

TRUST AND BE NOT AFRAID!

Tehillah/Psalms 37

8th of the 8th month 2021/2022

Shalom everyone,

who of you have had a really tough week, or even find that things have just been getting tougher and tougher by the day?

Are there any particular circumstances, people or other things that have caused you to be afraid, where you have found that your belief has somewhat been diminished and weakened amidst the onslaught of the wicked, and their schemes, in and around your life? What is it that you are afraid of?

What is it that you are perhaps ashamed of?

Do you find that you have afraid of being disgraced before others, for whatever reason?

Perhaps you have messed up, made some wrong choices and, as a result, have been too afraid to try and figure it out or be set free, simply because you are afraid of being embarrassed, ashamed or disgraced?

Have you found that you have forgotten to trust? Or find yourself questioning what it means to trust, and even wonder if you can even trust?

Who can you trust?

They are certainly a few questions to start this lesson off with!

Some easy yet often hard to answer questions indeed!!!

As I was reading **Tehillah/Psalms 37** I was greatly encouraged by the words of this powerful psalm of Dawid and felt it necessary to expand on this Psalm, especially as we see how darker and more depraved the world is becoming by the day.

In a message called, **"TRUST AND BE NOT AFRAID!"** I want to remind you how important it is for us to do just that - **TRUST AND BE NOT AFRAID**, amēn!

But who is it that we are to trust in?

Although we all know the answer is יהוה of course, but why is it then, that we often fail at applying this simple truth, where we are often found looking to self, or others, as opposed to יהוה.

Before expanded on **Tehillah/Psalm 37**, I first want to highlight the following passage from Yirmeyahu:

Yirmeyahu/ Jeremiah 17: 5-8 "Thus said יהוה, "Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from יהוה. 6 "For he shall be like a shrub in the desert, and not see when good comes, and shall inhabit the parched places in the wilderness, a salt land that is not inhabited. 7 "Blessed is the man who trusts in יהוה, and whose trust is יהוה. 8 "For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit."

Would you rather be cursed or blessed?

Would you rather be miserable or joy-filled?

Would you rather be stressed or at peace?

I know my answer: I most certainly want to be blessed, joy-filled and at peace, and I am sure you all do to. So then, I will remind you what this word **“trust”** really means and when trusting in the correct source, what it will lead to.

Please read **Tehillah/Psalms 37**

Perhaps you have been facing some seriously tough **“belief battles”**, so to speak, and as a result, you have found yourself having had some pretty rough encounters with the wicked and often feel beaten down and not sure what to do anymore.

Now, to better understand the term **wicked, evil-doer**, which in Hebrew is often translated from the root word רָעָה *ra’a* – Strong’s H7489 which means, **‘to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing’**

In the Greek text, the word that is frequently translated as **‘wicked, evil-doer’** comes from the word πονηρός *ponēros* – Strong’s G4190 which means, **‘malignant, evil which corrupts, worthless, vicious, toilsome, bad’** and refers to someone who is unrighteous. In other words, it refers to the one who is opposed to righteousness and opposed to the one who is righteous and refers to one who is guilty of violating the righteous requirements of the Torah of יְהוָה.

So, it is not necessarily just referring to the murderer and rapist etc., but it is also referring to one who violates the very Torah of Elohim, and deliberately disobeys the Torah and will even twist and manipulate the truth for their own gain.

It is here in this Tehillah/Psalm that Dawid calls for a trust in יְהוָה, despite the very real presence of evil and wicked men!

It is here that Dawid teaches us how to survive in the land of the wicked and he begins by giving us a series of proverbs from **verses 1-8**, instructing us and giving us the certainty to the promises that the wicked will be punished and that Elohim upholds the just, despite the malicious intent of the wicked to harm the righteous.

Listen, the intentions of the wicked and corrupt ones that are living around you and perhaps are very close to you, may just simply be to harm you and ridicule you and despise you and slander and hate you. Yet here, we are encouraged and instructed to take great joy and strength from יְהוָה, knowing that He upholds us and are reminded of the clear fact that we are His, amēn!

In this Tehillah/Psalm, Dawid gives us a few “do’s and don’ts”, which we would do well to remember. Before looking these, I want to just highlight what these are, as a critical list that we must often be reminded of:

Firstly, the “Do Not” list:

DO NOT FRET (verses 1, 7 and 8)
DO NOT BE ENVIOUS (verse 1)
DO NOT BE ANGRY (verse 8)

Secondly, the “Do” list:

TRUST in יהוה (verse 3)
DO GOOD (verse 3)
ENJOY YOUR BLESSINGS (verse 4)
DELIGHT IN יהוה (verse 4)
COMMIT TO יהוה (verse 5)
TRUST IN יהוה (verse 5)
BE STILL BEFORE יהוה (verse 7)
WAIT PATIENTLY FOR יהוה (verse 7)

As one looks these clear instructions of what we are to do and what we are not to do, how often have you found yourself doing the things that you should not be doing and are not doing the things that you should be doing?

Before going through the details of some of the key words and instructions that are given in this Psalm, it is worth taking note that this Psalm is an acrostic poem, with the first line of each unit or section, beginning with a successive letter of the Hebrew alphabet, starting with the letter ‘aleph’ in **verse 1** and the last section of 22, starting with the letter ‘taw’ in **verse 39**.

This very well constructed Psalm or poem, essentially consists of 22 sections, with each section of one or two verses, actually being a parable on its own. This is a unique psalm or poem of wisdom and is typically classified as such, as it teaches and reminds us of the clear truths of Elohim and mankind. It bears witness to the clear themes of the providence of Elohim, the punishment of the wicked and the rewards of the righteous, all of which are presented in various ways. So, this psalm is a collection of parables that remind us to put our trust in Elohim and not be afraid of the wickedness that we see increasing on a daily basis.

The advice that is given in **verse 1** is repeated in **verses 7 & 8**, which deals with what may have been a serious issue that many were faced with at the time of this Psalm, and is one that so many are still facing today, which is the fretting over the wickedness of the unrighteousness and their apparent success.

The righteous are not to fret themselves or be envious because of the seeming success of the wicked, or wrongdoers, as their ‘worldly success’ is temporary and they will soon wither and die, being destroyed by the coming judgement of Elohim upon the disobedient.

As set-apart ones of the Most-High, we are to be reminded of the fate of the wicked and therefore be equipped to not fall prey to being envious of their fleshly success, nor because of them.

Let us therefore consider the wisdom of this poetic psalm and be encouraged to keep our eyes where they should be, which is to be fixed upon the Author and Perfector of our belief, יהושע Messiah.

The title of this psalm is לְדָוִד leDawid, which means, 'of Dawid'.

The name of דָּוִד Dawid – Strong's H1732 means, '*beloved*' and we are therefore able to recognise that this psalm is a 'poetic psalm of wisdom of the beloved', and ought to help us realise that we can all be encouraged to take heed of the clear instructions given in this psalm, as a beloved Bride of Messiah that can be comforted in the assurance of His perfection protection and provision over our lives, so that we are not falling for the trap of unhealthy envy and worrying over the wicked and their devices.

In **verse 1** this psalm begins with the clear instruction:

DO NOT FRET BECAUSE OF EVIL-DOERS!

The phrase **DO NOT FRET**, is written in the Hebrew text as follows:

אַל-תִּתַּחַר
Al-tith'har

This comes from the root words:

1) אַל al – Strong's H408 which is a negative participle meaning, '*not, neither, nor, no, do not, let not*'; and

2) תִּתַּחַר harah – Strong's H2734 which means, '*to burn or be kindled with anger, wroth, hot with anger*' and is written in the 'hithpael' verb tense which primarily expresses a reflexive action and can have the meaning, '*to heat oneself in vexation*'.

In other words, this word can have the idea of one getting so worked up in anger over something that is done and basically make yourself so angry as a result of what you see being done wrong!

In English, the meaning of 'fret' is to 'devour, eat into or gnaw into' as well as 'to become vexed or worried or agitated' and has the idea of that which will eat you away by worrying and getting worked up in anger over something.

I think you get the picture!

Here in this Psalm, we are reminded to not fret because of evil-doers!

How often have you found yourself getting so worked up in anger because of evil-doers?

3 times Dawid instructs us in this Psalm, to not fret because of evil-doers!

In other words, he is clearly reiterating a very important instruction, and that is that we are not to be shaken or worked up in anger or agitated because of evil doers, nor are we to be shaken because of those who prosper in their wickedness.

How often you hear people say that it is not fair that the wicked prosper?

So what!

Don't let that shake you and don't get rattled over it.

Dawid also tells us not to get so rattled or shaken by the wicked, that we end up doing evil too.

Don't let frustration turn into evil actions and end up doing as the world does!

NO! Abstain from these.

Do not repay evil for evil but repay evil with good – that is: with the good works of obedient Torah living, expressed through a proper love for Elohim.

DO NOT ENVY!

The Hebrew word that is translated as 'envious' comes from the root verb קָנָה qanah – Strong's H7065 meaning, '*to be jealous or zealous, be envious, ardent*'.

The Greek word that is used in the LXX (Septuagint – Greek translation of the Tanak) is ζῆλος zēlos – Strong's G2205 meaning, '*zeal, jealousy, fury*' which is from the word ζέω zeō – Strong's G2204 meaning, '*to be hot, boil, fervent*'.

Both of these Greek and Hebrew words for 'envy' can be expressed as a positive or negative action,

It can often be a temptation to get envious of others who are not walking in the truth and in fact are so far away from the truth yet they are prosperous:

Mishlê/Proverbs 23:17 "Do not let your heart envy sinners, but be in the fear of יהוה all day long."

Mishlê/Proverbs 24:1 "Do not envy evil men, nor desire to be with them."

Ya'aqob/James 3:16 "For where jealousy and self-seeking are, there is confusion and every foul deed."

Ya'aqob/James 4:2 "You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask."

Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have?

If you do then, as Ya'aqob says, you will find disorder and every evil practice.

Do not fret and do not be envious of the evil workers of unrighteousness!!!

Dawid tells us why we are not to fret or be envious of them... for they will wither like grass and fade like green plants!

These images of withering and fading like grass and plants, is one we see being used a number of times in Scripture, as we see the image of the effects of grass and plants suffering under the intense heat of the sun, and this image is used to remind us very clearly of the wrath and judgement of Elohim that is coming, with intense fire!

The Hebrew word that is translated as 'wither' comes from the root word נָמַל namal – Strong's H5243 which means, '*to cut off, cut down, be circumcised*'.

The Hebrew root word that is translated as 'fade' is נָבַל nabel – Strong's H5034 which means, '*to be senseless, foolish, to sink or drop down, crumble, fade away, wither, lose heart*'.

What is made abundantly clear, is that the wicked unrighteous evil-doers will be cut off and fade away, having no secure source of life!

The image being presented here ought to cause us to be properly equipped against the dangers of fretting and envy of the wicked!

We know their end, which is to be cut off and be no more!

Seeing this clear picture of the reward for the wicked, we recognise the call to no longer get worked up and stressed out about what the wicked doing, even when it looks like they are prospering in their depravity, for we can be reminded to shift our focus on putting a proper and complete trust in יהוה!

TRUST IN YAHWEH!

This is a call to trust in יהוה!

Stop worrying and trust in יהוה!

Mishlê/Proverbs 3:5-6 “Trust in יהוה with all your heart, and lean not on your own understanding. 6 Know Him in all your ways, and He makes all your paths straight.”

The Hebrew root word that is used for ‘trust’ is בָּטַח bataḥ – Strong’s H982 which carries the meaning, ‘to trust, be bold, confident, be secure, courageous’.

Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה, and whose trust is יהוה. 8 “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”

Trust in יהוה – the very thing that every true believer must do at all times!

In saying that the blessed man not only trusts in יהוה, but also that the blessed man’s trust is יהוה, we are able to see that to trust in יהוה is not just something that we do as an active response to a particular circumstance, but rather it is who we are – we are ‘trustors’ – who are continually trusting יהוה in all things, amēn!

What then is true ‘trust’?

Trust is the assured reliance on the character, ability, strength or truth of someone or something. It is a dependence upon one or one in which confidence is placed. It is the confidence, reliance and resting of the mind in the integrity/friendship of another person.

Who can you talk to?

And how do you develop trust?

What happens when you have the capacity and ability to trust?

Well, there is simply a clear release of pressure, a freedom and an openness to confide in, to seek refuge and comfort, and find a peace and joy that comes as you trust.

To trust is also to be confident of something present or future.

Let me ask you right now:

What are you confident for, or in, right now or for the future?

What is it that you are trusting for – and who are trusting in?

When you make the bold statement that you ‘**trust in יהוה**’, do you really mean it?

Or do you allow crippling doubts and fears to come and cause you to waver in your ability to fully trust as you should, especially when things do not seem to go your way?

Pure and complete trust in יהוה results in the blessing of being stable and unshaken by unfavourable circumstances that we may often find ourselves in.

As Yirmeyahu writes here, in **Yirmeyahu/Jeremiah 17:7-8**, when יהוה is your trust, you will not get affected by the heat or pressures of life!

In other words, when the heat is turned up and persecutions are on the rise or when difficult circumstances and trials are hitting you from all sides, the true “truster” in יהוה stands unaffected!!!

Are you a true truster in יהוה, or are you easily shaken?

Are easily shaken, rocked and angered by the wicked and their corruption? Are you envious of the wrong who see to get their way and you find it hard to cope each day?

This is an urgent call to trust in יהוה!

More than ever before, I can see how urgent this call is right now! Especially as we see the darkness of lawlessness and sin becoming thicker by the day. And especially as we see the chaos, panic and paranoia of the masses growing at an alarming rate.

Sadly, what we are also seeing, is believers falling for the paranoia and panic of the nations, instead of putting their trust in יהוה!

Proper trust in יהוה reflects a true steadfastness, and we see in:

Tehillah/Psalm 125:1 “Those who trust in יהוה are like Mount Tsiyon – it is not shaken, it remains forever.”

The Hebrew word translated as ‘shaken’ is מוט **mot** – Strong’s H4131 which means, **‘removed, to waver, slip, fall, shake, totter’**.

We who trust in יהוה shall never be ‘shaken’ and in putting complete trust in Him, we are assured that we shall never waver or slip or fall, or even totter, as we continue to stand firm in the Truth, and armed in His Torah of light!

Those who are trusting and never shaken shall inherit the earth, while those who waver shall not dwell in the earth.

Mishlê/Proverbs 10:30 “The righteous is never shaken, while the wrong shall not dwell in the earth.”

Sha’ul tells us in **Eph’siyim/Ephesians 4:14-15** that we are not to be as children that are tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray; but rather: we are to be a people who maintain the truth in love, growing up in all respects into Messiah, our Head!

Sadly, what we do find today, is a lot of 'children', so to speak, for when the first sign of trouble or shaking comes, they are tossed about by various teachings and opinions and are therefore never able to actually grow up and stand on their own two feet in Messiah! To bring this home a little closer, we have to ensure that we, who claim to put our trust in יהוה, are in fact not being shaken in the face of trouble, and given over to compromise. Our witness of pursuing set-apartness cannot be crippled or compromised by fear, panic, worry and paranoia of what is happening in the world today, for if it is we shall fall from steadfastness and be cut off.

To fully trust in יהוה requires the need to believe and obey what His Word instructs us to do, no matter the circumstances that we find ourselves in, or the consequences of our steadfastness amidst a wicked people!

And what more of a time than right now, do we get to stand firm in the belief and not fret because of evil-doers!

For example – when the Word clearly instructs us to guard the Sabbath and set it apart, and observe it as He instructs, then we are to do just that and trust יהוה for our full protection and provision.

We are not be fretting about the 'what if they...' or 'when they start to...' scenarios, where the 'they' is often a referral to the wicked and corrupt systems of man, but rather: we are to simply be about doing the Master's commands and let Him be our trust and strength!

"If only I had more belief!" you may say to yourself, but what makes belief/faith valid is not how much you have, but what/whom we have belief in.

It is not how strong our belief is, it is how strong the One who we believe in is!

We are to trust in יהוה who answers prayer and we are to stand firm on the sure promise that He will give us the desires of our heart, knowing that our desires become His desire for us, which is our set-apartness!!!

Our belief is strengthened in the hearing, guarding and doing of His Word, and we know that Sha'ul makes it clear to us the belief comes by hearing:

Romiyim/Romans 10:17 "So then belief comes by hearing, and hearing by the word of Elohim."

I often think that many are not grasping the validity of Sha'ul's words, as it becomes abundantly clear that when people are neglecting the proper hearing of the Word of Elohim and are lending their ears to corruption, conspiracies, paranoia and the wickedness of a lawless society, their belief and trust in יהוה is shaken and at times non-existent!

One cannot trust in יהוה if one's belief in Him is not being properly strengthened in the hearing of His Word, along with the proper guarding to do what is heard.

Many people today, who may even claim to be believers in Elohim, are finding it hard to put their trust in Him and make Him their trust, as they are clearly fretting because of all the evil that is thriving in a darkened world.

And this can only be, because their eyes and ears and being led astray to the evil reports of many, instead of allowing the Word of Elohim to be the clear lamp and light that leads our way amidst a wicked generation.

If you say you believe, then let your good works of obedience be seen and stop fretting because of evil-doers and their wicked schemes!

“Oh, but you do not understand what I am facing...”, some might say... and they are probably right, I might not understand... but that is not an excuse to reason away the clear call to trust in יהוה and do good, which cannot be done if one’s belief is not active, due to a neglect to properly meditate on His Torah, day and night!

It is time for the true remnant, set-apart Bride to stand up and let their belief and trust in יהוה be evident, showing that they are not fretting, worrying or getting worked up by all the evil that is around them.

I am not saying that we are to be oblivious as to what is happening in the world.

On the contrary, in light of what is going in the world, we are to be trustworthy ambassadors of the Kingdom of our Master, shining the light of His Truth amidst the darkness and depravity of lawlessness, wickedness and sin.

Yes, pressures are increasing and persecution for righteousness is on the rise...!

All the more reason to trust in יהוה and not be afraid!

Trusting in יהוה, as we see in this **Tehillah/Psalm 37**, entails a proper doing of His Word, as we are to trust in יהוה and **DO GOOD!**

DO GOOD!

The Hebrew that is translated as ‘do’, comes from the root word עָשָׂה *asah* – Strong’s **H6213** which means, *‘to do, work, make, produce, to act with effect, to observe, to bring about, institute’* and can also mean, *‘celebrate’*, which I think is very fitting, as it is truly a great ‘joy’ **TO DO** the laws and right-rulings, as prescribed!

So many today, think that it is a huge burden to do what is commanded, yet that is so far from the truth – for, when we diligently observe and guard to do all He commands us to do, it is a great joy and a delight and is not heavy at all!

Yohanan Aleph/1 John 5:2-4 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy, 4 because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.”

A derivative of this root word עָשָׂה **asah** – Strong’s H6213 is the word מַעֲשֵׂה **ma’aseh** – Strong’s H4639 which means **‘a deed, work or acts, accomplishments’**.

The Acts of the Apostles speaks of the deeds or acts that the Apostles did and records their ‘acts’ of obedience. Our obedience, in ‘doing’ or ‘performing’ this Feast, should be evidenced with great commitment and joy!

We shall be known by our fruits, based on our proper reverence and submission to our Master, which shall be evidenced in our **“acts of obedience”**, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!

We are to be doers of the Word and not just hearers only!

Ya’aqob/James 1:22-25 “And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”

The obedience of celebrating The Feasts of יְהוָה, as commanded, is a declaration of our active belief that causes us to overcome and stay in Messiah!

As we consider this root verb word עָשָׂה **asah** – Strong’s H6213, in terms of our need to ‘perform’ this Feast and be doers of the Word, we recognise that we can only be proper doers, if we are, in fact, looking intently into the Word, and when we see this word, in the ancient pictographic script, we gain further understanding of what it is to be a proper doer of the Word!


In the ancient pictographic script, the verb עָשָׂה **asah** – Strong’s H6213 which means, **‘to do, work, make, produce, to act with effect, to observe, to bring about, institute, celebrate’** looks 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.

Sin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Hey - ה:

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of 'behold' as in when looking at something very great. It can also have the meaning to 'breath' or 'sigh' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of 'revelation' or to reveal something by pointing it out, as well as 'praise' through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה **asah** – Strong's H6213 in the ancient pictographic form, we are able to further understand how critical it is for us to be doers of the Word and so **perform and do** that which is instructed for us to do.

From this picture, we can see the meaning of:

LOOKING AT THE WORD THAT HAS BEEN REVEALED!

This teaches us that we are unable to DO or PERFORM the Word if we are not looking intently at the Word!

What are you looking at today? At the corruption of evil-doers and unrighteousness or at the Truth of the Word of Elohim. Your works will reveal what you are looking at!

Your trust in יְהוָה ... or your fretting because of evil-doers.... will reveal what and who you are looking at/to!

The Hebrew word that is translated as 'good', in its root form, is טוֹב **toḇ** – Strong's H2896 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.

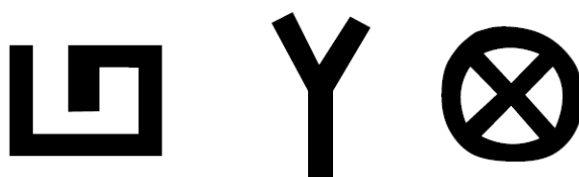
In the true understanding of this word טוֹב **toḇ**, we can see that it may best be translated, in most cases, as 'functional' – for יְהוָה said in **Berēshith/Genesis 1:31** that when He saw all that He had made, He said it was very **good**.

What He saw, was His creation **functioning** properly and working the way it should and that is why it was 'good'.

The Hebrew root word that is often translated as 'evil' is רע ra – Strong's H7451 which means, '**bad, evil, wicked, harmful**'.

Just as we understand that טוב tob – Strong's H2896 represents that which is 'functional', we can then see that רע ra – Strong's H7451 represents that which is 'dysfunctional', which simply put speaks of that which reveals an abnormal and unhealthy lifestyle that is not functioning as it should.

In the ancient pictographic script - טוב tob – Strong's H2896 - is pictured as:



Tet – ט:



The original pictograph for this letter is , a **container made of wicker or clay**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are '**basket, contain, store and clay**'.

Waw - ו:



The ancient pictographic form of this letter is , a **peg** or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Beyt - ב:



The ancient script has this letter as , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

From this picture we are able to learn and see that:

**THE BASKET IS SECURED
IN THE HOUSE!**

Or, this can also be understood as:

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST-HIGH...

... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation in terms of the Good News (Besorah) or rather 'טוב News'!

The way we, as '*clay vessels*', are secured into the House of Elohim is by being secured by the peg!

Listen to what it says in the following passage:

Yeshayahu/Isaiah 22:22-24 "And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. ²³ 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house. ²⁴ 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars."

We know that this is a great picture of how through יהושע Messiah we are fastened in a steadfast place!

Ezra 9:8 "But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage."

This again, is a wonderful promise given, amidst a time of bondage – that a peg is given in His set-apart place – a great picture of the loving-commitment and compassion יהוה has for His called-out nation, that while the '**House of Elohim**' had been neglected and broken down He would bring the necessary means to 'secure' His covenanted people to His House that he builds by His design!

It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh – The Living Torah, יהושע Messiah came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever! His House/Dwelling Place is built by His design and His plan and so, when we see how that we are the 'Dwelling Place' of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans, as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.

Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognise that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah – The Living Torah.

When something is working properly, today we might say something like, ***‘it is working like a well-oiled machine’***, when speaking of that which is functioning the way it should and the way it was designed to.

Therefore, the Hebrew word טוב **tob** – Strong’s H2896, in the true sense of the word, expresses the idea that something is only **‘good’** when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists. In other words, it refers to something that functions within its intended purpose!

We may often think something is good, yet if it is not **‘functional’** according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

If you are fretting because of evil-doers, then you are not been functional, in bringing the light of the Good News!

In **verse 3 of Tehillah/Psalm 37**, we are told to dwell in the earth and feed on steadfastness!

With the state of the world being in such a mess, many would rather head to the hills, so to speak, and hide themselves away. How will a believer be able to shine the light of the Truth and be a trustworthy witness of the reign of our Master, if they run away and hide?

When one frets about evil-doers and becomes envious of the wrong, then it is understandable why they would want to run away and escape what they fear is coming from the wicked.

However, we are to dwell in the earth and feed on steadfastness!

This is the solution against fretting and the envy of evil!

The Hebrew word that is translated as **‘dwell’** comes from the root word שָׁכַן **shakan** – Strong’s H7931 which means, ***‘to settle down, abide, dwell, establish, make or cause to dwell’***.

In **Shemoth/Exodus 29** we are given the instructions for the ordination of the priests and the atonement for the slaughter-place which would take place for 7 days, at the end of which יהוה says:

Shemoth/Exodus 29:45-46 ***“And I shall dwell in the midst of the children of Yisra’el and shall be their Elohim. 46 “And they shall know that I am יהוה their Elohim, who brought them up out of the land of Mitsrayim, to dwell in their midst. I am יהוה their Elohim.”***

It is in true Set-Apartness where יְהוָה causes His presence to dwell, and it is in true set-apart living that we are caused to dwell in Him, for as we stay/remain in Him He stays/remains in us, in order to bear fruit or else we will be cut off!

Mishlê/Proverbs 2:21-22 “**For the straight shall dwell in the earth, and the perfect be left in it; 22 but the wrong shall be cut off from the earth, and the treacherous ones plucked out of it.**”

A derivative of this root verb שָׁכַן *shakan* – Strong’s H7931 is the noun that is often translated as ‘dwelling place’ which is the root word מִשְׁכָּן *mishkan* – Strong’s H4908 which means, ‘*dwelling place, tabernacle, tents*’.

Mosheh was instructed to build the Dwelling Place exactly according to the ‘pattern’ he was shown – that is the pattern of what he was shown in the heavenlies, where Elohim dwells!

The Hebrew word that is translated as ‘pattern’ is תַּבְנִיט *tabniyth* – Strong’s H8403 which means, ‘*construction, pattern, figure, copy, image, likeness, model, plan*’ and comes from the root verb בָּנָה *banah* – Strong’s H1129 meaning, ‘*to build, besieged, construct, fortify, rebuild, establish a family, build up*’.

Another word that is derived from this root verb, through the meaning to build, is אֵקֶן *eken* – Strong’s H68 meaning, ‘*stone, corner stone, differing weights, plumb line*’.

We are therefore able to see how it is יְהוָה who builds us up as living stones; and being built up in Him, we are able to stand strong and stand firm, in any circumstance, with the full assurance that the Rock, upon which we stand, will stand firm and shall not be moved or shaken!

The way we are built up in the Master, is according to the pattern which is in the heavens and so, just as Mosheh was told to do exactly according to the pattern, we too recognise that we can only be properly built up, as living stones, when we follow the clear pattern that has been given to us by our Master, and make sure that we are obedient to His Torah – for that is how we are to dwell in the earth!

Feed on steadfastness!

The Hebrew word that is translated as ‘steadfastness’ is אֱמוּנָה *emunah* – Strong’s H530 which means, ‘*firmness, steadfastness, faithfulness, stability, trust, truthful*’.

We serve a faithful and trustworthy Elohim – and in Him we find true stability, as we stand upon the Rock of Truth!

Abram was a trustworthy and faithful man who guarded the commands of Elohim and walked in righteousness, remaining steadfast and firm in the Truth!


Abraham believed – and his belief had works of righteousness!!!

When looking at אֱמוּנָה **emunah** – Strong's H530, in the ancient pictographic script, we are able to learn the clear characteristic of steadfastness and trustworthiness, as it looks like this:




Aleph - א:



The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals. This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice that יְהוֹשֻׁעַ Messiah fulfilled!


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. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

Waw/Vav – ו:



The ancient script has this letter pictured as , which is a '**peg or tent peg**', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Nun – נ:



The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

Hey – ה:



The ancient script has this letter pictured as , which is a ‘**man standing with his arms raised out**’. This word can also mean “**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!

In the understanding of this word אֱמוּנָה emunah – Strong’s H530 representing for us ‘**steadfastness and trustworthiness**’, we can clearly see from these pictures the following:

THE COMPLETE AND SURE STRENGTH OF OUR MASTER WHO WASHES US AND SECURES FOR US THE PROMISE OF EVERLASTING LIFE, AS WE SUBMIT TO HIM AND PRAISE HIM WITH OUR ALL.

Our ability and strength to remain steadfast trustworthy servants, comes as we allow The Word of our Master to wash us and secure us in Him, as we walk in total submission to Him, with hands lifted high in continual praise of our Master and Elohim.

Our belief in our Master and Elohim, must be seen in our works of righteousness as we guard to do all He has commanded us to, and one of my favourite verses says it so plainly:

Deḥarim/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.”

This is the clear definition of righteousness – the guarding of the commands of Elohim! As we dwell in the earth and feed on steadfastness, we shall not be crippled by the ways of evil-doers, for our focus will be on the Most-High and delight ourselves in Him, not worrying about what the wicked are doing or what they have, for our Master will give us the desires of our heart - based on the condition that is, that we **delight** ourselves in Him!

The Hebrew word that is translated as ‘**delight**’, here in **Tehillah/Psalm 37:4**, comes from the root verb עָנַג anog – Strong’s H6026 which means, ‘**to be soft, dainty, delicate, take delight**’ and a noun that is derived from this root verb is עֲנָג oneg – Strong’s H6027 which means, ‘**daintiness, exquisite delight, luxurious**’.

Both the noun and verb are used in:

Yeshayahu/Isaiah 58:13-14 “If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יְהוָה ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you shall delight yourself in יְהוָה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya‘aqob your father. For the mouth of יְהוָה has spoken!”

When you truly take pleasure in יְהוָה, then the desires of your heart will be perfectly lined up with His desire, which is our set-apartness!

Tas’loniqim Aleph/1 Thessalonians 4:3-7 “For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness.”

The root verb עָנַג **oneg** – **Strong’s H6027** also means to enjoy or be fond of, or to take pleasure in. It carries with it the meaning of having a high degree of gratification and joy in someone or something!

We all certainly do want the desires of our hearts – that I am sure we can all agree upon, however, how sincere and true is your ability in truly taking great pleasure and enjoyment in יְהוָה?

Do you truly delight yourself in Him?

We all must do so– but, “are we?”, is what we are to ask as we all look intently into the mirror of the Word!

For when we truly have a high degree of gratification and joy for יְהוָה, then His desires become our desires.

When you delight in someone, you spend all your energy in seeking to please them.

Many certainly do desire to have the desires of their heart, yet find no time for יְהוָה in their lives!!!

Delighting in Him will cause all fretting to flee.

Dawid moves on and tells us that we are to **commit** our way to יְהוָה.

The Hebrew word that is translated here as ‘commit’ comes from the root word גָּלַל **galal** – **Strong’s H1556** which means, ‘roll, roll away, commit, trust’.

This carries the picture of rolling oneself over to יְהוָה.

Mishlê/Proverbs 16:3 “Commit your works to יהוה, and your plans shall be established.”

Commit your way and your works to יהוה.

This root word גָּלַל galal – Strong’s H1556, in essence, means to roll some object on, upon, away, in, against, from, together, unto, or down.

This figure is used for rolling oneself on יהוה and therefore, it means to completely trust יהוה, or to commit one’s behavior or life to יהוה, or remove such non-material things as reproach and contempt.

To commit to יהוה, takes a ‘rolling away’ of those things that have held us back from walking fully and confidently committed in Him.

A derivative of this word is גִּלְגָּל Gilgal – Strong’s H1537 which means, ‘*a wheel, rolling*’, and this is the place where Yehoshua circumcised Yisra’el after entering the Promised Land, as יהוה ‘*rolled away the reproach of Mitsrayim*’ from Yisra’el and were separated unto יהוה.

By the Blood of Messiah, we too have had the reproach of Mitsrayim ‘*rolled away*’, in order that we may be separated unto יהוה, as a set-apart people that are being steadfast and committed to walking in the Light of His Torah!

Now that He has rolled away the reproach, we can commit our behaviour to יהוה!

That is: to commit our way and works to Him.

The Hebrew root word that is translated as ‘way’ in Tehillah/Psalm 37:5 is דֶּרֶךְ Derek – Strong’s H1870 which means, ‘*way, road, distance, journey*’ and comes from the primitive root word דָּרַךְ darak – Strong’s H1869 which means, ‘*to tread or march*’ and therefore, speaks of our walk, and our every step that we take!

And this we are to commit to יהוה.

This word דֶּרֶךְ Derek – Strong’s H1870 is used 13 times in Tehillah/Psalm 119, which we know speaks primarily about the love for His Torah and 13 being the numerical value for the Hebrew word אֶחָד ehad – Strong’s H259 meaning ‘one’, we recognise that committing our every step to Him causes us to become as one in Him!

To commit your way is not simply committing to an appointment, but rather, in is a committing of your whole life!

That is: all your desires, your anxieties, your problems – committing all over to יהוה and allowing יהוה to determine what your life will be and then He says He will do it!

This is a challenge in itself for most people, as to actually say “**I am committed**”, carries a deeper understanding than many care to realise, as it is a rolling away from self and giving oneself totally over to יהוה.

We are to commit all we do to יהוה, having nothing hinder us.

Therefore, our walk and works are unto Him and all that stands in the way of confident commitment to obedience must be rolled away!

Kěpha Aleph/1 Peter 4:19 “So then, those who suffer according to the desire of Elohim should commit their lives to a trustworthy Creator, in doing good.”

The Greek word that is translated here as ‘commit’ is παρατίθημι paratithēmi – Strong’s G3908 which means, *‘to set before, present, commend, commit, show to be true, entrust, be responsible for’* and is the construct of the following two words:

- 1) παρά para – Strong’s G3844 which is used as a primitive participle meaning, *‘from besides, by the side of, by, besides, near’*, and
- 2) τίθημι tithēmi – Strong’s G5087 which means, *‘to lay up, lay aside, appoint, establish’*.

Our Master’s Word has been firmly established and appointed for us to be committed to, as we commit our lives to Him who is a trustworthy Creator and Saviour, in doing good!

Today, we find so many people that are afraid to confidently commit, as they do not want to feel ‘obligated’ to do that which is required of them, as they would rather ‘keep their options open’, so to speak, in order to decide what to do, based on whatever suites them at any given moment, and so, committing their way and works completely to יהוה becomes hindered, simply because ‘self’ has not been *rolled away*.

How about you, are you confidently committed to יהוה?

Or are there some of your ways and works that are slightly off track?

Confident commitment carries the obligation of doing what has been committed to and not backing out in any way; and so, we are to be fully confident in our commitment to walking in, and staying in, Messiah, The Living Torah.

Trust in יהוה comes from the proper doing of righteousness and feeding on steadfastness, by committing all your works and your walk unto Him!

Once again, we see in **verse 5**, the call to trust in יהוה!

As already mentioned, the Hebrew root word that is used for ‘trust’ is בָּטַח bataḥ – Strong’s H982 which carries the meaning, *‘to trust, be bold, confident, be secure, courageous’*.

Mishlě/Proverbs 14:26 “In the fear of יהוה is strong trust, and His children have a place of refuge.”

Walking in the fear of יהוה is strong Trust, as you hear, guard and do His clear instructions (Torah) and find your refuge in Him, no matter the circumstances you find yourself in. In the ancient pictographic script, the word בַּתַּחְבֵּט **bataḥ** – **Strong's H982** looks like this:



Beyt – ב:



The ancient script has this letter as , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Tet – ט:



The original pictograph for this letter is , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are basket, contain, store and clay.

Het – ה:



The ancient script has this letter as which is a '**tent wall**', and carries a meaning of '**separation**', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean '**established, secure**' as well as '**cut off, separated from**'.

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

**THE HOUSE OF THE BASKET
IS SAFELY ESTABLISHED!**

Our Master and Elohim has firmly established the end from the beginning and for this reason, we are able to put our complete trust in Him and stay in Him, as He is coming to gather us to Himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride!

When you grasp that He has firmly secured the House – His House – and all who are in it, then trusting in Him should be something we should do without hindrance.

As we stay in the One whom we trust and make Him our trust, we have the firm assurance that we shall continue to produce fruit and not fear the heat of troubles, nor allow anxieties to affect us when drought hits!!!

This is the blessing of the man who trust in יהוה and makes יהוה his trust!

How are you doing in trusting in יהוה and making Him your trust?

Do you find yourself overwhelmed by the heat of trials?

Do you find yourself panicking when there is a severe drought or lack of provision coming through?

The difference between trusting in יהוה and trusting in man is the difference between blessings and curses!!!

Though drought and heat may come, a tree that is planted by the water will flourish and remain green and bear fruit.

As we delight ourselves in יהוה, feed on steadfastness, commit our ways to Him and trust in Him, we are also called to rest in Him and wait patiently for Him!

The Hebrew word that is translated as ‘rest’ comes from the root word דָּמָם **damam** –

Strong’s H1826 which means, *‘to be or grow silent or still, to cease, wait in silence’*.

This in itself is a sobering instruction to take heed of, especially as we often find ourselves being so drowned out by the noise and chaos of corruption.

I think that many believers today, often find it extremely difficult to be still and quieten themselves before the Master.

The hustle and bustle of daily living tends to consume one so much that they hardly find time to simply be still and know that יהוה is Elohim, and in the process, they build up unnecessary anxiety and stress, which cripples their ability to properly trust in and rest in יהוה.

All too often, many may find that His still small voice is not clearly heard amidst the ‘noise’ of the chaotic 21st century living!

Learning to be still and silenced in a noise filled world, will help us, and enable us, to hear the Shepherd’s voice through His Word.

How many of you have, at times, tried to read the Word, only to find that there are just too many distractions and there seems to be too much noise, while there are other times when you have made the effort to quiet yourself and read and are suddenly able to experience the joy of His crisp clear voice bringing revelation and joy, understanding and discernment to your heart.

It takes effort to be still and to cease from self and all that tries to drown out the sweet still powerful voice of the Almighty.

We must learn to be still amidst the noise, and that takes diligent practice and discipline! Maybe you just have to set your alarm a little earlier and start being quiet while there is quiet, enabling you to be growing in the ability to be quiet, even in midst of the noise! Learning to be still will enhance and grow our ability to wait patiently for Him.

In learning to rest in יהוה, amidst the chaos, we are called to wait patiently for Him!

The Hebrew word that is translated as ‘and wait patiently’ is

וְהִתְחַלֵּל
vehith’holēl

This comes from the root verb יָהַל yāhal – Strong’s H3176 which means, ‘**to wait, wait expectantly, have hope**’ and implies the hope that is the solid ground of expectation for the righteous.

Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

This further highlights the emphasises we are to have in waiting on Elohim! It is not a sitting on your butt and waiting for better days, but is an earnest waiting that seeks Him with our all, listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope we have in the great loving-commitment of Elohim!

When we are properly waiting for the Word of Elohim, then our hearts and minds will be properly focused in seeking His Word and meditating upon His Torah, giving us clarity and discernment, enabling us to hate and destroy doubting thoughts!

Here in this **Tehillah/Psalm 37**, the call to wait patiently, is used in terms of an expectation or hope which, for us as believers, is closely linked with belief and trust that results in a patient waiting. And so, the sense of expectation is positive, waiting for good to come! I asked earlier what you are confident for – well this is a call for ‘a patient waiting and expectancy, with the full confidence and assurance of that which you are waiting on will come!

This waiting patiently is the solid ground of expectation for the righteous:

Tehillah/Psalms 130:7 “O Yisra’ēl, wait for יהוה; for with יהוה there is loving-commitment.”

Verse 34 again tells us to wait on יהוה and also to guard His way, which is put together here with great wisdom for us.

For יהוה does not expect us to remain passive as we wait for Him to act and bring forth His deliverance and promises.

We are to be active! Active in doing His Good Works that have been prepared in advance for us to do! We are to be active in guarding His Way!

We are to be about walking in His Way – His Torah – walking in Messiah יהושע, as we eagerly await upon Him!

Hazon/Revelation 14:12 “Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יהושע”

In the midst of troublesome times, a steadfast endurance, fully committed to be properly delighting in being obedient to the commands of Elohim and holding fast to our belief in יהושע, is what is being called for, as we know that He is with us and He never will leave us nor forsake us... as long as we stay in Him!

Trust in Him, dwell in him, delight yourself in Him and rest in Him!!!

We have an inheritance!!!

5 times here in this **Tehillah/Psalm 37**, Dawid tells us who will inherit the earth:

It is those who faithfully and obediently wait upon יהוה.

The meek, His blessed ones, the righteous, are those who wait upon יהוה and guard His way! The wicked may have much prosperity and riches right now, but the earth will be ours!!!

Dawid's encouragement to us here, is to not fret and worry what the wicked may do or even what they may try to do to us! Fretting over what they are doing will not get you anywhere.

We must find ourselves delighting in יהוה, committing ourselves completely to יהוה, waiting on יהוה and being still before יהוה, and walking in righteousness!

Then יהוה will not withhold from us any good matter, amēn!

Dawid goes on to explain why we can have such confident hope:

The wicked will be punished!

He uses 5 contrasts, to form the basis of his affirmations, given to us who wait upon יהוה:

- 1** – The wicked may devise evil against the righteous – yet יהוה laughs at them
- 2** – The wicked may attack the meek and those whose walk is straight – yet their own violence will kill them
- 3** – It is better to be righteous with little than to be wicked with plenty – for their works will be destroyed and the righteous will be sustained
- 4** – יהוה protects the way of the upright and they are satisfied, even in famine, while the wicked will perish and vanish like grass and smoke

5 – The wicked will borrow and not repay and will be cut off, while the righteous shows favour and gives and receives the inheritance of the earth!

Now we either believe these promises or not!

One thing is a surety: in יהוה we have safety and a sure future.

יהוה establishes the way of the righteous, יהוה provides food for righteous; יהוה loves and protects the just who do good and gives them security in the land and the righteous speak with wisdom, as the Torah is upon their heart!

We know that there is a struggle between the wicked and the righteous and it will become even greater in the days that lie ahead, yet Dawid contrasts the plot of the evil, who try to destroy the righteous, with יהוה's power to preserve and by this, he reveals the solution to the problem of the wicked.

While the wicked may lie in wait to destroy the righteous, יהוה will not forsake His own!

He who trusts in and waits upon יהוה, will enjoy security and the upright in heart will enjoy a secure future, whereas the wicked will perish!

They may seem to be flourishing right now – yet they will be cut off!!!!

And this we would do well to remember, so that we do not find ourselves fretting over the evil of their works!

Perhaps, at times, you may feel ashamed, especially as you might have looked back on the last year or so, under the chaos of a worldly pandemic, and in the process, you have reflected on shameful acts, sinful acts/thoughts/desires, or simply have realised a lack of true and complete commitment to יהוה.

Or you may have recognised that you have failed to follow through to completion, something that you so willingly set out to achieve – what now?

Well today, I want to tell you that no matter what the circumstances you face or have been through, if you will simply put your trust in יהוה, put your present and future confidence and hope (joyful confident expectation) in Him, then you need not be ashamed.

When we put our trust in יהוה our Creator, then we have the confidence and assurance of our deliverance being able to be worked out with a proper fear and trembling before His face, and the assurance of His perfect provision, with the desire to please Him in all we do, being something we can do with great joy, each and everyday, no longer fretting over evil-doers, who will be destroyed!

Romiyim/Romans 10:11 "As the Scripture says, "Anyone who trusts in him will never be put to shame."

As long as you trust in Him, you can be assured of never being put to shame or as one translation says '**never be disgraced**'.

You can therefore find refuge, rest, assurance, protection and confidence in Him, and you have the ability to confide in Him.

He knows your heart, even though the heart is deceitful above all things, for when you put your trust in Him, you will be able to verbalise your heart with **יהוה** and commune with Him, in a loving relationship which casts out all fears and finds true rest in Him alone.

We will, at times, most certainly find ourselves in a place of suffering and I would like to give you, from Scripture, **12 proper reactions to suffering**, enabling us to trust and not be afraid:

1 – Expect suffering

Timotiyos Bět/2 Timothy 3:12 “**And indeed, all those wishing to live reverently in Messiah יהושע, shall be persecuted.**”

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.**”

2 – Commit to יהוה – ‘roll’ over to Him with your all!

Kěpha Aleph/ 1 Peter 4:19 “**So then, those who suffer according to the desire of Elohim should commit their lives to a trustworthy Creator, in doing good.**”

3 – Don’t always try to understand the reasons for your suffering!

Romiyim/Romans 8:28 “**And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.**”

4 – Realise others suffer!

Kěpha Aleph/ 1 Peter 5: 8-9 “**Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour. 9 Resist him, firm in the belief, knowing that the same hardships are experienced by your brotherhood in the world.**”

5 – Pray in your suffering!

Ya’aqob/James 5:13 “**Is any of you suffering evil? Let him pray. Is anyone in good spirits? Let him sing psalms.**”

6 – Don’t faint or lose heart because of your suffering!

Mishlě/Proverbs 24:10 “**If you falter in the day of distress, your strength is small!**”

7 – Patiently endure suffering in a steadfast way!

Romiyim/Romans 12:12 “**rejoicing in the expectancy, enduring under pressure, continuing steadfastly in prayer**”

Timotiyos Bět/2 Timothy 2:3 “**Suffer hardship with us as a good soldier of יהושע Messiah.**”

8 – Thank Elohim in your sufferings!

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

9 – Rejoice because of your sufferings!

Pilipiyim/Philippians 4:4 “Rejoice in יהוה always, again I say, rejoice!”

Acts 5:40-41 “And they heeded his advice, and having called for the emissaries, beating them, they commanded that they should not speak in the Name of יהושע, and let them go. 41 Then indeed they went rejoicing from the presence of the council, because they were counted worthy to suffer shame for His Name.”

10 – Do not become a self-made martyr because of your sufferings!

Ib’rim/Hebrews 12:12-13 “So, strengthen the hands which hang down and the weak knees, 13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.”

11 – Don’t suffer needlessly!

Kěpha Aleph/1 Peter 2:20 “For what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with Elohim.”

Kěpha Aleph/1 Peter 3:17 “For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil.”

12 – Weigh your current suffering against the coming esteem!

Romiyim/Romans 8:18 “For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.”

Wow – that certainly is a mouthful of Scriptures! But the heart behind these, is to be encouraged just as the words of Dawid encourages us in Tehillah/Psalm 37!

And that is to not be afraid of what we may face, but to trust in יהוה!

Trust in יהוה leads us to assurance of being surrounded by His loving-commitment and favour; enjoying perfect peace, joy and safety from danger, and in Him will find our true stability and strength, as we stand firm on the Rock of our Salvation!
Trusting in Him keeps us from fear and from sliding into sin and lawlessness.

In Dani’ěl we find a great example of trust in יהוה:

Dani’ěl/Daniel 3:28 “Nebukadnettsar responded and said, “Blessed be the Elah of Shadrak, Měyshak, and Aběd-Neō, who sent His Messenger and delivered His servants who trusted in Him, and changed the sovereign’s order, and gave up their bodies, that they should not serve nor do obeisance to any elah except their own Elah!”

Shadrak & co. are an excellent example for us, of putting total trust in יהוה!

While facing death, yet trusting in יהוה.

How willing are you to trust Him completely?

Can you trust יהוה?

If not, why?

Is it because you do not know Him well enough?

Scripture declares, and proves over and over, that **יהוה** is Sovereign and He is worthy to be trusted.

The question we may also ask ourselves, or should ask ourselves, is that “can we be trusted?”

Can we walk in the footsteps of **יהושע** and be trusted with the love and gifts He has entrusted us with, by His grace and mercy through the Blood of **יהושע**?

Are we allowing the Set-Apart Spirit to empower and equip us to live a life worthy of being a child of the Living Elohim?

I find that the more I am able to put my trust in **יהוה** the more I am able to be trusted with the things of **יהוה**.

My ability to walk out a life of obedience, is determined by the ability I have in putting my trust completely in **יהוה**.

Trusting in **יהוה** is a key to His immeasurable blessings, that are both for now and forever, so why would anyone not choose to trust **יהוה**? It just does not make sense.

Yisra’el continually stopped putting their trust in **יהוה** and because of this, we see the pattern of destruction and disaster that comes, when man puts their trust in others or even in themselves.

It is just not a formula that works – it is a way of life.

And here is only one formula – Trust in **יהוה** and make Him your trust!

Perhaps you are being challenged with the ability to trust **יהוה**.

It may be for a specific thing or for life in general.

Whatever the situation, I hope that you are able to open your heart and confide in Him and begin to rely, depend upon and put complete confidence in **יהוה** our Elohim and His Word that lights our way.

Perhaps the challenge is simply for you to get to know Him more, for it is certainly difficult to trust someone you don’t know.

What I do know, is that as you grow in intimacy and knowledge of Him, the more you will trust in Him, and the more blessed you will be and be able equipped to face anything in life, as your ability to keep standing will only get stronger and stronger, as you stay in Him. Where is your trust today?

Trust in **יהוה** is a must!

Be encouraged to know that just as Dawid tells us that the wicked will have their day and will perish, let us rejoice in our Elohim and trust Him, amēn!

Can you say the following words from Yeshayahu/Isaiah, with great confidence:

Yeshayahu/Isaiah 12:2 “See EL is my deliverance, I trust and am not afraid. For Yah, יהוה is my strength and my song; and He has become my deliverance.”

TRUST AND BE NOT AFRAID!

While I have not expanded on every verse from Tehillah/Psalm 37, I do hope that this message will fan into flame the good deposit of our Master’s perfect Truth in you, to stop fretting over evil-doers and start trusting in Him.

As you take time to simply meditate on the poetic psalm of wisdom, may you be equipped with the true strength and song of our Master, in order to boldly declare that He is your deliverance!

This Tehillah carries great encouragement for us today, which is certainly needed and therefore as you get encouraged by our Master and His sure promises, may you go out and shine His light, without the fear of man, and encourage others in the body to do so to, as you.....:

TRUST AND BE NOT AFRAID!

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