



Examine Yourself

"Examine yourselves, whether ye be in the faith; prove your own selves. Know your own selves, how that Amanuwal Ha'Mashyach is in you, except ye be reprobates?"

II Corinthians 13:5

Fruits of the Ruwach

Pre-Test 4
Love 6
 Phileo Love 6
 Conclusion: 7
Joy 8
 Conclusion: 9
Peace 10
 Conclusion 12
Patience 13
 Conclusion: 14
Kindness and Goodness 15
 Conclusion 18
Faithfulness 19
 Marks of Faithfulness 19
 How can we have these "Marks of Faithfulness"? 19
 Conclusion 19
Gentleness and Meekness 20
 Gentleness, 20
 Meekness 21
 Conclusion 24
Self Control 25
 Conclusion 29

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Open Letter:

My Dear Family and Brethren:

As I began to examine myself in preparation for Amanuwal's Memorial, I thought this year I would not only focus on what I think I have accomplished or where I know I have failed, but how do I measure up.

I asked myself do I truly have Yahuwah's Ruwach Ha'Kadosh? If so, I would definitely portray the "Fruits" thereof. Before I began to measure myself, I thought I would judge myself on these fruits and a few other things and after my study grade myself again.

This study has been a real eye opener for me, yet so encouraging that I wanted to share it with each of you.

It is long, but I promise you, that you will find that you are such a privileged and loved human being and out of the billions of people on this earth that you have been given the strength to overcome any obstacle in the world. You will find that with all the shortcomings you think you may have, that nothing is impossible.

So sit back and meditate. Thank Yahuwah for the privilege of being called and may you wallow in HIS Calling and HIS Glory and find that you are worthy, because He called you to be worthy.

Agape,

Gina
Passover Season 2013

May you all have a wonderful Passover Season!

Pre-Test

Although we should be doing this all year long, we should at least take some time a few weeks before the Memorial Services to examine ourselves. Have we changed in the positive direction since the same time last year or are we stagnant? Are we growing toward Amanuwal and Yahuwah or is our growth stunted. The fruit list is clearly not intended as an exhaustive description of the fruit, but was given to highlight the fruit that Yahuwah wants us all to develop:

Before continuing check off the “Fruits” you think you are exemplifying.

Fruits of the Ruwach

"But the fruit of the Ruwach is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians Chapter 5, verses 22-23)

- Love
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Faithfulness
- Gentleness
- Self-Control

Fruits of the Ruwach

On a scale 1 to 10 rate yourself in the below areas as you see yourself. After reading this study, come back and evaluate yourself on how you think Yahuwah would rate you.

1. ____|____ LOVE - Unselfish, loyal, and benevolent concern for the well-being of another and toward Yahuwah. *John 13:34-35, I Corinthians 13.*
2. ____|____ CONFESSION - Confession, an admission, declaration, or acknowledgment, telling of one's faults or sins. *I John 1:8-10, Psa. 32:3-5; Prov. 28:13.*
3. ____|____ FORGIVENESS - A pardon, the gracious human act of not holding wrong acts against another person. Forgiveness is that act and attitude toward those who have wronged us which restores relationships and fellowship. *Matthews 6:14-15, Matt. 18:12-35*
4. ____|____ GIVING - passing or handing over to another and to Yahuwah what is yours. *Acts 20:35, Luke 6:38.*
5. ____|____ TRUST - a strong belief that some person or thing is honest or can be depended on. *Proverbs 3:5-6.*
6. ____|____ KINDNESS - favor, mercy, benevolence, and goodwill to Yahuwah and man. *Gal. 5:22.*
7. ____|____ PATIENCE - implies suffering, enduring or waiting, as a determination of the will and not simply under necessity. *Luke 21:19, James 5:11, Romans 5:2-4*
8. ____|____ ASSEMBLING TOGETHER - coming together for worship and fellowship. *Acts 2:41-44, Hebrews 10:22-25.*
9. ____|____ FAITHFULNESS - loyalty and honesty, constant or faithful in keeping promises, and therefore is worthy of trust. *Matt. 25:21, Luke 16:10, Psalm 15:4b. Revelations 2:9-10.*
10. ____|____ FAITH IN Yahuwah - belief or trust that does not question or ask for proof. *Heb. 11:1, 6-10, 38-40.*
11. ____|____ PRAYER - Spending time with Yahuwah in humility and sincerity as we speak to Him and He speaks to us. *Matt. 6:6, Phil. 4:6, I Timothy 2:8, I Thess. 5:17-18.*

Love

The word love can mean many different things in the English language. It can refer to a mother's love for her child, love of country, romantic love, friendship, or Yahuwah's love towards mankind. The Greek language has different words for different types of love. The New Testament of the Bible we have today has been translated from the Greek language so we will take a look at the actual words used. We will explore the following Greek words:

agape
phileo

Agape is defined as the love that Yahuwah has for his Son and toward mankind.

John 3:16 "For Yahuwah so loved (agape) the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Notice the first part of this verse, "Yahuwah so loved (agape)... He gave". Agape love gives, agape love is the deep and constant love of a perfect being (Yahuwah) towards an unworthy object (mankind).

Ephesians 2:4 - 5 "But because of his great love (agape) for us, Yahuwah, who is rich in mercy, made us alive with Amanuwal even when we were dead in transgressions - it is by grace you shall be saved." Romans 5:8 "But Yahuwah demonstrates his own love (agape) for us in this: While we were still sinners, the Ha'Mashyach died for us." We were unworthy objects, we were sinners.

Agape Love

1. Comes only from Yahuwah
2. Does not always run with natural inclinations
3. Gives unselfishly
4. Takes action and is visible (you can see it in action)
5. Ready to serve
6. Does what is best
7. Not drawn out by Excellency
8. Deliberate choice without cause

In contrast, phileo is defined as to be a friend to, indicating feelings, warm affection.

Phileo Love is the love that can come easily because of like interests or commonalities. Sometimes we meet people who we naturally like. They are easy to get along with, you may share the same ideas, they're likable and enjoyable to be around so you feel comfortable and have good feelings being around them. Many times you develop a warm affection toward them and enjoy their company. You become friends. This is phileo.

Phileo is never used in a command to men to love (phileo) Yahuwah. Some want to say that Yahuwah has only agape love but this isn't true. Take a look at the following verses:

Fruits of the Ruwach

John 3:35 "The Father loves (agape) the Son and has placed everything in his hands, Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for Yahuwah's wrath remains on him."

John 5:20 "For the Father loves (phileo) the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these."

In 1 Cor 13:3-8, in the midst of Paul's description of the gifts of the Ruwach, there is a section on love. While not directly about 'fruit', it is about what springs from love.

Conclusion:

When we love one another with an agape type love, the Ruwach of Yahuwah can work through us in the lives of other people that need to see the love of Amanuwal.

Joy

Joy is the happiness found in union with Yahuwah. It is an emotion of great happiness.

Be joyful always; pray continually; give thanks in all circumstances, for this is Yahuwah's will for you in Ha'Mashyach Amanuwal. I Thessalonians 5:16

Rejoice in Yahuwah always, I will say it again: Rejoice! Philippians 4:4

Romans 15:13 - May the Aluhym of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Ruwach Ha'Kadosh. Know where the joy comes from, it comes from Yahuwah. We must be responsible to exhibit joy in our lives and to depend on the Ruwach Ha'Kadosh for the power to exhibit the joy that Yahuwah has given to us.

Confess sin - In order to have joy in our lives, we should be willing to obey Yahuwah and resist the temptation of sin. However, when we fail and sin we must confess the sin as Dawid did in order to have the joy restored. Psalm 32:5 - Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to Yahuwah" - and you forgave the guilt of my sin. After Dawid confessed the sin in Psalm 32:7 & 11 a peace and joy in Dawid's life was found - You are my hiding place; you will protect me from trouble and surround me with songs of deliverance." Selah Rejoice in Yahuwah and be glad, you righteous; sing, all you who are upright in heart!

Trust Yahuwah - Look again at Romans 15:13 - May the Aluhym of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Ruwach Ha'Kadosh. Now look at Romans 8:28 - And we know that in all things Yahuwah works for the good of those who love him, who have been called according to his purpose. Yahuwah worked in Job's life to bring him to a point where Job trusted in Him without any explanation. Look at the last recorded words of Job in Job 42:1 thru 6 - Then Job replied to Yahuwah: "I know that you can do all things; no plan of yours can be thwarted. You asked, 'Who is this that obscures my counsel without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know. You said, 'Listen now, and I will speak; I will question you, and you shall answer me.' My ears had heard of you but my eyes have seen you. Therefore I despise myself and repent in dust and ashes." Yahuwah brought Job to a point where he totally trusted Yahuwah without having to understand everything that Yahuwah was allowing to happen in his life. Yahuwah wants to bring each of us to this point in our lives, a total trust and dependence on Yahuwah's will for our lives whether we understand what Yahuwah is doing or not.

Grasp Hold of a Long Range View - The long range view is our eternal inheritance that awaits us in Amanuwal and the final revelation of His Glory.

I Peter 1:3 thru 9 Praise be to the Aluhym and Father of our Master Amanuwal Ha'Mashyach! In his great mercy he has given us new birth into a living hope through the resurrection of Amanuwal Ha'Mashyach from the dead, and into an inheritance that can never perish, spoil or fade - kept in heaven for you, who through faith are shielded by Yahuwah's power until the

Fruits of the Ruwach

coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith - of greater worth than gold, which perishes even though refined by fire - may be proved genuine and may result in praise, glory and honor when Amanuwal Ha'Mashyach is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls.

Now look at II Corinthians 4:18 - So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

Hebrews 12:2 explains the long range view of Amanuwal as He looked to the stake - Let us fix our eyes on Amanuwal, the author and perfecter of our faith, who for the joy set before him endured the stake, scorning its shame, and sat down at the right hand of the throne of Yahuwah.

Give Thanks - Give thanks in all circumstances. You should raise a voice of thanksgiving to Yahuwah for what He is going to do in your life as a result of the difficult circumstances that He has allowed to come into your life.

Let's look at Hebrews 8:37 & 38 - No, in all things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of Yahuwah that is in Ha'Mashyach Amanuwal our Master.

Conclusion:

We must be responsible to exhibit joy in our lives and to depend on the Ruwach Ha'Kadosh for the power to exhibit the joy that Yahuwah has given to us. People around us notice when we exhibit true joy and the Ruwach of Yahuwah can work through us in the lives of other people that need to see the love of Amanuwal.

Peace

Peace refers to dealing justly with the world, as well as remaining in good conscience before Yahuwah. Peace is when entities are in harmony. In its most immediate and popular meaning, signifies the absence of hostilities. This definition of peace refers to a condition where nations or groups are not engaged in violent conflict. The conception of peace can go further to mean a relationship between parties characterized by respect, justice, and good will.

Isaiah 9:6 says Amanuwal is the Prince of Peace - "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty El, Everlasting Father, Prince of Peace."

In John 14:27 Amanuwal said - "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

Notice in the following verses how Paul greeted the saints in Rome:

Romans 1:7 "To all in Rome who are loved by Yahuwah and called to be saints: Grace and peace to you from Yahuwah our Father and the Master Amanuwal Ha'Mashyach."

I Corinthians 1:3 "Grace and peace to you from Yahuwah our Father and the Master Amanuwal Ha'Mashyach."

Ephesians 1:2 "Grace and peace to you from Yahuwah our Father and the Master Amanuwal Ha'Mashyach."

Galatians 1:3 "Grace and peace to you from Yahuwah our Father and the Master Amanuwal Ha'Mashyach, who gave himself for our sins to rescue us from the present evil age, according to the will of our Aluhym and Father, to whom be glory for ever and ever. Amen."

Philippians 1:2 ""Grace and peace to you from Yahuwah our Father and the Master Amanuwal Ha'Mashyach."

Colossians 1:2 "To the holy and faithful brothers in Ha'Mashyach at Colosse: Grace and peace to you from Yahuwah our Father."

Of course there are more, but you get the picture. It is obvious that grace and peace are the common denominators in all of these verses. Peace is to be evident in our lives. It is the peace of Yahuwah that transcends all understanding that Paul is talking about.

Let's look at Philippians 4:4-7: "Rejoice in Yahuwah always. I will say it again: Rejoice! Let your gentleness be evident to all. Yahuwah is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to Yahuwah. And the peace of Yahuwah, which transcends all understanding, will guard your hearts and your minds in Amanuwal Ha'Mashyach."

Fruits of the Ruwach

Now look at II Thessalonians 2:16 "Now may the Master of peace himself give you peace at all times and in every way. Yahuwah be with all of you."

According to this verse, what is the source of peace, Yahuwah or the circumstance. Peace has nothing at all to do with circumstances, but everything to do with knowing Yahuwah.

Yahuwah's word commands that we have peace in our lives no matter the circumstances.

II Corinthians 13:11 "Finally, brothers, good-bye. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the Aluhym of love and peace will be with you."

Colossians 3:15 "Let the peace of Ha'Mashyach rule in your hearts, since as members of one body you were called to peace. And be thankful."

I Thessalonians 5:13 "Hold them in the highest regard in love because of their work. Live in peace with each other."

I Peter 3:8 -12 "Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing. For, Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech. He must turn from evil and do good; he must seek peace and pursue it. For the eyes of Yahuwah are on the righteous and his ears are attentive to their prayer, but the face of Yahuwah is against those who do evil."

II Peter 3:14 "So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him."

Romans 12:18 "If it is possible, as far as it depends on you, live at peace with everyone."

Romans 14:19 "Let us therefore make every effort to do what leads to peace and to mutual edification." (Every effort is an intense pursuit leaving no stone unturned)

Hebrews 12:14 "Make every effort to live in peace with all men and to be holy; without holiness no one will see Yahuwah."

Amanuwal said that we would have trouble in this world. Sometimes we forget about the peace we have in Yahuwah because we get distracted by the troubles of this world. It is a question of focus, are we focused on the troubles of this world or the peace of Yahuwah? We were all born into a sin nature which is the natural state of man (no peace), at enmity with Yahuwah. This is what the world has to offer and it is what Satan accomplished in Adam. Amanuwal overcame what the world had to offer when He chose to die for you and me on the stake.

We still live in earthly bodies which require us to choose each day whom we will serve. Even though we have been saved by Yahuwah's grace and are a part of the family of Yahuwah, we

Fruits of the Ruwach

still have to make a conscious decision each day as to whether we will serve Him or chase after what the world has to offer.

Romans 5:1-2 "Therefore, since we have been justified through faith, we have peace with Yahuwah through our Savior Amanuwal Ha'Mashyach, through whom we have gained access by faith into this grace in which we now stand." The first place to find peace is in Amanuwal through receiving Him as our Master & Savior because He is the Prince of Peace, the Aluhym of peace.

Romans 8:6-7 "The mind of sinful man is death, but the mind controlled by the Ruwach is life and peace; the sinful mind is hostile to Yahuwah. It does not submit to Yahuwah's law, nor can it do so."

Galatians 5:25 - "Since we live by the Ruwach, let us keep in step with the Ruwach." We choose daily to crucify the flesh with its passions and desires and we choose Yahuwah's way. We walk by the Ruwach, we set our minds on the Ruwach.

Isaiah 26:3 - "You will keep in perfect peace him whose mind is steadfast, because he trusts in you."

Yahuwah's mercies are new every morning. He knows your heart and he knows your needs. Take courage, no matter what circumstances surround you, no matter what your status in life, no matter what type of troubles you face, the Peace of Yahuwah that passeth all understanding is there for you.

When we come to Him in prayer with thanksgiving, he promises peace that surpasses all understanding. We must choose to accept that promise and take Yahuwah at His Word. We must appropriate that peace in our lives. In other words, we must examine our life to see what is causing us anxiety or worry or loss of contentment. In every circumstance, every situation you can choose panic, chaos, worry, speculation or you can choose peace that comes from Yahuwah. Whenever you identify an area in your life that is causing anxiety or worry, confess it to Yahuwah in prayer and then apply His peace to that specific area in your life.

Conclusion

What will you choose to set your mind on? Philippians 4:8 - "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things."

Patience

Patience, also known as long-suffering, refers to the tendency to endure both temptation and suffering without it leading to sin.

Most everyone has heard the following phrases at sometime or another concerning patience:

✳️ "Patience is a virtue."

✳️ "Be patient with me, Yahuwah is not finished with me yet."

✳️ "Don't be in such a hurry, have patience."

Patience is defined in several terms as follows:

1. the bearing of frustration, annoyance, misfortune, pain, etc., without complaint, loss of temper, or irritation.
2. an ability or willingness to suppress annoyance when confronted with delay.
3. quiet perseverance; even-tempered care; diligence.

As some of us growl when the car in front of us doesn't move when the light turns green, most cannot say that they we are patient. Mankind is reared to demand instant action. We all live in a fast-paced world which is getting faster even as we are getting older. Life's too short. We do not want to sit still for other people's troubles; our first instinct is to move on and let them stew in it. "Me, suffer over someone else?" Those who bear emotional burdens over those they love seem like fools who should cut loose 'for their own good', or so it's said. However, the Ruwach, who can be faster than any of us, is not in it for the quick hit. The Ruwach counsels patience : you have all of eternity, and all that is not joy today will pass away someday. Remember that Yahuwah wins in the end, and trust in that.

Romans 5: 2-5 - "And we rejoice in the hope of the glory of Yahuwah. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because Yahuwah has poured out his love into our hearts by the Ruwach Ha'Kadosh, whom he has given us."

Colossians 1: 10-12 - "And we pray this in order that you may live a life worthy of Yahuwah and may please him in every way; bearing fruit in every good work, growing in the knowledge of Yahuwah, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light."

II Thessalonians 1: 3-4 - "We ought always to thank Yahuwah for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing. Therefore, among Yahuwah's assemblies we boast about your perseverance and faith in all the persecutions and trials you are enduring."

Fruits of the Ruwach

Titus 2: 1-2 - "You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance."

Hebrews 12: 1-3 - "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Amanuwal, the author and perfecter of our faith, who for the joy set before him endured the stake, scorning its shame, and sat down at the right hand of the throne of Yahuwah. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart."

James 1: 2-4 - "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."

James 5: 7-8 - "Be patient, then, brothers, until the Master's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. You too, be patient and stand firm, because the Ha'Mashyach's coming is near."

James 5: 10-11 - "Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of Yahuwah. As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what Yahuwah finally brought about. Yahuwah is full of compassion and mercy."

James 5:10-11 encourages us to consider the examples of the prophets and Job relative to patience.

The book of Job goes into great detail as to the emotions that Job experienced over a considerable period of time. After all, Job was only a man. As the knowledge of the loss of his children sunk in, the physical affliction of his body continued, and the accusation of his friends mounted, you could say that he got down in the dumps. Job's friends believed that Job had sinned and that Yahuwah was punishing Job for un-confessed sin. They questioned his integrity. Of course, Job finally realizes that there are some things too wonderful for him to understand and that Yahuwah's will for our life will be accomplished whether that may be through prosperity or through hardship. Yahuwah is in control and this realization is what caused Job to repent in dust and ashes.

Conclusion:

Satan cannot do any harm to us unless Yahuwah lifts the hedge of protection from around us. When Yahuwah does lift the hedge of protection from around us, you might say that we are in His spotlight. It is during these times of trial that we need to let patience, a fruit of the Ruwach of Yahuwah, be exhibited in our lives so that we can endure and bring glory and honor to Yahuwah.

Kindness and Goodness

Kindness is the tendency toward doing good. Kindness is the act or the state of charitable behaviour to other people.

Kindness - having a good or benevolent nature or disposition; desiring to do good to others; the sincere desire for the happiness of others (the thinking).

Goodness is the tendency to avoid sin and do good. Generosity is an openness to sharing one's own gifts and goods with others. It is the opposite of both gluttony and envy. Good is sometimes viewed as whatever entails reverence towards either life, continuity, happiness, or human flourishing.

Goodness - moral excellence; virtue; generosity; the activity calculated to advance kindness (the doing).

A lot of times we show kindness when we think about other people, desiring good things or happiness for others. The question to ask is "Do we do anything about it?" In other words "Will I calculate the activity that is necessary to advance that kindness in some way?" Kindness (the thinking) is just the beginning. It is like a seed that Yahuwah plants in our lives through the Ruwach Ha'Kadosh. Goodness (the doing) is the next step that Yahuwah wants us to take through the power and guidance of the Ruwach Ha'Kadosh. It may be helping someone by providing food or shelter or clothing. It could be that we might be called upon to provide transportation for the elderly or sick. Or maybe Yahuwah will lead you to visit the sick and those that are unable to leave their homes due to age or disabilities. There are lots of other ways not listed herein that we can extend goodness to others.

Now let's look to scripture for some examples where Amanuwal exhibited both kindness and goodness: Mathew 8, verses 1 thru 3: 'When he came down from the mountainside, large crowds followed him. A man with leprosy came and knelt before him and said, "Master, if you are willing, you can make me clean." Amanuwal reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured of his leprosy.'

Amanuwal expressed kindness when he reached out his hand and said to the man "I am willing". Amanuwal was sympathetic to the man's condition. He saw the man's faith. Leprosy was a dreaded disease and lepers were avoided and shunned. By reaching out His hand and touching the man, Amanuwal was demonstrating kindness. But, he didn't stop there, he showed forth goodness by performing a miracle when He said to the man "Be clean!" and the man was cured of his leprosy.

Mathew 14 verses 13 thru 21: 'When Amanuwal heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. When Amanuwal landed and saw a large crowd, he had compassion on them and healed their sick. As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves

some food." Amanuwal replied, "They do not need to go away. You give them something to eat." "We have here only five loaves of bread and two fish," they answered. "Bring them here to me," he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. The number of those who ate was about five thousand men, besides women and children.'

In these verses we see acts of kindness and acts of goodness. Just prior to this event, Amanuwal had heard that John the Baptist had been beheaded. Amanuwal needed some time alone and had withdrew to a solitary place. The crowds probably did not know that Amanuwal wanted some time alone, they just wanted to be near him so they followed him. He didn't tell them to go away because he needed some time alone, rather he demonstrated kindness to them by having compassion on them. He then demonstrated goodness by healing their sick. As the day progressed, the disciples suggested that Amanuwal send the crowds away so that they could go to their villages and buy themselves some food. This may have been a kind gesture on the part of the disciples as they were some distance away from the nearest village. I truly believe that the disciples thought this was the best thing to do. Amanuwal's reply was to feed the crowd rather than send them away. He blessed what was available which happened to be five loaves of bread and two fish. We see in these verses a miracle being performed. We now see goodness in action. How many times do we do well when it comes to acts of kindness but fail to follow through with acts of goodness? It's important not only to be sympathetic and compassionate to others (acts of kindness), we should also follow through by actually helping others (acts of goodness). And as illustrated in the verses above, it's not important how much or how little we have, what's important is that we are willing to follow the leadership of the Ruwach Ha'Kadosh to touch lives through both acts of kindness and acts of goodness.

John Chapter 4, verses 4 thru 30 and verse 39 - 'Now he had to go thru Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?" Amanuwal answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." He told her, "Go, call your husband and come back." "I have no husband," she replied. Amanuwal said to her, "You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true." "Sir," the woman said, "I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem." Amanuwal declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. Yahuwah is spirit, and his worshipers must worship in spirit and in truth." The woman said, "I know that Ha'Mashyach is

Fruits of the Ruwach

coming. When he comes, he will explain everything to us." Then Amanuwal declared, "I who speak to you am he." Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?" Then, leaving her water jar, the woman went back to the town and said to the people, "Come, see a man who told me everything I ever did. Could this be the Ha'Mashyach?" They came out of the town and made their way toward him.Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."

Did you see all the acts of kindness that Amanuwal showed to the Samaritan woman? It was customary in those days that men did not carry on conversations with women unless they were family members or betrothed to one another. Jews certainly did not have anything to do with Samaritans much less talking to them. Sounds like some of the same ethnic issues that we still have going on today in various parts of the world, doesn't it? Amanuwal chose to break the ethnic barrier and extended an act of kindness toward the Samaritan woman by talking with her and eventually effected an act of goodness by revealing to her that he was indeed the Ha'Mashyach.

Our purpose in life, of course, is to glorify Yahuwah. In Galatians 5:13 - "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love." Ephesians 4:32 - "Be kind and compassionate to one another, forgiving each other, just as in Amanuwal, Yahuwah forgave you." Ephesians 5:1 thru 2 - "Be imitators of Yahuwah, therefore, as dearly loved children and live a life of love, just as Amanuwal loved us and gave himself up for us as a fragrant offering and sacrifice to Yahuwah."

Amanuwal never stopped with the kindness. He always calculated the activity required to meet the needs for the sincere happiness and joy of others. He never fell short when it came to goodness.

Now let's look at Luke chapter 6, verse 35 - "But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked."

You know it is easy for us to be kind to people who are kind; to people who are loving; to people who are nice. It's real easy to be nice to those people, to be kind, to even show goodness to those people. We're to be kind and good to believers and unbelievers. To the loving and unloving. To those who do not deserve it. When Amanuwal went to the stake; that's what grace is, unmerited favor. That is what Amanuwal showed to us on the stake, unmerited favor.

We are to be walking by the Ruwach and not by the flesh. How do we do that? Only through the power of the Ruwach Ha'Kadosh! You might say, "I just don't have what it takes !" Yes you do! When you received Amanuwal Ha'Mashyach as your Master and Savior and when Yahuwah accepted you, you were given the power of the Ruwach Ha'Kadosh. You were given all that you need. He is the author and perfecter of our faith. For those who have not been blessed with the dwelling of the Ruwach Ha'Kadosh inside of you, it still works around and with you if you are sanctified by a parent or believing spouse. He will be faithful to complete what He has started in you. You will not have need of anything. You have been blessed with every

Fruits of the Ruwach

spiritual blessing in the heavenly places. That's what it says in Ephesians, so you can have the assurance to know that anytime there is an opportunity for you to be kind, go ahead and calculate the activity required to advance that happiness and joy that Yahuwah has given you; the power that you need is there and available through the Ruwach Ha'Kadosh. He has not left you alone there to figure it out by yourself. The question is, "Will we be obedient to follow through? Will we be obedient to do the "doing"? If you are trying to do it in your own flesh, you won't be able to do it. What we have to depend upon is not ourselves; not our own resources; but realize that when Yahuwah calls us to do something, to extend that goodness that is necessary, that He will enable us to do it. He will provide everything that is needed to accomplish His will.

Conclusion

"Acts of Kindness" almost always are precursors to "Acts of Goodness". Be sensitive to the leading of the Ruwach Ha'Kadosh when it is urging you to show acts of kindness. And remember not to quench the leading of the Ruwach Ha'Kadosh by failing to see the opportunity provided for the acts of goodness that Yahuwah wants to provide through you to touch the lives of others.

Faithfulness

Faithfulness is the standing strong in faith, and strength against diversion away from faith and virtue. Knowing that what Yahuwah says will come to be although we cannot see it.

Marks of Faithfulness

1. Follows through on whatever he/she has to do
2. Delivers the goods - whether a message or a meal
3. Shows up - even early so others won't worry
4. Keeps his word - Let your yes be yes and your no be no
5. Honors commitments and appointments - don't cancel for convenience sake
6. Imitates Amanuwal by seeking to do what is the Father's will

How can we have these "Marks of Faithfulness"?

1. Call upon Yahuwah in prayer and ask Him to help. "When I called, you answered me, you made me bold and stouthearted." Psalms 138: 3
2. Be honest. "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much." Luke 16: 10
3. Rely on Yahuwah's strength. "I can do everything through him who gives me strength." Philippians 4: 13
4. Fight self-indulgence. "No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize." I Corinthians 9: 27
5. Eliminate laziness and idleness. "... does not eat the bread of idleness." Proverbs 31: 27
6. Begin at home. "She watches over the affairs of her household and does not eat the bread of idleness." Proverbs 31: 27
7. Be faithful in all things. "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'" Mathew 25: 23

Conclusion

Allow Yahuwah's Ruwach to move into all areas of your life so that faithfulness becomes a way of life for you. People around you will then be able to see the love of Yahuwah through your faithful living.

Gentleness and Meekness

Gentleness, also known as mildness, is the tendency to allow provocations to go unanswered.

The gift of 'gentleness' isn't about being wishy-washy, indecisive, unassertive, or just plain wimpy. It is connected instead to a refusal to use power over anyone, an unwillingness to cut and slash at people, wounding them for vengeance, spite or control. It's about being out to build people up instead of harming them or scaring them. There are gentle ways to be bold, non-violent ways to stand up for what is right, non-manipulative ways to lead and to convince. But it is not in the human nature to be that way. It goes beyond 'instinct', or 'education', or 'society's influence'; we are simply not gentle creatures: certainly not males, despite the term 'gentleman'. Women have historically been more gentle, but that is a relative matter; they have their own ways of being vicious and destructive. If we are to be truly gentle, we need Yahuwah to give us the ability to be gentle when it counts.

☀Gentleness is an active trait describing the manner in which we should treat others.

☀Meekness is a passive trait describing the proper Believer response when others mistreat us.

Both (gentleness & meekness) are born of power, not weakness. Let's look at the following verses in the following order:

Isaiah 40, verse 10 - "See, the Sovereign Yahuwah comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him."

Isaiah 40, verse 15 - "Surely the nations are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust."

Isaiah 40, verse 25 & 26 - "'To whom will you compare me? Or who is my equal?" says the Holy One. Lift your eyes and look to the heavens: Who created all things? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing.'

Isaiah 40, verse 11 - "He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young."

Did you see it? In the midst of this power is gentleness. We should never confuse gentleness with weakness.

"Gentleness - the way we treat others" - The gentleness of Ha'Mashyach is described in Mathew 11: 28 thru 30 - "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." What better time to receive the gentleness of Amanuwal than when we are burdened, heavy laden, weighted down by life's pressures (demands of family, job pressures, finances, not enough time in the day, etc.) Look again at what our gentle Ha'Mashyach says "Come to me, all you who are weary and

burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Does the word "rest" in the preceding verse mean to lie down? I don't think so. "Rest" is not non-active, "rest" is an inward tranquility while one performs necessary labor. Yahuwah promises inner tranquility to the weary and heavy laden to those who come to Him while they are engaged in necessary labor.

Meekness

"Meekness - refers to the passive way we respond to others when we are mistreated" - Meekness is not occupied with self, what belongs to it, what is right by it or how it should be treated. According to Vines Expository Dictionary of New Testament Words - "It is an inwrought grace of the soul; and the exercise of it are first and chiefly towards Yahuwah. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting.....it is only the humble heart which is also the meek, and which, as such, does not fight against Yahuwah and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before Yahuwah, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him (Yahuwah) for the chastening and purifying of His elect."

"In Galatians 5: 22-23 it is associated with "enkrateia", self-control." "But the fruit of the Ruwach is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians Chapter 5, verses 22-23)

Vines Expository Dictionary also states "It must be clearly understood, therefore, that the meekness manifested by Yahuwah and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but Amanuwal was 'meek' because He had the infinite resources of Yahuwah at His command." Meekness does not signify an outward expression of feeling but an inward grace of the soul, peace toward Yahuwah. It is accepting Yahuwah's dealing with us, considering them as good in that they enhance the closeness of our relationship with Him. Meekness does not blame Yahuwah for the persecutions and evil doings of men."

II Corinthians Chapter 10, verse 1 - "By the meekness and gentleness of Ha'Mashyach, I appeal to you--I, Paul, who am "timid" when face to face with you, but "bold" when away!

Colossians Chapter 3, verse 12 - "Therefore as Yahuwah's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience."

I Timothy Chapter 6, verses 9 thru 11 - "People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many grieves. But you, man of Yahuwah, flee from all this, and pursue righteousness, holiness, faith, love, endurance and gentleness."

Fruits of the Ruwach

I Corinthians Chapter 4, verse 21 - "What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit? This verse is not only an indication as to how we want Yahuwah to treat us but how we should treat others.

Galatians Chapter 6, verse 1 - "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted."

II Timothy Chapter 2, verses 24 thru 26 - "And the Master's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that Yahuwah will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will."

James Chapter 1, verse 21 thru 25 - "Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does."

Meekness demonstrated by Amanuwal:

Before the high priest and the Sanhedrin

Amanuwal is arrested and taken to Annas and Caiaphas (high priest of the Sanhedrin) - The chief priests and the Sanhedrin falsely accuse him, they spit in His face and beat Him with their fists while others slap Him. Amanuwal does not fight back. Think about it, this is Yahuwah in the flesh being beaten by evil men.

Look at how Amanuwal had previously responded to Peter - "Put your sword back in its place," Amanuwal said to him, "for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?" (Mathew Chapter 26, verses 52 thru 54) Amanuwal had legions of angels at his disposal. Amanuwal was meek and committed to the will of Yahuwah the Father.

Before Pilate and Herod and at the Stake

Herod and his soldiers ridiculed and mocked Amanuwal. Pilate ordered that Amanuwal be flogged with a whip and then crucified. This whip had strands on the end where sharp stones and broken glass were attached so that the whip would tear and cut the skin. After they had flogged Amanuwal, the soldiers twisted together a crown of thorns and put it on His head. The soldiers then carried out the orders of Pilate to crucify Amanuwal by nailing Him to a tree. The soldiers took His clothes and divided them into four lots except for the undergarment. This garment was seamless so they decided not to tear it but to cast lots for it. Can you visualize the

scene just described. (Watch the "Passion of the Christ") Amanuwal (El the Son - Emmanuel) is bleeding and dying on the stake in plain view for anyone to see. The soldiers have divided his clothes amongst themselves and gambled for his undergarment. Every breath that Amanuwal is taking requires tremendous effort. Loved ones are crying while others are mocking Him. "The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Ha'Mashyach of Yahuwah, the Chosen One.'" (Luke Chapter 23, verse 35)

Yet, despite all the shame and mocking, Amanuwal endured the stake. "Let us fix our eyes on Amanuwal, the author and perfecter of our faith, who for the joy set before him endured the stake, scorning its shame, and sat down at the right hand of the throne of Yahuwah. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart." (Hebrews Chapter 12, verses 2 thru 3)

The word "joy" in this verse is an inner tranquility based on accepting Yahuwah the Father's will in dealing with Him as being good - not for His good in this case but for our good. Consider the two thieves that were crucified on either side of Amanuwal. One thief was casting insults at Amanuwal. Look at the dialogue that took place between the other thief and Amanuwal: "Then he said, "Amanuwal, remember me when you come into your kingdom." Amanuwal answered him, "I tell you the truth today, you will be with me in paradise." (Luke Chapter 23, verses 22 thru 43)

Even while nailed to the stake, Amanuwal responds with gentleness and a promise. Amanuwal willingly laid down His life for others, the ultimate sacrifice. Remember, He could have called down legions of angels to destroy the entire world if He so chose. But He chose to stay on the stake, to die for our sins, for our good, so that we could be saved. Amanuwal had a humble heart, He was committed to doing the Father's will. By dying on the stake, accepting upon Himself the punishment that we deserved, He accomplished the Father's will and glorified Yahuwah the Father. "So whether you eat or drink or whatever you do, do it all for the glory of Yahuwah. Do not cause anyone to stumble, whether Jews, Greeks or the assembly of Yahuwah--even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of the Ha'Mashyach." (I Corinthians Chapter 10, verse 31 thru Chapter 11, verse 1)

Whatever you do, do all to the glory of Yahuwah. When we treat others with gentleness, we glorify the Father. When we respond in meekness to the mistreatment directed toward us by others, we glorify the Father.

What are some practical things to do on our pursuit and practice of holiness?

1. First of all decide that these are traits that we really want to have. We want to deal with others gently and respond in meekness. We really care and want to put others before ourselves.

Fruits of the Ruwach

2. We will ask those who know us best and will be honest, how we come across to other people. "Better is open rebuke than hidden love. Wounds from a friend can be trusted, but an enemy multiplies kisses." (Proverbs Chapter 27, verses 5 thru 6)
3. Ask the Ruwach Ha'Kadosh to make us aware of specific situations in which we fail to act with gentleness or concern for others, and also when we fail to exhibit meekness. Be sensitive to the feelings of others. More importantly, be sensitive to the leading and prompting of the Ruwach Ha'Kadosh. Only when we realize our failures in these areas will we begin to prayerfully seek Yahuwah's guidance and strength in these areas.

Conclusion

Pray that Yahuwah will so work in your life that by His Ruwach you will demonstrate the fruit of gentleness.

Self Control

Holiness must extend beyond our behavior. Holiness is the outward expression on the inward reflection of Ha'Mashyach. But Holiness is not a trait that we can have on our own. We must first have the Ruwach Ha'Kadosh and second be responsible to depend on the Ruwach Ha'Kadosh. To be dependant on the Ruwach Ha'Kadosh is a responsibility bestowed on every Believer. Yahuwah has called us to live a life of Holiness as He is Holy. Though we will never be sinless in this life, it must be the goal that we press toward.

Let's look at the holy trait of "Self-Control". Peter said in I Peter 2:11 - "Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul." And in Romans 7: 22 thru 25 - "For in my inner being I delight in Yahuwah's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to Yahuwah-through Amanuwal Ha'Mashyach our Master!"

Question: Are you serving Yahuwah with your mind, your thoughts and emotions?

Now look at what the Pharisees asked Amanuwal and how Amanuwal responded in Mathew 22: 36 thru 38 - "'Teacher, which is the greatest commandment in the Law?' Amanuwal replied: "Love Yahuwah thy Aluhym with all your heart and with all your soul and with all your mind. This is the first and greatest commandment.'" You should love Yahuwah your Aluhym with all your heart and with all your soul and with all your mind! The first four commandments teach us how to love Yahuwah. They are summed up in the first great commandment.

Question: Are you loving Yahuwah with all your mind?

Self-control consists of 1) inner strength and 2) sound judgment. The translators of the NIV version of the Holy Bible have used the expression "self control" to translate two (2) different words from the original language. The first word in Galatians chapter 5 refers to moderation or temperance in the gratification of our desires and appetites. Self-control has the literal meaning of inner strength and refers to that strength of character that enables one to control his passions and desires. The second word rendered self control by the NIV translators denotes soundness of mind or sound judgment. The word conveys the idea of allowing sound judgment to control our desires and appetites, our thoughts, emotions and actions. Sound judgment enables us to determine what we should do and how we should respond. Inner strength provides the will to do it. Both are necessary for Ruwach directed self-control.

Ultimately: Self-control is the exercise of inner strength and sound judgment under the direction of the Ruwach Ha'Kadosh that enables us to do, think and say the things that are pleasing to Yahuwah.

THOUGHTS

Self control of your thoughts means entertaining in our minds only those thoughts that are acceptable to Yahuwah. We allow in our minds what we do not allow in our actions. Psalm 139: 1 thru 4 - "O Yahuwah, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O Yahuwah."

How do we know if our thoughts are acceptable? Let's look at what Paul said in Philippians 4: 8 - "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things."

If you find your mind on anything other than the above, what do you do? For that answer we look to II Corinthians 10: 3 thru 5 - "For though we live in this world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of Yahuwah, and we take captive every thought to make it obedient to Ha'Mashyach."

Notice the process, it consists of three distinct steps that we as Believers are instructed to do:

1. Measure (Philippians 4: 8)
2. Demolish (II Corinthians 10: 5)
3. Replace (Philippians 4: 8)

Amanuwal said in Mathew 15: 18 thru 19 - "But the things that come out of the mouth come from the heart, and these make a man unclean. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander." Jeremiah 17: 9 thru 10 - "The heart is deceitful above all things and beyond cure. Who can understand it? I, Yahuwah search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve." Psalm 139: 23 thru 24 - "Search me, O Yahuwah, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting."

The bottom line is that Yahuwah knows our heart, our mind and our thoughts. Left to go its own way, the heart of man can commit some terrible acts as Amanuwal described in Mathew 15: 18 thru 19. Dawid asked Yahuwah to search his heart and examine his mind to reveal whatever was found to be offensive. We Believers have Yahuwah's Ruwach Ha'Kadosh living within us to reveal to us whatever is offensive. Amanuwal said in John 14, verse 26 - "But the Counselor, the Ruwach Ha'Kadosh, which the Father will send in my name, will teach you all things and will remind you of everything I have said to you."

Fruits of the Ruwach

Our responsibility is to not only listen to the Ruwach Ha'Kadosh, but then to act upon it revealing to us what is offensive and against Yahuwah. What should our action be? It's the three step process listed above: (Measure, Demolish and Replace.)

EMOTIONS

Emotions that need to be controlled include [anger, rage \(hot temper\), resentment, self-pity and bitterness](#). Some may experience explosive feelings like anger while others may tend to withdraw and simmer as in the case with self-pity. But in either case, these emotions are displeasing to Yahuwah and self-control must be exercised with emotions just as it is with the body and mind.

Let's look first at "uncontrolled temper". Proverbs 16: 32 - "Better a patient man than a warrior, a man who controls his temper than one who takes a city." To have a temper that requires control is not a mark of wickedness; to fail to control it is. Uncontrollable temper damages the self-respect of others, creates bitterness and destroys relationships.

In addition, we should be slow to anger when we are wronged or when we perceive that acts of wrongness are being committed by others. Take note of what the Dawid had to say about Yahuwah in Psalm 86: 15 - "But you, O Yahuwah, are a compassionate and gracious El, slow to anger, abounding in love and faithfulness." This verse emphasizes that Yahuwah is abounding in love and faithfulness. Yahuwah can be provoked to anger but it doesn't happen immediately. We should strive to be more like Yahuwah, slow to anger, compassionate and gracious to others. The next time you feel your anger is being kindled against someone, try praying for that person rather than becoming angry with them. Is there a time when it is acceptable to be angry?

For the answer to this question, let's look at Mark 3: 1 thru 5 - "Another time he went into the synagogue and a man with a shriveled hand was there. Some of them were looking for a reason to accuse Amanuwal, so they watched him closely to see if he would heal him on the Sabbath. Amanuwal said to the man with the shriveled hand, "Stand up in front of everyone." Then Amanuwal asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored."

Amanuwal (Yahuwah the Son) went to the synagogue on the Sabbath. There were those there (probably Pharisees) that were looking for a reason to accuse Him. But Amanuwal asked them a question that demanded them to confront their own heart. It was a chance for them to do a self evaluation, maybe even question their views of false worship and then see their need for a Savior.

Unfortunately, their stubborn hearts prevented them from doing this and they remained silent. Amanuwal was trying to communicate with mortal men and they refused to listen to Him. Amanuwal became angry and distressed at their stubborn hearts. There is a time for anger but only after we have exhausted all other avenues that Yahuwah has given us to restore the

Fruits of the Ruwach

relationship - compassion, grace, love, faithfulness, prayer, understanding, kindness, gentleness, etc. Be careful when getting angry and remember what is said in the following verses:

Psalm 30: 4 thru 5 - "Sing to Yahuwah, you saints of his; praise his holy name. For his anger lasts only a moment, but his favor lasts a lifetime; weeping may remain for a night, but rejoicing comes in the morning."

Ephesians 4: 26 thru 27 - "In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold."

James 1: 19 thru 20 - "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that Yahuwah desires."

Other un-controlled emotions like resentment, bitterness and self-pity aren't as harmful to others as they are destructive to ourselves and our relationship with Yahuwah. Resentment, bitterness and self-pity build up inside our hearts and eat away at our spiritual lives like a slow cancer. All of these sinful emotions have one thing in common - a focus on self. We put our disappointments, wounded pride and shattered dreams on thrones in our hearts which then become idols. We nurture resentment and bitterness and then wallow in self-pity. We do all this though Yahuwah has recorded the following assurances of His faithfulness for us in the Book of Romans:

Romans 8: 28 "And we know that in all things Yahuwah works for the good of those who love him, who have been called according to his purpose."

Romans 8: 35 "Who shall separate us from the love of Ha'Mashyach? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?"

Romans 8: 37-39 "No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of Yahuwah that is in Ha'Mashyach Amanuwal our Master."

Yahuwah will not fail us nor forsake us. But we choose to be defiant and think on those things which do not come in line with Philippians 4: 8 "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things." By failing to adhere to the principles outlined in Philippians 4: 8, it is not only destructive to ourselves but it is also destructive to our faith and dishonors Yahuwah.

Self-control is a key element. We must strive to grow in our faith and Holiness. Sound judgment is the beginning of self-control and sound judgment must be based on the knowledge of Yahuwah's Word and His standard for our bodies, thoughts and emotions. Sound judgment enables us to make an accurate estimate of our needs in the area of self-control. Romans 12: 3 - "For by the grace given me I say to every one of you: Do not think of yourself more highly than

Fruits of the Ruwach

you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith Yahuwah has given you." The battle of our thoughts and emotions begins in our hearts and minds. We must learn to take thoughts captive and destroy speculations and every lofty thing raised up against the Knowledge of Yahuwah - to the obedience of Amanuwal Ha'Mashyach.

Conclusion

We must persevere in our battle to choose what is right, not only in actions but in thoughts and emotions. We must call upon the Ruwach of Yahuwah to help us in our time of need realizing that we cannot accomplish this without His help and leadership.