their connotation, the facet that they bring. So when you read, for example, the wow section that we looked at last time, let your mercies come also to me, O Lord, your salvation according to your word. Here's the psalmist making a request and he's saying, you know, these promises, Lord, came from you.

They depend on your character. You are the source. He could have said statute, ordinance, commandment, testimony, law.

Why does he say word here? Because he's looking at God's character. God said it. Moses invokes this idea when he's doing, God says, stand back, Moses, I'm gonna wipe out these people and make a new nation out of you.

And Moses says, what are the nations going to think of you if you wipe out people after you've made these promises? Your character is on the line. Your name is at stake. You can't wipe these people out.

And Moses prays an effective prayer just as the psalmist here prays an effective prayer because

he bases it on God's character. You're not a God who is capricious. You're not a God who goes back on his word.

You said you would bring the people to the land. You can't not do it because of who you are, right? And thank God he is who he is. It just opens a bottomless chasm of despair every time I think, what if God was capricious? What if he said all this stuff and then looked around and got tired and he said, this really is just a big anthill.

I think I'll just speak a word and blow the planet to smithereens and start over. Who would know? Who would stop him? Who's gonna stop God from not being faithful or not saving all of us or not fulfilling his promises? The only thing that guarantees the fulfillment of God's promises of salvation and eternal life and all of the wonderful things that we depend on and place our faith in is God's character. God's character stands behind his word.

It makes his word meaningful. So when you see word, just be thankful that God is who he is. You know that we value a man whose word is his bond.

I'll do business on a handshake with that guy. I don't need a contract. If he says a thing, that's ironclad.

I'm never gonna have to take this guy to court. I don't need a paper contract. He said, and that's good enough for me.

Doesn't prevail anymore, but it used to. Huge business transactions were done on a handshake in earlier days because men had character. God's word is his bond because of his character, *davar*.

That's what he says here. Let your mercies come to me, O Lord, your deliverance according to your word. That's 119.41. And I will have an answer for him who reproaches me.

And it's interesting because the word emphasizes the source. And the psalmist goes on to say, you've spoken promises of salvation and mercy. And I will have an answer for anyone who reproaches me.

I will be able to speak because you have spoken. I'll have an answer because you have spoken. Take not the word of truth utterly out of my mouth, the word of truth.

I am a witness to your character. When I speak your word, I am communicating to others the character of God. I hope in your ordinances.

Well, out of these six sections that we have looked at so far, the first 48 verses, what do we notice by way of application? Well, in the first case, you have the word of God introduced in verses one through eight and its effect in the lives of people. You remember the turning of perspective that begins with looking at third parties who walk in the law of the Lord, who keep his testimonies, seek him with the whole heart, who are clean and do no iniquity, walk in his

ways, looking at the command of God that this is what we should do. This is the way to approach him.

This is the way to partake of his character and of his life, of his presence. Oh, that my ways were directed to keep your statutes. Then I would not be ashamed when I look into all of your commandments.

I will praise you. I've looked at others. I've looked at you.

I look at myself. This is where I need to go and I'm going to get there. I'm going to avail myself of the how-to, the testimony, the witness, the counsel that instructs me and takes me from being simple to being wise, from naive and inexperienced to competent and effective.

So that Aleph section is a commitment to purpose. It is a dedication to go through the next 21 letters, right? If you're not committed and you're not interested, if you don't care that there is a God and that he is approachable and he's made a way of approach, if his character and his word isn't something of value, well, you can stop at the Aleph section because you are someone who has looked at others who walk in the way of the Lord and you've seen the commands that God commands and you don't want to say, I will praise you. I will earn your righteous judgments.

I will keep your statutes. I don't want you to forsake me. If you don't make that commitment, stop reading here.

You're done at verse eight, right? So this is the gate and it's exactly what God's purpose is. Who is God looking for? Why does God make salvation available but he doesn't press it? He doesn't put Noah's Ark poking out of Ararat. He doesn't have the whorling sword cherubs still standing at the gate of the Garden of Eden.

He doesn't stick his face through the fabric of space and time so that anyone can look and say, well, there's a God. It's not really a matter of faith. It's a matter of, I will obey out of fear.

Remember we talked about in the first session, there are two reasons to comply and to obey and it is either fear or it is love. What's it going to be in the millennial kingdom? Some will obey and comply and worship at Ezekiel's temple out of love. Some of them will visit the sick and afflicted round about them.

It's an old Baptist thing. Oh Lord, you're with the sick and afflicted round about us. Heard that dozens of times.

But what is the criteria for the sheep and goats judgment? When I was naked, you clothed me. When I was sick and in prison, you visited me. When I was hungry, you fed me.

When I was thirsty, you gave me to drink. Love, there are those who will obey in the millennial kingdom who will pursue relationship with God out of love. And it's like the cross.

You cannot disjoin love for God and love for one another. They're joined. The horizontal and the vertical make the cross and you cannot separate them.

This is what the, who is it? The Jehovah Witnesses that say Jesus was crucified on a stake. They don't have the cross piece. I don't even want to go there.

Conjoined. How can the sheep be admitted into the eternal kingdom of the Father based on what they did for fellow men? Because those pieces are conjoined and what you've done for others reflects love for God. It's all the same.

Torah is love. And those who keep Torah out of love in the millennial kingdom, those are the ones, you know, Jesus put it both ways. The one who has my words and keeps them, he's the one that loves me.

I and my Father will come to him and make our home with him. It's that way in the millennial kingdom. But there's going to be obedience all through the millennial kingdom.

It's not till the end, year 999 plus, that you have a rebellion when Satan is released. Where have all these people been? Why didn't they rebel earlier? Why have they been obeying? He will rule them with a rod of iron. He will shatter them in pieces like pottery with that rod of iron.

So why are they complying and obeying? Fear. I'll slow down because there's a cop with his radar gun. Not because I believe in the law or think that safety and consideration for others ought to be my first choice.

I'm going to try to go around and not get on the breathalyzer. I think it's fine to drive drunk and risk, you know, murdering other people by my self-centered indulgence, but I don't want to get caught. Well, that's what is on the line here.

So in summary, before we go forward, as you look at these different portions of Psalm 119, marked off by these letters, Aleph, first and foremost is, do you have any interest in loving the Lord your God with all your heart, all your soul, and all your strength? Can you say, I will praise you with uprightness of heart. I will keep your statutes. Do not forsake me.

Do you love God or do you not? Do you want what God has to offer or not? This is God's entry portal. And the reason he doesn't put incontrovertible, there's so many, I can't tell you how many, you know, agnostic atheists, people I've heard talk about the fact that, well, God is very unfair because he didn't give me enough evidence to believe in him. This is like being right in your own mind because you don't have all the facts.

God isn't interested in convincing people that he exists so that they will come to him. That's a millennial kingdom. He's going to have a thousand years of people who are going to look at the throne in Jerusalem, see the Lord Jesus and the sons of David and say, well, there's certainly a God and there's his son and he's the Messiah and he's really in Israel.

And this whole thing came about by divine power. It's going to be no question in their minds, just like there was no question in the mind of Satan or the one third of angels that fell with him. That's not what God is up to.

And if you think that it's just a matter of, well, humpty hump, I've got my arms folded and I'm not going to be convinced until God gives me sufficient rational evidence for my mind. You've missed the whole point. God is sorting souls that have complete sovereign free will to make that choice.

And God has balanced all of the factors and he is filtering, he is sifting. Where's the grain? Where's the chaff? He throws it up in the air. The chaff says, I like this breeze, it moves me.

And you drift away. If you're solid and you're grain, you're going to fall down and be gathered into the barn. The only difference between us and that analogy is we choose.

You can choose to be chaff, you can choose to be wheat. Remember when you share the truth of God's gracious salvation in Jesus Christ, that it's not a matter of persuading someone. It's not a matter of Jonathan Edwards and sinners in the hands of an angry God and scare them into the kingdom, compel them to come in, lure them in.

Oh, please. God's law is all the power available to turn a soul. That's what Psalm 19 says.

The law of God converts the soul. The best thing you can do for anybody whose salvation is in doubt is speak the truth in love. God is there.

God loves the world. He sent his son to die for the world, but not everybody is going to come. And God does not want people who don't want him.

Why would you want somebody with you at close quarters for all eternity who isn't interested in you? People who aren't interested in God aren't interested in the things of God, the character of God, the grace of God, the love of God are going to get their wish. Just leave me out. Well, God is the God who gave you life.

And if you don't want his gift of life because you don't want him, Jesus is not only the way and the truth, he is the life. And if you don't want him, you don't want the father. And if you don't want the father and the son and the regenerating power of the Holy Spirit, you don't want life because life is in his son.

And to reject the source is to reject the life. And so there will be no life for people who do not have an interest and a desire to be with God. God says, fine, you don't want to be, don't want to partake of my life, don't want to partake of my presence.

You don't have to. Read Revelation chapter 20. Those angels and those people do not partake of life.

The life is in his son. He that hath the son of God hath life. He that hath not the son, and I've

swapped those.

He that hath the son hath life. He that hath not the son of God hath not life. But the wrath of God abides on him.

Spit on his life, spit on his son. What would you expect to happen? No future. You are gone with the chaff, burned with unquenchable fire.

So this is what's on the line. The blessings and rewards are so great. The consequences of apathy and indifference, look at the history of the nation of Israel who received this Torah, who had all of this guidance.

It was in their law, it was in their prophets, it was in their writings, it was in their hymnal. And what happened to them when they disregarded it and went their own way? They dropped in the wilderness. They went into captivity and exile.

They died outside the land. They are scattered amongst the nations. Why? Did God lack the power to bless and sustain them? They rejected it.

God has given us a tremendous gift, tremendous opportunity, tremendous potential, and we choose, we choose. Not only the salvation decision, but as believers in the Lord Jesus Christ, having made that positive decision, why would you not want to be a 100-fold field? To understand all of the implications and the emphases of God's word, how it works, what it does. That's what Psalm 119 gives.

That's why it's such a fantastically great piece of scripture. Well, we'll continue looking at these beautiful acrostic clues and images, communication about God's word when we pick up our study next time, but we'll close here in a word of prayer. Father, it is daunting to think of the grace and the faithfulness that you have expressed toward us when we are fallen and capricious and fickle in our affections and inconsistent in our obedience and various in our enthusiasms.

We thank you for the presence of your Holy Spirit to convict us when we sin, to remind us of the truth that we know, to bring us back to the way. We thank you for your cleansing grace because of the work of the Lord Jesus Christ, and when we acknowledge our sins, your faithfulness and your justice provide a way for us to be cleansed and renewed and restored. We're humbled by the knowledge that such a great price was paid for us and such an ongoing freshen of grace is poured on us day by day.

And we pray that as we reflect on these truths, that your Holy Spirit will help us see clearly the light that shines on our path, the way that we should walk in, the commitments that we should make, the applications that are clear when we spend time to discern them and to reflect on them in our meditations and our prayers. We pray that in all things, the Lord Jesus Christ will be glorified and that we can be prepared as fit and useful servants for every good work, both now and in the years to come. The ages that are to come.

We pray these things in Jesus' name, amen.