Psalms 19-09-05b

Let's continue our study now in Psalm 119. And as I said there is the use of two different words. And this is a good thing to know just for general Old Testament background and reference.

Because we have these two words used, and it reminds me, and it always, it reminds me of what they say about the kingdom of God and the kingdom of heaven. And I was told in Seminary, "That's just stylistic variation. It's not significant," and that always makes me wonder if they're right or not. And I tend to think they're not, because I don't think anything in Scripture is accidental. And if one gospel says kingdom of God and the other gospel says kingdom of heaven, I want to know why. And sometimes Jesus says the same thing about kingdom of God and kingdom of heaven. But it's never on the same occasion. Jesus repeated his teaching, and we're going to be seeing this a lot as we go through the Gospel of Matthew on Sundays. But it's because he had a constant message, and there were new crowds and new areas where he would go, and the teaching was very similar.

One of the reasons the disciples remember it so well is the same reason that if you were the roadie for a band and you set up and tore down for concert after concert after concert, for you know 120 dates in a year, you would know all the words to all of the songs backward and forward. Because you hear them over and over even if you didn't try memorizing them, they would just stick in your mind by repetition. Well, the disciples were with the Lord Jesus day after day, week after week, month after month, year after year, listening to him teach and preach the gospel of repentance and salvation and return to relationship with God for the people of Israel primarily, and they absorbed it.

And Luke is going to pick up recollections from people who may be thinking of a different particular presentation than Levi, Matthew, which is going to be different than Peter, Mark, which may be different than the occasion that the Holy Spirit brings to the mind of John the Apostle. But the teaching is consistent. It is harmonious, and these slight differences of occasion and of wording and of context give us that three-dimensional, multidimensional, really, view of the truth that that Jesus was trying to communicate.

Well, in the same way if we were just supposed to always understand to say as to say to speak as to speak to tell as to tell, there would be one perfectly good verb that could cover it. But there's not. There are several, and the predominant ones are Davar d-a-b-a-r and Amar a-m-a-r, and there's dead seas of ink. The Hebrew rabbis have one view, that Talmudic scholars have another view, and everybody's all over the map on, and I like what one guy said.

He said well the relationship between Amar and Davar is complicated Well kind of but There is a generality that applies and I can fix it in your mind Even though you don't know Hebrew even though you haven't looked all these up and haven't done the word studies and the rest of it There's an easy way you are going to remember exactly which word Emphasizes like a Venn diagram they overlap you can say that that God Amar something or God Davar something And you're not going to be far wrong either way, but there is an emphasis How many synonyms did we have for the Word of God in Psalm 119 there are at least eight? mitzvot chok picud Torah Davar the Word of the Lord as we have it here and so on well in the same way each of those is a shade And they're used for a reason the Mishpatim the judgments of God. That's different than the commandments Which which are different than the than the law which is different than the word they overlap But they each have a distinctive emphasis same thing with Davar and Amar

now To cut to the chase because I don't want to use up much of my time. I have other places to Investigate here, but here's a quickie first of all what is our passage? Verse 161 my heart stands in awe of your word The word here for your word is Davar and it's from the verb Davar now other times you find Amar such as verse 162 Now you would say my heart stands in awe of your word.

I rejoice at your word you would say well That's probably the same word in Hebrew. It's not in verse 161 it is Davar in verse 162 it is From Amar. It's the noun that comes from Amar, and it's actually Imrat I am RAT, but it comes from Amar and asked myself well.

Why isn't it Davar of those places? Why isn't Imrat in both places? Why is it Amar Davar? Why the variation here is your answer? Fasten your belt hold on because I'm not going to spend very much time on this, but it is so easy You're gonna remember it forever Get to glory I'm gonna come up and say do you remember the difference between Amar and Davar and you can say yes I do and here's why God has conveniently used Amar ten times and He has conveniently used Davar ten times in effect so Turn in your Bible to Genesis chapter 1 Genesis chapter 1 and while we're turning there ask yourself when God says let there be light and there was light is that simple or complex or See all of the above God says let there be light in the West like what do you know about light real quick? High school physics. What did you learn? Well light is a spectrum. It's got wavelengths and frequencies.

There's red. There's on one end you got infrared. What's below? Red and that those are the lower frequencies the longer frequencies You've got ultraviolet above the blue above the purple and that's your shorter wavelengths And that's why it's sunset the longer wavelengths can bend the shorter ones don't that's why sunsets look red Learned all that in school right, but that that's just one part of light you stick it through a prism and it Turns into a rainbow Water droplets have a prismatic effect you get a rainbow What about the rest of light, what does light really stand in for What else is there if you continue up and down the frequency scale? What do you get to? well, you get to all kinds of radiating energy and it's all a matter of Frequency it's all a matter of wavelength, right and so Radio waves and there is a continuum of which visible light is just a part So when God says let there be light.

This is all kinds of energy in the universe. Are we in trouble because God didn't say let there be radio or let there be x-rays? When he says let there be light, that's a simple statement and a simple response: let there be light. There was light. But within that there's quite a lot of complexity.

When God says let the earth bring forth the herb yielding seed, was that just one plant? It's a planet full of plants and what else—different kinds, each reproduce after its kind. Well, is all of that detailed? Well, what do you notice in Genesis chapter 1? Look at verse 3: Then God said. Then God said—what do you suppose the Hebrew word is going to be there? Amar. Amar. God said, let there be light.

Then in verse 6 God said, let there be a firmament. Verse 9: Then God said, let the waters under the heavens be gathered together. Verse 11: Then God said, let the earth bring forth grass. Verse 14: Then God said. If you go through and can't encircle these Amar. With the subject being God is used ten times Genesis chapter 1, and Amar creates everything that is in and on the earth. The six days of creation: God does a lot of things. God divides. God sees. God calls. God names things. But God said—it is always Amar all the way through here.

So my suggestion to you, and I'm just going to cut to the chase here, is Amar comprehends big, complex things. So when God says something, there's going to be a lot of content. There's—it can be very detailed.

It can be very comprehensive Amar talks about the comprehensive Nature of a thing it can simplify it God said let there be light and there was light But there's a lot going on in it. That's Amar Big picture of It's it's a it's a big package full of lots of little parts Amar now Turn over a few pages to the next book of the Bible Exodus chapter 20 If you know your significant chapters of the Bible you'll already know where we're going here Exodus chapter 20 He was 11 is the faith chapter 1st Corinthians you get your love chapter Exodus 20 is the Ten Commandments chapter and God spoke all these words saying God Davard all of these different God Worded all of these words God made a matter out of all of these matters Davard d-a-v-a-r now these Ten Commandments Are pretty specific they address individual items don't they you have no other gods before me Granted you can say that there's complexity. What can be a god? What does it mean to be before God and so on but this is a real specific line item here This is not the Constitution, this is an article right this this is a detail point This is a bullet point Davar how many of these are there ten? so God Davard these ten Davar's these are the ten words to this day in Hebrew They'll say these are the ten words the ten Commandments then use the word command doesn't say mitzvot It says Davar's God spoke these Davar's So when you see the word Amar you're talking about God addressed himself to a subject and That address can be incredibly complex even if it is summarized in very simple terms Let there be light let the earth bring forth the herb yielding seed that's an incredible you think about DNA and reproduction and pollination and you know the What is it the all of the parts of a plant the anvil and the stirrup and the? Whatever else is in there that the calyx and the the Stamen and the pistol and the you know whatever it is Had a lady call me the reason I'm making that joke is that a lady called me About a piano and she said your dad looked at this piano, and he said it needed It needed a saddle and stirrups.

I said my dad looked at your piano, and he said I'm picturing somebody you know Saddling this piano getting on top of this upright and yee-haw you know right him cowboy but what she was roughly remembering was bridal straps Bridle straps well saddle stirrups something to do with a horse and getting it down the road so in the same way These are the ten words Davar, so here's my here's my memory aid for you Amar Genesis 1 Comprehensive addressing of a subject when the earth is going to bring forth the herb yielding seed. Oh my goodness DNA reproduction How much water how much dirt what kind of chemicals what kind of flowers? He says a simple thing, but there's incredible detail and complexity right when you get over to the Ten Commandments in Exodus 20 There's ten Amars in Genesis 1 there are ten Davars in Exodus 20, and this is don't bear false witness There's not a lot of wiggle room here. We're down to bullet points.

This is individual Salient take it to the bank make an application points Right Davar okay with that said back to Psalm 119 and our sheen section beginning at verse 161 These princes are hounding me. They're after me me without a cause but my heart trembles at what Your comprehensive word Know your Davar there is a specific command that says fret not thyself because of evil men There's a specific command that says Fear thou not for I am with thee be not dismayed. I am thy God.

I will strengthen thee I will help thee I will uphold thee so in the specific situation. I want to apply the specific Truth that pertains. It's a Davar.

I want to find that Point of the spear that pokes through my fear my dismay my worry my concern my worldly Human point of view I Want that word? I want that Davar. I want that commandment that promise that principle that doctrine and Those are the things at which my heart trembles Got it make sense. I Want I I'm afraid I won't make the specific application.

I need to make in this specific scenario He's not afraid of disease. He's not afraid of old age. He's not afraid of accident.

He's not afraid of wild beasts there are Princes specifically hard after him unjustly without a cause and he says my heart trembles. I want to get the right Application for this and not mess up. It's a test God would never allow this stuff through the the wall of protection Except for my benefit for my blessing to test me to help me grow So I want that Davar.

I want that word. That's what my heart trembles at now next verse. I Rejoice at your word Amar Imrati Your I my constant rejoicing.

I am constantly rejoicing Because there's this ocean of your word in 161 I need that specific cup of cold water to put on this flame. I Need that specific application that specific thought but my constant rejoicing is I've got a limitless Supra supply a fountain of living water that never shall run dry Amar it's it's the bigness of it. It's the comprehensiveness of it.

It's it's big but it's it's detailed There's something in there somewhere and I know that it's there and I rejoice in it you see that there's a reason for these words and Would God that we all just spoke Hebrew out of the womb and this would would strike your eye the way it strikes mine So I rejoice at what you have said all of it the comprehensiveness of your truth Like finding a large booty you see why the word Rav is attached to booty there I I found this big treasure there You know the in cartoons there's always coins and cups and necklaces and and crowns and all of these various things But it's one great big heap and Daffy Duck says mine all mine all mine all mine And he grabs this pearl and and but it's looking at the heap That's Amar you pick up one individual thing out of it. That's dub are Just as valuable, but you're focused on one specific portion well now Anytime you go to these if you if you've got a electronic Bible or something and you can check the Hebrew word when it says So for example when you get to the Old Testament passages where God is speaking to Moses for example and You know the Lord spoke to Moses saying Exodus 25 1 I just opened the Exodus at random the Lord spoke to Moses saying you go to to 25 verse 1 Both words are going to be there. So what is the significance? It says You bring it up here to make sure I don't Confuse myself and others So it says the Lord Yahweh the tetragrammaton spoke dove are to Moses saying and And this is literally it's an infinitive.

He spoke to him to say So this is a specific occasion God is is talking at a particular place a particular time to a particular individual and Literally in Hebrew this says and Spoke the Lord upon Moshe or to Moshe over Moshe Then you have love which is the sign of the infinitive the letter Lamed attached to Amar so These are some specific words That God is going to make an address out of to Moses So he's going to take these little parts devars and he's going to assemble them into an Amar for Moses to pass on to the People so it matters. It doesn't unlike the Ten Commandments God devoured ten devars He specified ten specifics devar specific Amar general

and So you see the relationship here in 25 one and countless other Similar passages where God is has is speaking for a purpose and the Amar side of this. Yes.

He's giving Moses details the devars but to say Tells you there is more going on here than meets the eye. God has a comprehensive plan This is bigger than just the literal material command when he says Anoint the priest and put blood on his earlobe and his thumb and his toe That's a devar, but God is Amar that to Israel and to the priestly folks With a bigger purpose there. There is a grand design like Genesis chapter 1 God wants there to be light for a reason.

He wants there to be plant life for a reason He wants the behemoth and the creeping things and all the rest of it for a reason So there is the overlap, but there is a there's a goal and a reason so back to 119 my heart trembles looking at the Specific area of your word that I need to be focused on in this being pursued by Prince's moment but I am always rejoicing at the at the Freshwater fountain of your word the largeness of it because it's like a great And not just treasure, but booty. This is a specific word that means spoils of war. I Hate and abhor lying I Hate it and I abhor it and as I told you before the the word for hate is Shana or sineh actually, it's it's interesting it's not far from the word for Sinai as in the Sinai Desert and seen it's more of a homonym or a rhyming word than an actual relative, but Seen is thorns and the desert of thorns and so on But there was a lot of wordplay in Hebrew and and it it rhymes in a sense with that But this is I hate and I abhor and the word for abhor here it means Something that is an abomination and if you make a verb out of it, I abominate I Look at it the way God looks at things that he labels and abomination So you can be disgusted by a thing you can You you are opposed to it enemyship and hate that this kind of hate is not an emotional outburst so much as it is I identify this as an enemy.

This is enemyship It's often translated Enemy foe or those who are opposed So I am opposed to and I abominate Lying and again, this is this is Shekher. This is what is Deceitful what is false? What is has no value especially compared to God's truth in this context. So You pick up now We saw verse 165 great peace have those who love your law is parallel to 163.

I love your law I hate and abhor Deceit and an emptiness and falsehood. I love your law and Anyone who loves your law has great peace and nothing causes them to stumble and you're back to that pursuit Metaphor then verse 166 Lord. I hope for your salvation.

I Hope for your yeshua and Once again, this is sort of a pregnant construction here I Hope for your yeshua And I saw your commandments I do them I make them happen Then finally Verse 167 my soul keeps your testimonies and I love them exceedingly So what is it? I hate Deceit what is it? I love Your law Your testimonies now just for fun if you've got a marker and you're not afraid to mark your Bible Notice that every one of these Verses has a response So for example verse 162, I rejoice verse 163. I love verse 164 I praise verse 165 Is isn't doesn't have a first person but then 166 I hope and I do First 167 I love first 168 I keep Why can you have this peace Why can you have this confidence where the only thing that shakes you is the the prospect of failing the grace of God? Why is it you can be rejoicing even when? Enemies are in hot pursuit you qualify yourself and He uses the first person. I rejoice.

I love I hope I do I keep There's five separate things and a couple of them are repeated Now look at verse 161 my heart trembles And verse 167 my soul keeps my heart and my soul What's the difference between? the world in which the agents of princes can hound you and come after you and a place of perfect peace the perfect peace the treasure the hope the deliverance the

confidence is In the heart and in the soul Where does it come from? Just look at the first-person verbs? If we're getting muddled, you know We can do is set all of that aside just for a moment and say let me concentrate on. I Love I hope I Keep The rest of it will sort itself out. That is the those are the qualifiers that brings us to the Tao section Real quickly now.

This is the final Letter of the Hebrew alphabet Tao is a is a T in in our language even and It can be a cross It is the last of a thing in the way that the letter Z stands in in our language So you have Aleph and Tov the way you have Alpha and Omega in Greek This is the equivalent of Omega in that sense So it also means a mark or a sign You stick something in the ground and say this far and no farther It's a it's a mark or a sign a seal of ownership or a monument. It's a vertical marker Tao and it's it's the last What does he say here in verse 169 let my cry come before you Oh Lord Give me understanding according to your word. Let my supplication come before you deliver me according to your word My lips shall utter praise For you teach me your statutes.

My tongue shall speak of your word for all your commandments are righteousness Let your hand become my help for I have chosen your precepts. I long for your salvation Oh Lord, and your law is my delight Let my soul live and it shall praise you and let your judgments help me I have gone astray like a lost sheep seek your servant for I do not forget your commandments Now one of the things you'll notice just by way of connection and contrast here with The Sheen section because this again is left foot right foot and Sheen Tao are are connected thematically And you've seen these themes My lips utter praise you teach me your statutes. My tongue shall speak of your word verse 171 and 172 looking for deliverance Longing hoping for verse 174 The law being a delight praise for the Lord and 175 One thing you'll notice here is we have a lot of first-person verbs in the Sheen section So I rejoice I love I do I love I keep But notice in this one in verse 169 My it's my cry In verse 169 in verse 170.

It's my supplication in verse 171. It's my lips In verse 172. It's my tongue in Verse 173.

Let your hand become my help. 174 your law is my delight. Verse 175 my soul let it live. So there's there are so many things that are Possessed by the person, but there's really only one place where he says Well two places where he has an active first-person verb and that is verse 173 I have chosen your precepts and Verse 176 I do not forget your commandments. So this is the the final section and As we've seen so often before most of the tools and observations we've made in the past really come to bear on this now. But You remember our study of your word and notice verse 169 according to your word Give me understanding according to your word in the next verse deliver me. In verse 172 my tongue shall speak of your word. So our study now can help us out as we look at this.

So let's figure out which word is being used here for word in in verse 169 give me understanding according to your word. Let my cry come before you, O Lord. It it is as though the psalmist here is at a bit of a distance and His cry is going to represent him before the Lord rather than you know let me come before you. Let my cry come before you. So it's Kind of like an email kind of like a text my I'm gonna send you my cry I'm not personally coming before you and this is the difference between what we have in Hebrews chapter 10. Let us come boldly to the throne of grace. Find grace to help in time of need. Christ has made a new and living way through the veil, which is his flesh, and we can enter Ourselves. Here the psalmist kind of like in

Ecclesiastes where Solomon is feeling the glass ceiling of the Old Testament Dispensation my cry let it come before you, O Lord.

Give me understanding according to your dove are General or specific which ones which Dove are that's your Ten Commandments, right? This is specifics. So what is he doing here? He's claiming a specific promise. God has said When my people who are called by my name humble themselves and seek my face then will I hear from heaven. You remember this in? the dedicatory Section of Kings with Solomon and the second temple. When my people who are called by my name humble themselves and seek my face I will hear from heaven I will hear their cry. So he says I'm claiming that promise and and there are many others. So I'm making a cry Lord admit it into the heavenly throne room According to what you have specifically said about this situation.

That's dove are Give me understanding help me with an answer with a with with a Grasp with something that will restore my peace then in verse 170 let my supplication come before you deliver me according to your Imrat Amar Amar is the general that's the Genesis one big picture thing Let my supplication come before you deliver me according to your work hear me according to your specific word I'm claiming a promise that you're gonna hear but deliver me according to the big picture. You know what that implies? I Don't know what way shape or form the deliverance is going to take I'm not praying for a specific. I'm not saying deliver me out.

I'm not saying deliver me through I'm not saying take away the opposition. I'm not saying give me supernatural strength You have delivered in many parts in many ways Kind of like Hebrews 1 and in diverse manners, you know various parts in various ways God spoke to us in time of old Well, look at all the different ways that God delivered. There are times when he sends an angel There are times when he works a work through weather.

There's a time when he brings an ally there He works in all different kinds of ways And so this is a request for salvation in whatever form God wants to make it I leave the details to you But according to what I've learned deliver me Okay, then My lips in verse 171 shall utter praise for you teach me your statutes. We've seen this concept before you get to 172 Which is the heart this is the center of the chiasm here in the Tao section My tongue shall speak of your word My tongue shall speak of your Imarat your Amar word my tongue will speak of a Diversity of things there are a lot of stories I can tell I have a wide knowledge of what you have done in the past And I will speak of that My lips will utter praise in verse 171 and my tongue will speak of your word for all your commandments are Righteousness Sedeq Interestingly the My tongue shall speak is Neither Amar nor Devar used of himself. This is another word.

That is on ah a n a h and It often is translated to sing or to testify to answer It's different than either Devar or Amar Ana is Often it's it's translated testify 12 times in the Old Testament Four times it's translated sing It's translated answer 242 times on ah to answer My tongue shall answer Because all your commandments the comprehensiveness of everything you've said are Righteous righteousness Let your hand become my help let your yod become my as air Remember Eben Ezra Ebenezer here, I raise my stone of help Let your hand yod become my help for I have chosen your precepts Notice There is a claim on God's grace. There's a claim on God's deliverance. There's a claim on God's promises and his word because the Claimant is qualified Notice he gives the evidence I am Trusting in you.

I am relying in you. I am counting on your word and the truth of it and the righteousness of it You teach me your statutes This is an ongoing process. You are a learner.

You're somebody who makes a priority out of Not only Bible class, but the outworking and the application you learn in class and you learn in the lab and Bible class is our classroom The lab is our life and in school you learn both ways you get the concepts principles procedures Then you go put them into practice. That's how you learn if you are a learner Verse 171 your lips are going to utter praise because you see the outworking. How great is this? Let Your hand become my help for I have chosen your precepts.

I've qualified myself. I didn't choose the arm of flesh The arm of flesh will fail you you dare not trust your own I Long for your salvation. Oh Lord.

Your law is my delight Therefore is implied verse 175 let my soul live and it shall praise you Notice how much of this is in kind of a third-person form my lips are going to do something My tongue is going to do something my soul is going to do something my supplication and my cry are going to come before you in the first two verses here Your law is my delight let my soul live and it my soul shall praise you and Let your judgments help me Now you find the personal responsibility He doesn't say my soul has gone astray or my lips have gone astray or my tongue has gone astray in verse 176 I have gone astray like a lost sheep. This is Confession this is 1st. John 1 9. This is homo logue.

Oh in the sense of I acknowledge my failure I Have gone astray like a lost sheep Seek your servant when we have Made bad decisions poor choices gotten ourselves down a bad road He doesn't say Oh Lord. Give me strength to climb back up the mountain. I tumbled down.

What does he say? I've gone astray. I'm in a bad place Seek your servant. Come get me as with salvation so with Restoration to fellowship and function it is something that God does we can't restore ourselves There's no merit in confessing your sins.

It simply qualifies us for God to come and get us It is all of grace. It is all of God's Mercy, it is his power that restores and renews He doesn't say give me some hyssop and a bowl of water and I will be clean. I will clean myself What does David say Psalm 51? You purge me and I shall be clean you wash me and I will be white like snow God has to do the restoring all we can do is turn to him we're like the guy that got beat up on the road to Jericho the priest and the other guy passed by and it's the Samaritan and All the guy could do is say, you know, maybe I've said some bad things about Samaritans But I'm not going to object to this one.

I will let him help me. I need help He's willing I'm letting him do it and the guy takes him to the end sets him up gets him fixed adds money for any further care God is our Good Samaritan. We are helpless.

We are hopeless. We are useless even as believers when we Go astray like a lost sheep Sheep belongs to the shepherd. We jump the fence.

We go out the open gate He's got to come get us. We have to look to him It is not our own strength. It's not our own recovery if you say well, but I'm I'm too messed up I've broken myself.

I've messed myself up. I'm I'm too far gone. It's I've messed this up.

It doesn't depend on us We don't need ability We need availability we simply need to look to the Lord claim the specifics of what he has said look at the totality of what he has revealed about himself and And Ask him to come get us Seek and find rescue and bring back your servant. I can't walk back. Do you notice? The sheep is different than the prodigal the prodigal says I will walk on my own two feet back to the father It's a different picture here.

I Don't even know how to get there. Come find me Didn't have GPS didn't have, you know locating devices. I don't know where I am.

I'm that confused The prodigal However far he strayed he knew how to get back to his father's house. Sometimes we're so far messed up. We don't even know that Come get me and God will that's what he has said in general and specifically Ammar and Devar Well we'll have a final wrap-up overview of Psalm 119 as we begin our Next acrostic psalm next time, but we'll close here in a word of prayer father, thank you that because of the Incredible gift and privilege of being your children We can always turn our appeal to you on the basis not of ourselves, but of the Lord Jesus Christ and his work on our behalf You will according to your word hear our cry you will Seek us and find us and restore us and renew us and bring us back to yourself.

We thank you for that saving grace We thank you for that restorative power that belongs to you and that you so graciously direct Toward us. We pray that as we reflect on these things that God the Holy Spirit will Minister them to our hearts help us to see their pertinence how they apply in our circumstances now and In the days to come we pray that in all things the Lord Jesus Christ will be glorified We ask these things in his name. Amen