

8.24.2017 Trust in the Lord by Christine Uyehara

This teaching was inspired by recent teachings by Billi-Jo Sanders and Rev. Magnelli. I realized I wasn't understanding Hebrews 4 correctly about a rest to God's people, so I decided to read and then listen to the entire book of Hebrews from the Message Bible. This is what prompted me to study more about trusting in the Lord in Proverbs 3: 5-6.

In this teaching we will:

- 1) Break down Proverbs 3:5-6.
- 2) See an example of someone who trusted in the Lord (Jehovah).
- 3) See what we can claim or should expect as we do the same.

1. Proverbs 3:5 reads, Trust in the Lord with all thine heart; and lean not unto thine own understanding. **Trust** in the Hebrew is *batah* (982) it is in the imperative form which makes it a command, not a suggestion. It is defined - to hide for refuge, and figuratively - to trust, be confident or sure, to be bold and secure. People are bold or feel secure in many things, but God tells us where our security truly lies... with Him. In the imperative mood, it is a command in the strict sense of the word, but can also be used of exhortation, entreaty with permission. It is used in reference to strong assurances, therefore you'll see it used in prophetic declarations, as in promises or even threatening. Example: Do this and live.

First one is an admonition or exhortation; the second one is a promise made upon meeting the conditions.

We trust in the **Lord**. In Hebrew Lord is *yhwh*, (*Yahweh*) (3068) which is the name Jehovah. Jehovah means "the Existing One". In Exodus 3:15 God declared this would be His name forever. This name refers to God in relationship with others, i.e. humans, personalities and others. In this then, it means God has a desire to be near to man. He is called "friend" and "father." You can see relationships forming by the use of these words. You cannot build relationships with someone you don't deem as existing or being readily available. But with God as Jehovah rather than God as some distant Creator (Elohim) this is available.

We trust in the Lord (our Father) with all thine (our) **heart**. Heart in the Hebrew is *Leb* (3820). Its meaning is the inner-man, mind, will, heart, understanding, the inner part, midst. Figuratively, it is used very widely: of the feelings, the will and even the intellect, also, the center of anything. You can see then, this is not something hanging on the edges or fringes or something shallow or cursory. There is conviction when something comes from the heart.

And **lean** not unto thine own **understanding**. Lean from the Hebrew is *Sa'an* (8172) in the reflective voice means to support ones' self, lean, lie, rely, rest on for support or to trust in. Understanding in the Hebrew is *Biyna* (998) in the verb form, which is the root for this word. It is to separate mentally (or distinguish), to discern, consider, perceive, to know with the mind, to observe or mark. In the noun form, as here, it is understanding, discernment, knowledge, or wisdom.

In all thy **ways acknowledge** him,

Ways is *Derek* (1870). It means a course that is well trodden. Figuratively as a course of life or mode of action. The definition is a way, road, distance, journey, manner. Acknowledge is the Hebrew *yada* (3045), not yada, yada, yada. Though that's probably where the expression came from, as in "yeah, I know, I know!" It means to know, ascertain by seeing, perceive, see; find out and discern; to discriminate, to distinguish; to know by experience.

Here is a bit more explanation from a teaching Rick did a while ago:

Verse 6 tells us that as we trust in Him, acknowledging Him in all our ways, He will "**direct our paths.**" In the Septuagint, a Greek translation of the Hebrew text, the word "**direct**" is the Greek word *orthotomeō*, translated "rightly dividing" in **II Timothy 2:15** ("rightly dividing the word of truth"). It can also be understood as "**to cut straight.**" As we trust in Him, God will cut or make our ways "straight," helping us to see which way we should go.

and he shall **direct thy paths.**

Direct is *yasar* (3474) in the Hebrew. It means to be straight or even, cause to be right, pleasant, prosperous, to be level, upright, just or smooth. John the Baptist says in Mark 1:3, "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight'." When royalty came to town, road repair was completed. Whatever it took to make for a smooth journey.

Paths is *orah* (734) in the Hebrew. It means a well trodden road, way, path, road as would be used by a caravan. God doesn't just make life better for you, but for those who would travel with you or follow down your path after you. Figuratively it means the passing of life, a way of living.

2) See an example of King Hezekiah who trusted in the Lord (Jehovah).

This trusting in the Lord comes up abundantly, 45 times, in the Psalms. But it comes up also frequently in the record of Hezekiah as recorded in II Kings 18 & 19 and in Isaiah 36 & 37. Here's a summation of what is going on. The kingdom is split, Israel had been taken by Assyria's King Sennacherib. Now King Sennacherib is in the process of taking the fortified cities of Judah. They're already taken 46 fenced cities. Now he's focusing on taking the capital city of Jerusalem.

King Hezekiah has been reigning 14 years, is now 39 years old, and being threatened by King Sennacherib's emissary, Rabshakeh. The Assyrians have the city surrounded. They are stationed by the conduit, the city's water source, thinking they can wait the Judeans out. Rabshakeh addresses those on the city wall and says they don't stand a chance against the king of Assyria. The Lord had told them, the Assyrians, to invade all the other countries round about and all had fallen to them. It was futile he continued, to try and put trust in Egypt, a neighboring super power. He starts to insult all the other gods who weren't able to protect their people against Assyria and then he boasts against God and Hezekiah. BIG MISTAKE. He stepped over the line, biting the hand that fed them and the one man who trusts in Him.

Rabshakeh tries to use persuasion, "life will be grand" to get the people on the wall to submit, but they instead, obey the instruction of King Hezekiah to not answer a word! We pick up the scriptures here and see how Hezekiah trusts in God, and is humble to Him. He sought counsel of the Lord and the city and its people are saved. The king of

Assyria is killed. See Isaiah 36: 4-10, 14-17, 18-21. And Isaiah 37: 1-7, 10, 14-20, 33-38 for the rest of the story.

3) See what we can claim or should expect as we trust in the Lord.

The following verses.

Psalm 9: 9 & 10 The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee. For thou, Lord, hast not forsaketh them that seek thee. We receive refuge and will not be forsaken when we trust and seek the Lord.

Psalm 22: 4 and 5. Our fathers trusted in thee they trusted and thou didst deliver them. They cried unto thee, and were delivered, they trusted in thee and were not confounded. We are delivered.

Psalm 26:1 Judge me O Lord, for I have walked in mine integrity. I have trusted also in the Lord, *therefore* I shall not slide. Slide means to waver. So not sliding would be that we have stability.

Psalm 28:7 The Lord is my strength and my shield; my heart trusted in him and I am helped: therefore my heart greatly rejoiceth and with my song will I praise him. We get help and are able to rejoice. Remember that my heart refers to my inner most thoughts and being.

Isaiah 26: 3, 4 Thou, will keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust in the Lord forever: for in the Lord Jehovah is everlasting strength. Perfect peace is the Hebrew word *shalom, shalom* defined as peace, friendship of human relationships with God, especially in covenant relationship. It also means completeness, soundness and welfare, health, prosperity, peace, quiet, tranquility, contentment.

This is God's desire for our lives. We trust in him, not our own understanding and we can receive perfect peace, help, stability, deliverance and refuge.

References used in this teaching:

Batt, Rick. October 2013. In God We Trust in Our Everyday Lives.

The Englishman's Hebrew Concordance of The Old Testament

New Wilson's Old Testament Word Studies

Olive Tree Enhanced Strong's Dictionary

Website: GotQuestions.org, *Who Were the Assyrians in the Bible?* (For summary of

Hezekiah account in 2 Kings and Isaiah)