

Module : Meditation**Session 5** : Meditation's Manifestation – Part 2**Focus** : David and Joshua Meditated

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THE MEDITATION OF DAVID

We shall briefly look at some of meditation's benefits that come to us by examining David's practice of it. These are gleaned from some of his writings on meditation. The references to the Psalms cited in this section are attributed to David as an author. Where authorship for a particular psalm, cited here, is not noted in Scripture – it is believed to be Davidic – some reasons are set forth and others referenced in Appendix 1 at the end of this study.

We have already demonstrated in the previous session how that David's meditation produced understanding and greater revelation of the person of God (see Psalms 119:27, 99; 27:4).

Psalms 1 is believed to be written by David – although some scholars attribute it to Solomon because the style of writing is similar to the book of Proverbs. I personally tend towards David being the author. The Psalms are divided into five broad categories, the first category being Psalm one to forty one, all of which are penned by David.

Psalm 1:1-3

- 1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!
- 2 But his delight is in the law of the Lord, and in His law he meditates day and night.
- 3 He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers



1. MEDITATION FACILITATES OBEDIENCE

The ultimate manifestation or outcome of meditation is a life which accurately represents God, and is thus totally obedient to God. Psalm 1 demonstrates this. Verse 1 has three verbs, viz. sit, walk, and stand. These words cover the entirety of one's life and depict complete obedience to God and accurate representation of His nature in you as His son.

Verse 2 presents the reason for the obedience reflected in verse 1. In other words, if verse 2 is in place, verse 1 will naturally result. Verse 2 sets forth interconnected issues as the reason for a life of obedience:

- (1) Delight in the Word and
- (2) Consistent Meditation in the Word

In previous sessions I have encouraged you to **LOVE and delight in God's Word** (see Psalm 119:14,16,35). One cannot meditate on that in which you do not delight. If you do not love God's Word, meditation on it will be a struggle and drudgery. Biblical meditation itself ought to be a delightful and enjoyable experience.

Psalm 104:34 My meditation of him shall be sweet; I will be glad in the Lord (KJV)

Psalm 119:14-16

- 14 I have rejoiced in the way of Your testimonies, As much as in all riches.
- 15 I will meditate on Your precepts And regard Your ways.
- 16 I shall delight in Your statutes; I shall not forget Your word

Note here that the Psalmist is intent on not forgetting God's Word. God and His Word are forgotten when His principles are no longer adhered to. When we disobey God and His Word, we forget God.

Deut. 8:11 Beware that you do not forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today.

Meditation is key to obedience. It keeps us less prone to disobeying God. Love for God is evidenced by obedience to His Word. Our DELIGHT in His Word, evidenced by obedience thereto, is maintained within a spirit and mental environment in which the Word is foremost in our thoughts and reflections. If the Word is not in your thoughts, it will not be manifest in your behaviour.

[**Aside Note:** The term 'LAW' used in Psalm 1 is not a reference to the Law given through Moses, but is a general description for the Scriptures. **Psalm 19:7** indicates "the law of the Lord is perfect, restoring the soul". This 'law' or Word converts or restores the soul- something the Law of Moses could not do.]

2. MEDITATION PREVENTS SIN

Psalm 4:4 Tremble, and do not sin; Meditate in your heart upon your bed, and be still. Selah.

Psalm 4:4 Be angry, and do not sin. Meditate within your heart on your bed, and be still. Selah (NKJV)

Meditation has a calming and placating effect on a temperament that is prone to anger. Meditation can also prevent making a wrong decision.

In Psalm 19 David again illustrates the power of his meditation in God's Word. Read this Psalm slowly and meditatively.

Psalm 19:1-14

- 1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.
- 2 Day to day pours forth speech, And night to night reveals knowledge.
- 3 There is no speech, nor are there words; Their voice is not heard.
- 4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,
- 5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course.
- 6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.
- 7 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.
- 8 The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes.
- 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.
- 10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.
- 11 Moreover, by them Your servant is warned; In keeping them there is great reward.
- 12 Who can discern his errors? Acquit me of hidden faults.
- 13 Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.
- 14 Let the words of my mouth and the MEDITATION of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer.

Verse 1-6 notes the capacity of the heavenly creation to depict a measure of God's glory and nature. In verse 7-9 David sets forth the superior power of the Word of God in respect to that of creation. In verse 10 he declares his great love for God's Word, expressing its desirability as above riches and any gratifying food. Verses 11-13 then demonstrates the power of the Word to warn and thus keep one from:

- Error (moral failure)
- Hidden faults (character defects causing shame)
- Presumptuous sins (sin associated with pride and presumption)

In doing so it causes one to lead a life free from guilt and condemnation (verse 13b) and mastery over sin.

He concludes the psalm with an appeal to God for his words and meditation to be acceptable in God's sight. Verse 14 presents meditation as the reason for the release of the entire benefits attendant with God's Word. Recall the Hebrew definition of meditation, HAGAH – means to 'ponder, to mutter' and implies the utterance

of low sounds as you mouth softly what you are reflecting or ruminating upon. Hence David prays for the WORDS OF HIS MOUTH and the MEDITATION OF HIS HEART to be acceptable. 'Hagah' describes an utterance, not just internal thought.

We ought to regularly consider and meditate upon our ways and align them constantly to the ways of God.

Psalm 119:59

NASB I considered my ways And turned my feet to Your testimonies.

GW I have thought about my life, and I have directed my feet back to your written instructions.

MSG When I took a long, careful look at your ways, I got my feet back on the trail you blazed.

AMP I considered my ways; I turned my feet to [*obey*] Your testimonies

If we do this consistently our patterns of obedient behaviour will become firmly set and established ways.

Prov. 4:25-27 (KJV)

25 Let thine eyes look right on, and let thine eyelids look straight before thee

26 **Ponder the path of thy feet**, and let all **thy ways be established**

27 Turn not to the right hand nor to the left: remove thy foot from evil

Ponder = palas = to weight out; to roll flat; to make level or smooth; prepare a road.

Read Prov. 4:18-27 as a context for the verses quoted above. It speaks of righteous living and thereafter we are instructed to be absolutely focused about keeping to the path of obedience. This we ought to ponder upon, i.e. consider our life, behavior, decisions, etc. and keep them on the righteous path without detour, distraction or disorientation.

3. MEDITATION KEEPS YOU FOCUS IN TIMES OF PERSONAL ATTACK

In times of personal attack on your character and reputation, give yourself to meditation upon God's Word and avoid carnally responding to and thus lured into, battles which are not part of God's intention nor design for your life. This is especially true when the attack emanates from the collusion of significant people of influence (usually leaders) as indicated by the term 'PRINCES' in the verse below.

Psalm 119:23 **Even though princes sit and talk against me, Your servant meditates on Your statutes**

The intended satanic subversion of you, your destiny and progress in God, through LIES designed to maliciously malign your character, will NOT PREVAIL against the resident power and standard of TRUTH inherent within a MEDITATED WORD OF GOD in your heart and mind.

Psalm 119:78 May the arrogant be ashamed, for they **subvert me with a lie**; But I shall meditate on Your precepts.

4. MEDITATION LEADS TO A LIFE OF FRUITFULNESS

The image of the tree beside the streams of water in Psalm 1:

Water is a symbol of the Word of God (See John 15:3; Eph. 5:25-27; John 3:5; 1 Peter 1:22-23; John 17:17).

Note it is not a stream of water, but streamS (plural) of water. It is not one stream that is alluded to here, but composite streams feeding into one river. The river of God's Word is comprised of multiple streams of truth all contributing to the final representation of mature truth. This is what Paul referred to as 'the whole counsel of God'.

The voice of the Lord is likened unto **MANY** WATERS.

Rev.1:15 And his feet like unto fine brass, as if they burned in a furnace; and **his voice as the sound of many waters**

This refers to the many multi-faceted dimensions of the speaking of God or the many varied expressions of His voice or different emphases of His Word. The completeness of 'HIS VOICE' is to be found in the collective expression of 'MANY WATERS'. No one specific grouping / church / network / etc. has a total understanding of the entirety of the 'whole purpose or counsel of God' (see Acts 20:27). The injunction to 'HEAR' declared to each church in Revelation chapters 2 and 3, is specifically to what the Spirit says to the churches (plural – not singular), i.e. all the churches collectively.



Ezek. 43:2 And, behold, the glory of the God of Israel came from the way of the east: and **his voice was like a noise of many waters**: and the earth shined with his glory

Rev 14:2a And I heard a **voice from heaven**, as the **voice of many waters**

Psalm 46:4 There is a **river whose streams make glad the city of God**, The holy dwelling places of the Most High

Psalm 36:8 They **drink their fill of the abundance of Your house**; And You give them to drink of the river of Your delights

Psalm 65:9 You visit the earth and cause it to overflow; You greatly enrich it; **The stream of God is full of water**; You prepare their grain, for thus You prepare the earth

Thus being positioned by the stream of water alludes to one whose hearing has developed to a place of great acuteness and capacity to receive the totality of truth without rejecting a specific stream or principle of truth. In Psalm 1, other trees may suffer the effects of drought because they are not positioned by the many streams of the truth of God's Word. Their condition is one of famine and wilderness – which are images of an inability to hear truth (**Amos 8:11** "Behold, days are coming," declares the Lord God, "When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words of the Lord"). Contrary to this, the tree positioned by the water then has an ability to hear the fullness of God's Word. The imperative is to **hear wholly and not selectively**. This would include receiving and embracing every Word from one's spiritual father in the Lord – both corrective and edifying words (cf. **2 Tim. 4:2** "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.")

THE EVER FRUITFUL TREE

Psalm 1:3 sets out the blessing attendant with the man who loves God's Word, consistently meditates on it and obeys it. These blessing are briefly examined here as outcomes of meditation:

Psalm 1:3 He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; And in whatever he does, he prospers

Fruit in Season:

Meditation results in a fruitful life – in many aspects and respects. Fruit in the Bible indicates many things. Some examples are ...

- Fruit of the Womb - Children (Psalm 127:3)
- Fruit of the Thoughts - Ideas (Jer. 6:19)
- Fruit of the Mouth - Words (Prov. 18:20)
- Fruit of your hands - Works (Prov. 30:31)
- Fruit of the Spirit - Character (Gal. 5:22)

Leaf Does Not Wither: HEALTH TO NATIONS

Leaves indicate divine health and healing – both naturally and spiritually. It alludes to one's capacity to bring SPIRITUAL AND PHYSICAL relief, restoration and reformation to any context that is out of sync with God's will and nature.

Rev 22:1,2 Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the **leaves of the tree were for the healing of the nations**

Here is an excellent passage to correlate to Psalm 1:

Jer. 17:5-8

- 5 Thus says the Lord, "Cursed is the man who trusts in mankind And makes flesh his strength,
And whose heart turns away from the Lord.
- 6 "For he will be like a bush in the desert And will not see when prosperity comes, But will live in
stony wastes in the wilderness, A land of salt without inhabitant.
- 7 "Blessed is the man who trusts in the Lord And whose trust is the Lord.
- 8 "For he will be like a **tree planted by the water**, That extends its **roots by a stream** And will not
fear when the heat comes; But its **leaves will be green**, And it will not **be anxious in a year of
drought** Nor cease to yield fruit.

No fear or anxiety during times of economic recession, but unceasing fruitfulness instead.

Psalm 92:12-15

- 12 The righteous flourish like the palm tree and grow like a cedar in Lebanon.
- 13 They are planted in the house of the Lord; they flourish in the courts of our God.
- 14 They **still bear fruit in old age**; they are ever full of sap and green,
- 15 to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him

Ezek. 19:10 Your mother was like a vine in your vineyard, **Planted by the waters**; It was fruitful and full
of branches **Because of abundant waters**

5. MEDITATION IS KEY TO PROSPERITY AND SUCCESS

PROSPER = TSALACH TSALEACH = to push forward; to break out mightily, to go over, to be
profitable, to be victorious (see Psalm 45:4); to succeed; to be
successful

The terms **BREAK-OUT, BREAKFORTH and BREAKTHROUGH** capture the essence of the meaning of this word. Prosperity relates to **attaining success** at any level or activity in the execution of God's will, or expressing His intent and will for your life personally, or for the people or sphere of impact to which you are called. Biblical prosperity incorporates the idea of **surmounting or overcoming an obstacle** in your path toward the attainment of the will of God generally, or in reference to any expression of prosperity (spiritual, mental, physical, financial relational, etc.).

THE MEDITATION OF JOSHUA

Joshua 1:8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success

Joshua's meditation produced obedience, which had specific blessings attendant with it, viz. prosperity and good success.

PROSPEROUS = TSALACH TSALEACH = (See Above)

GOOD SUCCESS = SAKAL = to be circumspect - hence intelligent; to be skillful, prudent and wise, to act wisely; to act with insight, to understand

Joshua did have relatively great success during the time he led Israel. Even although, the land was not entirely subdued, he had a lasting positive effect in influencing Israel to serve the Lord. This effect was in his life-time and even after his death. The legacy he left is captured in the verse below.

Jos. 24:31 Israel served the Lord all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the Lord which He had done for Israel.

THE MEDITATION OF TIMOTHY

The subject of Timothy's meditation was covered in a previous session. Understanding from the Lord was given to him as he meditated on things Paul taught him – see 2 Tim. 2:7.

1 Tim. 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all

Timothy's progress and development will become obvious and apparent to all men as he immerses himself in the things Paul highlights. He does this by meditating on those things. Meditation is the basis for spiritual progress.

APPENDIX 1

Who Wrote Psalm 119?

This is an extract from a blog RABBI JOSHUA MAROOF

[<http://vesomsechel.blogspot.com/2006/11/who-wrote-psalm-119.html>]

Psalm 119, also known as the *Alfa-Beta*, is my favorite Psalm. It is a moving tribute to the beauty of the mitzvot and the enthralling experience of Torah study. Boasting 176 verses, Psalm 119 also happens to be the longest chapter in the entire Bible.

Despite its inspiring content and exquisite form, Psalm 119 is one of the "orphan psalms"; in other words, unlike many other chapters in the Book of Psalms that begin with phrases like "A Song of David", the author of Psalm 119 did not incorporate his name into the text of the chapter.

The Rabbis of the Talmud and Midrash, followed by Rashi and Radaq, maintain that Psalm 119 was composed by King David. This should come as no surprise, since there are other instances of "orphan psalms" that we know were penned by David (take, for example, Psalm 105, and the commentaries there).

By contrast, Ibn Ezra (as well as many modern scholars, some of whom are cited in Daat Miqra's commentary to the chapter) suggests that this Psalm may actually have been written by an unknown individual who lived during the Babylonian Exile. Some even attribute the Psalm to Ezra the Scribe.

Because of my partiality to Psalm 119, I have long been intrigued by the question of its authorship. I would like to offer what I believe are compelling pieces of evidence in support of the traditional position that King David was, in fact, responsible for Psalm 119:

- 1) The structure of the Psalm, in which the first letters of the verses follow an alphabetical acrostic, is found only in psalms explicitly attributed to King David.
- 2) Throughout the Book of Psalms, *only King David* refers to himself (or is referred to) as "Your servant" when addressing Hashem. This phraseology appears in Psalm 119 several times.
- 3) The phrase "Pneh elai v'honeni" - turn to me and show me favor - is found *only* in Psalms composed by David, and appears in Psalm 119.
- 4) Only in Psalms by King David are the commandments referred to as "pekudim"; this terminology is employed in Psalm 119 as well. (There is one exception to this rule, Psalm 111, but it is also an "orphan psalm" that shows signs of being the work of King David.)
- 5) The author of Psalm 119 states that noblemen sit around and talk about him, and that he speaks of Hashem's testimonies in the presence of kings. This certainly indicates that the Psalmist was not a commoner, but a king, i.e., David.
- 6) The themes of Psalm 119 bear a striking resemblance to the words of King David in Psalm 19, "The Torah of Hashem is perfect, restoring the soul, the testimony of Hashem is trustworthy, making the simpleton wise, etc., etc." They are also reminiscent of Psalm 18, "'For I guarded the ways of Hashem, and did not commit evil before my God; For all of His laws are before me, and His statutes I shall not remove from myself." Also compare Psalm 25, "Hashem, make known to me Your ways, teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation." And Psalm 86, "Teach me, Hashem, Your ways; I shall walk in Your truth; unify my heart to fear Your name." I am sure that there are more examples of this motif that are not coming to mind right now. However, these sentiments do seem to be uniquely Davidic in nature.

7) Psalm 119 uses the phrase "Ger Anochi Baaretz" ("I am a stranger in the land"). This kind of expression appears only one other time in Psalms - namely, in Psalm 39, which is openly attributed to King David. The same is true regarding "Shiviti Mishpatecha", a phrase in Psalm 119 that closely resembles "Shiviti Hashem L'negdi Tamid" found in Psalm 16. Examples like this are simply too numerous to list here.

8) Psalm 119 describes experiences of suffering - being unjustly pursued, etc. - that are strongly reminiscent of the travails of King David as characterized elsewhere in Psalms and in Nach.

Considered together, these observations seem to provide a very strong (if not incontrovertible) argument in favor of the traditional view that King David was the author of Psalm 119.

APPENDIX 2

'Night' Meditation References

We are to meditate consistently – day and night, i.e. God's Word shapes all thought and decision-making. There are also times when we should consciously draw aside for concentrated meditation (Gen. 24:63).

'Night' in the passages reflected below could be a reference to evening time or figuratively to a season of darkness indicative of some difficulty or trial.

Psalm 63:6 When I remember You on my bed, I meditate on You in the night watches

Psalm 42:8 The Lord will command His lovingkindness in the daytime; And His song will be with me in the night, A prayer to the God of my life

Psalm 4:4 Tremble, and do not sin; Meditate in your heart upon your bed, and be still. Selah

Psalm 16:5-8

- 5 The Lord is the portion of my inheritance and my cup; You support my lot.
- 6 The lines have fallen to me in **pleasant places**; Indeed, **my heritage is beautiful** to me.
- 7 I will bless the Lord who has counseled me; Indeed, **my mind instructs me in the night**.
- 8 **I have set the Lord continually before me**; Because He is at my right hand, I will not be shaken

Psalm 16:7b 'Even in **the darkest night**, your teaching **fill my mind**' [CEV]

Psalm 77:6 I will remember **my song in the night**; I will **meditate with my heart**, And my spirit ponders

Psalm 119:55,56

- 55 **I remember your name in the night**, O Lord, and keep your law.
- 56 This blessing has fallen to me, that I have kept your precepts

Psalm 119:148 My eyes anticipate the **night watches**, That I may **meditate on Your word**.

Psalm 119:148 Late into the night I stay awake to think about Your word **[ERV]**

Psalm 149:5 Let the godly ones exult in glory; Let them sing for joy on their beds

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