A sunset over a beach with a wooden post fence. The sun is low on the horizon, casting a golden glow over the waves and the sand. A scroll graphic is overlaid on the top half of the image, containing the main title and subtitle. The scroll is unrolled, showing the text. The background is a photograph of a beach at sunset, with waves breaking on the shore and a wooden post fence running along the water's edge. The sky is a mix of orange, yellow, and blue.

Majoring on the Majors of Being in the Covenant

STRAIGHT FROM THE HEART PART 6C

GUARDING THE TONGUE

ANGER –HOLDING GRUDGES PT 1

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.



http://www.yahuahkingdom.com/uploads/8/3/6/9/8369443/dealing_with_anger.pdf

2/08/2019

Dealing with Anger before it turns to hatred

The following study is what Scripture says on this topic of Anger. As much as is possible I'll give references so that you can examine my statements in light of Scripture, so that you can do your own study on this important issue. Anger a strong feeling of annoyance, displeasure, or hostility. A strong emotional reaction of displeasure, often leading to plans for revenge or punishment. There are many words for anger in Hebrew;



One Hebrew word for anger is Aph Strong's: #639 and is a good example that demonstrates the concrete nature of the Hebrew Language. This is the Hebrew word for a "nose," or "nostrils" when written in the plural form (naphiym), but can also mean "anger." When one becomes very angry, the nostrils start flaring. So a literal interpretation of 1 Samuel 20:34 is, "And Jonathon rose from the table with a burning nose," where the phrase "burning nose" means a "fierce anger." Another Hebrew word is Strong's 599. anaph and also means Anger.

Scripture usually portrays human anger as sinful. Cain's anger would have been turned to good if he had repented and offered an acceptable offering. "Refrain from anger and turn from wrath" warns Psalm 37:8. In contrast with our modern emphasis on the constructive uses of anger, Proverbs urges us to think carefully before expressing anger (12:16; 14:29; 19:11), to be patient (16:32), and to show restraint (29:11).

Pro 12:16 A fool's wrath is known at once, But a clever one covers shame.

Pro 14:29 He who is patient has great understanding, But he who is short of spirit exalts folly.

Pro 19:11 A man's discretion makes him patient, And his adorning is to pass over a transgression.

Pro 16:32 He who is patient is better than the mighty, And he who rules over his spirit than he who takes a city.

Pro 29:11 A fool lets out all his breath, But the wise calms it down.

Angry people cause conflicts (29:22; 30:33) and continually get themselves into trouble (19:19); they should be avoided (22:24- 25). In scriptural history, Saul stands out as the embodiment of sinful rage (1 Samuel 19:9-10; 20:30-34). On the other hand, Job and many psalmists display anger and frustration with their situation and at times even with יְיָ (Yahuah) himself. In the end Job is rebuked because he has doubted יְיָ (Yahuah)'s justice (chapters 35-36), but the psalmists' prayers are acceptable apparently because they are viewing the world from יְיָ (Yahuah)'s perspective; since יְיָ (Yahuah) knows the heart, it is better for them to voice their anger than to deny it.

Pro 29:22 A man of displeasure stirs up strife, And a master of rage has many a transgression.

**Pro 30:33 For
as milk under
pressure brings
forth curds,
And as a nose
under pressure
brings forth
blood, So wrath
under pressure
brings forth
strife.**

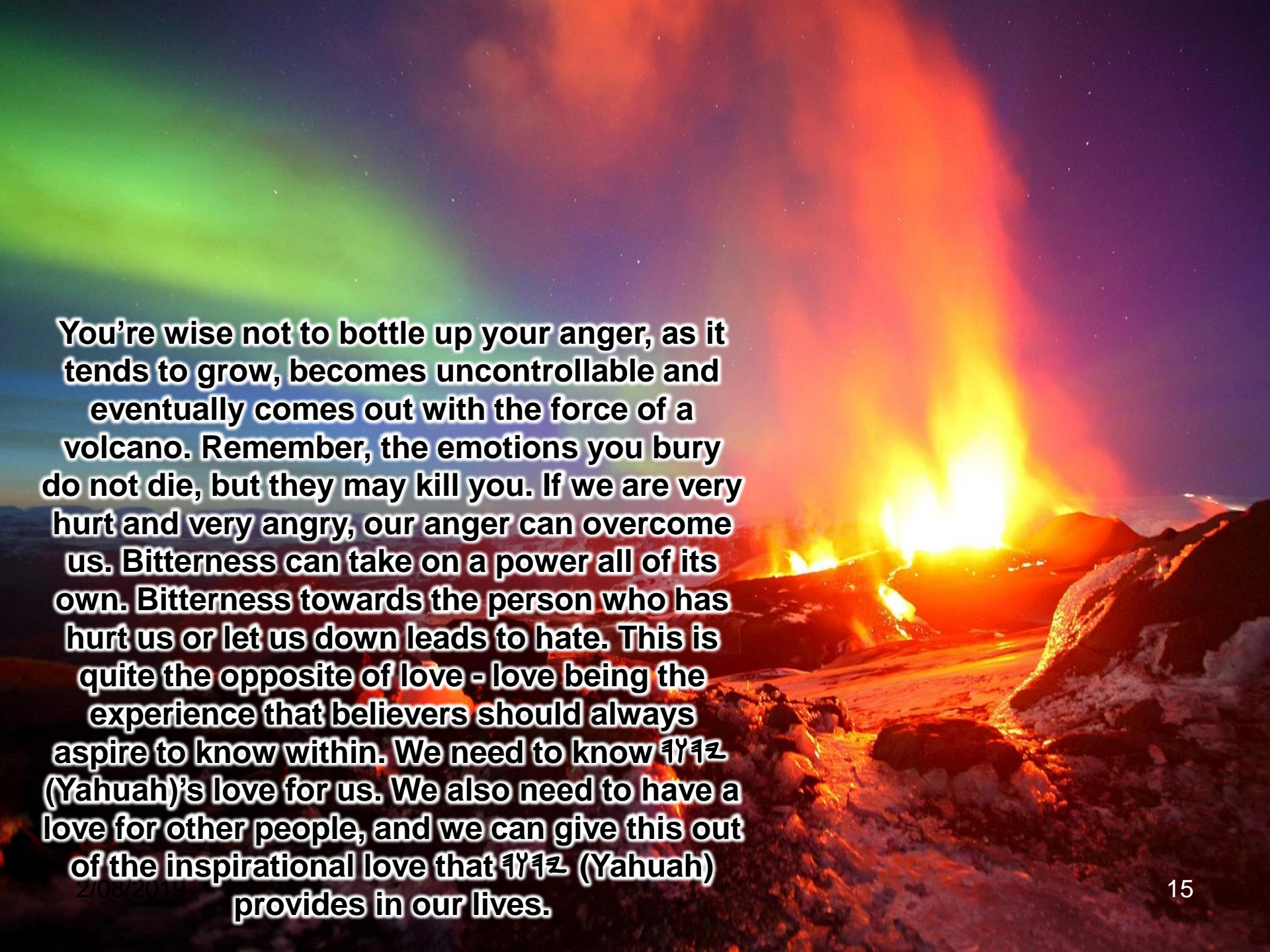
2/08/2019

וַיִּשָׁא (Yahusha) warns that angry people will face יְיָ (Yahuah)'s judgment (Matthew 5:22). James reflects the wisdom of the Tanakh (OT) when he tells his readers to "be quick to listen, slow to speak and slow to become angry" (1:9).

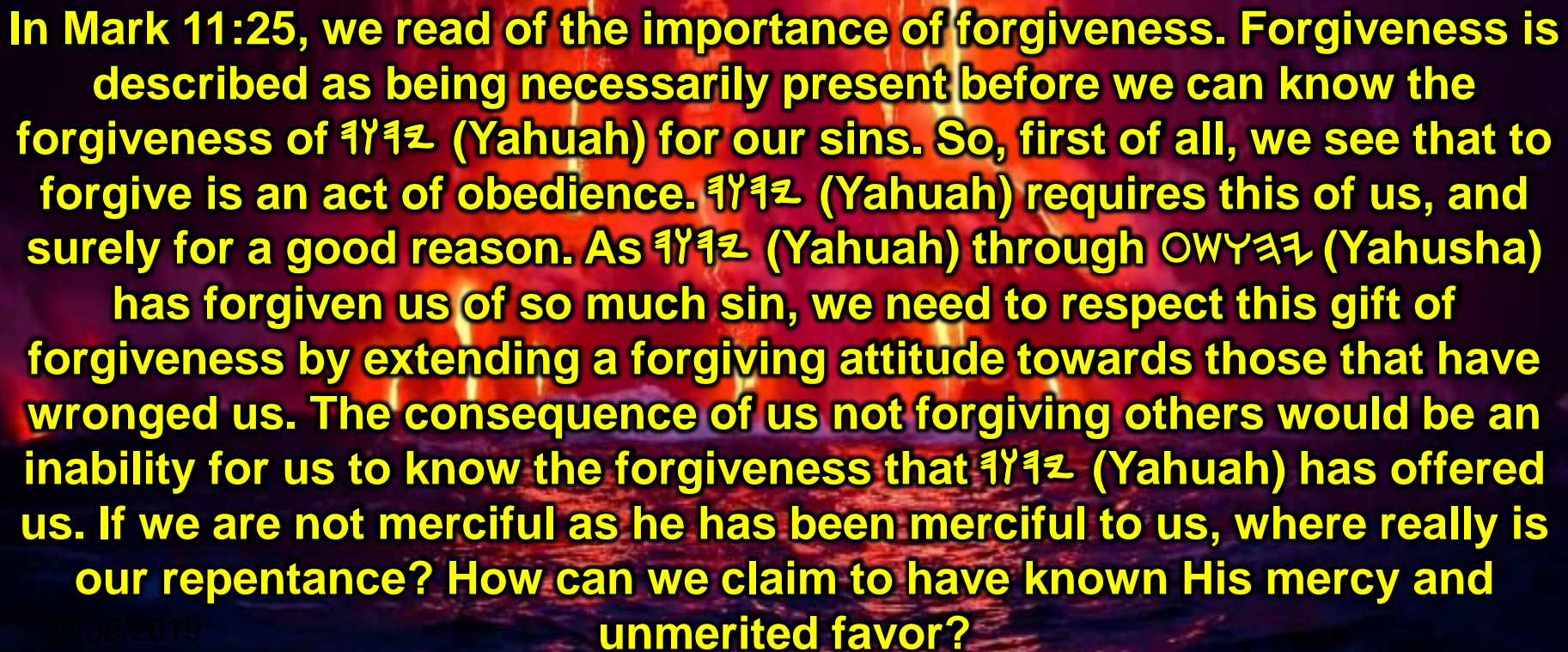
People may, however, react to sin in the way that יְיָ (Yahuah) does in righteousness and without desire for personal vengeance. Moshah (Moses) was therefore justly angry with Pharaoh (Exodus 11:8). But וַיִּשָׁא (Yahusha) gives us the best example of how to express righteous anger (Matthew 23:1-36; Mark 3:5; 11:15-17; John 2:13-17).

At the same time, people may believe that their anger is warranted when it is not; such anger is usually rooted in a desire to justify oneself. Jonah believes that he is right to be angry when יְיָ (Yahuah) spares the wicked (chap. 4).

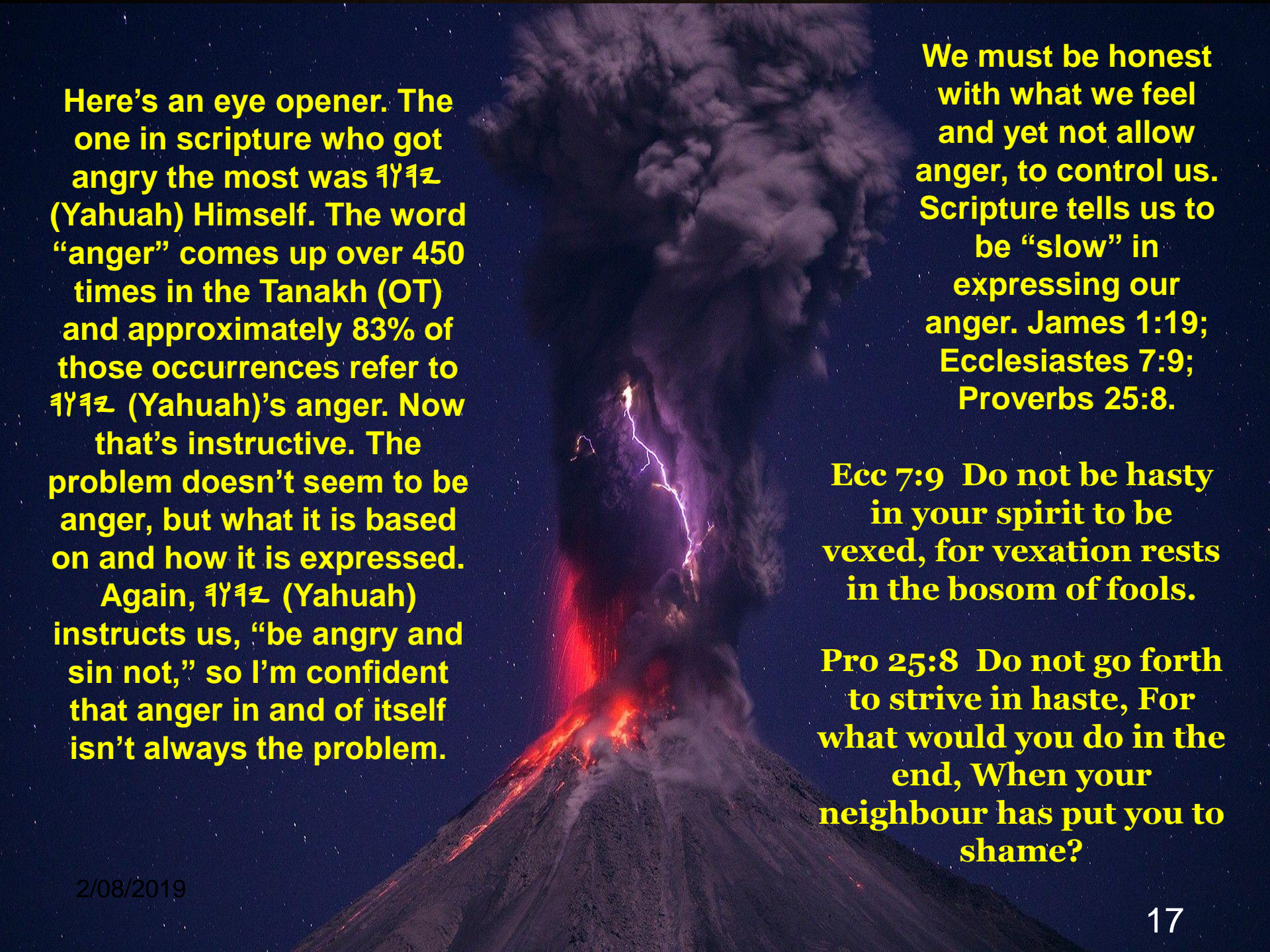
Anger is a normal sentiment we feel when something unjust has happened to us, or when someone has let us down or hurts us (whether deliberately or not). We can see many places in Scripture where יְיָ (Yahuah) becomes angry. This anger usually comes as a reaction to injustice and sin. The problem with anger is not anger itself, but anger that remains unresolved, and that leads to bitterness and unforgiveness.

A volcanic eruption at night. A bright, intense fire is visible in the center-right, with a large plume of smoke or ash rising into the dark sky. The sky is illuminated with a vibrant green aurora borealis on the left side. The foreground shows dark, rocky terrain with some snow or ash.

You're wise not to bottle up your anger, as it tends to grow, becomes uncontrollable and eventually comes out with the force of a volcano. Remember, the emotions you bury do not die, but they may kill you. If we are very hurt and very angry, our anger can overcome us. Bitterness can take on a power all of its own. Bitterness towards the person who has hurt us or let us down leads to hate. This is quite the opposite of love - love being the experience that believers should always aspire to know within. We need to know יהוה (Yahuah)'s love for us. We also need to have a love for other people, and we can give this out of the inspirational love that יהוה (Yahuah) provides in our lives.



In Mark 11:25, we read of the importance of forgiveness. Forgiveness is described as being necessarily present before we can know the forgiveness of יְיָ (Yahuah) for our sins. So, first of all, we see that to forgive is an act of obedience. יְיָ (Yahuah) requires this of us, and surely for a good reason. As יְיָ (Yahuah) through אֱלֹהֵינוּ (Yahusha) has forgiven us of so much sin, we need to respect this gift of forgiveness by extending a forgiving attitude towards those that have wronged us. The consequence of us not forgiving others would be an inability for us to know the forgiveness that יְיָ (Yahuah) has offered us. If we are not merciful as he has been merciful to us, where really is our repentance? How can we claim to have known His mercy and unmerited favor?



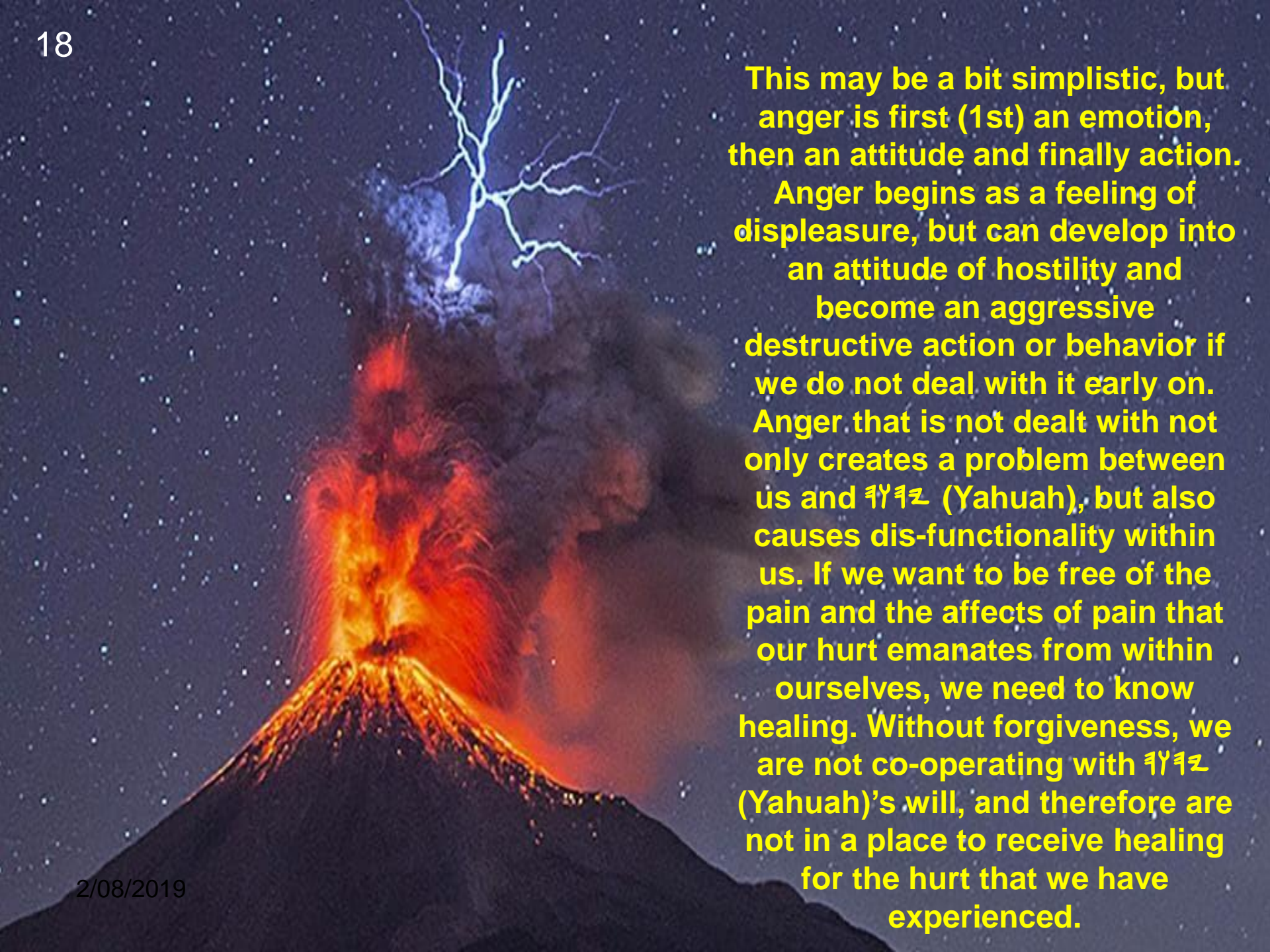
Here's an eye opener. The one in scripture who got angry the most was יהוה (Yahuah) Himself. The word "anger" comes up over 450 times in the Tanakh (OT) and approximately 83% of those occurrences refer to יהוה (Yahuah)'s anger. Now that's instructive. The problem doesn't seem to be anger, but what it is based on and how it is expressed.

Again, יהוה (Yahuah) instructs us, "be angry and sin not," so I'm confident that anger in and of itself isn't always the problem.

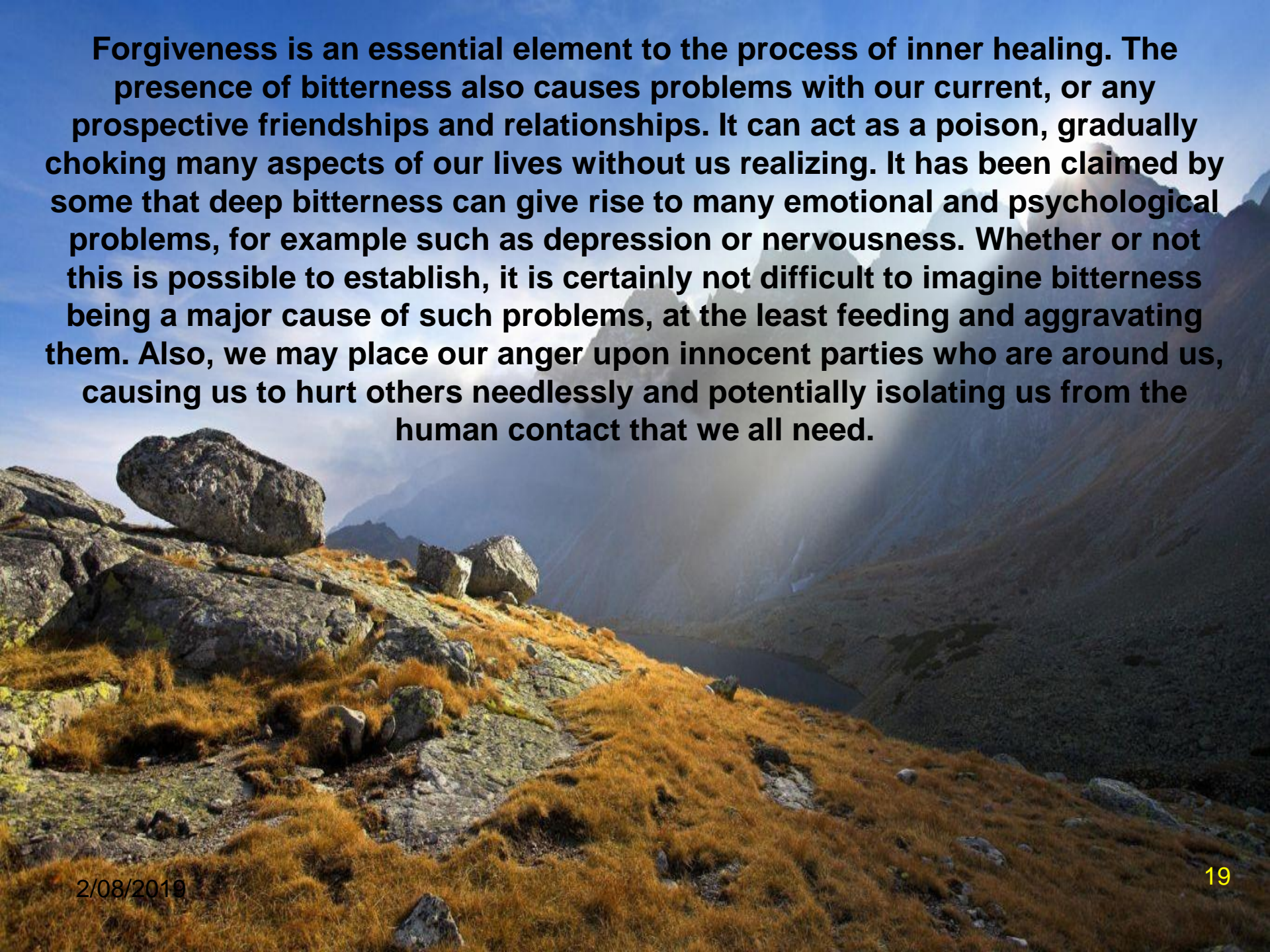
We must be honest with what we feel and yet not allow anger, to control us. Scripture tells us to be "slow" in expressing our anger. James 1:19; Ecclesiastes 7:9; Proverbs 25:8.

Ecc 7:9 Do not be hasty in your spirit to be vexed, for vexation rests in the bosom of fools.

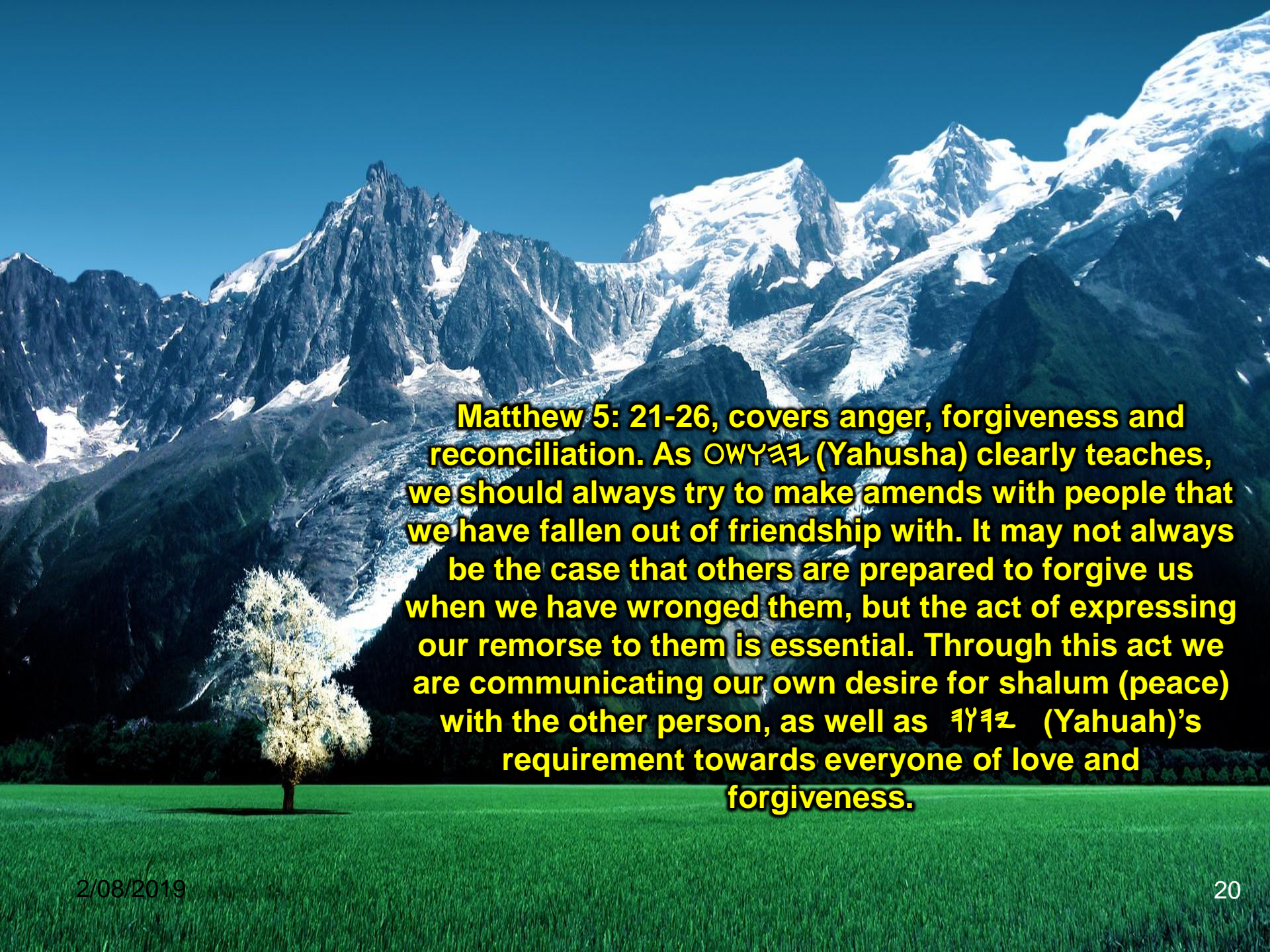
Pro 25:8 Do not go forth to strive in haste, For what would you do in the end, When your neighbour has put you to shame?

A dramatic night scene of a volcanic eruption. The volcano's peak is illuminated by intense orange and red lava flows, with a thick plume of dark smoke and ash rising into the dark, starry sky. Several bright white lightning bolts strike down from the clouds above the volcano. The overall atmosphere is one of power and destruction.

This may be a bit simplistic, but anger is first (1st) an emotion, then an attitude and finally action. Anger begins as a feeling of displeasure, but can develop into an attitude of hostility and become an aggressive destructive action or behavior if we do not deal with it early on. Anger that is not dealt with not only creates a problem between us and יְיָ (Yahuah), but also causes dis-functionality within us. If we want to be free of the pain and the affects of pain that our hurt emanates from within ourselves, we need to know healing. Without forgiveness, we are not co-operating with יְיָ (Yahuah)'s will, and therefore are not in a place to receive healing for the hurt that we have experienced.

A scenic mountain landscape with rocky terrain and a valley in the background. The foreground shows a rocky slope with patches of dry, yellowish-brown grass. In the distance, a valley is visible, surrounded by more mountains under a clear blue sky. The overall atmosphere is serene and majestic.

Forgiveness is an essential element to the process of inner healing. The presence of bitterness also causes problems with our current, or any prospective friendships and relationships. It can act as a poison, gradually choking many aspects of our lives without us realizing. It has been claimed by some that deep bitterness can give rise to many emotional and psychological problems, for example such as depression or nervousness. Whether or not this is possible to establish, it is certainly not difficult to imagine bitterness being a major cause of such problems, at the least feeding and aggravating them. Also, we may place our anger upon innocent parties who are around us, causing us to hurt others needlessly and potentially isolating us from the human contact that we all need.



Matthew 5: 21-26, covers anger, forgiveness and reconciliation. As ִוְיָשָׁא (Yahusha) clearly teaches, we should always try to make amends with people that we have fallen out of friendship with. It may not always be the case that others are prepared to forgive us when we have wronged them, but the act of expressing our remorse to them is essential. Through this act we are communicating our own desire for shalum (peace) with the other person, as well as יְיָ (Yahuah)'s requirement towards everyone of love and forgiveness.

How is anger expressed destructively?

Anger is very destructive if you allow yourself to blow up and vent your anger upon another person. Some people call this "letting off steam", when in reality, it is the sinful use of anger and wrath to destroy or manipulate another person. The Scripture declares, "The wrath of man does not produce the righteousness of יהוה (Yahuah)" James 1:20.

David commands, "cease from anger and forsake wrath; Do not fret, it only causes harm" Psalms 37:8. Solomon also declares, "A fool vents all his feelings, but a wise man holds them back" Proverbs 29:11. The use of anger in this manner is clearly a violation of יהוה (Yahuah)'s commands, which ultimately hinders effective communication and relationship with others.



A second way anger is used destructively is to internalize or bury your anger inside. This action is just as wrong as blowing up and venting your anger.

This is what יְיָ (Yahuah) was trying to get Cain to do when he asked him, "Why are you angry" Genesis 4:6? יְיָ (Yahuah) knew that Cain was very angry and wanted him to identify its cause in order to help him resolve it. Without taking this action, sin would ultimately control him and cause an inevitable blow up. If your anger has caused you to sin, seek יְיָ (Yahuah)'s forgiveness and the person's you have offended by your anger. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" I John 1:9. If you are holding in anger and resentment, identify why you are angry and then take the appropriate scriptural action.

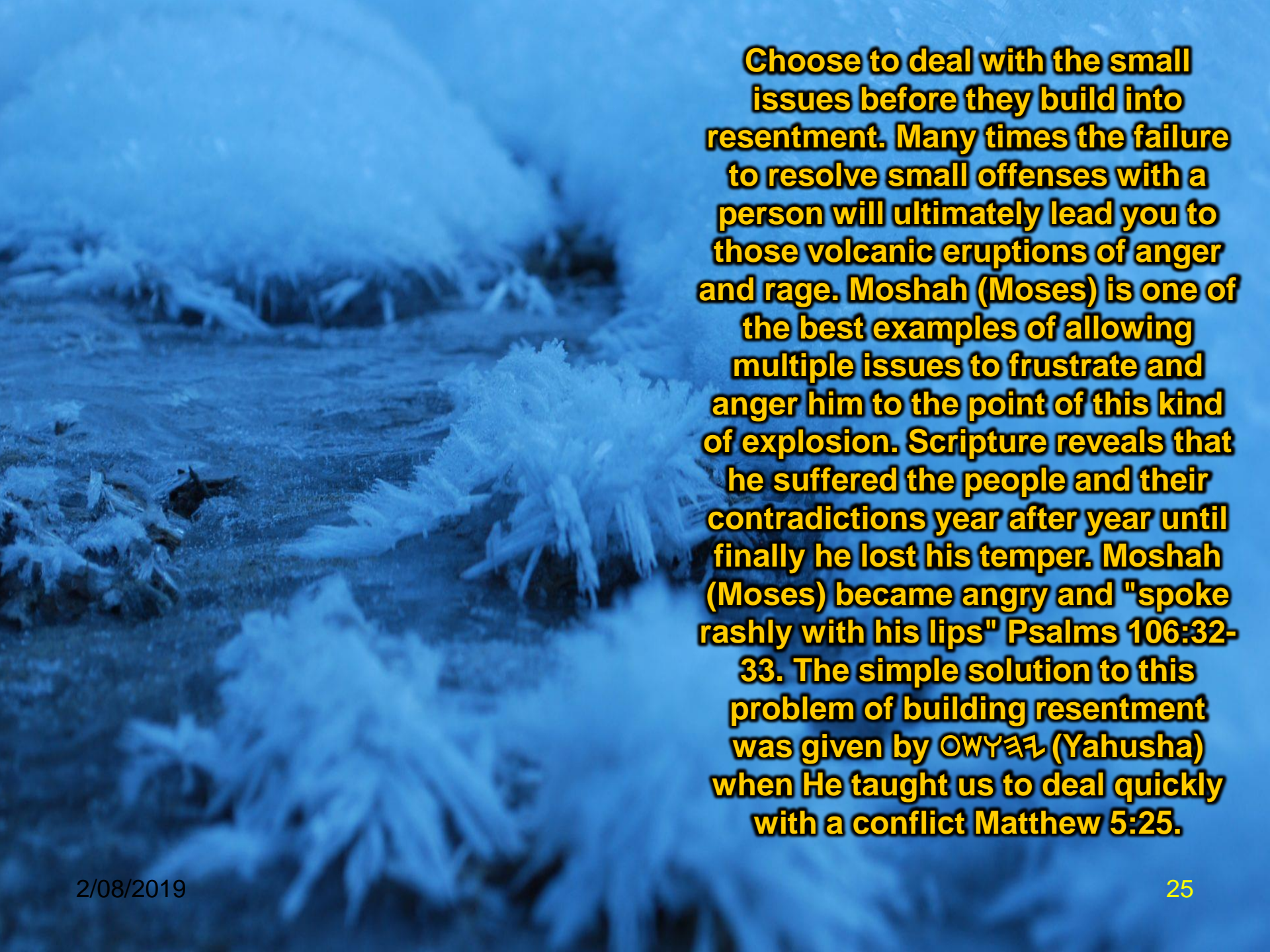


First (1st), you must make a choice to control anger. Is this possible? Have you ever been arguing with someone at home and the phone rings? What did you do? Didn't you choose to control your anger simply by making a choice to answer the phone and speak calmly to the caller?

This is a choice. You can also make the same choice not to allow your anger to reign in your heart. How many times, before you were a Believer, did a conflict occur at work with your boss. He or she said or did something to make you angry. But, you chose to control your anger and say nothing simply because you wanted to keep your job? This proves that even as a non-believer you could choose to control your anger. How much more today should you as a believer be able to restrain it? Today you have the restraining power of the Ruach HaKodesh to help you. It is often said that forgiveness is a process. Forgiveness can certainly be seen as an act of obedience. Even if we may still feel anger towards the one who has hurt us, and the effects of the damage - (emotional pain and other problems), are still with us, we can still be in an attitude of forgiveness to that person.

We are effectively controlling our anger and inviting יי (Yahuah) to deal ²⁴ with it. Rather than the anger turning bad, and causing hate, we acknowledge it, state forgiveness and refuse through sheer will to engage in thoughts of bitterness, revenge or hate. Choose to surrender to the Ruach HaKodesh. The fruit of the Ruach is self control. It enables you to do all that I am about to explain. You need the "living water" of His Ruach to quench the fire of your anger John 7:37-39. יי (Yahuah)'s Ruach HaKodesh is stronger than your anger.

He will strengthen you to control your anger. If you will simply ask the Ruach to come and reign in you. A feeling of complete forgiveness may take a significant amount of time to reach, as this often depends on the person receiving the full healing that יי (Yahuah) wants to impart to them - through His Ruach and through the work of supportive believers. However, in being forgiving in our attitude and sentiments to the other person, and in avoiding thoughts and feelings of hate, we are being obedient to יי (Yahuah)'s command - even if anger is still present.



Choose to deal with the small issues before they build into resentment. Many times the failure to resolve small offenses with a person will ultimately lead you to those volcanic eruptions of anger and rage. Moshah (Moses) is one of the best examples of allowing multiple issues to frustrate and anger him to the point of this kind of explosion. Scripture reveals that he suffered the people and their contradictions year after year until finally he lost his temper. Moshah (Moses) became angry and "spoke rashly with his lips" Psalms 106:32-33. The simple solution to this problem of building resentment was given by 𐤓𐤕𐤕𐤓 (Yahusha) when He taught us to deal quickly with a conflict Matthew 5:25.

Forgiveness is not easy. Depending on the degree of hurt or betrayal that is involved, it will often take time and effort. However, when a hurt person actually comes to the place where they realize that their personal happiness, their emotional freedom, and their good relationship with יְיָ (Yahuah) depends on that forgiveness, they have reached a point where they can move forward in hope. It should be said that there are times when we should be very cautious and sensible about how we practically extend forgiveness. If we feel comfortable and safe, it may be appropriate to tell the person who has hurt us that we have forgiven them. They might respond positively or negatively to this - either with remorse or with a denial that any wrong actually took place.

Choose to control and restrain your words. Solomon says, "a soft answer turns away wrath, but a harsh word stirs up anger" Proverbs 15:1. Harsh words stir up whomever you are speaking to, but it also stirs up your anger if you keep talking. Therefore, if you want to control your anger, "be swift to hear, slow to speak", and you will be, 'slow to wrath.'" James 1:19

In other words, stop talking and listen more, this helps you to calm down and reason more clearly. If you will allow them to, harsh words will stir you up too. This type of statement can be very significant in the forgiveness and restoration process. It may enable better relations with that person. On the other hand, close relations with a person who has significantly hurt us always carries risks, and should be approached with wisdom. We have a right to guard our hearts from further hurt, and discernment is needed for us to see the degree of risk that we may be putting ourselves under. How close a friendship do we want to maintain with that person who has seriously let us down? What is safe? We certainly think that there are cases where it is justifiable to “downgrade” the closeness of some friendships. This is particularly where it is apparent that there is a significant risk for further hurt, and where the underlying causes of the initial problem have not been properly discussed and resolved

How can you restrain and control your anger?

Choose to control and restrain your thoughts. You need the shalum (peace) of יהוה (Yahuah) to rule your heart and mind which enables you to think clearly and constructively as to a scriptural course of action and solution to the problem.

To accomplish this, you must first (1st) understand why you are angry. יהוה (Yahuah) asked Cain, "Why are you angry?" Genesis 4:6. He asked this question before Cain killed his brother Abel in the attempt to help him resolve his rage.

Therefore, determine are you angry at יהוה (Yahuah), people, or yourself? Then you must re-think the issue scripturally from יהוה (Yahuah)'s perspective which will naturally enable you to control your anger. Solomon explained that "the discretion (wisdom or understanding) of a man makes him slow to anger, and it is to his glory to overlook a transgression Proverbs 19:11.



יְהוָה (Yahuah)'s wisdom and discretion will help you to think and act in an appropriate manner. to resolve why you are angry before you take an inappropriate action as Cain did. In addition, יְהוָה (Yahuah)'s wisdom will bring shalom (peace) as you choose to refuse the hateful and revengeful thoughts of bitterness. You must acknowledge these thoughts as sinful before יְהוָה (Yahuah) and ask His forgiveness.

Choose to control and restrain your **actions**. Take a short time out when you realize that you, or the other party in the conversation, are beginning to get out of control. Solomon said, "It is honorable to a man to stop striving, since any fool can start a quarrel" Proverbs 20:3. He also commanded in Proverbs 17:14, "Stop contention before a quarrel starts." Taking a time out will allow you and others to pray and get under control before a blow up occurs. This will entail walking away from the confrontation before you explode. Even **וַיֵּשָׁב (Yahusha)** walked away from the emotionally charged moment when the Hebrews wanted to throw Him off a cliff Luke 4:28- 30.

Don't grab, push, or have any physical contact with a person you are angry with or that you know is angry with you. If you try to force someone physically to do what you want, this will only increase their anger and resistance. Martin Luther King took his anger and directed it at promoting positive change via the Civil Rights Movement. Use your anger, don't let it use you! Be angry, but do not allow it to cause you to sin.



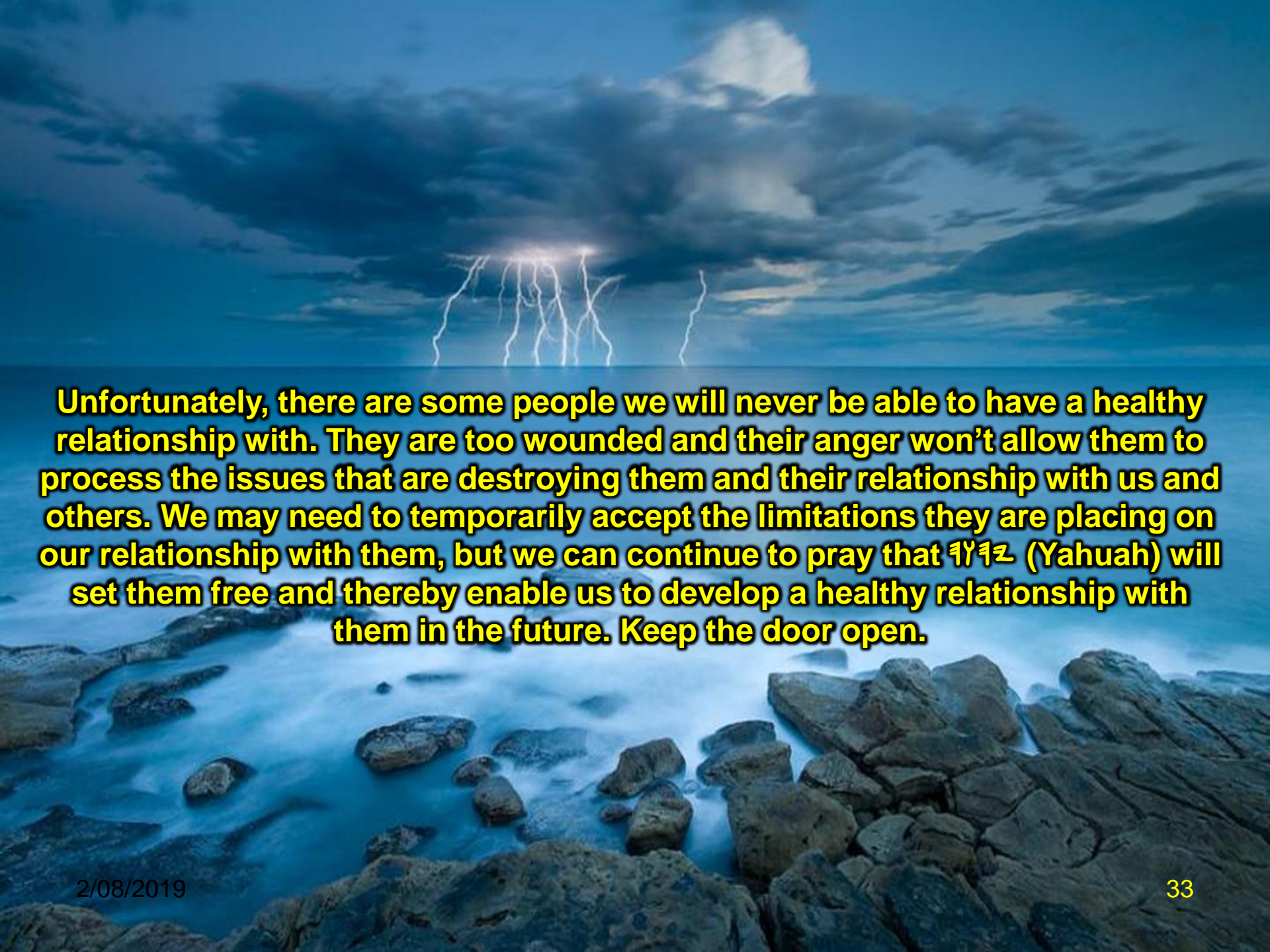
Here are some practical things you might want to consider doing.

- **Get in touch with your feelings and, for the moment, feel them without judging them. Find the root issues in which your anger is sourced. A good friend who can be objective will be a valuable asset during this process.**
- **Delay taking any action so you can have time to think things over. Nehemiah 5:6-7**
- **Pray for understanding and guidance. 2 Kings 19:14**
- **Identify the true cause for your anger. Key questions might be: What is it that is upsetting me? How am I being threatened? Why am I angry? Have I embellished the issues? Have I invested some statement or action with more meaning than the other party intended?**
- **Evaluate your anger to determine if it is legitimate. Jonah 4:9**

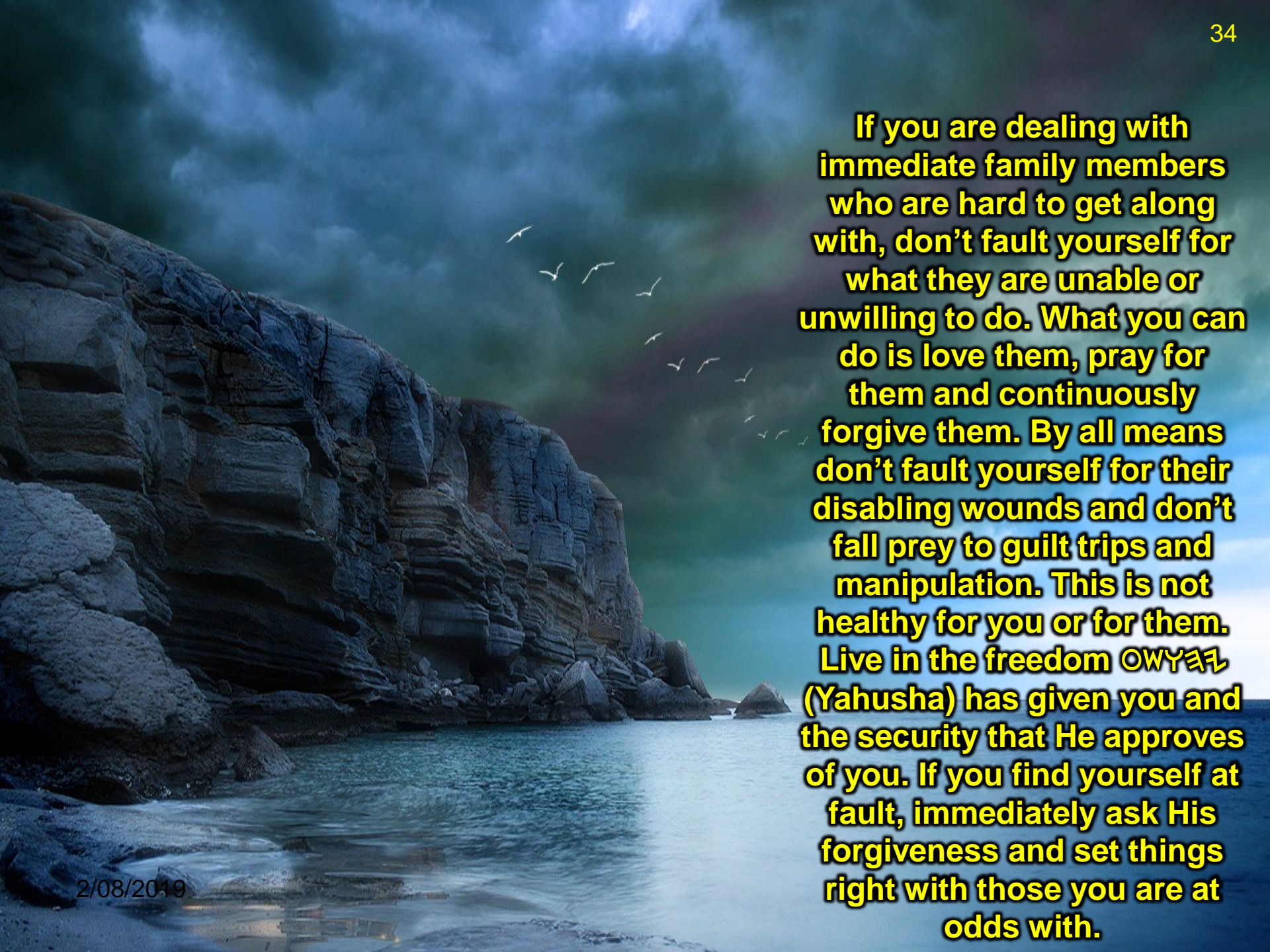
Maybe your anger in this instance is attached to other unresolved issues.

Maybe you are angry because the other person or situation confronted something in you that needs to be changed. Maybe your anger is justifiable.

- **Make concessions when necessary and if possible. You must decide if being right is more important than having a right relationship. Argument for the sake of argument is not healthy. If both parties pursue the truth, then everyone wins.**
- **Practice active empathy. Give the other person the benefit of the doubt and do your best to be understanding.**
- **Communicate by listening. You don't have to agree, but you do need to know what you are disagreeing with. Communication isn't the art of convincing others you are right, but of understanding others and helping them understand you!**
- **Forgive them and forget it. This is not as hard as you might think. Remember, if $\text{OY}\text{Y}\text{A}\text{L}$ (Yahusha)'s death on the tree enables YYL (Yahuah) to forgive us, then why can't we apply that same payment to others debts; the moral debts people owe us?**



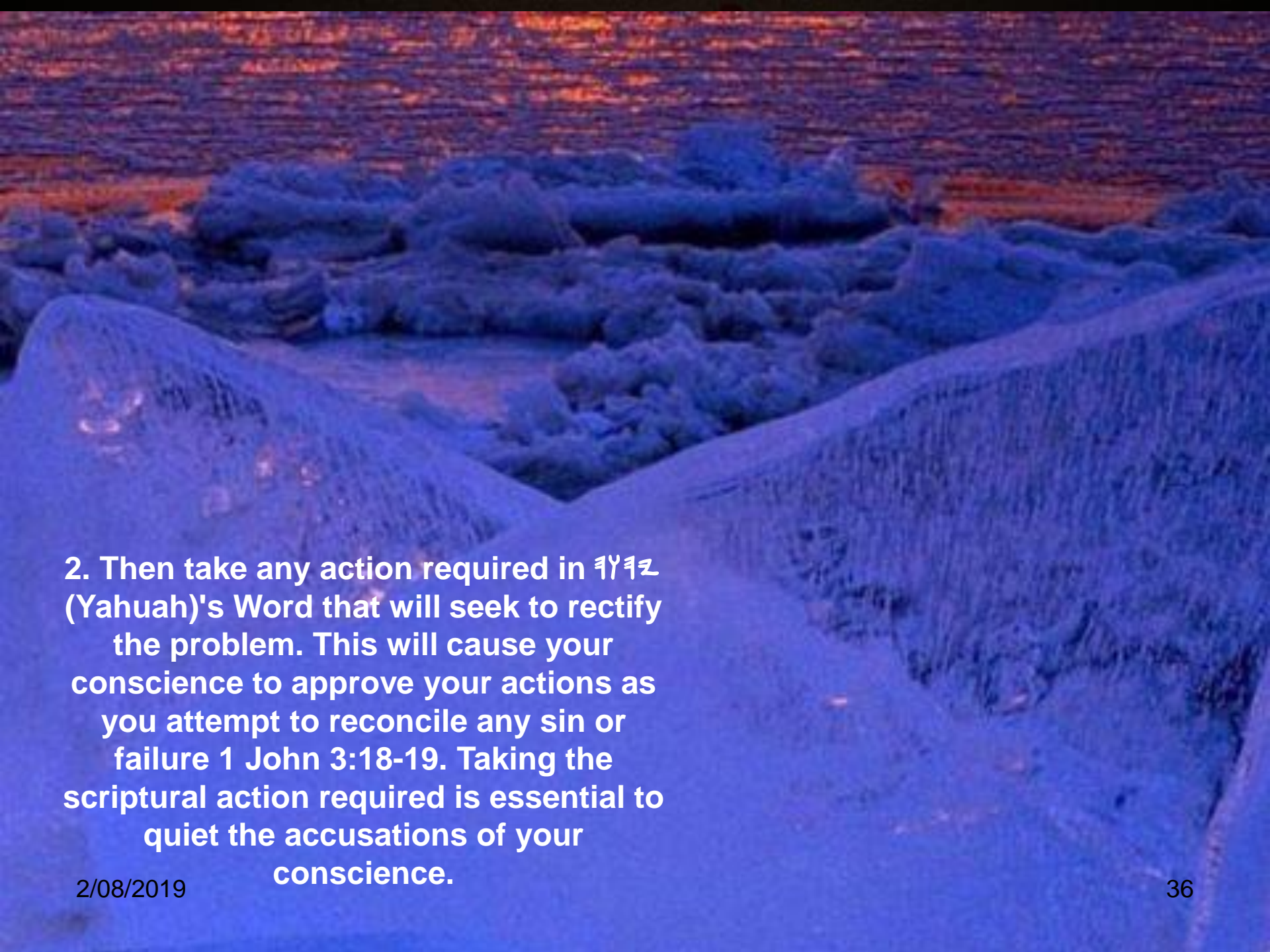
Unfortunately, there are some people we will never be able to have a healthy relationship with. They are too wounded and their anger won't allow them to process the issues that are destroying them and their relationship with us and others. We may need to temporarily accept the limitations they are placing on our relationship with them, but we can continue to pray that 𐤏𐤍𐤁 (Yahuah) will set them free and thereby enable us to develop a healthy relationship with them in the future. Keep the door open.



If you are dealing with immediate family members who are hard to get along with, don't fault yourself for what they are unable or unwilling to do. What you can do is love them, pray for them and continuously forgive them. By all means don't fault yourself for their disabling wounds and don't fall prey to guilt trips and manipulation. This is not healthy for you or for them. Live in the freedom **OWYÆL (Yahusha) has given you and the security that He approves of you. If you find yourself at fault, immediately ask His forgiveness and set things right with those you are at odds with.**

How do you reconcile anger that is turned in toward yourself?

1. If you have dealt with your sin in the correct way: (repentance, confession, and forsaking the sin), then you must rest in יהוה (Yahuah)'s knowledge. John says, "if our heart condemns us, יהוה (Yahuah) is greater than our heart and knows all things" 1 John 3:20. What does He know? He knows that you have sincerely repented and forsaken this sin. He knows your sincerity of heart in its desire to reconcile before יהוה (Yahuah) and man. Stand on the Word of יהוה (Yahuah) on this issue, not your feelings.



2. Then take any action required in יהוה (Yahuah)'s Word that will seek to rectify the problem. This will cause your conscience to approve your actions as you attempt to reconcile any sin or failure 1 John 3:18-19. Taking the scriptural action required is essential to quiet the accusations of your conscience.

3.. Once you have taken the above action, you must rest in the sovereignty of יהוה (Yahuah) to work even your mistakes and failures for good. Joseph encouraged his brothers not to be angry with themselves because יהוה (Yahuah) had turned all their evil around for good Genesis 45:5.

Believe that יהוה (Yahuah) will do the same in your life. You can control your anger with the help of the Ruach HaKodesh, but you must surrender these feelings to it and trust It. You must make the choice to forgive those that have hurt you and surrender these feeling before they grow into rage or some other sinful action.

Psalm 37:8 Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil.

Proverbs 15:18 A hot-tempered man stirs up strife, but he who is slow to anger quiets contention.

Proverbs 22:24 Make no friendship with a man given to anger, nor go with a wrathful man,

Psalm 4:4 Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. Selah

Isaiah 48:9 “For my name's sake I defer my anger, for the sake of my Hallu (praise) I restrain it for you, that I may not cut you off.

Isaiah 57:16 For I will not contend forever, nor will I always be angry; for the Ruach would grow faint before me, and the breath of life that I made.

Leviticus 19:17-18 “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am **יְהוָה** (Yahuah).

Change your mind by changing your Heart, this happens by studying יהוה (Yahuah)'s word (daily), continually repent and confess your sins (daily), pray for those that hurt you (Daily) and overcome the attacks of the enemy, through the strength of יהושע (Yahusha) who strengthens you, greater is he who is in you (The Ruach of יהוה (Yahuah) and יהושע (Yahusha), the Ruach HaKodesh. Then he who is in this world (HaSatan or those people used by him to hurt you). Be an over comer, Over come anger and gain shalum (peace) in your life!



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

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 sprit.

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.

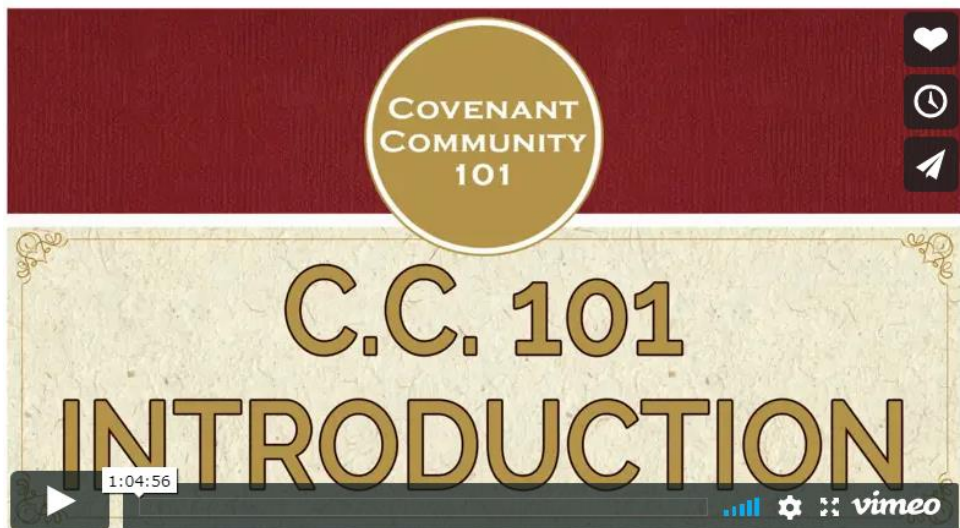
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

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



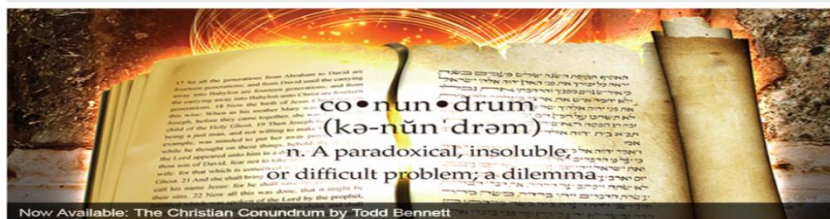
http://anintroductiontogod.com/An_Introduction_to_God-00.0-Prelude-Who_is_Yahowah_What_Does_He_Want.Torah



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



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וְכַתְּבָהּ עַל פְּנֵי הַסֵּפֶר: וַיֹּאמֶר אֱלֹהִים
 הָאֵלֹהִים כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאָדָם
 יוֹם וְלַחֲשָׁךְ קָרָא לְלֵילָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם
 אֶרְבֵּעַ בְּתוֹךְ הַיָּמִים וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ
 יַם הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
 הַיָּם לָרְקִיעַ שְׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי
 וַיַּחַד הַשָּׁמַיִם אֶל מִקוֹם אֶחָד וַתֵּרָאֶה הַיָּבֵשׁ
 וַיִּלְמְקוּהָ הַמַּיִם קָרָא יַמִּים וַיִּרְאֵהוּ
 וַיִּשְׂרַף מִיַּד יְהוָה

By Jeff A. Benner

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<http://www.yahuahkingdom.com/discipling.html>

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