

Psalms 19-09-05a

I'm having deja vu. As I say, welcome to the Thursday night Bible class at Grace and Truth. It's great that each of you is able to join us.

And we're continuing our study in Psalm 119, picking up tonight at verse 161, which is the Sheen letter. This is the penultimate letter, or for those of you that don't like multiple syllables, it's the second to last letter. And we'll be taking a look at some of the details of that.

And as I said, we're dangerously close to getting to Tal, the final letter. It's my personal belief that the Urim and Thummim were decorated with these letters, kind of like an A and a Z. Urim, despite its U sound at the beginning, begins with an Aleph. And the Thummim starts with a Tau.

So you've got basically heads and tails. You have two of these that were cast. They were flat.

So they would either come up as Aleph Aleph, Tau Tau, or a combination of the two. And this would be a very simple way for God to control the throw of these and either answer affirmatively, negatively, or inscrutably. So be that as it may, Tau is the last letter, the 22nd letter.

We're starting tonight with the Sheen, which is the 21st letter. More about that shortly, but it is the 5th of September, 2019. And as we continue our study of Psalm 119, we'll take a moment at the outset to set aside whatever distractions and issues may be attempting to clutter what for me is a very small space in my mind and to focus attention and to take a moment to refresh ourselves at the fountain of God's word.

Shall we pray? Father, it is a wonderful reality to see the context in which our lives are lived, that there is a larger plan. There is a greater purpose. There is a reality beyond the immediate, the momentary, the transient, the superficial, the ephemeral.

We are related to you personally and forever through the Lord Jesus Christ. And what error be tied, we know that you take care of us. You watch over us.

You are ever ready to express your love, your grace, and your compassion toward us. Your tender mercies are renewed to us constantly. And we're so grateful that we're not defined by what we encounter in this life or the limitations and the testings that come our way.

We are destined for greater things. You are preparing us. You are readying us for service function and opportunity in the ages to come.

And that assurance gives us at the inmost core of our being a sense of peace and of thankfulness. We thank you for your grace in that regard. We thank you for the Lord Jesus Christ and the unimaginable sacrifice that he made in coming to this earth, dwelling in our flesh, sacrificing himself on our behalf so that we could enjoy these tremendous privileges and blessings.

We pray that tonight as we look at this portion of your word, that your Holy Spirit will minister it to our hearts, give us understanding, perception, remembrance, and enable and empower us, energize us. Let the clear, cool water of your word flow through our souls and refresh, restore, renew, and enable us for fulfilling your plan and purpose both now and in the future. We pray these things in Jesus' name, amen.

As I said, we're continuing now in Psalm 119. We're picking up at verse 161 in the Sheen passage. Let me preface our reading by saying that the letter Sheen looks like the top of a pitchfork with the tines bent to the left slightly, a trident.

If you've ever seen Leonard Nimoy do his little Spock blessing, live long and prosper with his fingers stuck together, he is... Leonard Nimoy got that from...he's Jewish and being in synagogue and such. This was the way the rabbis pronounced the Shema. They do that.

I don't know if I can do it or not. I should have practiced ahead of time. Oh, yeah.

Yeah, like this. They hold up both their hands and when they bless the congregation, that's kind of making a Sheen with each hand. It's a U with a spike in the middle.

Yeah, well. And that's where he got the little Spock, live long and prosper deal, the greeting for Vulcans or whatever, if you're familiar with that, which if you're not, you probably are even more blessed than if you saw the little hand gesture. But Sheen represents teeth, just like, you know, the little prongs.

It also has the idea because of the teeth idea of consuming or consumption, you can consume or be consumed, of being pressed. This, you know, you're prodded into a tight spot perhaps. It also is a double letter in later Hebrew.

It is both Sheen and Seen. It's the same letter, but the little dot migrates from one outside prong to the other. And if it's on one side, it's an S-H sound, and on the other side, it's more of a hard S. It is the letter that begins the word Shaddai.

It is also the letter that begins the word Shabbat. And so it is often associated, even though you have Aleph, Bet, Gimel, Dalet, He, Vau, Zayin, which is the seventh letter and is the number seven in later Hebrew. Sheen, because it starts the word Shabbat and because that was such an important concept, because seven is such an important number and it's the beginning letter, it is often associated with seven.

The seven sons of Sceva, if you were talking about that in Aramaic, there'd be all kinds of Sheen's associated with it. Also, if you think about it, what letter of the alphabet is this? We're one away from the full 22, so what letter is this? 22 minus 1 is 21, which is, how do you factor that? It's two prime numbers. Three times seven.

Three sevens give you 21. So I don't think it's an accident that the Shabbat letter is three, the perfect number of God, seven, the number of perfection on earth. Three times seven gives you

Sheen.

So a little bit of resonance, if nothing else, in that regard. So, of course, as we have seen before, each of the verses in this section is going to start with that letter. And in the beginning, at verse 161, the word princes is, in fact, a word that begins with Sheen.

And so you have the Tsarim. And the derivation, not the derivation, but the great, great grandchild of this is Tsar, or Tsar in Russian, T-S-A-R or C-Z-A-R. This derives from the ancient languages, from this very primitive root.

So you could say, and the Eem, of course, makes it more than one. So you have Tsars or princes. Princes persecute me without a cause, but my heart stands in awe of your word.

I rejoice at your word as one who finds great treasure. I hate and abhor lying, but I love your law. Once again, we're at 119, 161, and following.

Verse 164, which is the center of the chiasm here, every single one of these, I've been over them back and forth, up and down. Every eight-verse section is a chiasm with the fourth verse being at the center of it and the eighth verse being the coda that restates, amplifies, complements the heart. And it's no different here.

So, after the prince's persecution and the awe of your word, rejoicing at your word as one who finds great treasure. Verse 163, I hate and abhor lying, but I love your law. Now, here at the center, seven times a day, I praise you, no accident.

And this is the word from which we get Shabbat. Now, this is Sheva. Sheva, seven times a day, I praise you because of your righteous judgments.

Verse 165, great peace have those who love your law and nothing causes them to stumble. Lord, I hope for your salvation and I do your commandments. My soul keeps your testimonies and I love them exceedingly.

The final verse 168, I keep your precepts and your testimonies for all my ways are before you. One of the sort of immediate observations about this section as a whole is that despite the fact that it starts on a bit of a hounded note, princes are persecuting me without a cause. It is pretty much sunshine throughout.

Look at the rest of the verses here. My heart stands in awe of your word is the way that 161 finishes. And as we go back down, 162 and following, I rejoice at your word, like someone who finds a great treasure.

I hate and abhor lying, but I love your law. I praise you seven times a day. Your judgments are righteous.

There's great peace, no stumbling, hope for salvation, doing your commandments, keeping your testimonies, love them exceedingly, keeping the precepts and testimonies. My ways are

before you. This is a much more sunshiny section than some that we've seen in the past where, you know, they're really pressing their animosity, hatred, vindictive, hostility, and attacks.

And he says, you know, are you going to save me before my days run out? They're close in hand. So it's nice. We're beginning to finish on an optimistic note here, having gone through the valley of the shadow, so to speak.

It doesn't mean that the problems are gone. There are still those in authority persecuting without a cause. It's not really persecution if you deserve it, right? Persecution is sort of undeserved suffering or it's on a pretext.

But, you know, if people are giving you grief and you kind of brought it on yourself, you need to go to a different section of the Psalms. Go to Psalm 51 and get into confession mode. But this is without a cause.

And we'll look at the details of this shortly. But there is rejoicing and peace, hope, and love permeating this section. And so it's a refreshment.

Now, when it says princes persecute me, this word for persecute actually has the idea of following hard after or pursuing. It doesn't mean to poke or to stab or to swing at or to give a drubbing to. This is radaf, is the verb.

And the fundamental idea here is they're following hard on your heels. So, of course, when somebody is actively after you, and that's a good colloquial translation, princes are after me, they're on my case. And the emphatic pronoun here, the princes are persecuting me, myself, me.

And it takes just a half second to focus on the fact that I really don't deserve this. It's kind of like of all people, they're persecuting me. There seem to be plenty of other candidates, is the inference.

The connotation here is of all of the possible candidates, it's me they've chosen to give a hard time and to press after. And so there's a little note of the injustice of it all and the subjectivity of it that, you know, there's some agenda going on here. They're persecuting me.

And then you have a word, chinam, C-H-I-N-N-A-M, chinam. And this means without a cause, for free. It's not like they're being paid to do it.

There's no recompense or return on it. It's gratuitous in the full. That's a really good translation in English, is they're after me and it's gratuitous.

No cause. Then you have the conjunction, wow, which we saw is the sixth letter. And its fundamental function as a conjunction is simply to join two pieces of a sentence or two clauses together.

And anytime you see but, or, now, then, after this, most of the time it's translating wow. And

wow is neutral in that regard. Context tells you how to translate it.

And the reason I'm belaboring the Hebrew just a little bit here is because this second clause is translated, but my heart stands in awe of your word. This is wow followed by the preposition m, mame, remember that, of or from. And then we have the word dabar, D-A-B-A-R, which is a word or matter.

So, so far we've got and, from, word, and then it's got the suffix that means your. So, and from your word. And then we just have two more words or word clumps.

One is the word pachad, P-A-C-H-A-D, and it means to tremble. And in this case it's a third person, so it trembles. And then we have my heart, lev, with the suffix that means my.

So the second phrase here, no problem with the first one. And sarim can be anybody in authority. This could be the king.

People have alluded back to the days of David's persecution by Saul, and Saul is a prince of the people. So it could be the king, it could be your boss, it can be your parents, it can be anybody that's got leverage by virtue of position, office, or function. Senior officer, administrative, factotai, whatever they may be.

So somebody with authority is after me, myself, gratuitously. And from your words, my heart trembles. So what they've done to try to make sense of this is to say, but my heart stands in awe of, you get the idea that trembling would be, here they're interpreting it to be awe.

But in some lexicons this means to be startled, to tremble in fear. And so they've kind of gone to the edge of the word's meaning to say in awe. Most of the time when people are trembling, I mean, have you ever seen some awesome things? Grand Canyon, you know, great tall buildings, some fantastic feat of athletic skill or whatever, and it's awe-inspiring.

How did they do that? Where did this come from? Look at the grandeur. It overwhelms my senses. And that does a lot of things, but does it make you shake? You don't want to be shaking on the edge of the Grand Canyon, I can tell you, especially if you turn around and try to get somebody to take a picture or you're trying to take a selfie.

Every year they have 13 or 14 people that fall off the edge of that thing and are injured or killed because they go over the fence and they want to get a good picture. Reminds me of that girl that for her yearbook picture she wanted to sit on a lion, and so they got some old seemingly tired-out lion and sat her on it. But because she was such a teenager and so raucous and such, the lion got irritated, spooked, and aggravated and killed her.

You get killed trying to take a cool picture. Well, tremble, trembling, I'm sorry, but I don't see awe here. So what thought would follow? These authority figures are hounding me.

They're pursuing me. They're persecuting me, of all people, for no good reason. And from your

word, there's trembling in my heart.

My heart trembles. It's literally what it says here. Why would your heart tremble from God's word when these people are pursuing? You can see the difficulty that the translators had and why they said, well, he must just be awestruck.

But doesn't it seem like an odd juxtaposition? You look over your shoulder and here's the pursuers. It's Asahel running after Abner. Get back.

Don't make me kill you type of thing. Why would you have this oppression? What's going on here? I don't know for sure, but I'll tell you what I think. Based on the context, based on everything we've seen in the first 160 verses of this psalm, the speaker here, the psalmist, if he was a normal human viewpoint, here's the way the world works, what would he be trembling at? The soldiers of the prince, the guys who can take you and do you serious bodily harm are right behind you.

That's what makes people tremble. What makes this guy tremble? He's not trembling about the earthly circumstance. He says, this stuff behind me doesn't scare me.

You know what really sobers me? And in this sense, you could say awe or reverence, but you know what makes my heart tremble? The word of God. I don't want to end up on the wrong side of what God has said. I don't want to be on the wrong side of God's judgment.

This stuff here doesn't worry me a fraction as much as being on the wrong side of your word, O Lord. See what I mean? He's going before the Lord and he says, you know, I've told you in times past that people are pursuing me, persecuting me in a tight place, you know, deliver me. Where's your salvation? How long must I wait? And all of that.

But I just want you to know that it doesn't scare me. At this point in the psalm, I am not fearing. You know, the New Testament equivalent of this, in my view, is if God be for us, who can be against us? Why should I fear what man can do unto me? My fear is if God's not for me, then what? That's what makes my heart tremble.

So he says, you know, I can hear footsteps right behind me and my heart is still trembling at your word, from what I see in your word. That's my priority. That's the only concern I have.

So that's verse 161. Now verse 162, he says, I rejoice. This is a participle.

It's a cal participle, and this is ongoing action. I am rejoicing. He says, I rejoice, but he says, I'm rejoicing.

You know, participle is ongoing action, in this case, in present time. So he says, and once again, you've got that emphatic pronoun. This is I myself, anoki.

So I myself, you know, choong, choong, choong, choong, hear the footsteps behind me, a whole group of guys chasing me, but I myself am rejoicing, and it's a continuation of the

thought in the preceding verse, over or upon your word, kaf, which is ki. Remember that conjunction? Like, or on account of, or for, because. In this case, it's like one who finds great spoil.

And this is the word for spoil. We could do a word study. I could take you back and show you David, the spoils, and the spoils of Moab, and after a battle.

This is what's left over after Abraham wipes out the five kings of the plain and rescues Lot and brings all of the booty back, and not so much as a shoestring, will I give the king of Sodom, or will I take from the king of Sodom, and then he hooks up with Melchizedek, bread and wine, and all of that. But booty, it's plunder. It's the spoils of victory.

It's the fruit and the produce, not just of a field, not just of a vineyard. This is conquest. You had a hard-fought battle, and this is the reward.

And people get all horrified at, you know, how can you rejoice when there's been bloodshed? Well, they did. And you can't change it. They did.

They went out. They fought an evil enemy. They beat him, and they took their stuff, and they thought that was great.

And it is great. The Bible says it's great. The Lord Jesus is going to divide the spoil among the strong.

The fruit of His victory over sin and over evil and over death and over Satan himself brings with it concomitant spoil, and He is going to divide that spoil. And if you're uncomfortable with that, you just got to get your head inside the Word of God and get comfortable because it's reality. And to the extent that we're not able to adjust to that, and there are people who just, you know, all they've got is an idea of the gentle Jesus, and there's not conflict, and there's not warfare against principalities and powers and rulers of darkness.

You realize that this is a little bit of a digression, but we're talking about spoils. These angels that fell with Satan, one-third of them, what do you think they were doing before they fell? Where were they? They didn't get created in a flaming Dante Inferno, did they? Where were they? God had a heaven, God had a dwelling place, and all of the angels were there. So, at least in our conceptual accommodation, there's a dwelling place.

Jesus says in John 14, 2, in my Father's house are many dwellings. And if it wasn't that way, I would tell you. But there's a lot of stuff up there, and it's specifically dwelling places.

Well, if you take the population of a town, and let's say you evacuate them and tell them, go away, a hurricane is coming, and a third of them leave, what do you have in the city? One-third of all the domiciles are empty. What do you think the status is in heaven? What was left behind when a third of the angels got the boot? All of their stuff. All of their dwellings.

There's a huge extra real estate. There's only two-thirds of the population up there that there used to be. These others have been cast out, and they're not going back.

So, we only have a few clues and details, but to defeat those to whom those things belong, or belonged, when that defeat is final and complete, that stuff is spoils. But the rejoicing after someone has fought a hard battle and has driven the enemy out and gotten them out of the territory, and they come back and they find the enemy's camp, and here's garments and gold and silver and precious stones and extra weapons and food and things that they can take back to their community after this hard-fought and often sacrificial fighting where men were killed. Here is something to take back to the community and bless everyone.

And he says, I am celebrating about your word. I'm celebrating over your word. Your word is a cause for the kind of celebration that comes when you get a windfall after a long, hard time.

If you've ever been seriously in debt and you have to claw and work and take a second job and do this, that, and the other and try to get yourself out of debt or pay off your mortgage or whatever. You know why they have a mortgage-burning day when you finally make the last payment and they say, paid? Churches do it. Businesses do it.

Individual people do it. Because it is such a relief to be out from under the burden, and it is a day of celebration. It is a time of celebration.

Well, we ask ourselves the question, do we qualify as people who are always rejoicing over God's word to that degree? This is not just, wow, I like it, or, boy, I agree with that, or, well, that blessed my heart. This is not mild rejoicing, is it? If you're going to reach for a metaphor for just wild excitement rejoicing, you can go in the direction of the groom and the bride or the shepherd that found the lost sheep or something, but this is one of those metaphors. You come back and your sword is dragging behind you and here's a big pile of booty in you.

It re-energizes you. You've been in a conflict, but look at the reward. Keep in mind the context here.

Princes are pursuing me, but the only thing that scares me to the point of trembling is your word and the consequences it details. If I should make stupid decisions, but I rejoice in your word because that's where the spoils are. That's where the benefit is.

It's ongoing rejoicing. That's the participle. And he says, what I hate is falsehood.

The first word, as I said, was princes that begins with sheen. The second word is shush. I am rejoicing.

That's your second sheen word. The third sheen word here is falsehood. And this is shecker, S-H-E-Q-E-R, shecker.

And he doubles it up because the next word I hate is also a sheen word. It's seen if you want to

get picky. So was Sar.

Sarim is technically seen without the S-H, but it's the same letter. And so he gets his pick of sheen and sheen words. So shecker, shanety.

Shecker, shanety. Falsehood, I hate. And I abhor.

Falsehood, I hate, and I abhor. What's great about that is in Hebrew thought, falsehood was double-tongued. It was always a double concept.

There's the truth, and there's what you said. There's reality, and there's the deception. And it's a double thing.

And so he says, I hate the double part of it. He has two words for hate here. I hate it, and I abhor it.

Falsehood is so bad, and it's a double-edged sword. I hate both sides of it. I hate every part of it.

I hate the telling of it. I hate the belief of it. Hate it, abhor it.

Torah, your Torah, I have. Your law, I love. Now, you get to the center here of the chiasm in verse 164.

Seven times a day, and as I said, the sheen word here is sheva. Sheva b'yom, seven times in a day. B' is the second letter.

It's the preposition in, in by or with. Seven in a day. I hallel, I hallelujah, seven times a day.

Now, what's our standard understanding of frequency of, sort of minimum frequency of prayer to God? You think about Psalm 55:17, evening and morning and at noon. I pray and cry aloud. He will hear my voice.

How often did Daniel formally and visibly pray? Three times a day. That's what he got in trouble for by the sirene in Babylon. Remember that? That was sirene.

In fact, I think that word is even used. So here, seven in a day, seven times, in other words, in a day, I praise you. I halal tika.

Now we have the same word because of or upon up in, up in verse 162. We said, I rejoice over your word. I rejoice upon your word.

It's a L it's all upon or over here. I rejoice upon seven times in the day. I praise you upon your mishpot and your Sedeq, the mishpot Sedeq.

And this is the justice of your righteousness. And they've, they've swapped it here in English to say, because of your righteous judgments. But the word order in Hebrew is, I praise you seven times in a day on account of the justice of mishpoteh Sedeqah, your righteousness, the justice

of your righteousness.

And of course, either way you say it, it makes good sense. Now this section contrasts the world and it's fallenness and it's unrighteousness. It's injustice.

Prince is hounding me without a cause that's unjust. What do I worry about? Do I worry about that? Or do I worry about making sure I'm in line with God's word? What is it that does this hounding and this injustice take away my peace and my joy? Not at all. I rejoice at your word.

That's my solace. That's my comfort zone. That's where that's my refuge.

This is my shield and my defense against the normal kind of depression and discouragement that would come from unjust persecution. But I have joy and I'm constantly rejoicing. My joy is constant like somebody that found a big pile of booty.

Anytime I think about this now, I think about that couple. I've told you the story three or four times. It had land out in California, walking the dogs, been out there doing it for years.

One day, a particular time of day, the lady glances over to the base of a tree and sees a shine, an unusual, strange shine, and they go over there. And long story short, somebody back in the 1800s had buried \$20 gold pieces every year for a couple of decades. And so they've got these perfectly mint \$20 gold pieces from a couple of decades of the mid-1800s, and they're instantly fabulously rich.

That's booty. That's spoil. Every time you think about that, I'm just happy for those people.

What a cool thing. If they're just out there walking Fido and they suddenly come into a couple hundred million dollars, those mint coins, uncirculated, straight from the bank, \$20 gold pieces. It's the something or other hill hoard or whatever, the happy hill hoard or the sunny hill hoard or something.

But they auctioned those off. Sotheby's or somebody auctioned them. Oh, my goodness.

Are those people? Publishers here at Clearinghouse can't do anything for them. They are set. But it's unlooked for.

You're in hardship and oppression and discouragement and victim of hostility, and suddenly here's this hoard, this booty that comes. So it's a constant source of rejoicing. What do I hate? Deception.

I love your law. Seven times a day I praise you because of the justice of your righteousness. Your righteousness is truly right.

It seems easier to say, well, your judgments are righteous. That's just not the word order in Hebrew. It's the justice of your righteousness.

That's just what it says. It's food for thought. And that's the center here.

This is the heart of the matter. Now notice verse 165. Great peace have those who love your law, and nothing causes them to stumble.

Pursuers behind you, what's the last thing you want to do? If you're being chased by a Doberman and you're making for the fence and trying to get through the gate and shut it before the thing bites you, does you serious bodily harm, what do you not want to do? Stumble. You don't want to trip. And there is great peace.

Notice the symmetry. We said verse 164 is at the center of the chiasm. So the C and C prime should be verse 163 and verse 165.

Do you see anything symmetrical there? I hate and abhor lying. I love your law. Great peace have those who love your law.

Same phrase, same verb and object. And nothing causes them to stumble. And guess what? I am one of them.

I love your law. Those who love your law have great peace and they don't stumble. Guess what? That's me.

I don't stumble. They may be hard. I may be hard pressed at every hand.

They may be right on my heels. Never going to catch me. Never going to accomplish their evil designs because I love God's law and I never stumble.

I'm never going to get slowed down so that that overtakes me. And because of that, I have great peace. Great peace.

And verse 165 also naturally begins with a sheen word. What is the word for peace in Hebrew? Pop quiz. What do they say to each other to this day as a greeting and as a departing blessing to each other? Shalom.

Shalom. It's the first word in this. There is shalom.

Seven times a day I praise you because of the justice of your righteousness. Great peace. Shalom.

Rav. We had Rav up there when he was talking about great booty. Rav.

There's a lot of it. Now verse 166. Lord, I hope for your salvation and I do your commandments.

And this is the word for hope that begins with seen. Actually, this is Sivrati or Savar. S-A-B-A-R.

Savar. I hope for your salvation. And this is Shuah.

This is where Jesus' name comes from. I hope for your Yeshua, O Lord. And you have the Tetragrammaton there.

Y-H-W-H. Yod-Heh-Wau-Heh. And your mitzvot, your commandments.

And you have Asah. Remember the two words that are used in creation in Genesis? Barah and Asah. Barah to sort of create with no reference to where it came from.

Asah is to make or manufacture. So this is to make or to do. Asah.

This is performance. This is taking what is in existence and manufacturing righteousness. I make your commandments happen as it were.

Now, I want to pause here and take our break. And point out that you can see the security and the peace of the psalmist despite these hounding agents of princes behind him. Because where is his body? His body may be on earth.

His body may be chased. His earthly life and circumstance may be an oppressive experience. But where is the thought life dwelling? Is he looking over his shoulder? Is he thinking about consequences? Oh, let me not be dragged into the pit.

Let me not be brought down to Sheol. Let this and the other scary thing happen. Many times we can borrow trouble from the future and it doesn't actually happen.

I'm not going to pick on the people in Florida. But there's great concern that the hurricane this past week was just going to wreak all kinds of Category 4 havoc on Florida. And naturally you want to prepare.

You want to be ready. You may need to flee. You may need to evacuate or whatever.

But an overwhelming sense of terror, you'd feel a little bit silly now because the thing never actually made landfall in Florida at all. It had some water. It had some wind.

It had some rain. But, you know, the thing curved and stayed out to sea and it hit way up north somewhere. And it didn't even hit.

It more like glanced. It's glanced off the Carolinas somewhere. But prudence, foresight, preparation, you know, level-headed actions ahead of potential, nothing wrong with that.

We all have insurance. A lot of times we never need it, but we have it just in case. But this psalmist is a model of my security, my peace, my joy, my hope is all in God and His Word.

And even my fear, the only fear I have is in God's Word. That's the only trembling. Nothing on this earth makes me tremble.

Nothing takes away my peace. Nothing takes away my joy. Peace, love, and joy.

Or could I say love, joy, and peace. What are the fruits of the Spirit? The fruit of the Spirit is love, joy, peace. All three of those have been mentioned here.

And the psalmist in the Old Testament has those in God's Word. We get a double portion because we get it from God's Word and God's Spirit. It is the fruit of the Word and it is the fruit of the Spirit.

We've got the Spirit without measure. And so if He's got it, how much more should we have? Well, when we come back from the break, what I want to talk about, and it's time. I've been working on this for a while.

But you notice, and we've seen all through this, but especially here in verse 161, my heart trembles from Your Word. 162, I rejoice at Your Word. I love Your law, Your judgments.

But there is this word idea, and there are two words behind the word word. There is amar and there is davar. And the easiest way to remember this is, how many times in the Old Testament does it say, And the Lord answered and said, or the Lord spoke, saying.

The Lord spoke to Moses, saying. Countless times in Exodus. Moses went to the tent of meeting.

The Lord spoke to Moses, saying. You've got both words there, amar and davar. What's the difference? And after a lot of research, it finally makes sense to me.

I'm going to share it with you because it illuminates our passage here. It illuminates a lot of others. And we're going to be in Genesis and we're going to be in Exodus somewhat briefly before we come back to look at the last part of the Sheen section here after the break.