

March 2020 Newsletter

Egypt will no longer be a source of confidence for the people of Israel, but will be a reminder of their sin in turning to her for help. Then they will know that I am the Sovereign Lord.” Ezekiel 29:16. Again the idea of *mibtach* looks at the exercising of faith, where one trusts in something or someone. And it refers to the person or thing that one is trusting in. From that it has the idea that one has derived a sense of security, providing stability for them.

Romantic love can also be a source of security and stability for believers also. In the intoxicating rush of emotions, that are so pleasant, the believer can be led astray by the pleasantness of them, because they give his soul a sense of security and stability, (a false security), as long as the emotional love is sustained, which is not too long. Emotions are sustaining his soul, and the emotional relationship becomes his security. Where instead, doctrine and faith should be sustaining his soul. Unbeknownst to them, they are using that kind of a relationship as a substitute for a relationship with the Lord. The Lord is to be the one that they trust in; he is to be their security; he is to be the one that stabilizes their souls.

Jeremiah wrote, “*But blessed is the man who trusts in Yahweh, whose confidence, (or security), is in him.*” Jeremiah 17:7. Putting one's trust in the Lord is like sending a tap root deep down in the soil where the water is; so that when a drought comes, the leaves will not wither and it will bear it's fruit in season. And so is the believer who puts his trust in the Lord; the believer who has made *Yahweh* his security. You see, if a tree has been planted and irrigated by man, then it can wither and die, if men do not continue to irrigate it. So it is with believers, who turn to and trust in man made programs, governments, etc.; man-made programs that they trust in for their security. Man must sustain the programs that he has made. If he fails! Then you fall! But if God has planted the tree, and its roots have reached down into the tap water; it will survive, grow, and be productive without man's help. The irrigated tree, on the other hand, is dependent upon man. The believer, who has made *Yahweh* his trust and security, will not only survive the droughts, (trials and pressures), but will continue to grow, prosper and be productive.

49. The Hebrew word *sha'an* for faith.

Sha'an means to lean upon, or rest upon something; like leaning against a wall, or resting on one's spear. It was used of kings who were accustomed to going into public leaning on the hand or arm of their friends or ministers. Also used for reclining, where one would recline on a couch leaning on his elbow. **From that, it came to have the idea of trust, of putting one's confidence in a thing, so much so, that you relied upon it.** It says that you have observed and concluded that the thing upon which you are leaning is strong enough to hold you up, it can hold the weight you are putting on it, therefore, it is reliable, dependable.

The trouble with God's people is that they usually put their **trust** (lean upon) someone, or something else other than the Lord, their jobs, their money, their strength, the government, their friends, family members, their own abilities, when God wants us to lean on him.

After the death of King Solomon, the kingdom split into two parts; the northern kingdom headed by Jereboam, and the southern kingdom headed by Rehoboam. Jereboam rejected *Yahweh* and his priests; and in their place he set up the mother goddess worship with its high places and goat and calf idols. Because of the great apostasy, the Levites had to abandon their pasture lands and property to go down to Jerusalem in the southern kingdom; which was the only place that the true worship of God was being

conducted and the communication of doctrinal truth. Following after them were the positive believers, who had set their hearts on seeking *Yahweh*. 2 Chronicles 11:13-17. **The positive volition headed south where the doctrine was.**

Later on, Rehoboam did evil by turning from the Lord, so God raised up Shishak, King of Egypt, to attack Jerusalem and carry off as plunder all the gold and wealth of Israel, the palace and the Temple gold. After that, Rehoboam humbled himself before *Yahweh*, and eventually passed away joining his fathers. His son, Abijah, succeeded him as the King of Judah. In the eighteenth year of his reign he was at war with Jereboam in the north. Abijah told Jereboam that he was in the wrong, that *Yahweh*, not the golden calf (Tammuz) was the God of Israel; that *Yahweh* was on his side; and that he, Abijah, was the rightful heir to the throne of David.

Anyway, the attack began with Jereboam attacking both the front and rear at the same time. The men of Judah then cried out to *Yahweh*, the priests blew their trumpets, and all the men shouted the battle cry, and *Yahweh* routed Jereboam and his army on that day, with the men of Israel suffering 500,000 casualties. 2 Chronicles 13:13-17. I don't know if every single one of those 500,000 men worshipped in the mother goddess cult, but their leadership did, and they chose to go to war following their leaders. Consequently they suffered because they chose the wrong side. Even the "fence-straddlers" had their fate sealed, because they chose not to go down to Jerusalem, the center of doctrine, because they would have to leave behind all their material possessions, all the things that they had worked so hard to get. With the result that they died too! They had the time to make their decision concerning the things of the Lord, and they chose against it, and suffered the consequences. **The men of Judah had the victory that day, because they relied upon, trusted in *Yahweh*, while the men of Israel were defeated, because they trusted in their false gods of the mother goddess cult.** *"The men of Israel were subdued on that occasion, and the men of Judah were victorious, because they **relied** (sha'an) in *Yahweh* the God of their fathers."* 2 Chronicles 13:18. Here we have the people of God, those who loved him and were seeking after him, the doctrinal men and women of God, had victory over those who were of the mother goddess cult, (the New Age movement today), because they leaned on, relied on *Yahweh* in faith and trust.

Abijah was succeeded by his son Asa as King of Judah, and Asa did what was right in the eyes of the Lord. In time, Zerah the Cushite, mobilized an army against Asa in the valley of Zephathah to do battle against him. *"Then Asa called to *Yahweh* his God and said, '*Yahweh*, there is no one like you to help the powerless against the mighty. Help us, *Yahweh* our God, for we rely on you, and in your name we have come against this great army. *Yahweh*, you are our God; do not let man prevail against you.'"* 2 Chronicles 14:11. The Cushites under Zerah were so destroyed to such a great number by God, that they never recovered as a people. All because the people of God did not rely (*sha'an*) on their own strength, on their own military abilities, or the false gods of the mother goddess cult, but leaned wholly on *Yahweh*. And once again, we see the principle of faith brought out as the key to the believer's success in life, even in the face of overwhelming odds. God gives victory to those who trust in him. 2 Chronicles 15:1-7.

Asa did well most of his life, until his 36th year of reign, when Baasha, King of Israel, went up against Judah, fortifying Ramah to prevent anyone from leaving. But in seeking the Lord's reply in this matter and relying upon him, Asa took the treasuries of the temple and the palace and went up to Ben-Hadad king of Aram to strike a deal with him; a treaty to have him break his treaty with Israel and side with him, which he did. After this, Hanani the seer came to Asa, king of Judah, and said to him, *"Because you relied on (sha'an) on the king of Aram and not on *Yahweh* your God, the army of the king of Aram has escaped from your hand."* 2 Chronicles 16:7. Then he went on to tell him how *Yahweh* had

defeated the Cushites for Judah; and that he would be at war from now on. But instead of taking God's rebuke humbly, he became enraged at Hanani, God's doctrinal communicator, and had him thrown in prison. He also started brutally oppressing some of his people. Subsequently, he was afflicted with a serious disease in his feet, yet he still would not seek *Yahweh's* help in the matter, but turned to his physicians, v.10,11. Here we have an example of the terrible repercussions that come from turning to people to help us in our time of trouble and not the Lord.

In **Ezekiel** we also have **the idea of leaning on some person or nation for support**, so profoundly brought out, "*You, (the Pharaoh of Egypt), have been a staff of reed for the House of Israel. (A staff not of oak or some hard wood, but a marsh plant, or fibrous bamboo-like plant). When they grasped you with their hands, you splintered and you tore open their shoulders; when they leaned on you (sha'an), you broke and their backs were wrenched.*" Ezekiel 29:6b,7. Here we have the picture of one grabbing a fibrous, brittle reed for support, and as he does, he gets splinters in his hand. And then when he puts it under his arm and leans on it, it breaks ripping his shoulder open wrenching his back. And so it is, and so it will be, for all believers, who lean on other people in life and not the Lord. **God is to be our *mibtach*.**

Bildad said, "*What he trusts in is fragile; what he relies on is a spider's web. He leans (shahgan) on his web, but it gives way; he clings to it, but it does not hold.*" Job 8:14,15. What he's saying, is that anyone who trusts in anything or anyone else, other than *Yahweh*, is like leaning on a spider's web, one of the frailest things there is; and it will give way! But more than that, he says after it does give way, he still clings to it, he still hangs on to it, even after it has proven to be unreliable! And so it is with so many people. They do not put their trust in God, but in something else: their friends, family, neighbors, job, the government, etc.. And even after these things have let them down, over and over, they still won't let go of them and trust in the Lord. They still cling to them!

Job said the same thing of the mighty in power, or of the rich in their wealth, "*But God drags away the mighty by his power; though they have become established, they have no assurance of life. He may let them rest in a feeling of security, let them lean on their wealth or power (sha'an), which makes them feel secure, but his eyes are on their ways.*" Job 24:23,24. They are either deposed from power, lose their wealth, or die.

Proverbs 3:5,6 tell us, "*Trust in Yahweh (batach) with all your heart and **lean** not (sha'an) on your own understanding; in all your ways acknowledge him, and he will make your paths straight.*" Here is a problem that all men have, especially those raised and educated in the western world. From the time that we were very young academic learning, knowledge, facts, statistics have been put forth to us, almost like a god. Knowledge has been the "queen" that all of us were to strive for. For in knowledge, is one's ability to think, to reason, to understand, to gain facts and correlate them, one would be able to solve every problem that he may come up against in life! So the believer in Christ goes out with all his knowledge and understanding to do this very thing, to solve his problems in life. **He is leaning on his own understanding. He is doing what he has been trained to do from childhood.** But God tell him not to lean on his own understanding, but to trust him with all his heart. Obviously, he's going to have to adjust to facing life from another perspective, to living life and solving problems, not by his own intellectual abilities, but by faith in the Lord.

The prophet **Isaiah** wrote, "*Woe to those who go down to Egypt for help, who rely (sha'an) on horses, who trust (batach) in the multitude of chariots and in the great strength of their horsemen, but do not look to the Holy One of Israel, or seek help from Yahweh.*" Isaiah 31:1. To a plain infantryman, one of the things that struck terror into him, was the sight of being charged by hundred, even thousands of

chariots. It would be like infantrymen today being faced with tanks, armored vehicles, etc., having only rifles to defend themselves with. One would want to have all the armored vehicles they could get on their side; and that's what is happening here. Egypt had the chariots, horses and men, and Israel was turning to her for help, instead of the Lord, and relying (*shahgan*) on him. It takes great faith in such a predicament to trust God to help you, to believe that he has the power and desire to fight your battles and give you the victory. Rationalism and fear would say you need all the help that you can get, even if you had to make alliances with the ungodly to do it. **But *Yahweh* says, "Do not do that, instead trust me and I will do it!"**

Again, *sha'an* means to lean on something for support. One may be tired and need rest; one may be injured and need the support; one may be looking to it for guidance, comfort, or encouragement; or a number of things. One does this because he thinks that this object has the strength, reliability, or whatever it is that he is looking for in it. He may turn to it and lean on it for: financial matters, matters concerning his family, decisions in life, guidance, military decisions, national matters, food, clothing, shelter, help, protection, etc.. One may lean upon the teaching of non-biblical sources; upon the advice of friends or family members; upon the advice of unsaved or non-doctrinal people; upon his own emotions; his own thinking; upon other governments; upon his own government; or on the company he or she works for. All of these, of course, are the wrong things in which to place one's trust, to lean on for support, to depend upon. **The only thing that the believer in Christ is to place his or her trust is the Lord Jesus Christ.** All teaching of scripture directs the believer to that end.

50. The Hebrew word *panah* for faith.

Basically, *panah* meant to look at something; to turn oneself to look at something; to turn oneself in order to go someplace. Also, to turn oneself away from someone; to look toward any direction; to turn, to look at him, follow him, etc., to one's face in a direction, that is to follow that direction, to go in it. When used of space and direction, it meant to go toward some place. When used of persons, it meant to go to some person.

It is used of the believer's relationship with the Lord in their day to day living on earth. The believer who looks to *Yahweh* trusts him, depends on him, seeks to please him, obey him, do his will, worship him, etc.. The believer who does not look to him, has turned from him, that is, from his ways. He has turned from his Word, his plan, his will, from faith and all the things connected with God. Warned against by Moses, "*Make sure there is no man or woman, clan or tribe among you today whose heart turns away from Yahweh our God to go and worship the gods of the other nations; make sure there is no root among you that produces such bitter poison.*" Deuteronomy 29:18.

Here we have the idea of the believer looking towards the Lord, doctrine, faith, etc., and then looking away from him to the gods of the nations, the gentiles. Which, in America, would be towards materialism, money, success, etc., as well as getting involved in gratifying the lust of the sinful nature. It's interesting to note the thing that causes the believer to look away from the true God unto other gods is bitterness. Either they didn't get what they wanted from God, or didn't get to do what they wanted, or were hurt in some way, or felt that God had let them down, or were bitter over being disciplined by him, and in bitterness, turned away from him. Like the **root of bitterness** in Hebrews 12:15 that caused people to fall short of the grace of God. "*See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.*"

Looking to *Yahweh* means that you believe on him, that you trust in him, that you are waiting on him, depending on him, occupied with him, love him, worship and adore him, serve him, obey him; all

manifested in faith and the study of his Word. Turning from him, looking away from him to other gods or things shows that you have departed from these concepts. And how many believers have departed from the doctrinal teaching of God's Word, to other things, simply because they have had their feelings hurt, or some other reactor factor of bitterness.

Prosperity without capacity and commitment can also cause the believer to turn away from, look away from the Lord. *“When I brought them (act of sovereign grace) into the land flowing with milk and honey (divine prosperity in grace) the land I promised on oath to their forefathers, (established by an oath and a covenant), and when they eat their fill and thrive, (occupation with the gift instead of the giver), they will turn to other gods, (involvement in the world system) and worship them, rejecting me and breaking my covenant.” Deuteronomy 31:20.*

Looking to Yahweh is also a reference to believing on Jesus Christ as one's Savior. *“Turn to me, (turn from what you are presently looking towards for the salvation of your soul and look to me), and be saved, all you ends of the earth; for I am El (the powerful one), and there is no other.” Isaiah 45:22.*

As looking to Yahweh refers to the believer being occupied with God through the concepts of faith, grace and truth; so also looking away from *Yahweh* refers to the believer abandoning these concepts to: go back into the world system, follow after his flesh nature's desires; or the devil through idolatry, things of the New Age movement, etc.. *“They are dogs with mighty appetites; they never have enough. They are shepherds who lack understanding; they all turn to their own way, (do what they want to do in life), each seeks his own gain, (selfish materialism and self-gratification).” Isaiah 56:11.*

The question is, when your back is against the wall, whom are you going to turn to for help? Looking to someone is one of the easiest ways to express faith and trust. And the one that we are to be looking to for help is the Lord!

51. The Hebrew word *galal* for faith.

The word *galal* means to roll or to turn. It can refer to a circle, or anything that can be rolled. Used of a wheel that is rolled; used of the covering of the entrance to a tomb, by rolling a stone across it; also used of storms and waves that roll across the sea and land; also a heap of stones that has been formed by rolling stones there. It was also used for the root of the word Golgotha, the place of the skull. Oftentimes, men, after they had covenanted with each other, would roll stones together into a pile, then have a covenant meal at the stone heap in observance of their new covenant standing with each other. And then farmers would unceremoniously roll stones into a pile just to get them out of the way.

Galal from that idea came to be used figuratively for the idea of faith or trust, like rolling your burden on the Lord. It could very well have been used because of the covenant idea associated with it. **But the significance of it is the idea of the consequences of one's actions! It was important for all to realize the direct relationship that exists between one's decisions, one's acts, and the consequences that come from them.** A concept that is almost totally ignored in our society today. The idea is as follows, **as one was pushing the rock from point A to point B, he would notice that a furrow or tack was left in the ground** showing an unbroken line. This led to the idea that there was a direct connection between one's acts and their consequences. One could see how the one thing led to the other; there was a direct line between the two. So many people today are oblivious of this concept though. They blindly go through life committing all kinds of acts, without any regard or concern of the consequences. They act bewildered, angry, when their lives are destroyed, because they have made wrong choices. They have never understood that actions have consequences, some good, some bad.

So when it comes to this idea of faith or trust, or committing oneself to the Lord, using *galal*, there is **this idea of rolling one's burden on the Lord; and, there is also the idea of the direct consequences that will come about as the result of it.** That is to say, that as one makes decisions and choices in life, some good, some bad; that there will be consequences, some good, some bad; that will come about as the direct result of these decisions and acts. **There is a line that connects them**, as there was a furrow, or track left in the ground as the result of rolling the stone from one place to another. And the same parallel follows in one's life before God. As the believer goes through life, he is faced with many decisions. If he decides to handle a problem in his own strength, using his own ideas and resources, or if he makes a decision excluding God from the process, then his decisions and acts will have certain consequences, usually, not too good. But if he decides to bring God into the process, asking him what to do, trusting in him to do it, he then too will have certain consequences, always good!

So *galal* means to roll your burden or problems on the Lord, to commit them to him, to trust him to do it with the idea that there will be good consequences and results that come out of it. This idea of trust and consequences are found in Psalms 22:8, only in a mocking sense by the ungodly. *“He trusts in Yahweh, let him rescue him. Let him deliver him, since he delights in him.”* They were mocking the Lord while he was on the cross dying for our sins, and they were saying, “Look where his trust in God got him. Look at the consequences of his faith in *Yahweh*.” Jesus was trusting in *Yahweh*, and look where it did get him. The idea of suffering was foreign to most Jews’ thinking concerning one who was pleasing God. Only those who sinned suffered. So it was a mocking, scoffing concept. “He trusted in *Yahweh* (hah), look where it got him.” It was an attack on the character of Christ and his faith. But Jesus did suffer according to the will of the Father. It pleased *Yahweh* to crush him. And Jesus trusted his Father all the way through his suffering. And as the result, he bought our salvation, because he died for our sins.

In Psalms 37:5 we have *galal* placed in the qal imperative mood of command, where we are commanded to, **“Commit our way to Yahweh; trust in him and he will do this.”** **It has the idea of rolling the whole of your life over on the Lord.** You are not only trusting him, but committing your life to him. *Derek* refers to the path one takes in life. And by doing so, heavy emphasis is laid on the results of the action of committing your life to the Lord. Everyone in life has had some idea about what they would like to do in life, like to be, etc.. But the Christian, instead of following the way of the world in regards to what they do in life, is to roll this whole concept over on the Lord. And there will be certain results. But if the believer does commit his life to the Lord, there will be fantastic results! Not only for this life, but eternity as well.

Proverbs 16:3 has one of the clearest examples of this idea that exists in *galal* of the committal of something to *Yahweh*, and the consequences that come about as the result of that. **“Commit (qal imperative – *galal*) to Yahweh whatever you do, and your plans will succeed.”** A man's heart plans what he will do, but having a plan is no guarantee that it will succeed. Now assuming that one's plans are doctrinal, and assuming that they are in the will of God for your life, one then can plan to do certain things, and then entrust them to the Lord. He rolls them, so to speak, over on the Lord. He has planned, and has shifted the burden over to the Lord. The Lord then evaluates what is good or beneficial to that believer, or if it is detrimental to him. He evaluates and then okays it, denies it, or makes changes to it. (You'd be surprised how God can improve on them). And then he sets out a course of action, whereby these plans will succeed; come to be. Oftentimes, the unbeliever, or the legalistic believer, or the believer in reversionism will observe the success and prosperity of the doctrinal believer with envy and bitterness. They see God blessing him, causing him to succeed, while they aren't! The reason why they aren't succeeding is because they have selfishly laid their own plans, for their own glory and benefit,

and have excluded God from the whole thing. And as the result they don't have the success that the doctrinal believer who trusts the Lord does! **The believer who has entrusted these matters to the Lord wants God in his life; and is constantly turning his plans over to God for approval, adjustment, and the working of them out. And as the result, he has success and prosperity!**

52. The Hebrew word *yahab* for faith.

Actually, *yahab* means to put or place something on someone, to give something to someone. But when used in the context of a **burden**, it speaks of faith. It has the idea of carrying the burden in life that God has given to you. Found in Psalms 55:22, "**Cast your burden upon Yahweh; and he will sustain you; he will never let the righteous fall.**"

Sometimes believers ask, 'How did my life ever end up like this?' Once I was a happy, carefree child, and even had fun for years in my teens and early twenties. But the longer I go on the more pressure and responsibility I have. It seems like my burden in life keeps growing. And it seems like the more I grow in the Word, the more responsibility the Lord gives me.' Or, 'it was fun starting this new business and see it grow, to watch God prosper it. And the money was fun too! But it's growing to the place that it's a major responsibility! People to take care of; decisions to make; responsible for vast sums of money; competition; nothing but pressure and responsibility. It's become a burden to me.'

We could say the same things about our families, the things we have, etc.. But what we need to see is that these things are our lot in life; the lot that God has given us to live, all from the blessing hand of God. God gives us more things, but these things need to be taken care of. With people, and with things comes responsibility, and responsibility is a pressure; which can be a burden at times. So what God wants us to do is to cast the burden that he has given us on him, **like the Arab who saw the Jew carrying a large load on his back and told him to "cast his burden" on his camel**. So we are to take our lot in life, whether it is a businessperson, housewife, doctor, minister, worker, or whatever and cast it on the Lord.

53. The Hebrew word *chasah* for faith.

Properly, *chasah* means to flee to take refuge. It has the idea that one is under some threat of danger, and he flees to something as a shelter or refuge for protection. The young run back to their mother; the badger to his hole; the animal to a cleft in a rock. One can flee to something in nature for protection, a hole in the ground, a cave, a high rock, a cleft in the rock, into the water, out of the water, into the air, etc.. One can flee to people; to one's friends, one's family, to society as a whole, or to a fort that people have built. One can flee to man made institutions: the government, government programs, community programs, the military, etc.. **It has the idea of fleeing from danger to something that you think will give you safety and protection**. The faith comes in where the individual believes that thing will protect him, or that person. And trust comes in where you are trusting in, relying upon that thing or person to protect you. So it is a metaphor for faith.

So *chasah* has the following ideas in it: 1) one is in a situation that poses a threat, (real or imagined), to the believer; 2) the believer is afraid; 3) he knows that *Yahweh* will protect him; 4) he flees from the situation to *Yahweh* for protection. *Yahweh* is his refuge. A variety of metaphors are borrowed from nature to express this action; but it means to run, to flee, to go to *Yahweh* for protection when threatened, or in danger. The threat or danger is not to be limited to physical threat only, but includes all threats. Whether threats to one's soul, one's body, one's finances, one's health, one's church, one's

family, one's nation, to one's business or job, or to one's emotions. Any threat, regardless of the category, is sufficient cause to run to God for protection. **So here we have not the idea of hoping or waiting, but motion! Where the believer is motivated to run to God for protection and safety.**

A wrong application of this was to run to other gods, (who do not exist), for protection. *"He will say, 'Now where are their gods, the rock they took refuge in.'"* Deuteronomy 32:37. A rock was a common concept for protection. When pursued by wild animals, it gave the individual protection from their grasp. And if being attacked by men, one could climb a good-sized rock and it would give them a superior advantage for defending themselves. **But Yahweh is to be "the rock" that we flee to for protection.** This is what David did when attacked by men, *"Yahweh my God, I take refuge in you; save and deliver me from all who pursue me, or they will take me like a lion and rip me to pieces with no one to rescue me."* Psalms 7:1,2. And remember, attacks against believers can be, verbal, physical, financial, legal and emotional. **So when attacked by anyone, in any way, one is not to attack back, but to flee to God for protection.**

Psalms 11:1,2, *"In Yahweh I take refuge. How then can you say to me: 'Flee like a bird to your mountain! For look, the wicked bend their bows; they set their arrows against the strings to shoot from the shadows at the upright in heart.'"* (Describing the wicked believer against the doctrinal believer). **The wicked believers in Israel were trying to assassinate the doctrinal believers, so they could take over Israel and bring it under the mother goddess cult.** David's advisors were telling him to get out and go to his place of sanctuary for refuge. "Flee like a bird", they said. "Fly away from the danger." But he could not, and would not do this, for the enemy was at hand. Besides, he had the practice of making *Yahweh* his refuge that he fled to for protection. And that's what he was going to do here.

Psalms 16:1,2 *"Keep me safe, O El, for in you I take refuge. I said to Yahweh, 'You are my Lord; apart from you I have no good thing.'"* David doesn't tell us what the problem was, a foe, sickness, but just that he was claiming *Yahweh's* covenant promise to protect his people, who take refuge in him.

In Psalms 25, David is in a bad situation, there seems to be some problem with sins, but he is definitely in a situation where his enemies are seeking to destroy him. **And David's prayer is that his enemies will not triumph over him; he does not want to be put to shame.** So he tells *Yahweh* that he has made him his refuge; he is going to *Yahweh* for protection from his enemies. *"Guard my life and rescue me; let me not be put to shame, for I take refuge in you."* Psalms 25:20.

In Psalms 31, we have **the recurring theme of David being set against by his enemies.** And we notice that his enemies are those in Israel, who had gotten involved in the mother goddess cult of Babylon. The Babylonian cult always persecuted, intimidated, threatened, harassed and tried to murder the doctrinal believers in Israel. And why not! The Being behind Babylon was and is Satan! *"In you Yahweh, I have taken my refuge; let me never be put to shame; deliver me in your righteousness. Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me."* Psalms 31:1,2. We see the protection ideas of a rock and a fort being used here by David, and that *Yahweh* was his rock and fortress. *"Since you are my rock and fortress, for the sake of your name, lead me and guide me."* v.3. David also said that *Yahweh* was his shelter for protection who protected him from the tongues of men and their wicked schemes. *"How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge (qal participle – chasah) in you. In the shelter of your presence you hide them from the intrigues of men; in your dwelling you keep them safe from the strife of tongues."* Psalms 31:19,20.

Again, we have the problem of doctrinal men and women living in a land and time where the others have become wicked by turning from God's Word, and the problems that made for the doctrinal believer. So David wrote some words of instruction and encouragement to us about this matter saying, *"Yahweh helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him."* Psalms 37:40.

In Psalms 57, David wrote about the time that he had to flee from King Saul and his men, and took refuge in a cave, where he cried out, *"Have mercy on me Elohim, have mercy on me, for in you my soul takes refuge. I will take refuge in the shadow of your wings until the disaster has passed."* Psalms 57:1. Now David isn't saying that God has wings. This is a figure of speech using the action that a young bird would take to run back to its parent for protection to hide under its wings. David not only knew that the Lord would protect him, but that God had a purpose for him in life, which he had not even gotten to yet, at least in the mature part of it as a king. So David flew to *Yahweh* for protection and *Yahweh* delivered him. This action of faith not only saved him, but stabilized his soul as well. *"My heart is steadfast, O God, my heart is steadfast. I will sing and make music."* Psalms 57:7.

Psalms 64:10, *"Let the righteous rejoice in Yahweh and take refuge in him; let all the upright in heart praise him."* "Upright in heart" is **a reference to David and all believers who had metabolized doctrine in their hearts through faith in God's Word.** And he's telling us to flee to *Yahweh* for protection and safety, as we see David doing here. *"Protect my life from the threat of the enemy. Hide me from the conspiracy of the wicked, from that noisy crowd of evil doers."* Psalms 64:1b, 2. Which is what we see God doing in v.7, *"But God will shoot them with arrows, suddenly they will be struck down."*

Psalms 71:1, *"In you Yahweh I have taken refuge; let me never be put to shame."* Again, David is surrounded by enemies who seek to destroy him. **But he does not resort to the brutal oppression that the tyrants of power do, but flees to Yahweh to protect him and his monarchy.** He does not want to be disgraced, or fall into shame. He wants his adversaries to be **put to shame** (*bosh*), and for God to do it, v.13. *"But my eyes are fixed on you (faith) Lord Yahweh, in you I take refuge- do not give me over to death."* Psalms 141:8.

Psalms 144:1,2, *"Praise be to Yahweh, my rock, who trains my hands for war, my fingers for battle. He is my loving God and my fortress, my stronghold and my deliverer; my shield in whom I take refuge, who subdues my people under me."* Here we see once again, that things or people are not what David turns to for protection from the problems he faced, but to God alone. *Yahweh* is his Rock, his Fortress, his Stronghold, his Deliverer and his Shield, all military metaphors. Whatever these things were; whatever protection they afforded in real life; that's what *Yahweh* was to him.