

Majoring on the Majors of Being in the Covenant

STRAIGHT FROM THE HEART PART 6C

GUARDING THE TONGUE

ANGER –HOLDING GRUDGES PART 2

HOME PAGE

PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...



תהלים


Tehillim-Psalms Chapters 140 & 145



Yahuah's Chokmah PRO

Joined 4 years ago | United States

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

vimeo

In order to get the full presentation with gifs and added videos and commentary please check out this study on our Vimeo channel and follow along with the PDF. You can download the videos and share also on social media as you wish. There is a video for every PDF found on our website, the latest will be on top.

vimeo

<https://vimeo.com/yahuahschokmah>

Quick re-cap from MOTI

- Yah has disturbed our peace
- We have begun our journey
 - We are asking and seeking and knocking
 - We are looking for and desiring the TRUTH
- We are beginning to recognize that we don't know what we thought we knew
- We are making a conscious choice to accept Yah as He is over our own version of Him.
- We realize that this is not easy because of the battle that is taking place in our minds and hearts.
 - We accept that we must “LET” the Torah/Truth of Yahusha be in us so that we can be transformed and emulate his success in pleasing Yahuah.
- To do this we must submit completely to the Torah's molding us into that image . We are to be clay in the hands of the Potter • Isa 64:8-9 Jer 18:1-6
 - Luke 8:4-15 – The Parable of the Sower
- Luke 9:62 – “No one having put their hand to the plough and looking back, is fit for the reign of Eternal.”
 - Loving Yahuah more deeply by learning to love ourselves and others
 - Appreciating what Yahuah and Yahusha have done for us
 - Words matter

The reason we recapped was to prepare the ground of our hearts and minds to have the intention and expectation to accept what the Word says even if it goes against what we may have always believed it to say...and then to walk in it.

There are words and concepts that will keep repeating in this study because they are the threads that create the tapestry picture of how we get from where we are to where we are going. We are creating a PDF with all the words we explore as a handy reference guide.

Decisions

Trust

Truth

Change

Turning around - Teshuva

Humbleness

Expectations

Self Sovereignty

Courage

The Covenant

Fear

Shalom-Peace

Righteousness

Consistent

Dependable

Integrity

Endurance

Knowing-understanding

2/08/2019

Guarding

Seeking

Searching

Knocking

Listen-Pay Attention

Love with all your heart

Gratitude/appreciation

Our Speech

I
AM
WHERE
ARE
YOU?

Word Glossary



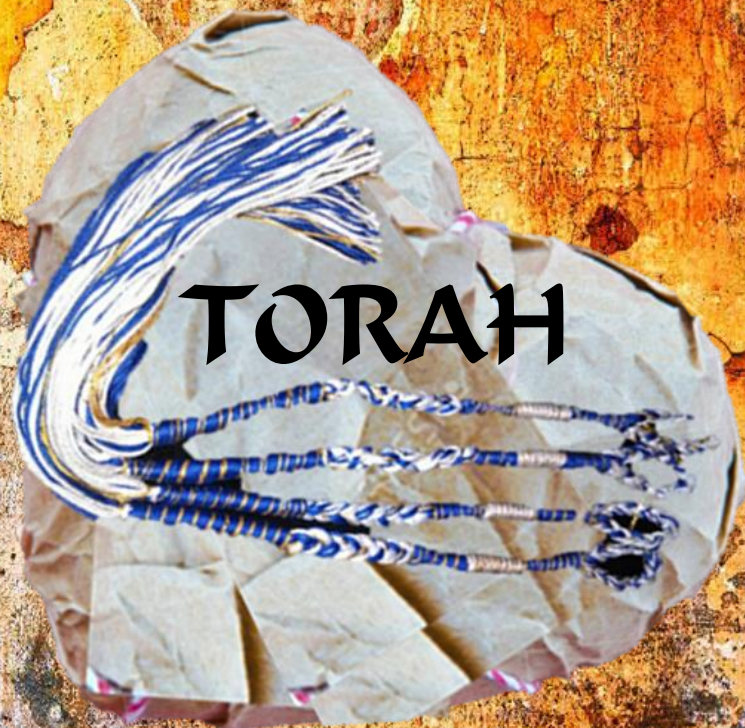


What does
Yahuah
want from
us?

The nexus of
getting our
hearts right
is based
right here in
Deut
Chapter 6 so
we are
going to
keep it up as
a reminder.

Deut 6:4 “Listen, Pay attention to, understand and take heed –Shama H8085 O Yisra’el: הוה י הוה our Eternal, הוה י is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוה י your Eternal with all your heart – Lebab H3824, and with all your being – Nephesh H5315, and with all your might, exceedingly -to the highest degree –Ma-ode H3966. 6:6 “And these Words which I am appointing you today shall be on and lay over your heart –Lebab H3824,

Deut 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 6:8 and shall bind, closely associate them as a sign as something to remember, on your hand, and they shall be as frontlets-bands between your eyes. 6:9 “And you shall write them on the doorposts of your house and on your gates.



Deut 6:10 “And it shall be, when יהוה י your Eternal brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya`aqob, to give you great and good cities which you did not build, Deut 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied –



We want to revisit the subject of our speech which is directly connected to our thoughts which is a representation of our hearts. This is an ongoing issue every human has had to combat from the beginning of time.



We are going to be looking at some interesting information we got from this website.

Are you a Joseph in this day and age?

December 3, 2018 Written by Rabbi Percy Johnson

בלוג וינשב, כ"ג כסלו תשע"ט 5779 Kislev 23rd Vayeshev Blog

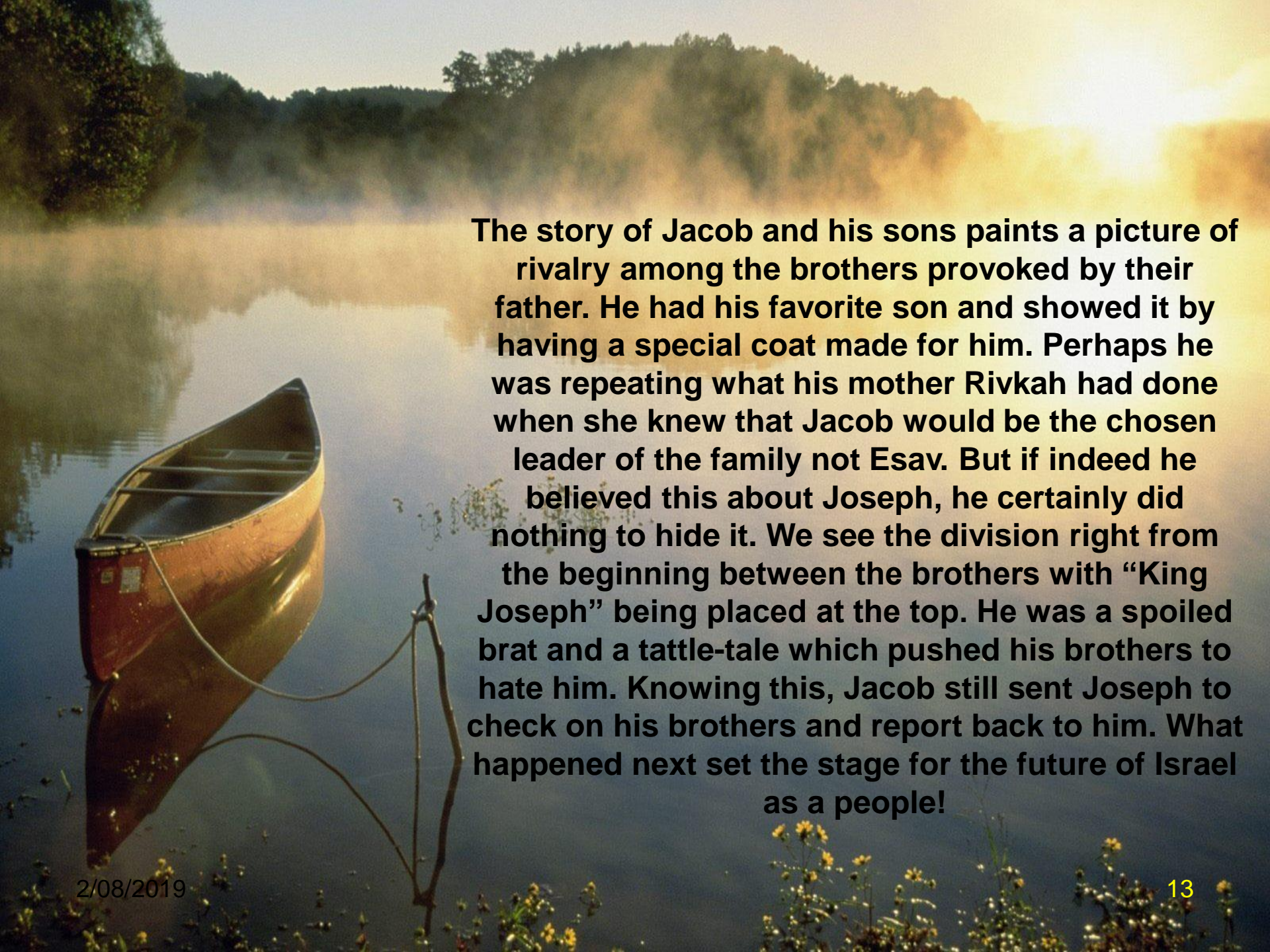


2/08/2019

<https://www.shearyashuv.com/are-you-a-joseph-in-this-day-and-age/>

In this saga, Vayeshev (and he settled) we see the typical dysfunctional family. It would be good if we could learn from the story of others so that we could avoid making the same mistakes. It is important to constantly re-examine ourselves because we have a very short memory. Jacob was finally back in his home land which he had left when he ran away from Esav. He was now ready to settle down with his wives, his sons and daughters, after going through such a hard time with his father-in-law Laban. We might think that he would have learned from the mistakes of his parents who had both favored one son over the other.

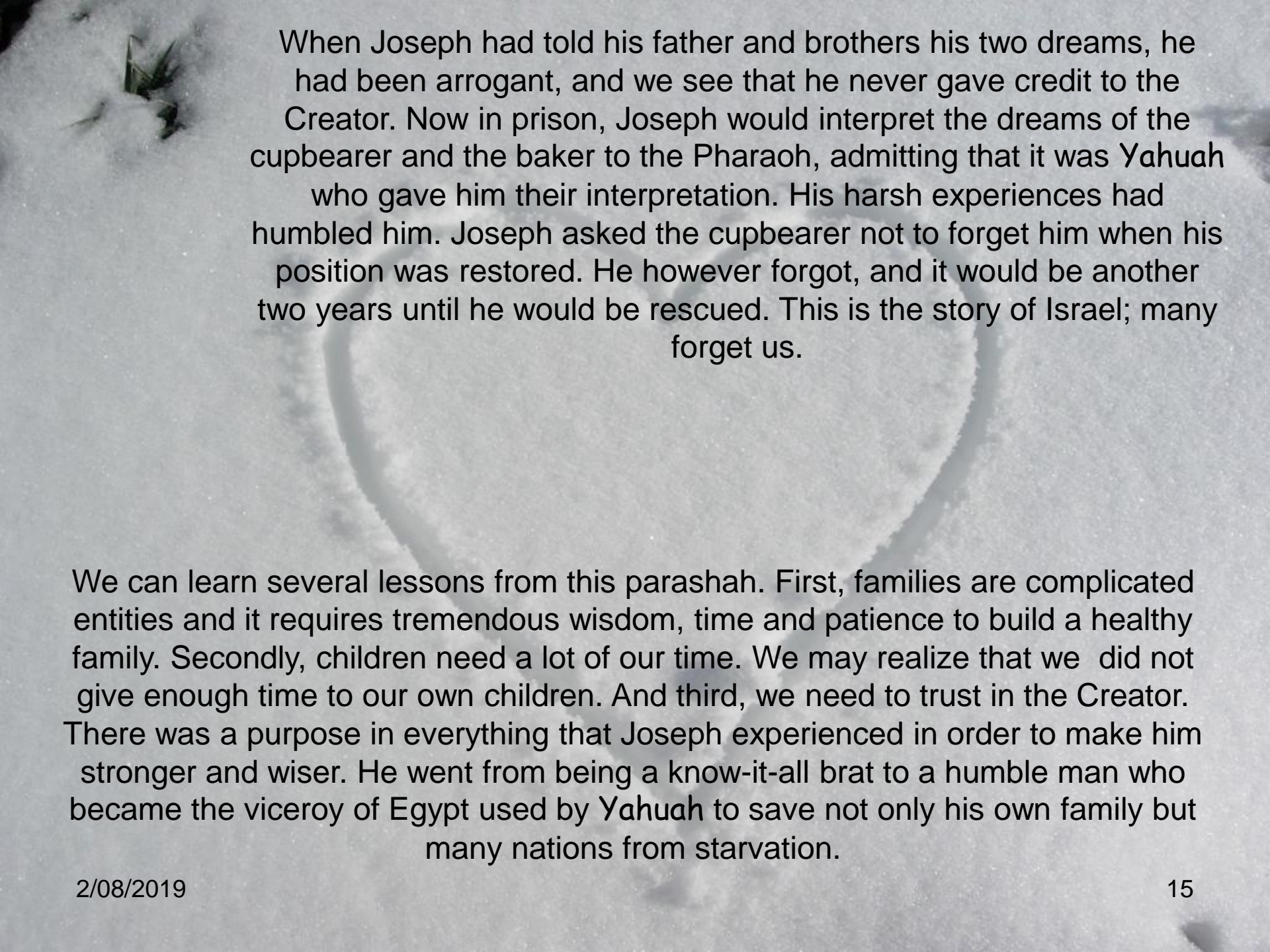
The Torah is so beautifully honest. Gen. 37 begins with “These are the generations of Jacob. Joseph, being seventeen years old...” With this simple statement we are able to see that Jacob only had eyes for Joseph. What can we glean from this to apply to our lives today? Do not show preference for one child over another. We parents do not always see how much we affect our children for good or bad. We need to be wise enough to recognize that each child is special and unique, even identical twins. It is very easy to connect with the child that is similar to us, but it takes wisdom and patience to deal with the child with an opposite personality. That child needs more of our time and attention. As adults, we may need to overcome much of the damage from our youth but if we do not deal with past traumatic experiences, we can suffer mental, emotional and even physical problems.



The story of Jacob and his sons paints a picture of rivalry among the brothers provoked by their father. He had his favorite son and showed it by having a special coat made for him. Perhaps he was repeating what his mother Rivkah had done when she knew that Jacob would be the chosen leader of the family not Esav. But if indeed he believed this about Joseph, he certainly did nothing to hide it. We see the division right from the beginning between the brothers with “King Joseph” being placed at the top. He was a spoiled brat and a tattle-tale which pushed his brothers to hate him. Knowing this, Jacob still sent Joseph to check on his brothers and report back to him. What happened next set the stage for the future of Israel as a people!

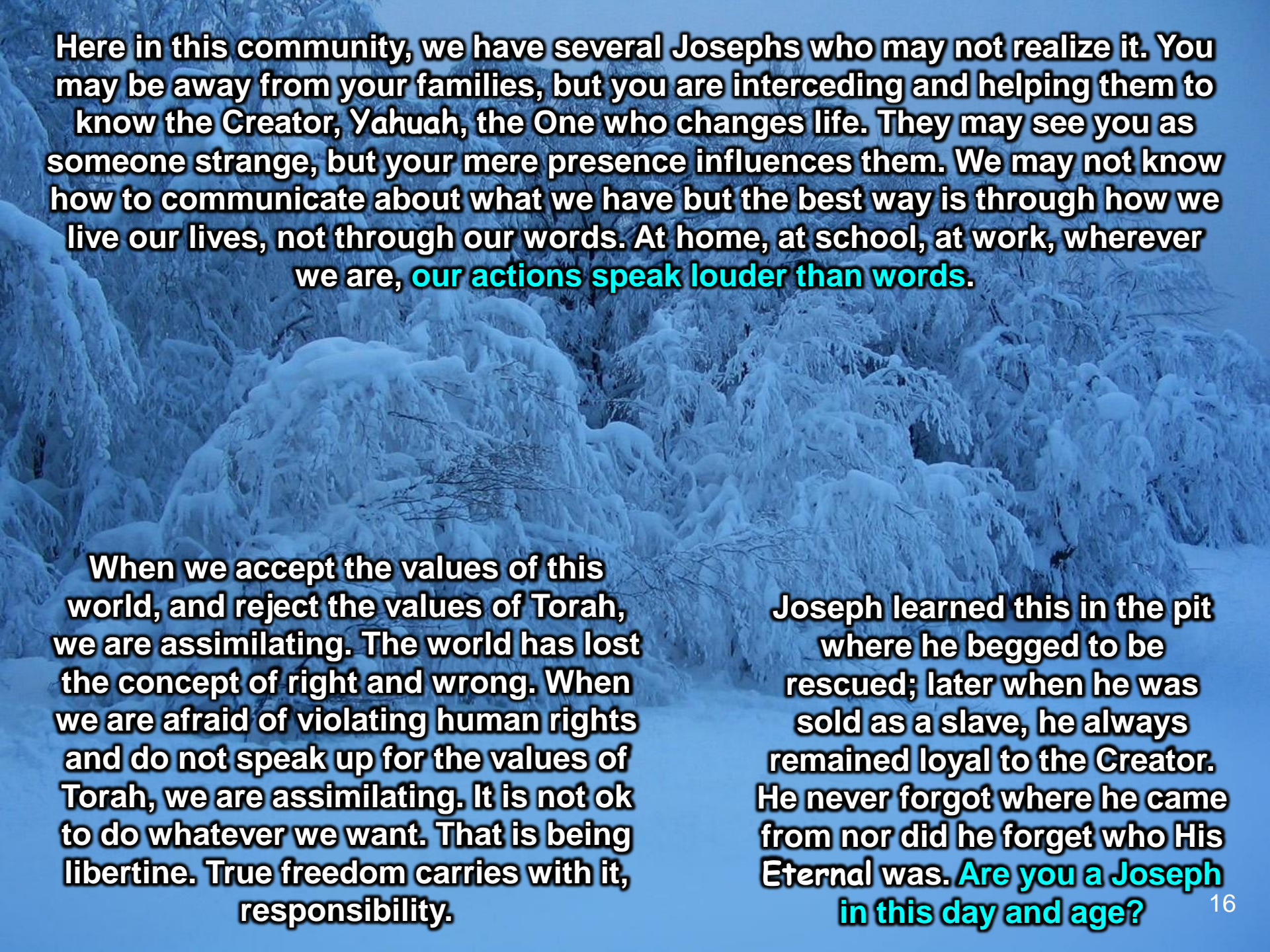
**Whenever we try to confront one another with violence, we destroy ourselves. We saw this in the case of Rabin's murder. Israel can never be destroyed from outside, we can only be destroyed from within. Joseph's brothers threw him into a pit and later when he was a slave in the house of Potiphar he once again was thrown into another pit, prison. This process finally humbled him and made him smart. He lost his arrogance and pride. Whenever we are "in the pits", down, depressed, the only direction we can look is up. It is when we are at the top that we look down. When we examine the lowest times in our lives, we will always see that something happened to get us through. There is always light at the end of the tunnel.
Suicide is a permanent solution for a temporary problem.**





When Joseph had told his father and brothers his two dreams, he had been arrogant, and we see that he never gave credit to the Creator. Now in prison, Joseph would interpret the dreams of the cupbearer and the baker to the Pharaoh, admitting that it was Yahuah who gave him their interpretation. His harsh experiences had humbled him. Joseph asked the cupbearer not to forget him when his position was restored. He however forgot, and it would be another two years until he would be rescued. This is the story of Israel; many forget us.

We can learn several lessons from this parashah. First, families are complicated entities and it requires tremendous wisdom, time and patience to build a healthy family. Secondly, children need a lot of our time. We may realize that we did not give enough time to our own children. And third, we need to trust in the Creator. There was a purpose in everything that Joseph experienced in order to make him stronger and wiser. He went from being a know-it-all brat to a humble man who became the viceroy of Egypt used by Yahuah to save not only his own family but many nations from starvation.



Here in this community, we have several Josephs who may not realize it. You may be away from your families, but you are interceding and helping them to know the Creator, Yahuah, the One who changes life. They may see you as someone strange, but your mere presence influences them. We may not know how to communicate about what we have but the best way is through how we live our lives, not through our words. At home, at school, at work, wherever we are, **our actions speak louder than words.**

When we accept the values of this world, and reject the values of Torah, we are assimilating. The world has lost the concept of right and wrong. When we are afraid of violating human rights and do not speak up for the values of Torah, we are assimilating. It is not ok to do whatever we want. That is being libertine. True freedom carries with it, responsibility.

Joseph learned this in the pit where he begged to be rescued; later when he was sold as a slave, he always remained loyal to the Creator. He never forgot where he came from nor did he forget who His Eternal was. **Are you a Joseph in this day and age?**

Are you holding a grudge?

December 17, 2018 Written by **Rabbi Percy Johnson**

בלוג וַיִּגַּשׁ, ז' טבת תשע"ט 7 5779 Vayigash Tevet



This portion Vayigash (And he drew near) pictures Joseph and Judah both of whom play an important role in our own traditions.

This parashah teaches us about reconciliation. The only way this can happen is when there is honest communication between two parties who truly want to reconcile, i.e. to come to an agreement and renew their relationship in the right way. The only way to do this is by returning to the time when the relationship began its break and to renew it by healing the cause. Many of us prefer to hear ourselves speak rather than to be truly willing to listen to the other person. There is a difference between talking AT each other and talking TO each other. When you talk at someone, you are not receiving what the other person is saying. That's when you need to start listening!

Trying to stop my friends
from arguing



Joseph had ordered the brothers to bring Benjamin to him (to be his slave), but Judah intervened saying “I am responsible for him.” Judah knew that this would have killed his father after what had happened to Joseph. He used an expression, “allow me to speak to your ear” which indicates paying close attention to what he had to say.



In that moment Joseph listened and saw that in spite of what they did, his brothers were truly repentant, displaying true teshuvah. They all finally acknowledged that Rachel was the only beloved wife of his father while the others were concubines and that Joseph and Benjamin were truly Jacob's two preferred sons. They never knew what had happened to Joseph who also now discovered that his father didn't know that he was still alive.

Joseph saw that Judah was willing to become his slave in place of Benjamin and this opened the door to reconciliation. He could see that there was no longer that sense of anger and pride among them; they all cared for their father and loved Benjamin and wanted to protect him in a way that they never did with Joseph. He knew he could no longer hold anything against his brothers; they had experienced a true change of heart. He then showed them who he was and told them that in spite of what they had done, Yahuah used it to “save a remnant” (Gen. 45:7)...“*And Yahuah sent me before you to give you a remnant on the earth, and to save you alive for a great deliverance*”. Our community is called “She’ar Yashuv, a remnant shall return. Throughout history there has always been a remnant of true believers in the Almighty. The remnant (of Jews and Gentiles) follows Torah and the Creator allowing them to be light to all those around them; it is not about religion!



Even though the brothers' hearts had been changed, there would still be consequences for what they had done to Joseph. Later their descendants would be slaves in Egypt. All the brothers died in Egypt and their bones remain there; only Joseph had his bones returned to the Promised Land...midah keneged midah, measure for measure.



EGYPT

The Torah teaches us through pictures which are multifaceted. How many of you have broken relationships within your families? Have you tried to make amends? Sometimes pride holds us back as we think that it's their fault, so they have to take the first step. If you have been injured by others, you need to allow things to fall into place; you need to forgive as like Joseph did. It doesn't mean that you need to wait for the others to ask for forgiveness. By forgiving, you release yourself! **Remember that the Creator said, Vengeance is Mine!** He is the one who metes out justice, sooner or later. When we hold anger or vengeance, we become sick; it is a spiritual sickness. Joseph could have been vindictive; he could have told his father what his brothers did to him, but we know that he never did. Later we see that they still didn't trust that he wouldn't harm them after their father Jacob died. They needed assurance that they were truly forgiven.




*Forgiveness
is a
blessing
for me*

Are you holding a grudge against someone and can't let go? In spite of what they did, are you willing to let it go and allow the Creator to perform His justice in His way, in His time? When you do, you will free yourself. Lately I have seen so many who have made themselves sick because they are holding something against someone else. We are holistic beings – our spiritual being is one with our material being. These emotions eat us up from the inside; stress is a silent killer. Many things can stress us. What is the greatest medicine for stress? TRUST in the Creator always! During our lives, we go through the process of going from **emunah** (faith) to **bitachon** (trust). This is such an important lesson for us. **When we are misunderstood, mistreated or abused by others, let us stand up for what is right but then “let it go” even when we don't see immediate justice from the Creator.**



TODAY IS YOUR
DAY TO LET GO
OF THINGS
THAT NO
LONGER
SERVE
YOU.



You can't reach
for anything new
if your hands
are still full of
yesterday's
junk.

Wouldn't we sometimes like to see lightning strike someone down but it's not our place to do that; we need to leave it to the wisdom of Yahuah and His timing. Let us all learn how to "let it go." Joseph wept with his brothers saying, "don't blame yourself; what you meant for evil, Yahuah used for good." Abraham had seen the day that the children of Israel would be slaves in Egypt. They needed this to happen so that they could be separated and later on truly appreciate and fight for freedom.



Without true forgiveness, bitterness will inevitably tear our relationships apart. No relationship or family will hold together for long if the people involved are unable to grant forgiveness.

Anger Management
Aug 19, 2006
by [Rebbetzin Feige Twerski](#)

The loudest sound in the universe is the breaking of a bad habit.

PRACTICAL ADVICE

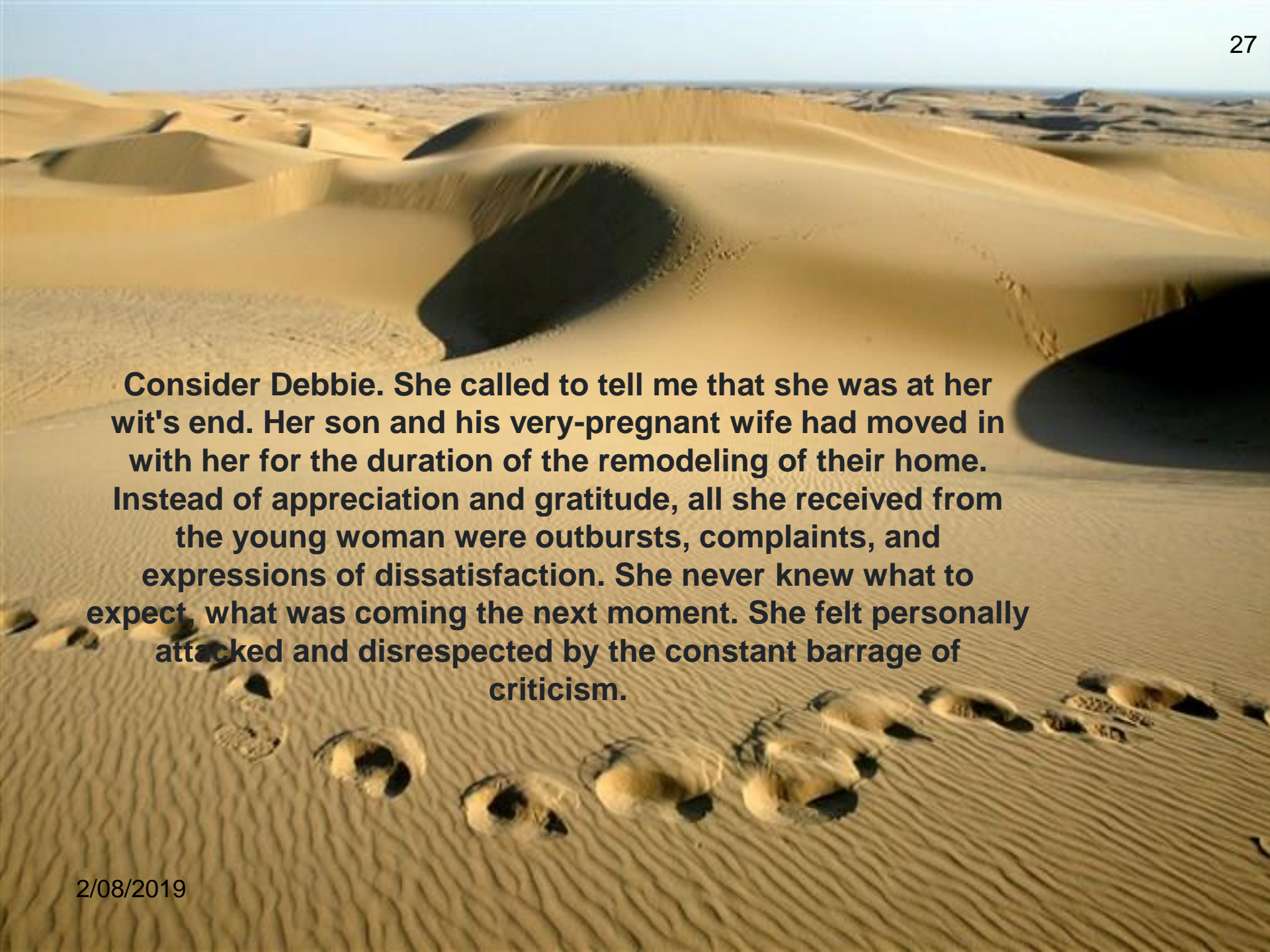
All of our behaviors and expressions of emotions are preceded by thought. Our take on any given situation we confront begins with the way we perceive it. There is no objective reality at play. Witness the fact that one day a given situation undoes us, and the very same set of circumstances doesn't phase us at another time. We are the interpreters. We are the thinkers.

Awareness of this fact should allow us to step back when we have one of the negative thoughts attacking that sparks anger and ask ourselves if this is the bus we want to take. We have the wherewithal, if we so choose, to drop the contaminating thought and move on, thereby making room for the clear-thinking of our innate wisdom, the better part of ourselves.

A second component of this approach is that generally speaking, when we feel affronted or take offense, it is about "me." I feel targeted, hence my ego is bruised, and the anger is a defense of my ego. In reality, the affront that seems to be personal is rarely about us. The inappropriate behavior of the other which triggers our hurt and subsequent anger generally comes from a place of insecurity in the person who is provoking us. If we are able to recognize this truth, we will find a port in the storm.



We need to say to ourselves, over and over again, "This is not about me." This is about the insecure place where the combative individual finds himself. Consequently, instead of bringing anger to the scene, we will be able to generate compassion. And in the long run, our psychological well-being will be the greatest beneficiary.

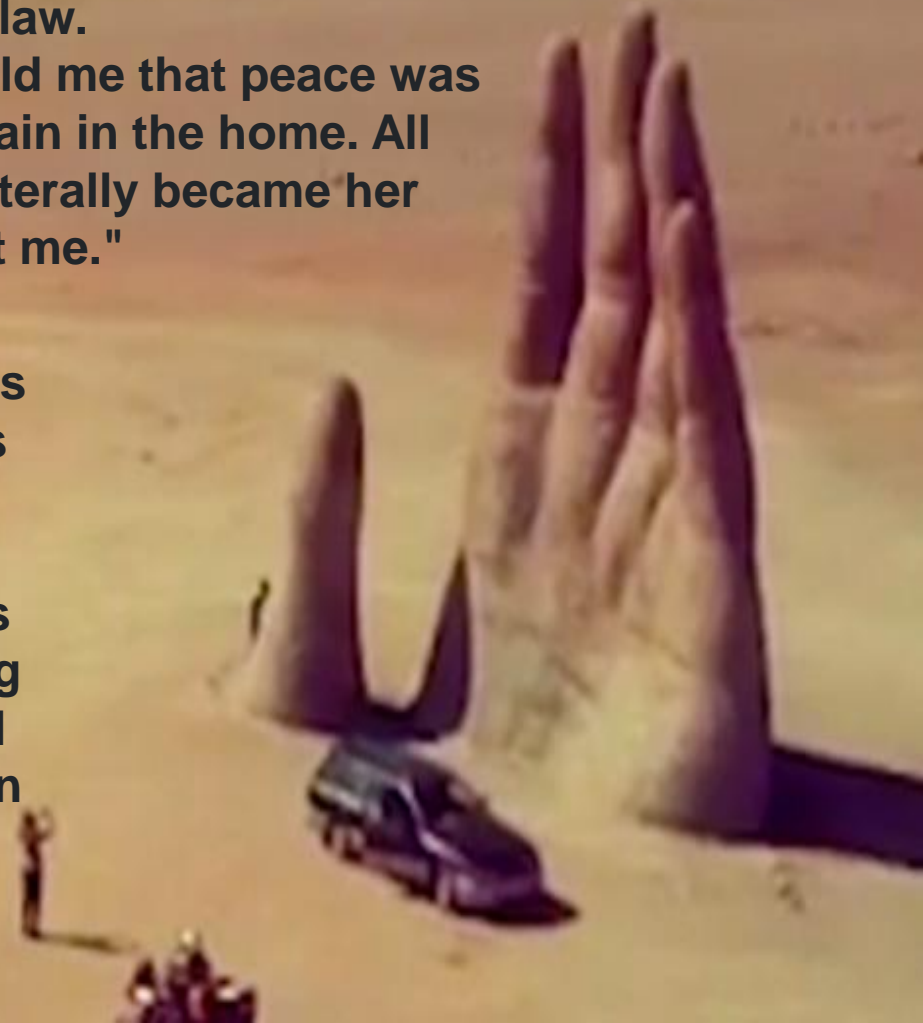


Consider Debbie. She called to tell me that she was at her wit's end. Her son and his very-pregnant wife had moved in with her for the duration of the remodeling of their home. Instead of appreciation and gratitude, all she received from the young woman were outbursts, complaints, and expressions of dissatisfaction. She never knew what to expect, what was coming the next moment. She felt personally attacked and disrespected by the constant barrage of criticism.

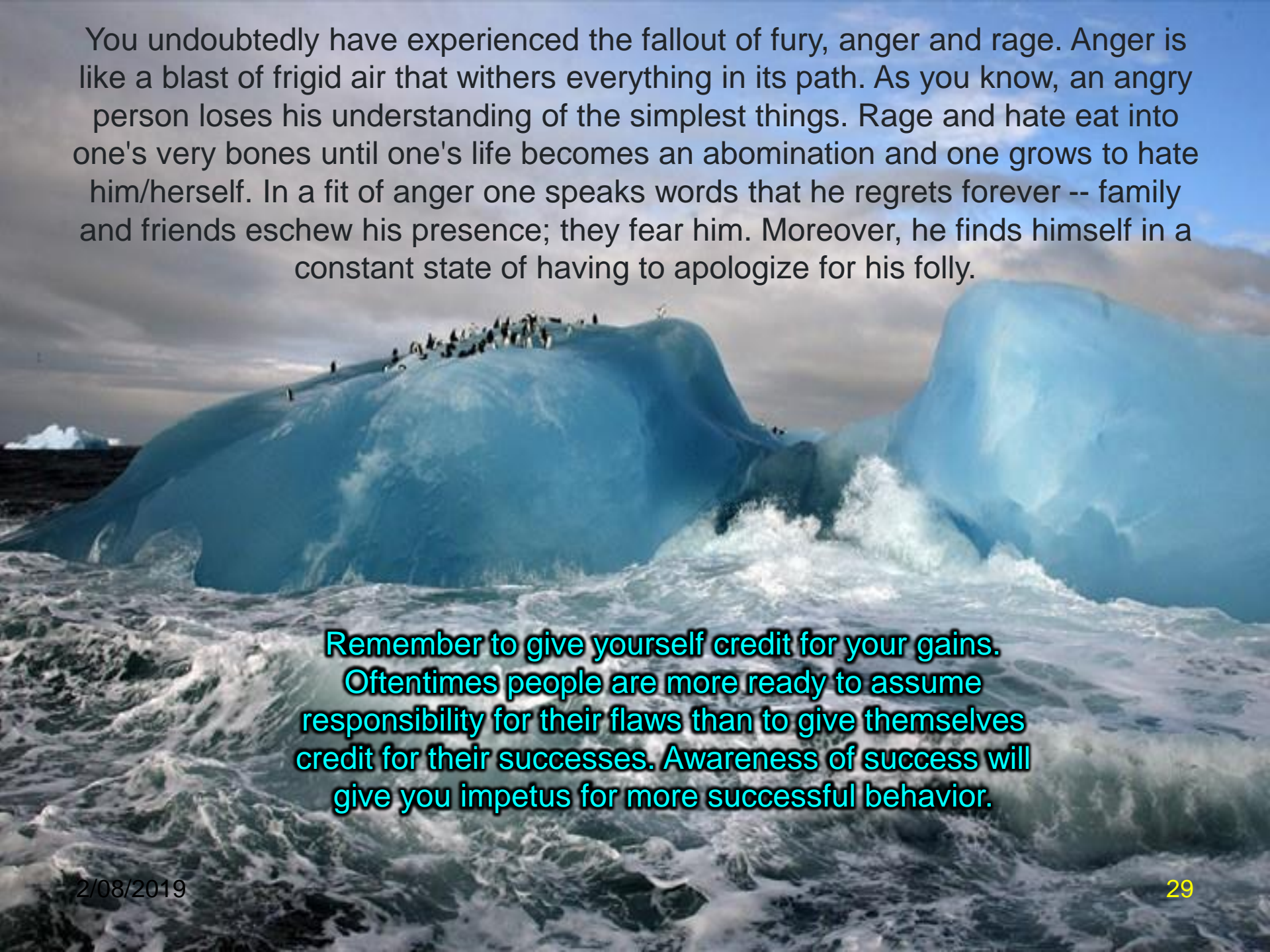
Not being a wallflower herself, Debbie responded in self-righteous indignation and the house became a war zone. After we spoke, Debbie got it. She understood that this was not personal. Her daughter-in-law was in an insecure place -- disoriented, dislocated, pregnant for the first time, hormones raging, and to add insult to injury, at the mercy of the good graces of her mother-in-law.

I met Debbie a few weeks later and she told me that peace was restored and harmony reigned once again in the home. All because she invoked the phrase that literally became her mantra: "This is not about me."

In human interactions, taking ourselves out of the picture, divesting ourselves of the contaminant of ego and its associated personal thought is empowering. Not only does it allow us to get a handle on angry and damaging responses, it also allows us to do real listening and get what the other person is really about.



You undoubtedly have experienced the fallout of fury, anger and rage. Anger is like a blast of frigid air that withers everything in its path. As you know, an angry person loses his understanding of the simplest things. Rage and hate eat into one's very bones until one's life becomes an abomination and one grows to hate him/herself. In a fit of anger one speaks words that he regrets forever -- family and friends eschew his presence; they fear him. Moreover, he finds himself in a constant state of having to apologize for his folly.

A large, blue-tinted iceberg floats in the ocean. The iceberg is the central focus, with a group of people standing on its peak. The water is dark and turbulent, with white foam from waves crashing against the base of the iceberg. The sky is overcast and grey. The overall scene is dramatic and somewhat somber.

**Remember to give yourself credit for your gains.
Oftentimes people are more ready to assume
responsibility for their flaws than to give themselves
credit for their successes. Awareness of success will
give you impetus for more successful behavior.**

From Yahuah

The words we use have

TREMENDOUS
power

Just like what the
Torah says; The
words that
have the ability to
cleanse the water
most powerfully
was this
combination..

Yahuah
is amazing!

Love & Gratitude

This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
 3. Teach the Torah to our children
 4. Think about the instructions all the time
 5. Read the Torah out loud
 6. Write them on our property.
 7. Serve Yahuah
 8. Guard the Instructions
 9. Love our neighbors as ourselves
 10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.

This is the list of instructions that we have noticed in our study.

17. Our words will be sincere and honest.

18. Be slow to anger

19. Let go of grudges

Repeating from last time, we can not rush the love and appreciation stepping stones. For most of us this will be a huge change in personality. Making better choices out of love for ourselves, Yahuah and others will help clean our spirit.

To all: Be kind and patient.

Keep searching and keep asking and in the meantime keep reading Scripture and do your own study and research.

TRUST IN THE DARK,

**THE DECISIONS
YOU MAKE IN THE LIGHT**

Our Statement of Trust in Yahuah

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**
- 8. We will not flatter out of insincerity.**
- 9. We will be slow to anger and not hold on to grudges.**

What is the Path?

Yahuah's functional instructions laid out by the Torah and Prophets.

How do we stay on the path?

Seek out what those instructions are and guard them as you find them. Learn from the examples in the Scriptures of what to do and not to do. Use Yahusha as your guide of where you need to change your character.

How do we get off the path?

By rejecting or turning away from the plan Yahuah has set out through the Torah instructions.

How do we get back on the path?

Recognize or come to understand the instruction. Sincerely apologize to Yahuah for the errant behavior or mind set and vow – guard to not continue to do it.

Where is it safe?
Only on the Path.

What is unsafe and dangerous?
Everything off the path.

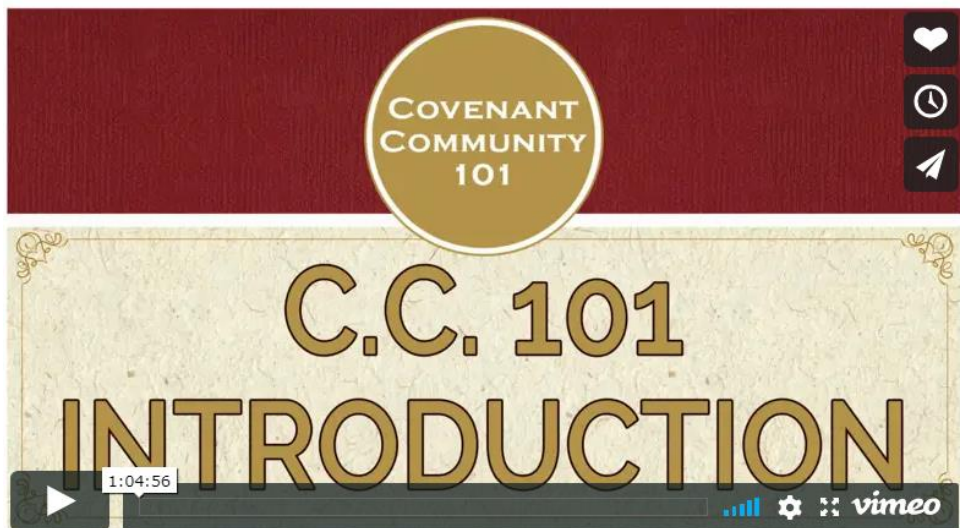
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

Resources



https://www.mtoi.org/teachings/making_decisions_the_reason_you_exist.shtml

https://www.mtoi.org/teachings/covenant_community_part_1.shtml



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Resources



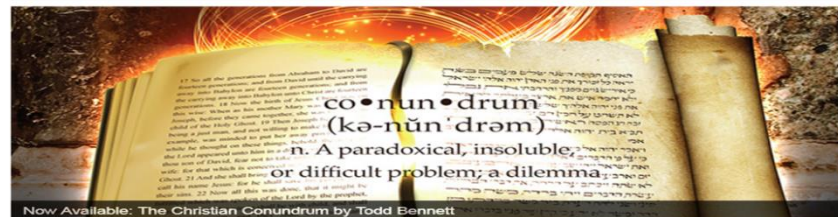
http://anintroductiontogod.com/An_Introduction_to_God-00.0-Prelude-Who_is_Yahowah_What_Does_He_Want.Torah



https://www.mtoi.org/teachings/covenant_community_part_2.shtml



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קיע בתוך הפנים ויהי מבדיל בין מים למים: ויגש
ין הפנים אשר מתחת לרקיע ובין הפנים אשר מע
הים לרקיע שמים ויהי ערב ויהי בקר יום שני
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By Jeff A. Benner

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