

Psalms 19-05-23b

Let's resume our study now in Psalm 119. We are at verse 65, the Taith section. And Taith is thought by many to be a little bit of a mysterious letter in terms of its origin.

In the ancient Semitic script, it looks like a circle with an X in the middle. And in the Aramaic script, it starts out and just curves around. It's a swirl or a twist.

And the verb t-w-h or t-o-h means to spin. And so it has the idea of a knot or something that is twisted or twisted into something to be interwoven. You get the idea of the X with the circle around it, the ancient letter shape.

And the Aramaic looks like a vortex or a spiral type of thing. So to knot something together would be the idea. And so let's look at the Taith section together here.

And once again, this is going to be a chiastic structure. It's going to have a point in the middle, and then it's going to restate that at the end. So 65 is A, 66 is B, 67 is C, 68 is your big idea.

You come back out C prime, B prime, A prime in 69, 70, 71, and then your big idea restated in 72. That's going to be the Taith. Let's read it.

You have dealt well with your servant. By the way, Taith is the letter T, and it's the first letter of the word good, tov. You want to say good morning in Hebrew, you say boker tov.

Glenn Carnegie would say broke your toe, but it seems to me the opposite of a good morning. But boker tov, tov is good in Hebrew, T-O soft B, T-O-B or V if you transliterate it. So when it says dealt well in your Bible there, you can circle dealt well, that's a translation of the word tov.

You have done good. You have been good with your servant. You have dealt well with your servant, O Lord, but well, dealt well is tov.

O Lord, according to your word, and that's that dealt well is the first word in the Psalm. You have dealt well with your servant, O Lord, according to your word, just as you promised. Now, how would you know? Well, I shouldn't be talking about it yet because I haven't even read it.

But how would you know if God had dealt according to his word? How do you know if somebody's following the rules when you're playing a board game in the evening with family and friends? You already have to know what the word is, right? So how would the Psalmist know that God had dealt according to his word if he didn't already know his word, hadn't already thought about those promises, been looking for the fulfillment of the promise? And he says, you sure enough fulfilled your word in dealing good to me. You can't verify what you don't know. So you have dealt well with your servant, O Lord, according to your word.

Teach me good judgment and knowledge, for I believe your commandments. Which word in that sentence do you think starts with, with teth, with, with good? Well, teach me good

judgment. So in Hebrew, it's good judgment, teach me.

Good starts with good again. So you've got good starting verse 65, you've got good starting verse 66. Already you get the idea that the theme of this section is probably going to be a good one.

Teach me good judgment and knowledge, for I believe your commandments. Before I was afflicted, I went astray, but now I keep your word. You don't notice any well, good ideas in there.

So your letter that starts this one is in the word before, the word before. And you can see a complimentary idea there. Here's what happened before.

Here's what happens now. Before God allowed affliction into my life, I went astray, but now that I have been afflicted, what do I do? I keep your word. So what is it we learn in affliction? Not only do we look for comfort in affliction through remembrance, but when we remember that word, what do we do with it? You remember the remembrance in the, in the Zion section, I remember your word and it comforts me in times of affliction.

What else happens in times of affliction? Well, I used to go astray, but when things really went rotten, but now I keep your word. I not only remembered your word in the time of affliction and it comforted me, but I drew some conclusions and made some applications. And now I keep your word.

Now, verse 68, you've just done A, B, and C there. And in the center, we've got, you are good and do good. Not hard to find the theme of the Teth section here.

It is Tov. God is Tov and it's the noun and the verb. He is good and he does good.

He is the source and originator and fulfiller of good. You are good and do good. And what's the conclusion from that? Teach me your statutes.

It's one thing to say, Oh Lord, I want to know your precepts. I want to understand your law. I want to, I want to follow your ordinances.

I want to walk in your, in your way and all of that. But what is the motivation at the foundation and at the core of learning God's word? Why are you here? I'll ask you the Admiral Stockdale question. I know who you are, but why are you here? Why are you learning God's word? The Psalmist says why he wants to be taught God's statutes.

Why do you want to know God's statutes? Because he is good and he does good. If you want to arrive at Tov, at goodness, you're going to get there with God in and through his word. You are good and you do good.

Teach me that good. God's statutes are good. And it's, it's the expression, it's the contact point for us to partake of God's righteousness and God's goodness is his word, his statutes.

You remember, we looked at all of these different words for, this is Pekud. If you've got your list of Torah, Eduth, Pekud, Mishwat, Mishpat, and I'd write them down so I wouldn't have to dig them out of my memory. Chok, Chukim, and Derek, God's way.

But this is Pekud and Psalm 19. We saw uh, most of these synonyms when we did Psalm 19 and we took a evening and compared Psalm 19 to Psalm 119 because the one sets up the other and illuminates it. Why does he use all these different terms? Well, Psalm 19 tells you the difference between a precept and a statute and an ordinance and a way and a law and a commandment.

They're, they're all in there. And he says, your law is comprehensive. The thing about Torah is it is all inclusive.

It is all applicable. Everything you need is in God's law. Eduth, the testimony or the counsel of God's counsels, Psalm 19 says, uh, it confirms and upholds and stabilizes and gives a foundation for the wise.

It instructs the simple. It's, that's the aspect of God's word that is emphasized by Eduth. When you come to Pekud, which is translated statutes, Psalm 19 in verse eight says they are straight and true, upright and correct.

So it would make sense here in Psalm 119 when he says, I want to learn your, your Pekude, your, your Pekudes, if you were going to pluralize it in English, your, uh, statutes, why do I want to learn them? You are good and your word is good. And it is that goodness, that straightness, that rightness that I am after. The, to be just and justified.

Remember it says elsewhere that God is just and the justifier of those who come to him in faith. He is just, and he imparts and imputes that righteousness to us. He makes us justified.

So it's a wonderful concept there, right at the center of the tape. You are good and do good. Therefore, I want to learn your statutes, teach them to me.

It's a legitimate prayer to pray. I Lord, I'm not just asking to learn. I just don't want to be taught.

Here's why I recognize that this is the way to get into goodness. Then you start coming back out on the other side in verse 69, the proud have forged a lie against me. The proud have forged a lie.

This is a fun to look at in Hebrew because the word that's, that is, uh, translated forged here is the Teth word is the first word in the sentence, but it doesn't mean to forge like hammer it on an anvil with heat and sparks. This is the word that means to smear. They have, just like in English, they've smeared me.

It means to, to apply plaster to a wall, to, to smear it, to plaster it, to stick it onto something, you know, that they used to call a, was it president Reagan? They called the Teflon president. They kept throwing stuff at him and nothing stuck. Well, this is the opposite of that.

This sticks, people are throwing stuff at me, trying to make it stick. They are smearing me with lies. It's, it's a lie.

It's actually in the singular here. And, and this is a deception or a falsehood, a fraud. It is not true.

It's not fair. It's not right, but they're seeking to smear me with this specific piece of, of fraud, of deceit. So the proud, the presumptuous have, have smeared a deception against me.

And then you have an emphatic reference to oneself. Ani, the verbs in Hebrew, when you put them in the first person, they include you by default. You don't have to say I swim or I walk.

It's implicit in the verb. So if you add it anyway, it's very emphatic. And in English, we typically say I myself, because the emphasis is on, I want you to know, I, me, this guy standing right here talking is the one doing this action.

It's very emphatic when you put ani in Hebrew. And that's what you have in the second half of this verse. The, the proud, the arrogant, the self-sufficient, the naysaying ne'er-do-wells have smeared a lie against me.

I myself will keep your precepts wholeheartedly with the whole heart. So people dreaming up, typically this is done by attributing false motives. Oh, you're not charitable because you love Jesus or love people.

You're doing it for the tax deduction, or you're doing it to be seen by men. You're, you're doing it to be well thought of. You're, you're trying to sway opinion in your favor or something.

You know, they'll, they'll look at your actions and attribute them. It's like the Pharisees did to Jesus. Well, he casts out demons by the prince of demons.

He's in league with Satan. That's why he's casting them out. And that's smearing with a lie.

And Jesus outed the ill logic of that whole thing. You know, if I'm in league with Satan, why am I confusing all of his purposes here by casting his guys out? I bound the strong man and I'm plundering his house. How is this using the power of Satan when I'm, I've demolished him and his house? Anyway, that's, that's the idea here.

Uh, smeared me, but it doesn't dissuade me. It doesn't slow me down just because people talk bad and misattribute my motives and misconstrue my faith and my life of faith. I am going to, that's just going to make me keep your precepts all the more.

Then verse 70, their heart, the proud is fat as grease. There's a picture. Arteriosclerosis.

They're, they're, they're silted up with, with fat here. But I delight in your law. And the, the T word there in verse 70 is, uh, tafosh, tafosh.

And, and that's the word translated fat. And then like fat, like grease is their heart. And then once again, I myself in your law delight.

And the word for delight there is in the intensive. It's, it's a PAIL, which is the intensive stem wholeheartedly is, is the translation of the PAIL there. Uh, their heart is as fat as grease, but I delight in your law.

And the idea is with my whole heart, just like the preceding verse. Then verse 71, which is the compliment to the first verse 65, it is good for me. God has dealt good in verse 65.

Here in verse 71, good starts it again. And you notice it is, is in italics. If you cross it out, the verse starts with good, good for me that I have been afflicted.

How many times do you want to say that? That painful episode, that painful situation, the affliction. He says, good for me that I have been afflicted in verse 71. And the T word there is good.

And then you have this word that's always considered to be not good. Good to me that I have been afflicted. And the word here translated afflicted means, uh, to be oppressed, to be bowed down, to be downcast.

And pushing me down, flattening me under this load of affliction is good. He says, good to me that I have been afflicted. Why? Because I learned your statutes.

Where have we seen that idea again before? Remember at the center of the chiasm, verse 68, teach me your statutes. It's good for me to know them. And affliction has helped me to learn them.

And what do I do in affliction? I remember your judgments. Go back to the Zion section. I remember them.

That's the source of comfort and strength, power, and encouragement is in that. So, uh, I'll let you in your reflections, uh, in coming days, uh, spend time looking at the beauty of these, uh, complimentary, uh, chiastic statements in, uh, 65 and 71 in 66 and 70 in 67 and 69, because I want to move on to verse 72. That says what the law of your mouth is better to me than thousands of gold and silver coins.

Isn't there. It's just whatever you got ingots, shekels, baskets, wagons. I don't care how much gold and silver you've got better to me.

And the word better is Tov. That's the starting word of the. So you just got Tov all the way through here.

Not hard to see what the theme is. It's not just the starting letter, but it's the word Tov associated in the same way that remembrance was with Zion and stacking stones was, was with, uh, uh, hate Tov Tate Tov to me, good to me, the law of your mouth Torah of your mouth.

He says more than, and remember we did a big study on Elif.

Elif is a big number of things. It's translated thousands. You know, how many Elif's went out that there were 10,000 men or Saul has slain his Elif's and David, his tens of Elif's.

It's, it's, you know, big platoon size elements. Well, that's the word here. Then Elif's of Zahav and Kasef gold and silver.

Good to me, the law of your mouth, more than however much gold and silver you want to name. And that of course, compliments verse 68, you are good and do good. I want to learn your statutes because the law of your mouth is of ultimate value.

There's nothing more valuable name, the most valuable thing. Give me 10,000 of it. That's not comparable.

Do we feel that way? Is that, do we prize, do we treasure things that you prize and treasure? You know, women get a plant. It'll be out there. I'm just saying in the abstract, I don't know anybody personally.

I'm just saying if there's a new plant, you know, out there in the morning, looking at the leaves, poking your finger in the soil, a little water, a little plant food. Is it getting enough sun? I need to move this over here. And Oh, look, there's a little brown spot on the leaf and whoa, to the leaf that doesn't look healthy.

Cause it'll get plucked off. It's like God pruning the vines so that it will bear more fruit. And, uh, but something that's important to you, what do you do? You pay attention to it.

You think about it. You return to it. You spend time on it.

Is that true for us of God's word? Is it that interesting? Well, it is to you because you're here and you know, we're a tiny group on a Thursday night. And if you're here, it's because you are interested and you have this attitude. So you understand what he's saying, don't you? Well, how valuable it is.

You can't purge sin. You can't rid yourself of guilt. You can't overcome deficiency and corruption and defilement with any amount of money.

This is why rich people are generally miserable. I know personally, I am in the close periphery of some extremely rich people. And you want to talk about all men, most miserable, alcoholism, schism, strife, pain, inflicted interpersonally fragmented, dissociated lives, misery, uh, trying to try to palliate and opiate that pain with anything, something going in this direction, spending money on that and miserable and unhappy and money literally to burn.

Better to me than any amount of what the world considers important is your words of your mouth. And when it says of your mouth, remember what, what Jesus said to Satan, man doesn't live by bread, but by what? Every word of God. Is that what he said? But by every word of God,

period.

What did Jesus say? Every word that proceeds from the mouth of God, God is not an abstraction of principles. He's not a philosophy. He's not an ethic.

He's not a moral system. His precepts, ordinances and statutes and law come from a mouth, which is an individual. He is a person.

He is a personality vastly grander than anything we can comprehend, but he speaks. This is intentionality. There is thinking that should precede speaking.

And God has thought this out. It's an expression of his thoughts. It is an expression of his mind and his character, just as our speech is.

And it is the law of your mouth. He doesn't say the law inscribed on tablets of stone. He doesn't say the law of Sinai.

He doesn't say the law as it's taught by the scribes. He says the law of your mouth. This is God speaking and me listening.

The law of your mouth. This is when Jesus said, take my yoke upon you and learn of me sitting at his feet. This was the, the, the pose of a student.

You sit at the feet and you listen to the teacher speak. It's, you know, being a disciple was accompanying the Lord Jesus and listening to him speak the words of his mouth. So this personalizes the law.

It's not an abstraction. You're not a subscriber to a system. You're not always look at the end.

I can actually tell you the volume numbers of Corpus Juris Secundum that are on the credit screen of Perry Mason. Uh, wills to witnesses and all the rest of it, you know, 88, 89. And I know those, but that's the law.

And before they had the internet, before they had discs and such, it was all in these books and you just go into a law office and there's just books on all of these shelves. That's not God's law. God's law comes from his lips.

It's alive. It's spoken. It's got the hay value in it.

It's Torah. It ends in a hay. It's breathed.

It's spoken and it's personal and we should value it as such. All right. Now, quickly, we're not going to get through the hay, the Yod section here, but I'm going to touch on it and introduce it.

Yod is the next letter in Hebrew alphabet. Yod is the word for hand. And it looks like a little hand, but here's the interesting thing.

Remember, this is the 10th letter, Yod, Yod, 10th letter. You've gone through all your fingers here, right? And you got your two hands all filled up with precepts and ordinances and statutes and law and ways and all of that, commandments. You've got it all.

You've got it in your hands and you're ready to apply. Well, there's actually two letters in the Hebrew alphabet for the hand because Yod is a letter for hand. And there's another letter that's also a letter for hand.

You remember when we did the first five and I talked to you about the thumbs and how wow joined that section together and made a wonderful seam. It's the word and these first five and these next five, right? Yod. I mean, yeah.

So, wow. Now, Yod is going to do the same thing because guess off the top of your head, what is the next letter that means hand in Hebrew besides Yod? It's the next letter in the Hebrew alphabet, Kaf. Yod and Kaf both mean hand, but it's two different kinds of hand.

And so right at the 10 junction here, when you go from letter 10 to letter 11 and you think, well, I'll probably start a whole new section and he'll do a whole different thing structurally and semantically and thematically and using form to intimate content and so on. But Yod and Kaf are 10 and 11. But Yod is a hand of power.

This is not an open hand. It's not a supplication hand. This, in fact, delivered into his hand is delivered into his Yod.

This is the hand of power. This is the hand. Yod is shaped like a hand cupped like this, like you're going to do something with it.

You're going to reach out and grab something. You're going to have something in your power. Yod is the letter that means the hand that is doing something with authority, with power.

It's not in supplication. It's not looking for anything. All right.

With that much having been said and not even reading this section yet, let's talk about the Tetragrammaton. In English, what are the four letters that make up the name of God that got corrupted by the Germans who can't say a Y and can't say a W? Germans can't say Y. They say J. Right. So if you were going to say out in the yard, they're going to say out in the yard.

They have a J sound. And when they want to say W, they can't say W. They say V. So Wow becomes five. And so you have Jehovah when it ought to be Yahweh.

Y and W, Yod and Wow. Yod and Wow. What is the first letter in this second set of five? Wow.

What is the final letter in this section? Yod. Wow, Zion, Chet, Tet, Yod. So in this second section, you have Wow and you have Yod that bracketed.

Five letters. Wow, Zion, Chet, right in the middle. But those are the two letters.

And what are the other two letters in the Tetragrammaton? You've got Yod, which is the hand of power. You've got Wow, which is the connection and the continuation that that makes things keep going. And what is the other letter that's doubled in the personal name of God? It's Hey.

Yod, Hey, God's hand has spiritual power and his continuation, his connection, his sustaining and maintaining and ongoing eternity is Hey. Yod, Hey, Wow, Hey. That's what a Hebrew person is going to see when they look at that name, when they think about it, when they think about how it's spelled.

The first letter that comes to you is this is a God of power. It's the hand of God. Hey, Yah.

And sometimes he's just called Yah and the way is left off. Why is that? Why does it always say Yahweh? Why does it only sometimes say Yah? You can think about these letters and answer your own question. Yahweh.

So we're in the Yod section here. So pay attention. This is the hand of power.

What does it say? Surprise. Verse 73, your hands, your hands have made me and fashioned me. Give me understanding that I may learn your commandments.

Think about the creation of Adam. God formed Adam out of the dust of the ground, right? And then what did he give him? Breathed into his nostrils life, the spirit of life. So your hands have fashioned me.

I'm here as a earthly person. The analogy to that idea is give me understanding. Spiritual life, spiritual nashama is understanding and learning God's commandments.

Your hands have made me and fashioned me. Give me understanding. Now that you've made me, give me that inspired gift that helps me fulfill my function and my purpose.

Those who fear you will be glad when they see me because I have hoped in your word. And another really good Y word in Hebrew is Yireh, Y-I-R-E-H, which is fear. Fear of the Lord is the beginning of wisdom.

Those that fear the Lord. Fear of the Lord is a Y word. It's Yod.

So you've got hand and you've got fear. Why would you respect the Lord? Why is there fear of the Lord? Because of his power. One of many reasons to respect and fear the Lord in the reverence and awe sense is he's more powerful than anything there is.

It's the hand of the Lord, Yod, that inspires Yireh, fear of the Lord. So that's your first two words. Your hands have made me.

Those who fear you will be glad when they see me. You can pause right there and say, is this true? And I think for many of us it is. Those who love the Lord are going to be glad to see you.

Why? Because you're a kindred spirit. You've got that enthusiasm and that fear of the Lord in common. And those who fear you will be glad when they see me because I fear you too.

He doesn't just give you a truism or a self-evident truth here. What does he say? Those who fear you will be glad when they see me because I have hoped in your word. Reverencing the Lord is one thing.

Having confidence and expectation and an outlook defined by God's word ought to be the flip side of that coin. Even the demons believe and tremble. They fear the Lord, but they don't have the other side, which is hoping in his word.

What is their hope? Have you come to destroy us before the time? They asked Jesus. Their only expectation is destruction. What's our hope? We reverence the Lord and we recognize his power.

Well, the demons can do that much. What distinguishes us? Hope in his word. Those who fear the Lord will be glad when they see me because that genuine awe and reverence for the Lord inspires hope.

And we have that in common. It's a basis and a connection in our fellowship that we share that. You can be widely different.

You can have completely different interests and experiences and ages and everything else. But if you have the fear of the Lord in common and you've got that confident expectation and a joy in his word, this is why there shouldn't be churches that are dividing along age lines and generation lines where, well, the old people like to sing rock of ages and we like to sing, you know, we love you, Lord, over and over and over. There shouldn't be an age division.

He doesn't say the old people love me when they see me or the young people are excited when they see me. What does he say? Those who fear the Lord are glad. Nothing about age, nothing about economic status, nothing about where, who are you? Where have you been? What have you done? Are you master? Are you slave? Are you high? Are you low? Are you charismatic? Are you shy and retiring? They're glad when they see you because you're united by your love for God, your respect, your fear of the Lord, and your consequent and concomitant and inevitably connected hope.

I am excited about what's coming next even if I'm afflicted because I remember God's word and I'm comforted and it drives me back to his statutes and precepts to learn them more and there's other people just like me and I can't wait to be with them and when they see me they're glad. That's the idea. Now there's a third Y word.

There's several great Y words in Hebrew. The first one is hands, the second one is fear, and the third one is here in verse 75 and it is Yadah. Y-A-D-A-H, I know.

And this is really cool when you think about it because you take your hand Y, Yad, and you

reach out and grab a hold of God's word and you draw it through the door, you open the Dalet door and you've got that, hey, this is divine truth. It's not all God's truth is, you know, all truth is God's truth. This is the inspired truth.

I know because I put my hand out and I drew it in through the door and it's got the power of God in it. Hey, Yadah, Y-D-H, I know, O Lord, that your judgments are right and that in faithfulness you have afflicted me. Do you see a common theme through several of these recent letters that there is a time of affliction, but I value that affliction.

I'm glad I was afflicted. I found comfort in affliction. It drove me back to God's word and I learned it and it has renewed and enhanced and expanded my hope.

It has renewed and expanded my fellowship. It has renewed and expanded my appreciation for the Lord, my awe and reverence of him, my fear, and my understanding of just how great his mighty hand is in making me. And he has the power not only to make me, but to give me understanding when I request it.

Ask and it shall be given. Seek and you will find. Knock and the door, the Dalet, will be opened to you.

So right in the center of this, verse 76, let I pray your merciful kindness be for my comfort according to your word to your servant. Do you remember in the Zion section, I remembered your judgments and have comforted myself. Let your merciful kindness be for my comfort according to your word to your servant.

There is comfort and affliction in knowing and reflecting on God's word, asking for more understanding of it, associating with those who share that appreciation of it, and of the God who spoke it with his mouth. These things tie together. They complement and support and encourage.

All of these ideas are in interplay in this section that began with, wow. The first part of it was largely about dedication and the qualities and the expectations. This part is about the application.

Let your tender mercies come to me that I may live. You've got merciful kindness in verse 76. You've got tender mercies in verse 77.

We'll talk about the Hebrew next time. Verse 78, let the proud be ashamed. The proud are any people that don't follow this path, don't appreciate these truths.

It is nothing but arrogance to think you've got a better way than God's way. You've got a better word than God's word. You've got a better truth than God's truth.

You've got a better power than God's power. To reject those things is to be the proud. Let the proud be ashamed.

They treated me wrongfully with falsehood. You're back to that smear with a lie. And in many cases, they are the source of affliction.

But again, what is the response to that? I will hire a good lawyer. I will go out in defense. I will go tell people the real story.

I will fight fire with fire. I'll attack them and talk about their bad qualities. I will meditate on your precepts.

I go to where the power is. I go to where the righteousness and the purity and the goodness of God is. I go back to your precepts.

And again, you're going to see a parallel there in verse 79. Let those who fear you turn to me, those who know your testimonies. They are similar to those in verse 74 who fear you.

They're glad when they see me because I hope in your words. Let those who fear you turn to me, those who know your testimonies. And now verse 80 summed up the same idea that's in verse 76.

It complements it. Let my heart be blameless regarding your statutes that I may not be ashamed. You put that with 76, your merciful kindness.

Let it be for my comfort according to your word to your servant. That will enable me to be blameless and not ashamed. It's a beautiful section.

We'll cover it in a bit more detail next time. But that's your first 10. And that's the mighty power of God's hand.

Kaf, the next letter, is the hand that is open for supplication. Kaf means a dish, means a bowl that you fill. Yad is the powerful hand.

It's the hand of the Lord. It's being delivered into somebody's hand. Kaf is also a hand, but this is the needy hand.

And what's great is when God's Yod hand dispenses into our Kaf hand, and we've got a dish, we've got a bowl, we've got an open hand into which God, by his power and grace, dispenses what we need and meets us. His mighty hand and our imperfect and insufficient hand. So we're going to see that in Kaf.

Just look at verse 81. My soul faints for your deliverance. I've got the open needy hand.

My dish is empty. You've got the all-powerful hand that sustains me in times of affliction and opposition from the proud. It's the difference between Yod and Kaf.

But this is going to unite the ten that we've just seen with the next section coming up. There's so much. God is so anxious for us to pay attention, slow down, and look carefully at these

concepts and these truths that he has put these structural markers in, handles to grab a hold of and slow us down and get us to look at the beauty and the symmetry and the practicality and the application of these wonderful truths all about God's word.

Well, we'll continue this study next time, but we'll close here in a word of prayer. Father, thank you for the gift of your word, the words of your mouth. And we pray that the words of our mouths and the meditations of our heart will be acceptable as we dwell on and reflect on these truths and seek the ministry of your Holy Spirit to impress them on our hearts.

We pray that in all things, the Lord Jesus will be glorified, that your light will so shine in us that others will see the fruit of our lives and be drawn to come to an understanding of your glory. We pray these things in Jesus' name. Amen.