

Psalms 19-08-08b

We thank our instrumentalists for that wonderful rendition. That's one of my favorite songs, especially right after I've heard it. I think it is my favorite, Wonderful Words of Life.

And Dan and Anna and Lori and Chipper down there always do a great job of providing our music. And it is certainly harmonious with what we're looking at tonight, the value of God's word through the journey of life that begins at the beginning, starts at home. We journey through the door and out and are faced with tasks to perform and opposition.

There is a conflict, as the Zion letter reminds us, and hate. There is a wall or a fence, which side of God's provision and protection are we going to be on? There is a choice. You remember the rich man and Lazarus, there was a great gulf fixed.

The choices that we make now, the side that we choose, determines things in eternity that are irrevocable and unchangeable. Those over there can't come over here and those here cannot come over there. And so the taith that immediately follows that at verse 65, is it going to be the basket of God's provision and His watch care, or is it going to be the snake? Which side of the fence are you going to choose? And then Yod, beginning at verse 73, the hand or strength of man.

This Yod is often the sign of the possessive. If you have a noun and then you put a Yod on the end, that's my thing. I was in the phone store yesterday and I looked down and the guy had a ring that was a gift from his wife some years ago, and it was all in Hebrew.

And I was able to decipher it pretty much. It's modern Hebrew, but I got the gist of it. But it said, she is to me and I am to her, basically.

I'm hers and she is mine in colloquial English. But it said, she is to me and it was Lamed, which is to or for, and then Yod, which is me. So Yod is me.

It's my hand. And so it said, Reish and Beth and so on. It was the word for she.

But she is mine. She is to or for me. And I am for her.

And it was really kind of a pretty thing, kind of a pewter or silver color. And we had a nice conversation about that and about his first child coming along. So Yod is the possessive.

And so am I going to try to hang on to everything with my own strength? Is it my hand? Or am I going to leave my 10 fingers and go to the 11th letter, which is cough? And this is the hand of God. This is the hand of power, of comfort. It's also used for wing and take shelter under his wings.

Jesus standing on the brow of the hill overlooking Jerusalem. How often, O Jerusalem, as he weeps, I would have taken you under my wings as a hen gathers her chicks, but you would

have none of me. Using the little Yod, trying to hang on to pharisaical power and legalistic power and righteousness by works, by the works of the law, no flesh is justified.

You need God's grace. You need God's power. You need God's provision.

You've got to get past your 10 little fingers and move to the power of God. And that's cough. And so in the little story we're telling about starting at the beginning, Adonai starts with Aleph and the Lord put this thing into motion.

He gathers people into families, it says in the Old Testament, and you're in a house and you start there and you are realized that you can walk now, your feet work, gimel, and so you're going to go out the door, dalet, and here is the demonstration of everything the world has to offer. Hey, so have you got something secure in your soul? Is it nailed down? Do you have a commitment and a permanence that's going to shield you and carry you through these distractions and this journey as you've left your home? Well, there's opposition. Zion, you've got the sword, you've got the blade, and it also speaks of work.

You've got wood to chop with an ax. You've got ground to plow with a plow, but it also speaks of warfare and conflict and difficulty and friction. And so chet, when you come to that, this is the wall, the fence.

Are you going to be inside or outside? Are you going to choose one side or the other? And then teth, good. Is it the basket or the snake? And then yod, our power or some other? And you can see that in verse 73, your hands, your hands made me and fashioned me. And when God's got yod hand, that's a whole different thing than the arm of flesh.

But you see the word for fear also begins with yod. And so you have fear in verse 74. Yireh is the word that means to fear.

And also knowledge, yadah, what can I hang on to? And that's in verse 75. I know, O Lord, yadah, I know your judgments are right. And that's what's nailed down his soul.

That gives security and all of the emphasis on God's statutes and ordinances and testimonies and laws and precepts. That's the security. That's the wow.

That's the connective tissue that holds life together and gives it meaning and purpose and definition. So then koph, beginning in verse 81, my soul faints for your salvation. God's salvation comes under his mighty hand.

I will strengthen you. Yea, I will help you. Yea, I will uphold you with the right hand of my righteousness.

And we talked about koph as the first letter of Chesed. And from God's hand comes blessing and loving kindness and mercy and grace and favor, all represented by Chesed. It's like provision from the field.

It's like provision from a mother's nursing. There is this security and comfort and safety. That's all under koph.

It takes a powerful hand to be able to secure provision and blessing and freedom and safety. And this is why the United States, for so many years in the past and a fraction of people into the present, recognized that we need peace through strength, not peace through submission, not peace through pacts, not peace through I hope these people keep their promise. When people quit keeping their treaties, then why should you keep your side? Somebody breaks the SALT Treaty? Well, ditch the SALT Treaty, which has just happened, and as well it should.

People not keeping it, why should we hold ourselves to a commitment other people have already broken, other countries? So koph. Then lamed, this was the teaching and the yoke. And so if you are going to go out into the world and if you're going to make that decision to not rely on the little fleshly arm of strength and rely on God's provision and God's protection, then the way to do that is through heeding his instruction.

What did Jesus say? Take my yoke upon you and learn of me. That's lamed. That's learn.

Take my yoke. This is submission. This is humility.

This is the abnegation and rejection of pride, humility. God resists the proud. He gives chesed to the humble.

Take my yoke upon you and learn of me. My yoke is easy. My burden is light.

I am meek and lowly of heart, Jesus said. Can you imagine the Lord of glory, the second person of the Trinity, the living Son of God saying, I am meek and lowly in heart? Why would he say that? Because that's what we need to be. He is our example.

So lamed, the yoke, be teachable. My favorite definition I ever heard of humility is teachability. And along with that, it's strength under control.

It's not weakness. It's not aw shucks, toe in the dirt. I ain't nothing.

It's not self negation. It's not an inferiority complex. Humility is teachability.

And that means that you keep yourself in check. It's self-control. The ultimate fruit of the spirit.

The last one in the list is self-control. So lamed. And this is what we need.

If we're going to be on the right side of the fence, if we're going to survive the conflict, if we're going to be sheltered and protected by God's power, instead of our own, it requires heeding, Jesus call, take my yoke upon you and learn of me. Then you come to maim at verse 97. And I said, this was the water.

This is the mighty flood. This is speaks of might chaos. That's beyond control.

Man could never control a storm, still can't. Hurricanes, tsunamis, you know, torrential rains and downpours. Man has, we're puny and insignificant in the face of what water does when it comes from the sky or water does when it swells out of its banks.

And, but it's also the preposition that means source and from what is the source. And so when you look at this main section in every verse, you have, uh, the possessive of, of God. Look at 97.

I love your law. You can just, you can market, put a little, put a little box around it. I love your law.

We, we say Psalm 119 is all about the word of God, but don't lose the of God portion. The strength of the word, the strength of the truth is its source. It is from God.

It belongs to God. So in verse 97, I love your law, not just any law, your law, not all truth is God's truth. Everybody has their own truth in these post-modern days.

It's God's truth that counts. What is the source of what you believe and what you trust and what you live your life by your law. Verse 98, you through your commandments, make me wiser, not just any old commandments, your commandments 99.

I have more understanding than all my teachers. We, we talked about that. I have more understanding from my teachers name from the source.

Why your testimonies are my reflection, my meditation, everything is sourced in God from whom are all things. Look at verse 100. I, I understand more from the ancients because I keep your precepts, not just any old precepts.

I don't just have a code that I live by. It's not a morality that I inherited. It's not a tradition that I just follow because it's convenient or familiar.

It's sourced in God name from where does it come from? And this is a good question to ask when we're analyzing options. When we are looking at proposed solutions, here's the candidate that will fix things. Here's the policy that will move things forward.

Here's the legislation that will meet the need. Here's the, here's the path. Here's the way.

Think about main and look at the source. Look at the source. Where does it come from? Uh, your precepts in verse 100, your word in verse 101, your judgments in verse 102, your words in verse 103, your precepts in verse 104.

Source, source, source, source. Want to know how good it is? Where does it come from? Long years ago, you could check the label on something that was made and if it was made in certain places, you'd say, well, that can't be very good. It's made in this place.

Used to be made in Japan back in the sixties when I was a little kid. They were recovering from horrible devastation in World War II and it took them decades to recover. And so made in Japan,

they were turning beer cans inside out and Coke cans and making toys and things.

And, and they pull themselves up largely by their own bootstraps. But made in Japan was thought to be a sign of inferior quality. Well, now made in Japan, Japanese cars are competitive, not superior to American made, uh, Japanese computers, Japanese technologies of every kind.

Uh, now what is the source? You say, well, it's made in Japan. They look at pianos now and say, is this piano made in Japan or is it made in Korea? There are strengths and weaknesses from the ones that are made in different countries. Is it made in China? There are Chinese piano brands, Korean piano brands, and, but everybody's looking to Asia for the finest in wooden instruments because they have fanatically precise standards and cheap labor and they can throw a whole bunch of people on a whole bunch of material at something, ship it over here and sell it and outstrip what, you know, American companies used to be able to do.

And a lot of our American companies have been bought out. I think Baltimore was bought out by a European company. So, uh, source, where does it come from? Sometimes when we're looking at, at options and it's a good question to ask, well, where is this from? Is this something that looks like God is in it and it's from him? Or is this something that just appeared out of the traffic and seems convenient? Source, noon, this, remember the seed, the little dot with the sprout coming out of it, and life and growth.

So think about our story now, started at the beginning with the Lord, the house, you go through the door, you're out, you're facing conflict. What is the source? Which side of the fence are you going to be on? Um, and the power in the main section comes from God's word because it's sourced in God, who is all powerful. So then noon, we're still envisioning this person who was raised at home and has walked out and has nailed down something in their soul.

And they're hopefully successfully facing the challenges of life because of that commitment. And because of that surety and confidence and trust in God's word, when you get to noon and he says, your word is a lamp to my feet and a light to my path. I have sworn and confirmed that I will keep your righteous judgments.

Why? Because in them you have life. This is the future. Noon is all about the future.

Planting a seed, who plants a seed without an expectation that it's going to sprout and grow and produce fruit. Why would you bother if you didn't have an expectation, if you didn't have a confident hope for the future? So the idea of noon, why would you need a lamp for your feet and light for your path if you really have no destination and you've got really no need to go anywhere? Why do you, why do you need to light your path? Why do you need to keep your feet lined up and go in the right direction? Lamp and a light? Why? You're looking to the future. I'm going somewhere.

I'm going to arrive somewhere. I've got a meaningful plan and purpose involved here. So you,

and this has to do with life.

So what does he say in verse 107? Revive me, oh Lord. Now we've seen revive me in other places, but here the emphasis from noon is revive me so that I have a future. This is what Abraham was thinking when he took Isaac to the top of Mount Moriah.

And he had the confidence to raise the knife because he said, God has promised. And that promise guarantees a future. He told me in Isaac, my seed would be called in Isaac.

Will your seed be called it's future life, future hope, perpetuation. And he says, if this knife descends and he loses his life as a sacrifice, God's going to have to bring him back because God has promised. And Abraham took that to the bank and his faith was credited to him as righteousness.

He believed God. And I cannot even imagine that level of faith. Those people knew all about knives, knew all about cutting flesh, knew all about animals, bleeding, bleeding out for food, for sacrifice.

Abraham's an old hand at that. He knows what's going to happen when that knife comes down in his hand into his son. And he was ready to do it anyway, because there was a reality in his soul greater than that circumstance.

And what can you imagine that is greater than love for your son, love for your child, love that you've staked your future and your hope on? It is unimaginable. And yet it is the picture in the Bible. And Abraham by his faith has pictured for all time and for all the rest of us down through the centuries, the love that God had for us being willing to sacrifice his own son, knowing that he could raise him from the dead and through him, all of us could be saved.

It doesn't change the pain. It doesn't change the strain. It doesn't change the effort that was involved.

As we've seen many times, the Bible says that when God created the universe and everything that's in it, it was finger work. But the work of salvation was arm work, harder to save us than it was to create us and everything in the universe, galaxies and all the rest of it, the big bang, not as hard as getting us saved. And the price that God had to pay in Christ, the price that the Lord Jesus had to pay is beyond imagination.

So what do we do with that? There's the fence. Here's the conflict. Is it going to be a basket or a snake? What are you going to do? Well, there is power from God.

That's maim. There is hope and life in the future. That's noon.

Remember, those are a pair, maim and noon. That's our left foot, right foot. And so we come tonight to psalmic and ion.

Psalmic is a double letter all by itself. Is it going to be hate and a sharp thorn? Remember,

though, and you can get this when you think about Israel going into the wilderness of seen. Remember that it's the wilderness of thorns, Mount Sinai.

It's the mountain of thorns. It's the amount of conflict. It's amount of decision.

Choose you this day whom you will serve as it were. When God comes down with the covenant, you're going to say all that the Lord has said we will do or are you going to flee the mountain and try to ride out the thunder and lightning and all you hear is thunder instead of the voice of God? What's it going to be? Seen. So it can be the thorn, but there can also be aid support and being propped up in that same letter.

That's the psalmic. That's the left foot here. Now we're going to move to the right foot beginning in verse 121.

This is ion. Ion is the eye. This is the eye.

You got two of them, one on each side of your face. If you're normal, you get one eye on each side of your nose, right? Ion. It's the eye.

And so this, of course, comes to represent seeing, knowing, watching. This is the, this is the idea to see, to know, to watch. Now there has been another letter folded into ion.

Just as psalmic was, was two letters that collapsed into one, two letters have collapsed into ion. And so these are a pair and it's no accident. So the one is the, is the eye and seeing and watching, looking and so on.

The other looked like a fence stay. Those of you that ever worked on a fence, especially a barbed wire fence, you got three or four strands and you got a distance between the poles. There's a spiral of heavy wire that you can thread down across those pieces of barbed wire and it stabilizes them, puts them right in the middle, but it's a twist.

Well, if you can imagine that, or if you took the old style bobby pin, like you see in Popeye cartoons or, you know, the witch on Warner Brothers, it's, it looks like a long upside down U. If you took that and twisted it twice so that you could see the little spiral, that's this other letter. And it means to twist and it collapsed into the letter ion. And so it means twist or dark or wicked.

And how many times have you heard me say, here's the evil ion? Because ra with an aleph, R-A means to see, ra-ah, to, to look at, to watch. But raish with the ion is the word for evil, ra, evil. And so this twist and this darkness and wickedness is the other side of this coin.

So you either see the truth or you end up in wickedness. It's collapsed into the ion letter in the same way that you're either going to be suffering sharp thorns and goads, or you're going to be supported and propped up by God, sonic and ion. They're a pair, just as we've seen all the way through.

And so look at the section now that all of these lines begin with ion. I have done justice and righteousness. Do not leave me to my oppressors.

Be surety for your servant for good. Do not let the proud oppress me. My eyes fail.

Remember that looking for your salvation and your righteous word deal with your servant, according to your mercy and teach me your statutes. There is conflict here. You have an oppressor, you have the proud and the proud and the oppressor.

These are the same people here. So he says, I want to be on the seeing and knowing and observant side. I did not want to be with the twisted and the dark and the wicked, just as we saw in the preceding section.

Give me understanding that I may know your testimonies. It is time for you to act, O Lord. They, this is the proud oppressors, have regarded your law as void.

And of course, we see that all over the place today. The Bible is null and void. That's a bunch of old goat herds making up a bunch of laws that kept them in power over their little goat herd communities.

But it's got no traction. It's got no meaning, no reference point for us today where we're knowledgeable. We've gone beyond that.

And I was rocked back in my chair because I got a new phone yesterday. I told you I was at the phone store with this guy with the ring. But they said, upgrade your phone.

It's going to quit by the end of the year. You have no choice. So I went from model five to model 10 in one swoop.

And they said, oh, well, you know, there's an app for that app for this app for that. And so I had to go to the app store to get my, my books back. I've got some Kindle books and had to reload these things.

So I'm in there in this app store thing. And I got to looking. I thought, well, you know, there's probably a couple of hundred apps out in the world.

There are tens of thousands of apps. They said, you might, when I loaded Kindle, they said, oh, so you like to read? Well, you might be interested in, and you can scroll this row of potential apps. You can, the knowledge, remember many will run to and fro and knowledge will increase at the end of Daniel.

There is an app to teach you any instrument known to man. If you want to learn the sousaphone, if you want to learn the guitar, if you want to learn the zither, there's an app for that. There, there, they said, you might be interested in learning these things.

And the row was endless. I looked at probably 250 to 300 applications, teach yourself this, teach

yourself that, learn about this, learn about that. Here's, here's astronomy.

Evidently at some point I had a app that let me look at the constellations. I wanted to, I was telling our daughters about, you know, where the constellations are like 10 years ago. Well, it remembers that, that the internet does not forget.

And so they start offering me these, and I mean 30 or 40 separate astronomy things, learn the stars, learn the constellations, learn astrology, like do your horoscope, you know, figure out what, you know, plot navigation, stellar this, and, and learn about stars and galaxies and that. And the, the infinitude, and here's the impression you get. The whole reason I've labored through this is to get to this point.

Man can now sit there in the thinker position, staring at his phone and believe all of his solutions are there. Need help? Somebody's done it on YouTube. Want to learn something? Get the app.

Want your phone to ring a certain way? Do you know how many thousands of ringtones people have made? I just want my phone to ring like a phone. I don't want it to sound like the aliens have landed. I don't want it to sound like something just flew up my sleeve or worse.

I just want it to ring. I just, I just want to hear a bell sound that's, that's recognizable. I don't want it to play the fifth symphony.

I don't want it to, I just, I just want to say, well, gracious sakes, you can get doorbells. You can get church bells. You can get ships bells.

You can get, I mean, I said, just give me a bell. I just want, give me the old rotary phone bell. Well, man, now with the internet, the knowledge and wisdom and information has exploded to the point that we now believe we know everything.

You want to know how to fix a medical problem? You want to know how to fix a plumbing problem? I want to fix any problem you can think of. It's on the internet. Somebody knows it.

Somebody has done it. It's all out there. So why do we need God? Why do we need faith? Why do we need worship? There's an app for that.

What's your problem? Support group, chat room, archived information, blogs, posts, videos, anything you need is on your phone. Now at the risk of pressing my point a little bit too far, in the ancient world, when people were concerned about their kids or concerned about their crops and they weren't in Israel, what did they do? What did they do? They had an idol. They had the teraphim.

And what would they do? They would go to the taraph. They would go to the idol. They would go to the temple of this God.

And what would they do? They would go make appeal and get assurance from the priest or the

priestess or the operators of that particular religion. You have come with your request. You have come with your concern.

Here is your answer, right? You remember all of the warnings in scripture about idolatry, covetousness, which is idolatry in the New Testament. Do you realize that potentially if you're not careful and if you're not watchful, if you don't have your Ayn open or your Ameem actually, both of them open, you can end up turning that device and that access into idolatry. I've got a problem.

That's where the solution is. I have a need. That's where the solution is.

Nothing wrong with using tools. Nothing wrong with getting references. Listen to what I'm saying.

If you begin to feel the need to be connected, if you don't feel like you've really got the support and the encouragement and the stability and the foundation you need, if you're not looking at your phone and if you're not connected to your network, social or informational, whatever it may be, there is a line you can cross that goes from, I control this device. I will get it to tell me what I need to know and then I will set it down and I will live my life. Or this thing is controlling me.

It's telling me what to think. It's telling me what's happening. It's telling me how to react, how to respond, how to feel, how to cope with my problems, how to just be aware.

That little flat thing attached to the keyboard of your laptop or in your phone holster is potentially every bit of idolatry that has ever existed on the planet. What do you think is going to happen when Antichrist comes and the beast gets everyone to worship his image, the beast and his image? Where is that image coming from? It's coming from imaging devices. You've got one.

I've got one. We've all got one. Nobody can exist without one.

You can't go to school. You can't go to work. You can't find anything out unless you want to go.

They hardly publish books anymore. All I'm saying is, as you think through this path, it begins with Aleph and Gimel, the foot, and Dalet, the door. And hey, here's the wide world.

And wow, what is your security? What nails you down? Zion, there's conflict. There's work that has to be done, but be careful you don't chop your foot off. Chet, the wall.

Teth, is it a basket or is it a snake? Yod and Kaph, which hand? Is it the arm of flesh or is it the mighty hand of God? What are you relying on? And you come all the way down here to Lamed and Maim and Nun and Samik and Ion, and these are double-edged swords. Samik and Ion are doubled letters. It's a double-edged sword.

One side is bad and one side is good. Is it the sharp thorn or is it the support and protection of

God? Is it the seeing, knowing, watchful eye or is it the twist, dark wickedness side of Ion? Which is it? And you see that reflected in these stanzas. These things are at least three-dimensional, probably four and five-dimensional, each of these stanzas.

And God is appealing to us. Verse 126, time for you to act, O Lord. Time to act, O Lord.

They have regarded your law as void. What a wonderful prayer to pray. Lord, I'm in the midst of a crooked and perverse generation.

I'm trying to shine as a light in the world, but it's time for you to act because I'm not looking to the arm of flesh. I'm not looking to the little yod hand of people to solve these problems. We need the mighty hand of God.

We need to be on the right side of that fence that divides light from darkness, that divides good from evil, that divides self-help, self-righteousness. I know everything I need to know. Science is the answer.

Technology is the answer. From God is the answer. Therefore, verse 128, and just scribble out all of the italics in 128.

That's what I did. Therefore, all precepts, all I consider right. There's only one source of precepts, and that's God.

Nobody's got a precept except God. Not a precept that's worth a flip. I love your commandments more than gold, than pure gold, fine gold, rarest gold.

Therefore, all precepts, all I consider right. That's my reference. That's my guide.

That's my ruler. That's my standard of measure. All precepts, all.

He uses all twice. The whole counsel of God. Don't proof text.

Don't yank things out of their narrative, out of their framework, out of their structure. All precepts, all I consider right. I take the whole witness, the whole fabric, the whole counsel.

I consider it right, and I hate every false way. And you're back to that hate that comes from psalmic. Remember, psalmic and ion are together, and so he's referencing back to the beginning of psalmic, the thorn, the hate.

That is a sharp goad to me, and I don't want any part of it. Well, that brings us to pe and sade. And pe is the mouth.

That's what it means. Ion is the eye, pe is the mouth. And so it means to open.

If the mouth of the earth opens to receive people that fall down to Sheol and so on, it's a mouth. So it means to open. It means to blow.

It means to speak. The mouth of the Lord hath spoken it. I value the words of your mouth more than my necessary food.

Let the words of my mouth and the meditations of my heart be acceptable in your sight, O Lord. Mouth, it's what issues forth. So to open, to blow.

If from the mouth of the Lord there can come the wind that scatters, it can mean to blow things away. But that's why you have in verse 129, your testimonies are wonderful. This is the spoken testimony of God.

My soul keeps them. The entrance of your words. These are the words that come from God.

Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Your words give light, understanding to the simple. I opened my mouth and panted for I longed for your commandments.

Look upon me and be merciful to me as your custom is toward those who love your name. God's testimonies talk about God's character and God's actions, and you can count on him to be the same. New Testament says Jesus is the same yesterday, today, and forever.

The Old Testament says that there is no shifting or shadow of turning with God. He's the same. So it's his custom toward those who love his name to look upon and be merciful.

And it's interesting because the eye and the mouth are juxtaposed here, and even though they're not in the same pair, they connect to each other in the same way that yod and kof connected. And so ayin and peh connect together. And so he says, talking about light and looking upon me and being merciful in verse 132, direct my steps by your word.

Tell me how to walk. Speak, Lord, for thy servant heareth. Remember Eli told Samuel, next time you hear your name called, this is how you should answer.

Speak, Lord, your servant is listening. Direct my steps by your word and let no iniquity have dominion over me. Redeem me from the oppression of man so that I may keep your precepts.

Make your face shine upon your servant and teach me your statutes. Rivers of water run down from my eyes. And peh is referencing back to ayin, ayin and peh.

It's what you see, that's intake. What you say is output. What God sees and what God says is important.

What we see and what we say, there's a prayer, guard the door of my lips. A man who can bridle his tongue has his whole body under subjection. It's important what we say.

Rivers of water run down from my eyes because they do not keep your law. They do not keep your law. Remember that up in the ayin section? They have regarded your law as void in verse 126.

So this set of right and left foot, psalmic and ayin, is bound tightly with peh and sade. And he does it by linking the eye and the mouth together. These references to the eye go back to the ayin.

And the ayin section looks forward to the mouth section as well. Your law, your precepts, your commandments. So rivers of water run down from my eyes because men do not keep your law.

Does it really distress us when we look around and see the vacuity and the emptiness and the departure living in a nation that was once defined by Christian values and seeing the degradation and the deterioration and the erosion of those values? Nothing like watching Grit television. My antenna picks up Grit on channel 43 or something out of Tulsa and the show The Old Westerns from the 1950s. The values when Randolph Scott and Gene Autry and Tim Holt and Johnny Mack Brown and Alan Rocky Lane and these other guys that were cowboy stars, Roy Rogers.

You can watch Roy Rogers all afternoon long on Grit. And the inherent values. When people go to a church, even the outlaws are respectful.

They won't go in and disrupt the thing. They don't disrespect the pastor or whoever. They don't interrupt the hymn.

People sit and take refuge. There is reverence and respect and awe that was just a part of the culture. It's gone.

It's gone in all but little pockets like we live in up here. So what has happened? Do rivers of water run down from your eyes because people do not keep and respect God's law? We ought to be grieved when we see these things. So this is a good place for us to leave off at 136.

We only have about five letters left. We have Sade, Kof, Resh, Sheen and Tau. That's a nice number five to finish the alphabet here.

But I didn't have time to point it out, but the same pattern that we have seen in every single one of these stanzas holds in psalmic and ayin. Remember the chiasm structure? You got three verses leading into the central idea. You got three verses coming back out in reverse order.

And then you've got the eighth verse that is the reinforcement. So in psalmic, if you count 113, 114, 115, that's your A, B and C. 116 is the center. Uphold me according to your word.

Uphold, psalmic, support, prop up, protect. It's the essence of the letter. Support me and do not let me be ashamed of my hope.

Then you come back out. You can look at 115 compared to 117, 114 compared to 118, 113 compared to 119. And then the final verse in that stanza, my flesh trembles for fear of you, and I am afraid of your judgments.

I don't want to be on the thorn side. I don't want to be on the Esau side. God says, Jacob, have I

loved Esau, have I hated? It's a two edged thing that justice and the regard of God is two sided.

Which side are you on? Are you going to be supported and protected or are you going to be under the goads? My flesh trembles for fear of you, trembles at the thought that it might be thorns instead of support and protection. Same thing in the Ions section, 121, 122, 123, that's your A, B and C coming in. 124 is the center, the essence, the theme.

Deal with your servant according to your mercy and teach me your statutes. I want to know, I want to see, I want to keep my eyes on your statutes and I want you to watch me and deal with me according to your mercy. Then you come back out, C prime, B prime and A prime, and then 128, all precepts, all I consider right.

Consider is to look at. I look at it and I say, that's truth for me. That's righteousness for me.

That's justice for me. And I hate every false way, love and hate. You see them in this Psalmic and Ions section.

Well, we'll pick up and do a quick review of Peh and move into Tzadeh and Kof and Resh next time. And, uh, in a few more weeks, we will have finished our Psalm 119 study, but what a rich field of, of treasure and fruitful reflection and meditation we have in this great Psalm. God made it alphabetical for a reason.

The alphabet, they, many, uh, language experts now regard the Hebrew alphabet, the Proto-Semitic alphabet as the oldest and as the origination of all others. And this progression, this story is built into the alphabet. How are you going to live your life? It starts with the Lord and it's going to end.

Do you remember what the letter T, the Tav, the last letter in the Hebrew alphabet is? It started out, the symbol was crossed sticks. It's the cross. You start with the Lord and you end with the cross.

It's a beautiful story. We'll see the rest of it next time. Father, thank you for the truth of your word.

Thank you for the treasure that it contains and the wonderful encouragement, comfort, and strength that it imparts to us. We pray that your Holy spirit will find us ready and apt pupils, uh, teach us your precepts, help us to learn and remember your statutes to regard your way and to have it shine as a light on our path so that we can be productive, be servants and reflect the glory of the Lord Jesus, both now and in the kingdoms to come. We pray these things in Jesus name.

Amen.