

WHERE DOES YOUR HELP COME FROM?

Tehillah/Psalm 121

Shalom all,

Ib'rim/Hebrews 13:5-6 “**Let your way of life be without the love of silver, and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,”** ⁶ **so that we boldly say, “יהוה is my helper, I shall not fear what man shall do to me.”**”

In a time where we see many people chasing after material wealth and doing whatever they can in order to try and secure for themselves a means of safety, we take note that with the chaos of pandemics and increasing lawlessness and unrest, so many are feeling lost and without any hope, as that which they thought would help them, has failed them. In the midst of the chaos of darkness, many are running around from place to place without any direction or guidance and are extremely unstable and insecure, as panic and distress becomes the daily norm for most.

The worries of this age and the deceit of wealth is certainly gripping so many today, as they find that wherever they try to find help, it does not last, as the Word of Elohim has been non-existent in their lives, or if it was, it has been choked out, leaving them with a shortness of spirit and feeling the despair of distressing times, as they are being fruitless and unable to bear witness of the only One True Helper, יהוה our Elohim.

In the parable of the Sower and the Seed, our Master describes those that are likened to those who hear the Word, yet the worries of this age quickly choke out what they actually need to hear:

Mattithyahu/Matthew 4:18-19 “**And others are those sown among thorns, these are they who hear the word, ¹⁹ and the worries of this age, and the deceit of riches, and the desires for other matters, entering in, choke the word, and it becomes fruitless.**”

In a clear warning against the things that can cause the heart to be weighed down, our Master tells us to be on guard against the Day of יהוה catching us by surprise.

Luqas/Luke 21:34-36 “**And take heed to yourselves, lest your hearts be weighed down by gluttony, and drunkenness, and worries of this life, and that day come on you suddenly. ³⁵ For it shall come as a snare on all those dwelling on the face of all the earth. ³⁶ Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam.**”

The Greek word that is translated as ‘worries’ is μέριμνα merimna – Strong’s G3308 which means, ‘cares, worries, anxieties’.

This Greek word can also render the understanding of, ‘being pulled in different directions’.

Have you ever felt like you are being pulled in so many directions, that you do not know which way to turn?

The sad reality, is that most of us often allow anxieties to consume us and when this does, then the very Word that has been deposited, is in danger of getting choked out – now think about this: ‘choking’ it is not a nice experience!!!

Worries can choke out the good deposit, and we are to be on guard and watch, and be careful, so that this not to happen!

We are to be bearing fruit worthy of repentance and allowing the fruit of the Spirit to be evident in our lives, especially as we recognise how we are to be shining the Light of The Truth of our Master, amidst the darkness of this age. As Ambassadors of the reign of our Master, we are to be guiding many to the Way of Set-Apartness, so that they can find the True Help in our Great and Wondrous Redeemer and King, **יהושע** Messiah.

When one is being pulled in different directions, then one’s focus is corrupted and the ability to find help in our Master becomes increasingly harder to find, for their searching for help, is being done in all the wrong places.

Our Master tells us to seek Him and His reign:

Mattithyahu/Matthew 6:31-34 “Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For all these the nations seek for. And your heavenly Father knows that you need all these. 33 But seek first the reign of Elohim, and His righteousness, and all these shall be added to you. 34 Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.”

So many are so focused on the worries of tomorrow, that today’s battles are not being properly faced and overcome, due to their feet not being securely positioned in the Rock of our Deliverance and are clearly not properly dressed in the armour of Elohim.

In **Luqas/Luke 12:15** our Master tells us to beware of greed, because one’s life does not consist in the excess of his possessions.

The point I am trying to highlight here, through these various verses that I have already presented, is that while we see so many people today, being gripped with many anxieties and are being tossed about by various teachings, as they are seeking those who will tickle their ears for just a moment, in order to find some kind of reprieve from the distresses of the chaotic darkness that is getting thicker over the nations, we are to be reminded of the clear truth that we have our Master, who is our Help and as long as we stay in Him, standing firm in the Truth, we need not fear the worries and anxieties that are gripping the nations that do not know Him.

The question you need to ask yourself, is whether you are standing strong in the Master and shining His light, or have you been found to be just like those that do not know Him, as the worries and stresses of today have crippled your stand, and you have found that your knees have become weakened by the onslaught of increasing lawlessness and the panic of fleshly matters that seem to be hard to overcome, as a fear of lack and the distresses of this age has somehow beaten you down, leaving you feeling all choked up and gasping for air, so to speak.

The reality of the times being extremely tough is not something to be ignored or wished away, yet it is something that we are called to face, and the only successful way to do so, is to keep one's stand firm in the Master, guarding righteousness at all times, and not allowing any compromise to cripple one's steadfastness, lest we find our hands becoming weak and unable to bring the proper praise to our Mighty King, who helps us.

I titled this message, '**WHERE DOES YOUR HELP COME FROM?**', as I do feel that it is a very real question that many need to be able to give a secure answer to, and by that, I mean that as true set-apart ones of the Most-High Elohim, we are to be bold and courageous in our declaration of our trust in Him and acknowledge that He alone is our help. In order to do this, we need to make sure that we are keeping our eyes fixed on Him and keeping a firm grip on the Truth, so that we can possess our lives with endurance and be reminded of the sure hope that we have in Him, who is coming for His ready set-apart Bride!

WHERE DOES YOUR HELP COME FROM?

As we consider this very important question that most are unable to answer with confidence, as many may claim that יהוה is their help, yet their actions reveal that it is not, as they are finding themselves giving way to the worries of this age and are allowing compromise to cripple their set-apart walk and are actually found to be seeking help from things that cannot provide the much-needed help that only our Master and His Word can!

As an encouragement and reminder of who our Help is, I would like to take a closer look at a psalm that echoes the confident declaration of יהוה being our help!

Please read **Tehillah/Psalm 121**

The title of this Psalm is written in the Hebrew text as follows:

שִׁיר לַמַּעְלוֹת – shiyr lama'aloth

This is best translated as

'A song of degrees'

Tehillim/Psalms 120-134 are all titled as 'A song of degrees' and these Psalms are believed to have been songs that were sung by those who had travelled to Yerushalayim each year, to celebrate the Feasts of יהודה.

The two root words that are used in this title are:

- 1) שִׁיר shir – Strong's H7892 which means, 'song, music, musical' and
- 2) מַעְלָה ma'alah – Strong's H4609 which means, 'what comes up, steps, high degree, ascends, stairway', which comes from the primitive root verb עָלָה alah – Strong's H5927 which means, 'to go up, ascend, climb, approach, go';

We are also able to recognise that a derivative of this root verb is the word עֹלָה olah – Strong's H5930 which means, 'whole burnt offering, ascent, staircase, stairway', and is the word that is used to describe the ascending offering.

The עֹלָה olah offering represents a giving of oneself totally to יהוה, and these songs express the true worship of true worshippers of Elohim who confidently place their trust in Him, and offer up their entire lives, as a living sacrifice, having the sound of continual songs of praise on their lips, declaring their steadfast trust in יהוה.

These are not just simple words that are randomly sung, in a hope to feel confident. They are songs of ascending praise, given to the One in whom we are to put our trust; and here, the writer makes it clear, in declaring straight up, that he lifts his eyes to the hills and in a declaration of praise, he asks and answers the very question of where does his help comes from, for it is from יהוה.

As we consider that the Hebrew word for 'degrees' comes from the root word that is used to describe the ascending offering, as already mentioned, may we recognise the urgency of being the daily living sacrifice before our Master, offering up our lives in complete set-apartness, revealing our declaration that we trust in יהוה and that He is our trust!


I remind you that the Hebrew root word for 'ascending offering' is עֹלָה olah – Strong's H5930

In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah – Strong's H5930 and the primitive root verb עָלָה alah – Strong's H5927 which means, 'to go up, ascend, climb, approach, go', both look like this:




Ayin - ע:



The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the 'window of knowledge'.


Lamed - ל:



The ancient script has this letter as  , and is pictured as a **'shepherd's staff'** , can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Hey - ה:



The ancient script has this letter pictured as  , which is **'a man standing with his arms raised out'**. The meaning of the letter is **"behold, look, breath, sigh and reveal or revelation"**, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out, we are able to recognise the clear lesson portrayed in the pictograph rendering of this word עלה olah – Strong's H5930, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters can render the meaning:

LOOKING TO THE GOOD SHEPHERD WHO IS TO BE PRAISED

With the eye representing knowledge and experience, we can also see how this can render our need to continually **'experience the staff'**, as we lift our hands in surrendered praise, and this ought to be reflected in our lives, being a daily living offering that is well pleasing to our Master and Good Shepherd!


With the Hebrew term מַעְלָה ma'alah – Strong's H4609, which means 'degress', coming from the root word עָלָה alah – Strong's H5927 we take note that the word מַעְלָה ma'alah – Strong's H4609 has an additional letter at the front, and is pictured as follows, in the ancient pictographic script:



This additional letter is the letter:

Mem - מ:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.

We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing then, that this letter also represents 'water', we are able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Our ability to lift up a proper song of praise, unto our Mighty Elohim, in whom we trust, is due to His washing us in His Blood, giving us all we need to serve Him and keep trusting in Him!

We are able to give proper thanks in all, to The One who called us out of the chaos of darkness and washed us, and continues to wash us, in His Word. And for this reason, we can, and must, put our full trust in Him and not be shaken, but keep standing firm, with hands that are set-apart lifted up in praise to Him, who is our help!

In **verse 1** the clear statement of his eyes being lifted up to the hills, is a clear picture of being focused on the One who sits enthroned on high.

One of the most important things to remember, especially during these darkened days of increasing lawlessness, is that we are to keep our eyes fixed on our Master, by looking up, so to speak, and not 'looking down'!

The declaration of the psalmist saying that he lifts his eyes to the hills, highlights a clear commitment to Covenant.

The Hebrew word that is translated as 'hills' comes from the word הַר har – Strong's H2022 which means, 'hill/mountain', and in terms of 'mountain', we are able to recognise the clear witness of the psalmist declaring who is above all!

In **verse 2** he declares that יהוה is the Maker of the heavens and earth, and the lifting of his eyes to the hills, expresses his seeking of יהוה.

Another picture of lifting one's eyes, in a time of need, highlights that the only way to overcome the current circumstances that one is facing, is by looking to The One who sees all! Our Master told us that in this world we will have trouble and that we will face some tough things, yet He overcame all, so that in Him, we too can overcome, as we fix our eyes on Him, amidst the manifold trials that we may find ourselves in.

In **Tehillah/Psalm 23**, which is one that we all know very well, Dawid makes it clear that יהוה is his Shepherd and that even though he walked through the valley of the shadow of death, he would fear no evil, for the rod and staff of יהוה comforts him. This highlights the clear security that Dawid had in the authority of the Word of יהוה, and this is something that we would do well to do too.

He could sojourn through the darkened valleys knowing that יהוה was with Him and that he would be guided by the very authority of His Word.

This teaches us that even though we will be in the midst of some trying circumstances, our focus on who our help is, in these circumstances, is not being blinded by that which we need to face and be courageous in taking our stand in the Master, as we lift our eyes to Him, and keep our focus on Him!

Qolasim/Colossians 3:1-3 *"If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. 2 Mind the matters above, not those on the earth. 3 For you have died, and your life has been hidden with Messiah in Elohim."*

Mind the matters above! All too often, so many people get so blinded by compromise, as they are so gripped with the crippling fear of their troubling circumstances and, as a result, they focus on the wrong things and neglect to seek the proper help of our Master, who is seated in the Heavens.

Luqas/Luke 21:28 *"And when these matters begin to take place, look up and lift up your heads, because your redemption draws near."*

These were some of the words that our Master spoke to His taught ones, when He shared with them what would take place, before all shall see Him coming in a cloud, with power and much esteem.

As one reads through **Luqas/Luke 21**, **Mattithyahu/Matthew 24** and **Marqos/Mark 13**, in regards to what will take place before our Master returns, we can certainly see how much of what our Master describes, in these chapters, is already clearly evident in these last days, and He tells us that when we see these things, that we are to see to it that we are not troubled by these things that have to take place and that we must possess our lives by endurance.

Here in the account of Luqas/Luke, we take note that our Master tells us that when these matters begin to take place, that we are to **'look up'** and lift up our heads!

The Greek word that is used here in **Luqas/Luke 21:28** and translated as **'look up'**, which is the root word **ἀνακύπτω anakuptō – Strong's G352** which means, **'straighten up, stand upright, lift oneself up, look up (as a person in hope)'**.

The call of our Master here is clear – straighten up and hold fast to the hope we have in Him and stand upright and firm in the belief!

This is also a kind of a military type instruction that is given by our Commander to us, His troops, with the call to lift ourselves up from any despair and stand upright, being ready and armed in His Truth.

We can only do this, if our eyes are fixed on Him!

Ib'rim/Hebrews 12:1-2 **"We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim."**

The Greek word that is translated here as **'looking'** is **ἀφοράω – aphorao - Strong's G872** which means **'to look/ to turn eyes away from all other things and fix them on something'**.

Metaphorically speaking, it means **'to fix the mind upon/ give full attention/ looking intently upon/ to take heed'**, and it can also carry the meaning, **'to consider carefully, attentively look at'**.

This word comes from the two Greek words:

- 1) **ἀπό apo – Strong's G575** which is a preposition and participle that means, **'from, away from, at, in, to'** and
- 2) the word **ὄράω horaō – Strong's G3708** which means, **'to see, perceive, attend to, take heed, see with the mind, beware, to see – as in becoming acquainted with by experience'**.

The two words that are used here for our Messiah, are the following:

- 1) **PRINCE** – this is from the Greek word **ἀρχηγός - archēgos – Strong's G747** which means, **'prince, captain, chief leader and author'** and describes **'one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer'**.
- 2) **PERFECTER** – this is from the Greek word **τελειωτής - teleiōtēs – Strong's G5051** – this is the only place in Scripture that this Greek word is found and denotes a **'finisher, completer, perfecter'** and describes **'one who has in his own person raised faith to its perfection and so set before us the highest example of faith'**.

This is a description given only to **יהושע** Messiah who has become the supreme model for us to follow.

We are told to be **'looking'** to Messiah – and what we can see from the verse before this one, is that in order to be able to properly 'look' at Messiah, we need to throw off, and lay aside, every weight and sin that easily entangles us and run with endurance, by looking intently at our King, as we run faithfully as servants of the Most-High Elohim!

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that come as a result of trying to be set-apart amidst a crooked generation!

The question that you need to ask yourself, as you take an eye test, so to speak is, "What are you looking at?" Are you looking at Messiah?

We are to look to Messiah and careful consider our ways; and we are, at the same time, to make sure that our eyes are not looking elsewhere, as we 'take heed' of the dangers of the corrupt teachings of man-made dogmas and traditions that lead people astray.

If we are not looking to our Master, Saviour, Elohim and King then our eyes may be dangerously looking at that which cannot save us!

Yeshayahu/Isaiah 31:1 "Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra'ël, nor seek יְהוָה!"

This is a severe woe that is given to those who are not looking to יְהוָה, the Set-Apart One of Yisra'ël!

WHERE DOES YOUR HELP COME FROM?

A clear woe is given to those who are seeking their help from anyone or anything other than the Set-Apart One of Yisra'ël, which is: יְהוָה.

In **Tehillah/Psalm 121** the psalmist boldly declares the confident witness that his help comes from יְהוָה!

As we mind the matters above and keep our eyes fixed on our Master, then we shall know where our help comes from, and we would not need to running around trying to look to alternatives that are actually of no help at all, despite their fleshly appearance that many rely on.

The Hebrew word that is translated as **'my help'** is עֲזָרִי **ezriy**, which comes from the noun עֶזֶר **ezer** – **Strong's H5828** which means, **'a help, helper, one who helps'**.

This is the same word that is used to describe Hāwwah, as a **'helper'** for Aḏām! Aḏām needed one who would **'complete'** him and so too do we recognise that we are nothing without Messiah, and we cannot build His Kingdom without Him, yet He has also chosen us to have a role in establishing His Kingdom!

Tehillah/Psalm 124:8 “Our **help** is in the Name of יהוה, maker of the heavens and earth.”

Our **HELP** is in the Name of יהוה!!!

Our Husband is our perfect help!

Tehillah/Psalm 146:5 “Blessed is he who has the **Ėl** of Ya’aqob for his **help**, whose expectancy is in יהוה his Elohim”

Hoshĕa/Hosea 13:9 “You have destroyed yourself, O Yisra’el, but your **help** is in Me.”

The noun עֵזֶר ezer – Strong’s H5828 which means, ‘*a help, helper, one who helps*’, comes from the primitive root verb עָזַר azar – Strong’s H5826 which means, ‘*to help, give relief, aid, support*’.


What struck me, when looking at these nouns and the root verb for help, is that in the ancient pictographic script, it becomes very clear to us, at who our eyes should be looking at.

The noun עֵזֶר ezer – Strong’s H5828 and the root verb עָזַר azar – Strong’s H5826 both look like this in the ancient pictographic letters:




Ayin - ע:



The original pictograph for this letter is  and represents the idea of ‘*seeing and watching*’, as well as ‘*knowledge*’, as the eye is the ‘window of knowledge’ and the clear function of the eye is to look at and observe.


Zayin – ז:



The ancient pictographic script has this letter pictured as , which is a **mattock** (a sharp digging tool such as an axe or pick) and carries the meaning of ‘*a weapon or tool that cuts, farming instrument*’. A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done!

Resh – ר:



The ancient pictographic script has this letter pictured as , which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first, chief**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

As we consider these pictographic letters, that are used to render for us the meaning of ‘**help**’, and more specifically, who our help is, we can see the following meaning being rendered:


LOOK TO THE WORK OF THE HEAD

Now when we make the bold declaration that ‘**my help**’ comes from יהוה, we see the additional letter being used in the word עזריז **ezriy**, which is pictured as follows:



The additional letter is:

Yod – י

In the Ancient Script, this is the letter ‘**yad** or **yod**’ which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of ‘**work, make, throw**’ from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

This declaration of ‘**my help**’, in the pictographic script, highlights the clear acknowledgment of who our help is, and who our eyes are to be continually looking to:

LOOK TO THE WORK OF THE HEAD WHOSE ARM AND HAND HAS BEEN REVEALED

Yeshayahu/Isaiah 53:1 “**Who has believed our report? And to whom was the arm of יהוה revealed?**”

The Hebrew word that is translated as 'revealed' in Yeshayahu/Isaiah 53:1 is גָּלַהּ galah – Strong's H1540 and means, **'to uncover, remove, to be uncovered, to reveal oneself'**.

We know that the esteem of יְהוָה will be revealed to all flesh:

Yeshayahu/Isaiah 40:5 "And the esteem of יְהוָה shall be revealed, and all flesh together shall see it. For the mouth of יְהוָה has spoken."

The Good News of peace – the Good News of the Good is the clear report that **THE WORD OF יְהוָה** has been revealed!

Our Master came in the flesh and has given us His perfect Way to walk in and be strengthened to keep our eyes looking to Him, so that we do not lose sight of the goal of our belief, which is the deliverance of lives, letting the light of His Truth shine in us, brighter and brighter unto the perfect day.

So as the days get darker, we know that it is time for us to arise and shine, and the darker the days get, the brighter we will be able to shine, if we are keeping our eyes lifted to where our help comes from!

Our Master has begun a good work in us, and will complete it as we stay in Him and not lose focus or get side-tracked and blinded by pressures, but remain committed in letting His Torah be the apple of our eye and be the light for our path and a lamp for our feet, for without His Torah, we cannot properly lift our eyes to Him who is our help in distress soon found!

Looking to the working of the hand, whose hand is my help, we recognise that we who claim to live in Him, must walk even as He walked, highlighting how we are to not look to the left or to the right, but keep our eyes fixed on Him, as we meditate on His Torah, day and night.

Tehillah/Psalm 119:173 "Your hand is a help to me, for I have chosen Your orders."

Tehillah/Psalm 118:14-16 "Yah is my strength and song, and He has become my deliverance. 15 The voice of rejoicing and deliverance is in the tents of the righteous; the right hand of יְהוָה is doing mightily. 16 The right hand of יְהוָה is exalted, the right hand of יְהוָה acts mightily."

Can you echo this song of praise that declares the mighty acts of the right hand of יְהוָה?

Is יְהוָה your strength and your song and has He become your deliverance?

I hope so, for then you shall know where your help comes from!

Are you lifting up your eyes as you should?

The picture of lifting up one's eyes is not a picture of being oblivious to what is going on, but a clear picture of having one's focus on the One who will be your help, through the daily struggles and pressures you face. And lifting one's eyes to the hills highlights the trust that one places in יְהוָה Most-High!

Tehillah/Psalm 25:1-2 “To You, O יהוה, I lift up my being. 2 O my Elohim, in You I have put my trust; let me not be ashamed; let not my enemies exult over me.”

Lifting up one’s eyes and lifting up one’s being, is a declaration of being committed to walking in the commands of Elohim, as a reflection of presenting our bodies a living offering – set-apart, well-pleasing to Elohim – our reasonable worship (**Romiyim/Romans 12:1**).

In **Tehillah/Psalm 121:2** the psalmist declares that his help was from יהוה, the maker of heaven and earth. There is no better place to find help than in the One who made all!

Tehillah/Psalm 115:15 “You are blessed by יהוה, who made the heavens and earth.”

Tehillah/Psalm 146:5-6 “Blessed is he who has the Ėl of Ya‘aqob for his help, whose expectancy is in יהוה his Elohim, 6 Maker of the heavens and earth, the sea and all that is in them, who is guarding truth forever”

Tehillah/Psalm 124:8 “Our help is in the Name of יהוה, Maker of the heavens and earth.”

In **Tehillah/Psalm 121:3**, the psalmist boldly declares the assurance of being secure in the Master, who will not allow our feet to be moved! He is the Rock of our Deliverance, and as wise builders, we are being built up as living stones in the Master, with the full assurance that when the outpouring floods of His wrath come upon the foolish wrong ones, we stand not be rocked from our position in Him.

When He is our trust and our help, we have peace with Him, as pictured by the shoes of peace, fitted for every good work and ready with the Good News, always ready to give the reason for the sure hope that we have in Him, no matter the season!

Tehillah/Psalm 66:8-9 “Bless our Elohim, you peoples! And sound His praise abroad, 9 who keeps us in life, and does not allow our feet to be moved.”

As we look to the One where our help comes from, we are given the promise of our feet being secure and not being moved.

The Hebrew word that is translated as ‘moved’ comes from the root word מוּט mot – **Strong’s H4132** which means, ‘*a shaking, pole, bar (of a yoke), carrying bars*’, which comes from the primitive root verb מוּט mot – **Strong’s H4131** which means, ‘*to totter, shake, slip, bring down, fall, give way, stagger*’.

Do you see the wonderful promise given here?

He will not let us toother and fall or give way!!!

The Greek word that is used in the **LXX** (Septuagint – Greek translation of the Tanak) is σάλος salos – **Strong’s G4535** which means, ‘*tossing, a swelling of the sea*’ and is the word that is used to describe the agitation of the sea, in:

Luqas/Luke 21:25-26 “**And there shall be signs in the sun, and moon, and stars, and on the earth anxiety of nations, in bewilderment at the roaring of the sea, and agitation,** ²⁶ **men fainting from fear and the expectation of what is coming on the earth, for the powers of the heavens shall be shaken.**”

I quoted **verse 28** earlier, which highlights the instruction of our Master telling us that when we see these things happening that we should know that His day draws near and we are to look up and lift our heads!!!

In **Tehillah/Psalm 121:4-8** the clear emphasis on the protection of יהוה, highlights that He is our guard and will protect us from all evil.

The Hebrew word that is translated as ‘guard’ comes from the root word is שָׁמַר *shamar* – **Strong’s H8104** which means, ‘**keep watch, preserve, guard, protect**’.

The psalm ends with a wonderful eternal promise of being kept safe and protected in all our ways.

The promise of יהוה guarding our going out and coming in, is covenant language, highlighting the clear conditions of a covenant relationship that we can rely on.

In **Debarim/Deuteronomy 28** we are given the clear outcomes for obedience as well as disobedience, where we see the clear listings of the blessing for obedience along with the curses for disobedience being given.

In terms of our going out and coming in, we see the following:

Debarim/Deuteronomy 28:6 “**Blessed are you when you come in, and blessed are you when you go out.**”

Debarim/Deuteronomy 28:19 “**Cursed are you when you come in, and cursed are you when you go out.**”

This ‘going out’ and ‘coming in’, in Scripture, is often the language that is used in referring to battles and so, we recognise that, through obedience, we are to be filled with great faith (that comes by hearing) and act on that faith by being strong and courageous in our coming and going – in other words our daily walk will be blessed no matter the battles we face!

Yehoshua/Joshua 14:11 “**Yet I am still as strong today as I was on the day that Mosheh sent me. As my strength was then, so my strength is now, for battle, and for going out and for coming in.**”

These were the words of Kalēb - a man who followed יהוה completely!

When you do not obey and are not looking to יהוה, then your ability to have victory in the daily battles that you face will be lacking, whereas when you are looking to יהוה and obeying His Torah, you have the assurance of His help in battles, as He promises to guard you in your going out and coming in, for it is He who will fight for you.

Mishlê/Proverbs 2:6-8 “For יהוה gives wisdom; out of His mouth come knowledge and understanding. 7 And He treasures up stability for the straight, a shield to those walking blamelessly, 8 to watch over the paths of right-ruling, and the way of His lovingly-committed ones He guards.”

The comfort of knowing that יהוה shields us in our way, as we seek to walk upright and stay on His paths of right-ruling, is a great encouragement, teaching us the clear truth that He never leaves us nor forsakes us, but is always leading us in His Truth!

The way of His lovingly-committed ones He guards!

The Hebrew word for ‘way’ is דֶּרֶךְ derek – Strong’s H1870 which means, ‘way, road, distance, journey’ and is from the word דָּרַךְ darak – Strong’s H1869 which means, ‘to tread or march’ and so speaks of our walk; our every step that we take.

Our walk should not be in the way of the sinners.

Our walk must be in Messiah, who is The Way, as we fix our eyes on Him!!!

What or who your eyes are focused on?

WHERE DOES YOUR HELP COME FROM?

Are you looking to יהוה, knowing your help comes from Him or have you found yourself ‘looking down’ and being unstable and insecure, feeling helpless?

A secure stand in the Truth, with eyes that are lifted up to Him, will give you the ability to properly praise our Great King!

Tehillah/Psalm 46:1 “Elohim is our refuge and strength, a help in distress, soon found.”

The Hebrew root word that is used here in Tehillah/Psalm 46:1 for ‘distress’ is צָרָה tsarah – Strong’s H6869 which means, ‘affliction, anguish, distress, trouble, tightness’ and comes from the word, צָר tsar – Strong’s H6862 that can mean, ‘adversary, enemy, foe’ and this word is also often translated as tribulation, which teaches us a vital lesson of realising that in the very distressing times that lay ahead, our help is in our Master and Elohim alone!

It is יהוה of Hosts who fights for us and covers us under the shadow of His wings!

The word צָר tsar – Strong’s H6862 comes from the primitive root verb יָצַר tsarar – Strong’s H6887 and means, ‘bind up, tie, restrict, be restricted, narrow, cramp, frustrate, distress, trouble’ and is used in:

Tehillah/Psalm 20:1 “יהוה does answer you in the day of distress! The Name of the Elohim of Ya’aqob does set you on high!”

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble!

So, as we know, that during the tribulation, and very distressful times that we are now facing, we who are in Messiah have this wonderful promise that we can be sure of! יהוה will defend those who know the Elohim of Ya'aqob and He will cause them to stand in the day of distress, for it is He who strengthens His taught ones in the wisdom, understanding and the proper counsel of our Master and King!

Why I am highlighting these words is to simply emphasise that in this world we will have trouble, yet we can put our firm trust in our Master and Elohim, as we find our refuge and strength in Him.

Our Master tells us that we will have pressure:

Yohanan/John 16:33 **“These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world.”**

The Greek word that is translated as ‘pressure’ is θλίψις thlipsis – Strong’s G2347 which means, **‘tribulation, pressure, affliction, distress, persecution, trouble’**, which is used in the LXX in Shemu’el Bět/2 Samuel 22:19 and is translated as ‘calamity’:

Shemu’el Bět/2 Samuel 22:19 **“They confronted me in the day of my calamity, but יהוה was my support.”**

The Word of Elohim is what we have, to recognise the True peace that we have in our Messiah King; and while we certainly will have much pressure in the world, we are able to be strong and courageous, as we stand firm on the Rock of our Salvation and hold fast to the Living Word, with our eyes lifted unto Him who sits enthroned on High, amēn!

WHERE DOES YOUR HELP COME FROM?

As you consider this wonderful song of degrees, along with all the other passages that we have explored in this message, may you too be able to give this clear and confident declaration that is backed up with a working belief:

MY HELP COMES FROM YAHWEH, MAKER OF THE HEAVENS AND EARTH

Be strong and of good courage in יהוה who helps us and stand firm as you fight the Good Fight of the belief.... And after having done all...keep standing with strengthened hands, firm knees and lifted eyes, and do not let worries and anxieties choke out the good deposit of His Word... for you now know where your help comes from.

Yeshayahu/Isaiah 35:3-4 “Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.””

As you consider the words of this wonderful song of degrees and praise for our Master, may you be strengthened to give a true slaughter offering of thanksgiving, as you look to Him and find great comfort and refuge in the shelter of His wings and not be afraid of that which is happening on the earth!!!

Let praise for our Master be continually raised as you guard His shalom and as you face all kinds of trials, boldly declare:

MY HELP COMES FROM YAHWEH, MAKER OF THE HEAVENS AND EARTH

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