

## WHAT SHALL THE RIGHTEOUS DO?

Tehillah/Psalm 11

(27<sup>th</sup> of the 9<sup>th</sup> month)

Shabbat Shalom,

**Tehillah/Psalm 106:3 “Blessed are those who guard right-ruling, who do righteousness at all times!”**

We are blessed when we are guarding and doing righteousness at all times! All times means exactly that ... all times! So many find themselves slacking, through compromise and sin, in the clear requirement for the righteous, which is to be guarding right-ruling and guarding righteousness at all times. In a world that disregards the need to adhere to and walk in the commands of Elohim, we who are in Messiah must guard His righteousness at all times.

**Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”**

Considering the time of year we are currently in, where the world is running around in preparation for a falsified worship system that has nullified the Torah of Elohim, we are to be even more on guard in doing righteousness! Many may slander us and accuse us of being legalistic and having no love and reject and persecute our stand in the Truth. We must not be alarmed at this nor moved from our steadfast position in our Master and Elohim, יהושע Messiah, who has equipped us with all we need for true reverence and life.

**Kěpha Aleph/1 Peter 3:14 “But even if you suffer for righteousness’ sake, you are blessed. “And do not fear their threats, neither be troubled.”**

Do not fear the empty threats of the wrong, but be willing and ready to suffer hardship with us as a good soldier of יהושע Messiah. At this time of year we see the wickedness of false traditions being brought to a climax as many are blindly following lies and vanities, and it often becomes unbearable for us as we hear and see the flaunting of blasphemous living being put on by most. Let us not be alarmed or discouraged in our walk as we see the depravity of man serving mammon and the lusts of the flesh and eyes along with pride of life, but rather be armed with the Truth, always ready to give an answer for the sure hope we have in our Master and King, as we boldly proclaim His Reign, and the rules of that reign as we walk in His clear Torah for set-apart living!

When people who have no regard for the Torah, nor care about keeping the Sabbath as commanded, are calling for your attention and are trying to draw you away from living a completely set-apart life in our Master, what do you do?

When most of the people you know or associate with, be it through family relationships or work colleagues and clients, are calling for you to join in with their lawless flaunting and blasphemous ways at this time of year, what do you do?

In a world where Torah observance is shunned and regarded as something that is outdated and obsolete, what do the righteous do? The answer should be an obvious ... “They hear, guard and do the Torah!”. In a message tonight called, “WHAT SHALL THE RIGHTEOUS DO?” I want us to go through a great Tehillah/Psalm of Dawid. Please turn with me to

**Tehillah/Psalm 11 (Read).**

This is a short yet very powerful Psalm of Dawid. It is written as a response to someone who tried to give some advice to Dawid, telling him to flee his enemies. Some may argue that he is answering the advice given to him by a friend to flee the wicked king Sha’ul, yet while we do not know when or where this took place, what we do know is that somebody, whether a friend or not, was telling him to flee to his mountain to save his life. No matter how well-meant or seemingly well-grounded the advice may have seemed to the one bringing it, to Dawid is contained too much fear, and Dawid declares his total confidence in יהוה whom he will follow completely, regardless of the threats of his enemies!

In his response, he makes this very clear as he confidently proclaims his protection in יהוה. How confident are you in declaring your protection in the Most High? How do you respond to the ‘well-meaning’ advice of some, when they tell you to do something that may sound right and true, yet when weighed against the plumb-line of Truth, is revealed as an action that relinquishes a complete trust in יהוה and His Word, in an attempt at seeking a solution devised in the flesh, due to impending hardships and trying circumstances?

In **verse 1** Dawid says very clearly that he has taken refuge in יהוה. Taking refuge in יהוה is a common Scriptural image or theme for the true set-apart ones of Elohim, but what does taking refuge in יהוה actually mean or entail?

In a Psalm where Dawid changed his behaviour before Abimelek who drove him away, we see in:

**Tehillah/Psalm 34:8 “Oh, taste and see that יהוה is good; blessed is the man that takes refuge in Him!”**

**Tehillah/Psalm 34:22 “יהוה redeems the lives of His servants, and none of those taking refuge in Him are guilty.”**

Blessed and guiltless are the redeemed who take refuge in Him! The Hebrew word used in this **Tehillah/Psalm 34:8** is אֶשֶׁר esher – Strong’s H835 which means, ‘*happiness, blessedness, bliss*’, and comes from the root verb אָשַׁר ashar – Strong’s H833 which means, ‘*blessed, lead, guide, to go straight, make progress to be advanced, to be led forth*’.

There are two verbs in Hebrew that render the meaning ‘blessed’: This one we have just mentioned - אָשַׁר ashar –

**Strong’s H833** and the one we all know - בָּרַךְ barak – **Strong’s H1288** which means, ‘*to kneel down, bless, abundantly bless*’.

What is worth taking note of when looking at the primary difference between these two words that both mean blessed, is that **בָּרַךְ** **barak** – **Strong's H1288** is used by Elohim when He blesses somebody or even a nation, but nowhere do we find the use of **אָשַׁר** **ashar** – **Strong's H833** coming from the lips of Elohim! When man blesses Elohim the word **בָּרַךְ** **barak** – **Strong's H1288** is used and never **אָשַׁר** **ashar** – **Strong's H833**. **יהוה** never pronounces man **אָשַׁר** **ashar** – **Strong's H833**, and it should be pointed out that when **barak** – **Strong's H1288** is used, the initiative comes from Elohim. Therefore with Dawid's words here in saying that **'blessed is the man who takes refuge in Him'**, we are able to see that for man to be **אָשַׁר** **ashar** – **Strong's H833**, man has to do something!! Hence the blessing for taking refuge in **יהוה**! There is a clear action of obedience involved! A **'blessed'** - **אָשַׁר** **asher** – **Strong's H835** – man is one who takes refuge in **יהוה**, and one who trusts in **יהוה** completely, and who submits under the authority of His Torah:

**Mishlĕ/Proverbs 29:18** **"Where there is no vision, the people are let loose, but blessed is he who guards the Torah."**

It is also a blessing for man to not follow wrong advice:

**Tehillah/Psalm 1:1-2** **"Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night."**

Those who take refuge in **יהוה** are blessed, as a result of right action, response and trust according to His Word, and are therefore guiltless! The word for **'guilty'** is **אָשַׁם** **asham** – **Strong's H816** which means, **'to offend, be guilty, acknowledge guilt, found guilty, condemned'**. This word is used 35 times in 32 verses and primarily speaks a clear verdict of guilt when breaking the commands of Elohim and rebelling against His clear Torah!

**Romiyim/Romans 8:1** **"There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit."**

The blessing of walking in His commands is that in Messiah there is no condemnation, and the righteous are **'not guilty'**. These are the great benefits of taking refuge in the Most High and Dawid makes clear about the sure hope he has in the refuge that **יהוה** provides in His salvation and deliverance of our lives!

According to Scripture, **יהוה** provides a refuge through His abiding presence in our lives:

**Shemoth/Exodus 33:14** **"And He said, "My Presence does go, and I shall give you rest."**

Taking refuge in **יהוה** is connected to our relationship with Him, and taking refuge in Him does not only mean seeking Him for protection and help in time of need, but it also entails us relying upon Him and trusting in Him completely, all the time! Coming to Him and walking with Him gives us a comforting refuge in every step we take as we are yoked to His easy Torah that leads us in His Truth, with Him leading us and being in our midst, as we have a deposit of His Spirit in us!

**Mattithyahu/Matthew 11:28-30** **"Come to Me, all you who labour and are burdened, and I shall give you rest. 29 "Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 "For My yoke is gentle and My burden is light."**

The invitation is clear – come to the Master, walk in His Torah and find complete refuge in Him!

To believe in Him – that is to have an active faith with works of righteousness, and to trust in Him and love Him – which is to obey His commands – is the truest meaning of taking refuge in **יהוה**, and is best expressed in the last verse of this

**Tehillah/Psalm 11** we are looking at tonight:

**:7** **"For יהוה is righteous, He has loved righteousness; the upright shall see His face."**

**Kĕpha Aleph/1 Peter 3:12** **"Because the eyes of יהוה are on the righteous, and his ears are open to their prayers, but the face of יהוה is against those who do evil."**

**Qorintiyim Aleph/1 Corinthians 13:12** **"For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known."**

The **'upright'** shall see His face! The Hebrew word for **'upright'** is **יָשָׁר** **yashar** - **Strong's H3477**, and means, **'right, straight, upright and righteous'**. The **Book of Yasher**, commonly known to us as **'Jasher'**, means the book of the **'upright/straight'** or the **Book of the 'Righteous'**.

We, as children of Elohim are called to walk upright and straight, called to walk and do what is **'right'** in the eyes of **יהוה** – called to do what is **'yashar'** – called to walk in righteousness and that is to walk in His Torah!

**Debarim/Deuteronomy 12:28** **"Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim."**

The Hebrew word used for **'refuge'** is **חֹסֶה** **hasah** – **Strong's H2620** which means, **'to seek refuge, have hope, put trust in (Elohim)'**, which further expresses a deeper intimate relationship of one who fully trusts in and relies upon **יהוה**, by holding on to the sure hope of deliverance to be made complete, as we work out their deliverance with fear and trembling, by walking wholeheartedly in the clear Torah of Elohim!

Dawid's reaction to being advised to flee was of surprise and shock to the advice given, and questions how somebody could suggest such a thing! In the **ISR Scriptures 2009 edition** it is rendered as 'Why do you say to me?', and could best be expressed literally from the Hebrew as 'How can you say this to soul?'. In other words he was saying, in a nutshell, "How can you even suggest such a thing to me?". Dawid was well aware of his enemies who were trying to kill him, and that did not deter his complete reliance on יהוה, for he knew that deliverance comes only by the hand of יהוה, and not through orchestrated schemes of the flesh in response to difficult and trying circumstances. We can learn a very clear lesson from Dawid's words - and that is – leave matters in יהוה's hand!!!

The advice that was given to Dawid was to flee to his mountain, and this could be seen as a expression of going to that which you have as a place of safety, as he says 'your mountain'. In other words he is being advised to go to what seems to be the obvious place of refuge due to the encroaching threats, and Dawid makes clear that he would not flee, for His refuge and place of safety in יהוה, and he did not need to go anywhere else!

**Romiyim/Romans 8:31** "What then shall we say to this? If Elohim is for us, who is against us?"

In **verse 2** Dawid tells us that the wrong have armed themselves and are ready to attack at any given moment, waiting to find an opportunity to attack the upright in heart!

Listen to what we are told in:

**Tehillah/Psalm 7:10-13** "My shield is upon Elohim, who saves the upright in heart. 11 Elohim is a righteous judge. And Ēl is enraged every day, 12 if one does not repent! He sharpens His sword, He bends His bow and makes it ready, 13 and He has prepared for Himself instruments of death, He makes His arrows hot for pursuers."

Let me ask you... 'Who do you fear?' The enemy with counterfeit weapons of lies and lawless corruption who might be able to destroy the flesh, or יהוה the righteous Judge who sharpens His sword for unrepentant sinners???

We need not fear what the enemy threatens with, and we do not need to flee and hide from persecution for righteousness sake! The enemy will be caught in their own traps that they have set up:

**Tehillah/Psalm 7:14-16** "See, he who is bound with wickedness, and has conceived trouble and brought forth falsehood, 15 he has made a pit and dug it out, and falls into the ditch he made! 16 His trouble turns back upon his own head, and his wrongdoing comes down on the top of his head."

**Tehillah/Psalm 9:15** "The gentiles have sunk down in the pit which they made; in the net which they hid, their own foot is caught."

In **verse 3** Dawid asks the very big question: "When the foundations are destroyed, what shall the righteous do?"

What foundation is Dawid speaking of here? The word used here for 'foundations' שָׁתָּהּ shathah – Strong's H8356 and is only used twice in Scripture: here and in **Yeshayahu/Isaiah 19:10** when speaking about the 'foundations, purposes' of the Mitsrites that shall be crushed. We are able to see that the meaning of this word can refer to the foundation or pillar of a society or group of people. I firmly conclude and believe that the foundation that Dawid is referring to, especially when placing complete trust in Elohim, is the Torah of Elohim! The Hebrew word used for 'destroyed' is הָרַס haras – Strong's H2040 which means, 'throw down, break or tear down, pull down, utterly overthrow'. This word is translated as 'broken down' in:

**Melakim Aleph/1 Kings 18:30** "Then Ēliyahu said to all the people, "Come closer to me." And all the people came closer to him. And he repaired the slaughter-place of יהוה that was broken down."

Here Ēliyahu repaired the broken down slaughter-place of יהוה. For more on these events please read sermon notes from a message called, "REPAIRING THE SLAUGHTER-PLACE OF ELOHIM", from our website (<http://atfotc.com>) under the sermons 2014 menu or click on the following link:

<http://www.atfotc.com/index.php/our-sermons/sermons-2014/578-reparing-the-slaughter-place-of-elohim-1-kings-18-30-39>

When the Torah is destroyed – that is to say that when it has been thrown down and cast behind the backs of a lawless society, through the running after of vain and falsified traditions, what do the righteous do? As I said earlier – the answer is obvious – the righteous still guard the Torah that is to be upon their hearts and in their mouths to do it!!!

What we must recognise here is that when the Torah is 'destroyed' then a proper understanding of Scripture is lost. So many do not understand Scripture simply because they have, in a manner of speaking, destroyed the Torah out of their lives! A skewed picture of Elohim is brought forth when the Torah is destroyed and this we see happening today, as many who claim to know Him will soon learn that they did not!!!

Dawid continues in **verse 4** by making it clear that while the proper foundation for living in Covenant with Elohim is destroyed here on earth by society at large, יהוה is in His set-apart Hēkal, and He sits enthroned in the heavens, meaning that He sits as a Righteous Judge who shall judge according to His Torah, whether man has thrown it down or not! יהוה sees all and He knows what everyone does, and so He examines the sons of men and He tries the righteous!

The same Hebrew word is used for ‘examines’ in **verse 4** as well as for ‘tries’ in **verse 5**, and is בָּחַן *baḥan* – Strong’s H974 which means, ‘**to examine, try, test**’:

**Yirmeyahu/Jeremiah 17:10** “וַיִּבְחַן יְהוָה, **search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.**”

Our obedience to His commands is tried and tested as we sojourn here, and walk as true ambassadors of His coming kingdom, and so too are the wrong examined. There is no partiality with Elohim – there is one Torah for all, and all shall be examined and tried by the same standard of His Torah, whether or not most have thrown His Torah down!

**Verses 5-6** makes very clear the punishment that is coming upon the wrong, and he makes it very clear that יְהוָה hates the wrong and the violent! The Hebrew word for ‘hate’ is שָׂנֵא *sane* – Strong’s H8130 which means, ‘**to hate, detest, turn against**’, and anyone who does what Elohim **hates** will find themselves being detestable to Elohim and He will turn Himself against those who continue to do what He hates! We must hate that which יְהוָה hates!!! The Hebrew word for ‘wrong’ is רָשָׁע *rasha* – Strong’s H7563 which means, ‘**wicked, criminal, evil, offender**’.

רָשָׁע *rasha* is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צַדִּיק *tsaddiq* – Strong’s H6662 which means, ‘**just, righteous, blameless, lawful**’ and comes from the primitive root צָדַק *tsadeq* – Strong’s H6663 which means, ‘**to be just or righteous, justified, properly restored**’.

It is from this contrast that we are able to get the clearest profile of the רָשָׁע *rasha* – Strong’s H7563 (**wicked**) kind of people! The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע *rasha* and the צַדִּיק *tsaddiq* in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake יְהוָה, the righteous cling to him. Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

The Hebrew word for ‘violence’ is חָמָס *ḥamas* – Strong’s H2555 which means, ‘**violence, wrong, malicious**’. What is interesting to note is the Arabic term ‘**hamas**’ which is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah. The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands! What we see here in this **Tehillah/Psalm 11** is that יְהוָה hates the wrong, and this bring me to question a very popularised saying that clearly does not line up with the Truth of Scripture! Many of you would have heard, I am sure, of the common saying that is often proclaimed in churches, which states the following: “**Elohim hates sin but loves the sinner**”. Is this true? What does Scripture say? Let’s take a look at a few verses:

**Wayyiqra/Leviticus 20:23** “**And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them.**”

**Wayyiqra/Leviticus 26:14-30 (Read this section) Verse 30** is clear – He shall loathe those who turn away from Him!

**Deḇarim/Deuteronomy 18:12** “**For whoever does these are an abomination to יְהוָה, and because of these abominations יְהוָה your Elohim drives them out from before you.**”

**Deḇarim/Deuteronomy 25:16** “**For all who do these, and all who do unrighteously, are an abomination to יְהוָה your Elohim.**”

**Tehillah/Psalm 5:5-6** “**The boasters do not stand before Your eyes; You hate all workers of wickedness. 6 You destroy those speaking falsehood; יְהוָה loathes a man of blood and deceit.**”

**Tehillah/Psalm 11:5-6 (Tonight’s passage)** – יְהוָה hates the wrong!

**Mishlê/Proverbs 6:16-19** “**These six matters יְהוָה hates, And seven are an abomination to Him: 17 A proud look, A lying tongue, And hands shedding innocent blood, 18 A heart devising wicked schemes, Feet quick to run to evil, 19 A false witness breathing out lies, And one who causes strife among brothers.**”

**Mishlê/Proverbs 16:5** “**Everyone proud in heart is an abomination to יְהוָה; hand to hand: he goes not unpunished.**”

**Hoshĕa/Hosea 9:15** “**All their evil is in Gilgal, for there I have hated them. Because of the evil of their deeds I drive them from My house, no more do I love them. All their rulers are rebels.**”

**Romiyim/Romans 9:13** “**as it has been written, “Ya‘aqob I have loved, but Ĕsaw I have hated.”**”

**Kĕpha Aleph/1 peter 3:12** “**Because the eyes of יְהוָה are on the righteous, and his ears are open to their prayers, but the face of יְהוָה is against those who do evil.**”

There are many more verses I could quote along with these, and the point that I am trying to make here is very clear – יְהוָה hates sin and the one who commits it! יְהוָה’s kindness toward sinners is not based on an emotional sentiment of feeling.

יהוה does not accept sinners the way they are – this may sound harsh and odd to you, especially if the lie of what the church preaches is still engrained in you – but the truth of the matter is simply this – יהוה commands a repentance from dead works and therefore accepts and receives the one who repents from sin and turns to Him, but He does not accept the sinner who remains in His sin!

**Yehezqël/Ezekiel 14:6** “Therefore say to the house of Yisra’ël, ‘Thus said the Master יהוה, “Repent, and turn back from your idols, and turn back your faces from all your abominations.”

**Yehezqël/Ezekiel 18:30** “Therefore I judge you, O house of Yisra’ël, every one according to his ways,” declares the Master יהוה. “Repent, and turn back from all your transgressions, and let not crookedness be a stumbling-block to you.”

**Luqas/Luke 13:3** “I say to you, no! But unless you repent you shall all perish in the same way.”

**Ma’asei/Acts 3:19** “Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master”

The Greek word for ‘repent’ is μετανοέω *metanoëō* – Strong’s G3340 which means, ‘to change one’s mind or purpose, to repent, relent’ and involves a complete change in one’s attitude and thought. The Hebrew word used for ‘repent’ is שׁוּב *shub* – Strong’s H7725 which means, ‘to turn back, return, repent, restore’. When true repentance and a turning back to יהוה occurs, then obedience is a natural response to a changed attitude and mind, with the willingness to hear, guard and do what is instructed from the Torah of Elohim.

Those who walk according to the flesh and do not submit to walking in the Spirit by walking in obedience to the commands of Elohim shall fall short of the favour of Elohim:

**Ih’rim/Hebrews 12:15-17** “See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.”

A pure and true sign of true repentance is seen in the hearing and doing of His Torah! Those who say they repent yet forsake their need to hear and do His Torah have not truly turned back to יהוה!

The Torah is the ‘how’ of living for and loving יהוה, as well as loving others as ourselves. True repentance is turning back to Elohim our Master and listening to His voice, giving our all unto Him!

**Ma’asei/Acts 10:34-35** “And opening his mouth, Kępha said, “Truly I see that Elohim shows no partiality, 35 but in every nation, he who fears Him and works righteousness is accepted by Him.”

No partiality – יהוה accepts those who fear Him and work righteousness – which is to guard to do all He has commanded us to do! This makes it clear then that He certainly does not accept the one who does not fear Elohim, nor walks in righteousness! The one who has thrown down the Torah He hates and will not accept, unless he repents of his ways and turns to the Master and walks in His Torah!

The false mind-set of “He accepts me as I am” has caused so many to fall easily into compromised lifestyles, as they arrogantly justify their sin/lawlessness into a lukewarm state, clearly revealing that they do not have a true fear and reverence of Elohim, as they should! All because society at large has thrown down the Torah – and what shall the righteous do?

**Mishlę/Proverbs 8:17** “I love those who love me, and those who earnestly seek me do find me.”

**Yoĥanan/John 14:21-24** “He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.” 22 Yehudah – not the one from Qerioth – said to Him, “Master, what has come about that You are about to manifest Yourself to us, and not to the world?” 23 יהושע answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him. 24 “He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me.”

**Yoĥanan Aleph/1 John 2:15** “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.”

A clear distinction must be made between those who practice sin and lawlessness and show no regard for the Torah of Elohim and reject His Sabbaths and Feasts, as opposed to those who are repentant and are continually seeking יהוה with their all, desiring to live a life free from sin, which can only be accomplished with יהוה’s help, by His Mighty Right Hand that delivers us!!!

**Verse 6** makes it clear that יהוה will completely destroy the wicked and lawless, and the imagery of fire and sulphur reminds us of Sedom and Amarah, as well as the judgement that is to come as written in:

**Ḥazon/Revelation 21:8** “But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

**Verse 7**, as mentioned makes it clear that יהוה is righteous, He loves righteousness and we know that He commands us to walk in righteousness – when we do this we shall escape the fire and sulphur and shall see His face!

In a world that has thrown down the Torah and aggressively attacks any observance to keeping the Sabbaths and Feasts of יהוה – the question still remains – **“WHAT SHALL THE RIGHTEOUS DO?”**

Who or what do you put your trust in and what should you be focusing on and placing emphasis upon in your daily walk? Are you placing your trust in established institutions of man or in the Word of the Living Elohim?

How often have you fallen for listening to others who have given you wrong advice, because it seemed to be the quick fix, while you did not put your trust in יהוה and seek the Truth of His Word for clarity, guidance, wisdom and discernment?

Do you find yourself in fear of what may be, and have even given unscriptural advice to others? What shall the righteous do? After tonight I hope you have a better understanding of how much יהוה hates sin and the one who remains in it,

giving you a sobering warning call against any form of compromise! While many have thrown down the Torah, we

recognise and proclaim that our King is in the heavens and as we sojourn here let us boldly proclaim the coming reign,

making יהוה our refuge as we guard to do all His commands and fear not the words or plots of the wicked against the

righteous. We need not flee and hide, for The Name of יהוה is a strong tower, the righteous run into it and are safe. The

next time somebody tries to advise you to follow any other paths other than the Narrow way of our Master, ask them

**“How could you even say such a thing to my soul”**, and never leave the path of righteousness which is to walk in His Torah!

**“When the foundations are destroyed, what shall the righteous do?”**

They shall keep on guarding and doing the Truth and keep on taking refuge in יהוה

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