

David Teaches Us How to Pray in the Psalms

Purpose of our Gathering is to Learn How to Pray . . .

Isaiah 56:7

⁷ these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for **my house shall be called a house of prayer**
for all peoples."

David teaches us How to Pray, so each week we are going to go through each one of David's Prayers found in the Book of Psalms, and Learn together How to Prayer, beginning with Psalm 1:

Psalm 1

The Way of the Righteous and the Wicked

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;

² but his delight is in the law of the LORD,
and on his law he meditates day and night.

³ He is like a tree

planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.

In all that he does, he prospers.

⁴ The wicked are not so,

but are like chaff that the wind drives away.

⁵ Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;

⁶ for the LORD knows the way of the righteous,
but the way of the wicked will perish.

Last Week We Learned How to Pray from Psalm 1:1:

Psalm 1

The Way of the Righteous and the Wicked

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;

Which we broke down to understand as follows (Psalm 1:1):

1. That we might be equipped and empowered to **discern not to walk** in the advice, encouragement, and guidance of those who depart from Your straight path, choosing to practice the ways of a contrary path, and leading us to a destination that is not your way . . .
2. That we might be equipped and empowered to **discern not to remain firmly** in a well-marked path that departs from Your way and destination, ultimately missing the standard of Holiness that You have marked out for us, that all might see You . . .
3. and that we might be equipped and empowered to **discern not dwelling for a long time in the inhabitation and lifestyle** of those who live contrary to the narrow and difficult lifestyle and counsel of Yours to eternal life, and not simply following the broad way and lifestyle, that the many follow, and is well-marked out for destruction.

Today We will Learn How to Pray from Psalm (1:2):

Psalm 1

The Way of the Righteous and the Wicked

² but his delight is in the law of the LORD,

Delight: The Hebrew word *chephets* (Strong's #2656) is a desire to ACQUIRE something that is VALUABLE and may be a desire for an object, such as gold or silver, an action that one seeks, such as salvation, or, **as in the context of this verse, a concept, such as the "Law of the LORD."** This noun is derived out of the verb *chaphets* (Strong's #2654), which literally means "to bend," such as bending one's will, or changing one's direction, in order to acquire what is desired.

<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

Law: *In English*, the word "law" usually refers to policies, regulations or codes that are established by someone, or a group, in authority and this authority will punish those who violate these "laws." **However, the Hebrew word *torah* (Strong's #8451) has an entirely**

different meaning. This noun comes from the verb *arah* (Strong's #3384), which means "to throw," such as the "throwing of water" (rain), the "throwing of an arrow" (shoot/aim) or the throwing of a finger (point). **The Ancient Hebrew Lexicon of the Bible translates the Hebrew word *torah* as "teachings," the way one is to walk in life, through idea of a teacher "pointing" out the direction to go.**
<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

LORD: The word LORD (all upper-case letters) is the Hebrew name יהוה, which is often transliterated as **Yahweh**.

<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

Yahweh

(the "I am" definition of Havayah, meaning the "God above all gods, and God above all laws of nature" or equally as significant, the Tetragram meaning, "Behold the man with Nail Pierced Hands").

Psalm 1

The Way of the Righteous and the Wicked
² but his **delight** is in the law of the LORD,
and **on his law he meditates day and night.**

Meditate: The Hebrew verb *hagah* (Strong's #1897) means to reflect or contemplate.

<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

and in His law he meditates: In the beginning, it is called the law of the Lord, and after he has toiled to master it, it is called "his own Torah."

https://www.chabad.org/library/bible_cdo/aid/16222/showrashi/true/jewish/Chapter-1.htm

Day: The Hebrew word *yomam* (Strong's #3119) is derived from the word *yom* (Strong's #3117) meaning "day," which can refer to a twenty-four-hour period, daytime or a season. The word *yomam* always refers to the daylight hours, or daytime, the time between sunup and sundown.

<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

Night: The Hebrew word *Laylah* (Strong's #3915) means "night time," the time of darkness.

<https://www.ancient-hebrew.org/psalms/studies-in-the-psalms-psalm-1.htm>

Literal Translation: But in the teachings of Yahweh is **his (the righteous) desire** and in his (the teaching of Yahweh) teachings **he will meditate day and night.**

Expanded Translation: But **his (the righteous) desire** is to walk in the path of the teachings of Yahweh and he will reflect and contemplate on his teachings day and night.

Summary of verse 2: This verse is again a chiasmus, where the first part of the verse is paralleled with the second part of the verse. In the previous verse we are instructed on *the path a happy person is not to walk in*. In this verse, we are instructed on *the path a happy person is to walk in* and that path is the teachings of Yahweh. I have heard some say that we are "free from the law," but as the Hebrew *torah* does not mean "law," but instead "teaching," **what they are really saying is that we are free from the teachings of Yahweh**. I don't think a single follower of God would agree with that statement. **We are not free from the teachings of Yahweh, instead we are to immerse ourselves in his teachings.**

Now let's put this Prayer into Action . . . "Lord, I PRAY today for a desire to acquire the richness and abundance of your teaching and instruction, as the most valuable resource in life, that I might bend my will and change my ways in the path to acquire that desire for myself, my family, and those I am discipling:

1. *By considering the implications and applications of Your (Yahweh's) thoughts, teachings, and ideas into my life and existence, as well as with others.*
2. *That when I am first introduced to Your (Yahweh's) teachings, though they are just Your (Yahweh's) teachings at the moment, that after meditating on Your (Yahweh's) teachings day and night, considering the implications and applications of Your (Yahweh's) thoughts, teachings, and ideas into my life and existence, as well as with others, ultimately toiling to master them, Your (Yahweh's) teachings then become my own thoughts, teachings, ideas, as a new way of living and new moral code.*
3. *and Lord, that you may not free me from Your (Yahweh's) teaching and instruction, but rather instead, cause me to immerse myself in Your (Yahweh's) teaching and instruction as my Way, my Truth, and my Life.*

. . . Lord, today, I ask that as I consider the implications and applications of Your (Yahweh's) thoughts, teachings, and ideas into my life and existence, as well as with others, that you may cause me to desire to acquire the richness and abundance of your teaching and instruction, as the most valuable resource in life, that I might bend my will and change my ways in the path to acquire that desire for myself, my family, and those I am discipling. – AMEN

Now, just for a mind bending exercise, let's consider and mediate on one of Yahweh's teachings, as it relates to a conversation that was had after the service last week regarding clean and unclean foods:

Mark 7

Traditions and Commandments

¹ Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, ² they saw that some of his disciples ate with hands that were defiled, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, ⁴ and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) ⁵ And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?" ⁶ And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,

“This people honors me with their lips,
but their heart is far from me;
in vain do they worship me,
teaching as doctrines the commandments of men.”

8 You leave the commandment of God and hold to the tradition of men.”

9 And he said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition!” ¹⁰For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ ¹¹But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban”’ (that is, given to God) – ¹²then you no longer permit him to do anything for his father or mother, ¹³thus making void the word of God by your tradition that you have handed down. And many such things you do.”

What Defiles a Person

¹⁴And he called the people to him again and said to them, “Hear me, all of you, and understand: ¹⁵**There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.**” ¹⁷And when he had entered the house and left the people, his disciples asked him about the parable. ¹⁸And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹since it enters not his heart but his stomach, and is expelled?” **(Thus he declared all foods clean.)** ²⁰**And he said, “What comes out of a person is what defiles him. ²¹For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²²coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³All these evil things come from within, and they defile a person.”**

Again, here are a few thoughts, teachings, and ideas for us to consider, contemplate, and apply in our lives, desiring God’s ways over our own, and begin learning to bend our wills towards what God desires, choosing to please God and not our own pleasures, which God despises:

1. The issue Jesus is addressing here is the traditions of men taking precedence over the commands of God, with the specific topic of the disciples not washing their hands before eating, and not about clean and unclean foods.

2. The issue the Pharisees were addressing with Jesus, regarding His disciples lack of handwashing before eating, based on their own man made traditions, originating from the ritual hand washing required of the Priests in Temple services, not a requirement of anyone not a priest outside of Temple service, was that even though the disciples were eating clean food, that by the very infraction of not washing their hands, caused the clean food they were eating to be unclean, and not the fact that the food they were eating was actually unclean.

3. If in fact, Jesus was actually abolishing the Biblical dietary law, which we learned in His teaching on the Sermon on the Mount, He did not come to do, He himself was a hypocrite, falling prey to the very error the Pharisees had fallen prey to, making void the commands of God by Jesus’ own teaching that contradicted the Word of God, the actual Command of God of Clean and Unclean Foods (*aka the Dietary Laws – Leviticus 11 and Deuteronomy 14 are the primary passages in the Bible that describe the dietary laws*), which was not what He was doing, otherwise Jesus could not be the Messiah, nor God, as Jesus said that He could not say or do anything contrary to what God’s Law teaches or instructs.

4. In fact, what Jesus was teaching was that what goes into the digestive system does not make a man unclean, specifically paralleling the Pharisees grievance of unwashed hands causing clean food to become unclean, with Jesus explanation that through the digestive system, what entered into the man as being perceived as unclean, based on the Pharisees man made teaching, actually by design makes everything that goes through it to be clean, thus concluding that the clean food that was entered into the disciples body is clean, not because of unwashed hands, but because God designed the digestive system to make it clean. Jesus then brings light to the error of the Pharisees man made teaching, that in fact, the washing of hands before eating clean food does not make a man unclean, but what makes a man unclean, who outwardly perceive themselves clean by washing of hands, are actually unclean if what comes out of their lives is (Mark 7:20-23) ²⁰And he said, “What comes out of a person is what defiles him. ²¹For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²²coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³All these evil things come from within, and they defile a person.”

5. To bring even more clarity to this teaching of Jesus, let us consider the Vision Peter received in Acts 10, and it’s implications if in fact Jesus had truly taught that “all foods clean”:

Acts 10: 9-16

Peter's Vision

⁹The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. ¹⁰And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance ¹¹and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. ¹²In it were all kinds of animals and reptiles and birds of the air. ¹³And there came a voice to him: “Rise, Peter; kill and eat.” ¹⁴But Peter said, “**By no means, Lord; for I have never eaten anything that is common or unclean.**” ¹⁵And the voice came to him again a second time, “What God has made clean, do not call common.” ¹⁶This happened three times, and the thing was taken up at once to heaven.

Again, it is important to understand the context of the Vision, which was not about the abolishment of the Dietary Law, but rather it’s contrasting parallel, to bring home a point, that what the Law of God makes very distinct between which foods are Clean and Unclean, God wants Peter to understand that when it comes to the Message of the Gospel, it is not just for the Jew (*taught as clean by the traditions of the Jews*), is also for the Gentile (*taught as unclean by the traditions of the Jews*), as the Law and the Temple was given as a Law and a House of Prayer for All Nations, and not just for the Jews. In fact, that is why God brought the Israelites out to the Wilderness (*simply defined as “where God speaks”*) as out in the wilderness no one could claim the Law as their own, as no one owned the wilderness, and that in fact, the Law too, which was given in the wilderness could not be claimed by any one group, other than those who choose to “Listen and Follow” (*Shema*) the one who gave the Law (*aka the teaching and instruction of God*), as we saw represented amongst the Israelites, 70 other Nations who joined them in “Listening and Following” the One True God. We therefore see, if in fact Jesus had abolished the Dietary Law, as perceived in Mark 7, then why was Peter so disturbed by this Vision and Instruction that was given in Acts 10. The fact of the matter is that it was because what Jesus was teaching in Mark 7 had nothing to do with the Dietary Law, but rather man-made traditions over

shadowing God's Commands . . . Amen . . . now this is something we can begin to bend our minds around my
purposing to desire what pleases God and not what please our own man made traditions . . .

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