

WALK IN INTEGRITY!

Tehillah/Psalm 26

Shabbat Shalom all,

Iyob/Job 2:3 “**And יהוה said to Satan, “Have you considered My servant Iyob, that there is none like him on the earth, a perfect and straight man, one who fears Elohim and turns aside from evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”**”

The account of Iyob carries many great lessons for us, and we would do well to learn how we can be perfect and straight, fearing Elohim and holding fast to our integrity, even in the midst of life’s toughest battles! Holding fast to integrity is something that we all need to learn to do, and it comes through complete obedience and surrender to guarding the Word at all times. Many of the battles we face often feel like they are about to destroy us and we are not always sure of the cause of such trials, yet what we need to learn from Scripture is that we are to be steadfast in holding firm to our integrity, and not waver through sin and compromise. In a message tonight called, ‘**WALK IN INTEGRITY!**’, I want us to take a closer look at a Psalm of Dawid, a Tehillah that we can learn a great deal from, and be challenged in our walk as we allow the mirror of the Word to test us and see if we are in fact walking in the integrity that we should be. Please turn with me to **Tehillah/Psalm 26** (read).

When facing intense persecution for one’s faith and trust in יהוה this Psalm of Dawid can be a great encouragement to stand firm in being steadfast in one’s trust of our great Master and Elohim.

In the first verse of this Psalm Dawid says, “... I have walked in my integrity...”, and the term ‘walked in my integrity’ in the Hebrew is written as **בְּתַמִּי תֵלַכְתָּ** – **‘b’thumiy halaktiy**. The root word translated here as ‘walked’ is **הָלַךְ halak** – Strong’s H1980 meaning, ‘**to walk, to go, to live, manner of life, cause to live, manner of life (figuratively)**’ and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one’s life. The Hebrew root word translated as ‘integrity’ is **תָּמַם tom** – Strong’s H8537, and carries the meaning of ‘**completeness, prosperity, perfect integrity**’. In another Tehillah/Psalm Dawid says:

Tehillah/Psalm 41:12 “**And I, You uphold me in my integrity, And set me before Your face forever.**”

Dawid praises יהוה for the fact that יהוה ‘upholds’ him in his integrity! The root word translated as ‘uphold’ is **תָּמַךְ tamak** - Strong’s H8551 which means, ‘**to uphold, retain, hold up, support**’. יהוה upholds and supports the righteous in their integrity, and this we can be sure of!

In a chapter that carries a great message of comfort for the children of Yisra’el, along with a severe woe to her enemies that will be destroyed, we see the clear promise of יהוה in:

Yeshayahu/Isaiah 41:10 “**Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.**”

We also see again the words of Dawid, when he was in the Wilderness of Yehudah, in:

Tehillah/Psalm 63:8 “**My being has closely followed You; Your right hand did uphold me.**”

There are many other verses I could quote and what I am trying to make clear is the joy of knowing that יהוה upholds the righteous in righteousness and he upholds us when we faithfully walk in our integrity!

The Hebrew word for ‘integrity’, as I have already mentioned, is **תָּמַם tom** – Strong’s H8537, and this comes from the primitive root word **תָּמַם tamam** – Strong’s H8552 meaning, ‘**to be complete, to be finished, be at an end, blameless**’.

The plural of **תָּמַם tom** – Strong’s H8537 is a word we all should know... and that is the word **תְּמִימִים Tummim** – Strong’s H8550 which means ‘**perfections**’, from which we get the word **תְּמִיִם tamiym** – Strong’s H8549 meaning, ‘**complete, whole, sound, perfect, without blemish, blameless**’. The Urim and the Tummim was to be placed into the breastplate of the high priest and be on his heart when he went in before יהוה.

אֲוִרִים Urim – Strong’s H224 means ‘**lights, illuminations**’, and is the plural of **אֹרֶךְ ur** – Strong’s H217 which actually means, ‘**a flame, fire, fires, light**’ or ‘**light of fire**’.

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה. What is very interesting and worthy of noting is that the first letter of ‘Urim’ is the **א** ‘aleph’ and the first letter of Tummim is the **ת** ‘taw’:

Hazon/Revelation 1:8 “**I am the ‘Aleph’ and the ‘Taw’, beginning and end,” says יהוה “who is and who was and who is to come, the Almighty.**”

What are the urim and tummim? They are the things that illuminate and perfect – it represents ‘**The Perfect Light**’. We know that **יהוהשׁע** is the Light and He was the Perfect Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart – His Torah (notice the positioning of the Urim and Tummim in the breastplate – by the heart!!!)

What Dawid was basically declaring here is that he walked in the perfect light! How complete are you? How is your walk, or better put, your manner and way of life? We are called to be perfect as He is perfect! How is your integrity?

יהוה told Abraham to walk before Him and be perfect (**Bereshith/Genesis 17:1**), and he commanded all Yisra'el to be perfect before Him (**Debarim/Deuteronomy 18:13**). After praying to יהוה Shelomoh stood up and blessed the assembly and he said in:

Melakim Aleph/1 Kings 8:61 “Let your heart therefore be perfect to יהוה our Elohim, to walk in His laws and guard His commands, as at this day.”

Dawid said in:

Tehillah/Psalm 119:80 “Let my heart be perfect in Your laws, so that I am not put to shame.”

What becomes more clear as we go through the Word of Elohim is that to be perfect can only be done when one walks in and guards the laws and commands of Elohim, which ought to be upon our hearts!

While we are told by our Master that the meek shall inherit the earth, we know that the meek are those who are perfect:

Mishlê/Proverbs 2:21 “For the straight shall dwell in the earth, and the perfect be left in it”

So who is perfect and who is not, how do we know?

Kēpha tells us in:

Kēpha Aleph/1 Peter 4:17 “Because it is time for judgment to begin from the House of Elohim. And if firstly from us, what is the end of those who do not obey the Good News of Elohim?”

It is time for judgement to begin, and Dawid starts off this Tehillah/Psalm with the words, “Rule me rightly, O יהוה”, or possibly better expressed in other translations as, “Judge me יהוה”. This is a bold request given by a steadfast and upright man who walked in his integrity. These are not words you would typically hear from those in the world today, and you possibly would not even hear these words from some who claim to walk in the Torah! Most who live compromised lifestyles would rather say something like, “Who are you to judge?” or, “Don’t judge!”. The ‘beloved’ (that is what Dawid’s name means) says, “Judge me יהוה”. How confident are you in your walk? Are you confident enough to say what Dawid says? Do you look intently into the mirror of the Word and see how you look and let the Word judge you, even to the innermost thoughts and intentions of the heart?

Ib’rim/Hebrews 4:12 “For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.”

Dawid told Shelomoh the following in:

Dibre haYamim Aleph/1 Chronicles 28:9 “As for you, my son Shelomoh, know the Elohim of your father, and serve Him with a perfect heart and with a pleasing life, for יהוה searches all hearts and understands all the intent of the thoughts. If you do seek Him, He is found by you; but if you forsake Him, He rejects you forever.”

According to the **Merriam Webster’s Collegiate Dictionary**, the word ‘integrity’ means:

- 1 : firm adherence to a code of especially moral or artistic values, and speaks of incorruptibility.
- 2 : an unimpaired condition, which speaks of soundness.
- 3 : the quality or state of being complete or undivided, speaking of completeness and honesty.

Asaph sang of the integrity of Dawid’s heart, for shepherding Yisra’el and leading them according the skill of his hands (**Tehillah/Psalm 78:72**). In the Torah portion we are going through this week from **Bereshith/Genesis 6:9** we are told that Noah was a righteous man and perfect in his generations

Iyob said in **Iyob/Job 27:5** that he would not turn aside from his integrity until he died! In **chapter 1:1** he is called a man that was perfect and straight and one who feared Elohim and turned aside from evil. While Iyob never claimed to be sinless, what he shows us is that his wholehearted commitment to יהוה and His requirements showed true integrity, a true integrity that is also seen in how he humbled himself in repentance before יהוה in **chapter 42:6**.

Mishlê/Proverbs 11:3 “The integrity of the straight ones guides them, but the slipperiness of the treacherous destroys them.”

Integrity speaks of steadfastness and the ability to stand firm, whereas the opposite can be rendered as ‘slipperiness’!

Integrity guides the straight while slipperiness destroys! The Hebrew word translated here as ‘slipperiness’ is סֶלֶף seleph – **Strong’s H5558** which means, ‘crookedness, perverseness, crooked dealing’, and comes from the root verb סָלַף salaph – **Strong’s H5557** which means, ‘to twist, pervert, overthrow’. The opposite to integrity is crookedness and the twisting and perverting of the Truth!

In **Yehoshua/Joshua 7** we find that Akān is a good example for us of one who did not walk in integrity but was rather very slippery in his treacherous and deceitful ways. He lacked true integrity as he took that which did not belong to him, and as a result the entire nation suffered a loss. Everything in Yericho was ‘put under the ban’ as it was a ‘first fruits’ to יהוה, and by taking that which belonged to יהוה showed that he lacked integrity! We can learn much from this, as we consider that which many withhold from Elohim today, as they withhold or take that which is not theirs to have.

Kěpha Aleph/1 Peter 1:6-9 “in which you exult, even though for a little while, if need be, you have been grieved by manifold trials, 7 in order that the proving of your belief – much more precious than gold that perishes, and proven by fire – might be found to result in praise and respect and esteem at the revelation of יהושע Messiah, 8 whom having not seen, you love; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing, 9 obtaining the goal of your belief: a deliverance of lives.”

Qorintiyim Aleph/1 Corinthians 3:13 “each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is.”

Ya’aqob/James 1:2-4 “My brothers, count it all joy when you fall into various trials, 3 knowing that the proving of your belief works endurance. 4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught.”

ENDURANCE IN TRIALS WILL MAKE US PERFECT AND COMPLETE!!!

The ‘beloved’ say... “**examine me, prove me, try me**”!!! How many people in Scripture can actually say that they have walked in perfection? Or rather, “**In perfection I have walked**” As we stay in our Master, we ought to be able to say these words, as we walk in the perfect Torah!!!

It is the Word that must examine us, prove us and try us, as we go through difficult circumstances. Many fail in the needed strength to endure and they end up wavering in compromise! The first use in Scripture of this word for ‘in my integrity’, written in the same way as in this **Tehillah/Psalm 26** – בְּתִמְיָי – b’tumiy – is in **Berěshith/Genesis 20:5-6** when Aḅimelek claimed innocence before Elohim, after being clearly warned in a dream not to touch Sarah, Aḅraham’s wife, who he was told was Aḅraham’s sister. יהוה saw the integrity of Aḅimelek’s heart and kept him from sinning! יהוה was working in Aḅimelek’s life without him even knowing it. How much more should we be receptive to יהוה’s working in our hearts! How many times have you been gently but severely warned before attempting to do something that would cause you to sin? Sadly many are warned and they do not give heed to the warning and walk in the slipperiness of their hearts, bringing destruction and despair!

Dawid boldly asks for the test, and so should we – as we look intently into the mirror of the Word and guard to do what it says, lest we find that we walk away and forget what we look like! How many times have you found yourself being tested on things that you have recently read and mediated upon? How about the integrity test that you are hearing about tonight? When tested do you remain steadfast in the truth or do you find yourself wavering through a self-justified compromise that twists the Truth to suit the flesh?

What we must recognise here is that a person who is complete or whole, according to Scripture, is one who is not divided in regards to their unwavering trust and faith in יהוה. We are not to live divided lives and are not to be found being different people in different groups or circumstances! The man/woman that walks in their integrity before Elohim is the same in his/her ‘private life’ as he/she is in his/her ‘public life’. In other words, you do not change who you are in different circumstances or company, yet sadly we find that many do, as their ability to be true ambassadors of the coming reign is non-existent when in the company of unbelievers – the very time we are supposed to be the salt and light before the lost. Sadly there are some in the world today who may claim to be walking according to the Torah, and will even use the correct terminology when in the company of the assembly of taught ones, yet will be completely different when in the company of others, be it in their work place or with non-believing family and colleagues, and will not be distinguishable as a set-apart one of Messiah amidst the twisted worldly. When this is the case it simply reveals a lack of integrity toward the Word that ought to be guiding them.

Shelomoh was told in:

Melakim Aleph/1 Kings 9:4-5 “And you, if you walk before Me as your father Dawid walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, if you guard My laws and My right-rulings, 5 then I shall establish the throne of your reign over Yisra’el forever, as I promised Dawid your father, saying, ‘There is not to cease a man of yours on the throne of Yisra’el.’”

We are told in:

Mishlě/Proverbs 10:9 “He who walks in integrity walks safely, but he who perverts his ways becomes known.”

The one who walks in integrity does not walk in fear of being ‘found out’ and has a good reputation. What, if anything, are you afraid of? Are there things that you are hiding? Are you different when with others, compared to when you are with the rest of the fellowship on the Sabbaths and Feasts of יהוה? We all know that Dawid sinned, and we all have sinned and fallen short of the esteem of Elohim! Dawid repented before יהוה, and therefore had nothing to hide and could confidently proclaim his commitment to walking in the integrity of his heart and trust fully in יהוה who forgives, cleanses and equips in righteousness!!! We too should not fear our past failings and sins that we have brought before our Master and Elohim and confessed, knowing that He has cleansed us from all unrighteousness, and our past that has been cleansed and wiped away by Elohim does not need to be a hindrance to walking in true integrity today! Our cleansed past must have no effect on our present or future, or rather the only effect it should have is that we ‘sin no more’, and details of confessed and cleansed sin does not have to be published and repeated to others! The question remains... do some of you hide your slipperiness and then put on a show before others, as you have not confessed and changed your ways?

Mishlë/Proverbs 28:13 “He who hides his transgressions does not prosper, but he who confesses and forsakes them finds compassion.”

Confess and forsake – in other words, as our Master and Elohim told the woman caught in adultery, “go and sin no more”! In other words, go and walk in integrity before Elohim! Dawid knew wholeheartedly the loving-commitment of יהוה, which he said was before his eyes, and he declared that he had walked in the truth of יהוה. He did not forsake loving-commitment and truth:

Mishlë/Proverbs 3:3 “Let not loving-commitment and truth forsake you – bind them around your neck, write them on the tablet of your heart”

For more on this please see the message I gave called, ‘FORSAKE NOT LOVING-COMMITMENT!’ in 2013 which you can find on our site under sermons 2013.

In declaring his commitment to walking in the Truth and in integrity, Dawid says that he never sat with men of falsehood, nor did he enter in with pretenders!

In the LXX (Septuagint – Greek translation of the Tanak (O.T.)) the Greek word used for ‘falsehood’ is ματαιότης mataiotēs – Strong’s G3153 which means, ‘vanity, futility’. He did not walk as the nations walked. We see this word used in:

Eph’siyim/Ephesians 4:17 “So this I say, and witness in the Master, that you should no longer walk as the gentiles walk, in the futility of their mind”

The Greek word used in the LXX for ‘pretenders’ is παρανομέω paranomeō – Strong’s G3891 which means, ‘break the law’, and so clearly refers to law breakers, or better put – the lawless!

Dawid did not enter in with the lawless and he did not sit with the vain, and he says in **verse 4** that he hates the assembly of evil-doers! We are to have no part in the assembly of the lawless and futile who twist the truth to their own

destruction! To ‘sit’ is an idiom for learning and the Hebrew root word is יָשַׁב yashab – Strong’s H3427 meaning, ‘sit, dwell, remain, abide, inhabit, sitting still’ and a modern word derived from this word, which is translated as ‘school’, is ‘yeshiva’. And ‘sitting/ dwelling’ in the Hebraic mind-set is an idiom for learning.; and it is at the Master’s Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy. The idea of sitting in the Hebrew mind-set is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher. And this we do in the assembly of the upright and not in the assembly of the wrong! Dawid did not learn with the wrong, and neither should we!

In **verse 6** he make a powerful statement in saying that he washes his hands in innocence and walks around the slaughter-place of יהוה. This metaphorically speaks of ‘doing’ what is right through the washing of the Word and being a daily living sacrifice, which is our reasonable worship!

Romiyim/Romans 12:1 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship.”

He then declares in **verse 7** that he does so with a raised voice of thanksgiving. This is expressed as: לְשַׁמֵּעַ בְּקוֹל תּוֹדָה – ‘lashmia b’qol todah’, and the literal rendering here could be expressed as: to proclaim/make heard the loud and thundering sound of praise and thanksgiving! WOW!

How loud and thundering is your proclamation of thanksgiving!

How loud is your confession of thanksgiving and praise being heard? Or do you go about moaning and groaning about your life, and how everyone and everything is against you?

Tas’loniqim Aleph/1 Thessalonians 5:18 “in all circumstances give thanks, for this is the desire of Elohim in Messiah יהושע for you.”

How is this going for you? Sadly many who claim to walk in the Truth are not being heard in their proclamation of praise as they are hiding in despair and worries and fear! How about you? Regardless of how we feel we must never neglect to demonstrate our faith and joyous thanksgiving unto our Elohim, even in the midst of pain and trouble!

In **verse 8** Dawid declares that he has loved the abode of the House of יהוה and the place where His esteem dwells. He hated the assembly of the wrong but loved the abode of Elohim, where the esteem of Elohim was. Where two or three are gathered in His Name there He is in the midst of them! This is a clear reference to the joy Dawid had for the set-apart gatherings of the true Bride of Elohim! Let me ask you, ‘Do you love gathering together?’, for we (collectively) are the Dwelling Place of Elohim. Some today cannot wait for the gatherings to be over so that they can carry on with their own ways. How about you? Do you love gathering where the esteem of יהוה is?

Ib’rim/Hebrews 10:23-25 “Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. 24 And let us be concerned for one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near.”

In **verse 11** Dawid confirms his commitment to walking in integrity and asks יהוה to redeem him and show him favour! We have a Redeemer who lives and who is our Rock upon whom we can stand firm and not waver in unbelief, finding favour in our time of need. While you may certainly know this and even confess this, the question remains, “Are you walking in integrity of heart and in uprightness?”

Are your feet standing, as Dawid's, on a level place, and are you blessing יהוה in the assembly in complete integrity and truth? Or does the mirror of the Word show up your slipperiness and you avoid looking into it?

We are to be consistent in our daily walk and be steadfast in our ability to stand, stand and stand, and after having done all... to stand!

The Hebrew word for 'stand' is עָמַד *amad* – Strong's H5975 which carries the meaning, **'to take one's stand, present oneself, abide, appoint, arise, stay, be steadfast, remain, be or become a servant'**. In Yirmeyahu/Jeremiah 7:2 we see how Yirmeyahu was to **'Stand in the gate of the House of יהוה, and proclaim the Word of יהוה to all who were entering the gates to bow down to יהוה'**. Yirmeyahu was not just told to stand up but rather, more firmly, he was told to take a stand and be steadfast in standing up to speak the Word of Elohim, as he was to confidently take a stand against the hypocrisy of false worship, and **'proclaim'** the Word of יהוה. Stand up and speak up – this was what Yirmeyahu was told to do – and as we look at his life we can see that while he was repeatedly told to do this, he was not well received; and in fact was more often than not hated for the words he had to stand up and speak to a wicked generation. The same was true for Yehezqel – stand up and speak! Be a steadfast servant of the Word! In Hebrew the word for 'feet' is רֶגֶל *regel* – Strong's H7272 and means **'a foot/feet or to walk'**, and speaks of one's obedience to walking according to the commands of Elohim and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as 'times' in:

Shemoth/Exodus 23:14 "Three times in the year you are to observe a festival to Me."

To stand on one's feet can give a clear reference to walking wholeheartedly in the commands of Elohim, and guarding His Sabbaths and Feasts! The Greek word used here in the LXX (Septuagint – Greek translation of the Tanak) for 'stand' is ἵστημι *histēmi* – Strong's G2476 which means, **'to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something'**, and is also the word used in Eph'siyim/Ephesians 6 where we are told to **'stand'** firm in the armour of Elohim; and so we can clearly see that this **'standing'** is an equipped standing, in that the required dress code (that of righteousness – which is to guard to do all the commands) is adhered to and is functional, in us being a faithful set-apart priesthood that is able, as good stewards with that which He has given us, to stand before our High Priest and King – יהושע Messiah!

In verse 12 Dawid says that his foot shall stand on a **'level place'**, and the root word used here for **'level place'** is מִישׁוֹר *mishor* – Strong's H4334 which means, **'a level place, uprightness, straightness, fairness'**, and comes from the root verb יָשַׁר *yashar* – Strong's H3474 which means, **'straight, right, pleasing, be level, upright, just and lawful'**.

In speaking of the covenant with Lēwi, we find the word מִישׁוֹר *mishor* – Strong's H4334 being used as יהוה says in:

Mal'aki/Malachi 4:6 "The Torah of truth was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness."

We must be consistent in our walk together and be consistent in our gathering, in integrity as a true set-apart, called out and royal priesthood. Consistent in being true ambassadors that are daily making the bold confession of the coming reign heard with thundering praise! Consistent in having the Torah of truth in our hearts and mouths to do it and making sure that no unrighteousness is found on our lips as we walk on a level, upright and straight Way, as we stay in our beloved Master and Elohim! How are you walking and standing and proclaiming?

Be steadfast and firm in our Master and Elohim, our Beloved King, יהושע Messiah, and so I ask that we all be committed to walking in integrity as a small but growing fellowship of our King and I ask that you make יהוה great with me and let us exalt His Name together (Tehilla/Psalm 34:3). Let us do our utmost to give Him exceeding praise in the assembly!

As you allow the mirror of the Word to judge you, examine you, prove you and try you, do not waver but...

WALK IN INTERGITY AND TRUST IN יהוה

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face to and give you shalom!