

## **Psalms 19-05-16b**

As we continue now, as I said in the first session, it is so essential that we not only recognize that we have an acrostic psalm, we not only recognize that there are chiasms within this acrostic, but what is the purpose? What is it using? It's like God is pulling out every tool in the toolbox to make sure we get these points and that they register and sink into our souls. So looking at the verse 41 through 48 Wow section, we see that at its heart is the commitment to keeping, to adhering to, to living by God's law continually forever and ever. Continually means consistency in the present forever and ever means that's my plan from now on.

It's not going to change. There's no limit, no terminus to this idea. And then you go down to the ending verse that corresponds with it.

My hands also, I will lift up to your commandments, which I love, and I will meditate on, reflect on, go over, think about, spend some time soaking in the truth of your statutes. And you remember our review of each of these terms has an emphasis talking about the word of God. It's easy for us in English to say the word of God, word of God, but it is broken out into these emphases.

And as a final thought on the Wow section, if you look at the center of the chiasm in verse 44, and if you look at the conclusion of the matter in verse 48, no terms are repeated. In verse 44, I shall continually keep your law. And remember that's the grand overarching Torah term for which we have all of these seven synonyms used in Psalm 119.

So law. And to mark that out, if you're circling things, when I was circling corresponding things in the chiasm, in verse 41, I circled mercies and salvation and your word. And in verse 47, I circled delight and commandments, which I love.

And you can see these key elements that, that correspond. This is what's on God's side. This is what's on my side.

In verse 42, I circled the answer for him who reproaches. I circled answer and reproach. And you look in verse 46, which corresponds to it.

I will speak, speak corresponds to answer. And I will not be ashamed corresponds to reproach. They reproach.

I'm not ashamed. You can just mark the correspondences there. You look at the third inside bracket, 43 and 45.

I have hoped in your ordinances. I walk at liberty. This word of hope frees me.

It frees me. I am not in the grip of depression. I'm not in the grip of circumstance.

I'm not in the opinion of people. I have freedom because your word, your ordinances give me

hope. That's where the freedom is.

You can be in the Philippian jail. You can be incarcerated. You can be limited by circumstances.

Many of us feel or can feel imprisoned by physical limitation, by circumstantial limitation, by financial limitation. You can be hemmed in by any number of things. And you feel trapped.

You feel a lack of freedom of movement. But in our soul, in our heart, spiritually speaking, we walk at liberty because of this hope. These are powerful, transformational concepts and truths contained in this passage.

Don't miss them. I'm dazzled by the structural genius of these passages, but I don't want to miss what it's telling me. Same thing in the Zion section, as we saw in verse 49, that corresponds to verse 55.

I circle remember in verse 49. And this is God remembering. And it causes me to hope.

And down in verse 55 corresponding, I remember. I circle that. And I keep.

Because of hope, I keep. Hope is the motivation. I'm obedient.

I stick with it. I maintain my faith. I maintain my commitment.

That was the point of the wow section. What fuels my commitment? What keeps me keeping on? How do I keep on keeping on? It's the hope. It's the certainty of God's promises.

It's the expectation of fulfillment and of God's presence and of the overcomer promises and and reuniting with fellow believers that share that zeal and that enthusiasm and that motivation. It is looking ahead, forgetting the things which are behind and pressing. Paul says, when I forget what's behind and I'm looking ahead, that's what makes me press.

Press toward the mark of the high calling of God in Christ Jesus. The high calling is the upward way. It's higher ground, right? So I remember the Zion section.

49 and 55 correspond. So you circle remember and you circle hope and you circle keeping. Then you come to the secondary bracket, the middle bracket in verse 50 and verse 54.

This is my comfort in my affliction. Your words give me life and I circle comfort and affliction and life. And then down in verse 54, that's my songs in the house of my pilgrimage.

My life is my pilgrimage and that comfort, that's my song. That's what soothes and encourages and renews my inner man. Then you come to the inner bracket 51 and 53 and I circle the proud who have me in derision, but I don't turn aside.

Other people don't understand, don't get it. Sometimes people can bring you down just by their lack of shared enthusiasm. You discover something, something strikes you, something is very meaningful that comes out of your reflection on God's word.

You share with somebody and they're kind of nodding with a bewildered look on their face like, yeah, yeah, yeah, okay. And their lack of getting it can be kind of sobering and a bit depressing. You think, am I the only one? You know, am I hearing a drum nobody else is hearing? But the proud are the focus here and people who think they've got it figured out.

What's the source of this pride that has derision for those who are hoping and reflecting and living their lives by God's word? What kind of pride is this? You're poor, befuddled, benighted. You need this Bible stuff as a crutch. You need fire insurance.

You're scared of the future. You're not very smart. You don't know science.

Come into the 21st century with the rest of us, derision. This is your whole Richard Dawkins, Bart Ehrman. You ought to know better.

We know better. And any of you that don't know better ought to be impressed with us and disgusted with yourselves. The proud have me derision.

I don't turn aside because of their opinion. And what is my reaction? Do I get discouraged and quit? Indignation takes hold of me because of the wicked who forsake your law. And notice forsakers.

I mentioned Bart Ehrman on purpose because here's somebody that started out as a conservative Bible scholar and ends up Benedict Arnold, camp of the enemy. It reminds me of the whole WikiLeaks Assange thing. You take information that's supposed to be helping your side and you give it to the enemy and you don't even know what you're doing.

You're causing a lot more destruction than you are help with your misguided sense of crusader arrogance, as it's been called. Anyway, those two correspond. So I circle proud and do not turn aside.

Instead, indignation. This makes me unhappy at those who forsake your law. They ought to know better.

And believe me, if you think you have indignation, wait till you see God's attitude toward those who have his law and then forsake it. You can't forsake a thing unless you started out with it. Talking about believers here.

I do not turn aside. And then right in the center, I remember your judgments of old, O Lord, and comfort myself. Judgments of old.

I know my Bible. I know what you've done in the past. And that is the foundation on which my hope in the fulfillment of your promises in the future is built.

God does not change. He is from everlasting to everlasting the same. And when I get discouraged, I think about your former judgments, your judgments of old, going back, faithfulness to Israel.

And look at how world events are lining up with everything the Word of God said centuries ago. Centuries ago. Can you imagine how embarrassing it would be if God had said something different? But what the Word of God has said about the survival and reconstitution of Israel, nobody would have seen that coming.

They would have started squirreling those scriptures away after 70 AD with the destruction and overrunning of the land in Jerusalem and the utter destruction. Even the dirt that the temple sat on is apparently not even there. When Jesus said, not one stone on another, there's not even grains of sand on top of one another where the temple used to sit, according to the best scholarship.

But right in the center, I remember your judgments of old, O Lord. And the great preponderance of address to God in this psalm is God's personal name, His covenant name, the Tetragrammaton, Yahweh, over and over again. It's a real signature mark of this psalm.

And I comfort myself. And that center reminder that our comfort, our encouragement, our motivation is remembering God and His Word and His character, His name, His expressions of love toward us. To remember that is to fuel our commitment and renew our hope.

So you go down to the end of the psalm in verse 56, because what's in the center of the extra verse? You remember how seven is the number of completion and eight is the number of renewal and a fresh start? Circumcised on the eighth day. The eighth day of history is after the Sabbath rest of the millennium. And then the eighth day speaks of the kingdom of the Father, the renewal of all things, the new heavens and the new earth, the new Jerusalem coming down out of heaven.

Behold, I make all things new. Eight is the number of renewal. Well, the eighth verse out of each of these restates the important thing that's in the chiasm.

And here it is, this is my possession. This has become mine. I have laid hold of this because I'm qualified to claim these promises.

I'm qualified to enter into this hope and for it to be my comfort and my encouragement and my rock and my stay. Why? I'm obedient. I know the precepts and I keep them.

This is the qualification. Not just anybody can enter into these things. Not just anybody can make these claims and have this assurance and this comfort.

You have to be a believer that knows God's precepts and keeps them. And I don't have to tell you how many times have I quoted what Jesus said about those who have his word and keep it. Remember that? There is abiding presence.

There is power. There is association of an intimate fellowship kind with God through that. Well, as I said, he doesn't stop here with WoW and Zion.

Look at Chet. Remember in our Psalm 19 study, we looked at the rhyming letters, Bet and Chet and Tet? Well, here you have verses 57 through 64 are all starting with the letter Chet. You are my portion, O Lord.

I have said that I would keep your words. Think back to the previous two letters. This is kind of like a fresh section in Psalm 119, after the five, after the Torah section with its twinned letters and reaching over and stitching on the WoW.

And now, starting with WoW, we have these chiastic letter sections. And what has he just said in these previous two letters? I have said I would keep your words. That's all he's been talking about here.

I will keep them. Verse 58, I entreated your favor with my whole heart. Be merciful to me according to your word.

Your word is my hope. I'm claiming the mercy that you have promised, that you have declared. I thought about my ways and turned my feet to your testimonies.

How many of us think back, some to the point of conversion, others to the point of getting with it? You might have been saved as a child and been kind of lackadaisical. And then you start looking at your ways and you think, you know what? It's like what Clint Eastwood said about the bad guy's mouthwash. You know, it ain't working.

Our ways aren't working. We're not achieving a result. Our life is empty and doesn't have direction, doesn't have purpose, doesn't have meaning, doesn't have a value that we can ascertain.

And we look at our ways and the psalmist says, I turned my feet to your testimonies. I needed something better than my plan. The plan of Sam stinks.

I'm going to turn to the plan of God. That's where the future lies. That's where there's substance.

That's where things count. I turned my feet to your testimonies. Verse 60, I made haste and did not delay.

Dragging our feet is never a good idea. As sand's through the hourglass, so are the days of our lives. Right? The sand is trickling, whether you like it or not.

It can be trickling away while you're watching TV. It can be trickling away while you're surfing the internet. It can be trickling away while you're checking Facebook.

It can be trickling away while you're gazing off into space, thinking about some mundane thing. I made haste and did not delay to keep your commandments. Get with it.

Get on with it. Move forward. To stand still.

I saw this saying quoted by somebody in a completely different context, and actually an erroneous context, but it is sort of a vivid image. And the guy said, only dead fish drift with the current. Dead fish drift with the current.

If the current of life is just carrying you along, you need to check to see if you're a dead fish. Because living fish don't just let themselves be carried along by the current. You think about the trout that go upstream and spawn and all of that.

The only trout that goes downstream once they've lived their life in the sea and all that is a dead trout. What's left over after a bear grabs them or whatever. Salmon.

Salmon is what I'm thinking of. But I think trout also move upstream. I'm just going to make that assumption to rescue myself from forgetting about salmon.

So, I turn my feet to your testimonies. I made haste and did not delay to keep your commandments. Verse 61, the cords of the wicked have bound me, but I have not forgotten your law.

Sometimes, why do the wicked prosper? Why would God ever let the cords of the wicked bind a good guy? Does it happen? Was John bound? John the Baptist and thrown in prison? Was Paul in prison? Was Peter in prison? Were the apostles imprisoned over and over again? Can the cords of the wicked bind you? How about Hannah and I and Mishael and Azariah? Did the cords of the wicked bind them when they were thrown into the furnace? Was Daniel thrown into the lion's den? The cords of the wicked can occasionally bind us. What is our response? I don't forget your law. I'm not in despair.

I'm not discouraged. I don't give up hope. Don't get depressed.

I've not forgotten your law. At midnight, notice again, we have this theme of darkness and night. That's the time of trial.

That's the time of testing. At midnight, I will rise to give thanks to you. Midnight in the ancient world was midnight, halfway between dusk and dawn, the darkest, blackest part of the night.

They didn't mean 12 p.m. They meant the middle of the night. At midnight, I will rise to give thanks to you. In other words, in the darkest of hours.

I'm not going to be depressed. I'm going to be thankful. You think about it.

How easy is it to be genuinely thankful in the darkest hour? What do you have to do in order to be genuinely thankful in the darkest hour? That's actually a better question. What do you have to do to be thankful in the darkest hour of the night? You've got to be thinking about something other than your problem, right? Something else. I'm not thankful for my problem.

I'm not thankful for my loss. I'm not thankful for the affliction. I'm not thankful for those who hold me in derision.

I'm not thankful for being bound with the cords of the wicked. I'm not thankful for that. What am I thankful for? I have hope.

I have promises. I have a destination. This wouldn't be happening to me if God didn't have a purpose and that purpose is my blessing and his glory.

So, although I can't see it because it's dark, nothing is hidden from God and the darkness is only for me. God knows the end from the beginning. He's got a purpose and a light at the end of this darkness.

The sun is going to rise. The sun is going to rise with healing in his wings and there is going to be a benefit that I could get in no other way. So, I am going to be thankful.

In everything, give thanks because this everything is the will of God concerning you, right? In everything, give thanks. Whatever the thing is, it's the will of God if you are one who keeps his precepts. I have this hope because I keep your precepts.

You can't claim this stuff if you're a fair weather friend and an occasional drop-in. You've got to be somebody that has made that commitment that's in the wow section here. So, I have not forgotten your law.

At midnight, I rise to give thanks to you because of your righteous judgment. I am a companion of all who fear you and of those who keep your precepts. This is where I choose my fellowship.

This is who I choose to spend time with. This is who I commune and converse with and share thoughts with and maintain communication with. What did Paul tell Timothy? Bad company corrupts good morals.

To either Timothy or Titus, Paul said it. Bad company corrupts good morals, right? I am a companion of all who fear you. It doesn't have to be the same denomination.

It doesn't have to be the same persuasion on non-essential things. Is this a person that really respects the Lord and respects his word? I'm a companion of those who fear you and who keep your precepts. You don't always know what somebody's heart is for the Lord as there's a lot of hypocrisy, a lot of fakery going on.

But you can tell if somebody is keeping the precepts, can't you? That will out over time. Here's somebody that doesn't compromise. Here's somebody that doesn't commit verbal sins, doesn't gossip and slander and malign, isn't arrogant, isn't self-centered, isn't selfish, isn't conformed to the world.

Those are the ones I am companions of. And then the final verse 64, the earth, O Lord, notice again, Yahweh, just like we had in the last section, the earth, O Lord, is full of your mercy. Teach me your statutes.

Now, as great as this is, it's organized on that very same chiasmic structure. Take a look at it. 57

is going to be A, 58 is B, 59 is C, 60 is the center.

61 is C prime, 62 is B prime, 63 is A prime. This is not hard. It's only three in and three out with one in the middle, right? And then you got your bonus verse at the end.

And the bonus verse at the end always ties back to the center of the chiasm. This is true for wow. It's true for Zion.

It is true for hate. So let's look at it. We're going to read 57 and 63 together.

You are my portion, O Lord. I have said, this is kind of like promising. Remember when your word was your bond? I have said that I would keep your words.

This is a personal commitment. I said it and I mean it. You are my portion.

And 63, I am a companion of those who fear you and who keep your precepts. I have said I would keep your word and you are my portion. My fellowship is with you.

Having the Lord as your portion means you have fellowship. If we walk in the light as he is in the light, we have fellowship with him and he with us. The one another there is with us and he.

If we walk in the light and he is in the light, we have fellowship one with another. The one with another isn't you and me. This is the he that is in the light.

If we walk in the light as he is in the light, he has fellowship with us and we have fellowship with him. That's what 1 John 1.7 says. It's not talking about believer to believer fellowship.

This is fellowship with the Lord. You are my portion. And where else do I have my portion, my fellowship? My companions are those who fear you and just as I have dedicated myself to keeping your words, these people keep your precepts.

That's what we have in common. That's what bonds us and unites us is dedication and commitment and belief and trust and hope based on your words, your precepts. That's 57 and 63.

That's a and a prime. You come in one step, 58 and 62. 58 says, I entreated your favor with my whole heart.

Be merciful to me according to your word. This is a claim of promise. I have entreated your favor.

Now this doesn't just mean I asked for your favor out of the blue. I am someone who has dedicated myself to precepts. I am qualified to claim.

I am qualified to entreat and expect a positive answer, right? This is not any old person, oh Lord, save or oh God, give me this or give me that or answer my plea. I am a person qualified to make this entreaty. So be merciful to me according to your word, which is that you will never

suffer the righteous to be moved.

You hear the voice of those who call upon you when they are qualified to do so and their sins are not separated between them and their God and their sins have not hit his face so that he will not hear. I'm not in that category and I entreat you and I'm expecting your benevolent answer according to your word. Now look at the compliment down in verse 62.

At midnight, I will rise and give thanks to you because of your righteous judgments. I made my entreaty according to your word and now, even in the darkest hour, I'm giving thanks. Even if I haven't seen the daylight come yet, I'm already thankful.

I'm thankful I have promises that I can claim. I'm thankful that I can make an entreaty and know I am heard. There's no doubt in my mind.

I'm not bouncing off the ceiling. I'm not praying into a vacuum. When I speak, I know the Lord hears me.

I know he's got it. I can let it go. I can relax.

I can rest. I can concentrate on being faithful and reflecting on the rest of his word. But this particular thing I made entreaty, it's in the Lord's hands.

Fire and forget. I pulled the lanyard on that prayer. That round has gone down range and now I can just thank the Lord that he gave me an answer and gave me a round of fire.

I have fired it and my part's done. It's his part now. I will give thanks in the middle of the night because I made my entreaty and I know it's been heard and I don't have to make long involved prayers.

Jesus said, you know, these that stand on the street corner and make long prayers thinking they will be heard because of their many words, you don't have to make many words. I probably have the most abbreviated prayer life of anybody I know because, and you know, it may be a fault, but I feel like I look at a situation, I do my best to figure out what God would be doing by way of his will and his purpose. I try to pray in accordance with that.

I take it up to the throne of grace and I leave it there. And I'm done. I don't have to go back.

He's not forgetful. You know, we have to remind ourselves and each other of things. You tell God once, he's got it.

And that's, everybody's different. That's just my personality and God's, all of God's children are different. Just like a set of parents have children that are all different.

You deal with one, one way and one another way. My particular arrangement with God is I just go to him once and I know he's got it. And if I think about that issue again, I don't have to go back and pester the Lord.

I just think, you know, I gave that to God. I've prayed about that. He's got that.

He's going to work his will. He knows I'm looking to him and I'm expectant and I've got that hope and confidence. I'm not going to pester him about it, but feel free to pester if that's your, that there's people that just like to converse and you can talk to God all you want.

It's not a wrong thing. I'm just telling you my personal practice. I just am very brief and God is often very brief talking back to me for better, for worse.

I treated your favor with my whole heart. And at midnight, I rise to give thanks to you. That's a 58 and 62 together.

Now come in one more 59 and 61. I thought about my ways and turn my feet to your testimonies. The cords of the wicked have bound me, but I've not forgotten your law.

There's two different ways that we can be off track and be incapable of, of following a path. It can be the actions of others or it can be ourselves. There's, you know, when we talk about subjectivity, we see eyes on self, eyes on people and eyes on circumstances.

When it comes to personal influences, it's the world and the flesh along with the devil. The devil's not in view here. So we got the world and the flesh.

So we got the cords of the wicked and we got our own flesh, right? So my ways, when I look at my ways and realize that my ways are not God's ways, I need to turn to his testimonies to solve the flesh problem, to solve the inner man defilement and fallenness, right? My ways turn me to God's testimonies. The cords of the wicked, the actions of the wicked trying to restrict and confine me turn me to God's word. Whether it's the world or the flesh, whether it's the evening news or looking at my own failures, I'm going back to the testimonies.

I'm going back to the law. I don't forget God's law. I turn to his testimony, whether it's my fault or somebody else's fault, the things are going wacky.

The answer is in God's word, either place. You see the complimentary nature of these. They're not always synonymous or parallel.

Sometimes they cover a comprehensive view of where things can come from. And what's right at the center, verse 60, I made haste and did not delay to keep your commandments. When you're not sure what to do, you're faced with options and choices and it's murky and your headlights are just hitting fog and you can't see down the road.

You know what you focus on? Obedience. What do I know? I don't know if I should make a move for this job. I don't know if I should continue my education or get out and work.

I don't know if I should continue an association or break it off. I don't know. It's murky.

It's unclear. I don't have a clear, there's not clear sin or clear righteousness. There's not a clear

benefit.

It's not love, hate. It's not good, bad. It's not white, black, light, dark, good, evil.

It's murky. And maybe there's three or four options and sequences of options. And it's just all unclear to me.

And I've prayed for guidance and I still don't see any one thing standing out. What do you do? Look at the center of this letter. I hasten and don't delay toward obedience.

What do I have on my plate where I can clearly be obedient right now without having to choose an option, without having to set a course, without having to change the tack or the angle of my sails or shift the rudder in a different direction? What is on my plate right now where I can concentrate on obedience? I don't know about these decision points, education, job, location, association, move up, move down, move sideways. But what is my identity? For me personally, I'm a husband. I'm a son.

I'm a father. I'm an employee. In just those four areas, there are places where I've got clear direction.

Am I being obedient? Honor your father and mother. Am I being obedient? Husbands, love your wives as Christ loved the church. Am I being obedient? Fathers, raise up your children, guide your children, be benefactors to your children.

Am I being obedient? Employees, slaves, serve your masters loyally and faithfully and reflect Christ. I've got plenty of areas where I can just focus on obedience. And it is an amazing experience as you look back over life when you do that.

You find that as you take your mind off of indeterminate option decisions and such and focus on what you need to do right now, suddenly the next time you look up from those obedience tasks, there's a neon-lit tunnel. You get a phone call. You receive an email.

Somebody speaks. The factors shift. And suddenly, what seemed like an impassable canyon, those little arroyos or something, the cowboys would go in and there was no way out.

There's only one way in and one way out. And the Indians are going to line the thing and shoot all the cowboys down. But you get in there and suddenly you focus on your obedience and you look up.

It's not a closed canyon after all. There's a perfectly wonderful way out. And it's the way of blessing.

It's the way of God's will. God just wanted to see if you know what's in this psalm. When he doesn't immediately give you an answer and you've got to operate in faith and you've got to wait on the Lord, what do you do in the meantime? It's right at the center of this psalm.

Look at the center verse. I made haste and did not delay to keep your commandments. I didn't fritter away my time.

I didn't fret away my sleep. I didn't stew and turn in a closed circle. I didn't twist slowly in the wind.

I set that aside and made haste and did not delay toward obedience. To keep your commandments. What are the clear commandments? There's no real decision points in keeping the commandments.

When God says, go and do, make sure these things are priorities and goals and your life values, execute the current plan and worry about the future plan when light shines on it. It's a wonderful path to peace and it requires faith. It requires hope.

It requires confidence and it requires knowing God's word because to do obedience in the present, you have to know the application of those commandments. And now, what is the complimentary verse? After we've had our beautiful chiasm in seven verses, what is verse number eight? What is the renewal? Where's the path to new life? The earth, oh Lord, is full of your mercy. The earth is full of God's mercy.

Everywhere you look, God's kered, God's loyal love is evident. What is the path to being a recipient of that loyal love? Teach me your statutes. Why? So that I can keep them.

This has been my commitment. Teach them to me. Help me to understand them more fully, to see their application more clearly.

The path to God's loyal love, the path to God's kered, God's mercy, is understanding his word. And it is a wonderfully valid prayer to say, Lord, teach me. Help me understand.

Do you think God would ever answer that prayer in the negative? Lord, I want to know your word. I want to understand your truth. I want to make better application.

I want to live more completely and fully in the center of your will. And God's going to say, no, I don't think so. I like you wandering around in the dark and hurting yourself and others and bumping around and committing sin and getting involved in evil.

And I would leave the cords of the wicked bound around you because of my inscrutable Calvinistic will. No. This is a guaranteed, surefire, 100% yes answer prayer.

If you pray, teach me your statutes, you will always get a yes answer. In fact, you better settle down and strap in if you pray this prayer, because there's all kinds of ways to learn. There's book learning and there's experiential learning.

There's application. And as they used to say, you turn your gnosis into epinosis. You turn what you know.

They can teach you how to fold a paper airplane, but until you fold one yourself and fly it, you don't know if you've done it right. And if you really understand the weight in the nose and the little tuck in the tail and the wing flaps. My dad taught us to make really two kinds of paper airplane.

And if you make them the way he showed them, they fly all day long. I love making the short-nosed one. There's also kind of a X-15, he called it the long one with a pointy nose.

But I like the short ones because they've got a lot of lift and they're very balanced, fly those things. But he could show you, that's gnosis. You making it and flying it yourself, that's epinosis.

And if you say, teach me your statutes, you're going to get both. You're going to find occasions for application and implementation. Teach me your statutes.

So notice again, the center of the chiasm. I keep your commandments and I want to learn more. I want to be more fulsome.

I want to be more flexible. I want to be more comprehensive in my understanding, which leads to more fulsomeness and comprehensiveness in my obedience. It's a circle, it builds on itself.

The more I obey, the more I learn. The more I learn, the more I obey. And this occupies the minutes and the hours of daily life.

This is the focus of my attention and my heart's desire. And everything else falls into perspective. I begin to see with stereo vision.

I was reading about chickens. Did you know chickens do not have stereo vision? Their eyes are on each side of the head and they don't have an overlap. So they don't get the right eye, left eye deal that gives them depth perception.

Chickens don't have depth perception. You know how they figure out how to pick a bug out of the ground and eat their scratch and so on? They have to move their head. This is why chickens move their heads around all the time, because it's the movement.

They have to get that different perspective by moving their head. And that information turns into the third dimension and depth perception for them. They get to move.

Well, we've been blessed with two eyes facing forward that overlap. And with one look, we get depth. I don't know why that came to my mind, except that the comprehensive view is important to function.

And so we pray for that. Teach me your statutes. Well, that gets us through the letter hate and we're up to the letter teeth.

But I encourage you, this is the kind of reflection that people who memorize this song could do in their head. It's easy. Seven plus one.

I got an eight verse. They all start with the same letter. I remember the verses.

I know what a chiasm is. And I got three in and three out. The important stuff is at the middle.

I encourage you to try this on the next couple of letters. Just try it yourself. In fact, if you really want an interesting experiment, go back and try it on the first five letters because it's not there.

The correspondences, these beautiful symmetries that we've been seeing in these letters, God didn't employ that in the first five. The first five have a separate function. They're the introduction that establishes the ground of the law, just like the first five books of the Bible.

Then you get this something new, something different, something extra in the way of memory and exhortation and enlightenment. And it's just a beautiful thing. It just reminds me of a string of fastened gems, like I said, and they're seven plus one every time.

Well, let's close here in a word of prayer. We'll pick up our study next time. Father, thank you for the beauty of your communication of truth, not only is the content invaluable and the way in which you impart life to our spirits and to our souls, but the elegance and the simple, straightforward beauty of the communication of it in every different part of your word puts us on our knees and causes us to begin to appreciate some of the glory that you have on your throne in heaven, surrounded by the angelic hosts, a place where we one day hope to catch a glimpse.

We pray that as we reflect on these truths that your Holy Spirit will minister them to our hearts, help us to remember them and apply them and live the remainder of our lives ever more closely conformed to the example set by the coming to gather us to himself and to present us before your throne. Hopefully we are qualified to be called by name and to be presented faultless before that throne. And we pray that as we reflect on these truths, it will contribute to that goal.

We pray all these things in Jesus name. Amen.