

Navigationally Challenged

If you read the last chapter, you'll remember that we looked at Psalm 1 and the contrast between the way of the wicked and the way of the righteous as it's laid out for us there in verses one and two. This chapter we're going to be zeroing in on the beginning of the way of righteous.

Let's read this together in Psalm 1:1: "Blessed is the man." I would imagine that if you're reading this, that would be enough to wake you up. "Blessed is the man." That implies that we are not intrinsically blessed, that something must take place in order for us to be blessed.

"Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits down [and identifies] in the seat of scoffers." So blessed is the man who does not listen to the advice of sinners, scoffers, and the wicked, walk in their path, or identify with them as a people—join their church, if you will.

But in verse two we see the path of the righteous. "But blessed is the man whose delight is in the law of the Lord, and on his law he meditates day and night." What does it mean to delight in the law of the Lord? I want to zero in on that particular phrase. If delighting in the law of the Lord is what leads to blessedness in verse one, and in verse three tree-likeness, and in verse six being known by God in a relational sense, I want to know what "delighting in the law of the Lord" means. I do not want to leave it without unpacking that particular phrase. So pay close attention, if you will.

When I was about 18 years old, I was just graduating high school. Like plenty of highschoolers, I wanted to go to college, but I couldn't pay for it. Those were the days before Bill Clinton had established TOPS here in Louisiana, so I had to pay for my own college. So I joined the US Army—more specifically the Louisiana National Guard. And I was stationed here in Lafayette, in fact, in the 256 Brigade.

Well, if you know anything about the army, you know that there are certain skills that you must have to succeed. There are certain marksmanship skills, certain mechanical skills, many hands-on types of skills, and for those of you who know me, you know that I do not have those particular types of abilities.

Well, one of the hands-on skills that you must have in the military to succeed is the ability to navigate: to get from point A to point B without dying or without getting all of your men killed. And navigation here in Louisiana is especially difficult. In Louisiana we do not have a lot of topographical variety. Our tallest mountain is about 500 feet. So we do not have a lot of natural landmarks here in Louisiana.

On top of that, on military bases, they do not do controlled burning, and so the underbrush, the thorns and the thickets, is so thick in some places that you can't even see more than five feet in front of you. So what that means is that if you do not walk a

straight path, a perfectly straight path, you will more than likely miss the point. You will miss the mark. You will veer off course.

But not only is navigation difficult here in Louisiana; navigation is intrinsically difficult for mankind in general. Men are not like geese and whales and sea turtles. It's amazing; scientists have no idea how this takes place, but sea turtles and geese and whales seem to navigate the entire globe with no compass and no map, just an instinctive ability to go with the flow in the right direction.

It's as though they know the currents of this world; they get in them and then ride them to where they are destined to be. But not men; men do not go with the flow. In fact, men intrinsically go against the flow. We row against the current; we are not in touch with the "way" and the winds of this world. In fact, men are intrinsically navigationally challenged.

Men and women have legs that are not the same length; in fact, every single person on this planet has one leg that is longer than the other leg. It doesn't mean that you have a physical disability, but it does mean that you are navigationally challenged. Because if you were, without a compass and a map and without any training, sent out to go from point A to point B, if you were left to your own devices, you would ultimately walk in circles.

Anyone who knows anything about navigation knows this. So in order to compensate for that, they teach you in navigation classes that you must look out into the distance and find something that is fixed. You must find a natural or man-made landmark and fix your eyes on it and walk to it rather than trusting your own personal ability to walk straight.

Do you feel like that spiritually sometimes? Do you feel that you are spiritually walking in circles, unable to make it from point A to point B? Do you feel as though you are spiritually navigationally challenged and/or spiritually lost? Wouldn't it be nice if you had something to fix your eyes on, something that would enable you to walk in a straight path?

Well, I was 18 years old and they taught me for about a class or two on navigation. They handed me a compass and a map, and they plopped me down in the middle of the woods. I was to go from point A to point B, to C, to D, and to E, and the point was not to die. And so there I was. Louisiana, as you know, is typically very difficult to navigate and I personally have an enhanced navigational inability. (Ask my wife.)

But there I was with my compass and my map, and lo and behold, there was another problem that I didn't expect, and one they didn't teach about in the class: When I pulled out my compass, I realized not only that I was navigationally challenged, but so was my compass.

A compass is supposed to be in touch with the currents of this world; it's supposed to be in touch with the reality of the magnetic field and magnetic polar north. But not my

compass. My compass was fickle. My compass said left and right, east, west, up, down, north, south. I didn't know which way to walk.

How would I, navigationally challenged with crooked legs and a broken compass, avoid walking in circles, getting lost, taking a wrong turn, and maybe even dying of dehydration? How was I to make it from point A to B, and even to C, D, and then E? Well, I had one saving grace. And that was another tool that had been given to me.

It was not something that I found amongst the thorns and the thistles. It was not something that had evolved up out of the earth; it was something that had been issued to me earlier. It was a map. And that map was the only thing that was straight and true. I was crooked, the world around me was crooked, difficult to navigate, and I could only see but a few feet in front of me, but this map got me in touch with reality.

It showed me the currents, the land features, the ebb and flow of the world around me. From the map, I began to learn my environment. So there I was, holding my map. I clinged to it; I trusted it. It was my hope and therefore I delighted in it. I read it, I deciphered it, I meditated on it, I chewed on it, I trusted it, and I obeyed its every directional command. And it brought me to safety.

This is how it worked: When I looked at my map, I saw that amidst all of these thorns and thistles and amidst these woods, there was a straight path cutting through the middle of them. It had been a path made by man with surveying equipment, and that path was perfectly straight. And so using my map, I was guided to the straight road, and there from that straight road, I walked from point A to B to C, and to D and to E. You might say that I was once lost and then I was found, thanks to having been issued that map.

The Search for a Map

Now what if we had a map for life? What if we had something in our own lives that was straight and true, that we could trust, that would get us from point A to point B—something that would bring us out from our inability to navigate, something that would allow us to no longer walk in circles? It would have to be something that didn't evolve up from the thorny ground. It would have to be something from outside of our crooked realm. It would have to be something that is sent to us, issued to us, from another realm, if it is to be straight and true.

Before I tell you what it is—and I think you already know—I want you to know that we are not the first people to ask this question. We're not the first people to wonder if there is a map for life. In fact, since the dawn of man, we have been looking for the map to life.

Take the ancient Greeks: One ancient Greek, perhaps the first philosopher in Western civilization, sat out on his porch, he looked out onto the earth, and he said, "All

is water.” He believed that it was water that was straight and true. It was the “uni” in the “verse.” It was the unity that made sense of all the diversity. It was that which was straight that made sense of all the crooked.

Well, his philosophy obviously did not last very long, so other theories were propped up. “Maybe it is fire. Maybe it is earth.” Later on Plato developed his own schemes. Looking for the map of life, he thought there was certainly something that was straight and true in another realm, a realm he called the realm of ideals. Aristotle had his own views. The Greeks looked for the map of life with philosophy, but they never found it.

The ancient Egyptians searched the heavens and they named the constellations looking for the map of life. The Phoenicians sailed the seven seas; they could navigate across the Mediterranean with the North Star, but they could not navigate life spiritually because they did not have the Map.

The ancient Persians searched numbers and mathematics, and men and women today, as they engage in religion, philosophy, space travel, Bible study, mathematics, etc. are looking for the map to life. Several thousands of years ago, there was one ancient group of people—not a powerful nation, not a nation of many people, but in fact a nation of Semite slaves—sons of Abraham, sons of Shem, and sons of Noah.

This small, powerless, poor people of slaves found the map. In fact, I think it would be better to say that the map found them. And they called it *torah*. God, from another realm, had sent his *torah* into this world. I told you in the last chapter that *torah* comes from an ancient Hebrew word *yareh*, which means “that which is thrown.” God threw his *torah* into this world; he issued his map.

It came into this world as something that was straight and true. It came through the mouths of the prophets, like Moses, and later it was expanded through prophets like Elijah and Elisha, Isaiah and Jeremiah, and Daniel and Hosea and Joel, and the list goes on and on. And eventually God threw his ultimate word into the world, his ultimate map, who would one day unfurl completely. His name was Jesus Christ.

The Hebrews, they found the map, or the map found them. They called it *torah*. And our psalmist in Psalm 1 had found it as well. And he tells us in verse two that if you delight in it, rather than walk in the counsel of the wicked, stand in the way of sinners, or sit in the seats of scoffers—if you will listen to the counsel of the map, stand in its straight way and sit down with its people, you will be blessed, you will become like a tree whose leaf will never wither, and your way will be intimately known by God.

Delighting in the Map

But what does that mean? What does it mean to delight in the law? Here's my thesis for this chapter: Christian spirituality is a journey that begins by taking up your map, clinging to your map, setting it before your eyes, and delighting in it. But what does it mean practically? What did it mean for me to delight in my map, my road to safety?

The Psalmist gives us some hints in Psalm 119, which is a *torah* meditation just like Psalm 1. In fact, these two Psalms are cousins. But Psalm 119 gives us a little clue as to what it means to delight in the map, rather than to follow the fickle compass of the wicked and to walk in their crooked path. Psalm 119 tells us what it means to delight in that which is straight and true, the *torah* of God.

In verse 14, he says, "In the way of your testimonies, I delight as much as in all riches." He says, "When I am lost in the woods, and all I have is a map and it is what is going to bring me to safety, it is what's going to keep me alive, I don't need a hundred-dollar bill. I don't need riches in that situation. In that situation the map is greater to me than honey or money."

What would it profit a man if he would gain the whole world and lose his own soul (Mark 8:36)? What would it profit a man to have a hundred-dollar bill but no map in the woods, in the wilderness? He goes on in Psalm 119:24: "Your testimonies are my delight; they are my counselors."

When you come to a crossroads in your life, you'll listen to counselors. Sometimes you walk in the counsel of the wicked. Hopefully the counselors that you are listening to are wise. But the ultimate counselor is God, and David says here that when he holds up the *torah*, its teachings become his counselor. It teaches him whether to go left or right or up or down.

And in verse 30 he says, "I set your rules before me." What does that mean? He's holding up the *torah*; he's setting it before him. He's gazing into it. Verse 31: "I cling to your testimonies." Does that mean he is pulling out a scroll of papyrus and hugging it and embracing it and gazing at it with his eyes? What does it practically mean to delight in the law of the Lord? Every day, day to day, how do we delight?

We read the law of the Lord. Practically speaking, to delight is to read. I know that you can read without delighting, and we're going to talk about that. But you cannot say that you delight if you do not read. The Christian journey of spirituality begins by taking up a map and reading it.

You might be saying, "Reading just doesn't seem very spiritual. It seems so *bookish*. What are you saying, I have to go to the library and check out a book and I get out my 'holy highlighter' and my notebook and I get spiritual that way? I thought spirituality was supposed to be mystical, esoteric, ambiguous, filled with mystery." Yes, all of that is

true! But do not negate the fact that Christian spirituality starts by reading that which is straight and true and right.

It begins by reading. I know that many of us are influenced, especially those of you who are in college, by Eastern or New Age spirituality. Let me tell you the difference. Eastern spirituality says that we must vacate our mind of propositional truth. We must enter into a state of passivity. Christian spirituality says that we must, in fact, fill our mind with actual truth. We must remove from our mind that which is crooked and fill it with that which is straight and true.

Eastern mysticism says that you must “center” yourself. But what are you centering yourself on? You are centering yourself on yourself. But what if you are spiritually navigationally challenged? What if you are a fickle compass? What if you, intrinsically, are not in touch with the currents of the world and the universe? What if you're not in touch with reality? How can you center yourself on yourself, then? Wouldn't that be devastating?

Christian spirituality says that you must center yourself on that which is straight and true—on God. Eastern mysticism says not only that you must vacate your mind of truth and center yourself on yourself, but you must still your mind and you must listen to that “inner voice.” But Christian spirituality says that the inner voice is navigationally challenged; it cannot be trusted. You must instead listen to your outer voice—the outer voice of God, who created you and the world around you. Let him get you in touch with the universe.

Don't let anyone ever tell you that reading isn't spiritual. Certainly people read and they do not read spiritually, but we are talking about beginning a spiritual journey and we do so by spiritual reading. It's not bookish or boorish. You also have to think about this: You serve a God who became a man. Do you understand the implications of that?

You serve a God who not only became a man, he became a carpenter. He had calloused fingertips. And he came to this earth and he spoke straight truth (straight talk, if you will). And he spoke it with vocal cords, and sound waves erupted from his lips and they entered into the ears and the minds of his apostles. Later they took quills plucked from the backs of birds. They dipped them in ink wells and they wrote on papyrus, which was developed from reeds from the Nile River.

See, Christian spirituality *is* spiritual, but it is real and earthy. It involves paper and ink and eyeballs and brains. It's not merely mystical. It's here, down to earth. It's for stay-at-home moms and auto mechanics. Reading is real. Christian spirituality is like our Savior incarnate; it is material and earthy.

“But Pastor, I see: If I'm going to begin the spiritual journey of the Christian, I must begin with reading that which is straight and true, I must center myself on God, I must listen to my outer voice. But it just seems so simple. Why do we even need to talk about it?”

Well yes, reading is simple in some sense. In fact, many of you read with oatmeal and coffee. That's simple. We read on our morning commute; we listen to audio books. I grew up listening to James Earl Jones read the Bible to me. It *is* very simple. But you must get into your mind that reading might be simple, but it is not *simplistic*. Don't be naive and think that just because you read that you are necessarily reading rightly.

Jesus, in his day, ran into some voracious readers, people like you and I, who read often. One time he ran into a scribe. Now, a scribe was a voracious reader. In fact, he read the *torah* so much, he probably could quote it from memory. Jesus, running into the scribe, asked him a fascinating question: "*How* do you read it?" Great translation there; not *what* but *how* do you read it?

You see, reading is simple but not simplistic, and you might be reading, but don't presuppose that you are reading it rightly. *How* do you read? Jesus ran into those voracious readers of his day, and he said in Matthew: "Have you not read what David did?" He said to them, "Have you not read that out of the mouths of babes God has prepared praises for himself? Have you not read that he who created them in the beginning made them male and female? Have you not read that the stone that the builders rejected has become the chief cornerstone? Have you not read?"

You see, Jesus was very concerned about their reading. "But reading, how could that be spiritual? It seems so simple." When God came to earth, he was interested in the *way* people were reading. Now, was he actually asking them, "Have you not read?" He knew they had read. They were voracious readers. The problem was *how* they were reading it. They were reading it but they were not reading it rightly.

Many years later in the late 1500s, Philip Melancthon said that the apostasy that occurred in the Middle Ages could have been avoided with a few grammar lessons. What if we're not reading rightly? The apostle Paul said in 2 Corinthians 1 that reading leads to understanding. In Ephesians 3:3 he said the reading leads to understanding the mysteries of Christ, but (and this is of utmost importance) he also said that the letter kills.

Some people read and live; other people read and die. Are you reading rightly? Oh, yes, it's simple, but friends, it is not simplistic. Don't be deceived. We hold in our hands a map that is straight and true. It can lead you, if you follow it, to the road that is straight and true. If you are lost, you can be found. It is a treasure map and it will lead you to the treasure. But you must read it, and in fact, you must read it rightly to be blessed, to become like a tree, and be known by God.

We hold in our hands that which is sharper than any two-edged sword, but if you don't read it, it is no sharper than any other piece of paper. Paper cuts do not make it to the heart. But if you read it wrongly, if you read it like the scribes and the Pharisees, you will feel the wrong end of the blade. As Paul says, it will kill you. Reader, beware.

Read Intellectually

So in light of that, we have got to ask ourselves, “How do we read rightly? How do we delight? What does it look like to read with delight? How do we ensure that we as a church are not readers like the scribes and Pharisees but real readers who are spiritually reading, reading rightly, that we might not be killed but instead might be blessed?” I have a few applications for you.

First, you must read *intellectually*. You must read with your mind. John Calvin said that proper Christian living depended on good theology and good grammar. Yes, you must read with your mind, and reading is difficult. It involves vocabulary and syntax. It involves linear thought and the rudiments of logic. It involves intonation, the ability to interpret allusion and imagery, proper hermeneutics, contextual reading, and reading comprehension.

Don't ever get lazy with mental reading. Become better readers. We are people of the book. Churches and schools have been planted. The Puritans proclaimed “Education for Salvation.” Martin Luther established the first public schools and universal literacy spread throughout Germany—in Scotland through John Knox. We as people of the book must establish schools for teaching reading, writing, and arithmetic. We want our children to be able to read with their minds.

I mean this in another way as well. Parents, how do you speak to your children? Not the tone necessarily, but what are the different types of language that you use with your children? I'll tell you one. One is called informational or instructional language; you name things for them. As you begin to name things, they start to understand their environment. It's like you're unfurling a map for them.

And as they look at it, they begin to know a little of how to live in this world. And if you're naming things properly, it can instruct them in how to live. But as they grow older your informational language develops; not only do you name things, you begin to tell them parameters for using the things that you've named.

“Automobile: this is how you use it. This is how you don't use it. If you use it *this* way, it will lead to blessing. If you use it *this* way, it will lead to cursing. It is on one hand a weapon and on another hand a great instrument for your blessing.” And as you instruct them, they learn how to walk straight in this world. As a side note, if you are instructing them in the ways of God and they are receiving it, they will receive wisdom as you receive wisdom from your heavenly Father.

So as you read your Bibles, read like a six-year-old with a million questions for Daddy. Read expecting to be taught something. Let him name the things in your own heart: Covetousness. Fornication. Lust. Righteousness. Judgment. Let him name the things in

your world: Injustice. Murder. Blessing, curse. True, false. Straight, crooked. Right, wrong.

Let him name things so that you might be in touch with the reality of this world, that you might be able to walk in a straighter path. And don't only let him name things, but let him teach you the parameters for the things he names. "Sex: right, wrong. This is how it is to be done. These are the parameters for doing it: This is fornication, this is adultery, and this is a blessing from God." The straight path versus the crooked path. Let him name things; let him instruct you. Sit down on your couch, open up your Bibles, and learn.

Read Relationally

We don't only read informationally. If, in fact, you only read informationally, you will be killed by the word. As you sit down and open up your Bible, you must also read *relationally*. When Jesus ran into those voracious readers of his day, he said to them in John 5:39: "You search the scriptures"—they were reading the Bible and writing reviews on it, but did they realize that it was reviewing them?"—"because you think that in them you have eternal life."

Look at that: They were reading informationally, searching it, studying its grammar, the etymology of words, parsing and diagramming and outlining, cross-referencing, and using their concordances and indexes. But then Jesus said to them: "But it is *they* that bear witness about *me*."

You're sitting on your couch and opening up your Bible and you're reading informationally, but Jesus Christ is sitting on the couch with you! You must be reading relationally as well. So not only should you expect to be taught; you should also expect to be wooed. Read your Bible not only like a six-year-old waiting to be taught by their father but also by one who is being courted by their heavenly husband.

Parents, what kind of language do you use with your children? When they first come out of the womb, do you begin the instructional, informational language at that point? No, you begin life with affectionate language. We oftentimes lose the ability to speak affectionately while maintaining the ability to speak informationally, and when you do that, you lose credibility. (Dads, are you paying attention? Don't wait till your death bed to resurrect affectionate language.)

My friends, your Father never loses the ability to talk in affectionate language; he never loses the ability to speak in baby talk. As you sit down on the couch with your scriptures, beginning the Christian journey of spirituality, read informationally, but you better also read relationally or you will be reading to your own destruction. He is a personal being. He loves you; he wishes to woo you. Let him.

Read Submissively

But third, we don't only read informationally and relationally; we must read submissively. Parents, how do you speak to your children? Do you use instructional language? Yes! Do you use affectionate language? Yes! But do you also use motivational language? Yes. "Go. Stop. Jump. Run. Walk. Go left. Go right." There are certain words that push and pull and prod and you do not have to exert physical force; you only have to speak and it moves other people: motivational language.

Sometimes children can use motivational language with their parents and make grown men do things that they know were foolish in the candy aisle. Words have power, and deny that at your own risk. As you read your Bibles, you must understand that you are not only reading the words of your heavenly Father and your heavenly Husband, but you are reading the words of a sovereign king, and he wishes to motivate you.

Prepare to be instructed and to be wooed, but also prepare to bow the knee to whatever it is he has for you, whether it be a rebuke, a go, a stop, or a left or a right. He is the king and you are his subject. When you enter into a king's chamber, the one thing you don't do is start the conversation. You bow your head, you get on a knee, and you shut your mouth.

So many of us jump into prayer and want to begin the conversation with God: "God, I have this need here; I have this want here. I have this feeling." And we are simply bowing the knee to the holy trinity of our own wants and needs and feelings rather than bowing the knee to the actual holy trinity and being still and silent and letting him begin the conversation where he would like. And that might be in a place that you don't like, but you must read submissively if you're going to read rightly. Listen to God's instruction, affection, and motivation.

The Eye-opener

And also this: In Psalm 119:12, he says, "Blessed are you, O LORD. Teach me your statutes." He's reading from the *torah* and he's also praying for God to teach him. Verse 18: "Open my eyes that I may behold wondrous things out of your law." He wants God to come down, take out his eye-opener, and open up his eyes. He needs a guide; he needs a holy hand-holder.

When you read the scriptures, know this: that you cannot read rightly unless the Holy Spirit comes down and makes the reading effective in your life. If you do not have the holy hand-holder, the eye-opener, the Holy Spirit of God Almighty, then you will not be able to delight; you will not be able to read rightly.

You will in fact read with your will and not with your mind and become an incredible legalist. Or you will read with your mind and not with your heart and become a cold, hard cynic and intellectual. Or you will read with your heart and not with your will and begin to twist the scriptures to your own desires. You must be reading with the Holy Spirit if you are to read rightly.

Last but not least—he is your heavenly father and husband and king and God, and he has called you, he has sent the map of life into your life, and here's the thing: He has not only sent it to you; he has sent it to all of us. And not just to us reading—he has sent it to Christians all over the globe, all over church history. Therefore, if you are to read rightly, you must stop reading privately.

The scriptures are not meant for your private use. They are not subject to your private interpretations. They are a public park and all are welcome to walk in it. But when I say “private,” I don't mean that you are not to read the Bible alone; you *must* read the Bible alone. What I am saying is that as you read the Bible alone, submitting to it, letting God court you and teach you, that alone reading must spill over into your community reading and into your community and corporate spirituality.

And then your community reading, spirituality, feasting, singing, listening, and memorizing scripture must then spill over into your alone-time reading as well. It is not meant for “private” consumption; it is meant for community consumption. And if you read in community, we will help each other balance out our inability to submit or our inability to intellectually interpret properly.

In fact, you have pastors who are throughout the week reading not only in the community of Lafayette, Louisiana, but in the community of saints all over the globe and all over church history, so that community reading spills over into their alone reading and their alone reading spills over into this church's reading, and then the church goes out and “alones” with God and it, perhaps, by the Holy Spirits' power, would spill over into the community of the lost here in Acadiana.

As we close, if you have done what I think is totally natural, you have thought to yourself that this seems difficult. Well, I told you that it was simple, but it is not simplistic. Reading the Bible *is* oatmeal, coffee, and just plain old-fashioned page-turning and reading. But it's not simplistic. Not at all. In fact, I would say that if you think it's hard, you haven't thought about it long enough, because it is not just hard; in fact, it is impossible.

What does David say is the beginning of the spiritual journey? In verse two he says it is “delighting.” he doesn't say reading; no, he's much more ambiguous than that. He says “delighting.” And what I have said is that in actuality and practicality, delighting is reading. But can't you read without delighting? Oh, sure. So how do we delight?

Think of the things that you delight in now. Did you just wake up one morning and conjure up that delight, or did you see that which you delight in as beneficial, beautiful,

or straight and true?" My friends, you cannot conjure up delight, and therefore the ability to read rightly—to delight in the law of the Lord, to begin the journey of Christian spirituality—is humanly impossible.

But as Jesus said to his disciples, "With God, all things are possible." And I know that he has promised to make this possible, because as I unfurl my map, I read from Jeremiah 31:33 that God has made a promise to us. He promises in a covenant—in fact, we call it the new covenant—to write his law on our hearts.

What does that mean? So many things, but at a bare minimum it means that if you would cry out to God, he would give you a delight for his law. Don't you want that? "But how do I know that he is inclined to answer my prayers? How do I know that he loves me in that way, that he would give me such a gift?"

Here's why I know: Because many years after Jeremiah, 2000 years ago, he sent his son into this world. And his son, on the night that he was betrayed, held up a cup of wine. It was a cup that symbolized the blood shed from the passover lamb. But here he gave new significance to the cup: He said, "This is the cup of my blood poured out for you." He also called that cup "the cup of the covenant."

He was pointing backwards to Jeremiah 31:33, alluding to the promise that God had made to write a new covenant. This is why I know that God will answer your prayers for delight: Because he sent his son into the world to shed his blood in order to fulfill the conditions of that covenant.

If he gave his son to you and if his son poured out his own blood for you, would he not give you a delight if you would ask? Would you do that now? Would we not be a church that delights in the law of the Lord? Maybe you don't right now, but would you delight to delight? Pray that now and see if he won't begin the journey for you.