

Title: Above Gold, Above Fine Gold

Description: In this sermon Pastor Kim explains how the psalmist prays through unprovoked oppression and delayed deliverance with three petitions: personal deliverance, spiritual understanding, and divine intervention. Christ is set forth as the ultimate surety who paid our debt in full. Hearers are called to rest in God's mercy, timing, and faithfulness, and to treasure His commandments above gold, yea above fine gold, esteeming every precept and hating every false way.

Transcript:

You have your Bible with you, go ahead and turn with me to Psalm chapter 119 and we're going to be in verse 121 to verse 128. Psalm 119 verse 121. And if you are there, go ahead and stand with me out of respect for God's word as I read and you read along silently with me.

Beginning with verse 121. I have done judgment and justice. Leave me not to mine oppressors. Be surety for thy servant for good. Let not the proud oppress me. Mine eyes fail for thy salvation and for the word of thy righteousness. deal with thy servant according unto thy mercy and teach me thy statutes. I am thy servant. Give me understanding that I may know thy testimonies. It is time for thee, Lord, to work, for they have made void thy law. Therefore, I love thy commandments above gold. Yea, above fine gold. Therefore, I esteem all thy precepts concerning all things to be right, and I hate every false way. This is God's word. You may be seated.

If you are a believer in Christ this evening, Psalm 119 with verse 121 to 122 and then verse 126 would be a heart cry that you have experienced in your life. You have uttered these words maybe not exactly like the way psalmist the psalmist rather writes them but to the same essence. Let me read it again. Verse 121 to 122 and then jumping to 126. I have done judgment and justice. Leave me not to mine oppressors. Be surety for thy servant for good. Let not the proud oppress me. Verse 126. It is time for thee, Lord, to work, for they have made void thy law. When you have striven to walk uprightly before God with treating others with equity, with love, and also keeping your conscience clear before a living, righteous God, you find yourself at times surrounded by those that are called oppressors, who have broken God's commandments again and again and again and as it breaks God's heart, it breaks your heart. How do you then pray knowing that you are surrounded by people that are constantly grieving God? What do you do when doing what is

right seems to bring about what is wrong? The psalmist shows us that when circumstances go wrong, you do not have to go wrong with them. Let me repeat that again. The psalmist shows us that when circumstances go wrong, you do not have to go wrong with them. You can pray through your mistreatment by resting not in yourself but resting in the character and the word of Almighty God who never changes with his promises. In Psalm 119, in this stanza, we're going to see the deep spiritual strain caused by not provoked oppression, but unprovoked oppression. Meaning the psalmist had no reason or rather effect on someone to cause oppression. It just was unprovoked. It just happened in the surrounding circumstances. And then he also experiences not only unprovoked oppression but delayed deliverance. Think about the tension there. He didn't he knows he has a clear conscience. He knows he hasn't done anything wrong at least in that situation that's going on. And yet there's a delay of deliverance. And so the psalmist had acted again justly. Yet his eyes were failing, fainting, longing for God's salvation. Now again, salvation in the Old Testament, specifically with the stanza here and the rest of Psalm 119, is not talking about salvation of the soul, but salvation from the surrounding circumstance here based on the oppression and delayed deliverance. That's what the focus is on here. You see, long delayed help puts an immense strain on your faith, doesn't it? It pushes you to your limit, as it were, causing you to sense when is it going to be where God in his timing moves. You see, when proud men make void God's law and mistreats the faithful in this sense in today's time Christians, the heart is tempted toward bitterness, self-reliance or spiritual compromise or all of the above. And the diagnosis of the human heart is simple. Is that when one is mistreated, we naturally in our flesh want to take matters into our own hands. And by doing that, we are questioning God's love and we're questioning his timing. And so tonight, I want us to move away from our anxious hearts to do it in our timing and doubting God's love for us. So from bitterness, from self-reliance to then resting in God's guarantee of judgment and justice, seeking his then wisdom, not ours, in the furnace of our respective trials. And in the end, we're going to see where the psalmist arrives as he treasures God's word above every material thing under the heaven. That's where we want to be, don't we? We want to be above all earthly riches. Meaning, God's word is above all riches of this world. Tonight we're going to go through this stanza in Psalm 119 and we're going to see the psalmist go through three essential prayers. We're going to see three essential prayers and the kind of posture that you should have with these very words so that you would pray your way through mistreatment. So, first we're going to see the psalmist pray

for personal deliverance. And then second, we're going to see him pray for spiritual enlightenment or understanding. And then third, finally, praying for divine intervention. So, look down with me if you will to verse 121 to 123 to look for the prayer for personal deliverance. The stanza carries the pictogram meaning an eye. So visualize that for a moment. And an eye in scripture it means insight. It means understanding. It means looking it from the source. So another way of putting it, don't look it through your perspective. Look it from God's perspective. The source. The source. In Genesis 16:7-14, we see the Lord revealed himself and he called himself the well that liveth and seeth everything. Do you see that? I mean, do you imagine God? He sees everything whether it is good or evil like another passage that he is allseeing. He is omnipotent. He's omnipresent. And so we know that he sees and also is all powerful. And of course he has many other characteristics or rather his character. But here's the truth. God's eye sees our oppression. And the psalmist is saying you see this Lord. You see it. And he says this in verse 121 to 123 in this way. He brings his oppression directly to the God who sees. Meaning he doesn't go to a friend first. As good as that Christian friend may be. No, he goes to the source. He goes to God. He goes to him because he knows he is the one that sees everything. You see, man only has a limited view of things. Right? We have limited power. But here rightly dividing and rightly understanding is a psalmist going to the source. So he says I have done judgment before God praying and justice and he says leave me not to mine oppressors. So let's look at the word judgment. This literally means treating men right. Judgment before men. Justice on the other hand means treating God right. How are you towards God? So we see both vertical and both horizontal relationships which is in itself in essence is what righteousness is. Righteousness is living rightly before God. And by living rightly before God, you have his perspective and how he sees how you should treat others, how you should love others, how you should give mercy to others, how you should give grace to others because he is the source of all that, isn't it? Isn't he? So the psalmist does not claim again sinless perfection. All throughout the psalm, he's not saying anything about I want perfection in my life without sin. No, here we see clearly he wants a clear conscience before God and before men. Isn't that what we want? Isn't that what we can have? Because he's given us a conscience and that's the soul. The soul is the conscience. And so he had held fast to God's promises. He's holding to God's promises, God's character. And because God's throne is founded on righteousness, he is the judge, right? Above all other judge, he is all righteous and his judgments are perfect. Psalm 97:2. And so the believer

appeals to then God's holiness to execute justice. So that's verse 121. Then look at verse 122. We see here the psalmist saying be surety for thy servant for good. There's that purpose for good. Let not the proud oppress me. Here we see that the psalmist is saying God is good. He is the source of all good. And that's what the word good there is representing God himself. But let's look at the word surety for a moment. It's defined as a guarantor or a substitute who steps into another's place and assumes their debt or liability. So it's assuming that someone is full of debt, full of liability, someone steps in to assume that robe. That is what a surety is. So God's word then cautions humans about assuming financial liability for unfamiliar debt. Meaning just like we treat God as the true guarantor sometimes and here I'm kind of deviating from this text is Proverbs 11:15 talks about the risk of cosigning a loan. It's an imagery of the idea that you can't treat man like you treat or rather God who God is. You can't be guaranteed that when you co-sign that loan, the other person's going to pay up. Some of you might have experienced that. You co-sign for a loan and you thought that person was guaranteed going to take the one half of it, but ended up not doing it. And so, Proverbs 11:15 cautions us to not take that kind of risk. And the idea is a psalmist is saying, don't go into unfamiliar debt. actually understand what you're going into before you even sign the dotted line. But with God on the other hand, let's go back to the text. You can rest assure he's not only half, he's all of our debt. He is all of our liability. And he does assume our role. And that's the Lord Jesus Christ, isn't it? He took on our full debt, full payment for our sins and he promised and he said it is finished on the cross. It was paid in full. We can assure of that. So let's go to now the psalmist in the text. He's asking God himself to step in as his surety against these proud men. And then he goes on in verse 123. He builds upon the foundation of God's goodness to now God's faithfulness in verse 123. Mine eyes fail for thy salvation and for the word of thy righteousness. Here failing eyes depicts weeping. Have you ever wept over depression? Have you ever watched and seen proud men do all sorts of evil? Have you strained your eyes into the night for deliverance? This is what the psalmist is experiencing here is my eyes have failed or my eyes have failed. Though his physical strength fainted from delayed help here his eyes remain fixed on God's righteous promise because he is faithful isn't he? He is faithful. That is one of his character. And so God's holiness guarantees that he will never ignore the righteousness of his people. And we know this from looking at a text like Hebrews 6:10 says this, "For God is not unrighteous to forget your work and labor of love." He's watching everything that you do. And if you're a Christian, you're doing it out of a labor of love. And we thank

God that he's given us that ability. Amen. Furthermore, Old Testament shadows becomes the substance in the New Testament in Jesus Christ. Everything is foreshadowing Jesus Christ in the Old Testament. Let me just give you one illustration. In Genesis 43:9 here in this text we see Judah stood as a surety for Benjamin's safety to hold him personally responsible that anything happened to Benjamin I will be there for him and that was a foreshadowing of the ultimate surety of Jesus Christ in Hebrews 7:22 revealing him as the ultimate fulfillment the text reads by so much was Jesus made a surety of a better testament And of course, he is the new covenant in his blood. Amen. So, as Matthew Henry wrote this regarding this text, he says, "Christ is our surety with God. And if it be so, providence shall be our surety against the world." What he's saying there, it's not just who you're seeing in the world, but every oppressor under the sun that his providence will be our safety. See? So you don't have to worry about this person or that person or what's going on. God is seeing everything how it's affecting you individually. And he will bring justice. Maybe not in our timing, but his timing will always be perfect. He's going to resolve that for sure. So through our eyes rather when we go weary, there's a promise in Lamentations 3:22. And many of you know this verse or these verses. What this what these verses do for the soul is it anchors our hope in Christ. It anchors our hope in Christ. Read it. Let's read it together with that understanding beginning in verse 22. It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning. Great is thy faithfulness. You see, faithfulness shows up every morning you wake up. That he's going to be there for you. He will never fail because his compassions fail not. You see, that's a relationship. God is not other than a person. He is a real person that really has compassion for us. Sometimes we image God as heartless that he just wants us to do a bunch of tasks. And I said earlier today in the morning sermon that when we put God as a checklist, it makes him into a taskmaster. And that is not who God is. God is love. He is compassionate and he wants to have a loving relationship with us. And he's going to pour everything into our lives what we need to be sustained by him. We don't need to ask for favor for him. He already wants to give lavishly his grace to us. Beginning with Jesus Christ first in our lives and continue to sustain us by the Holy Spirit living in us as the helper, right? He's not only called the comforter, but he's called a helper. He's going to help us through all situations just like this as our example of those who are called oppressors in our lives. You see, when long delayed answers make your eyes weep and strain. Remember that delayed deliverance is not denied deliverance, it

doesn't mean he has denied us. It's just a delay. It's just a delay on our side. But he'll never deny our deliverance. See, God is using the waiting period to anchor your faith and your hope entirely upon God's righteous word and his promises. So then when we understand that he is all faithful, that he is all good and his justice is perfectly holy, then you can trust him to cast all your burdens upon him for he cares for you. Right? So you can cry out with the psalmist, be surety for thy servant for good. Come to me, rescue me. You're the only one that can. He goes to him first and foremost. Of course, in the New Testament, we go to the Lord Jesus Christ, who is our mediator between God and man. He's the one that bore our sin. He's the one that put upon the guilt on himself upon the cross. And he is our eternal advocate. He is always speaking for us. He is always praying for us. He is always interceding for us. And he's right now at the right hand of God the Father doing that. He's always doing this to the father. To the father. And so yet the psalmist does not merely pray for a change of circumstances. You don't see that here. But rather what you see is he prays for a change of heart while inside those circumstances. You see how important the internal is than the external. here. A lot of times it's our heart that needs to change, not the circumstances. And this is just another reminder of that. Whatever you're going through, whatever your circumstances is, ask God to change your heart before the circumstances and you will always be in a good place before God and before man. And so he prays for this. And this brings then to the second petition. We go from personal deliverance now to praying for spiritual enlightenment. Let's go to verse 124 to 125. The psalmist asked the Lord to turn his conflict into a room of understanding. Look down in verse 124. He says, "Deal with thy servant according unto thy mercy and teach me thy statutes." We've already seen in verse one and two and we see this now in 124 and we're going to see this also in verse 125. The repetition of the psalmist identifying himself as thy servant. Thy servant. What is this expression then? Well, a servant expressed according to scripture is one who is full of humility. Full of humility. wholehearted in his devotion and absolute dependence on the master. That's what a servant is defined in scripture. And so when we then understand through that position and the repeated theme of this word, it's a word to take a notice and check your own heart. Do you have a heart of humility? Do you have a wholehearted devotion to God and his word? Do you have absolute dependence upon God? That's worthy to take time and pause and meditate before God. Notice that he does not ask God to deal with him according to the merit of his service. Lord, look at how good I am. Look at what I did this week. Look at me. Look at me. Look at my service. No, he says

what? According as thy mercy. Everything is based on his mercy. Isn't it everything every day again new mercies every morning his covenant language that he uses all throughout scripture is the word has said loving kindness that's his character loving kindness he wants to love you he wants to be kind to you and every from beginning to end of your relationship and it's based on his character his mercy and so he realizes that God's word is then the very primary instrument through which divine love is then taught and experienced. So you can trust God's word when it comes to his mercy. You can trust him. Do you open up his word every morning? Do you see that I want to receive his mercy? Is that how you do it? Or you go, well, I'm just going to go through my life and I'm just going to passively approach God's mercy instead of actively doing with wholehearted devotion to his word. You see, it's about change of the heart and it needs to be constantly realigned, realigned, realigned to his word. Because why we are prone to wander, Lord, I feel it. Prone to leave the God I love.

Don't we want to experience his love repeatedly? And then don't we want to then experience his love towards others repeatedly? It's very simple, isn't it? But yet impossible in our own in our own flesh because we don't want to we don't want to be proud. We want to be just like the oppressors. But that's not God's heart and that's not God's people. Amen. That's not how we are. And so let's look at verse 125. We go from seeking God's grace and his favor to then seeking God's wisdom. In verse 125, I am thy servant. Give me understanding that I may know thy testimonies. Here we come back to the expression of the eye connecting directly to spiritual perception. Just like in Matthew 6:22 to verse 23, the Lord Jesus taught that the eye is what? The lamp of the body. It's the lamp of the body. If you're looking at things that are dark, your whole body is going to show that. If you're exposing yourself to the light, in this case, the word of God, your body will reflect the light. The eye is the entrance of life, as another passage says in Proverbs. And it explains all the issues of your life. All the issues of your life is through the perception of your eye. So when a servant loses spiritual dedication, he then as a byproduct loses spiritual sight. You're not dedicated to God's word. You're not wholehearted in your devotion. You're trying to do this your own self. You're going to lose spiritual sight. You're going to lose spiritual sight. you. So if you're feeling lost, go back to how are you experiencing God's love? How are you experiencing God's love in other people? Because therein lies your state tonight and your spiritual sight. There's a picture of this of Samson. Samson lost his hair, which was a Nazirite dedication to God to keep his hair. And what happened when he cut his hair? He lost his eyes. First the dedication,

then the lost of sight. It's a picture of spiritual dedication and spiritual sight. And so that's Judges 16:19-21. True understanding is then granted to those who present themselves as surrendered servants. We don't surrender ourselves to anyone but God of the scriptures. And we can only do that by a renewed heart in Christ because he was perfectly obedient. And we only have any change in obedience because of what Christ has done in our lives. See, spiritual wisdom is not in again intellectual achievement. I hope that foolishness and that deception is removed from your understanding. It's not how how well you know the Bible or how many passages you've memorized. How do you rightly divide it? How do you rightly understand it? How do you rightly perceive God's word is more important as we see here. And again, it ultimately comes from a divine source, which is God's grace given to proud servants. No, humble servants, ones that say, "Yeah, I Lord, I need you in every area of my life. I'm not going to patch up my life." As I said in this morning's message from the parable, no, I need the whole new garment. I need the whole thing to be new. Not just one part of my life. No, but all parts of my life because you are sinful from the top of your head to the sole of your feet. So we got to understand as the apostle John said in 1 John 5:4, for whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Every true child of God overcomes the standard of this world against God's standard and the pressure to give in is only and godly brethren. Let me repeat that again. Every true child of God overcomes the standards of this world and that's what it means to be born of God. Why? Because he has put a higher standard God's standard written in our hearts. So every time you come across the world's standards, you go immediately to God's word and you go, "That's the standard, not the world." If the world says, "Yeah, you can call a man a woman and a woman a man." You go, "No, what does God's word say?" And you go, "That's the standard for me to live." And the Holy Spirit brings that truth to you. And he goes on, he says, "The victory that overcometh the world is even your faith. Faith in the Lord Jesus Christ." He was never pressured by the Pharisees, was he? Never. And we're going to continue to go through the text of Mark, how so much they were pressuring and pressuring him to bow down to them. What proud arrogance that is. But you see, the same way he was able to answer all their questions with the true standard of God, we also can overcome the world by the faith in the Lord Jesus Christ. We rest in the Savior. He saves us, amen, from this world. Moreover, the loving kindness of God remains inseparably bound to his holy truth. meaning his love equals his word. You can't say you love God and you don't love his word. They go together. They're inseparably

linked. We see that in this in this truth here in this text. And so to know God's loving kindness, we must be taught his word. And you will have a teachable heart because the Holy Spirit when he lives in you, you have this humility now where you want to be taught by God's word primarily, not by the world and its system. So when you go through mistreatment or trial or pressure to give in to the world, what is rather what how do you pray? How do you pray? It ought to be, Lord, teach me through this m mistreatment or trial, Lord. Because if I do this in my flesh, I will respond unjustly. But when I come under your understanding, do your perceptive eye, I will know how to do this right, and my conscience will be clear. While you're waiting for God to change your situation, your circumstances, ask him to use the trial to give you a deeper spiritual understanding of his testimonies. His testimonies. Ask him to deal with you not according to your flawed performance. No, but according to his unfailing mercy. We look to his mercy to come through, not for us to come through first. So again the posture here is bowing before the master in humility as a humble servant surrendering our pride our understanding of how we should deal with things our demands our self-sufficiency and instead going to the heart of the matter your heart. Where is your heart in this? And you have to pray Lord I am thy servant. I am thy servant. You are my master. This world is not my master. You are my master. I'm to glorify you in all things. So give me understanding. Help me to be merciful like you are merciful. Isn't that a wonderful thing to do? That you are able to show God's mercy through the wrong treatment. Isn't that what the Lord Jesus did? He never opened his mouth to his oppressors. We see that in the book of Isaiah. So when the servant is instructed in God's wisdom, he or she gains then divine perspective, the eye of God on the moral climate around him. He begins to understand. She begins to understand why he's waiting. There's a reason. There's a reason. He's not willing that any should perish, but that all should come to repentance. That passage comes to my mind. We don't know God's timing and why he's waiting, but there are always a good reason because God is good. God is faithful. God is just. So our final prayer posture then is to plead for God's sovereign intervention. This is now the third prayer of the psalmist. 126 to 128. Here are the closing verses of the stanza. The psalmist reaches a holy then crescendo regarding God's perfect timing and perfect truth. Perfect timing and perfect truth go together. Let's look let's look at per God's perfect timing. That's verse 126. It is time for thee Lord to work for they have made void thy law. This is the only verse in this section that contains the covenant name of God, Yahweh of Lord. And it's the only verse that omits any mention of the psalmist himself. Wow. Think about that.

This prayer is void of the psalmist. I want us to understand the depth of this. You see, when we take our eyes off of ourselves and focus on God's glory, our hearts perceive that human helplessness creates the very threshold for God to move. For God to move. See, when we feel helpless, really honest helplessness, that's when God moves. But we don't know when that is, do we? We think we do, but I want us to understand the depth. When we when we know we're helpless is when we don't we're not we're not in this. We're not taking these things personally. It's personal to God. When your heart your heart changes to understand it's God's things that God's problems that he has to deal with, not ours that changes everything, doesn't it? It's God's glory. It's his name that's on the line, not our name, not our glory.

So, it's far from presumptuous demanding terms from the Almighty. That's not the way the psalmist is expressing his prayer here. He's not being presumptuous. He's not demanding things from the almighty God. No, rather he is recognizing that when lawlessness reaches its full measure, God will arise in judgment in his perfect timing. We have our limited view of measure, right? And his mercy is far greater than ours.

is far greater than ours. Like the men of Issachar, believers must have understanding of the times. 1 Chronicles 12:32. You may ask, who are the men of Issachar? How are they able to understand of the times? You see, these men had God-given insight into different spheres of the world. Number one, the political sphere. the historical sphere, the history of man and understood the spiritual shifts happening around him and not only seen all these changes but how to respond to all of them. You see, there was a transition at this time in 1 Chronicles of Saul and to now King David. And they knew that this shift was happening in the political, in the historical, and in the spiritual shift. As believers in Christ, we are challenged to look past the surface level of what I call media. That's surface level. You think that's deep? You think that's the answer? What the politicians say or the news media says, that's all surface level. And if you understand all of that surface level, all then you will quickly go to the deeper understanding of the times that we live. the times that we live, you get past the cultural noise, all the different opinions, so many of man's opinions, especially in this digital age. Don't get caught up in those. Be like the men of Issachar. Understanding of the times. Understanding of the times. You see, you're to perceive what is happening. Here it is from a biblical eternal perspective. From a biblical eternal perspective. You see how it comes back to knowing God's word, to knowing God's love, to knowing God's mercy, to knowing God's faithfulness, to

knowing God's goodness, to knowing God's as just. It's a wonderful thing to live with this kind of level of understanding that you can't get anywhere else but from the word of God. Now, we go and continue on in verse 127 to 128. We go from God's timing is perfect to God's truth is perfect. Verse 127, therefore, here it is. Therefore, I love thy commandments above gold. Yea, above fine gold. While the world world scrambles for corruptible, fleeting riches. Oh yeah, there's a lot of that going around in the world. How it can be made may be rich in this AI age. Calling it the new industrial age. Well, there was before that gold, like literally gold during the gold rush. This is no other time. Understand the times that we live in. Everyone's going to chase after temporal goods. Is that going to be where our hearts are at as believers in Christ or are going to always realize the true treasure that is above gold, yay, above fine gold is in God's word. See, that doesn't change no matter where or what time you live in to understand the times that we live. That's where we want to be. As Jesus said in and warned us in Matthew 6:21, "For where your treasure is, there will your heart be also." So, you can't fool me and say, "I really believe in God's word. I treasure God's word, but you're living just like the world." You see this corrects that there's no contradiction in where your heart is and where your treasure is materially or in this case spiritually. Where do you value your treasure? Earthly gold can be stolen, devalued, and left behind at death. But God's truth endures forever. 1 Peter 1:25. So now we have from God's perfect timing to God's word as perfect. We go to verse 128 where we end trust then God's word. He goes on with the second therefore therefore I esteem all thy precepts concerning all things to be right and I hate every false way. This is the psalmist declaring here absolute uncompromising alignment with scripture. We've seen him do this repeatedly in this psalm. So this is nothing new here. But you understand the consistency. The consistency. Loving divine truth and hating every false way are two sides of the same coin. Two sides of the same coin. You cannot truly love what is pure without abhorring that which is evil and destroys. Scripture affirms its efficiency and perfection. We see this in 2 Timothy 3:16. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And as Isaiah 40:8 says this in this proclamation, the grass withereth, the flower fadeth, but the word of our God shall stand forever. And then Jesus prayed in John 17:17, sanctify them through thy truth. Thy word is truth.

It's a wonderful thing to understand the immense, the purity, the everlasting promises of God's word, to meditate on his word again and again and over and over and be consistent and what it does to you, what how it forms and

shapes the way you see and view things. It is a wonderful thing to put on Christ, isn't it? To take off and to put on take off everything that is of the flesh and to put on the righteousness of Christ. Of course, is that practical in your life? We know he gives us his righteousness. But is that practically done in your life where you're doing this with this understanding in order to put on, you got to put off. In order to put on, you got to put off. To feel helpless, to truly pray like the psalmist and truly understand God biblically, we should treat God's word as most precious. And if you treat the Bible precious, you will spend much time in his word. You only value something by how much time you spend in whatever that is. And we use that word precious only specifically for things that really are truly pure and holy and beautiful. And Paul, Apostle Peter, when remember when we're going through the text, how many times he used that word? It's a wonderful word and it's very similar to what we see here that God's word is precious above even fine gold. Notice he doesn't just end with gold because there's certain grades of gold and he goes to the absolute the most finest most purest most of earth that can be of purity, and he goes yea even above fine gold. It covers everything that is under the sun that we can look at. But there's something that you can't see and that's the spiritual reality in your life. But that is more important than anything in this material world. And if you have that right relationship with God and the spiritual, everything else will follow its order in its proper timing and it's in God's perfect timing. You know, one of the reasons why I keep a physical Bible is because I can see the worn pages in my Bible. I can see how many times I thumb through a certain part of the text that I've been going to repeatedly repeatedly and I seen the indentions. I see the crinkles. I go, I spent a lot of time there. Or the underline that I did throughout the text. It was my underlining there. And I God spoke to me through that text. or the number of highlights that I've made in my own Bible. I spent much time in the word as a reminder. Don't you want that for your life as well? Do you value then the scriptures above all financial security, earthly status, or material comfort? When society cast off God's law and calls evil good and good evil, do not compromise.

Do you love his commandments all the more when you see good made into evil and evil for good? That's what it truly means to have a heart of God. You love God's commandments more when things get worse, not less. True spiritual perception requires esteeming his truth regarding all aspects of your life including your conduct, your marital unions in this life or earthly wealth and even your daily words, how you speak to God and speak to others. He counts all of that and while abhorring every false way. That's what happens

when you're living righteously. You actually see what is evil and you call it evil and you call what is corrupt corrupt and what is ungodly ungodly. So I want you to examine your heart before God tonight. Have you allowed the love of gold or even comfort of this world or popular opinion to dull your love for God and his word? Where do you find the power to live? Where do you find yourself praying with your heart to God? You see, I want to end here. I know this has been a longer sermon. Didn't meant to be that way, but God is, I think, wanted me to really go deep with this psalm particularly. I always like to end this way is that we don't want to end with even our own righteousness before God. We must look at the righteousness of God in Christ. We must always look to him because he is our savior and our lord. Jesus Christ perfectly filled every command of God. He loved righteousness and hated iniquity. Hebrews 1:9. When he was oppressed and afflicted, he opened not his mouth, but committed himself to him that judgeth righteously. Not my will but your will be done. On Calvary, Jesus stepped forward as our ultimate surety, taking upon himself the infinite penalty for our sin so that we might receive then the righteousness of God. If Christ has secured your eternal destination as your surety, you can trust him completely with your present trials. When everything around you goes wrong, remember this. You can trust God to do what is right because his word is settled forever in heaven. His mercy never fails and you're sure he lives at the right hand of God as your ultimate advocate. Then God's people treasure his word above gold, above fine gold. And watch then how the Lord works in your life. May God bless his word to your hearts as we go now into prayer. Father, it is with great gratitude that we get such clarity from your word and in the prayers of the psalmist. Help us to live in this way, Lord, to have our orders of our lives right by going to you for our personal deliverance, for our spiritual understanding and for your intervention in our lives. Father, please help us to have this kind of posture of prayer in our lives, Lord, and to make more of it in our devotion to you. And we'll thank you Lord of all the good things that you will do in your people's lives in Jesus precious name. Amen.