

Meditating (Meditate)

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

What exactly is Meditating?

According to scripture, meditating 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 meditating is to fill the mind with אַיָּהּ (Yahuah)'s truth. To put it in layman's terms, righteous meditating is the practice of filling the mind with אַיָּהּ (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 focused thought, to become absorbed in thought especially: to think about something carefully and thoroughly; Ruminare implies going over the same matter in one's thoughts again and again with purposeful thinking and 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 Meditating as a way to create greater intimacy with אַיָּהּ (Yahuah), maintain their peace of mind, and control negative thoughts and emotions. But the question often arises, how do we mediate on אַיָּהּ (Yahuah)?

Unfortunately for believers, the practice of meditating has been misunderstood and as a result we have forfeited and shun a practice that is not only encouraged by אַיָּהּ (Yahuah) for our success, but that will also create deeper intimacy with אַיָּהּ (Yahuah), improve our mental and physical health, help us maintain our priorities, balance, and live with more shalom (peace) and joy.

If we, through ignorance and deception, 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 אַיָּהּ (Yahuah) and his word.

The way to spiritual prosperity and success which will ultimately lead to physical success is to mediate on אַיָּהּ (Yahuah)'s word continually.

Do not let this Book of the Turah (Law) depart from your mouth; meditate (1897. hagah: to moan, growl, utter, speak, muse: to become absorbed in thought especially: to think about something carefully and thoroughly) 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 Turah (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 the Turah has been reduced 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.

Baruk (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 Turah (law) of **אֵלֹהִים** (Yahuah), and on his Turah (law) he meditates (hagah) day and night. **Psalms 1:1-2**

If we're going to follow **וַיְהִי** (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 is. It's time to work up an appetite and then to devour **אֵלֹהִים** (Yahuah)'s Word. **אֵלֹהִים** (Yahuah)'s Word is Life and to live it we have to know it.

We can't spend time with **אֵלֹהִים** (Yahuah) and not be affected, because **אֵלֹהִים** (Yahuah)'s character just spills over and saturates us. One (1) form of meditating on **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah) where you are free from distractions. The secluded areas of nature are great places to meditate, but a quiet area in your home works just as well. Initially, meditating on **אֵלֹהִים** (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 " **אֵלֹהִים** (Yahuah) is my Shepherd," "I walk by Amunah (faith)", "the joy of **אֵלֹהִים** (Yahuah) is my strength", "I cast my cares upon **אֵלֹהִים** (Yahuah)", "Shalum (Peace) be Still."

You can select a whole scripture or just one (1) word, like "**וַיְהִי** (Yahusha)" or "**אֵלֹהִים** (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 the word/scripture. You can silently repeat the 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 **יְהוָה** (Yahuah)'s presence and a greater sensitivity to hearing his voice.

You'll begin to sense the yearnings of the Ruch Ah Qudesh as words or impressions are dropped in your heart. Set aside time to dedicate to **יְהוָה** (Yahuah) each day, but especially on Shabbat (Sabbath), as you practice this form of meditating, you'll find old weights and worries seem to disappear. No evil thing can stand in **יְהוָה** (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 **יְהוָה** (Yahuah) to make this passage real to you. Interestingly, the passage will seem to take on a life of its own. Scripture says that **יְהוָה** (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 ruch (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 **יְהוָה** (Yahuah). It can help us to take on his character by spending time in **יְהוָה** (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 **יְהוָה** (Yahuah)'s voice. And meditating on **יְהוָה** (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 meditating 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 meditate on." Here is a challenge for you. Over the next few weeks take special note about what things you spend your time thinking about.

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

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**

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 **אֱלֹהִים** (Yahuah), or what you appear to be to others, the important thing is the purity of your inner self. Consider the words of **וְיָהוּשָׁא** (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 **אֱלֹהִים** (Yahuah)'s Torah 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, **אֱלֹהִים** (Yahuah) is not impressed with what we appear to be. We are all very good at 'playing Religion'. **אֱלֹהִים** (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.

אֱלֹהִים (Yahuah) says: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is based on merely human rules they have been taught. **Isaiah 29:13**

This people honors me with their lips, but their heart is far from me; 9 in vain do they worship me, teaching as doctrines the commandments of men." **Matthew 15:8-9**

Meditating 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 meditating. 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 Meditating:

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

May the words of my mouth and the meditation (1902. higgayon (hig-gaw-yone') resounding music, meditation, musing: to become absorbed in thought especially to think about something carefully and thoroughly) of my heart be pleasing in your sight, **אֱלֹהִים** (Yahuah), my Rock and my Redeemer! **Psalms 19:14**

I will meditate (1897. hagah (ahw-gaw') to moan, growl, utter, speak, muse: to become absorbed in thought especially: to think about something carefully and thoroughly) on all your works and consider all your mighty deeds. **Psalm 77:12**

I meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your precepts and consider your ways. **Psalm 119:15**

Though rulers sit together and slander me, your servant will meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your decrees. **Psalm 119:23**

Let me understand the teaching of your precepts; then I will meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your wonders. **Psalm 119:27**

I lift up my hands to your Commands, which I love, and I meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your decrees. **Psalm 119:48**

May the arrogant be put to shame for wronging me without cause; but I will meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your precepts. **Psalm 119:78**

Oh, how I love your Torah (law)! I meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on it all day long. **Psalm 119:97**

I have more insight than all my teachers, for I meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your statutes. **Psalm 119:99**

My eyes stay open through the watches of the night, that I may meditate (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your promises. **Psalm 119:148**

I remember the days of long ago; I meditate (1897. hagah (daw-gaw') to moan, growl, utter, speak, muse: to become absorbed in thought especially: to think about something carefully and thoroughly) 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 (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) on your wonderful works. **Psalm 145:5**

May my meditation (7879. siach (see'-akh) complaint, musing; to become absorbed in thought especially: to think about something carefully and thoroughly) 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**

Therefore, I urge you, brothers, in view of אַיָּאָל (Yahuah)'s mercy, to offer your bodies as living sacrifices, Qadosh (holy) and pleasing to אַיָּאָל (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 אַיָּאָל (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 Amunah (faith) אַיָּאָל (Yahuah) has given you. **Romans 12:1-3**

This verse describes to us what we should be doing. But this type of meditating 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 אַיָּאָל (Yahuah)'s unmerited favor (grace) and the power of his Ruch (Spirit), through the prayers and ministry of our brothers in אַיָּאָל (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 אַיָּאָל (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. 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.

For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. **16** Now if I do what I do not want, I agree with the Turah (law), that it is good. **17** So now it is no longer I who do it, but sin that dwells within me. **18** For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. **19** For I do not do the good I want, but the evil I do not want is what I keep on doing. **20** Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. **21** So I find it to be a law that when I want to do right, evil lies close at hand. **22** For I delight in the Turah (law) of אַיָּאָל (Yahuah), in my inner being, **23** but I see in my members another law waging war against the law of my mind and making me captive to the Turah (law) of Sin that dwells in my members. **24** Wretched man that I am! Who will deliver me from this body of death? **25** Thanks be to אַיָּאָל (Yahuah) through אַיָּאָל (Yahushah) Ha Mashiach

our Adon (Lord/Master)! So then, I myself serve the Turah (law) of אֱלֹהִים (Yahuah) with my mind, but with my flesh I serve the Turah (law) of Sin. **Romans 7:15-25**

Consider Shaul (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**

Your mind and your heart are both like clay - being shaped and formed with each passing day. 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. 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 can be Qadosh (holy) in an unrighteous 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 scripture instead.

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 edifying input. 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 **OWYAZL** (Yahusha), set your hearts on things above, where **OWYAZL** (Yahusha) is seated at the right hand of **AYAZL** (Yahuah). Set your minds on things above, not on earthly things. For you died and your life is now hidden with **OWYAZL** (Yahusha) in **AYAZL** (Yahuah) **Colossians 3:1-3**.

Meditating is the deliberate practice of turning our hearts and our minds to the full time task of bringing the word of **AYAZL** (Yahuah) to life in the daily activities of our lives. As I said earlier, **AYAZL** (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 **AYAZL** (Yahuah)'s unmerited favor (grace) and power that this could ever happen.

We **cannot** change ourselves. **AYAZL** (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. Meditating on the word of **AYAZL** (Yahuah) allows its transforming power to renew our minds and change our hearts.

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

- The things **AYAZL** (Yahuah) has done for me and others I know.
- The Qadoshness (holiness) and perfection of **AYAZL** (Yahuah).
- Our meeting with **OWYAZL** (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 **AYAZL** (Yahuah) has just taught us or made us aware of.
- Questions regarding the Will of **AYAZL** (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 **AYAZL** (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 meditating digests all things concerning **AYAZL** (Yahuah) and makes them a power which can renew your heart.

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

Meditating 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. Meditating 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 **יְהוָה** (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?

A simple application is to read scripture at the beginning of the day and meditate on it all day long and then at night just before you go to sleep select another passage, read through the passage and ask **יְהוָה** (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 **יְהוָה** (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 meditate on the word of **יְהוָה** (Yahuah), you'll know what to do when you are tested in your Amunah (faith) during a trial.

A single text, well understood, and rightly applied, at once destroys a temptation or an objection, and subdues the most formidable adversary."

Finally, be strong in **יְהוָה** (Yahuah) and in the strength of his might. 11 Put on the whole armor of **יְהוָה** (Yahuah), that you may be able to stand against the schemes of HaSatan. 12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. 13 Therefore take up the whole armor of **יְהוָה** (Yahuah), that you may be able to withstand in the evil day, and having done all, to stand firm. 14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, 15 and, as shoes for your feet, having put on the readiness given by the gospel of shalum (peace). 16 In all circumstances take up the shield of Amunah (faith), with which you can extinguish all the flaming darts of the evil one; 17 and take the helmet of salvation, and the sword of the Ruch (Spirit), which is the word of **יְהוָה** (Yahuah), 18 praying at all times in the Ruch (Spirit), with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the believers, **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 **יְהוָה** (Yahuah) and in His Word.

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

The fact is, if you don't have enough Amunah (faith) in **יְהוָה** (Yahuah)'s word you won't be

able to please Him enough to get all of His promises, rewards and barakahs (blessings).

But without Amunah (faith) it is impossible to please Him: for he that comes to **יְהוָה** (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; **יְהוָה** (Yahuah) also promised that you would have good success if you meditate on His word and do what it says.

This book of the Turah (law) shall not depart out of your mouth; but you shall meditate (1897. hagah: to moan, growl, utter, speak, muse: to become absorbed in thought especially: to think about something carefully and thoroughly) on it 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 throughout his years of seeking **יְהוָה** (Yahuah) when he said, "In all your ways acknowledge Him, and He shall direct your paths". **Proverbs 3:6**

This should motivate us get on our knees and call out to **יְהוָה** (Yahuah) about this promise. By saying, **יְהוָה** (Yahuah) you said in **Proverbs 3:6** that if I acknowledge you in all my ways you will direct my paths. I believe your word to be truth and I'm acknowledging you and I am asking you direct my path and give me the strength to resist this Sin that has been tempting me lately...".

Meditate earnestly on a 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.

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

וַיֹּאמֶר (Yahusha) said that the first (1st) and greatest Commandment is, "You shall love **יְהוָה** (Yahuah) your Aluhym (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 **וַיֹּאמֶר** (Yahusha) said; with all your Heart, all your Soul, all your Mind, and all your Strength?

But you won't be able to keep the Greatest Commandment of **יְהוָה** (Yahuah); to love **יְהוָה** (Yahuah) with all your Heart or Mind if you don't want to meditate on the word of **יְהוָה** (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 keeping His word in your mind at all times, for **וַיֹּאמֶר** (Yahusha) said, "It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of **יְהוָה** (Yahuah)". **Matthew 4:4**

So lets meditate on the words of **יְהוָה** (Yahuah) and live righteous lives before him daily.