

What is so Great about the Bible?

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[0:00] Yeah, the end, I was encouraged by Mike that nothing makes you guys more happy than to say, and in closing, so I guess I could start with that.

Wouldn't that be, and in closing, no. Well, and I would, go ahead, I'm going to, as we turn in our Bibles, if, we're going to go to Psalm 119 this morning.

As you turn, I will let you know, if you're new with us, you showed up, you didn't have a Bible, maybe your phone's not working, it doesn't scroll as well as it once did, there is a Bible in front of, in the chair in front of you, you can open that and join us.

Psalm 119, if it hasn't become abundantly clear to you, if you are new with us, you're kind of probably getting to the point of understanding that we are kind of out of sorts this morning, and I don't mean out of sorts in a bad way, just that our shepherd, who are a small flock, has had the opportunity to go away, be gone for three weeks, we've been praying for him and his family, and so this is kind of the tail end, so you guys can, next week, you know, we're getting back to normal, you can be looking forward to that, but with that, I cannot tell you how excited that I have been to do this.

One, just to minister to Jim this way, and hopefully minister to you, but I've been excited, for one, I thank you, because I know how much you guys have been praying for me this week.

[1:50] This is not something I do on a regular basis, but I know you've been praying for me, and so I thank you for that, and it has made me all the more delight to want to, it's like I can't wait for Sunday, you know, as I was studying, it's like I can't wait to get there to open up the word, and to gaze into it, to behold Christ, to behold him in his word, and what better place to do that than Psalm 119?

It's like, okay, yeah, I, see, I've got you all nervous, you're like, the whole thing? Like, we're gonna go through the whole thing? No, we're not gonna go through the whole thing, but I wish we could, but I won't put you through that, and I won't, maybe the Spirit will, but I won't, so we're gonna start in verse 89, so yes, enough suspense there, Psalm 119, verse 89, and we're gonna read three stanzas, and we're gonna work through that passage, and we're gonna delight in it this morning, so Psalm 119, 89, forever, O Lord, your word is settled in heaven, your faithfulness endures to all generations, you establish the earth, and it abides, they continue this day according to your ordinances, for all are your servants, unless your law had been my delight,

I would then have perished in my affliction, I will never forget your precepts, for by them you have given me life, I am yours, save me, for I have sought your precepts, the wicked wait for me to destroy me, but I will consider your testimonies, I have seen the consummation of all perfection, but your commandment is exceedingly broad, oh, how I love your law, it is my meditation all the day, you through your commandments, make me wiser than my enemies, for they are ever with me, I have more understanding than all my teachers, for your testimonies are my meditation, I understand more than the ancients, because I keep your precepts, I have restrained my feet from every evil way, that I may keep your word, I have not departed from your judgments, for you yourself have taught me, how sweet are your words to my taste, sweeter than honey to my mouth, through your precepts I get understanding, therefore I hate every false way, your word is a lamp to my feet, and a light to my path,

I have sworn and confirmed, that I will keep your righteous judgments, I am afflicted very much, revive me oh Lord according to your word, accept I pray the free will offerings of my mouth, oh Lord and teach me your judgments, my life is continually in my hand, yet I do not forget your law, the wicked have laid a snare for me, yet I have not strayed from your precepts, your testimonies, I have taken as a heritage forever, for they are the rejoicing of my heart, I have inclined my heart, to perform your statutes forever, to the very end, you know, we kind of jumped into the middle of this

psalm, almost literally in the middle of this psalm, and yet it has been this way, these three stanzas, it has been this way up to this point, and it continues on in this, just resounding, meditation and exaltation, into the glories and the excellencies, of the word of God, and so maybe if I put a title, on a message today, it's more of a question, we could ask ourselves, what is so great about the Bible, you know, over the past two weeks, since Jim's been gone,

God has been gracious to us as a body, to have men stand in this pulpit, and faithfully expound his word, we have been instructed, to fear the Lord, we have been reminded, that how we fear him, displays how we love him, to fear the Lord, is to take refuge in him, and it causes us to draw nearer to him, it is this fear, that allows us to see him clearly, and it causes us, to overcome this world, because we cease to fear men, and the things of this world, we have also been reminded, that we need to put off sin, and put on righteousness, to put off sin, and put on the Lord Jesus Christ, we need to, in effect, kill sin, to ruthlessly root it out of our lives, and instead, we need the righteousness of Christ, that was from Zach Wilson, or Zach Morris, excuse me, as we put off carnality, and we put on Christ, we are robed in new robes, and we become a grace to the body, and light shining in the dark, for those in this world, that's been the last two weeks, where God has brought that, to our remembrance, and our mindset, and so in light of that, then we're asking ourselves, how do we fear God, how do we put off sin, and put on righteousness, and the truth is, that we live in a world, where the effects of sin, are clearly seen,

[8:21] I mean, we look around, and we see it increasing, every day, and it seems, that not only, is that it's increasing, but it's doing so exponentially, I mean, what used to take generations, to change, sometimes we turn around, and we see it happening in weeks, darkness, and we blink, and what once was hidden, in darkness, is coming out, this is why, we want to be a church, that is centered, on the gospel, that's why, we want to remind ourselves, of it, we need it in times, like these, and so does this world, as the darkness grows, so does the searching, I'm not used to this, so I guess I should, maybe, maybe I won't have to, sorry, let's do this,

I don't want to have to switch them on, see now, I've already proved, I'm not perfect, so we're good, we can move on from here, but the searching, is increasing, and they are searching, the world is searching, for something, that's unshakable, something that they can hold on to, something in the darkness, and yet, what they often settle for, is a truth, that is based mostly, on how they feel, they have become truth, unto themselves, and in the end, they are never satisfied, never secure, and never find joy, and as the world goes, sadly, so has gone the church, so have gone you, sometimes, so have I, why, maybe it's because, we've allowed ourselves, to feed on the wisdom, of this world, we have allowed those, who would deny God, to subtly seep, into our thinking, our eyes, our minds, our hearts, have been, diverted, diverted, diverted, diverted, diverted, diverted, diverted, on the one hand, we have the gospel, displayed, right, and in, it's, it's displayed, in the person of Christ, and on the other hand, we have the wisdom, of this world, world, we can fix, our eyes on Jesus, or we can gaze, on that, which is, shifting, and changing, in these current times, things, you know, we could honestly ask ourselves, in what way, or what are we, fixing our eyes on, that has caused, this diversion, of eyes, and heart, and mind, and, and it's not to say, that there are not, things out there, things that are pressing, things that are coming, out at us, that do not, demand our attention, our focus, our energies, but it's important, that what, what the backdrop, for us, is, when we, are in the midst, of those, it's important for us, what is the, outflow, from where we come, to engage in those, it will make, all the difference, in the world, and so, we would ask ourselves, is there, one thing, that we can, cling to, one thing, we can fix, our eyes on, and we know, the answer, we know, that we have to do, what Jesus did, and that is, fix our eyes, on him, who is the author, and the finisher, of our faith, and we know, that he alone, is the way, the truth, and the life, and so, when we ask, ourselves, the question, what is so great, about the Bible, what we're asking ourselves, or what we're telling ourselves, what we want to understand, and discern, and know, is that it's, it's important, for us, to look within, its pages, so that we can see Christ, so that we can see Jesus, so that we can fix, our eyes, on him,

Psalms 119, is a, continuation, if you would, of Psalm 1, blessed, is the man, who walks, not in the integrity, not in the counsel, of the wicked, nor sits, in the seat, of the scornful, I've missed stands, in the way of sinners, but his delight, is in the law, of the Lord, and in his law, does he meditate, day and night, this man, shall be like a tree, planted by rivers, of living water, whose leaf, does not wither, and which brings forth, its fruit, in its season, Psalm 119, is a reflection, upon the excellencies, of the word of God, for the man, who takes delight in it, see the psalmist, knows, that

it's unchanging, he knows, that it satisfies, he knows, that it gives light, to his way, he knows, that it sustains him, through affliction, and he knows, that it's worth, making it, his portion, for all of eternity, maybe to circle, all the way, back around, it teaches us, to fear the Lord, and it teaches us, how to kill sin, so Psalm 119, is really, just a reflection, some would say, that it wasn't, actually written, at one point, in time, but that it's, it's rather, a series of reflections, throughout an entire lifetime, is that this is, the progressive viewpoint, of one, who has stayed, his heart, upon the word, and has found it, steadfast, and sure, and true, it's, it's obvious, it's the longest, if you were to, any book of the Bible,

I mean, 176 verses contained, we don't have another chapter, another book, that's, this long, in fact, you could fit, a good chunk, of the Psalms itself, within Psalm 119, and yet, it's, it's, it's got 176, and of those 176 verses, 175 of them, mention the word of God, in some form, or fashion, there's only one, verse 122, that it is not mentioned, so it's, every verse, is just an emphasis, upon the glories, and the excellencies, of the word, expounding to us, reminding of us, that it is great, it's, it's, it's, composed of 22 stanzas, so to speak, so it's basically, and it starts with, the Hebrew alphabet, so there's one stanza, for every letter, of the alphabet, and in each stanza, every verse, starts with, that letter, so, for us, if it was like,

A, the first one, would start with A, and every verse, would begin with an A, as it, and it works, systematically, 22 stanzas, on the glories, of the word, and the excellencies, of the word of God, so we would ask ourselves, again, what is so great, about the Bible, why do we need it, we can answer that question, as good Christians, right, of course, we need it, why, why do we need it, what does it do in us, what does it produce in us, and we, you know, and, and when we ask that question, I would encourage you, to maybe ask that, what is so great, about the Bible, in lieu of, or in light of, the struggle, that we all face, when it comes, to making it, our daily portion, and maybe, maybe you're one of those, who, who is in it, every day, who is opening the pages,

[17 : 47] I am grateful for that, I, I, I applaud you, but even many of those times, we could say that we've opened it, and yet, gone away, without it being more than just pages, words on page, so there are three things, that we're going to look at, as we wrestle with, what is so great about the Bible, and why do we need it, and so the, the first one that, will be within, the first stanza, so we'll take it one stanza, at a time, three stanzas, three points, so to speak, and the first one, is the word stands, firmly, so we delight, and are sustained, this is what we see, within this first stanza, is that the word, stands firmly, so we delight, and we are sustained, let's jump into this, in verse 89, it says, forever, oh Lord, your word is settled, in the heavens, or it stands, in the heavens, and this, the way that this is actually written, this forever, actually applies both ways, so it's saying, forever Lord, and forever, your word, forever, so it's, it's, it's applying, to both here, in this stance, which, at, at the outset, he's declaring, they are one, in the same, they are co-eternal, they exist together, and never apart, from one another, you, oh Lord, are forever, forever, your word, oh Lord, is forever, so we see, that it's, and when we say, that it's, it's forever, what is it, that we are, what are we saying, what is, he, it says, it stands, or it's established, or it's settled, what, what he's getting at, is that it's, immutable, it's unchanging, it's sure, it's fixed, it's been erected, and it, it goes nowhere, and so, the psalmist, right here in the middle, is just, he, this is his starting point, and he's, he's viewing, the word of God, from the standpoint, that it's, it's sure, it's a sure bet, hang your hat on it, you can hang the weight, we talked about suffering, in the first hour, you can hang, those sufferings, upon this word, you can hang, the trials of life, upon this word, it is fixed, it stands forever, and, and he doesn't just mention, that here, but in, in 80, in 89, but in 93, he begins to mention, let me actually say this, that, those two are working together, and, and I want you to see that, in scripture, because when, when we talk about the word, sometimes we want to open the word, and we want to go do it, right, it's like, well it says that, so, okay,

I think I can do that, and I'm, I'm over here, busy trying to figure out, how this is done, and yet, notice, again, the connection between, the word, and the father, the word, and God, the everlasting God, the everlasting word, notice these frames, he says, in verse 93, we get the glimpse, of them together, okay, 93, for, in the later half, for by them, you, have given life to me, in 98, he says, you, through your commandments, make me wiser, than my enemies, in verse 102, I have not departed, from your judgments, for you yourself, have taught me, 107, revive me, oh Lord, 108, oh Lord, teach me, your judgments, do you see, the connection here, is that, if we try to, entertain, or open this word, and we try to do it, apart from the one, who is imparting it, it's fruitful, fruitless, in our lives, if we look, also, in that portion, 89, where he begins, to talk about, notice these things, where he

says, that, your word, is settled in heaven, in 89, in 90, your faithfulness, endures, to all generations, and you establish, the earth, and it abides, and they continue, this day, according to your ordinances, do you see, this word, it's settled, in the heavens, the heavens, all generations, and the earth, are established, and continue, through his word, all three, of those things, there's nothing, if you look, at that purview, the heavens, the earth, and all generations, there is nothing, that is not, sustained, by this word, and if God, can establish, the earth, and cause it, to stand, let me tell you this, how much more, can he not do that, for your life, that eternal word, has become flesh, dwelt among us, that eternal word, has laid down, his life, for us, that eternal word, has drawn near, through the cross, so it is with assurance, as we look, to the word, that we know, that it's steadfast, and it's firm, and it's sure, that we, that we, that we, that we, that we, that we, count on it, and we give him our life, and we know, that all things, are in subjection, to his word, it says that all things, in 93, or sorry, 91, that they are all, your servants, so, so everything, obeys that word, so shouldn't, our lives, who we are, obey that word, but this is what,

I really love, and 92, I think is a high point, of this stanza, because notice, how the psalmist says, unless your law, had been my delight, I would then have perished, in my affliction, and, and I've been wrestling, with this, and almost, you know, it's like, somebody had to put rocks, in my pockets, because I'm probably, going to take off, a little bit, but the understanding, that in the midst, of affliction, because suffering comes, affliction comes, that in the midst, of that, the word, was not just there, the word, being there, did nothing, for the psalmist, and I don't want to, take away from the word, right, but what, specifically, about the word, sustained him, in the midst, of that suffering, was a delight, in the word, he says, if your word, had not been my delight, then I would have perished, I would have read it, I would have looked at it, I would have said, hey that's great, but life stings, and I'm perishing, but instead, he's looking at this, and I was going to get this, into this, in the second stanza, but I want you to think, about this for a second, when the psalmist, is referring to this, when he talks about, in 97, when he says, your law, we'll get there, and these phrases, there's 10 of them, I did not mention, that before, but there's 10 different ways, which he refers to the word, in his precepts, and his commands, and his testimonies, and his, whether it's the word, it's the law, his sayings, there's 10 different ways, but what he is, coming from, what he's basing that off of, is not what we think about, when we think about the word, he's talking about the Torah, he's talking about, the first five, he's talking about the law, this is what he's saying, that stuff, that we have a hard time, that we want to fall asleep, when we read, the stuff that we have a hard time, even like, what in the world, are you talking about, this has been his delight, this has been his sustenance, within affliction, so as we think about this, it's such a microcosm, of what we have, and yet it still, has been worth, and him crying out, my delight of God, is your law, it's your word, it has sustained me, in my affliction, and he says,

I will never forget it, I wish I could make that statement, like I won't forget it, it's like, no we do, so often we read, and then we walk away, and we forget it, so how is it, that the psalmist, has not forgotten the word, and I think, that answers the question, why suffering, why the hard times, because to know, the precepts of God, we have to have studied them, but in studying, there's no assurance, that we will not forget, but, when they have been worked out, in our lives, by grace, through adversity, and we know, that we had perished, without them, we cling to them, we do not soon forget them, and so, when we catch ourselves, in the midst of the hard times of life, what is it, that we are learning to do, that is to, delight, in the law, and in the word of God, and he ends this stanza, oh, in 95, this is another interesting point, which comes up twice, but the wicked wait for me, to destroy me, and we have a, kind of another, picture of this, over in 110, when he says, the wicked have laid a snare for me, yet I have not strayed, from your precepts, and it's very interesting, that even when we're not just, facing, like affliction in life, but we're facing opposition, the psalmist reminds us, don't put your eyes on them, don't look at them, he says, oh Lord, even when they laid the snares, even when they wait for me, to destroy them, me,

[29:15] I fix my gaze on you, I look straight ahead, I press on, even though, there are those things, that I don't see, and don't know about, those things, that lay in wait, to destroy me, and devour me, I fix my eyes, and he says, I have seen the consummation, of all perfection, but your commandment, is exceedingly broad, in other words, when I look around, and I see perfection, in this world, and it's like, hey wow, that was well done, that's great, he says, and then I compare that, to your word, this word that says, your word is broad, it's broad, and it's perfection, like it's perfection, is so wide, so high, so vast, that it pales, what it causes, is that it's perfection, the perfection of the word, is it's glory, but it's also, the death, of all our glory, and our perfection, when

we behold, the word, and it's perfection, it's like, there's nothing else, it takes away, my own self-righteousness, it takes away, my own, hope, or, or, self-sufficiency, so to speak, satisfaction, in what I do, and so here he is, he's like, your word is so perfect, he's looked into the pages, of the law of God, and he has found a delight, he has found perfection, and that is what leads us, to this, the second thing, where the, in the second stanza, where we would see, that the word satisfies, fully, so we love it, and we hate evil, he says, your word is so excellent, so he, he exclaims here, in 97, oh, how I love, your law, this is a good thing,

I think a lot of us, have made, explanation, exclamations, there we go, get the right word, exclamations, like this, oh, my gosh, that was so amazing, this, we had such, an amazing time, it was so, good, we're expressing, something within us, that was fully satisfied, that's what the psalmist, is doing, oh, how I love your law, again, that law, again, we're thinking, more like, ten commandments, kind of thing, than we are thinking like, epistle of Paul, kind of thing, you know, and if he can look, into the law, the very thing, this is, this is what I don't get, what does it mean, to love the very thing, that corrects, and rebukes, and instructs you, this is a delight, no, thanks, I'm passing on that one, you know, this is not fun, I'll wait for the fun stuff, but this is, this is the hard stuff, and he's saying, no, this is the delight, this is the good, this is the best, is it possible, for us, to love it even more, and I say that, because we have seen it, embodied, in the person, in the person, in the person, of Jesus, we have seen, the cross, he didn't get to see that, that was pointing forward, to Jesus, we have seen Jesus, who came, and fulfilled, that very law, lived perfectly, on our behalf, for us, died in our stead, bearing the wrath, of God for us, is it possible, that maybe, we might not even, find a greater delight, than the psalmist would, it's just a question, I think it's possible, I don't know, the language, the psalmist uses, is very strong, it's very convincing, he says, I love it, and it is my meditation, all, the day, I love it, or I meditate on it, which makes me love it, and then because I love it, what am I going to do, I'm going to go, I'm going to go, look into it more, I'm going to go, ponder it more, I'm going to go, think about it more, I'm going to go, chew on it more, I'm going to find, more delight in it, I'm going to meditate, on it more, and Psalm 1, if we went over there, would say, well happy is that man, whose delight, is the Lord, so he gets into, a little bit of, an interesting deal, in these next three verses, he says, you through your commandments, make me wiser than my enemies, for they are ever with me, I have more understanding, than all my teachers, for your testimonies, are my meditation, and I understand more, than the ancients, because I keep your precepts, notice these things, that there is, a wisdom, that's being imparted here, notice that it's, wiser than enemies, more understanding, than a teacher, and more understanding, than the ancients, or the aged, so one, even though, there are those, in this world, that would come against us, we don't go out, to do battle, with them, we go to their, the word, and in soaking, and in settling, in the word of God, and then going, to live that out, that is when, there's wisdom, greater than enemies, wiser than enemies, those that would, seek to set a trap, those that would, seek our destruction, and yet, here is this wisdom, that is far greater, than that, it is our stay, it is our safety, it keeps us, from harm, but it's also, when you think of a teacher, the one that's, imparting wisdom, the one that's, imparting understanding, and this is not arrogance, on the part of the psalmist, to say that I have, more understanding, than my teachers, or I have more understanding, than the person, who has lived, a long life, and has, and has, had, has learned, many things, what he's talking about, is not the emphasis, is not upon himself, the emphasis, that's being given here, is that the word, is so excellent, the word, is so wise, the word, is wiser, than my enemies, the word, has more understanding, than teachers, the word, knows more, than that person, who has applied wisdom, for a lifetime, and so, he says, [37 : 05] I love it, because it is, it's so far greater, than any of these, Charles Spurgeon, said this, the letter, the letter, can make us knowing, but only the spirit, can make us wise, there is a difference, between reading, and living the word, and I think, that that's what we really see, with the psalmist, is that, that what he is putting forth, for us, is not a knowledge, not just a head knowledge, of the things, that he's seen, but the fact, that that knowledge, maybe that started, in his head, has been fleshed out, in his life, through circumstances, and notice, the progression, and I don't know, if it's an intended progression, within these three verses, but he says, that, your commandments, make me wiser, than my enemies, for they are ever, with me,

I have more understanding, than all my teachers, for your testimonies, are my meditation, and I understand, more than the ancients, because I keep, your precepts, and notice that, that they are with him, he is, meditating on them, and then he is, keeping them, so, this is the progress, of the

word, why we need it, but it's not enough, just to have it, with us, we must open it, and when we open it, then we must live it, and because of this, we could then say, with the psalmist, I have not departed, from your judgments, for you yourself, have taught me, I have found it sure, I have applied it, to my life, you have taught me, again, notice the connection, we wind up, so powerless, when we go out, on our own, to just make this thing, happen in our lives, right, the bible said it, so, I'm doing it, and it works, for like 30 seconds, and then, it's not working anymore, so it's the, it's God himself, who is teaching, God himself, who is instructing, God himself, who is keeping, but when we apply, our hearts to that, then it bears fruit, 103, here's another exclamation, oh how sweet, are your words, to my taste, sweeter than honey, to my mouth, you know in those days, they didn't have, a sense such thing, as sugar, and so, honey, was their form, of sweetness, how many of you, ever popped something, into your mouth, and it was like, you know my son, does this, I love, I love watching him, he is a sugar addict, I guess, so we kind of do that, withholding thing, but the other day, I was watching him, and he has no clue, anybody's watching him, you know, and I can't remember, what it was,

I don't know whether, it was a bowl of ice cream, I don't know what it was, but he grabs that spoon, and you know, and there's commotion, going on, he's lost in his own, little world, and he grabs that spoon, and he puts it in his mouth, and he puts that by, and his eyelids, start fluttering, and his eyeballs roll, like, and just this wave of, oh my goodness, this is so good, and he does that, on a regular basis, this just pure delight, in sweetness, and that's what the psalmist, is kind of doing, this wave of just, oh, how sweet are your words, to my taste, they're sweeter, than honey, to my mouth, and the problem is, once you've had something sweet, what happens when you eat something, not sweet, it's flavorless, it's, ugh, it's like, how many of you had like, now, I apologize, but how many of you, that, even if you would like dark chocolate, but you've had milk chocolate, and then you tried dark chocolate, it's like the half kind of sweet, you're like, what happened to this, you know, now, for some of you that are like, oh, that was way too sweet, so I get that,

I understand that, but then, there's like, maybe that person, that has like, that cup of coffee, with all the creamer in it, and then you hand them, that cup of coffee, that straight black, they're like, oh, can't do that, you know, I mean, you pick your thing, but, but, where I'm going with that, is that, he says through your precepts, in 104, I get understanding, therefore, I hate every false way, so this sweetness, this delight, it just leaves bland, so, so many other things, so, to the point where it's just, I abhor that, and this, therefore, I hate every false way, kind of reflects 101, where he says, I have restrained my feet, from every evil way, and the restraint, is not that we simply determine, we will not go down that road, but it's that we have determined, to love his law, and in finding delight there, we are kept, from the wicked and evil ways, and it comes to a point in our life, where it's not even so much like,

[42:44] I wish I could, but I shouldn't, where we just look at it, and say, I have no desire, to choose that way, I find no delight in it, oh, but my God, in his way, how sweet, how sweet, so that's the second thing, the word satisfies fully, and we love it, and hate evil, and the third thing, is that the word shines faithfully, so we rejoice in it, and we are made faithful, common verse, your word in 105, is a lamp to my feet, and a light to my path, I guess what we're seeing, a little bit within this stanza, is that the word is the, only beacon of light, in the darkness, and storms of this world, it's not a light, it is the only light, it shines forth, it's a light to the path, that brings us joy, and faithful obedience in us, he says, your word is a lamp, unto my feet, and a light, unto my path, those are two different things, in my opinion, is that if you are in darkness, darkness, there's two things, that you need to know, and one is, where you're standing, where you're stepping, right here, right, you know, if you've ever had, a little bitty light, and you're in darkness, sometimes that's all you can see, to make sure, that your steps are sure, and secure, and sometimes, you know, you're walking along, in the dark, and you step somewhere, and all of a sudden, you're like, that didn't sound right, that didn't feel right,

I don't know where I'm at, and so you're shining your light, to figure out, where do I stand, so there's two things, one is, where do I currently stand, and where, what am I stepping upon, and is my footing sure, so he says, the word is a lamp, to my feet, but not only is it, a lamp to my feet, which is all that we get, when we shine, the little flashlights, right, but he says, it's making sure my step, making known my step, but it's also, shining out, and showing me the way, I, I, I do not get lost, I don't, you can ask my family, it's kind of, been this thing, about maps, I'm a map guy, I was always a selfish map guy, and they were like, why don't you share the map, because I want to know, where

I'm going, and I don't get lost, but last year, I was hunting with my brother, right up here on the mountain, we left camp one morning, to, in the dark, to, hoof out, and get to a certain location, and, all we had, were these headlamps, and so we trucked out, it was like, where, we knew we had to head east, and so we left camp, headed east, and we were walking, with these little lights, and sure enough,

I don't know, how in the world we did it, we walked in one complete circle, only looking, at our feet, the word of God, is good for our feet, but it lights our way, and when you know, you're lost, that's a helpless feeling, it's like, I know I am not supposed to be, I'm not where I'm supposed to be, but I don't know where I am, and the word never leaves us there, it's sure, it's steadfast, it shines faithfully, illuminating our way, it allows us the ability, to act with confidence, and conviction, I don't have to question, that next step, I know where I'm going, I know where I'm headed, but you know, when we have committed our way, in verse 106, he says,

I have sworn and confirmed, that I will keep your righteous judgments, what often follows that, when we set our hearts, to do the will of God, when we set our hearts, to follow in his way, what often follows, on the tails of that, yeah, it's like, you know it's coming, the next three verses, I'm afflicted, very much, and in verse, in 107, and in 109, he says, my life is continually, in my hands, testing, maybe it's testing, maybe it's trial, but it's coming, it's not going to be, just this easy way, this easy road, it's in darkness, remember, he says, I am afflicted, very much, so he cries out, revive me, oh Lord, again, this is one of those verses, where it's saying, you enact, your word within me, revive me, oh Lord, according to your word, you do it,

I'm failing, I'm afflicted, I'm struggling, you revive me, you revive me, He also, that reminder, in 109, says, my life is continually, in my hand, but he says, yet, I do not, when he says, my life is continually, in my hand, like it's, it's, it's, it's almost over, it's, it's very, you know, it's, life is fleeting, it's vanishing, it's, it's, it's here in my hand, yet I do not forget your law, it's not worried, have you, have you heard one ounce, of concern, for his well being, what the psalmist, reminds us, is that he has an outward look, and his work, his, his, his gaze, his look, rests upon the sure word of God, that is shining faithfully, and so he rejoices in that, the other thing that he says, in the midst of affliction, in 108, because I skipped over that a little bit, if you notice that, he says, except I pray the free will offerings, of my mouth,

[49 : 40] O Lord, and teach me your judgments, so on the one hand, he is offering, not the sacrifices, that are required, but the free will offerings, from his mouth, in other words, these are my voluntary, acts of worship, to you receive them, O Lord, and in return, teach me, your judgments, that's in the middle, of the affliction, of 107, and 109, is that he is singing up, praise and worship, and petitioning, for more instruction, in this law, and in this word, and then the last two, verses, this is like the crescendo, because I'm sure you guys, are ready to end, I'm not like, I was like, let's keep going, but the last two verses, your testimonies, remember, we said his word, is shining faithfully, it shines in the darkness, it shines in tribulation, and trials, what does that produce, in us, rejoicing, and faithfulness, so in verse 11, we see rejoicing, he says, your testimonies,

I have taken, as a heritage, or an inheritance, forever, for they are the rejoicing, of my heart, you know, there's a very interesting thing, about this inheritance, how do you normally, get an inheritance, it's given, somebody determines, what you shall receive, and in one way, we have, I don't want to say, the Bible doesn't say that, it would, Ephesians chapter one, is great, we have received, an inheritance, in the heaven, in heavenly places, but yet, there is an action, here, the psalmist says, that he says, I reach out, and I take this, and I say, I want this, to be my inheritance, and there's a reason, why he reaches out, and makes that, eternal declaration, that my inheritance, what I have, for the rest of my life, I want it, because it is, it rejoices my heart, what does that tell us, about our hearts, and how good it is, when experience, when we experience, this word of God, and it ripens, into joy, how good that is, for us, because joy, drives, our eternal desires, you see that, he says, because this is so joyful, to me,

I want it forever, you know, because think back, to my son, and rolling the eyes, with the sweetness, he's like, I just want that moment, on, and on, and on, and on, and on, when this truth, pushes up, through sorrow, through prayer, conflict, hope, contentment, but it, it ends, in rejoicing, how fruitful, that has been, for us, that grace, has worked, in such a way, that the end result, is joy, and delight, in us, for his word, and then the other thing, is that, so he's, he's made, that he's like, I want this forever, forever, and then he says, I have inclined my heart, to perform your statutes, forever, to the very end, a heart, that has gazed, into an eternal, word, a word, that will stand, forever, a word, that

revives, men, and sustains, all things, a word, that cannot, be prevailed upon, a word, that is so sweet, and so satisfying, one that has been, made bright, has made bright, the path we trod, and secures, the steps we take, a heart, that is looked, into that word, will choose it, for all of eternity, and will incline itself, to obey it forever, to the very end, because it is faithful, because it is faithful, we are made faithful,

I have inclined, my heart to your word, you have made sure, my step forever, when I struggle, and I know, that this is, Thank you.