

Meditate on יָהוָה (Yahuah)'s Word

Perhaps one of the most neglected disciplines in the believers life these days is that of Meditation. I believe that very few believers have been taught how important it is to pay close attention to what they think about.

Consider the following:

Watch your thoughts; they become words.

Watch your words; they become actions.

Watch your actions; they become habits.

Watch your habits; they become character.

Watch your character; it becomes your destiny.

What exactly is meditation?

According to our culture, meditation is the relaxation of the mind to the point where little or no thought occurs. But according to scripture, meditation is the increased focus of the mind with much deep thought occurring. The goal of secular meditation is to empty the mind, the goal of righteous meditation is to fill the mind with יָהוָה (Yahuah)'s truth. To put it in layman's terms, righteous meditation is the practice of filling the mind with יָהוָה (Yahuah)'s word for the purpose of applying it.

The words Ponder, Meditate, Muse, and Ruminare are synonyms and mean to consider or examine attentively or deliberately. Ponder implies a careful weighing of a problem or, often, prolonged inconclusive thinking about a matter; Meditate implies a definite focusing of one's thoughts on something as to understand it deeply; Muse suggests a more or less focused daydreaming as in remembrance; Ruminare implies going over the same matter in one's thoughts again and again, but suggests little of either purposeful thinking or absorption.

When we're meditating on something, we're singly focused physically. We allow no other thought or activity to steal us away from that moment. We're 100% present and fully conscious of whatever we're doing.

Many believers are becoming interested in Meditation as a way to create greater intimacy with יָהוָה (Yahuah), maintain their peace of mind, and control negative thoughts and emotions. But the question often arises, how do we mediate on יָהוָה (Yahuah)?

This question may produce images of sitting lotus style in a meadow or Buddhist monks chanting in some far away land. Unfortunately for believers, the practice of meditation has been misunderstood and as a result we have forfeited and shun a practice that is not only encouraged by יָהוָה (Yahuah) for our success, but that will also create deeper intimacy with יָהוָה (Yahuah), improve our mental and physical health, help us maintain our priorities,

balance, and live with more shalum (peace) and joy.

If we, through ignorance and deception, we relinquished this prized possession, then we need it back, and now! Stress, worry, misplaced priorities, depression, restlessness, negative thinking, addictions, and many other harmful behaviors plague the Believing community more than ever before. We've lost the art of meditating on **אֵלֹהִים** (Yahuah).

The way to spiritual prosperity and success which will ultimately lead to physical success is to meditate on **אֵלֹהִים** (Yahuah) word continually.

Do not let this Book of the Torah (Law) depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. **Joshua 1:8**

The word “meditate” here is “hagah”(daw-gaw'), Strong's #:1897.” Typically we think of meditate as a quiet reflection. So here we get the idea that we should quietly reflect on **אֵלֹהִים** (Yahuah)'s Torah (law) day and night, which is of course a wonderful thing. But the original idea was even more powerful! So what did it mean? “Hagah” is associated with what a hungry lion does when he's seeking food. Imagine that lion in your mind and hear his roar as he passionately seeks after something to eat. Does that sound like meditation to you? **Joshua 1:9** is about focusing on **אֵלֹהִים** (Yahuah)'s Word, but maybe not as quietly and passively as we might think. It's about being Hungry for **אֵלֹהִים** (Yahuah)'s Word day and night! And not just a little bit hungry for a snack. We're to desire **אֵלֹהִים** (Yahuah)'s Word like a starving lion and pursue it passionately with great focus.

אֵלֹהִים (Yahuah) goes on to say in **Joshua 1:8** that our hunger and obedience to His Word is directly related to our “success” in life. Obviously it's not being implied here that if you read **אֵלֹהִים** (Yahuah)'s Word that everything will always go well. But, no matter what you face in life, if you have been “meditating” on **אֵלֹהִים** (Yahuah)'s Word then you're going to be able to follow the guidance of the Word through that moment. Why? Because His Word is not only our guide, it's the way to live life fully. Somehow we've reduced it to a set of rules and obligations. But **אֵלֹהִים** (Yahuah)'s Word is Life as it's meant to be Lived! The laws and “rules” are there but not to merely restrict us – they are there to give us Life! Of course there are things about what Not to do. But that's because those things that we're being told to avoid will Destroy us! We have to really believe **אֵלֹהִים** (Yahuah)'s Word is life if we're going to hunger for it.

Brauch (Blessed) is the man who does not walk in the counsel of the wicked or stand in the way of Sinners or sit in the seat of mockers. But his delight is in the Torah (law) of **אֵלֹהִים** (Yahuah), and on his Torah (law) he meditates (hagah) day and night. **Psalms 1:1-2**

If we're going to follow **וַיְהוָה** (Yahusha) as our Rabbi and truly be “taught by

him” then we must know Him. And the way we know Him is by immersing ourselves in His Word. I want to wake up every morning hungry. I want to “Meditate” all day on His Words, so that I can be more like Him, so I can do what He does, and so I can go where He goes.

It’s time to work up an appetite and then to devour **אֱלֹהִים** (Yahuah)’s Word . **אֱלֹהִים** (Yahuah)’s Word is Life and to live it we have to know it.

We can't spend time with **אֱלֹהִים** (Yahuah) and not be affected, because **אֱלֹהִים** (Yahuah)'s character just spills over and saturates us. One (1) form of meditating on **אֱלֹהִים** (Yahuah) is to abide with him; to sit at his feet and to wait in his presence.

This can be accomplished by carving out time each day to just sit quietly before **אֱלֹהִים** (Yahuah) where you are free from distractions. The ocean or secluded areas of nature are great places to meditate, but a quiet area in your home works just as well. Initially, meditating on **אֱלֹהִים** (Yahuah) may be difficult because our mind tends to be restless and wanders profusely; but with consistency you'll gain more and more control over your thoughts.

Select a scriptural passage or word to focus on and anchor your attention, some examples can be " **אֱלֹהִים** (Yahuah) is my Shepherd," "I walk by Amunah (faith)", "the joy of **אֱלֹהִים** (Yahuah) is my strength", "I cast my cares upon **אֱלֹהִים** (Yahuah)", "Shalum (Peace) be Still."

You can select a whole scripture or just one (1) word, like "**וַיְהִי** (Yahusha)" or "**אֱלֹהִים** (Yahuah)" to meditate on. Meditate in silence or play worship music in the background. As you meditate, become fully present by paying attention to your breathing and your word/scripture. You can silently repeat your word/scripture in alignment with your breathing or anytime your mind begins to wander off. You can also create a mental picture in your mind to focus on. As you practice being still and calming your thoughts, you'll sense a greater feeling of **אֱלֹהִים** (Yahuah)'s presence and a greater sensitivity to hearing his voice.

You'll begin to sense the yearnings of the Ruach Ha Kodesh as he drops words or impressions on your heart. Set aside time to dedicate to **אֱלֹהִים** (Yahuah) each day, but especially on Shabbat (Sabbath), as you practice this form of meditation, you'll find old weights and worries seem to disappear. No evil thing can stand in **אֱלֹהִים** (Yahuah)'s presence.

Another popular and more historical way of meditating is called contemplative prayer. This form of meditating involved selecting a short scripture passage and then reflecting on it for the entire day. Think about how these particular scriptures are relevant to your life.

Take ownership of the scriptures by making them your own. Measure your behavior by them and contemplated what changes need to be made, so that your life personally reflects the passages. You can add this form of meditating

to your daily devotion, by selecting and writing down a particular passage and then ask **יהוה** (Yahuah) to make this passage real to you. Interestingly, the passage will seem to take on a life of its own. Scripture says that **יהוה** (Yahuah)'s word is like a two (2) edge sword, it is alive and it quickens us.

Hebrews 4:12

We are changed by the word; but the word has to get into our heart and our ruach (spirit) and not just our minds. Meditating on the word by taking small bites and then chew on them slowly is trans-formative and much more effective than just reading whole chapters of scriptures.

Meditating is a spiritual practice that can enhance our relationship with **יהוה** (Yahuah). It can help us to take on his character by spending time in **יהוה** (Yahuah)'s presence. Meditating on a scriptural passage or a word teaches us to calm our restless thoughts and creates a greater sensitivity to hearing **יהוה** (Yahuah)'s voice. And meditating on **יהוה** (Yahuah)'s word in the form of contemplative prayer is a way to reflect upon the scripture and ponder its relevancy in our personal life. All forms of meditation mentioned can change us and make our life more fulfilling, YAH centered, and balanced.

We have all heard the expression, "you are what you eat", but is also true to say "you are (and are becoming) what you think." Here is a challenge for you. Over the next few weeks take special note about what things you spend your time thinking about.

Did you know that you are what you are right now - not what you would like to be, nor what you ought to be, nor are you what you used to be. You are what you are today. Today, the 'real you' is shown by what you do and by what you think about in your heart - what you meditate on. Further, the things that you allow your heart to dwell on today is building what you will be tomorrow and the tomorrow after that.

Let's look at some verses which illustrate that you act out of and can be judged by the state of your heart.

The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks. **Luke 6:45**

But the things that come out of the mouth come from the heart, and these make a man `unclean'. **Matthew 15:18**

What comes out of a man is what makes him `unclean'. For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man `unclean'." **Matthew 7:20-23**

As water reflects a face, so a man's heart reflects the man. **Proverbs 27:19**

Above all else, guard your heart, for it is the wellspring of life. **Proverbs 4:23**

Your 'inner life' is an accurate representation of the real you. No matter what service you perform for אַיָּהּ (Yahuah), or what you appear to be to others, the important thing is the purity of your inner self. Consider the words of Oוְיָשָׁא (Yahusha) as he speaks to the Pharisees and the teachers of the law.

"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First (1st) clean the inside of the cup and dish, and then the outside also will be clean. "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

Matthew 23:25-28

The Pharisees were an obvious case of hypocrisy. But not so obvious that they noticed. They spent all of their time making sure that they obeyed the letter of the law perfectly. From the outside, it appeared that they were keeping אַיָּהּ (Yahuah)'s law perfectly and were therefore righteous men. In spite of all their work, they are all dismissed as being filled with greed, self-indulgence, hypocrisy and wickedness. What a shock this accusation must have been to them.

You see, אַיָּהּ (Yahuah) is not impressed with what we appear to be. We are all very good at 'playing Religion'. אַיָּהּ (Yahuah) is most interested in what we are like on the inside. He wishes to change us from the inside out. His goal is to make us clean on the inside, so that we would naturally be clean on the outside. If you are clean in your heart, then you will automatically be clean on the outside.

Meditation is a function of the mind and the heart. It is what we think about in our hearts and it is something we should be doing each and every day. Whether we realize it or not, we all spend a large portion of our time in some form of meditation. The thing is what we meditate on may or may not be worth while. In fact, what we habitually think about is frequently unhealthy for our growth as believers. Often it is simply sinful. This is why you should spend some time making notes about what you think about. This is the first (1st) step in the process of training ourselves to think correctly.

What Scripture says about Meditation:

Reflect on what I am saying, for אַיָּהּ (Yahuah) will give you insight into all this. **2 Timothy 2:7**

May the words of my mouth and the meditation of my heart be pleasing in your sight, אַיָּהּ (Yahuah), my Rock and my Redeemer! **Psalms 19:14**

Within your temple, **יְהוָה** (Yahuah), we meditate on your unfailing love.

Psalm 48:9

I will meditate on all your works and consider all your mighty deeds. **Psalm 77:12**

I meditate on your precepts and consider your ways. **Psalm 119:15**

Though rulers sit together and slander me, your servant will meditate on your decrees. **Psalm 119:23**

Let me understand the teaching of your precepts; then I will meditate on your wonders. **Psalm 119:27**

I lift up my hands to your Commands, which I love, and I meditate on your decrees. **Psalm 119:48**

May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts. **Psalm 119:78**

Oh, how I love your Torah (law)! I meditate on it all day long. **Psalm 119:97**

I have more insight than all my teachers, for I meditate on your statutes. **Psalm 119:99**

My eyes stay open through the watches of the night, that I may meditate on your promises. **Psalm 119:148**

I remember the days of long ago; I meditate on all your works and consider what your hands have done. **Psalm 143:5**

They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. **Psalm 145:5**

May my meditation be pleasing to him, as I rejoice in **יְהוָה** (Yahuah). **Psalm 104:34**

Finally, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable-if anything is excellent or praise worthy, think about such things. **Philippians 4:8**

Baruch (Blessed) is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the Torah (law) of **יְהוָה** (Yahuah), and on his Torah (law) he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. Not so the wicked! They are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For **יְהוָה** (Yahuah) watches over the way of the righteous, but the way of the wicked will perish. **Psalm 1**

Therefore, I urge you, brothers, in view of **יְהוָה** (Yahuah)'s mercy, to offer your bodies as living sacrifices, Kadosh (holy) and pleasing to **יְהוָה** (Yahuah),

this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what אַיָּהּ (Yahuah)'s will is, his good, pleasing and perfect will. For by the unmerited favor (grace) given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of Amuanah (faith) אַיָּהּ (Yahuah) has given you. **Romans 12:1-3**

Th is verses describes to us what we should be doing. But this type of meditation does not come naturally. By nature, we stir up and act out that which is in our hearts. If your heart is filled with good things, you will have a tendency to meditate on good things. If your heart is filled with bad things, you will naturally think about and meditate on these things.

I firmly believe that through אַיָּהּ (Yahuah)'s unmerited favor (grace) and the power of his Ruach (Spirit), through the prayers and ministry of our brothers in Oוְיָהּ (Yahusha), we can and must train ourselves to have a pure thought life. If we do this, we will start to see changes in our attitude and behavior. Our hearts will start to become pure and we will enjoy the pleasure of אַיָּהּ (Yahuah).

How do we accomplish this?

We must become consciously aware of what we spend our time meditating on now. We must take a detailed account of what we think about and based on scriptural principles decide whether it is good or bad. When you catch yourself meditating on something undesirable, renounce it and cast it away. Imagine yourself throwing it to the ground and stepping on it to kill it. Then immediately choose to replace the thought with a good one, such as a prayer, a memorized scripture or song. Do not be discouraged if you find yourself thinking about that same thing only a minute or two later. Simply recognize sin as sin, renounce it again and choose to replace the thought with something worthwhile. You will find that many of your personal idols are firmly attached to your hearts as if with elastic bands so when you through them away they just snap back at you. But eventually the elastic will break and you will be free.

Similarly, do not think it strange if you find it difficult to cast off the undesirable thought pattern. Remember that your heart has a basic tendency to enjoy such things; you will be fighting with yourself. But you do not have to give in. Consider Paul's attitude about discipline in the believers life:

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last for ever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have declared the truth of scripture

to others, I myself will not be disqualified for the prize. **1 Corinthians 9:24-27**

Please note that the Greek word translated 'beat my body' has a literal meaning of 'to bruise under the eye'. So, if you desire to overcome a certain sin, and are fighting it, why not choose to bash your head against the wall (figuratively speaking) and say "I will not do this". For we are told if we resist Ha Satan (the Devil), he will flee from us.

Your mind and your heart are both like clay - being shaped and formed with each passing day. There are some questions to be asked:

Whose hands are forming my heart and mind?

What are they being formed into?

What is my responsibility in the process?

Whether you realize it or not, your character is being formed and solidified with each passing day. This is true whether you plan what you want to be or if you just let life happen. Some of the most powerful influences on the development of your character come from the following sources:

1. What you read
2. What you look at
3. What you listen to
4. The people you associate with
5. What you think about

All these things feed your brain and together are a significant influence in the way your mind is programmed. Piece by piece, like bricks in a wall, this programming trains you how to respond, how to think, what to think, what to value and pursue, how to treat others and what you should/should not do. Do not be deceived, an even small amount of negative input has a noticeable effect over the long run. You have heard the expression that applies to computers - "garbage in, garbage out". This applies to your mind as well. You can be Kadosh (holy) in an unKadosh (unholy) world, but it's hard to avoid being effected by the unrighteous influence that society has on you. It's all around us every day. Society does not teach righteous behavior. Each day we are exposed to a great deal of negative re-enforcement. But, we can limit this negative input by carefully selecting the things we do when where there is a choice.

Nor should there be obscenity, foolish talk or coarse joking, which are out of

place, but rather thanksgiving. **Ephesians 5:4**

Much of the above should be repulsive to a believer anyway because they are in agreement with אֱלֹהִים (Yahuah). Instead of filling your mind with even more rubbish than you get from the world everyday anyway, see to it that you fill your mind with good things instead. And do not nurture the bad which is already there; rather get rid of it as garbage.

Participate in fellowship with believers and associate yourself with his chosen people. The point is, you need to deliberately avoid certain types of input and replace it with others. In doing so you will begin to find that you are free to live a life pleasing to אֱלֹהִים (Yahuah).

Since, then, you have been raised with **וְיֵשׁוּעַ** (Yahusha), set your hearts on things above, where **וְיֵשׁוּעַ** (Yahusha) is seated at the right hand of אֱלֹהִים (Yahuah). Set your minds on things above, not on earthly things. For you died and your life is now hidden with **וְיֵשׁוּעַ** (Yahusha) in אֱלֹהִים (Yahuah)

Colossians 3:1-3.

What then is believers meditation?

It is the deliberate practice of turning our hearts and our minds to the full time task of bringing the word of אֱלֹהִים (Yahuah) to life in the daily activities of our lives. As I said earlier, אֱלֹהִים (Yahuah) wants to change us from the inside out. He wants to renew our minds and hearts so they will become more like his own. However, it is *only* by אֱלֹהִים (Yahuah)'s unmerited favor (grace) and power that this could ever happen.

We *cannot* change ourselves. אֱלֹהִים (Yahuah) uses a number of things to accomplish this. But the primary tool he uses is his own word recorded in scripture. If we ignore it, he cannot work in us. If we use it and put it to use, he will be able to enter into our lives and form us into what he wants us to be. Meditation on the word of אֱלֹהִים (Yahuah) allows its transforming power to renew our minds and change our hearts.

Meditation on the things of אֱלֹהִים (Yahuah) yields wisdom and purity. It yields spiritual maturity and communion with אֱלֹהִים (Yahuah) and **וְיֵשׁוּעַ** (Yahusha). Here are a few of the things we can meditate on.

- The things אֱלֹהִים (Yahuah) has done for me and others I know.
- The Kadoshness (holiness) and perfection of אֱלֹהִים (Yahuah).
- Our meeting with **וְיֵשׁוּעַ** (Yahusha) after our life here is complete.
- Our eternal fellowship which we will have with Him.
- The meaning/application of any specific passage of scripture.
- Anything אֱלֹהִים (Yahuah) has just taught us or made us aware of.
- Questions regarding the Will of אֱלֹהִים (Yahuah).

- The salvation he has given us.
- The life he has freed us from.

You see, much of this is a reflection of the relationship we have with **אֱלֹהִים** (Yahuah), it is thinking about His love and influence in your life, it is wondering about His awesome power and mighty deeds. It is joyfully giving thanks to Him for all he has done. It is sitting in awe and appreciation of his works. It is using all your energy to understand and obey his word. Just as your digestive system processes the food you eat so it can be of use to your body, so also meditation digests all things concerning **אֱלֹהִים** (Yahuah) and makes them a power which can renew your heart.

- Meditation centers on the relationship we have with **אֱלֹהִים** (Yahuah) that comes through **וְדָבָר** (Yahusha). It seeks to improve this relationship by allowing **אֱלֹהִים** (Yahuah) to use his word to renew our minds and our hearts through knowledge of his will. The word of **אֱלֹהִים** (Yahuah) plays a central role in meditation because it is the place where our knowledge of **אֱלֹהִים** (Yahuah) originates.

We must therefore determine to know the word of **אֱלֹהִים** (Yahuah) so that we have the material we need for meditation available to us. This involves diligent study and memorization of the scriptures. This will make sure that everything in the scriptures will be at your fingertips when you want it. Memorized scripture plays an important role in the art of meditation.

Meditation can be done at all times of the day. It requires a bit of planning and extra effort to keep focused because it is work. It is also foreign to the natural state of your heart. It is something you choose to do. Meditation can be done both on planned, pre-arranged times and informally, whenever your mind is free.

One of the greatest promises in scripture is found in **Psalms 1:2-3**. This passage teaches that if we meditate on **אֱלֹהִים** (Yahuah)'s Word day and night we will be "like a tree firmly planted by streams of water". Here is the secret to the consistent believers life.

But how does a person meditate day and night? One obvious way is to stay awake 24 hours a day. However, there is a less strenuous way to accomplish this.

Have you ever awakened in the night feeling rigid and tense? Have you ever gone to bed with a problem in your mind, and awakened the next morning exhausted-as though you had worked through the night? Have you ever noticed that your last thought of the day is usually your first thought of the next morning? Many people believe that these phenomena indicate that our subconscious minds keep on working while we are asleep.

When a person sleeps, his conscious mind rests while his subconscious mind

continues to function in order to keep the body's organ's working. But the conscious and the subconscious are in a closed-circuit relationship, so whatever the conscious was working on prior to his falling asleep will be transmitted to the subconscious.

Too often we are wrestling with a problem just before we go to sleep. So rather than allowing the subconscious to work on our problems and worries, we can meditate on the Word of **אֱלֹהִים** (Yahuah) while we sleep.

A simple application of this theory is to read the passage intended for the next morning's quiet time just before you go to sleep. Take about three (3) minutes to scan through the passage and ask **אֱלֹהִים** (Yahuah) to give you a thought that will help you live for Him the next day. Take this thought with you to bed.

Your subconscious mind will work on the thought while you sleep, and you will probably have the same thought in your mind the next morning. The writer of the Proverbs may be alluding to this when he writes, "When you walk about, they will guide you; When you sleep, they will watch over you; And when you awake, they will talk to you" **Proverbs 6:22**

Make **אֱלֹהִים** (Yahuah)'s Word your last word every day, and with the help of the subconscious mind you will be able to meditate on the Word "day and night."

If you want to know a Scriptural guided meditation technique that uses the word of **אֱלֹהִים** (Yahuah) skillfully to grow your Amunah (faith) and masterfully to whip the fearful suggestions of Ha Satan (the devil) then listen to this.

Imagine Scripture is a sharp and deadly double-edged sword, and with it you are able to use the word of **אֱלֹהִים** (Yahuah) to fight wickedness by performing miracles like **וְיָהוּשָׁע** (Yahusha) did and delegated to us so we could also do.

And as you go, declaring, saying, the kingdom of **אֱלֹהִים** (Yahuah) is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give. **Matthew 10:7-8**

But remember it is highly unlikely that you'll be able to inflict a heavy blow on the enemy with your sword like **וְיָהוּשָׁע** (Yahusha) did by performing miracles without first (1st) meditating on the word of **אֱלֹהִים** (Yahuah).

Can you remember a time as a child when you dreamed of saving the princess by slaying the dragon with your mighty sword? And ladies, have you ever dreamed of being rescued by a valiant and brave knight in shiny armor from a fire breathing dragon?

Meditating on the promises of **אֱלֹהִים** (Yahuah) in Scripture is like being a fully armored knight who is always training to stay prepared so he can protect the village which is always under attack by terrible fire breathing dragons.

If you meditate on the word of **אֱלֹהִים** (Yahuah), you'll already know what to do

when you are tested in your Amunah (faith), or in this case when your village is under attack.

Above all, taking the shield of Amunah (faith), where with you shall be able to quench all the fiery darts of the wicked. **Ephesians 6:16**

But you won't be able to build a shield to protect the village against temptation without first (1st) meditating on the Word of אַיָּהּ (Yahuah).

Another reason Scripture is like a double-edged sword is because, "it subdues and mortifies evil desires and blasphemous thoughts as they rise within; and answers unbelief and error as they assault from without.

A single text, well understood, and rightly applied, at once destroys a temptation or an objection, and subdues the most formidable adversary." **Ephesians 6:10-18.**

Not only is meditating simply thinking, in which we do all the time, but by using this technique in conjunction with the promises of scripture you can make your way prosperous by increasing your Amunah (faith) in אַיָּהּ (Yahuah) and in His Word.

So then Amunah (faith) comes by hearing, and hearing by the word of אַיָּהּ (Yahuah). **Romans 10:17**

The fact is, if you don't have enough Amunah (faith) in אַיָּהּ (Yahuah)'s word you won't be able to please Him enough to get all of His promises, rewards and barachahs (blessings).

But without Amunah (faith) it is impossible to please Him: for he that comes to אַיָּהּ (Yahuah) must believe that He is, and that He is a re-warder of them that diligently seek Him. **Hebrews 11:6**

What better way is there to diligently seek Him than to meditate on His word?

All you have to do is start believing that you can meditate on the promises from scripture and that it will be most beneficial to improving your life. If that's not enough to convince you; אַיָּהּ (Yahuah) also promised that you would have good success if you meditate on His word.

This book of the Torah (law) shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success. **Joshua 1:8**

Solomon found to be true threw out his years of seeking אַיָּהּ (Yahuah) when he said, "In all your ways acknowledge Him, and He shall direct your paths". **Proverbs 3:6**

You meditate earnestly on that verse by concentrating and reciting it over and over in your mind and getting that promise deep in your heart by keeping it with you always and referring to it from time to time.

Baruch (Blessed) are they that keep his testimonies and that seek him with the whole heart. **Psalm 119:2**

Simply get on your knees and call אַיָּהוָה (Yahuah) out on His promise. You say, " אַיָּהוָה (Yahuah) you said in your word in **Proverbs 3:6** that if I acknowledge you in all my ways you will direct my paths. I believe your word and I'm acknowledging you right now and asking you to give me the strength to resist this Sin that has been tempting me lately...".

The hard part is preparing your mind to do the actual meditating on אַיָּהוָה (Yahuah) 's words and promises and believing that this is what אַיָּהוָה (Yahuah) wants you to do so that He can Barach (Bless) you like He wants to.

וַיְהוָה (Yahusha) said that the first (1st) and greatest Commandment is, "You shall love אַיָּהוָה (Yahuah) your Aluahym (God) with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first (1st) Commandment". **Mark 12:30**

Did you notice how וַיְהוָה (Yahusha) said; with all your heart, all your soul, all your mind, and all your strength?

All four (4) of these things are referring to the same thing, for if we could pick just one (1) that would best describe the point וַיְהוָה (Yahusha) was trying to make to us in today's society, we would probably pick all our heart.

Although, if you are the technical type then you might prefer to say all our mind.

But you won't be able to keep the Greatest Commandment of אַיָּהוָה (Yahuah); to love אַיָּהוָה (Yahuah) with all your heart or mind if you don't want to meditate on the word of אַיָּהוָה (Yahuah).

Which brings me back to the Commandment; you will meditate by reflecting deeply and thinking intently on the promises from scripture every where you go and keep His word with you at all times for וַיְהוָה (Yahusha) said, "It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of אַיָּהוָה (Yahuah)". **Matthew 4:4**

I would like for you to do good for yourselves because you are my brothers and sisters in אַיָּהוָה (Yahuah). Now go meditate on the promises from scripture and win good favor with אַיָּהוָה (Yahuah) like I have done and will continue to do for the rest of my life. Shalum