

Psalms 19-09-19a

This is Thursday, the 19th of September, 2019. And we continue our study in the Psalms. We have progressed to the last of the acrostic Psalms, Psalm 145.

We looked at the first third of it or so last time. We'll continue this evening. And this is going to be the final increment of our Psalms study.

So enjoy it while it lasts. It has been a very fruitful study for me. I really appreciate the depth, the structure, the poetic beauty that we have seen together in these Psalms, and especially in the acrostics where you have the added channel, the added dimension of the structure to support, enhance, and direct our attention to specifics within the content.

And we see that again in this Psalm, although the acrostic is used in a different way. And so we'll do a quick review of what we've seen so far and then move forward tonight in Psalm 145. But we're going to also take a step back and endeavor to answer not only for this Psalm, but for all of the Psalms that we've looked at the ultimate question, so what? How should we then live? What should we bring away from our study of these Psalms? Any of the scriptures, but this representative sample in particular, when we think back on this, as we will, what is our, as they like to say in the corporate world, what is the takeaway? Hopefully it's something more than Chinese food.

Hopefully it's something lasting, something substantial. When we think back and we say, this was the big idea made up of many small ideas. We talked about those two verbs, *davar* and *amar*, and more about that once we resume our study.

But let's ask God's blessing on our time of investigation and on our fellowship together. And then we'll begin. Father, it is always a comfort to be reminded of the supernatural power that you have invested in our lives to raise us up out of our fallen state, our corrupt nature, our instability and inability to give our lives meaning, to invest them with purpose, to give us a destination and a future, and to use us for your purposes, to reflect your glory and to accomplish the goals that are much wider and grander than we could ever hope to envision in our current state.

We thank you for the Lord Jesus Christ, who is the personal and immediate source of the grace and the deliverance that we enjoy. We are so privileged to represent him on this earth, to have that unique and special status as members of a group that you have gifted directly to him for his personal possession. We thank you for his representative role on our behalf at your right hand and his ongoing intercession for us.

And we pray that as we look at this portion of your word this evening, that the Holy Spirit will minister it to each of our hearts, help us to understand it, to remember it, to see how it applies and where it is pertinent and applicable in our circumstance, that it will recur in our thoughts and in our memories in a lasting way and contribute to the resources in our souls that provide

the power, the guidance, and the illumination for our lives both now and in the ages to come. We pray these things in Jesus' name. Amen.

Let's remember what this psalm is about. Psalm 145, the first of the final six psalms in the hymn book of Israel, all dedicated to praise, to appreciation of God. It's a fitting conclusion.

I'm reminded of the way that we like to end our prayers as a reminder after we have recognized who God is, after we've claimed his grace and forgiveness and we have made our intercessory requests and our personal requests to end on a note of appreciation and thankfulness that we have the privilege to pray, that we can represent ourselves in this age under the priesthood of the Lord Jesus Christ. He is our high priest and we are able to go boldly before the throne of grace to make requests. We have the privilege, it's been called, being a member of the royal family and we have exceptional access to God the Father through the Lord Jesus, such as never existed in prior centuries and millennia.

And it's no small thing, it's no casual thing, it's no thing to be taken lightly or without appreciation that we address ourselves directly to God. And you catch the note of reverent awe and fear in these last six praise psalms, this being the first. Psalm 145, I will extol you, my God, O King, and I will bless your name forever and ever.

Every day I will bless you and I will praise your name forever and ever. Great is the Lord and greatly to be praised and his greatness is unsearchable. One generation shall praise your works to another and shall declare your mighty acts.

I will meditate on the glorious splendor of your majesty and on your wondrous works. Men shall speak of the might of your awesome acts and I will declare your greatness. They shall utter the memory of your great goodness and shall sing of your righteousness.

The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all and his tender mercies are over all his works. All your works shall praise you, O Lord, and your saints shall bless you.

Remember that saints was the Kazdim, the faithful ones, not just sanctified in a passive sense, but those who are actively faithful. All your faithful ones shall bless you. They shall speak of the glory of your kingdom and talk of your power.

These are the people who appreciate it and understand it enough to speak wisely and intelligently about God's glory in his kingdom and his power. To make known to the sons of men his mighty acts and the glorious majesty of his kingdom. Your kingdom is an everlasting kingdom and your dominion throughout all generations.

The Lord upholds all who fall and raises up all who are bowed down. The eyes of all look expectantly to you and you give them their food in due season. You open your hand and satisfy the desire of every living thing.

The Lord is righteous in all his ways, gracious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth. He will fulfill the desire of those who fear him.

He also will hear their cry and save them. The Lord preserves all who love him, but all the wicked he will destroy. My mouth shall speak the praise of the Lord and all flesh shall bless his holy name forever and ever.

A lot to be said about this psalm. I don't think we will finish it tonight, but it is going to be the concluding part of our psalm study. So we'll get as far as we can.

You will remember that last time when we looked at the beginning of this and we talked about the nature of God's kingship, his majesty and his kingdom and what that suggests in terms of God's authority, his power. He is the judge. He is the arbiter.

He is the one who makes things happen. He, as Jesus describes to the, in his conversation with the centurion, remember the centurion says, I know what authority is about. I say to one go and he goes to another come and he comes and I know that you don't have to come to my house.

You can say the word and my son slash servant will be healed. And Jesus says, that's what I'm talking about right there. That is faith.

That is understanding of the authority of God and the authority that was granted to the Lord Jesus. Remember what he says right before he leaves? All authority has been given to me in heaven and in earth authority. God's kingship reminds you of Joseph in Egypt, second only to the Pharaoh.

But who does the administration and the actual implementation of the Pharaoh's authority? It's Joseph. And you get the idea that that's a picture. Joseph, in many ways, is a foreshadowing of the Lord Jesus Christ with being essentially slain by his brothers, being dead to his father, but yet being brought back to life as it were in order to provide salvation for them and entering into authority that he never would have had had he remained the 11th son of 12 in his father's house.

He had to go and save the Gentiles to come back and be the savior of his own people. And it's a tremendous picture, one that we've seen before. So we looked at this idea of authority and power and appreciation for it.

And if you appreciate that power and recognize its extent and its dominance and its effect in circumstances and the privilege we have to call upon that in time of need and to call upon the wisdom and the perspective that is much higher and grander than our own and then to rest in it, that is a rare and precious privilege. What a gift to be connected in a familial way, to be related to the king of all creation, the God who is king. It was a very interesting exercise.

I was doing some documentation of some ideas in a sermon and supplying biblical references.

And there was this pastor who was talking about, in the resurrection, the Lord Jesus and his kingship and authority, which is wide and great and granted to him by God the Father. But you have to be careful.

You've got to pay attention to detail where you are going to see that documentation. And occasionally you will hear people who may slip into a slight misunderstanding or a misappropriation of things between God the Father and God the Son. So you'll hear people in Christian television and so on talking about, oh, when I see the savior and any crowns I have, I'm going to cast my crowns at his feet.

And they're invoking Revelation where the elders cast their crowns. You've got to pay close attention when you are reading Revelation chapter 5 and when you're reading Revelation chapter 4 and when you're reading Revelation chapter 7 and pay attention to those being described and spoken of. Because the one sitting on the throne is not Jesus in Revelation 4, Revelation 5 and Revelation 7. That is not the Lord Jesus.

That is God the Father. And if you pay attention, go back and read that and they say, well, but you know, it says the lamb is in the midst of the throne. No, the lamb is in the midst between the throne and the elders.

God the Father is eternally sitting on that kingly throne. That's the God, the king that is being spoken of right here. The Lord Jesus is the lamb.

The one on the throne is looking for somebody to open the sealed scroll. Worthy is the lamb who was slain. He is worthy.

He's in the midst. He's in the, when they talk about the throne in Revelation, that's the throne room. God the Father is sitting on the throne.

The lamb, as it had been slain, is in the midst of the throne room. You can put room in parentheses there. Standing in the midst.

He's not standing in the midst of the throne. God the Father is sitting on the throne and that creates a strange picture that the lamb, you know, is he an icon on the carving of the throne or something that he could be standing in the midst of the throne? No, he's standing in the midst of the throne room. The crowns are cast before the Father by the 24 elders.

It is the Father who speaks. It is the Father who launches the initiative for everything else that happens in Revelation. So pay attention to detail.

This is God the Father on the throne. Who is it that makes a way through the veil, which is his flesh, so that we can come boldly before the throne of grace? Jesus can't be both the veil and the access and the way and also be the one on the throne. When you come to the throne of grace, that's the throne of the Father.

That's who we're talking about here. And got to get this stuff right. Don't pray to Jesus.

You know, it's a shocking thing to say because everybody does in the modern day. There is no precedent anywhere in Scripture. Jesus says, whatever you ask in my name, my Father will grant.

When you pray, say, Father who art in heaven. He doesn't say I'm going away. And when I get there, pray to me.

Pray in my name. Prayers, I've said this many times, prayers addressed to the Father in the name of the Son by the power of the Spirit. Don't pray to the Spirit.

Don't pray to the Son. You can be grateful, but express your gratitude to the Father. It was his idea to send his son.

It doesn't say Jesus so loved the world that he asked his father if he could come and so that whosoever believes in him would not perish, but have eternal life. Whose idea was it to do salvation? Do you know John 3, 16? Say it with me. God so loved the world that he gave his only begotten son that whosoever believeth in him, the son should not perish, but have everlasting life.

God so loved the world. It's this God. It's Psalm 145, God the Father.

It is him. Jesus said, I've not come in my own name. I'm not speaking my own words.

I have come in my father's name to do my father's business and to speak the words of my father. Read what Jesus says. We're going to see it as we go through Matthew.

He is always representing the Father. Nothing wrong with appreciating the Lord Jesus. I take not one molecule away from all of our appreciation, love, and gratitude for the Lord Jesus.

But the Lord Jesus is the first one to tell us your appreciation, your obedience, your love, your prayer should be aimed at the Father. That's who David is talking about here in Psalm 145. I will extol you, my God, O King.

God is the one on the throne in Psalm 145. God is the one on the throne in Revelation 4, 5, 7 and elsewhere in the throne room. A voice issues forth from the throne.

That's God the Father speaking. That is our benefactor. What did Jesus say? Let your light so shine before men that they may see your good works and do what? Glorify me.

Glorify your Father who is in heaven. When Paul talks and he says, Abba, Father, the Holy Spirit bears with our spirit that we are sons of God. We're not sons of Jesus.

We are sons of God. Abba, Father. It's getting to be a lost truth.

I am just astonished at the sloppiness and the casual mixing together and confusion of who

God is. It is God incorporated. It's a corporation with three members and they have distinct persons and personalities.

They have distinct roles. They have distinct identities. They share their divine essence.

They share righteousness and justice and sovereignty and love and all the rest of it. But it is a corporation with three entirely separate and distinct entities. God the Father did not die on the cross, nor did God the Holy Spirit, only the Lord Jesus.

He is a single divine person. He is the God-man and we are appreciating him to the extent that our human minds can allow. When we look at the Gospel of Matthew, but this psalm is about God the Father, entirely holy God the Father.

The reason I'm emphasizing that is what we're going to talk about tonight is a bit of a generality perhaps. And when I say generality, I'm making a funny to myself because I'm amusing myself with a word play. Have you heard about the generations? You know, there was the silent generation.

That's my mother's generation, the people that saw and remember World War II and Korea. Then there was the baby boom generation, which is those of us that were born from say 1945 to around 1960. And so you've got about a 15-year window there.

Y'all that were born in the early 60s are not technically baby boomers. It depends. It's kind of fuzzy.

They'll take it out to 1965 or so, 15, 20 years in there. But it's the pre-technology age really. I mean transistor radios is about as far as it got when we were kids and television.

You got television, phones, radio, and that's about it. If you don't remember black and white TV, you're not a baby boomer. If you grew up on color TV, you're the next generation.

And so you have this. And the reason I'm bringing this up is what has happened to thinking? What has happened to the way people think about themselves and about the world? And it's becoming, if you interact with young people, if you've got grandkids or great-grandkids, or you work with young people or encounter them on the other side of the retail transaction you're doing in a store, you watch them doing their thing. Psalm 145 has something to say about what our current society is, how it functions.

And it is a caution because we have increased our knowledge. If you remember Daniel 12.4, the angel speaks to Daniel and he says, Daniel, seal up the words of the book until the time of the end. Many will run to and fro and knowledge will increase.

Remember that? That word knowledge is a really interesting word. I was tempted to just do a word study on it tonight. But I'm just going to tell you that it occurs first in Genesis when God says, of the tree of the knowledge of good and evil, you shall not eat.

It is the word da'at. The Hebrew verb for to know is yada, y-a-d-a, yada, y-a-d-a. Well, da'at is the noun.

You could say ma-yada, but that's an awkwardness in Hebrew. And so it's da'at. It is that which is known.

It's knowledge. But it's a specific kind of knowledge. And amazingly, it occurs in contexts less than you would expect.

So it's there in Genesis 2.9, the tree of the knowledge of good and evil. Now, let me ask you, was that knowledge a good thing to acquire? From the tree of the knowledge of good and evil, you shall not eat, because in the day you eat thereof, you'll die. It's the da'at of tov and ra, da'at of good and evil, tov and ra, da'at.

That word does not occur again in the Bible until Exodus chapter 31. It's in Genesis 2.9 and 2.17 in reference to the tree. And it doesn't occur again until Exodus 31.3, talking about Bezalel and Aholiab, who have understanding and knowledge and all manner of skill and workmanship to make the things for the tabernacle.

All through the Noah story, all through the Abraham, Lot, Isaac, Jacob, Joseph stories, all the way through Moses, 40 years in Midian. Not until you get to building the tabernacle do you have this word occur again. Exodus 31.3, it's talking about Bezalel and Aholiab.

And again in 35, this is the word in Daniel 12.4, knowledge will increase. So, so far we've got kind of a mixed bag. Knowledge in Genesis has a bit of a negative connotation.

God says, I don't want you to eat of that tree, i.e. that knowledge is going to kill you. It's knowledge. It's knowledge that God has.

Remember, he's talking to the heavenly host later on and he says, man has become like one of us, or one from us, knowing good and evil. And that's why he's got to leave the garden. In the same way that, if you were there for our Genesis study, my understanding of that statement by God, when he says, man has become like one out from us, knowing good and evil.

Therefore, lest he put forth his hand and eat of the tree, we've got to kick him out of the garden, right? Well, the one out from us who got that kind of knowledge was Satan. This is Isaiah 14, Ezekiel 28, this is Satan in heaven. And he says, man has now done what Satan did.

He has made a willful decision to disobey, to go his own way. He's like one, he's not like one of us in glory, all of us glorious unfallen angels and the holy trinity. He's like that one from us that we had to kick out of heaven.

We've got to kick man out of the garden for the same reason. Da'at, knowledge. The word itself is neutral, but the knowledge of good and evil was something that God didn't desire for man to have.

He gained it by disobeying God. So then you say, well, what about Bezalel and Aholia? Well, if you think about it, God's kingdom and God's power and God's action is in the spiritual realm. What kind of skill is it that Bezalel and Aholia have? They are going to make copies on earth of the heavenly tabernacle.

Remember God says, make everything according to the pattern, the heavenly pattern that was shown to you in the mount. So Bezalel and Aholia, their da'at knowledge is how to take what is heavenly and infinite and holy belongs to God. It's so holy that it's in God's third heaven, as it were, and concretify it, materialize it, bring it down to a mundane level.

It's a shadow and a representation. It's an earthly copy that could never fully reflect or represent a heavenly truth. It's a pale copy, but Bezalel and Aholia know how to do that.

And so they are the ones that are going to take what is heavenly and bring it down to earth. This is God's will. You know, we know that ultimately in the great plan of God, God is working all things together for good, even the bad things, even the fall and sin and the law and death and all the rest of it.

But it's a necessary evil, if you will. And so this knowledge that Bezalel and Aholia have, it shows up in Exodus 31.3 and 35.31, is sort of an unfortunate kind of skill. God's going to work it together for good.

The next time you see this word, this is such an... See, I said I wasn't going to do the word study. I'm nearly doing it anyway. I won't go all the way through.

But the next time this word occurs is in Numbers chapter 24. Now, I realize that, you know, not every significant chapter is one you're going to remember like 1 Corinthians, the love chapter, and Hebrews 11, the faith chapter, and that Matthew 5-7, the teaching on the hill, the Sermon on the Mount. But if you know anything about Numbers, you'll recognize number 24, because this is Balaam.

Balaam and Balak, the whole Balaam story, the donkey, the Balak cursed them, and he ends up blessing them and so on. But in Numbers 24.16, when Balaam is introducing his oracle, it's really fascinating. But he says, I am the one who falls down with his eyes wide open, who knows the words of the Most High and knows the knowledge of the Most High, of the Shaddai.

And the word is da'at. This is Balaam saying, I know what God knows. I say what God says.

Balaam is a rascal. He almost gets killed. He's the best implement God can find to deliver this blessing, but he ends up getting killed by the Israelites later on, because he teaches Moab how to seduce Israel.

And he gets summarily sent unto death executed later. He's a rascal. And he's rascalizing when he says, I've got the da'at of the... Moses never says, I've got the da'at of the Most High.

Balaam does. And Balaam died, anyway. So, but this has the idea of knowledge, of kind of a practical nature.

It's used with a negative in Deuteronomy 4 and Deuteronomy 19, talking about whether a murder is manslaughter or premeditated. And it says, if you unknowingly, if without da'at, you slay somebody, you didn't, it's manslaughter. It was unintentional.

Is that what they call the crime? What is it called? Something manslaughter. Yeah, but if you hit somebody with your vehicle and you didn't mean to, they call it something manslaughter. Yeah, but it has to do with the intentionality of it.

I forget what it is. It's escaped me. That brain cell died somewhere.

Same thing in Joshua 4 and chapter 20, when it's talking about, especially chapter 20, verse three, cities of refuge and somebody who, without premeditation, takes a life, can flee to a city of refuge and be shielded from the avenger of blood. It goes on. There's a lot of it in Job.

If you want to do this, go find the Strong's number and look it up. But it's amazingly well-defined when you get to Proverbs. It also showed up in Psalm.

It's used once. All of those words for wisdom and knowledge and understanding and commandments and the word of God and all the rest of that in Psalm 119, Da'at only shows up in one verse in Psalm 119. Out of 176, it's in there once.

And it's Psalm 119, 66. And he's asking God for discernment and Da'at because I have believed in your commandments. Give me worldly skill because I'm a believer and I've got to sort of fight fire with fire on the earth.

Anyway, you can see it. It's all through Proverbs chapter one. A youth needs knowledge and discretion.

The fear of the Lord is the beginning of Da'at in 1-7. Fear of the Lord is the beginning of Da'at. That's real Da'at.

And so Proverbs will talk about fools that hate knowledge and do not choose the fear of the Lord. So knowledge can be a good thing if it's related to God, if God has sanctified it, if God has cleansed it. What God has declared clean, let no man call common, Peter's vision of the sheet.

But the reason I bring that up is back to... And by the way, chapter... Let me just say one last thing. And I've done my word study, although I promised myself I wouldn't. Remember Proverbs chapter two, we memorized it.

My son, if you'll receive my words, I have my commandments with thee. So that you incline your heart and lift up your voice and the rest of it. But you remember, then shalt thou understand the fear of the Lord and find the knowledge of God.

If you do those things, starting with your heart and your voice and your ear and you make a series of decisions, dedicating yourself, then you will understand the fear of the Lord and find the knowledge, the da'at of God. That's knowledge of good. That's the good side of the tree.

They already really had the knowledge of good. What they found out was the contrast when they disobeyed. But you find the knowledge of God.

So it's sort of a return to that good knowledge. And then that's Proverbs two, five. And then the next verse, because the Lord gives wisdom from his mouth, comes knowledge and the understanding to make good use of that knowledge, da'at and understanding.

When you follow this path, it says in Proverbs two, 10, knowledge will be pleasant to your soul. It's not gonna be knowledge that leads you astray. It's not gonna be knowledge that corrupts you or swells you with pride.

Knowledge puffs up, love builds up. I have the idea that Paul was talking about da'at knowledge that isn't sanctified by God, isn't directed toward God, isn't blessed by God. It's knowledge without spiritual power and knowledge puffs up, love builds up.

Instead of an empty bubble, you've got substance. So that's two, 10. And anyway, it goes on from there.

It's a wonderful word study. You can look it up. The Strong's number, if you wanna make a note of it, is 1847.

D-A-A-T-H is how they transliterate it. But why did I go into all of that? Here's the thing. You look at the focus in Psalm 145.

What is the theme of meditation? What is the direction in which David looks for so many different things? Look at the different aspects. I bless your name forever and ever. This is an occupation that I am going to keep up with.

You know, you can do a thing for a while and then you quit. I've talked to so many piano customers and I'm there tuning the piano because their grandchild is starting to take lessons or they're about to give the piano to somebody who is actually gonna use it. And I say, well, how'd you come by this piano? Oh, this was my mother's piano and I took lessons on it as a child, but I didn't keep up with it.

You know, I took three or four years lessons, but I don't play anymore. And you think about, by way of contrast, someone who takes a thing up and I saw, this is off topic, but I saw Frankie Lane, the singer, from the 1940s, Saint Jezebel and all these other really great songs. He was wildly popular, beautiful voice in the 1940s and 50s, sold just millions and millions of records.

And they were having a retrospective and some of the old groups were getting back together and singing their hit or their hits. But they got Frankie Lane to come back and he sang one of

his songs. He was 95 years old, but still a singer, still had the chops, still had the presence.

Couldn't take your eyes off him the whole time he was singing. That's, it's his whole life. And you see people like that, that are just good to the last drop.

That's what David says here. My long-term identity, my pursuit, my ambition, my occupation is to extol my king and bless his name forever and ever. That's definitional for David.

And what is David known for? What's his most common sobriquet? The sweet psalmist of Israel. What are his psalms about? God, the shepherd psalm 23. And the Davidic psalms are always looking to God, relying on God, crying out to God, in some cases complaining to God, but he's always looking to God.

This is the statement I would like you to focus on. What is the focus of the psalm? We want to focus on what David is focusing on. And this is God as the power, God as the definer, the creator, the sustainer, the be all and end all of David's existence.

I will extol your name. I will bless your name. I will praise your name forever and ever.

Every day. This is how long I'm going to do it. And this is how frequently I'm going to do it.

I'm going to do it la'olam, ad'olam. And I'm going to do it every day. I'm not just going to pick up the guitar and play it every two or three years.

See, I'm still a guitarist or look, I can still ride a bike. If you're a bicyclist, you ride your bike all the time. You ride it every day and you ride it till you die.

You're just a cyclist. That's your thing. Whatever it may be.

This is David's, it's what defines him. He says, this is who I am. This is what I do.

This is what I think my purpose is, is to look at God, praise him frequently, constantly as forever. Great is the Lord and greatly to be praised. You know, one of the most overused words in the English language is great.

People call themselves great. Alexander the Great, Catherine the Great, Jackie Gleason, the Great One. You know, it's just that people say, oh, isn't that great? He's great.

That's great. That one of the little preloaded replies in my phone to a text, if you don't have time to type anything, they've got some you can just tap. And one of them is, great.

And the word has lost its meaning. You think about, it's like when Jesus was talking to the guy that came up and said, good teacher, what shall I do? And he says, there's none good, but God. There is none great, but God.

God is great and greatly to be praised. And you look at the greatness that David focuses on here. When he says, great is the Lord and greatly to be praised.

And his greatness is beyond measure. I don't care what you type in to Google. It will tell you how many search results it found.

Search on something simple like eggs, you know, 49,845,292 results. Eggs are searchable. Anything you want to name on the internet has got a finite number of hits.

You're going to eventually, if you could look at them all, they may be extremely numerous, but they're finite. And if you Google God, it should just say, I'm sorry, but you've busted the limit. It's unsearchable.

You can't reach the end. It's like the universe. You can't find the edge.

And we think, well, of course, that's a great concept, a great concept, the concept of greatness. But stop and think about the implications of who we're talking to when we pray. He is the creator of the galaxies.

You cannot even begin to begin to wrap your mind around the bigness, the greatness of God. And he's great in every different respect. You can say, well, a line has length, but it doesn't have width and it doesn't have height.

You know, it's a unidimensional thing. God is infinite in every direction. There's nothing you can name about God where his greatness is not unsearchable.

His grace, his faithfulness, his patience, his love, his justice, his righteousness, his sovereignty, his existence. It's unsearchable. So one, and he turns from who God is and what God is to what God has done.

And then he moves, as we saw last time, to the qualities of God, his righteousness. You see, again, his greatness in verse six, his actions, his deeds, his interventions in history, the splendor of his majesty, his grace and compassion in verse eight, his patience and mercy in verse eight, his goodness and his tender mercies over all of his works in verse nine. In verse 10, all of his works reflect these aspects and qualities.

And those who are faithful ones, loyal ones, the Qasdim, the Qesed ones, recognize it and recognize the source and bless God for it. All of these things can exist, but if you don't appreciate them, you don't have the capacity to understand them. People say, you know, Bach was one of the greatest composers ever, greatest composers ever.

The mathematical beauty and the precision and the patterning and the interweaving of his compositions. But Bach is lost on a lot of people who don't have the capacity to understand it, to see its greatness. And this is true in so many different areas of life.

You need to have capacity. You need a frame of reference. You need to recognize just how difficult and how amazing some of these things are that someone might make look effortless or just so.

And yet it's extraordinary. It's unbelievable. So who is it that actually begins to fathom just how great God is and how great he is in all of these different respects.

It's the faithful. You enter into it and begin to build a frame of reference for it. Now, why are we elaborating this again? Because as I said, what has happened, and I will just summarize.

Let me read you just a quick summary of an article. This is from HuffPo, the Huffington Post. It's a purveyor of liberal viewpoint.

It's about as, you know, the Latins had it right. The right hand is Dexter and the left hand is sinister. Dexter, sinister.

Well, HuffPo being way to the left is very sinister. But they say, talking about the generations, this is an article from a couple of years ago. What is the difference between millennials and generation Z? You've got generation X, you get generation Y, you get generation Z. And generation Z are the people that have been born since 1995.

This is currently 26% of our population. It's more than a quarter of the people. It's creeping up on a third.

They say by 2020, they will be one third of the US population. Millennial is somebody who reached young adulthood around the year 2000. So you were born in the 80s or 90s.

The generation Z that I'm talking about here, the ones that are wandering around fixing to take over the earth, are also called post-millennials, the I generation, founders, plurals, the homeland generation. It's the demographic cohort that follows the millennials. And basically what they say is, if you don't remember 9-11, you're this generation Z. If you don't remember a time when there wasn't tappable cell phones, you're in this generation.

So the difference in just those two generations, we're not even talking about our generations and the greatest generation. They don't like to call it that. They call it the silent generation.

I say actions speak louder than words. And that generation was far from silent. But anyway, here's what the HuffPo author says here about the difference between generation Z and millennials.

Generation Z is less focused. Less focused. They live in a world of continuous updates.

They process information faster than other generations because they're running everything on apps. So they're on Vine and they're on Snapchat. And things are constantly updating.

It's all in a state of flux. You don't have a lot of fixed reference points. The story today may change tomorrow.

What was important yesterday is not important today. So it's a carousel ride of an ever-changing, constantly updated scenario. And I'm adding a little bit to this.

There is a bit of rootlessness because you're a cork floating in a stream that is moving rapidly down. And so what you relate to is what's immediately around you. You're not related to what part of the Mississippi am I floating down? Or what's on the bank? Or is that a significant historical landmark? You're getting so many updates and so much information.

It's pretty much what's in the water right around me? Where's the other flotsam? And it's such a fast-moving information flow. It's all you can do to keep up with your connections around you. So less focused on larger issues.

I mean, there are larger issues. What's right? What's wrong? And so on. But one new piece of information can completely change that.

The celebrity today is the rascal of tomorrow and so on. The brand that I loved yesterday, I find out they're employing children in their factory in Malaysia. Boo on them.

I'll never buy it again. It just things change that quick. Doesn't have a concrete foundation.

They are better multitaskers. Although they're less focused in school, they will create a document on their school computer, do research on their phone or tablet while taking notes on a notepad, then finish in front of the TV with a laptop while FaceTiming a friend. Technology of every different kind.

And they're just spinning a bunch of little short plates on short sticks. And they can break their attention up into a lot of small pieces in a lot of different areas, kind of all at the same time. I'm driving.

I'm texting. I'm listening to the radio. There's a kid in the back seat saying he wants to go home and eat.

All of this at the same time. So they can quickly and efficiently shift between work and play with multiple distractions going on in the background. Now, remember, this is a Bible class and I'm telling you this for a reason.

And you can maybe see where we're going here, thinking about Psalm 145, because with this much information flow and these many different issues hitting you in the face every time you turn on a device, every time you look at a device, every time you see a flat screen, what is the contrast? There has never been a bigger contrast between the everyday eternity, greatness, fixedness, stability, foundational solidity, rock of God, and what young people in particular today, and in a sense, the rest of us are kind of trying to keep up. You know, I've got a cell phone. I know where Facebook is.

But we are constantly drawn and pulled and called to by this ever-changing kaleidoscope of people, places, and things, issues, news. It's happening. What's going on? I got a text.

I got a newsflash. That Reuters sent a thing to my phone. My phone beeped in my pocket.

I look at it. Oh, hurricane here, tornado there. Earthquake here, something there.

Here's something that happened to somebody in my family. Here's a text. Nothing intrinsically wrong with this, but it is what? Da'at.

It is knowledge. It's factual information. That in itself is neutral, but what am I doing with it? And as we'll see when we come back from the break, David is calling to us to transcend that da'at knowledge.

And when we do deal with it, have it be the knowledge of good. Have it be the knowledge of God. In Proverbs chapter two, that is transcendent.

That is stable. That is everyday la'olam. This is my framework.

This is my foundation. I can handle all of these things. I've got a solid rock to stack them on.

I can walk past them because I've got my eyes on a fixed point on the horizon toward which I am moving. And all of these daily distractions and the increased fast-paced knowledge that is increasing can be handled by someone who has got the framework, has got the eternal perspective. Did you ever notice how much easier it is to handle eggs instead of trying to carry them around individually if you have a carton of 12 or 18? Well, da'at is your eggs.

The eternal perspective of God is the carton. It gives you organization. It gives you limitation.

Do I have enough? How many eggs do I need? If I try to keep too many, will some of it go bad? Order, structure, limitation, objectivity is required in this age of ever-increasing knowledge. More about that when we come back from the break.