

Psalms 19-08-15a

Good evening, welcome to the Thursday night Bible study at Grace and Truth Bible Church. It's good to see everyone out there with my little mirror with no glass. And we're going to continue tonight in Psalm 119, picking up at the pay section.

This begins at verse 129. Psalm 119, 129. We saw psalmic and ayin last time, and we anticipated pay.

Ayin is the eye, pay is the mouth in Hebrew. And then we'll move on to sade and possibly kosh tonight. But we're rapidly approaching the end of this very lengthy but wonderfully complex and fulsome psalm.

It has covered so many of the basic areas of the life and function of a growing believer, an enthusiastic believer, whether it is facing opposition, whether it is enduring trials, whether it is appreciating prosperity and the blessings of God's grace, whether it is looking with appreciation on God's word and the fellowship of those who appreciate it with like mind and like heart, the deplorable state of those who reject it and choose another way. We've seen this in a sort of carousel fashion as we have moved through the psalm. And we're going to see many of those same concepts here tonight, condensed and distilled in this section.

And the one to follow. Let's take a moment as we begin to go to the Lord in prayer and we'll jump right in. Father, we appreciate so much the opportunity to gather and to spend this time together appreciating the truth of your word, the power of the truth that it contains and the soul changing mechanism by which it can draw us closer to you through the Lord Jesus Christ and change what would be, useless, wasted time into productive investment and stewardship, building up skill sets and viewpoint and treasure in our souls and in the kingdoms to come.

We pray that as we look at this portion tonight, that God, the Holy Spirit will minister it to each one of us, that as we look at it together, it's life and its power will be evident and its pertinence and its meaning and application. Will be equally manifest to us so that to the extent that we desire to live a life that is pleasing in your sight. These things will make that possible and aid us in that goal.

We pray that each one will receive a blessing and be in a position to be a channel of blessing from you to fellow believers tonight. And that we will all grow in grace and knowledge of our Lord and Savior, Jesus Christ. As we examine this Old Testament truth together, we pray these things in Jesus name.

Amen. The section here beginning at verse 129 and extending through verse 136 is of course, the eight verse section, each line of which begins with the letter P or pay in Hebrew. And this represents the mouth.

Therefore, it suggests the concept of openness, something that is open, accessible. There is an

entrance. It also can refer to those things that relate to egress or something that comes out.

So blowing and by extension, scattering something with the breath is in view as well. And there's also the idea of the lips pay is what they call a labial consonant, meaning you have to use your lips to make it. It would be odd if the letter P was pronounced with a sound or a sound, but meaning mouth.

You have to use the most visible part of your mouth to even make the letter. So there's a little bit of an onomatopoeic element there because the puff of breath that you make when you express that consonant sound is the external side of it. The inhale and the taking in is the other side and both are in view.

So if we read this together, he begins here in verse 129 saying, your testimonies are wonderful. Therefore, my soul keeps them. The entrance of your words gives light.

It gives 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.

Direct my steps by your word and let no iniquity have dominion over me. Redeem me from the oppression of man 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 because they do not keep your law. Men do not keep your law. Kind of a weird twist at the end there, but it reminds me of the letter P in the Aramaic square alphabet when you draw it.

Let me see if I can do this backwards. It's like an upside-down G, an upside-down and backward G. So if I'm drawing this right backwards, it comes around like so in a counterclockwise circle, and then it ends in a little crossbar, a little T. So you could imagine a capital G upside down and backwards, I think. That's what the letter P looks like in the square Aramaic script.

And so like that, in this section, you have this circle of thought, and then right at the end, my eyes cry these rivers, and it's like this little crossbar. So it helps me associate the two. But let's begin at the beginning here in verse 129, your testimonies are wonderful.

Therefore, my soul keeps them. Your testimonies are wonderful. And the first word in the verse is wonderful.

This is palaut. Palaut. And this means a wonder in the sense of something that you marvel at.

It's an astonishment. It's what happens when you see a really well done magic trick, and you know that there's no such thing as magic, but you don't understand how it was done, and you're struck by the evidence of your eyes betraying what must have been done. What must have actually happened there.

You just, you can't quit looking at it. You think, you know, how did he do that in the case of a magic trick? Or if you go to a wonderful natural piece of beauty, you see the Grand Canyon, Niagara Falls, Yosemite, Yellowstone, and the Painted Desert, or any natural wonder, and you look at it, and it is awe-inspiring. Because it's unlike what's usual and normal.

It stands out. It is exceptional. All of that is rolled up in this first word in this section, palaut.

And you can tell by the ending, the aut ending, that it is plural. So there's multiple wonders in your testimonies. And that we saw this word earlier when we were looking at the eight synonyms for God's word, edut, God's testimonies.

So, for example, the singular of this palaut is found in Exodus 15.11, for example, and talking about, if you remember where you are in Exodus 15, the Exodus itself, after the birth of Moses, and his career in Egypt, and the plagues, and so on, around chapter 10 or so, you start the Exodus proper. And then in Exodus 15, of course, you have the celebration of their deliverance in the Red Sea. So at this particular point in 15.11, there is this appreciation expressed in the Song of Moses.

So he's singing to the Lord, he has triumphed gloriously, the horse and rider he has thrown into the sea. Well, remember now, this is the pay section, this is the mouth blowing section in Psalms. And so, I think as the Psalmist sat down to write this section, and he was thinking about this letter, because he knows his Bible really well, this is one of the passages that came to his mind, Exodus 15.

So look down in verse 9, the enemy said, I will pursue, I will overtake, I will divide the spoil, my desire shall be satisfied on them, I will draw my sword, my hand shall destroy them. This is the Egyptians coming out of Egypt, going to take them all back. But look at verse 10, you blew with your wind, the sea covered them, they sank like lead in the mighty waters.

You blew with your wind. And this is the breath of God in anthropomorphic terms, coming out of the lips of God. So this is the salvific or saving action of God on their behalf.

You blew with your wind, the sea covered them, they sank like lead in the mighty waters. Now look at verse 11, who is like you, O Lord, among the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders? So if you wonder what a wonder is, wonder no more. What God did at the Red Sea, that's a wonder.

And that's our palah. Back to Psalm 119, your testimonies are wonderful, my soul keeps them for that reason. What we're going to see here is in this first part of the pay section, you can watch for it, there are going to be three actions on the part of the psalmist.

And this is going to trigger requests for God to act in five specific ways. We've talked many times about the fact that the promises of God are conditional. They used to say, oh, there's unconditional covenants and there's conditional covenants.

In my humble opinion, everything is conditional. There are no unconditional promises at all. You say, well, what about salvation? Are we not eternally secure? You're eternally secure if you choose to believe in Christ.

That's the condition. The world is not going to be saved. Those who place their faith in Christ are saved.

So there is a condition for eternal salvation. There is a condition for blessing. There's conditions for provision.

There's conditions for protection. There are, in my view, and if you've got a candidate for an exception, be sure and let me know, because I would love to dig into it and see if there is. Because to my knowledge, to the best of my understanding, every single promise of God has at least one condition.

So what are we supposed to do? Standing on the promises of Christ my King through eternal ages, let his praises ring. Glory, hallelujah, I will shout and sing. Maybe I'm standing on the promises and maybe I'm not.

What if I step off the promises? What if I stand on something else? Conditional, conditional, conditional. We are going to see three conditions met at the beginning of this pay section. And this is the inhale on the part of the believer.

And we're looking for the response that we can claim from God on that day. You've got conditions and you've got responses. You've got requests and you've got responses.

Here you have what I would call our response to God's word specifically. What's our response? That is going to condition his results. Our response creates results.

There's going to be three responses on our part, five results. So the first one here is notice there is recognition of the awesomeness, the part the Red Sea likeness of God's word, God's testimonies. Psalmist says, they're wonderful.

Therefore my soul keeps them. Why does his soul keep, guard, treasure? Keep is in the sense of treasure and treat as valuable. This is not treat, keep in the sense of obedience.

This word in Hebrew, means to guard, watch, to watch over, to keep close in the sense of protection, of treating as valuable. This is not, therefore I obey them. Doesn't that kind of make sense? You remember what a testimony is.

These are accounts of God's past actions. This is what constitutes God's name. Well, you can't really obey the wonders of God's known actions in dealing with people in the past and in the present.

That's not something to obey. So keep here doesn't mean to obey. This word means to guard, watch over, keep, preserve from danger, to guard with faithfulness, to keep close, to blockade.

As a participle, if you are a keeper, it means you're a watchman. You're one who ensures that these things are preserved. Now, how can you keep God's testimonies? What does this mean in practical terms? Hypothetically speaking, I say, that's all the Bible class we're going to have tonight.

Everybody go and apply the first thing that we learned tonight. Go and keep God's testimonies. What would you do right now? You are going to go forth.

I just give you a charge, go forth and keep God's testimonies. See you Sunday. What would you do? The reason I asked that question, this is one of the conditions to get these wonderful five responses we're going to see later.

So if we don't know how to keep the condition, how are we going to claim the promise, claim the result? So I'm back to my question. I've been stalling around here, giving you time to think about it. So how do you keep God's testimonies? What would you do? I guess we would start by reviewing them, taking a little time to read about them, refresh our minds.

I told you a week or so back that it had been a while since I'd read any of the three accounts of Paul's conversion on the Damascus Road. And I was going back through reading and I saw something I hadn't seen before, which was an action on the part of the Lord Jesus. A little detail that escaped my memory somehow.

Paul says Jesus spoke Aramaic to him on the road. Remember that? I mentioned it. Because the Aramaic, that changes vocabulary.

This is our study on Sunday about hypocrite. Jesus didn't talk about hypocrites when he was giving his sermons in Matthew 6 and Matthew 23 and so on. Scribes, Pharisees, hypocrites.

He didn't say hypocrites. The Jews didn't talk Greek to each other. They spoke Aramaic.

So there's a different word Jesus would have used. You think, what's the big deal? Remembering one tiny detail about the Lord Jesus. Well, it can have great repercussions.

So to keep this, you're going to go forth and keep God's testimonies. What are you going to do? First of all, it's good to know them in the first place. You can't guard what you don't have.

If you're a Brinks security guard, but you've got no truck and no treasure, what are you doing? By the way, I've got a great 38 Smith & Wesson revolver that had formerly been in the possession of the Brinks security guard guys. They don't run around shooting people with those. They go to the range once or twice a year, maybe.

They're wonderful weapons. They just have holster wear. If you ever want a great deal on a 38, find a store that resells the used Brinks security guard weapons because they're pristine if you don't mind a little bit of holster scuff on the outside.

I've got a great 38. The thing inside is just like, anyway. So you've got to have something to

guard before you can guard it.

You've got to have something to keep before you can keep it. So that's number one. I want to fulfill this condition.

You want to fulfill this condition. You have got to go back to the well and draw the water. You've got to spend time in your Bible other than Thursdays and Sundays or whenever else you listen daily.

You wouldn't eat twice a week. What's more important? Remember the great passage in Job? I have esteemed your words more than my necessary food. How many times do you get your necessary food in a day? Got to have something to guard.

So that's number one. All right. We've managed to get two lines done here.

Your testimonies are wonderful. Therefore, my soul treasures them, guards them, treats them as valuable, doesn't let anything happen to them. First thing is you've got to have them to guard them.

Secondly, these are, if you're treating them as valuable, what else do you do? What do you do with things that you really think are great? People that you really think are great. New things that you acquire that you really think are great. Do you hide them under a bushel or do you put them up on a stand? What do you do? Hey, look at this.

Look at my 38 revolver. I got from the guys in Dallas that resell break security guard weapons. This thing is great.

You talk about it to those who share your appreciation. You got some other people that like to shoot or reload or appreciate a good deal on a great weapon. And listen, that D frame 38 Smith and Wesson, that's a sweet revolver.

Never fails. Don't have to worry about did the slide catch or did the thing eject properly or not. One thing about a wheel gun, you are going to get your six shots come Hades or high water.

It's just, it's almost impossible to break a revolver. They've got some points that might make them less than optimal. They don't hold as many rounds as a nine millimeter.

You can shove 15 or 16 rounds into a magazine, but you talk about things that you appreciate. Don't you? They come up in conversation. They come back to your mind.

You find a great, beautiful item or an appreciable item or a very functional item. I remember that when my dad got an electric snow shovel one year for Christmas and oh my, was he proud of that snow shovel. And he called me up and I was busy and missed the call.

So he left me a voicemail, which I still have, but he was bragging on that snow shovel. When you appreciate a thing and you think it's great, you talk about it to somebody who's got an

appreciation, right? That's what you do. So number two, if you really do think that the testimonies, the stories, the accounts, the record, the nature of God's word in revealing his character, his person, his personality, his actions, his grace, his loving kindness, all of his wonderful attributes.

Remember the essence box, sovereignty, righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability and veracity. That's a good start, but there's a lot more than that, but that's 10 or so things about God. So number one, you've got to know those things, stay in the word as you do, coming to Bible class and reflecting and conversing with others who either do or don't attend class.

Sometimes you get a lot more out of a conversation when you tell somebody who wasn't there what you heard. Other times you talk as many of us do after class and compare the impressions that we get out of the very same passage of scripture. It strikes us in different ways and iron sharpens iron and we sharpen the countenance of our friends.

But you have to first of all have it to treasure it. Secondly, anything that you treasure and that you appreciate as awesome is going to be in your heart and on your lips. You're going to talk about it.

Therefore, my soul keeps them. Thirdly, you're going to gather it, you're going to share it, and you are going to remember it. Remember it.

I got a really beautiful, I'm on weapons tonight for reasons that may be obvious if you look at my lopsided face, but I have a great 12 gauge, beautiful weapon. And because 12 gauges are mostly wall hangers, you know, it's not like you need a 12 gauge every day or every week or even every month. Once or twice a year, New Year's Eve maybe if nothing else, time for a 12 gauge.

Need something with significant blasting power, grab the 12 gauge. Well, I had an occasion yesterday where I didn't just need something small, I needed something big. I needed something that would really do the job.

Well, I remembered my great 12 gauge, so I pulled it off the wall and went over and used it for its purpose. What I did not remember was the shape of the stock. And it's one of these really pretty ones that's got a raised section on the top of the back of the stock, and then it drops back down before you get to the rubber shoulder guard.

And I was so intent on what I was looking at that I forgot about that little point that hit me in the face. And so if you wonder why I've got a little extra jowliness on my right side, that's why. But I remembered the 12 gauge when I needed it.

It was exactly the tool for the purpose, did a beautiful job and had a little bonus effect afterward. But you remember it, so you got to have it, you're going to share it with others of like appreciation, and you're going to remember it in a time of need. Okay, that's verse 129.

Your testimonies are wonderful, therefore my soul treasures them, guards them, preserves them, passes them on to others. You think about the generational responsibility we have to young people as we get older. And if you're a young person, you have a generational responsibility, not only to your peers, but to pay attention to the elders, the wisdom of the elders.

You remember earlier on in the main section back in verse 99, I have additional understanding from my teachers because your testimonies are my meditation. Your testimonies, same word we have here. The next verse 100, I understand more from the elders.

I get more from the elders. The elders are passing along value from God's word. If you're a young person, pay attention.

This is what qualifies you to claim God's promises. When the subject turns to the word of God, the testimonies of God, the things of God, I am all ears. I want to know everything I can know about it.

So my soul treasures them. Now look at verse 130. The entrance, remember now the word wonderful was the one that began verse 129.

That was our palah. It's Exodus 15:11. It's the wonders that God performs.

It's the miraculous divine power in evidence. Now verse 130 begins here. The entrance of your words gives light.

The entrance of your word gives light. And this is patach. This is patach, P-A-T-A-C-H.

And it begins with the letter P, patach, the entrance of your words. This emphasizes the concepts that are expressed. Anytime you think about conceptual truth in the word of God, you have to think about the apostle Paul in the book of Romans or the book of Hebrews where there's this wonderful truth.

It's not in narrative form. It's not in poetic form. It is expressing the nature of redemption and reconciliation and propitiation, the high priesthood of the Lord Jesus Christ, our weakness in the flesh, but our strength in the spirit when God's word and God's spirit transform us.

So the entrance, patach, the entrance of your words gives light. The entrance of your words gives light. Now you cannot help but think back with this combination of words and concepts to Genesis chapter one.

Genesis chapter one. The Bible begins with God's words, God's divrim, divar in the plural, divrim. In verse three, the third verse of the Bible, Genesis one, three, God spoke, God said, Yahi or light, let there be light.

First recorded words of God in scripture, God said, let there be light. What does the Psalmist say here? He was thinking about Exodus, perhaps Exodus chapter 15 and the wonderful

celebration of God's works. God blowing on the sea with his breath and creating salvation.

And it's a picture. God's mouth created salvation and deliverance for the Israelites. God speaking brings light in the darkness, hope in a hopeless situation, comfort in a time of affliction.

So the entrance of your words gives light. The opening, that's usually the first part, right? That's where something begins. You begin, if there's a cave going deep into the ground, you got to start at the entrance, the entrance, the start, the beginning, the opening of your words gives light.

And of course, in this case, we're talking about the entrance into the soul. What did you just say in the preceding chapter? My soul guards them. I guard them because they have entered.

My word have I hid in my heart, right? It has entered. He's going to talk about this more in the next verse, but the entrance of your word gives light. It gives understanding to the simple.

Now verse 130 here is the only one that doesn't have an action either on the part of the psalmist or on the part of God. It's all about the word. It's the nexus point.

It's the bridge between God and man is God's word. This is why John starts out in his first chapter of the gospel. In the beginning was the word.

The word was with God. The word was God, but the word became flesh and dwelt among us. And we beheld his glory, the light as of the only begotten of the father, full of grace and truth.

The word, the entrance of your words gives light. It gives understanding to the simple. And this is sort of a subtle reminder that we're all simple.

And the only way God's word is going to enter and remain so that we can treasure it is if we consider ourselves to be simple. What was the problem with the Pharisees? Jesus was talking about blindness and he says, you all are, here's the light shining and you're blind to it. And the Pharisees came up and said, are we blind also? What was Jesus' reply? If you were blind, i.e. if you acknowledged that you are blind, that you are simple, you would have no sin.

But because you say, we see, we've got it figured out, your sin remains. The humility to say, I am simple. I am sinful.

I have a need. And we've talked about that many times. Acknowledgement of need is the first step in almost any recovery program.

So it gives understanding to the simple. It gives us the fundamental thing we need. Carnal mind cannot understand the things of the spirit.

They are spiritually discerned. But the entrance of God's word, you think, well, I'm not going to be able to understand this Bible stuff because I haven't studied theology. It's complex.

You need a background. Did you notice that just the entrance of the words brings its own understanding with it? It reminds me of fuel for a two cycle engine. One of the differences in a two cycle and a four cycle engine is a two cycle engine, which is a lot of your weed eaters and chainsaws and such, is that you have to put the oil in the gas.

It doesn't necessarily have a separate oil reservoir to lubricate the engine. You put the oil in the gasoline and it lubricates as it's burning. So you have that oil gas mixture.

We used to always have to check lawnmowers to find out, well, does this take pure gas and it's got a separate reservoir for oil or do I have to mix, buy the oil separately, put it in and stick it in the tank? Well, God's word brings its own capacity for understanding. The entrance of your words gives light and it gives understanding to the simple. You don't have to previously have understanding to incorporate God's word into your thinking.

Isn't that great? What if you had to be pretty smart or God's word wouldn't make any sense? Now, how about science? Can you just take any old body and lay some science on them and they're going to understand spacecraft and astronomy and how old is the universe and how did life get started from non-life and subatomic particles and the rest of it? You can't just start talking about quarks and the spin of charged particles and stuff and just by talking about it, people gain an understanding. This is why school is getting longer and longer and longer and you've got to go to high school and then you've got to get an undergraduate degree and then you get to get a graduate degree and then you got to get a postgraduate degree and you got to rack up tens of thousands of dollars of debt just to gain the tools to understand at the edge of knowledge what's going on. And many times you got to get more than one doctor degree if you want to be taken seriously.

God's word is different. You don't have to be smart. You don't have to be theological.

You don't have to be deep. You don't have to be poetic. You don't have to be right brain or left brain.

Look at what it says. This is a promise you can take to the bank. All you have to do is appreciate God's word, recognize its value, and the entrance of God's words gives light.

It's got its own torch with it. It's not like, well, here comes this dark inscrutable truth. Somebody give me a light so I can figure it out.

The light comes with. It gives understanding to the simple. Just bring it into your soul.

God, the Holy Spirit will make you wise. Wisdom, practical understanding of who we are, why we're here, and what we should be doing comes just with the taking in. It's alive and powerful.

So we started out with wonderful. That was our first pay word. The second one is entrance.

Now in verse 131, I opened my mouth and panted for I longed for your commandments. We

got a double response here. The first response is verse 129, my soul guards, my soul treasures.

That was condition number one. In verse 130, it's all these exceptional, unique properties of God's word. There's no human knowledge that does this.

You can't read Aristotle and get smart. You better be smart before you start reading him. I'm trying to read a book right now by a guy named Fieser that stretches your mind to the limit because by the time you get to the end of one of his sentences, you forgot what the beginning was.

You have to be smart in a lot of human wisdom. Not so with God. Not so with God.

So here's the other two responses. I said there are three responses on our part that qualify us for these promises to be fulfilled. I opened my mouth and panted.

What is this? Didn't even have to speak. Didn't even have to make a request. Didn't go into a long justifying paragraph.

Did you ever apply to a school or a course or something like that? And they say, I had to do this when I went to seminary. Write a page and tell us why you want to go to seminary. I had to do it when I went to the, why do you want to go to the Naval Academy? Why do you want to be an officer in the Naval Service? Justify your request to us.

What are you thinking? What do you want here? You use, you recognize the wonder of God's word, the power of God's word. You see that it is the source of wisdom when you don't have it and you need it. And all he does is open his mouth.

He just opens his mouth and this is receiving. If the entrance of your words gives light, I'm opening the entrance. The entrance is open.

And in metaphorical terms, this is, I am ready to receive your truth. You speak, I will take it in. I will eat it like a honeycomb.

I opened my mouth, didn't even say anything. I just panted. And the notion here of panting is an expression of need.

You need air or you need water or you need something. This word for panting means to gasp, to desire something, to long for it. In the ancient world, when they would look at animals that needed something and they would sniff, they sniff the air or they sniff the ground and they're looking for it.

They want to find it and imbibe it, partake of it, to be eager for it. I opened my mouth. I'm eager to receive it.

That's the idea. For I longed for your commandments. My soul treasures them.

I've opened my mouth to receive them. I long for them. And these are given in sort of a reverse order here because you think, well, logically, I would have a desire for something.

I would open up to receive it. And once I receive it, I would treasure it. So he's worked his way back up the chain to the source because you're not going to treasure something that you didn't ever receive.

And you're not going to receive it unless you want it. You have to want it. I long for it.

I opened my mouth for it and my soul keeps it. It was out here. I saw its value and it entered through my mouth into my soul.

That's the traverse here. That's the first three verses. And you remember every single one of these sections, in my humble opinion, is chiasmic.

And you remember there's three verses that lead in. The fourth verse is the center, the heart. And I saw a commentary that knew nothing and said nothing about chiasm, but he said verse 132 expresses the theme not only of this section, but of this entire psalm.

Look upon me and be merciful to me as your custom is toward those who love your name. Now we are beginning the five responses, the five results that we look for from God. We appreciate the value of his word.

We long for it. We bring it through the entrance and we treasure it. Now what's going to happen on God's part? What are we qualified to ask for? Well, it begins right here in the heart of the psalm.

Look upon me and be merciful to me. These are actions on God's part. I looked upon your word and I valued it and I inhaled it.

I brought it in. I opened my mouth and received it. And I treasure it as much now that I have it on the inside as I did when I looked at it and saw its value on the outside.

So you, oh Lord, look upon me and be merciful to me. Look upon me and be merciful to me. This begins with Pneh is the word that's translated look.

It's another P word. Look upon me and Hanan, Hanan, C-H-A-N-A-N is the word for be gracious. And then he says, as is your custom.

This is going to take, it doesn't say custom here at all. It says something entirely different. So we're going to pause here and take a break.

When we come back, we're going to see that it's not God's custom at all. Although it is customary for God to do this action, this verb doesn't talk about customariness or ordinary policy-ness. This talks about something far more potent for our thinking.

But what have we covered so far? We can claim many great and wonderful promises, provisions, blessings, and future hopes if we just do a few simple things by way of meeting the conditions. The condition is want it, get it, keep it. Want it, get it, guard it, celebrate it, treasure it.

And if that is the default state of our heart, these things that are described in the rest of this section are ours to claim, ours to enjoy, ours to not only enjoy ourselves, but as blessing by association, we are going to be in a position to be a blessing to others as well. Instead of being needy, we are those who can be used by God to meet the needs of others, both now and in the ages to come. It's a wonderful opportunity, and we'll see more of it when we come back from our break.