

Psalms 19-08-08a

Good evening, welcome to the Thursday night Bible class at Grace and Truth Bible Church. It's great to have the privilege of welcoming everyone to the fellowship and to the study. I personally am glad to be here after having been sidelined off and on for the past couple of weeks.

For any of you that don't already know, I managed to break my wrist, but it's healing nicely. They went in there and screwed it back together, so all is well. And we're ready to continue tonight our study in Psalm 119.

Resuming, we'll pick up just by way of a quick review and then move forward, beginning at verse 113, which is the beginning of the psalmic section. We saw maim and nun as a pair, and then we have psalmic and ayin as a pair. We're taking sort of a two-step approach here, where pairs of letters go together, aleph and bait, gimel and dalet, he and wau, zayin and kheit, teit and yod, koth and lamed, maim and nun.

And we come now to the psalmic ayin section, and we hopefully will be moving forward into pey and tzadeh, and we might even get to koth and resh, and shein and tal. We'll see how far we get. I'm prepared all the way through the end of the psalm, so it's just a by taking a moment to ask God's blessing on our fellowship and on our study, and we'll get started at Psalm 119, 113.

Father, we are grateful for every opportunity that we have for fellowship, for being blessed by the spirit and the gifts that you've distributed in our midst and to each one of us individually, and the wonderful communion and motivation and encouragement we receive when we spend time together under the ministry of your spirit and the power of your word. We thank you for the Lord Jesus, for his willingness to come and partake of our flesh and our existence to live on this earth and to face everything that we face and beyond in terms of testing and temptation and suffering and persecution and ill treatment at the hands of others, harsh circumstances, everything that we would ever encounter, he knows firsthand, and as the scripture tells us, he is not unsympathetic to us in our weakness, having been through that experience himself and now sitting at your right hand and interceding and interposing himself on our behalf. We are grateful to be credited with his righteousness and to seek to follow his example of faith and obedience.

We pray that as we study this portion of your word tonight, that your Holy Spirit will be with the presentation and the receiving of the journey that we make through this portion of scripture, that these words that are alive and powerful will live and exert their power in each heart and each mind as we reflect and seek to find their purpose and meaning and application in our own walk before you. We pray these things in Jesus name. Amen.

Well, it's always good to read since it's been a little bit since we looked at the beginning of this section. Let's begin at 113 of Psalm 119. This is the psalmic section.

And if you'll bear with me, I'm going to read this, then I'm going to quickly review. I want to be sure that we've got the value, the, the origination and meaning in the Hebrew alphabet letters up to this point, because they do feature and inform and color the stanzas that have their lines beginning with those letters. And we've seen that in the earlier chapters, but, uh, I've not really emphasized after we got to, uh, Koth and Lamed, uh, Yod and Koth talking about the hand and then beginning at Lamed forward, I've given that a little bit short shrift.

So I'll pick up right at that point. I think you've got the Aleph and the others up through the hand section. We switched over from the first 10.

Remember that the 10 fingers you count off Aleph through, uh, Yod on, on the fingers of your hands. And once you count all 10 fingers that you get the hand letter Yod. And then the next letter is also the hand letter, but it's a different kind of hand.

So we'll kind of pick up that point, but let's look at this first of all. So we kind of read ourselves back into the picture beginning at verse 113. The Psalmist says, I hate the double-minded, but I love your law.

And as soon as I read that, I don't know if it happens to you, but I cannot help but think of another extremely prominent passage of scripture, especially if you've ever married a Cal, excuse me, if you've ever talked with a Calvinist, um, you know, Jacob, if I loved Esau, have I hated when you have love and hate in the same breath, uh, it takes you to Romans and, uh, God's attitude of acceptance and rejection and of, of response or reaction. So the Psalmist says, I hate the double-minded, but I love your law. You are my hiding place and my shield.

I hope in your word. And that verse reminds us of Psalm 91, the one who shelters in the shadow of the Almighty, takes refuge under the rock and is sheltered under his wings, uh, protected from the snare of the fowler and the perilous pestilence. You remember that wonderful Psalm 91, hiding place and my shield, I hope in your word.

And this tells us that not only is God himself our refuge and shield, but the reality of that impresses itself on our hearts through God's word. And that's where the hope is immediately communicated. God is the ultimate source, but his word is the immediate source of that hope and comfort.

So then he says, depart from me, you evildoers, for I will keep the commandments of my God. Then he he's, it's as though he's been speaking to God. You see the pronouns there, your law, you are my hiding place.

I hope in your word. Then he turns to people that are horizontally proximate, somebody nearby, but he breaks off talking to God. And it's as though someone is trying to distract him or drag him away from the presence of the Lord.

And he turns to those people and he says, depart from me, you evildoers. And the you here is a plural of some group of malcontents and ne'er do well, somebody that is opposed to God and

opposed to the people of God. So he turns to them and says, depart from me, you evildoers, for I will keep the commandments of my God.

And he's talking about God in the third person here. Then he returns to looking upward and addressing himself to the Lord. Uphold me according to your word that I may live and do not let me be ashamed of my hope.

Hold me up and I shall be safe. And I shall observe your statutes continually. You reject all those who stray from your statutes for their deceit is falsehood.

And you get the idea that to the extent these people have not yet departed, he's preaching to the choir here. He's talking to God. But if these people are in earshot, he's letting them know, as he talks to God, what he thinks of them.

Those who stray from your statutes, their deceit is falsehood. You, O Lord, put away all the wicked of the earth like dross. Therefore, I love your testimonies.

My flesh trembles for fear of you and I am afraid of your judgments. And we talked about that last time as being a respectful awe of the power, the judicial penetration of God's observation and God's punishment on those who choose to go a and spurn God's grace. It is a sobering level of destruction.

Just think about the flood. Think about Jericho. Think about those who opposed Joshua when he was bringing the people into the land.

Fire, hail coming down from heaven. The brimstone and such that destroyed Sodom and Gomorrah. It is a fearful thing to fall into the hands of the living God.

It tells us over in chapter 10. And so those who think of God as sort of a grandfatherly, kindly, beneficent, everlastingly patient, bearded gentleman in the heavens are only acquainted with a small facet of God's being and God's character and God's power. And it is well for us to remember him with whom we have to do.

Look at the lake of fire judgment in Revelation chapter 20. It's no small thing when God executes judgment and we ought to be sobered by it. We ought to be certain that we are well clear of the negative side of God's justice.

So that's the psalmic section. And so what I want to do is sort of catch us up on the alphabetic progression here and make sure we understand what we've been looking at. I think you probably have everything.

You remember that Aleph was the ox head and it talks about power, leadership. It is the first, the alpha and the omega, so to speak. The Aleph is the beginning.

Bait was the house, the tent, the home. And in many cases, it references the body. Gimel began in verse 17.

Of course, it's the camel, but camel has a very unique and distinctive foot. And Gimel is a letter. It looks like an L in some of its early occurrences in the Proto-Semitic alphabet.

And it's the foot. And so this speaks of walking and gathering. And if you walk out on God, it comes to stand for pride.

You can be willful. Camels typically have a very willful attitude. It's not always easy to tame them.

They spit on people they don't like and you know, they're not always compliant. Dalet was the door. It's the entrance.

And because often in primitive dwellings, to cover the door of a tent or a stone dwelling and such, you would hang something. It can mean to hang, covering. And to go out the door, this speaks of your way of life.

When you go out, what are you going to do? Are you a man of combat and martial accomplishments and you're going out to battle? Are you going out for commerce? Are you going out for trade? Are you going out on a journey? So Dalet, this is the door. This is what do you do when you leave the house? This is the opportunity. This is the opening through which you go out.

And then hey, this originally the letter H or hey, it is not changed very much from its most ancient roots. But it was a man with his arms in the air, like a referee saying, the field goal is good. The point after is is good.

And so those hands in the air, and it means to show, to reveal. It came to also speak of a window that you could look through. But if a man is raising his arms like this, he's explaining, he's demonstrating, he's showing you something.

Taste and see that the Lord is gracious, something like that. And so it is associated with teaching or with specifying a thing. And the H, of course, is the is the letter of the definite article.

You say, hey, in Hebrew, and it's it's it's a or ha and it's ha Elohim is not just any old Elohim, it's the Elohim. So it becomes the definite article and and it takes a thing and it gets you to look at it, look at it as though it was framed in a window, look at it as though a man was pointing both of his hands at it. Then wow, of course, we said this was the the nail.

It started out as a picture of a nail. And it means to to join together a hook in the wall, a peg to hang something on. And it has the idea of making secure, of firming up or or keeping something in place as with a nail.

And it comes to refer to commitment. And we saw that this wow section had a real theme of commitment. Then Zion, that was the sword or the axe or a weapon, a cutting implement.

And it is something that pierces. It could be the point of a plow, a plow share, so to speak, cutting or grooving the soil. And it comes to mean what is graven in your heart? What is what is cut by way of remembrance? If you cut a covenant, you God used his finger to put his covenant in stone.

And to cut a covenant has the idea of doing it so that it will be remembered. It is there is a record. There's an external record.

It is recorded. And so that section, Zion, was comfort in remembrance, if you recall. And then Haith, this and it looks like a fence, two posts with a cross piece.

And it means to to fence, to divide. It could be a wall. The original form of Haith had another cross piece and another leg.

It was like three legs and two cross pieces and looked like stones in a wall. And it just means to fence off, to divide, to separate, and hence to either stay away from something or to be defended or protected. It comes to mean a this is why we say defense.

I'm protected from the wild animals by defense. Uh, you know, you see the people in the stands at football game defense and they got a little picket fence holding up. Well, that's got very ancient roots.

Haith is is the the wall or fence to divide, to protect, to separate. And you can see that when he says, you are my portion, oh, Lord, you are what has been divided to me. What you've given me is inside the fence.

What is outside is something different. Um, and when the Psalmist in verse 58 entreats God's favor and asks for mercy, I thought about my ways and turned my feet to your testimonies. I have decided to stay not just on the path, but within the walls.

I do not transgress. I don't go beyond the boundary. I stay in the place of safety.

I turn my feet. I don't walk out. Um, and so, uh, then you get to Taith, which is beginning at verse 65 there.

And, uh, Taith was originally a, a twisty character. And so, uh, uh, it could be a basket or a container, uh, or, or a turned bowl on a, on a potter's wheel. But the, the coil idea also can mean a snake.

Uh, and so it's got the idea of something either being surrounded for good or, or carried in safety or to twist and to coil and something that is, uh, is treacherous like a snake. So you, you have a choice of the values. And some of these letters actually are a condensation of two more ancient ideas.

Uh, we'll see some more of these coming up in terms of psalmic. Uh, we're, we're, we're nearly there, but, uh, psalmic is the same idea. It is actually the, uh, melding or compacting of what

were originally two different letters.

And so sometimes you get almost opposite ideas that are still carried by that term. But in Taith, uh, it also is the, the letter for the, that begins the word good, Tov. You say Boker Tov, it's good morning, Lila Tov, good evening, but Tov, uh, T-O-V, uh, is the word for good.

And so, uh, you will see that there's a lot of good in that Taith section. You have dealt well in verse 65, good judgment in verse 66. Um, verse 68, you are good and do good.

Um, uh, verse 71, it is good for me that I've been afflicted so I can learn your statutes. So the, in some cases you can take a word that begins with that letter and sort of transcend its, its root meanings. And, but, but good, you know, the many times, uh, we, we have things that are almost symbolic, a dove or an olive branch is symbolic a piece and they don't, I never see it anymore.

But when I was a kid, they had the horn of plenty. You'd see it around Thanksgiving. People would make a fake one in their lawn that would just be a, like a basket that was spilling over with good things.

And ladies would, would put a fruit or flowers or something spilling out of a basket and the basket, the full basket was a symbol of prosperity and abundance and blessing and provision. And so Tove as a basket, uh, has those roots. And if you put Taith, which is a basket in the bait, which is the house or the tent, baskets in the tent, Tove, it's, that's a good thing.

You've got an abundance, you have provision. So there's that idea. And, uh, then Yod, of course, this is the 10th letter.

And so that's the hand, that's the, uh, the hand, uh, and it also means strength, uh, and, and possession to have someone in your hand means that, or, or I, you know, meant to have them in your power. And, but this is the human power. This is human strength and human possession, and it's easily lost.

You can be powerful one day and be nothing. The next, you can have possession in your hand one moment and have it taken away the next, uh, people go back to 2008 when the stock market crashed. And you look at the numbers on your computer screen one day and it says, Oh, \$10,000.

You look two days later, \$4. And, you know, it was in my hand, but it just slipped through my grasp forces me on my control as the old, uh, him says, uh, you know, in a, the arm of flesh will fail you. You dare not trust your own.

Uh, so that's Yod or Yod. And, and the, the word, as I mentioned before is, is the word for hand. And so, uh, it, it's also the first letter of the word that means to know Yada is, is knowledge or to know.

And so can you have knowledge in your grasp? And, uh, the, the motto of the Naval Academy is X Scientia tridents, which is from knowledge, sea power, try the Trident, you know, Neptune or whoever that's is, is put for sea power, but X Scientia science is knowledge. And from knowledge, sea power, that's the least last time I looked, that was, I don't know what their motto is now, but when I was there, when Kenny was there, when Lori was there, uh, that's, that was the motto X Scientia knowledge gives you power. And so you have all of that tied up in Yod then cough.

This was the open hand. This is the hand of power. This is the covering hand.

This is shaped like a curve, uh, in the sense of a wing, uh, under his wings, you shall take refuge. Uh, his truth is your shield and so on. And so you can see in verse 82 there, when will you comfort me? This is God's hand upon you.

God's hand is upon you for blessing. God's hand is upon you for comfort, for encouragement, for protection, for blessing. This is the hand of God.

Yod is the hand of man. It's a little, it's a little letter. One Yod will not pass from the law cough.

This is the hand of power. And it's also, uh, to, to tame a thing, to bring it under your power, uh, to, um, and it's the preposition that means like, or as I've mentioned that, that bait is a preposition used for in, by, or with. And, uh, you have, uh, uh, cough means like, or as, like, or as.

So here's a, here's an interesting, uh, way to remember that, you know, you probably know the Hebrew word for grace or loving kindness or loyal love. It's Kessed, right? Kessed starts with the letter cough, Kessed. You say, well, that's pretty cool.

Well, if you break that word down and separate the cough to the side, you are left with the, the Sheen and the Dalet or the, the, the Samic and the Dalet, the S and the D part. And this is, this is, uh, Shad. Shad is a word that has a dual meaning.

You know it from El Shaddai. And you may have heard people translate that. It's, it's, uh, they, they say, well, literally it means the many breasted one.

And it's some reference back to the old Canaanite gods that had rows and rows of, uh, you know, baby feeding devices there. But, uh, Shad is the idea of a source of provision, a source of nurture. And it was also the word for field.

A field produces what you need to live for a child, for a baby that before being weaned, the mother's breasts provide that nurture and nourishment to sustain life and help you grow. So Keshad seems to be the origin. The word of, of loyal love is like a mother's provision, like that, which grows in the field.

You do some work, the rain falls, the seed grows while the man is sleeping. He knows not how

or when you remember Jesus words to that effect. It's like when a man sow seed in the field and he wakes and sleeps and wakes and sleeps in the field grows on its own.

The power is in the seed. And same thing with the parable of the soils, the power is in the seed. And as long as you don't choke it or refuse it so that it sits on the surface and is carried away, it can produce 30 fold, 60 fold, a hundred fold.

The power is in the seed. Uh, we receive, but that, that's not what makes the seed grow. That receptive soil without seed is just going to sit there and be dirt.

Uh, and we are made of dirt. Dust we are, and unto dust we return. So Keshad, so it Keshad is like the provision that comes from nature, that comes from a mother's nurture, that comes from what grows of its own by God's grace, the rain falling on the just and the unjust and, and hopefully it's productive.

So Keshad like, and, uh, this is, is God's protective hand, his hand of blessing, his hand of, of defense, his hand of, of, uh, comfort and so on. So, uh, that's Koph. Lamed, and this is kind of where I stopped talking too much about the letters and I need to pick it up a little bit.

Lamed is the shepherd's staff, uh, or a yoke. This is something that guides an animal. It can be the staff, uh, for sheep and goats and such.

It can be a yoke for oxen. Um, but it has the idea of, of guiding a thing that can't guide itself. If you just strap an ox to a plow and turn him loose, you're not going to end up with a nicely plowed field.

You're going to end up with grooves wherever he chooses to wander. If you just turn sheep and goats loose, they're going to be prey and be gone very quickly. So the, the staff, the yoke, the, that implement that puts guidance on that which cannot guide itself, that's Lamed.

It is also the preposition that means to or for. So it comes to mean instruction, teaching, doctrine. And so, uh, you, and, and you will see these concepts not beat to death and not necessarily as the theme, but they occur in these stanzas.

So, uh, for example, in the Lamed section there, verse 89, forever, O Lord, your word is fixed in heaven, established in heaven. And the idea is God's word is the guidance. It is the staff.

It is the yoke. It's what we should be guided by. Um, it is faithful.

It is established. It abides. Uh, verse 92, unless your law had been my delight, I would have perished in my affliction.

If I didn't have that staff of instruction, if I didn't have the guidance, and there are many metaphors for this. We saw it in the, uh, noon section coming up. Your word is a lamp and a light.

We need something on the outside to guide us and to illuminate. So, uh, uh, the things that are your servants, first 91, they, when God gives an order to nature to be fruitful and multiply, that's what it does. That's why you get algae in your pool.

That's why you get mildew on the sides of things. God told it to grow. You can hardly keep it from growing.

Algae is more obedient than we are. A lot of the time, God said, be fruitful and multiply. And nature just burgeons.

Give it a chance. You see grass springing out of cracks and rocks, and it's just unbelievable. You give it any chance at all.

It obeys God. It responds to the, to the yoke. So the Psalmist says in 93, I will never forget your precepts by them.

You have given me life. This is the, this is the guidance that I need to live. I seek your precepts in verse 94.

So, uh, you get to the main section and M, this is the first word you think of with M is Mayim. In the beginning, God created the heavens and the earth. The earth was without form and void.

Darkness was on the face of the deep. Yeah. And you've got the, you've got the waters in Genesis chapter one, Mayim.

They call the waters that he separates in from the firmament, calls them seas. So it means water. And because of that, because water was an unstoppable force in the ancient world, you know, they didn't have dams and locks and turbo generation and such.

And, and even now water can quickly overwhelm man's puny efforts to control it with levees and dykes and dams and such. Look around here at all the repair that's going on after our spring rains. Uh, we've still got highways that are one lane because the other lane washed into the lake.

And these are things that have been there since I was a kid and they are gone now because of the force of water. So it stands for power and, uh, uh, and source. It is also a preposition.

M in front of something means source. And I've told you an infinitude of times that if you want to take a verb and turn it into a noun in Hebrew, you put an M in front of it, because this is the thing that comes from that action. If it's, uh, I always use the same example because it's the first one that comes to my mind.

But, uh, if it's Shafat to judge, well, M Shafat, what comes from judging? Justice. So Mishpat, Mishafat is justice. It comes from the act of judging.

It is the produce. It's the output. It's sourced in that.

So M means source and power, greatness. Um, it, it also, uh, has the idea of, uh, blood, uh, because Dom, uh, and, and you, you can think about Hebrew all day long. You think about D as the door.

And if you open the door of your flesh, what comes out? The, the, the fluid that effuses Dom, the door to the fluid that's, that's blood, blood issues forth. Um, but it, it comes to, to mean might, uh, greatness. And so, uh, and in that section, you remember, uh, I'm wiser in verse 98.

I have more understanding in 99. I have more understanding in verse 100. Um, and this extra is caught up in that main idea.

Then noon beginning in verse 105. Uh, this, this began the, the symbol for it now looks like a, a, a closing square bracket, but in the old days it looked like a, uh, a dot with a little wiggly line coming off of it. Like a, like a, a, uh, little, uh, it came to mean, uh, offspring or life or, uh, the, the air, the, the descendant of something.

And I'm not quite sure where they got the, got the symbol for that, but, uh, uh, offspring life and, and growth. And so in that section, that noon section, verse 107, revive me, O Lord. Verse 109, my life is continually in my hand.

Um, and so it, it was a mnemonic memory aid, but at noon seed, air, offspring life, also growth seeds speak of growth. And I think, uh, the, the symbol was a sort of a dot with a wiggly line. And this is like a seed with the sprout starting to come out of it.

And it's, it's a fertile seed. It's a seed that's going to produce a plant, something that we've got three or four avocado seeds in the windowsill right now. If you ever stuck toothpicks in those and put them in water and you wait about a year and finally the thing cracks open and a little sprout comes out.

It's that idea. So, uh, I'm teasing Patty a little bit because I've given up all hope of these avocados, but who knows, maybe she's definitely got the green thumb that I don't have. So now we come back to Samik where we started tonight very quickly here.

Samik is the combination of two earlier letters. And one of them is seen and S I N and seen has gotten shoved down and put under sheen and just, you move the dot and you get a scene or a sheen, but it used to be this Samik and the idea of it was a thorn, something sharp. And so, uh, the scene was a sharp thorn and it came to mean, hate, hate.

Don't you hate getting something sharp stuck in you? Lord Jesus told Paul, that's all. Don't get me started. Don't let me go down that trail.

I was looking at the Paul's recounting the episode on the Damascus road and, uh, I had forgotten, you know, he tells that story. Well, don't let me get started. So Samik hate, uh, well, it is hard for thee to kick against the goads.

And the third time he tells that story in acts 20, I want to say 24, maybe, um, he says he spoke to me in the Hebrew tongue. Doesn't say that in the original account in acts and say that when he recounts it the first time, but it says Jesus spoke and the word translated Hebrew in the King James means Aramaic, but Jesus spoke Aramaic. And Paul says he spoke Aramaic.

And when, when, so when Paul says, who are you Lord? And he says, I'm Jesus whom you persecute. You know what he said? I'm Yeshua. Anyway, don't get me, don't get, don't let me go down that road.

Stop. Somebody stopped me anyway. Very fascinating.

But kick against the goats, kick against the thorns, the pricks. And, and, uh, so the, the thorn has the idea of hate, but there was a separate letter that had the idea of, of, uh, of kind of like the, the wow, that would, would nail or fix something in place. But this had the idea to support, to, uh, aid, to protect, to prop up, uh, to put something under.

And so it, it, you can play it both ways. It's, it's like, uh, uh, you know, log in English can be a piece of a tree or it can be a record of what happened. Um, and just depending on how you choose to use the word, it's, it's, it's a combination of two at this point, different things.

So sometimes people will play on the sharp thorn hate side of psalmic. Other times it will be the support and aid side. So notice verse 113, how does it begin? I hate psalmic.

It's like a sharp thorn, the double-minded, but I love your law. Then look at 114. You are my hiding place and my shield.

And you have this idea of support and protection and upholding. Um, and look at verse 116, uphold me according to your word. Verse 117, hold me up and I shall be safe.

And it's playing on this idea of psalmic as this place of, of safety and support and being upheld while at the same time, recognizing that there, there can be two sides of a coin and, and where on one side, it's kind of like the fence inside the fence, safety, protection, possession, rest on the outside of the fence, turmoil, chaos, danger, threat. And so depending on how you're looking at the fence, are you looking at the fence from the inside or the outside? And here, are you looking at this psalmic in the sense of the barbed wire? Or you remember how the old cattle ranchers hated it when barbed wire came into the prairies because the free range days were coming to an end and they hated the barbed wire. Well, everybody loves barbed wire now because now it keeps your cattle in.

And so they went from hating it to finding it to be a support and a protection. So it's kind of got that idea. Well, uh, that's a review and that catches us up on the alphabet, but, uh, I thought about doing this and I still may, in fact, I will.

So I was going to give you homework. You can try this on your own, but I will tell you, um, you remember the old McGuffey readers and 100, 200 years, 300 years ago when they would teach

literacy to little kids and they would have alphabet picture books and A is for Adam, you know, B is for beauty or whatever it might be. You know, uh, C is for clover, D is for, uh, you know, delight or whatever it might be.

But they, they associated a word with each one. And many of these early books would tell a little story. And so, you know, Adam was admiring the beauty of the garden.

Uh, and he, you know, came to see some of the other animals and here was a deer and he gave it its name and that kind of thing. And then Eve came along E for Eve and, and they would, they would create a little story. If you look at these word picture values for the Hebrew alphabet, it will blow your mind.

Start at the beginning with Aleph, which is the first word of Adonai, the head, the start, the authority. And you begin in Beit, the home, inside the tent. And Gimel, this is your, uh, your, uh, foot.

What are you, are you going to walk out? And if you're going to walk out, are you ready to go out the dalet, the door? Have you prepared in the house before you set your foot to go out the door? And, uh, hey, when you get to, uh, to hay, that's your, uh, what's revealed when you walk out the door, what do you see? Here's people saying, look over here, look over there. Jesus said, watch out when people say, look, here he is. Look, there he is.

You need some discernment because the wide world is going to be presented and shown to you. And people are going to be pointing their hands at different things. So you need to have a secure soul.

You need to have a commitment that keeps you from being distracted and deflected and pulled in six directions and advancing in all directions at once. And that's your, wow, the nail you've, you've got to have your soul secure. You've got to have something that you learned in your house that you take out.

And that's why God told them, put my commands on your doorpost so that when you go out, you remember them and you've got something to secure you. When people start saying, look at this, look at this. And then Zion, there is, uh, work to be done.

You need to plow. You may have an ax. Maybe you've got to go to battle.

There's something to be done. And there are weapons that may be pointed at you. There is conflict, sharp edges, speak of conflict.

You're conflicted with the soil. The ground is cursed for your sake. And by the sweat of your brow, even when you plow it's work, there's conflict, there's struggle in the world.

And that's Zion. And then hey, um, there's a dividing wall. Which side of it are you going to be on? Are you going to be within God's protection and the hedge that he puts about his people?

Are you going to be outside on your own? Now, what are you going to choose? It divides.

It creates a choice. You go to take, uh, is, is it going to be a basket for you that is full of plenty? Tove? You've got, you've got as much provision in, as you did when you were back in the house, even out in the world, God is still providing for you. Is it Tove for you or is it the snake? And he's going to twist around and surround you.

Uh, so, and you can continue this story and I'll pick it up after the break, but I'm telling you, God communicates. And you've seen this, we've seen it together. Look at all of the multidimensional ways that God communicates.

He's just leaning forward out of heaven to get us to understand that this life has a purpose, that his plan and his circumstantial challenges for us, the good ones and the difficult ones are designed for blessing to teach us, to develop us, to strengthen us, to comfort and encourage us, to prepare us for what's coming. So I'm halfway through the story here. It's a good place, place to stop.

Maybe you'll decide that you have to come back for the second session. So we'll pause here and take our break. When we come back, we'll pick up here at Taith, the basket and or the snake, and we'll come forward to Psalmic and then move forward in our alphabet.

Let's, uh, let's pause here and gain some refreshment.