

DAY TWENTY-SEVEN

“HIS WAY”

PSALM 25:4-10

Yesterday (07 May, 2004), as I was preparing to deliver a presentation to a Messianic group, I turned to our Psalm meditation and discovered how significant elements of David’s prayer for protection, guidance, and pardon are devoted to seeking the paths of the Holy One. In my notes for the lecture, I had devoted the bulk of my message to Scripture references that dealt with the path of God. I sensed that the Lord was going to teach me *a few more things* about His ways when I arose for my morning devotional in Counting the Omer. But before addressing these things, please take the time to reflect upon the following meditations in order to prepare your hearts:

PSALM 67:1-7

For the choir director; with stringed instruments. A Psalm. A Song. God be gracious to us and bless us, *and* cause His face to shine upon us—Selah. That Your way may be known on the earth, Your salvation among all nations. Let the peoples praise You, O God; let all the peoples praise You. Let the nations be glad and sing for joy; for You will judge the peoples with uprightness and guide the nations on the earth. Selah. Let the peoples praise You, O God; let all the peoples praise You. The earth has yielded its produce; God, our God, blesses us. God blesses us, that all the ends of the earth may fear Him.

PSALM 25:4-10

Make me know Your ways, O LORD; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; for

COUNTING THE OMER

You I wait all the day. Remember, O LORD, Your compassion and Your lovingkindnesses, for they have been from of old. Do not remember the sins of my youth or my transgressions; according to Your lovingkindness remember me, for Your goodness' sake, O LORD. Good and upright is the LORD; therefore He instructs sinners in the way. He leads the humble in justice, and He teaches the humble His way. All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies.

Sometimes in our pursuit of God, the sensation that He is present is noticeable on a number of levels. Whether it is a physical rush, a quickening of the Spirit, or simply knowing in your conscience that He is with you—a Believer should testify to having these times at some point in their faith experience. While these things might be difficult to explain, *for those who recognize the indwelling presence of the Holy Spirit*, certain instances can be recalled when the Comforter has distinctly made His presence known. Since the Holy Spirit has been given to God's people to empower them to accomplish His will, He is simply fulfilling His responsibilities to use willing vessels to build and extend His Kingdom. Just before Yeshua ascended into Heaven, He gave His anxious followers these comforting declarations:

“He said to them, ‘It is not for you to know times or epochs which the Father has fixed by His own authority; **but you will receive power when the Holy Spirit has come upon you**; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.’ And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight” (Acts 1:7-9).

Beyond a shadow of doubt, **those who have been born again are to have received the Holy Spirit**. When you couple Yeshua's words with some others, such as those which were given during His Passover *seder* with the Disciples prior to His crucifixion, then you get a picture of the main things the Holy Spirit is supposed to be doing in the lives of those supernaturally regenerated:

“I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you...But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:16-17, 26).

Knowing about some further, parallel passages—and considering them—Bible readers find that the “Helper,” also commonly referred to as the Comforter or Teacher, is the Holy Spirit who is not only to empower Believers, but teach them the things that will allow God's people to accomplish His mission for the world. With this as a preamble in my thoughts, recognizing that things in the world do not occur by random chance—but instead are ordained for the Lord's purposes—the

opportunity to be instructed by the Teacher this morning had me awaken an hour early.

Yeshua had invested a substantial amount of teaching about entering the narrow gate and walking on the narrow way throughout His ministry, and my presentation notes had reflected this. I did not fully realize, though, that I had essentially compacted many of the teachings that had already come forth via a variety of voices in the Tanakh. One of those main voices, obviously, was King David in the Psalm selection we are considering for today (Psalm 25:4-10).

Examining the words of Psalm 25, I see that what David communicated was, in essence, a discussion about the “narrow way” that Yeshua later expounded upon in His own teaching. The first verse that we read establishes the theme for the morning meditation:

“Make me know Your ways, O LORD; teach me Your paths” (Psalm 25:4).

Immediately, I turned to my Hebrew lexicon and started to do some word searches on terms for “way” and “path.” The Hebrew word (singular) *derek*,¹ appearing as “Your ways” (plural *derakekha*), is used 775 times in the Tanakh.² Its related verb form is *darak*, used in Psalm 25:9 describing how God “**leads** [*darak*] the humble in justice.” Noticing this, my attention was aroused. As I continued my study, I found the first time where the word *derek* is used in the Book of Genesis:

“So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the **way** [*derek*] to the tree of life” (Genesis 3:24).

The term *derek* is first used to describe a main desire of the human beings created in God’s image: an innate aspiration to achieve or receive the benefits of eating from the Tree of Life. For the balance of the Scriptures—because as a direct result of humanity’s Fall, the “way” has been blocked—the Bible defines the “way” and the “paths” which are required for reconciliation with the Creator and receiving eternal life. Lamentably, fallen mortal flesh does not necessarily choose the redemptive path, because as Yeshua later states it, one must lose his life to gain eternal life:

“For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels” (Mark 8:35-38).

Looking at Psalm 25:4-10, it appears that King David through the trials of his life, understood what was required to receive the favor and eternal blessings of the

¹ Invariably meaning “way, road, distance, journey, manner” (*BDB*, 202).

² This figure was determined using a lemma search of the Hebrew Tanakh (WTT) in BibleWorks 7.0.

COUNTING THE OMER

Holy One. *David pleads for the Lord to teach him His ways and paths.* It almost seems like he understands that the Holy Spirit really is his Teacher or Helper! *He cries out for instruction and leading.* Phrases like “lead me,” “instruct me,” and “teach me” should pique the reader’s conscience from these verses.

As I reflected on these pleas, I realized what Yeshua did later, as He informed His Disciples how they would be granted the intimate presence of the Ruach HaKodesh. With His final sacrifice now provided, the Holy Spirit has taken up residence in the hearts of His followers with no major impediments, *and* the Lord is surely able to lead, teach, and intimately instruct us from the inside out (cf. Ezekiel 36:25-27). This is what Paul describes when he states that Believers are to be led by the Spirit and to walk by the Spirit (Romans 8:4, 14; Galatians 5:16, 18, 25).

Once we realize just how narrow the gate truly is (Matthew 7:13-14), and that Yeshua is the Way, the Truth, and the Life (John 14:6), **it is imperative that we depend upon the Spirit to guide us to the Way while teaching us along the paths.** While the history of our faith is replete with many examples of how people were empowered by the Holy Spirit, and truly fulfilled the will of God in their respective generations—I would submit that *something more* has started today, all over the globe, as the Messianic movement steadily grows. There is evidence of those who are seeking and asking for instruction, in methods very similar to David’s heart felt pleas, as we witness an increase of God’s people regularly studying the Torah.

Since God is faithful to His Word, as Spirit-led Believers seek answers to their questions and desire more intimacy with God, He is directing them to the ancient paths. Certainly the troubling times and the personal challenges of seeking forgiveness from sin, are no different than they were in David’s time.

Today, there are Believers all over the world, largely from evangelical Christian backgrounds, who several years ago probably did not even know what the word *torah* meant. But because they had the indwelling presence of the Holy Spirit, diligently teaching them about the ways of the Lord, **they knew who to call upon for answers.** The fact that this return to our Hebraic Roots is multiplying, is a comforting reality. Hearing the testimonies of different saints, who have all had their own unique experiences as they have entered into the Messianic community, is very uplifting and confirms that this is indeed a great work of the Holy One of Israel.

Our Father is preparing a people who will have a testimony of Yeshua, *and* walk in His “ways” or commandments (Revelation 12:17; 14:12). This not only includes Jewish Believers who were raised in the Synagogue and were regularly exposed to Moses’ Teaching, *but now* many non-Jewish Believers who have answered the call and have fully embraced a Messianic lifestyle. As a result of these people focusing on the foundational instructions within the Torah, many are being set free from many of their sins, and are turning to a path of greater holiness and

DAY TWENTY-SEVEN

maturity in their walk with the Messiah of Israel. *Exciting things are on the horizon, as we await His return!*

Since the plan of the enemy has been to keep us subject to the consequences of our sin—thus negating or minimizing our usefulness because of the obstacles we place between ourselves and God—the blessings of God can sometimes be outweighed by the consequences of sin. The principle that one will reap what one sows applies to non-Believers *or* Believers. If you murder someone, commit adultery, slander someone, blaspheme, or disregard the Sabbath rest, you will reap some penalties associated with such transgressions. This does not mean that you will be stoned or necessarily sent outside of the camp, but whatever the Father decides should be your punishment, that is what will be meted out. You cannot expect to be free from the consequences of sin, just because you are “born again.” Even for the redeemed, sinful behavior *places barriers between the Heavenly Father and us.*

I am greatly desirous of returning to the intimacy of reading, reflecting, and pondering the great truths of God available in the Torah—and then observing the great tapestry of His salvation history plan unfold in the rest of the Scriptures! I can absolutely understand what David means when he makes the following confession:

“All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies” (Psalm 25:10).

In order to know all of the paths of the Lord as lovingkindness and truth, *kol-archot ADONAI chesed v’emet*, and how they demonstrate His lovingkindness, **we have to know them.** In order *to know* them, we have to spend some time reading, meditating, and considering them. I know of no better way than to diligently examine the Torah in a consistent manner. And, I urge you to see how the Torah’s instruction is mirrored by the Prophets, Writings, and Apostolic Scriptures!