

PM Psalm 119:1-24 Not by bread alone

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Preacher: Rev David White

- [0 : 0 0] So our scripture reading this evening is the beginning of Psalm 119, Psalm 119 verses 1 to 24.
- But we're going to be concentrating on the third stanza, which are verses 17 to 24. But Psalm 119 verses 1 to 24, page 613 in your Bibles. Page 613.
- Psalm 119. Blessed are those whose way is blameless, who walk in the law of the Lord. Blessed are those who keep his testimonies, who seek him with all their heart, who also do no wrong but walk in his ways. You have commanded your precepts to be kept diligently.
- Oh, that my ways may be steadfast in keeping your statutes. Then I shall not be put to shame, having my eyes fixed on your commandments.
- [1 : 1 7] I will praise you with an upright heart when I learn your righteous rules. I will keep your statutes. Do not utterly forsake me. How can a young man keep his way pure?
- By guarding it according to your word. With my whole heart I seek you. Let me not wander from your commandments. I have stored up your word in my heart, that I might not sin against you.
- Blessed are you, O Lord. Teach me your statutes. With my lips I declare all the rules of your mouth. In the way of your testimonies I delight as much as in all riches.
- I will meditate on your precepts, and I will fix my eyes on your ways. I will delight in your statutes. I will not forget your word.
- Deal bountifully with your servant, that I may live and keep your word. Open my eyes that I may behold the wondrous things out of your law.
- [2 : 3 0] I am a sojourner on the earth. Hide not your commandments from me. My soul is consumed with longing for your rules at all times.
- You rebuke the insolent, accursed ones, who wonder from your commandments. Take away from me scorn and contempt, for I have kept your testimonies.
- Even though princes sit plotting against me, your servant will meditate on your statutes. Your testimonies are my delight.
- They are my counselors. May God bless to us this reading of his word. I think you would agree that we are living in very uncertain times.
- There are wars and rumors of wars all around the world. I think at the last time I checked, 23 conflicts in various parts of the world.
- [3 : 3 7] We are most aware, of course, of the troubles in Israel and Gaza and Lebanon. And also in Ukraine and Russia.
- Perhaps you are concerned about the recent turn of events in the United States and the president-elect.

Perhaps that is something that concerns you. And certainly we know that the stability of the world from the perspective of some of the larger nations like Putin and in Russia and China.

But we are here tonight to worship a God who is bigger than all that. And even though it might not look like it at times, we worship a God who is in control.

And who is working out his purposes in and through all the things that we see happening. But the Bible encourages us, the word of God encourages us to pray for our world and for those in leadership in our world.

[4 : 47] And that's what I'd like us to do this evening. So this morning we prayed for Scotland and for perhaps our immediate needs. But tonight let's cast the net wider. Because God's in control.

Amen. Don't you just love the Psalms? The Psalmist can be completely honest with God.

We can go to God and tell God how we feel. God knows how we feel. But we can come before him and tell him how we feel. And find comfort in the fact that he listens to our prayers.

Hallelujah. Hallelujah. This evening's message is entitled, Not by Bread Alone.

Which is a quote that comes from Deuteronomy chapter 8 verse 3. And also was quoted by Jesus in Matthew 4 verse 4. Not by Bread Alone.

[5 : 59] So how has God our Heavenly Father revealed himself to us? Well firstly, as we prayed earlier, through creation.

It amazes me that the majority of people fail to see the hand of a creator in the intricacy and complexity of the world that we inhabit.

And the universe beyond that. I've been watching the series Brian Cox is doing. Has anyone else been watching it? It's sort of looking at our immediate, what's it called?

Sun, stars, etc. Yeah, planets. And it's fascinating. And scientifically, he's very good. He knows his stuff. But in the...

But it seems to fail to see the beauty. The intricacy. The... How can it be an accident? I mean, look around you.

[7 : 07] Look at one another. How amazing are we? What an amazing thing the creation of a new child is. You know, it's interesting because our niece recently had a baby.

And bless her, she wasn't well. She contracted meningitis. And... But thankfully the baby didn't. But the attitude of the generation, and she's 30, my niece, is that she's got a right to have a baby.

Rather than realizing naturally, the gift of a child is a gift from God. It's not a right. It's not a right.

And so it saddens me really. But Paul writes in Romans 1 verse 20 about God. So those who are...

Who cannot see are without excuse. Secondly, God has revealed himself to us through his word. And we thank God for the Bible.

[8 : 24] We thank God that we live in a country where we're free to carry this around with us. And open it and share together in fellowship as we are tonight. Which is not the case for many brethren in other parts of the world.

They could be persecuted at any moment. In fact, gathering like this would not be a possibility. And we thank God that we are able to gather as we do. And perhaps we should appreciate the fact a little bit more.

And pray more for our brothers and sisters who are not able to do that. I remember when I came to faith, I couldn't get enough. I couldn't get enough of this. And I still...

I still... I'm enthusiastic. Absolutely enthusiastic. To get into the word. And preparation for sermons like this. And just day to day. Time with the Lord.

It's just fantastic that God has given us his word. Sixty-six books. Written by more than forty authors over a period of two thousand years.

[9 : 27] And yet incredibly, they all tell the same story. And point us towards the coming of the Messiah, the Christ. God's anointed son.

And thirdly, and most especially, of course, God's revealed himself to us through his only begotten son, the Lord Jesus Christ. The word of God made flesh.

Who for a time made his dwelling among us. The way John starts his gospel is amazing. In the beginning was the word, the logos.

And the word was with God. And the word was God. He was with God in the beginning. All things were made through him. And was not anything made that was made.

In him was life. And that life was the light of men. The light shines in the darkness. But the darkness has not overcome it. He was in the world. And though the world was made through him.

[10 : 30] Yet the world did not know him. He came to his own. And his own people did not receive him. In the New Testament, we're blessed to have four gospels.

Which record in detail the life and ministry of Jesus. Each of these gospels were written to different people groups. For different reasons.

Of course we have the three synoptic gospels. Matthew, Mark and Luke. Which reflect one another. And then we have the gospel of John. Matthew wrote his gospel primarily for the Jews.

Linking the genealogy of Abraham. The founding father of the nation of Israel. With that of Jesus. After Jesus was baptized by John in the river Jordan.

A voice from heaven said. This is my son. My chosen one. Listen to him. Then Jesus was led by the spirit into the desert.

[11 : 31] To be tempted by the devil. And it's in this context. That the Lord Jesus quotes the words of Moses. In Deuteronomy 8 verse 3. Remember the Lord your God is the heading.

In the ASV. ESV. And we read. Verse 8. And he humbled you. And let you hunger. And fed you with manna. Which you did not know.

Nor did your fathers know. That he might make you know. That man does not live by bread alone. But man lives by every word. That comes from the mouth of the Lord.

Attempt of the devil. Came to Jesus and said. If you are the son of God. See that's what the devil always does. Right from the beginning. Right from Genesis. If.

To sow a seed of doubt. If you are the son of God. Tell these stones to become bread. Jesus answered. This is written. Man shall not live by bread alone.

[12 : 34] By every word that comes from the mouth. Of God. In the book of Deuteronomy. Moses reminds the Israelites. Of God's testing.

In the wilderness. Through hunger. And of his miraculous provision of manna. When Jesus quotes Deuteronomy 8 verse 3. It would not have been lost.

On the readers of Matthew. Especially the Jews. That Jesus 40 days of fasting in the desert. Corresponds with Israel's experience.

Of 40 years of testing. In the wilderness. So let's turn our focus to this psalm. Psalm 119.

In more detail. Our main focus this evening. Is the third stanza. 17 to 24. Because we don't have time. For more than that.

[13 : 31] But as you listen to it being read. Did you notice the references to the word. In every verse. There's a reference to. To the Torah law.

Or to. Various words that express. The law of God. The rules.

The commandments. The commandments. Psalm 119. Celebrates this fact. And overlaps with Psalm 1.

And Psalm 112. In Psalm 1. The first verse of Psalm 1. Verse 1. Blessed is the man. Who walks not in the counsel of the wicked. Nor stands in the way of sinners.

Nor sits in the seat of scoffers. Psalm 112. Verse 1. Praise the Lord. Blessed is the man who fears the Lord. Who greatly delights in his commandments.

[14 : 29] And tonight's Psalm. 119. Verse 1. Blessed are those whose ways are blameless. Who walk in the law of the Lord. Psalm 119.

Is of course the longest Psalm. 176 verses. It's also the longest chapter in the Bible. Longer than any of the other books. And is carefully structured.

Based on the acrostic use. Of the letters of the Hebrew alphabet. We miss all this.

Because actually I had an opportunity to some Hebrew at college. But I was struggling just to keep up with normal studies. So my Hebrew is. Chut chut. I think the Russians would say. But.

Nonetheless. Just above this evening's text. If you look at your Bible. We see the word gimel. Which is the third letter of the Hebrew alphabet.

[15 : 27] This being the third stanza. This word is derived from the Hebrew word gemel. Which means. The giving of a reward. As well as the giving of a punishment.

Each verse in this third stanza. Of Psalm 119. Begins with the letter. Gimel. See Psalms are written to be memorised.

Sung. And prayed corporately. Or individually. As we. And as they. Express their adoration of God. Most of the ancient people of Israel.

Did not have God's word. Even a small portion of God's word. In a scroll. And certainly books. Were not around. So they committed to memory.

Passages of scripture. I remember when I. When I first came to faith. We did. A course. To encourage new disciples. And it was called. New directions.

[16 : 28] And part of this. New directions course. Encouraged people to memorise. Passages of the scripture. And those passages are still. Here. And it's great that they're here.

Because when you find yourselves. In times when you need them. They're there. You can draw on them. And I think it's. It's important. If we can. To memorise. As much of the word of God.

As we can. When I. Someone stole my Bible. I took my car. This is a few years ago now. When I had the pancake place. Car was parked in the car park. Just up the road. And they stole my Bible.

Because it was in a nice leather case. And they probably thought it was a. There were no laptops and stuff then. But I don't know what they thought it was. Anyway. Anyway. They stole it. And I was heartbroken. Because I knew.

Where every passage was. On the page. In that Bible. And it's taken ages. To have another Bible. Where I know. When I open it. Where on the page. What it is I'm looking for.

- [17 : 23] Is. And it's a great thing. Yeah. The acrostic use of the Hebrew alphabet. Functioned as innate to memory. And it enabled the people of God.
- To admire his word. So strongly. So deeply. That they worked. Prayed. And meditated. On God's instructions. To have it shape their character.
- And their conduct. Same is true for us today. A regular meditation on God's word. On the Bible. Will shape our character.
- And our conduct. As well. As we seek to become. More Christ-like. So as you work through these verses.
- 17 to 24. You'll notice the various words used. For the Torah law. Verse 17. Your word. Verse 18. Your law.
- [18 : 18] Verse 19. Your commandments. Verse 20. Your rules. Verse 21. Your commandments. Verse 22. Your testimonies. Verse 23.
- Your statutes. And verse 24. Testimonies are my delight. They are my counselors. Your testimonies. I don't know if you have an ESV study Bible.
- But a colleague and friend of mine. Someone who was my mentor. Years back. Has become a very good friend. And he bought me a copy. A study of the ESV study Bible.
- And if you haven't got one. Can I recommend it to you? It's a rich resource. For digging deeper. Into the word. And I do recommend it wholeheartedly.
- In verse 17. The psalmist. A servant of God. We read. Is boldly asking for blessing. This servant. Clearly depends.
- [19 : 20] On God. And on God's word. So that he might live. And keep. God's word. God's word. And as I read through these verses.
- There is no pretense in these verses. That the psalmist is perfect in any way. In fact. Verse 5 stresses this. Oh that my ways may be steadfast.
- In keeping your statutes. I think that's a prayer for us all this evening. Oh that my ways may be steadfast. In keeping your statutes.
- See the truth of the matter is. That most of society today. View rules of any kind. As restrictions. Things that forbid us from doing what we want to do.
- In contrast. God's laws are given. To free us to be. All that God. Would want us to be. How sad. That it's totally turned around.
- [20 : 20] That it's seen as. As. As restrictive. Rather than. A blessing. God is not a killjoy. He gives us his law. His rules. For living.
- So that we might have the best. Possible. Life. God's laws are given to guide us. From doing what. The things that might cripple.
- Or harm us. The attitudes and actions. That prevent us from being the best we can be. God's guidelines. Help us to follow his path. And avoid paths that lead to destruction.
- And as we travel through life. The Bible. Should be. Our road map. Pointing out the safe routes. Pointing out the obstacles to avoid.
- And the way to our final destination. Which is at home. With the Lord. In glory. I've got a drawer full of maps.
- [21 : 21] My hobby has been climbing. Monroe's. And in 2006. I finished them. So I'm ticking off Corbett's now. But I've got a drawer full of maps. And I love my maps. And I learnt very early on.
- To use my map and a compass. To know where I was. And to find out where I was going. And it troubles me. In these days. That these.

This. Getting to know. How to use a map and compass. It seems to become a thing of the past. And it bothers me. Because my son Stuart. I mean I'm absolutely delighted. That he and his friend. Who's called Beard.

For obvious reasons. Because. He has quite a bushy beard. They go. They're ticking off Monroe's. And they just take with them. Their mobile phones. What happens if there's no signal.

Or the battery dies. And so I've encouraged them. To carry at least one map and compass. And to learn how to use it. The mountains of Scotland. Notorious. I mean you can start off.

[22 : 20] On a bright sunny day. And end up in an absolute howler. Snow. And the whole shooting match. And you need to know. What you're doing. Just having these items.

And carrying them with him. Will not keep him safe. If you don't know how to use them. And the same is true of God's word. It needs to be obediently applied. Like the psalmist.

We are but travelers. Sojourners. Here on earth. We need to study God's map. The Bible. To be sure of the way. If we ignore the map.

We will wander aimlessly. And risk missing our destination. All together. In the sermon on the mount. Jesus spoke about. The wide gate.

And the narrow way. Enter by the narrow gate. Jesus said. For the gate is wide. And the way is easy. That leads to destruction. And those who enter by it.

[23 : 21] Are many. For the gate is narrow. And the way is hard. That leads to life. And those who find it. Are few. During COVID.

I worked. I worked at the hospital. As one of the chaplains. And all the way through COVID. And as COVID came to an end. I was replaced by someone. Taking on the full time role.

And we went on holiday. To France. A riverboat cruise. On the Rhine. And we traveled through southern France.

Up towards Lyon. And on the way. We had a day out. In the wine regions. Of Bourne. It's called B-E-A-U-N-E.

And we had a chance. To wander around the town. Beautiful town. And it was a beautiful. Sunny day. But as we walked around.

[24 : 22] I was looking at the road signs. And one sign. Said. Rue de Paradis. And the other sign. Said. What was it? Rue de Parade.

Rue de. Don't care. Yeah. Okay. Which literally translated. Is the road to hell. And so. I thought we must have a look. Down these roads. And it's interesting.

The second one. The road. That was the road to hell. Was wide. It was easy to access it. It was full. Of shops. Selling. Top class.

Worldly things. There was nothing. You couldn't. You would want. That you couldn't get. On this road. It was easy. It was light. It was sunny. And it was just.

So easily accessible. And then. The road to Paradis. That was interesting. Because first of all. You had to encounter. A set of steps. Quite steep steps. To get onto the road itself.

[25 : 18] And then the road. We found. Once we got there. Was very narrow. And it was full of obstacles. And it was dark. And there wasn't. Much to recommend it really.

And I thought. What a wonderful. What a wonderful. Illustration. Of the way it can be. The way of. Of the cross.

The way of Christ. Is not. An easy road. And we all know that. If we've lived for long. We know that. The road to hell. Is easy. The way. The living word of God.

Our Lord Jesus Christ. Said in John 14. Verse 6. I am the way. And the truth. And the life. No one comes to the Father.

Except. Through me. In verse 18. The psalmist requests. That the Lord would open his eyes. Open my eyes Lord. That I may behold.

[26 : 24] Wondrous things. Out of your law. Open my eyes. Lord. That I might see you. Every day. In your creation. Through your word.

And give thanks. To you for your son. You see. Scripture is not. A dead letter. It's a dynamic. Living word. The word of God.

It's to be read. And heard. And proclaimed. In openness. To the leading. Of the Holy Spirit. One commentator. Named John D. Levinson.

An American. Hebrew Bible scholar. Speaks about. Immediate. Divine. Teaching. And he describes this. As the Holy Spirit. Leading the church.

Of Christ. To discern. The word of God. For our place. And our time. Not to change. The word of God. But to discern. Its application.

[27 : 19] In our time. And in our place. Paul writes. In 2 Corinthians. 4 verse 6. For God said. As we read. Read at the beginning. Let light shine. Out of darkness.

Shone his heart. His light. Into our hearts. To give us. The light. Of the knowledge. Of the glory. Of God. In the face of Christ. And just prior to that. It talks about. The God of this world.

The devil. Blind in the eyes. Of unbelievers. So they can't see. They can't see. The glory of God. In the face of Christ. Open our eyes.

Lord. God. Those who wrote the scriptures. Were inspired. By the Holy Spirit. Paul tells us.

All scripture. Is God breathed. Out. Is breathed out. By God. And is profitable. For teaching. For reproof. For correction. And for training. In righteousness.

[28 : 14] So that the man of God. May be complete. Equipped. For every. Good work. Without God's. Enlightenment. We cannot see.

As we ought. We need the Holy Spirit. To help us. To fully comprehend. God's word. And will. For our lives. Like a map and compass.

It's not good enough. Just knowing what the Bible says. Without the wisdom. To apply it. And the will. To obey. It. Like a map and compass.

It's no good. Just knowing what the Bible says. Without the wisdom. To apply it. And the will. To obey it. Jesus is. Our ultimate example. The Lord Jesus.

Upheld the Torah law. Of Moses. As is recorded. In chapter 5. Of Matthew's gospel. Jesus said. Do not think. That I've come to abolish. The law. Or the prophets. I have not come to abolish them.

[29 : 13] But to fulfill them. The only person. Who ever completely. Fulfilled. The law. The law. Of God. The sinless. Son of God. For truly.

I say to you. Until heaven and earth. Pass away. Not one eye outer. Not a dot. Will pass from the law. Until all is accomplished. Therefore.

Whoever relaxes. One of the least. Of these commandments. And teaches others. To do the same. Will be called least. In the kingdom of heaven. For I tell you. Unless your righteousness. Exceeds that of the scribes.

And Pharisees. You will never enter. The kingdom. Of heaven. It's clear from Psalm 119.

That the psalmist. Is not a legalist. And neither was Jesus. Both were open. To God's instructions. In a variety of forms.

- [30 : 08] Focusing on grace. And mercy. Which we thought about. This morning. And the spirit of the law. Rather than specific. Formulations. Of the law. And this is evident.
- In Matthew 12. Verses 1 to 8. And 15. 1 to 20. We don't have time. But if you're making a note. Make a note. Of those two passages. Some of you know.
- That in a former life. Many years ago. I was a policeman. In Cumbria. And. For the first two years.
- You undergo probation. Period. And the top brass. Are keeping a close eye. On how you're performing. Um.
- But I understood. My job. To be. To keep the peace. Whereas. Some of. My younger colleagues. I was 24. When I joined. Some of the younger guys. Felt it was their job.
- [31 : 09] To stir up. Trouble. In order to be able. To arrest someone. And get their name. In the report book. Um. And I felt. For the people of Penrith. Because.
- Uh. The headquarters. For Cumbria Constabulary. Is in Penrith. And so all the new. Probations. Were tipped out. Onto the streets. In Penrith. Uh. And told to go. And find. Uh. Things to.
- Uh. To prosecute. And so. Uh. As time passed. I was. Called in. To be. I was carpeted. In front of the superintendent.
- Basically. And the superintendent. Said to me. I'm not seeing. Your name. In the record book. And I said. Well sir. I said. I thought. My job was.
- To keep the peace. And he said. Your job is to do. What I tell you. To do. And was quite definite. About it. And if you don't. There's a consequence. So.
- [32 : 06] I thought. Oh. And when I was on the next night shift. Was about. Two weeks later. I was on night shift. And I started at ten o'clock. And I went out. Uh.
- Of the police station. In Penrith. Which is in Hunter Lane. And I walked to the end of the road. And two cars. That crashed into each other. So. I interviewed both drivers. One of them smelt strongly of drink.
- I breathalysed him. And I arrested him. And then I went in. And dealt with the paperwork. That came from that. And then I went back out. And I was just studying. One of the squares in the town.
- And this guy came up to me. And said. There's some guys in that pub there. Dealing drugs. So. I got on the pocket phone. I called for some assistance. From the drug squad. We raided the pub.
- And we arrested seven of them. For possession. And for dealing. And so. Took them back to the police station. And dealt with some. And thankfully the drug squad. Picked up some of the paperwork for that.
- [33 : 00] But it was my arrest. And. Then. Then I had my. My. My. My. My. My. My piece. We used to call it. And then went back out on the street again.
- And lo and behold. As I passed a street called Portland Place. Three guys full of drink. Were jumping from one car to another. Down the street. So I called for the van. And arrested them. So.
- That was eleven folk. In one night. And while I was still sorting out the paperwork. Which was. Eight o'clock in the morning. The superintendent came in. And he looked in the report book.
- Because I'd written up the reports. He looked in the report book. And he just smiled. At me. And I never heard any more. About it. And that's the way I think about.
- Without the spirit of the law. And the letter of the law. The letter of the law is a very blunt instrument. Without the spirit of the law. To interpret.

- [33 : 55] Interpret it. The Pharisees you see. Were more interested in the rule of the law. And the control the law gave them over people. And so Jesus said to them.
- If you had known what these words mean. I desire mercy not sacrifice. You would not have condemned the guiltless. May the Lord protect us from becoming hard-hearted legalists.
- Who think that we're in some way superior to fellow believers. As well as to non-believers. We must remember. I think. That at our best.
- We are blood-bought sinners. Who struggle to live holy lives. Therefore we cannot expect. Those who are unredeemed. To meet the moral.
- And ethical standards. Of the Torah law. The psalmist. Was not without personal challenges. As we read from this psalm.
- [35 : 00] Verse 23. Even though princes sit plotting against me. Your servant will meditate on your statutes. Now who were the princes? It's believed that the princes.
- Were those who were rulers. Among God's people. Who often used their power. To suppress the faithful. A good example of this can be found in Jeremiah 36 to 38.
- Once again we don't have time this evening. But it's a good example. Of those with. The power. The princes. The rulers. Suppressing people.
- Notice that the psalmist was not cowered by the plotting of these princes. In fact if you turn to verse 46. He writes. I will also speak of your testimonies before kings.
- And shall not be put to shame. Jesus told the disciples. They speak before those in authority. And that God would give them the words to say. And so it was.
- [36 : 03] The writer is bold. Because he looks to a higher authority. One commentator writes. The psalmist's commitment to discerning the word of God.
- And doing the will of God. Anticipates the life and ministry of Jesus. Who even as a boy. Is depicted among the teachers. Of the law. You'll be familiar with what happened.
- Luke's gospel is the only gospel. A gospel writer. Who gives us an insight. Into the childhood. And youth of our Lord. He records how the baby Jesus was circumcised on the eighth day.
- And was presented to God aged six weeks. After his mother Mary's purification. Age 12. Although it's not recorded. Jesus would have celebrated bar mitzvah.
- And I was interested to find that that means. Son of the law. Bar mitzvah means son of the law. From birth. Jesus was brought up. In the moral and ritual life of Judaism.
- [37 : 07] He was a true Israelite. And the law of Moses required. That pilgrims visit Jerusalem. For the three festivals. Of Pentecost.
- Passover. And Tabernacles. And so Luke records. Jesus attending Passover. With family and friends. And when the seven days of the festival ended.
- And the pilgrims from Galilee started to return home. Mary and Joseph realized that Jesus was not with them. The word tells us.
- Three days later. After no doubt. Frantically searching. They found Jesus in the temple. Sitting among the teachers. And listening to them. And asking questions.
- What does it tell us? It tells us. Everyone who heard him. Were amazed at his understanding. And his answers. And his parents were astonished. Verse 48. And then we're told.
- [38 : 07] That Jesus grew in wisdom and stature. And in favor with God. And men. The point that I'm seeking to make here. Is that even age 12. Jesus is involved.

In seeking godly. Wisdom. And understanding. Worldly knowledge. Knowledge. Is acquired. In comparison. Through detachment.

And objectivity. Whilst true wisdom. Grows from passionate involvement. With God. And the commitment. Of oneself. To God. Psalm 119.

In its broadest sense. Claims that as the people of God. We believe in order to understand. And. This is not to say. That we're to be anti-intellectual.

Or anti-scientific. Rather. We're to recognize. The inevitable limits. Of human knowledge. And technology. It's a bit like sat-nav.

[39 : 05] It only works. Sometimes. In some places. And people have done. The daftest things. HGV lorry drivers. Have driven the wrong way. Down one way streets.

In cities. To the point where. The lorry was jammed. In the street. Because they were following sat-nav. It took days. And thousands of pounds. To get crayons.

To lift. The load off the lorry. So they could get the lorry. Out of the street. I mean. It's extraordinary really. People have driven into rivers. Where there's a ford. And we went to a wedding.

Of a family member. Last year. And we were down in Cumbria. And we drove towards this river. But it was evident straight away. Even though sat-nav said. Oh yeah. This is the way to go. You don't drive into that.

But people do. They mindlessly do. You know. They do the silliest things. Taking routes with lorries. Where there's a low bridge. Sat-nav didn't tell you that. Next thing you know.

[39 : 59] There is no bridge. So yeah. So it's important that. We use the Bible.

The inherent inspired word of God. As a guide. So in conclusion. This evening from these eight verses. We learn that true blessing.

Comes from those. Comes to those whose heart and mind. Are completely dedicated. To understanding God's word. The person who will keep God's instructions.

Who attends to them carefully. Treasure them more and more. Will reflect Christ-like attitudes. And character. This does not mean.

That we won't face challenges. And suffering in this life. But it does mean. That we'll be better equipped. Assisted and guided. By God's word.

[40 : 54] And spirit. To cope with these times. The writer of Psalm 119. Is thoroughly devoted to God. And his word. And his intent upon.

A faithfulness to God. That includes obedience. But shows no trace. Of legalism. Or self-righteousness. Rather I believe.

The psalmist is very aware. Of his own failings. As I'm sure. Are we. And of our need. For grace and mercy. And a dependence on God.

For this life. And for all eternity. Jesus said. Heaven and earth. Will pass away. But my words.

Will never. Pass away. Thanks be to God.■■■■. This life. This life.