

Psalms 19-08-15b

Continue now, let's resume our study in Psalm 119. We have come to verse 132. Look upon me and be merciful to me.

By the way, my challenge was answered over the break. My mother reminded me that God said he would never again destroy the earth by a flood and it doesn't matter what anybody does, he's not going to do that. So there's one.

There are some strategy promises like that. God has said that Israel would survive, you know, Jerusalem would be trodden underfoot until the times of the Gentiles would be fulfilled and then evidently Jerusalem is not going to be trodden underfoot and things that are components of God's forward plan in history, the structure and the overarching features of it, I think you can say are unconditional promises in the sense that God has said it and it's going to happen and nobody can interfere with it. So that is a class or category of promises that do meet that condition.

For the more personal promises in terms of God acting on our immediate behalf or in our interest or things related to the path of our individual life, there's not any I can think of where we are not first required to qualify to make that claim. And that's what you find here. The psalmist claims God's favor by saying look upon me and be gracious.

Canaan is the Hebrew word that essentially means grace, graciousness. Look upon me and be merciful to me. Two things.

Look upon me, consider my situation, pay attention to me, take note of me, and having taken note, apply grace. This is not sort of a general scattershot kind of grace. If you look upon someone and then are gracious, Jesus plays with this concept a little bit and I don't mean play in the sense of being casual, but he calls our attention to it sometimes when a person with an obvious malady, blindness or lameness or leprosy or something will come up to him and he'll say, what do you want me to do for you? Well, didn't you look at me? Do you not know my need? Can you look at me and see my need? But Jesus, he's not exactly playing dumb, but he's making people think.

Are you going to be content with just a simple quick fix to this visible problem or are you looking for something more? You're talking to the God of the universe. Is that all you want? Is that all you're after? What do you want? Well, when he says, look upon me, he's already said, I know who you are. I treasure your testimonies.

I open my mouth to receive them. I longed for your commandments because I know what they are and I'm asking for the big things. I'm not asking for a quick fix.

Look upon me, you know. Remember Jesus, we're going to see it in Matthew pretty soon, your father knows what you need before you ask him. Your father knows what you need.

So if you say, Lord, look upon me and be gracious, meet the needs that you know need meeting even when I don't. It's interesting to compare physical illness and spiritual neediness. How do we know there's something wrong with us physically? It's kind of like how you know something's wrong with your car.

There's either a noise or a smell or a light or something quits working, right? Well, it may not be lights on our body, but there can be noises from your nervous system and symptoms. We break out. There are visible manifestations that there's something wrong.

We get queasy. We get nauseous. We're fatigued.

We've got the shakes. We run a temperature. There are signs and symptoms that something is wrong.

Well, what is the solution? One of the common things, especially in my generation and maybe the one just preceding mine, is if you have a headache or if you're running a fever, go get an aspirin and then later a Tylenol or an NSAID and take it and cure the headache. If you're running a fever, go get an aspirin or a Tylenol or an NSAID and take it and cut that fever out because the fever is the problem. Why do you run a fever? Oh, I was just walking around and caught a fever.

Didn't wipe the handle of the Walmart shopping cart and came home and had a fever. Let me just get rid of that fever. I can take this pill.

The fever will go away. I'm good to go. What's the problem with that thinking? Why are you running a fever? Why does your body stoke the fires and ramp up your metabolism and create extra heat in your body? Why is it doing that? It has detected an invasion.

You have got an infection somewhere and your body's natural defense of the infection is to cook it out. It says, I'm big. It's little.

I can survive a high temperature for a while. It can't. I'll heat things up and cook it out.

Stop its multiplication rate. Accelerate the body's ability to deliver antibodies and such to it and cure it. So the body is going after the cause of the problem.

What do we do? Well, we can't have that fever. It feels bad. So I'll knock out the fever.

So we take aspirin. What have we done? We're disabling the body's defense. This is Dr. Sam talking here.

I don't know anything about medicine. But it just seems to me odd that your body is trying to do a thing. And we're saying, no, no, I don't like a fever.

It makes me sweat. I don't feel good. Or maybe I don't sweat.

Maybe I stop sweating and I've got a really high fever. And you know your fever is broken when you do sweat. But it's uncomfortable.

My child's got a fever. And within reason, when I used to run fevers long years ago, I would just let him go. It wouldn't take anything.

I thought, body's running a fever. It knows what it's doing. God designed it.

It's got a built-in defense system. Let the thing do its job. And to date, I've not died from a fever.

I've been a little uncomfortable. But I've often not had to do anything but just let the fever run its course. And I got over whatever it was.

Didn't have to go to the doctor. Didn't get a prescription. Didn't have to take a bunch of antibiotics that not only killed whatever bad bugs were in my system, but also killed half of the ones that are good for you, especially the ones in your digestion.

You take antibiotics for very long. You kill off the stuff that digests your food, which is also bacteria. And then, surprise, surprise, you start having digestive issues.

And well, I'm having digestive issues, so now which medicine do I take for that? And you just go on this endless round of cause and response. And the body has a fair amount of equipment in mild cases, in moderate incursions of caring for itself. Well, what am I talking about here? Look upon me and be merciful to me.

Look upon me. You can diagnose. God is the perfect spiritual doctor.

God is the perfect circumstantial analyst. He is the perfect financial wizard. Any area of your life where you have a challenge, who do you think is going to know the most about cause and effect, about what is the best way forward? Maybe you need this problem.

Maybe this is something that looks like a short-term deficit, like a fever, but in the long run is going to cure something that needs curing. And you need to go through this experience. It's going to equip you.

It's going to give you a kind of wisdom you couldn't get otherwise. It's going to confirm, and it's going to give opportunities for righteousness by faith and for appreciation for things that we've given short shrift because we didn't have a need. I was thinking about, I passed a place on the way into Claremore, and they had a little Generac generator sitting out there.

Not the big kind that you put outside your house. This is like a little portable generator to power a compressor or tools or whatever. But the Generac name, I thought, oh yeah, Generac.

Those are the ones you put a Generac in, and it runs on propane in many cases. And when the power goes out, it's got an automatic switch, and it kicks in and your lights barely flicker. Instantly, when the grid shuts down, the Generac kicks on and you have power.

And it'll stay running for as long as the propane holds out. If you have natural gas, it'll run until the world runs out of natural gas. And it's a great backup system in areas that have dicey power or frequent storms and outages or squirrels that electrocute themselves on your transformers and such.

But the Generac costs a lot of money, and it sits there most days and does absolutely nothing. It's just like taking a big wad of \$100 bills. I think those things are upwards of \$7,000 to put a modest one in.

So you set it out there, and it just sits there and sits there. You mow around it. You weed it.

You go for days and days and think, why did I put that thing in? Why do you not really appreciate it? Wait until the power goes out. Wait until all your neighbors are in darkness, and they come blinking out, and they can't charge their cell phones. They don't know who they are or where they are or what happened to their friends and can't get any groceries, can't find their way out of their neighborhood because Google Maps is not working.

And you're sitting there with a warm, bright home. Your refrigerator is running. All your food is cold.

You're cooking. You're watching updates on television and finding out all the news and everybody else is in a sea of darkness. And you're just a little spot of brightness.

And your Generac is just humming away. And you think, man, I love that Generac. What a great investment.

It was there when I needed it. And many times, God allows need into our lives so that we will appreciate what he has provided at great cost to us. But he knows.

It's no small thing when the psalmist says, look upon me. I don't even know for sure what I need. I think I know what I need.

I know what I want. But I'm like a kid riding with the legs hanging out the back of the shopping basket at the store. I look and say, I need that pink candy right there.

I need that little, it used to be, I started to say rubber band powered airplane. I bet they don't even make those anymore. They probably sell little baby drones or something for kids.

But little kids will see something and they just want it. And they say, oh, that's what I need. Well, we're like that in some ways.

The parent knows what you need. You don't need that candy because we're going to go home and have a wholesome dinner. You don't need that.

It's got red dye number seven. And you're going to get hyper. And we're going to be down there prescribing ADD medicine for you if you eat that stuff.

That's bad for you. I know best. Child is upset, cranky, tired.

You need a nap is what you need. You need a lack of overstimulation. This is a noisy store.

We need to get you in a quiet place, feed you and put you to bed. That's what you need. You don't need all the stuff you think you need.

Look upon me and be gracious. Exercise your grace. Give me what I actually need.

Fix me where I actually need fixing. You know best. It's a huge understanding on the part of the psalmist to pray this prayer.

And that's why it's in verse 132. This is the heart. This is the big idea.

It takes humility to go to the Lord and say, you know what I need better than I do. And if what my current circumstance is, is what I need, I'm going to take it as from you, as a part of your grace. I'm going to accept it.

I'm going to make the most of it. I'm going to dedicate it to your glory. And I'm going to try to do the things I'm supposed to do, which is to recognize the value of your word, open my mouth to receive it and treasure it and share it with others of like mind.

I'm going to continue to do those things so that God will continue to look at me, see what I really need, what's best for me and what reflects his glory most fully. And he'll do that. It's his grace.

Then it says, as your custom is toward those who love your name. And I told you that this is not the word for custom. This is a word that you know from Hebrew.

You know it well because I've used it as an illustration. Some of you can probably call it to mind. If I say the letter M, maim, is used to turn a verb into a noun.

You can take a verb and turn it into a noun. And I always use the same illustration for it. The verb to judge is shafat, S-H-A-P-H-A-T, shafat.

And so if I want to turn that into a noun from to judge to judgment or justice, I put the M in front of it and it becomes mshafat or mishpat, mishpat. That's the word right here, mishpat, your justice. It's preceded by koth when we covered the K letter, the koth letter.

Remember that's the powerful hand, the 11th letter. Yod was the small little human hand. Koth is the big divine hand.

According to, like, as, when it's used as a preposition. And so it says, like mishpat or as mishpat. And there is no possessive on here.

Your ought to be in italics. K mishpat la ahav, which is justice, like, as, which, according to, according to justice to the ones who love you. It's a participle from ahav where you get ahab or

Ahab.

It's odd that Ahab was the most wicked king, that northern Israel, well, he was as wicked as any of them. I think he had a few descendants that matched him, but Ahab, but ahav means love. It's the Hebrew verb for love.

So what this literally says is, look upon me and grace me, be gracious to me, like justice to the loving ones, like justice to the loving ones. Remember how he began Psalm 119 at the very beginning? He said, these that are undefiled in the way are blessed, those who walk in the law of the Lord, those who keep his testimonies are blessed. They do no iniquity.

They walk in his ways. You've commanded us to keep your precepts. Oh, that my ways were directed to keep your statutes.

That's how this Psalm started. The Psalm has started out by looking at others who were doing what they were supposed to do and were in the center of God's grace and favor. And he said, I want to be one of them.

That's what I long for. I want God's favor and God's blessing in that way. Oh, that my ways were directed to keep your statutes so that I would not be ashamed when I look into your commandments.

I need to learn your righteous judgments, your righteous mishpatim, your righteous mishpatim. I will keep your statutes. I want to learn your judgments.

So these are God's judgments toward those who love him, towards those who walk in his way. And he says, be gracious to me like your justice to those loving ones, those who love you. I'm one of those who love you.

I'm now in that group that I was looking at from the outside at the beginning of the Psalm. And I know the way you exercise grace and justice for them. Look upon me, do that for me.

So look upon me and be merciful to me like justice to the ones loving you. You can see why they put it in there. It seems to be implied.

God is going to be the source of that justice. It just doesn't say your justice. He could have put the suffix on there if he wanted to, and he didn't.

He's just thinking conceptually. There is justice. There is rightness.

There is balance and giving what is due, redressing wrongs. That's what justice is, isn't it? We go to court to right wrongs and to fix broken things and to respond when there is crime and when there is injustice. We go to get the balance restored and get rightness to prevail.

That's the idea. And that's the center of this Psalm. Verse 132, right in the middle of the chiasm.

Look upon me and be merciful to me. When it says as your custom is, that says like justice, like judgment to those who love you. And the final word there is your name.

The ones loving Shemekah, sham, your name, love your name. What is God's name? It's the sum total of the testimonies. That's who God is, what God is like, what God has done, what God has said.

That's his name. It's the singular package in which all the testimonies are wrapped. Those who love your name, those who are loving, it's a participle.

It turns the verb into a noun in another way. Instead of making it a conceptual thing like maim does, it's an active word. It's the people who do this verb, that group, those who love your name.

All right, verse 133. So as I said, the word in verse 132 that begins with pay and begins the verse is look upon. Look upon.

Verse 133, direct my steps by your word and let no iniquity have dominion over me. And in this case, the first word of the verse is my steps. This is pa-a-me, pa-a-me, my steps direct by your word and no dominion over me any iniquity.

That's the Hebrew word order. My steps direct by your word and no dominion over me any iniquity. Does it remind you of anything we've studied in Matthew recently, like the model prayer? Lead us not into temptation, but deliver us from evil.

Lead us not into temptation, lead us in a way where we are delivered from evil. Direct my steps, no dominion over me any iniquity. Iniquity is a wane.

So this is another action on God's part. We had two in verse 132, look upon me, be merciful to me. In verse 133, direct my steps.

This is divine guidance. Show me the right path to walk. Let your word be a lamp to my feet and a light to my path.

How is God going to direct steps? Is he going to grab the steering wheel and steer us bodily into one action or another, lock us in a room of 12 doors and only open one of them? And that's how, you know, direct my steps. How does God direct our steps? We just saw it in 105. Your word is a lamp to my feet and a light to my path.

So direct my steps by your word. You don't have his word, it's going to be tough for him to direct your steps. He's not going to do it with mechanical controls.

He's not going to necessarily tip the table and roll you like a marble in one direction or another. He's going to direct our steps by his word. And this is something we can ask.

Now, how does this work if it's a request? You want to know the will of God? You've got some

decisions to make, some priorities to set, some goals to pursue, some values to honor in your life and in your family and in your circumstances. And you say, well, I really wish God would direct my steps. How does this actually work? We fold up our notes and close our Bibles and go back to what we were doing.

How is God going to direct our steps by his word? How does it work? I'm going to do those three conditions, aren't I? I have taken in his word, I'm going to remember it, and it's going to be a treasured part of my thinking. I not only want to get a thing done, I not only want to make a right choice, but I want to honor God in the doing. I want to honor God in the being.

I want to reflect his glory in my life. So I'm not just going to figure out how do I do this task, how do I accomplish this goal, how do I affect this purpose. I'm going to factor in that thing that I value, right? I treasure, that's how this thing began.

So if he's going to direct our steps according to his word, his word is going to be important enough to me that I'm going to make that a part of my machinations. I can't just pick a course of action, well, oh, Lord, help me make the right choice. Well, it looks like door number one, door number two, door number three, door number three.

You know, the answer on a multiple choice test is usually C, so door number three, it's painted my favorite color. You got green, red, and blue. I'm going with blue.

Door number three, what have I not done? If God is going to direct my steps according to his word, I've got to stop and pay attention to his word. Remember his word. I longed for it.

I opened my mouth and received it, but now that I've got it, am I going to use it? Power went off. Is the generac going to kick in? I invested in it. It's there.

It's got great value, but did I ensure that it would come on and do the job? And unlike a generac, it's not going to automatically happen. I have to turn to it. I have to access it.

I have to make use of it. I've got to go to the closet and get it. I've got to go to the shelf and bring it down.

You got the manual that's got the answer to your question. You got to take it out, open to the proper page, and read it. You've got to already have it and then access it.

So direct my steps by your word. This is not passive on our part. He gave us his word.

He's given us his spirit to understand his word. But if God is going to direct our steps, we're the ones making the steps, and we've got to be conditioned by that. Let no iniquity have dominion over me.

Now, this is more in God's arena. Let no iniquity have dominion. I am not smarter than Satan.

I am not stronger than demons. I am not able to outwit and push back iniquity in my own

strength. This is a God thing.

When it comes to dominion, steps is something I can do. I can move my feet. I can take my steps.

But when it comes to the dominion of iniquity, that's out of my realm. Let me ask you. If I say, stop right now, we're all going to stand up, we're going to walk out in the front yard, and we're going to exercise dominion over iniquity.

Got any clue as to how you would do that? I don't. Iniquity, I bind thee in the name of Christ or some such thing. It's ridiculous.

People try it. This is God's domain. My domain is to, when I take my steps, I am heeding God's word.

Direct my steps according to your word. I'm willing to step wherever your word tells me. Let your word be a lamp to my feet and a light to my path.

I'll do my steps. But when it comes to dominion, things out of my control, unseen forces of evil, principalities, powers, rulers of darkness in the heavenlies, that's God's domain. And I can appeal to God to break that dominion, to move that influence away from me anytime I want, under any conditions I want.

Are there any conditions for successfully praying that prayer? Let iniquity not have dominion over me. Got to do those three things. If you haven't done them, your steps can't be directed by God's word, and he's not going to remove the dominion of iniquity because you don't care enough.

We don't care enough. I don't care enough. If we haven't seen its value, opened our mouth, taken it in and treasured it, shared it like a valuable thing that we appreciate, you're not in a position for the dominion of iniquity to be removed.

Let no iniquity have dominion over me. So now we have seen three of the five. Look upon me and be merciful to me.

Direct my steps by your word. Let no iniquity have dominion over me. Verse 134, redeem me from the oppression of man.

Interesting. There's the dominion of iniquity and there's the oppression of man. Remove the dominion of iniquity.

Redeem me from the oppression of man because I don't like it. I don't like man oppressing me, so please remove it. Then I'll be happy.

Remove the oppression of man so that I may enjoy the fruits of my labor. Remove man from the equation so that I can have a good time. There is a purpose here, right? What is the

purpose of removing oppression? Is it because freedom is an innate right of everybody? So that I may keep your precepts.

I don't need entire and complete freedom. I need freedom to keep your precepts. I need interference removed that keeps me from obedience and faith.

So that I may keep your precepts. That is why I need to be redeemed. And verse 134, the first word is redeem me.

And this is the word Padan. You remember Padan Aram in the days of Abraham? In Oklahoma we say Padan Aram. At Padan Aram.

Well, Padan is ransom or redemption or rescue. Padan. So ransom me.

Ransom me from the oppression of man. And this implies that there is a payment required. There is a price.

There is a cost to this. It's not an easy thing. He doesn't just say exercise your divine fiat, speak a word and I will be out of it.

Freed from it. There is a ransom. There's a redemption price.

And it's a bold thing to ask God to pay a price on my behalf. Ransom me. I've often puzzled over the notion of redemption in the sense of a price being paid.

If God basically made everything and owns everything, is he paying himself? How does it work where this price is? Here it's more clear because you have the oppression of man. And it is as though you are a slave that needs to be purchased out of that ownership. Remember Paul says I am carnal sold under sin.

God's not the owner when we're sold under sin. Sin is the owner and sinful men are the owners and a sinful system has hegemony and Dominion. Iniquity reigns the god of this world has ownership.

And so the price that is paid at least in these figurative terms is something God has to pay to take the slave out from that. Evil master or mastery of evil. Ransom me from the oppression of man that I may keep your precepts.

Make your face shine upon your servant and teach me your statutes. Make your face to shine. Redeem was the pay word in verse 134 and verse 135.

He says make your face. Remember that this is part of the blessing. May God make his face to shine upon you and give you peace.

You hear this in a lot of Jewish contexts. But this is your face make shine and the word for shine is from the word for light. You remember or is the word for light.

Yahi or let there be light. We talked about it earlier in the verse 130 the entrance of your word gives light. Well here this is your face.

Make shine make light. And this is higher and it means to to be light make your face. Bright illuminate your face upon your servant and teach me your statutes.

Remember we had coke which is the word for doctrine. It's it's the closest synonym to doctrine that we have. It's often translated statutes.

It was I think the maybe the sixth out of the eight that we covered. We talked about Torah as the law a dude as the testimony the witness the council picude was precepts. Mishpat was commands.

Mishpat was justice. Coke was statutes. The bar was word and Derek was way.

Well, this is coke ch oq. Teach me your statutes. These are the the doctrines.

This is the system of truth. It's truth in a in sort of a systematic view make your face light upon your servant teach me your statutes. So all of these requests from verse 132 to verse 135.

Look upon me be merciful to me is a pair of requests direct my step by your word and let no iniquity have Dominion. That's a pair redeem me from oppression so that I may keep your precepts is a single one in the middle. So you have four leading in you've got redeem me in the center make your face shine and teach me your statutes is another pair.

So you have these results depending on how you count them. You can have five six or seven depending on if you see them as synonymous, you know, two ways of saying the same thing or not, but all of these from verse 132 through verse 135, however, you want to enumerate them are claims upon God made by the person who has done those three things at the beginning. That needs to be us that needs to be we and you remember that in these chiasmic structures verse 129 130 and 131 are the lead in 132 is a statement of theme for that section.

Look upon me and be merciful your justice toward the ones loving your name. Then you come back out with your primes 133 134 and 135 and each of these are requests based on what came first. So direct my steps by your word goes back because I have opened my mouth and panted.

Longing for your commandments direct my steps by your word and let no iniquity have Dominion over me. It's it's the concomitant. It's the prime to the statement.

So 131 and 133 are that innermost bracket 134 redeem me from the oppression of man. So I can keep your precepts that goes back to verse 130 the entrance of your word gives light and understanding to the simple. So now that I've got that light and that understanding.

Redeem me from oppression don't allow people to interfere with my obedience my keeping of your precepts. Then the outermost part of the bracket there 135 going back up to verse 129 your testimonies are wonderful. My soul treasures them make your face shine upon your

servant and teach me your statutes.

I see the awesomeness of your testimonies the description of your person your words and your works. So teach me the system of your truth. I see who you are now teach me the plan teach me the program teach me the interweaving of things that are going to bring all of this to fruition your statutes hook.

Then the coda here which is often a restatement of what's in the middle look upon me and be merciful to me. Justice toward the ones loving your name like justice the ones loving your name. Then you come down to 136 rivers of water run down from my eyes because they do not keep your law.

They of course are these oppressors in verse 134 the representatives of iniquity in verse 133 those who do not keep the law. We saw hearken all the way back to the beginning of the psalm he is now one of those that loves God's name. And there is propriety there is God's default just response to those who love his name and he makes a claim on that.

And he says it makes me weep that there are others who don't have this attitude. And we all know people in our near or far periphery who don't appreciate God and the things of God who don't treasure his testimonies who don't. Don't care whether his they may not even believe he has a face much less do they want his face to shine upon them.

And it is not illegitimate for rivers of water to run from your eyes when you think about those who don't have any of this in their life who don't have any of it in their thinking don't know it don't appreciate it don't want it aren't interested. And in some cases they can be people that you care a lot about. And there is an element of grief and the psalmist says in the presence of God he's noticed the pronouns here it's a second person pronoun you go before the Lord and you say Lord I am weeping there is a fountain of water coming out of my eyes for these who don't keep your law.

And you remember the we talked about the word for keep up at the beginning meaning to treasure and to treat as something of great value. And this is Shamar keep guard observe and give heed to have charge of to keep watch to protect to be a watchman for it's the it's the same idea here and we had this keep three times we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we had it up in verse 129 and we've had it show up another time the first time we are our word was Sarat or not Sar rather and Shamar is a close synonym for it both of them mean not just to keep in the sense of following or abiding by but treating as valuable keeping watch over treating as a treasure but the other place that we saw it was down in verse 134 deliver me redeem me from the oppression of man so that I may keep

and this is also Shamar it's the same verb as the end so my soul keeps your testimonies now I want to keep your precepts I value what's been communicated to me about God's person God's word and God's actions now I want to keep his precepts and these were the Picoot why am I sorrowful why do rivers of water run down from my eyes because they do not Shamar your law your Torah which is the overarching sum total of everything about God well what's our conclusion here you look again at verse 132 and verse 136 look upon me and be merciful to me this is the fundamental attitude that undergirds everything to keep the conditions you have that attitude of recognition of need humility valuing God and the things of God looking to him for deliverance for redemption for sustenance for guidance that's the beginning point for valuing opening and guarding the things of God and you inevitably are going to sorrow over those who choose something else some alternative it's it's a grief and it's okay to be grieved he doesn't say he's angry at them he doesn't say he's revengeful at them it doesn't say he's gonna go out and do them a mischief it's just sorrow and a lot of sorrow not just a few drops he doesn't say a tear runs from the corner of one eye this is rivers of water indicating that those who don't treasure God's law are a source of great and constant sorrow doesn't mean we're sorrowful all the time it just means when we come to that subject it's a sorrowful subject well this brings us to Sade and we're out of time for tonight but the letter Sade I will tell you now is the letter that represents the concept of a journey there's a band called journey not talking about that they say it's not about the destination that's about the journey not about that either but this the letter originally described a path like a mountain path that was a way to get from point A to point B so it's the trail this is this is what path what is the way Jesus said I am the way the truth and the life Sade talks about the the specific places you put your feet to make the the journey it can also mean on the active side to hunt or to chase after to pursue you know where did you have to go the cows got out one time and we had to go clear to the other side of the section I had to we we had to go chase them and and bring them back they went one way and we had to bring them back a different way because they went through the fence and we didn't want to try to go them back through the fence but what is the path somebody takes this path somebody takes path Sade is all about the path the trail the traveling of the trail and so we're going to be talking about righteousness and zeal in this section and we'll we'll take it up next time but for this week our task is to remember who we are and why we're here what is the point what is the opportunity it all depends on our attitude toward God and his word with the right attitude with the proper response we can make claims on God's grace that take care of iniquity take care of oppression that restore our soul give light to our path and invest our lives with meaning value fruitfulness and a future and who wouldn't want that let's close here in prayer father thank you for the wonderful revelations we find in this part of your word we pray that God the Holy Spirit will enable them and enliven them and cause them to create that change and that motivation in our hearts that will motivate us for faith and obedience and illuminate us for representing the Lord Jesus Christ as his body on this earth and the time that remains to us that we can not only guard and treasure these truths for ourselves but share them with others represent them before the world shine his lights in the midst of a crooked and perverse generation and when others look at us they may be drawn to you we pray these things in Jesus name amen

