

Blessings and Cursings come from the same Tongue

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By Joseph F. Dumond

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18th day of the 3rd month 5848 years after the creation of Adam
The 3rd Month in the Third year of the third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes Famines, and Pestilences

This is also the end of the Eleventh week of this the Third Tithe Year for the Levite, the alien, the fatherless and the widow Deuteronomy 26:12 June 9, 2012

Shabbat Shalom Brethren,

Brethren I must bring something to your attention. And please note I do so reluctantly, for I want you to see the blessings that do happen when you obey. Again, I do this for your benefit otherwise I would of said nothing at all.

At the top of each News Letter this year I have been sharing the following line.

This is also the end of the Eleventh week of this the Third Tithe Year for the Levite, the alien, the fatherless and the widow Deuteronomy 26:12

I share this because we are in a third year tithe year of which there are two during each Sabbatical cycle.

Yeshua said in Luke the following;

Luk 6:38 "Give, and it shall be given to you. A good measure, pressed down and shaken together and running over shall be put into your lap. For with the same measure with which you measure, it shall be measured back to you."

We are also told by Paul;

Act 20:35 "All this I did show you, by labouring like this, that you ought to help the weak. And remember the words of the Master Yeshua, that He said, 'It is more blessed to give than to receive.' "

And we read in Proverbs;

Pro 11:24 There is one who scatters, yet increases more. And one who withholds more than is right, But it comes to poverty.

But we are also warned by Yeshua not to brag. And so I am in a dilemma. Many of you need to learn about this. For me to say and not do is to be a hypocrite. I have wanted to do this and

have done this in secret and not told anyone. But there are so many that are missing out on your blessing and you too are missing out on this blessing if you do not know.

Mat 6:1 “Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your Father in the heavens. 2 “Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward. 3 “But when you do a kind deed, do not let your left hand know what your right hand is doing, 4 so that your kind deed shall be in secret. And your Father who sees in secret shall Himself reward you openly.

So it is I share this with you for your benefit and not for mine.

I have received a number of thank you letters. But I want to share just two with you about what those widows I have sent funds to have done with that money. It has been a wonderful blessing.

Shalom Joseph,

I wanted to write and thank you very much for your obedience to YHVH! I cannot even begin to tell you how very emotional receiving your tithe was for me. I wept for several minutes. A rush of emotion (I am tearing up now) overwhelmed me.

Thoughts of my children, who lost their Dad a number of years ago, and how hard it has been for me to raise them alone. I could never have survived without Yah's care.

I am grateful and emotionally overwhelmed that YHVH would deem my children and me worthy to be remembered. He truly cares for me and I am so honoured to accept your gift.

After several hours of recuperation (Ha!) I spoke to each of my children individually about the gift they received, and read each of them the letter you wrote. The Scripture you included helped me to explain to them what this was about. They each have their portion of the gift and I asked them to share. It is interesting to me because, since I have learned of this requirement, I have really had a heart to be obedient towards it as well. For months I have been praying for guidance on whom I can share this commandment with, so that I can be obedient in this.

There is a friend of the family who has had a rough life so far. Her Father also died in the Military just like my Husband. This girl's Mother is now 42 and has Huntington's Disease. She is unable to care for this girl (I have removed her name to protect her), as she is in a nursing home unable to care for herself. She will die. This girl lives with her grandmother now. She is Fatherless indeed. She was right in front of me the whole time and yet it didn't click in my brain concerning the tithe! So when I received your tithe, she immediately came to mind! I spoke to all of my children and told them that I wanted to be obedient to this tithe as well and wanted to share it with this girl and her grandmother. All of them agreed!

This made me very happy and I praise YHVH that he moved their hearts to share their portion as well. My daughter has a friend whose Father and sister passed away from cancer a number of year ago. So it is just her Mother and a brother left and her. So she came to mind next. I am

truly in awe that YHVH showed me these two widows and Fatherless children! I cannot even express how thankful I am. He has honoured me with the perfect ones to share with! I pray He shows more people I can share with! It brings unspeakable joy to give and to help when I am able according to His blessings.

Again, I thank you so much for this gift. More importantly Joseph, I thank you for your example of obedience to YHVH our Elohim. I am truly humbled and will always remember your love and kindness and your obedience to Him. May He bless you abundantly brother. And may He keep you in the shadow of His wings.

Your fellow Servant In the grip of His mercy and grace
Name withheld.

Here is another. I have removed the names of these women for their protection and safety.

Shalom Joe, dearest Brother in the Faith

I received today your very generous blessing and the letter accompanying it.

I understand and respect your motivation and I pray Almighty Father YHWH will bless you abundantly for your obedience.

Thank you, Joe, for thinking of me in this regard, and for the blessing.

I feel I need to respond to you in total honesty.

I take as my text 1Timothy ch 5.:3-6. and also v 14

I am in the very blessed position of being left with a house and a pension which, when added to my income from my job, enables me to live without debt and has enabled me to have two wonderful trips to Israel.

I feel that for me to accept your gift for my own use would be hypocritical when I know of so many others who fit into the classification of verse 3. So, with your permission, I feel that I would like to pass the blessing on to 3 other people who are of the Faith, and in need of a financial blessing.

Bless you Joe.

Shalom

Name withheld.

Do you see what both of these women have done. Instead of taking the gift and using it for themselves which is perfectly fine, they have shared it with others that they know are in more need. How awesome, how humbling.

Please brethren do consider blessing the Fatherless and the widows that you know. Keep the commandment. With each donation I send I also write this letter to them so they know what it is I am doing.

Shalom

This note is to explain why I have shared this money with you at this time.

According to the Sabbatical and Jubilee year cycles we are currently in the 3 year of this third Sabbatical cycle. It is the 5848 year after the creation of Adam.

Every third year in a 7 year Sabbatical cycle we are given a specific command.

Deu 14:28 "At the end of every third year you bring out all the tithe of your increase of that year and store it up within your gates. 29 "And the Lewite, because he has no portion nor inheritance with you, and the sojourner and the fatherless and the widow who are within your gates, shall come and eat and be satisfied, so that Yehovah your Elohim does bless you in all the work of your hand which you do.

Deu 26:12 "When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lewite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied, 13 then you shall say before Yehovah your Elohim, 'I have put away the set-apart portion from my house, and also have given it to the Lewite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten. 14 'I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of Yehovah my Elohim, I have done according to all that You have commanded me. 15 'Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, "a land flowing with milk and honey." ' 16 "Today Yehovah your Elohim is commanding you to do these laws and rightrulings. And you shall guard and do them with all your heart and with all your being. 17 "You have today caused Yehovah to proclaim to be your Elohim, and to walk in His ways and guard His laws, and His commands, and His right-rulings, and to obey His voice.

Our land and we as a people will be blessed when we obey this command. I can only obey this command if your will allow me to share this with you. I am also sharing with others as well. So please honour me and accept this gift from the blessings I have received. And Bless Yehovah for all He does for us all the time.

Shalom

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Brethren for your own blessings please do not neglect those who have suffered a loss in their walk. Comfort them as you can.

In Colossians Paul tells them something that I have been telling you all for some time but did not realise it. I would that I could explain things so you all could understand it clearly. I try but I feel so inadequate for the job, but I know and have been telling you how little time is left based on the Sabbatical and Jubilee cycles.

I have edited the following from a John McArthur's sermon on the tongue which you can listen to un-edited at <http://www.gty.org/resources/sermon-series/162>

Col 4:2 Continue in prayer, watching therein, with thanksgiving, 3 praying at the same time also for us, that Elohim would open to us a door for the word, to speak the secret of Messiah, for which I am also in chains, 4 so that I make it clear, as I should speak. 5 Walk in wisdom toward those who are outside, redeeming the time. 6 Let your word always be with favour, seasoned with salt, so that you know how you ought to answer each one.

It has to do with the mouth of the believer. We, those of us who walk by the Spirit, and by that I am referring back to last week's News Letter of those who keep the Commandments, are those who receive the Holy Spirit of Yehovah; we are to be noticeably different. And what comes out of our mouths should also be noticed and be different!

When we promote Conspiracy teachings, when we tell others about these wild ideas, we discredit any of our testimony that might follow, about the Torah. When we trash talk our governments and talk about building up guns and ammo supplies, and how the government is going to kill us all we discredit any testimony that we might offer about the Torah.

In Matthew chapter 12 verse 34 it says that out of, abundance of the heart the mouth speaks.

Mat 12:34 "Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.

What He meant is that what we are on the inside will come out of our mouths. And that really is the key to the passage. The Apostle Paul is saying that if you're a New Believer, there is going to be an affect made upon your mouth, the things you say. It is going to be noticed by the unbelieving people in your life.

Notice verse 5, "Walk in wisdom toward them that are outside." And now we see the area of how you are to talk and how you are to talk in front of the watching world that is looking and listening and evaluating you and this walk on the basis of what they hear from your own mouth.

He says let your speech in verse 6, be always with grace, seasoned with salt that you may know how you ought to answer every man.

That it's the new you as you live in the face of the people around you; particularly relative to how you speak.

People will notice something different about you as you walk this walk.

Well, that's true because out of the abundance of the heart the mouth speaks. And if you've had a renewed heart then you're going to have a renewed mouth.

Eph 4:22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit, 23 and to be renewed in the spirit of your mind, 24 and that you put on the renewed man¹ which was created according to Elohim, in righteousness

and set-apartness of the truth. Footnote: 1Rom. 8:1. 25 Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.

Paul here basically discusses the very same principle. Eph 4:24 and that you put on the renewed man¹ which was created according to Elohim, in righteousness and set-apartness of the truth. Footnote: 1Rom. 8:1.

You are putting on the new man – you are to become a new man, so begin to act like it. How? Now watch, he gets right into the mouth. “Put away lying, speak every man truth with his neighbor.” Verse 26, “Don’t be angry.”

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Notice that immediately after verse 24 where he discusses the new man he goes into a rather lengthy message relative to the mouth.

Eph 4:30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption. 31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil. 32 And be kind towards one another, tender hearted, forgiving one another, as Elohim also forgave you in Messiah.

This new walk we are on should have a profound effect on our mouths. A person’s speech should be greatly altered by the fact that he has been saved, that he has been redeemed. Now the Bible really makes a tremendous emphasis at this point. The mouth is vital. It isn’t easy to control the mouth and so it’s the one thing the Bible seems to emphasize above every other human organism or human faculty.

We have talked about lashon hara before in our News Letters. You can read more about this subject at <http://www.jewfaq.org/speech.htm>

One of the seven ancient wise men of Greece was a man named Bios. And the reason he was considered to be one of the most wise men in all Greece was the fact that one person on one occasion had sent him an animal as a gift with the instruction that he was to sacrifice the animal but that before he had sacrificed the animal he was to cut out the best and the worst part and send it back to the donor. He sent back the tongue. And as a result of that he was considered to be one of the wisest of men. The tongue is the best and the worst of you. It is the best and the worst of me in so many, many ways.

Jas 3:3 Look, we put bits in the mouths of horses, for them to obey us, and we turn their body. 4 Look at the ships too: although they are so big and are driven by strong winds, they are turned by a very small rudder wherever the pilot intends.

In other words, he’s emphasizing the fact that a very small thing can have a very large effect.

5 So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! 6 And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set

on fire by Gehenna. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. 9 With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. 10 Out of the same mouth proceed blessing and cursing. My brothers, this should not be so. 11 Does the fountain send forth the sweet and the bitter from the same opening? 12 My brothers, is a fig tree able to bear olives, or a grapevine figs? So neither is a fountain able to make salt and sweet water.

James is simply pointing out the power of the tongue, the damage the tongue does and the inconsistency of the tongue. The same tongue that blesses a moment later curses.

Isaiah, for example, when he was defining sinfulness in relation to his people, he said – simply this in Isaiah 6:5 And I said, “Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips – for my eyes have seen the Sovereign, Yehovah of hosts.” And he was simply saying that depravity is proven by conversation, by what comes out of the mouth.

Mat 12:37 “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

The mouth is the gate by which depravity makes its exit.

As you read keep in mind that I am writing to you about the lies and false teachings that many do. Conspiracy teachings, Illuminati and speaking in tongues and following the spirit, which many think are from god but are in fact from Satan.

Now the Bible has a lot to say about what the depraved mouth is like. This is a biblical description of the unredeemed mouth. Here’s what it speaks -you listen around to an unredeemed mouth this is what you’ll hear. It speaks evil.

Pro 15:28 The heart of the righteous ponders how to answer, But the mouth of the wrong pours out evil.

Secondly, lust.

Pro 5:3 For the lips of a strange woman drip honey, And her mouth is smoother than oil; 4 But in the end she is bitter as wormwood, Sharp as a two-edged sword.

Thirdly deceit

Jer 9:8 “Their tongue is an arrow shot out. It speaks deceit – speaks peaceably to his neighbour with his mouth, but in his heart he sets his ambush.

The unredeemed mouth speaks curses and oppression.

Psa 10:7 His mouth is filled with cursing and deceit and oppression; Under his tongue is trouble and wickedness.

It speaks lies. Pro 12:22 Lying lips are an abomination to Yehovah, But those who deal truly are His delight.

An unredeemed tongue twists and perverts things.

Pro 6:12 A man of Beliya'al, a wicked man, Walks with a perverse mouth,

The unredeemed mouth speaks destruction.

Pro 11:11 By the blessing of the straight the city is exalted, But by the mouth of the wrong it is overthrown.

A mouth can literally destroy a city, creating political havoc and creating war.

Another thing you hear out of an unredeemed mouth is vanity.

2Pe 2:18 For speaking arrogant nonsense, they entice – through the lusts of the flesh, through indecencies – the ones who have indeed escaped from those living in delusion, 19 promising them freedom, though themselves being slaves of corruption – for one is a slave to whatever overcomes him.

Another thing about an unredeemed mouth is it speaks flattery. Pro 26:28 A lying tongue hates its bruised ones, And a flattering mouth works ruin.

Another thing that an unredeemed mouth speaks is foolishness.

Pro 15:2 The tongue of the wise makes knowledge good, But the mouth of fools pours out foolishness.

Ecc 10:11 If the snake bites without enchantment, then 'the master of the tongue' is no better!

From Clarkes commentary-The serpent will bite without enchantment – ??? ??? belo lachash, without hissing. As a snake may bite before it's hiss, so also will the babbler, talkative person, or calumniator. Without directly speaking evil, he insinuates, by innuendoes, things injurious to the reputation of his neighbor.

Gif the eddir bite in silence, noyhing lasse than he hath that privily backbiteth – Old MS. Bible. "A babbler of his tongue is no better than a serpent that styngeth without hyssynge." – Coverdale. The moral of this saying is simply this: A calumniator is as dangerous as a poisonous serpent; and from the envenomed tongue of slander and detraction no man is safe. The comparing the serpent, ??? nachash, to a babbler, has something singular in it. I have already supposed that the creature mentioned, Gen_3:1, was of the genus simia. This has been ridiculed, but not disproved.

Ecc 10:12 Words of a wise man's mouth show favour, but the lips of a fool swallow him up; 13 the beginning of the words of his mouth is foolishness, and the end of his talk is wicked madness.

An unredeemed mouth speaks madness. One translation is – An unredeemed mouth babbles.

And you know something else I've noticed about unredeemed mouths? So very often they talk too much. Ecc 10:14 And a fool increases words; a man knows not what shall come to be; and who declares to him what shall be after him?.

Matthew 12:36 tells us that the unredeemed mouth speaks idly. "Every idle word that men may speak they shall render account for in the Day of Judgment."

Titus 1:11 says, 'an unredeemed mouth speaks false doctrine to make money.

Tit 1:10 For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, 11 whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain. 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This witness is true. Therefore rebuke them sharply, in order for them to be sound in the belief, 14 not paying attention to Yehudite fables, and commands of men who turn from the truth. 15 Indeed, all matters are clean to the clean, but to those who are defiled and unbelieving no matter is clean, but both their mind and conscience are defiled. 16 They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work.1 Footnote: 1Mt. 7:21-23, 2 Peter 2:1-22, 1 John 2:4, Jud. v. 4.

Many times in the Bible we see the wicked using their mouths to plot against the righteous. Psa 37:12 The wrong plots against the righteous, And gnashes his teeth at him.

Pro 14:3 In the mouth of a fool is a rod of pride, But the lips of the wise guard them. Psa 109:3 They have surrounded me with words of hatred, And they attack me without a cause.

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Notice what Paul says in Romans about those who will not obey Yehovah yet know He is real.

Rom 1:20 For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse, 21 because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened. 22 Claiming to be wise, they became fools, 23 and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles. 24 Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, 25 who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amen. 26 Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature, 27 and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and receiving back the reward which was due for their straying. 28 And even as they did not think it worth- while to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper, 29 having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers, 30 slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents, 31 without discernment, covenant breakers, unloving, unforgiving, ruthless; 32 who, though they know the righteousness of Elohim, that those who

practise such deserve death, not only do the same but also approve of those who practise them.

Whisperers and slanders.....

Pro 26:18 Like a madman who throws sparks, arrows, and death, 19 So is a man who deceived his neighbour, And says, "I was only joking!" 20 For lack of wood, the fire goes out. And without a slanderer, strife ceases. 21 As charcoal is to burning coals, and wood to fire, So is a contentious man to kindle strife. 22 The words of a slanderer are as dainty morsels, Which go down into the inner parts of the heart. 23 Burning lips with an evil heart Are like earthenware covered with silver dross. 24 He who hates, pretends with his lips, And lays up deceit within him; 25 Though he speaks kindly, do not believe him, For there are seven abominations in his heart.

Rom 3:10 As it has been written, "There is none righteous, no, not one! 11 "There is no one who is understanding, there is none who is seeking Elohim. 12 "They all have turned aside, they have together become worthless. There is none who does good, no, not one." 13 "Their throat is an open tomb, with their tongues they have deceived," "The poison of adders is under their lips," 14 "Whose mouth is filled with cursing and bitterness." 15 "Their feet are swift to shed blood, 16 ruin and wretchedness are in their ways, 17 and the way of peace they have not known.

What's most interesting about that description is he starts way down in the throat and he comes all the way out to the lips and shows how corrupt the whole process is.

The Bible has a tremendous volume of information to say about a mouth and about what kind of mouth is characteristic of the unredeemed person. None of those things should ever be true of you as you walk out this way of life.

What should a redeemed mouth say?

First of all the Bible says to confess sin. Read Psalm 32. David says, "When I didn't do that when I shut my mouth and I kept silence my bones were roaring all the day long." And I never got any peace until I opened my mouth and confessed my sin.

Psa 32:1 Blessed is he whose transgression is forgiven, Whose sin is covered. 2 Blessed is the man to whom Yehovah imputes no crookedness, And in whose spirit there is no deceit. 3 When I kept silent, my bones became old Through my groaning all the day. 4 For day and night Your hand was heavy upon me; My sap was turned into the droughts of summer. Selah. 5 I acknowledged my sin to You, And my crookedness I did not hide. I have said, "I confess my transgressions to Yehovah," And You forgave the crookedness of my sin. Selah. 6 Therefore, let every kind one pray to You While You might be found; Even in a flood of great waters They would not reach him. 7 You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah. 8 "Let Me instruct you and teach you in the way you should go; Let Me counsel, My eye be on you. 9 Do not be like the horse, like the mule, With no understanding, with bit and bridle, Else they do not come near you." 10 Many are the

sorrows of the wrong; But as for the one trusting in Yehovah, Kindness surrounds him. 11 Be glad in Yehovah and exult, you righteous; And shout for joy, all you upright in heart!

A bridled horse is a broken horse or one that has been meeked. Meeked is an old English word for broken or humbled. Moses was the meekest man on earth. He was humble and did as he was told by Yehovah.

Rom 10:8 But what does it say? “The word is near you, in your mouth and in your heart” – that is, the word of belief which we are proclaiming: 9 That if you confess with your mouth the Master Yeshua and believe in your heart that Elohim has raised Him from the dead, you shall be saved. 10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. 11 Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.”

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Exo 13:9 “And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of Yehovah is to be in your mouth, for with a strong hand Yehovah has brought you out of Mitsrayim.

We are to have the Torah in our mouths. Not some wives tales about death camps or chem trails or and I do not want to neglect this group of people either, those who know more about the football game and each player and the individual stats of each baseball player and team, or the Soccer players. Many a man can tell you endless useless information about sport trivia and know nothing about the Torah, nothing!!! How sad.

And Deuteronomy 6 says we are to speak about Torah when we stand up, sit down, lie down, and walk by the way.

Deu 6:6 “And these Words which I am commanding you today shall be in your heart, 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 “And you shall write them on the doorposts of your house and on your gates.

So our mouth is to confess sin, to confess Yehshua, to speak good, to speak Yehovah’s law.

Our mouth is to bless.

1Pe 3:8 To sum up, let all of you be like-minded, sympathetic, loving as brothers, tender hearted, humble-minded, 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, in order to inherit a blessing. 10 For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it. 12 “Because the eyes of Yehovah are on the righteous, and his ears are open to their prayers, but the face of Yehovah is against those who do evil.”¹ Footnote: 1Ps. 34:12-16.

Psa 77:11 I remember the deeds of Yah, For I remember Your wonders of old. 12 And I shall meditate on all Your work, And talk of Your deeds. 13 Your way, O Elohim, is in Setapartness¹; Who is a great El like Elohim? Footnote: 1Isa. 35:8. 14 You are the El who does wonders; You have made known Your strength among the peoples. 15 By Your arm You have redeemed Your people, The sons of Ya'aqob and Yoseph. Selah.

Our mouth is to speak wisdom and kindness. Pro 31:26 She shall open her mouth with wisdom, And on her tongue is the Torah of kindness.

Pro 15:1 A soft answer turns away wrath, But a harsh word stirs up displeasure. 2 The tongue of the wise makes knowledge good, But the mouth of fools pours out foolishness. 3 The eyes of Yehovah are in every place, Watching the evil and the good. 4 A healing tongue is a tree of life, But perverseness in it crushes the spirit. 5 A fool despises his father's discipline, But he who heeds reproof is clever. 6 The household of the righteous is a great treasure, But in the income of the wrong is trouble. 7 The lips of the wise scatter knowledge, But the heart of fools is not so. 8 The slaughtering of the wrong ones Is an abomination to Yehovah, But the prayer of the straight is His delight.

So, the Bible has a lot to say about what the mouth is supposed to say and what it isn't supposed to say. As new believers in the Torah, then, we must be committed to the fact that we should have a mouth and speak only that is uplifting to Yehovah.

Notice the first part of verse 2 of Colossians 4, "Continue in prayer." I think that if there's anywhere that I fail and there's anywhere that you fail it's going to be in the area that Paul hits right there. He doesn't say – pray – he says – stay at it. Continue in it. Now the thrust here is perseverance. And, of course, immediately you think of Ephesians 6:18 – praying always. Where he says, "Pray without," what? "Ceasing," in I Thess. 5. So whether it's praying always, Ephesians 6, or pray without ceasing, I Thess. 5, or if you like Luke 21:36, Yehshua said; "Pray always." Or the Apostles who in Acts 6 gave themselves continually to prayer, or Cornelius who prayed always to Yehovah. Or Romans 12:12 where it says continue diligently in prayer. Or Philippians 4; "Be anxious for nothing but in everything by," what? "Prayer and supplication." But the idea in all of those is the same—continue, stay at it. Talk to Yehovah about all things at all times.

That word 'continue in prayer' is the word *kartereo*. It's a very interesting word. It basically comes from a noun that means strong, strong. The verb means to be steadfast, to endure, to hang in there. That's *kartereo* but the word used here is *proskarter*
G4342 ??? *proskartereo*? pros-kar-ter-eh'-o

From G4314 and G2594; to be earnest towards, that is, (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor): – attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).

So he's saying if the word *kartereo* means to be strong and steadfast this means to be super strong and super steadfast and really hang in there. It's the idea of perseverance.

McClaren says the word implies not just continuity but earnestness. Kittel, who probably has the classic work and definition of Greek words, says that *kartereo* means to be strong and to be courageous and *proskartereo* means to be courageously persistent, to hold fast, he says, not to let go. Now that's an exciting dimension of prayer.

Luk 18:1 And He spoke a parable to them, that they should always pray and not lose heart, 2 saying, "In a certain city there was a certain judge, not fearing Elohim nor regarding man. 3 "And a widow was in that city, and she came to him, saying, 'Do right to me on my adversary.' 4 "And he would not for a while, but afterward he said within himself, 'Even if I do not fear Elohim nor regard man, 5 yet because this widow troubles me I shall do right to her, lest by her continual coming she wears me out.' " 6 And the Master said, "Hear what the unrighteous judge said. 7 "And shall Elohim not do right by all means to His own chosen ones who are crying out day and night to Him, and being patient over them? 8 "I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?"

Do you pray for the things you want like a Christmas list, or does your tongue convey to Yehovah your desire to see His Kingdom here on earth. Do you pray for the Torah to be kept by everyone and for those who fight against it?

When it is just you and Yehovah what is it that your tongue is saying in your prayers.

The tongue really is you, it really is. The tongue is a tattletale and it tells on the heart. Mat 12:34 "Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.

The tongue is the revealer of the heart.

Now in this third chapter, James presents the matter of the tongue as another test of living faith because true faith will be demonstrated by speech and so will false faith. Nothing is more telling on the heart than the tongue. And it's of great concern to James. He mentions the tongue in every chapter. He mentions it twice in chapter 1 verses 19 and 26. He mentions it in chapter 2 verse 12. He mentions it in chapter 4 verse 11. He mentions it in chapter 5 verse 12. And he spends a large portion of chapter 3 dealing specifically with the matter of the tongue

Psa 64:3 Who sharpen their tongue like a sword, And aim their arrows, a bitter word, 4 To shoot in ambush at someone blameless, They shoot at him suddenly and do not fear. 5 They arm themselves with an evil word; They talk of hiding snares; They have said, "Who sees them?"

The rabbis, you can see this in Psalm 64 and verse 3, used to say that the tongue was an arrow. And the reason they said the tongue was an arrow rather than the tongue was a knife was because an arrow kills at a distance. And the deadliness of the tongue was that it could kill without even being anywhere near the victim. The tongue is a deadly arrow.

Nowhere is the union of faith and works more visible than in your speech...and my speech. What a thought. In fact, somebody said, "Every one of us is carrying around a concealed weapon." All we have to do is open our mouths and it's unconcealed.

Consider this fact.

Joh 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All came to be through Him,¹ and without Him not even one came to be that came to be. Footnote: 1Eph. 3:9, Col. 1:16, Heb. 1:2, Heb. 11:3, 2 Peter 3:5, Ps. 33:6. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness has not overcome it.

In the Beginning was the Word. It came forth from Yehovah's mouth.

Gen 1:3 And Elohim said, "Let light come to be," and light came to be.

Gen 1:6 And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."

Gen 1:9 And Elohim said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it came to be so.

Gen 1:11 And Elohim said, "Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth." And it came to be so.

Gen 1:14 And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, Gen 1:15 and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so.

Gen 1:20 And Elohim said, "Let the waters teem with shoals of living creatures, and let birds fly above the earth on the face of the expanse of the heavens."

Gen 1:24 And Elohim said, "Let the earth bring forth the living creature according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind." And it came to be so.

Gen 1:26 And Elohim said, "Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth."

Our Father spoke and it came to be. That is how powerful His words are and it tells you how powerful your words can be for the building up, blessings or the tearing down, cursing.

He later spoke out at Mount Sinai and spoke out loud the Ten Commandments. So how important are these things He said; Very!

James calls us to control the tongue because its potential to condemn is so great. Jas 3:1 Not many of you should become teachers, my brothers, knowing that we shall receive greater judgment. 2 For we all stumble in many matters. If anyone does not stumble in word, he is a perfect man, able also to bridle the entire body. "

James speaks about condemnation, or judgment. And the whole context of what he says at the beginning, though he doesn't mention the tongue there, is this matter of speech. And the implication of what he is saying is, "You must take good care not to thrust yourself into a teaching position because a teacher basically trades on his tongue and you have such a high liability to abuse that, and to bring upon yourself potential judgment." That's the point he's making. And he begins with teachers, starting at the top if speech is the mark of true faith. And if you go back to chapter 1 verse 26 he says that, "If any man among you seems to be religious but bridles not his tongue, he deceives his own heart, the man's religion is useless." A faith which does not transform the tongue is no saving faith at all. So since speech is the mark of true faith, it should be a proper measure then of those who articulate the faith...those who teach the faith.

Look more closely at verse 1. "My brothers, let not many become teachers,"

Now that is not to deny the fact that Yehovah wants us to teach His Word. He wants us to articulate His truth. Back in Numbers chapter 11

Num 11:26 However, two men had remained in the camp. The name of one was Eldad, and the name of the other Mydad. And the Spirit rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp. 27 And a young man ran and informed Mosheh, and said, "Eldad and Mydad are prophesying in the camp." 28 And Yehoshua son of Nun, Mosheh's assistant from his youth, answered and said, "Mosheh my master, forbid them!" 29 Then Mosheh said to him, "Are you jealous for my sake? Oh, that all the people of Yehovah were prophets, that Yehovah would put His Spirit upon them!"

In this situation Moses says, "I'm not disparaging about the role of a prophet, I wish to Yehovah that everybody did that." And there's a sense in which we wish that everyone were a preacher and everyone were a teacher.

And certainly in Matthew 28, all of us are called to go into the world and make disciples, teaching people to observe whatever Yehshua has commanded.

Mat 28:19 "Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Amen.

This is not disclaiming that. And there are some who are compelled to preach. Paul says in 1Co 9:16 For if I bring the Good News, it is no boasting for me, for necessity is laid on me, and it is woe to me if I do not bring the Good News!

And in 1Ti 3:1 Trustworthy is the word: If a man longs for the position of an overseer, he desires a good work. 2 An overseer, then, should be blameless, the husband of one wife, sober, sensible, orderly, kind to strangers, able to teach, 3 not given to wine, no brawler, but gentle, not quarrelsome, no lover of money, 4 one who rules his own house well, having his children in subjection with all reverence, 5 for if a man does not know how to rule his own

house, how shall he look after the assembly of Elohim? 6 Not a new convert, lest he become puffed up with pride and fall into the judgment of the devil.

This is not to set that aside, or contradict that. But it is to say we do not embark upon a teaching ministry without a sense of the seriousness involved. And no doubt in the assembly to which James is writing, there was some failure to consider this great seriousness and people were aspiring and ascending to the teaching role with little or no thought as to the implications of it.

Now what does he mean “to become a teacher,” what kind of teacher is he talking about? I began to think about that and wondered just exactly what he had in mind. The word is G1320 ??? didaskalos did-as'-kal-os

From G1321; an instructor (generally or specifically): – doctor, master, teacher.

And I was surprised to know this, as my family name 12 generations back was Master. Le Maistre in French. Interesting.

1Co 12:28 And Elohim has appointed these in the assembly: firstly emissaries, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, ministrations, kinds of tongues.

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, 13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah, 14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, 1 Footnote: 15:6, also 2 Cor. 10:5, 2 Cor. 11:3-14, Gal. 1:6-9, 2 Tim. 3:1-8, 2 Tim. 4:2-4, 2 Peter 2:2-22, Jud. vv. 10-19. 15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, 16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

Be very cautious when you embark upon the role of teacher at any level, whether it's official or unofficial, because of the tremendous potential to condemnation your tongue will bring about. To go back to Jas 1:19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, And this in a context of discussing the Word. Swift to hear the Word and slow to speak it.

1Ti 1:5 Now the goal of this command is love from a clean heart, from a good conscience and a sincere belief, 6 which some, having missed the goal, turned aside to senseless talk, 7 wishing to be teachers of Torah, understanding neither what they say nor concerning what they strongly affirm.

The responsibility of the teacher is given twice in the book of Ezekiel, chapter 3 verses 17 and 18; chapter 33, verses 7 and 8 and 9, where the teacher is really warned that he is sort of a watchman on the wall to warn the people and he better be careful that he does it right or their blood is liable to be on his hands. In other words, there is a sense in which there is great

responsibility. Paul almost with a sigh of relief in Acts 20 says, "I am clear from the blood of any man, I have not failed to declare unto you the whole counsel of Yehovah. I've discharged my duty." Heb 13:17 Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.

It is indeed a serious issue.

We don't even need to go into passages like 2 Peter 2 and the book of Jude where Yehovah pronounces terrifying judgment on a false teacher. But even one who endeavors to teach the truth must understand something of the tremendous responsibility that he undertakes in doing that.

A quote from a preacher by the name of Bruce Theilman(?). He said, "There's no special honor in preaching, there is only special pain. The pulpit calls those anointed to it as the sea calls its sailors. And like the sea, it batters and bruises and does not rest. To preach, to really preach is to die naked a little at a time and to know each time you do it that you must do it again," end quote.

It is a stern warning relative to the accountability of anyone who teaches. We have a tremendous accountability to Yehovah when we teach at any level. That's why it says in 2Ti 2:15 Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.

There is shame connected with teaching error, and there is also judgment connected with teaching error. That's why in 1 Timothy chapter 4, the Apostle Paul tells Timothy, 1Ti 4:6 If you present these matters to the brothers, you shall be a good servant of Yeshua Messiah, being nourished in the words of belief and of the good teaching which you have followed closely. 1Ti 4:7 But refuse profane and old wives' fables, and exercise yourself rather to reverence. And further down in the same text, "give attention to reading of Scripture, to encouragement, to teaching." And further down, "Meditate on these things." And again, "Take heed to yourself and unto your teaching." Very, very, very important matter.

Scriptures refer to the disaster of the mouth. The Bible refers directly or indirectly to a wicked tongue, a deceitful tongue, a lying tongue, a perverse tongue, a filthy tongue, a corrupt tongue, a bitter tongue, an angry tongue, a crafty tongue, a flattering tongue, a slanderous tongue, a gossiping tongue, a back-biting tongue, a blaspheming tongue, a foolish tongue, a boasting tongue, a murmuring tongue, a complaining tongue, a cursing tongue, a contentious tongue, a sensual tongue, a vile tongue, a tale-bearing tongue, a whispering tongue, an exaggerating tongue, etc. Did you see yourself anywhere in there? No wonder Yehovah put your tongue in a cage behind your teeth, walled in by your mouth.

Most problems relate to the tongue...most of them. Somebody said, "Remember your tongue is in a wet place and it can slip easily." The easiest way to sin is to sin with your tongue. Nothing is more representative of man's sinfulness than his mouth and there is no easier way to sin than with your mouth because you can say anything you want to say. There are no

restraints. You can't do any evil deed you might want to do because maybe the circumstances aren't there for you to do it. But you can say absolutely anything. Your tongue has tremendous potential to judge you.

Remember in Matthew chapter 12 verse 34, "O generation of snakes, how can you being evil speak good things?" That's just a basic truth. James will get back to that same principle later. "How can you being evil speak good things, for out of the abundance of the heart, the mouth speaks." I expect you to talk the way you talk because your heart's the way it is. "A good man out of the good treasure of the heart brings forth good things. An evil man out of the evil treasure brings forth evil things. But I say to you...mark this...every idle word that men shall speak, they shall give account of it in the day of judgment for by your words you shall be justified and by your words you shall be condemned." Boy, what a statement.

Listen to this, do you realize that in final judgment, your eternal destiny can be determined by your words?

Brethren I have read many emails and heard many sermons by those who think they are doing Yehovah's work teaching on the illuminati and the Jesuit and conspiracies that the government is doing or the Jewish Bankers are causing. They are all based on a little truth and a huge lie. Chem trails being an example.

Read again what we are told in Timothy.

2Ti 2:14 Remind them of this, earnestly witnessing before the Master, not to wage verbal battles – which is useless – to the overthrowing of the hearers. 15 Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth. 16 But keep away from profane, empty babblings, for they go on to more wickedness, 17 and their word shall eat its way like gangrene. Humenaios and Philetos are of this sort,

The word of Truth is the Torah and the Scriptures. The Scriptures are the first five book of the bible, the Prophets and the Psalms. Nothing else!! Not the Talmud not the New Testament, not some conspiracy teaching by someone who is supposed to be at the 33rd level. Empty babblings!!

These sorts of thing are gangrene in the Assembly of Yehovah.

1Ti 4:1 But the Spirit distinctly says that in latter times some shall fall away from the belief, paying attention to misleading spirits, and teachings of demons, 2 speaking lies in hypocrisy, having been branded on their own conscience,

Do you hear what Paul is telling you?

I have seen men get up in front of an assembly to teach having not prepared a thing. They are going to be led by the spirit and teach whatever the spirit puts into their minds. It is the longest and most wasted hour of my time when I have to sit through something like this. It is the same as going to feed the sheep having not cropped the hay the year before or stored up water in

the rainy season. The sheep will starve if you walk down to the barn with two empty buckets waiting for the spirit to fill them.

1Ti 4:6 If you present these matters to the brothers, you shall be a good servant of Yeshua Messiah, being nourished in the words of belief and of the good teaching which you have followed closely.

1Ti 4:7 But refuse profane and old wives' fables, and exercise yourself rather to reverence.

The Conspiracy theory teachings are nothing more than old wives tales. Stay away from them. Some of you know more about them than you do the scriptures. The reason is because you do not love the scriptures. You love the lie more. It has more intrigue with you than do the scriptures. And when you continue to pass them around by email or by your own tongue you build up a case against yourself in the day of judgement as we have just read.

Rom 1:24 Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, 25 who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amen.

2Th 2:9 The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood,¹ Footnote: 1Eze. 20:25, John 9:39, John 12:40, Acts 7:42, Rom. 1:24-28. 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.

Those of you spreading these false teachings do not love the Torah. You love the intrigue of the lies and conspiracies more. You study these things more that you do the Torah.

Those of you who speak in false tongues do so because you love to feel good more than you want to learn about Yehovah by reading His Torah. It is an emotional thing. You call it being led by the spirit and you get pumped up by listening to the music or following a crowd into ramped up praise and fall to the ground, calling it being in the spirit. But you will not read the Torah and study the subjects in it.

And far too many of you try to mix the Torah with your false teachings you had learned before the truth was presented to you. The mixing of seed; Satan's lies with Yehovah's truth... the tares with the wheat and then you teach this mixed bag with everyone else.

Your tongue is going to judge you.

When Isaac blessed Jacob and realized he had been deceived he could not take back the blessing. He trembled because he knew he had spoken and it could not be changed. Once the words leave your lips they are out there. You cannot take them back.

1Ti 4:13 Until I come, give attention to reading of Scripture, to encouragement, to teaching. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of

the hands of the elderhood. 15 Practise these matters, be in them, so that your progress might be plain to all. 16 Pay attention to yourself and to the teaching. Continue in them, for in doing this you shall save both yourself and those who hear you.

Gen 27:1 And it came to be, when Yitsh'aq was old and his eyes were too dim to see, that he called Esaw his elder son and said to him, "My son." And he answered him, "Here I am." 2 And he said, "See now, I am old, I do not know the day of my death. 3 "Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me. 4 "And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die." 5 And Rib'qah heard when Yitsh'aq spoke to Esaw his son. And Esaw went to the field to hunt wild game and to bring it. 6 And Rib'qah spoke to Ya'aqob her son, saying, "See, I heard your father speak to ?saw your brother, saying, 7 'Bring me wild game and make me a tasty dish to eat, and bless you in the presence of Yehovah before my death.' 8 "And now my son, listen to my voice according to what I command you. 9 "Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves. 10 "And you shall take it to your father, and he shall eat it, so that he might bless you before his death." 11 And Ya'aqob said to Rib'qah his mother, "See, ?saw my brother is a hairy man, and I am a smooth-skinned man.12 "What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing." 13 But his mother said to him, "Let your curse be on me, my son. Only obey my voice, and go, get them for me." 14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved. 15 And Rib'qah took the best garments of her elder son ?saw, which were with her in the house, and put them on Ya' aqob her younger son. 16 And she put the skins of the young goats on his hands and on the smooth part of his neck. 17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya'aqob. 18 And he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?" 19 And Ya'aqob said to his father, "I am ?saw your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me." 20 But Yitsh'aq said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because Yehovah your Elohim brought it to me." 21 Then Yitsh'aq said to Ya'aqob, "Please come near, so that I feel you, my son, whether you truly are my son Esaw or not." 22 And Ya'aqob went near to Yitsh'aq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Esaw." 23 And he did not recognize him, for his hands were hairy like his brother Esaw's hands, and he blessed him. 24 And he said, "Are you truly my son Esaw" And he said, "I am." 25 And he said, "Bring it near to me, and let me eat of my son's wild game, so that my being might bless you." So he brought it near to him, and he ate. And he brought him wine, and he drank. 26 And his father Yitsh'aq said to him, "Please come near and kiss me, my son." 27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which Yehovah has blessed. 28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine. 29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!" 30 And it came to be, as soon as Yitsh'aq had finished blessing Ya'aqob, and Ya'aqob had hardly left

the presence of Yitsh'aq his father, that ?saw his brother came in from his hunting. 31 And he too had made a tasty dish and brought it to his father, and said to his father, "Let my father rise and eat of his son's wild game, so that your being might bless me." 32 And his father Yitsh'aq said to him, "Who are you?" And he said, "I am your son, your first-born, ?saw." 33 Then Yitsh'aq trembled exceedingly, and said, "Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yea, he is blessed." 34 When ?saw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, me too, O my father!" 35 And he said, "Your brother came with deceit and took your blessing." 36 And Esaw said, "Was his name, then, called Ya'aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!" And he said, "Have you not reserved a blessing for me?" 37 Then Yitsh'aq answered and said to Esaw, "See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?" 38 And Esaw said to his father, "Have you only one blessing, my father? Bless me, me too, O my father!" And Esaw lifted up his voice and wept. 39 And Yitsh'aq his father answered and said to him, "See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above. 40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck." 41 And Esaw hated Ya'aqob because of the blessing with which his father blessed him, and Esaw said in his heart, "The days of mourning for my father draw near, then I am going to kill my brother Ya'aqob." 42 And the words of Esaw her older son were reported to Rib'qah, and she sent and called Ya'aqob her younger son, and said to him, "See, your brother Esaw comforts himself concerning you, to kill you.

Remember your first love, when you first came to know the truth. It was all about the Torah. And then you began to add conspiracy and then you began to add other things and you moved away from the Torah and focused on these other things. Repent of this now and return to the Torah and study it and let your lips praise Him for this. Let your tongue teach His truths and stop spreading these half-truths and blatant all out lies. Repent now.