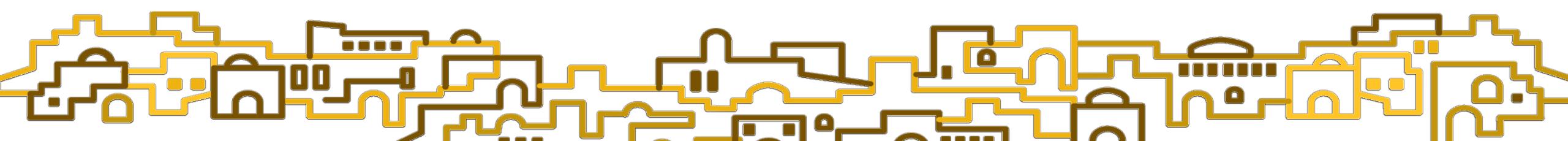


Opening Adoration

Blessed be He Who spoke and the world came into being ... blessed be He. Blessed is He Who maintains creation; blessed is He Who speaks and does; blessed is He Who decrees and fulfills; blessed is He Who has mercy on the earth; blessed is He Who has mercy on creatures; blessed is He Who gives goodly reward to those who fear Him;

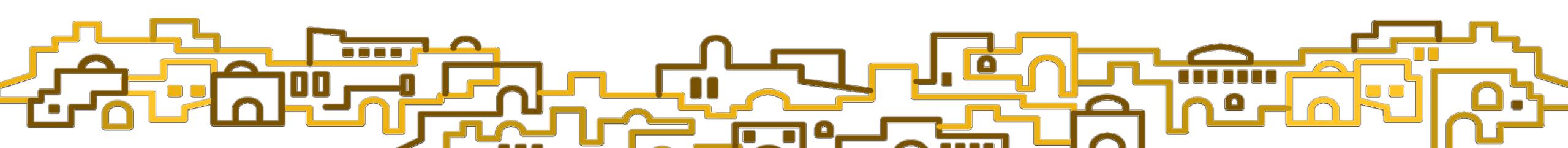
blessed is He Who lives forever and endures to eternity; blessed is He Who redeems and rescues ... blessed is His Name! Blessed are You, יהוה, our Elohim, King of the Universe, the Elohim, the merciful Father, Who is praised by the mouth of His people, praised and glorified by the tongues of His devout ones and His servants. We shall laud You, הוה, our Elohim, with praises and songs!



Psalm 100

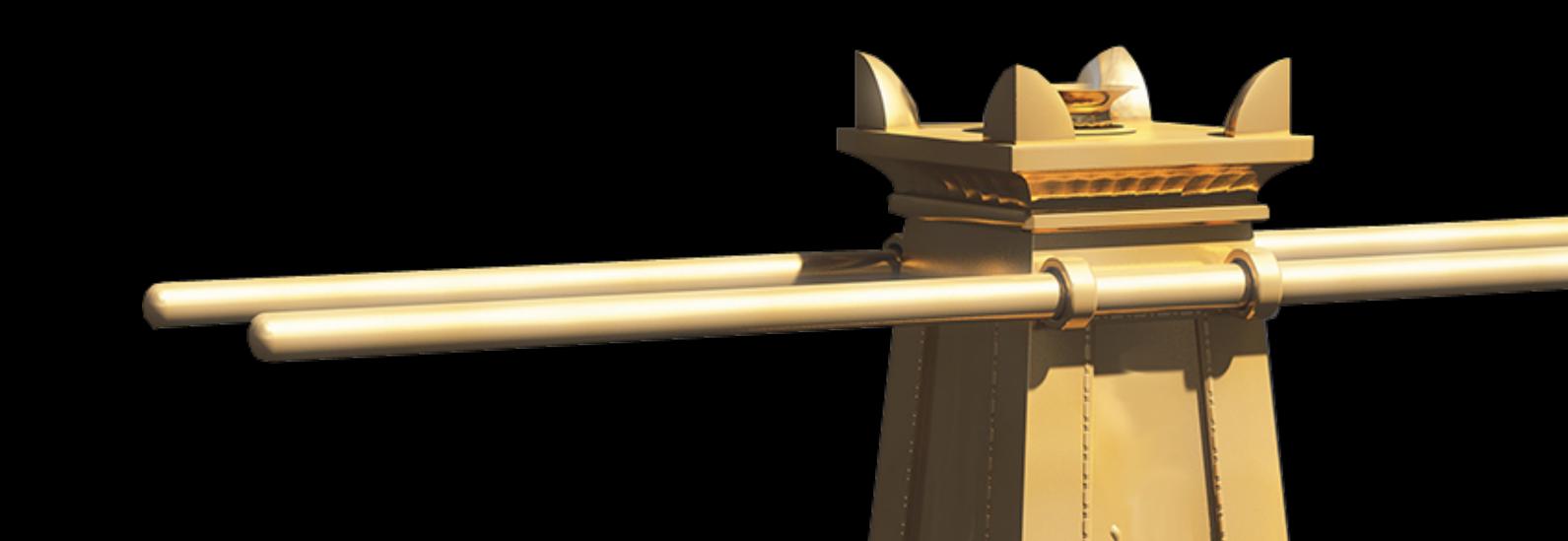
A Psalm For Thanksgiving! Shout joyfully to יהוה, all the earth! Serve יהוה with gladness. Come before Him with joyful singing. Know that הוה Himself is Elohim; It is He Who has made us, and not we ourselves. We are His people and the sheep of His pasture.

Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His Name. For יהוה is good. His loving kindness is everlasting and His faithfulness to all generations!



PRAYER OF THANKSGIVING

TODA RABA!



Come On In

By Gary Moore

Verse 1

You're standing at the window Just like a thief in the night You're standing at the window But everything's all right You're standing at the window Just like a thief in the night You're standing at the window Our windows are open wide

So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in, come in Yeshua So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in we've been waiting for Ya

You're standing at the doorway but You don't need to knock You're standing at the doorway for You this door's unlocked You're standing at the doorway for You it's open wide You're standing at the doorway Yeshua come inside

So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in, come in Yeshua So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in we've been waiting for Ya

You know we have our lamps full Our lamps are full tonight You know we have our lamps full With oil of Torah tonight You know we have our lamps full Our lamps are burning bright You know we have our lamps full Yeshua come inside

So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in, come in Yeshua So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in we've been waiting for Ya

You know we have our tables set The Shabbat candles are burning You know we have our tables set And there's always a place for You You know we have our tables set The Shabbat candles are burning You know we have our tables set Yeshua there's a place for You

So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in, come in Yeshua So come on, come on, come on, come on in, come on in tonight So come on, come on, come on, come on in we've been waiting for Ya

Master Of Mighty Deeds

By Gary Moore

Verse 1

Who is like You O Master of Mighty deeds Sustaining the living Reviving the dead With abundant mercy Heals the sick And supports the fallen of Israel

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

Gracious and merciful is ADONAI Of His mighty deeds We will tell Recalling the kindnesses Of the Patriarchs He brings a Redeemer to Israel

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

So we open our mouths
In Holiness
In purity
In songs and Hymns
To bless praise and glorify
Revering the God of Abraham

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

Who is like You O Master of Mighty deeds Sustaining the living Reviving the dead With abundant mercy Heals the sick And supports the fallen of Israel

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

The Returning

By Gary Moore

Verse 1

In the morning hour ... I feel a power That moves me ... I've been found Gotta get my feet on the ground In Israel ... In Israel

An ancient calling from afar
That draws me, I hear the sound
Gotta get my feet on the ground
In Israel ... In Israel

Bridge

Sound the great shofar for our freedom
Gather all our exiles
Cast among the four winds

I listen fast ... with ears that hear The calling ... the time is now Gotta get my feet on the ground In Israel ... In Israel

Redeemed of the LORD
Shall return to Zion
With singing, where no sorrow's found
Gotta get our feet on the ground
In Israel ... In Israel

Bridge

Sound the great shofar for our freedom
Gather all our exiles
Cast among the four winds

In the morning hour ... I feel a power That moves me ... I've been found Gotta get my feet on the ground In Israel ... In Israel In Israel ... In Israel

The Pilgrimage

By Gary Moore

Verse 1

We are caravans of pilgrims On the way to Jerusalem We are family friends and neighbors On the way to Jerusalem And the piper leads with a song On the way to Jerusalem And everyone sings along On the way to Jerusalem

First we gather in the villages As we prepare to go And we say our prayers for safety But everybody knows Blessed are those whose strength is in You Who set their hearts on the pilgrimage As they go from strength to strength Til each appears before God in Zion

At dawn the head of the assembly Shouts out before the morning sun Arise let us go up to Zion To the house of the LORD our God The miles are long and many On the way to Jerusalem Still rejoicing we sing a song On the way to Jerusalem

Then at last we see Jerusalem And beautiful white stone walls God's Holy Temple is before us All at once we shout for joy With columns of smoke arising High into the heavens above As a satisfying aroma For ADONAl the God we love

We are caravans of pilgrims On the way to Jerusalem We are family friends and neighbors On the way to Jerusalem And the piper leads with a song On the way to Jerusalem And everyone sings along On the way to Jerusalem

Cultivate Your Heart

By Kerry Alexander

Break up your fallow ground Cultivate your heart Plant there the seed of life Yah's Word impart Wait for the latter rain
The water of the spirit
Harvest the golden grain
The fruit of the Word

Break up your fallow ground Plant there the seed of life Wait for the latter rain Harvest the golden grain Break up your fallow ground Cultivate your heart Plant there the seed of life Yah's Word impart Wait for the latter rain
The water of the spirit
Harvest the golden grain
The fruit of the Word

Break up your fallow ground Cultivate your heart Plant there the seed of life Yah's Word impart Wait for the latter rain
The water of the spirit
Harvest the golden grain
The fruit of the Word

Break up your fallow ground Plant there the seed of life Wait for the latter rain Harvest the golden grain x2

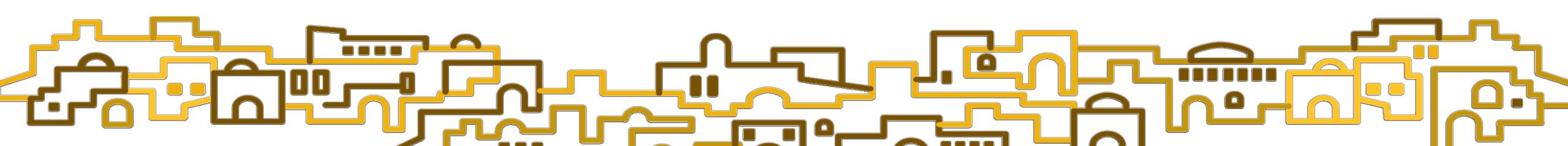
B'nai Shalom

By Kerry Alexander

When they are gathered,
in My name, I'll be with them
Although you are scattered,
I'm drawing you back to love you again
So come unto Me, my child, and I'll give you peace
And then you will be B'nai Shalom

B'nai Shalom, children of peace B'nai Shalom and Y'shua will feast B'nai Shalom, children of peace B'nai Shalom, through Y'shua will be, B'nai Shalom, Love one another, as you have seen me love you My sisters, my brothers do as I command you And come unto me, my child, and I'll give you peace And then you will be B'nai Shalom

B'nai Shalom, children of peace B'nai Shalom and Y'shua will feast B'nai Shalom, children of peace B'nai Shalom, through Y'shua will be B'nai Shalom, children of peace (2X) James 5:14 Is anyone among you sick? *Then* he must call for the elders of the assembly and they are to pray over him, anointing him with oil in the name of Yahuah; 15 and the prayer offered in faith will restore the one who is sick, and Yahuah will raise him up, and if he has committed sins, they will be forgiven him. 16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.



Children's Blessing

Hineh mah tov umah na'im shevet achim gam yachad (2X)

Hineh mah tov (Hineh mah tov) lai, lai, lai, lai, lai, lai, lai, lai (2X)

Behold how good and pleasant it is for brothers to dwell together (2X) in unity (in unity) lai, lai, lai, lai, lai, lai, lai, lai (2X)

Oseh Shalom

May He who makes peace in His heights, make peace upon us and upon all Israel.

Oseh shalom bimro-mav hu ya'aseh shalom

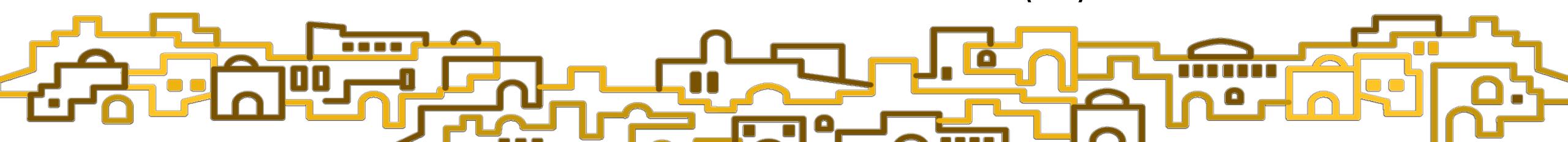
aleinu V'al kol Israel V'imru imru amen. (x2)

Ya'aseh shalom ya'aseh shalom,

shalom aleinu V'al kol Israel. (x2)

Ya'aseh shalom ya'aseh shalom,

shalom aleinu V'al kol Israel. (x2)



Sh'ma Yisrael The Elohaynu The Echad.

Barukh Shem k'vod Malkhuto L'olam Va-ed

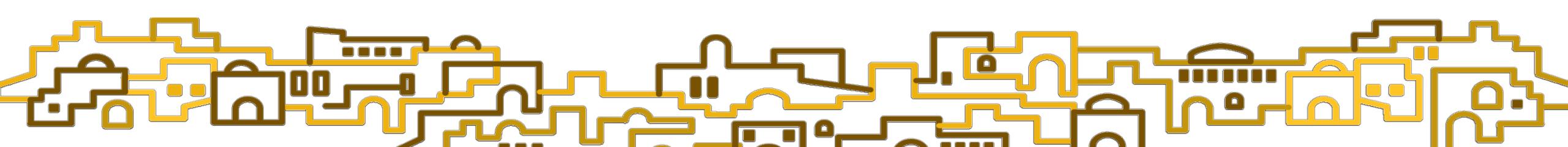
Hear, O Israel! The is our Elohim, is One!

Blessed is the Name of His Glorious Kingdom For all Eternity.

V'Haftah

You shall love 1717, your Elohim, with all your heart, with all your soul, and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire, and when

Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates.... And you shall love your neighbor as yourself.





Psalms

Psalms 118

- 16The right hand of יהוה is exalted, The right hand of יהוה acts mightily.
- 17Let me not die, but live, And declare the works of Yah.
- 18Yah has punished me severely, But did not give me over to death.
- 19Open to me the gates of righteousness; I enter through them, I thank Yah.
- 20This is the gate of יהוה, The righteous enter through it.
- 211 thank You, For You have answered me, And have become my deliverance.
- 22The stone which the builders rejected Has become the chief corner-stone.
- 23This was from יהוה, It is marvellous in our eyes.
- 24This is the day יהוה has made, Let us rejoice and be glad in it.
- 25I pray, O יהוה, please save; I pray, O יהוה, please send prosperity.

Proverbs

Proverbs 6

- 20My son, watch over your father's command, And do not forsake the Torah of your mother.
- 21Bind them on your heart always; Tie them around your neck.
- 22When you are walking about, it leads you; When you lie down, it guards you. And when you have woken up, It talks to you.
- 23For the command is a lamp, And the Torah a lighta, And reproofs of discipline a way of life,

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Welcome

Welcome to Living Messiah Ministries, located in Mesa, Arizona. We are building community from a Hebraic understanding while acknowledging the redemptive and reconciling work of Yahushua Ha Mashiach (Jesus The Messiah).





Shabbat Gathering at

The Greenhouse Trolley Hobby Farm

HEREFORD, ARIZONA



Shabbat Gathering at VANCOUVER ISLAND

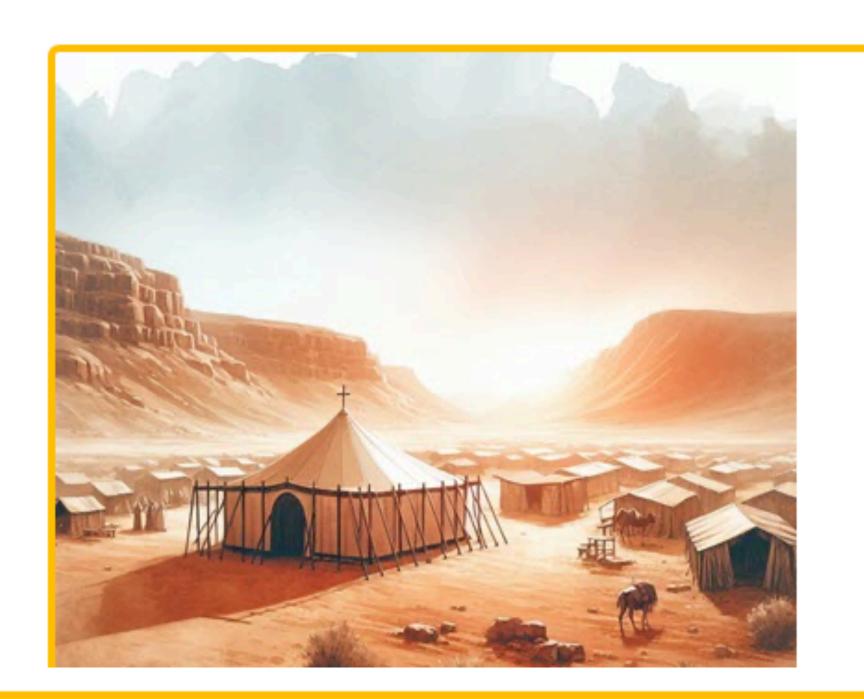
VANCOUVERISLAND, BC

TUESDAY NIGHT BIBLE STUDY





Sukkot 2025 - Begins evening of Monday October 6th -Tuesday Eve October 14th Begin preparing to attend -Registration Fees -\$100 - family or household of 2 or more \$50 - single person Registration will open soon





Registration

Filling out the registration form is only available on line. If you can not do that then contact one of the elders and we will fill it out for you.

Begin Registration Steps ▶

Thank you for your support, your prayers and your contributions.







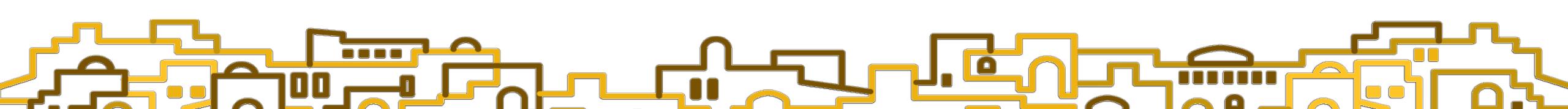








There is none like You among the Elohims, my Master, and there is nothing like Your works. Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation. Yahuah reigns, Yahuah has reigned, Yahuah shall reign for all eternity. Yahuah will give might to His people; Yahuah will bless His people with peace. Father of compassion, do good with Zion according to Your will; rebuild the walls of Jerusalem. For we trust in You alone, O King, Elohim, exalted and uplifted, Master of worlds. When the Ark would travel, Moses would say, 'Arise, Yahuah, and let Your enemies be scattered, let those who hate You flee from You.' For from Zion the Torah will come forth and the word of Yahuah from Jerusalem. Blessed is He Who gave the Torah to His people Israel in His holiness.





Eitz Chaim

Proverbs 3:17-18; Lamentations 5:21

Eitz chaim hi lama-chazi-kim ba Veto-o-me-che-yah me-e-u-ushar Dera-a-che-e-yah darche no-o-am Vechol netivoteiyah sha-a-a-a-lom

Ha-a-shi-i-veinu **1111** e-e-le-echa Ve-na-shu-va Chadeish chadeish yame-e~nu

Chadeish yame-e-nu ke-ke-e-dem

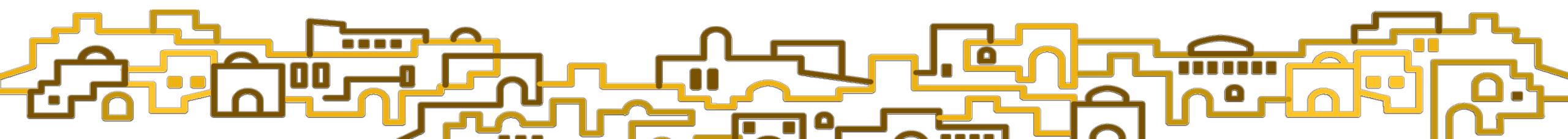
Eitz Chaim

Proverbs 3:17-18; Lamentations 5:21

It is a tree of life to those who grasp it
And those who support it are blessed
Its ways are pleasant ways
And all its paths are peace

Cause us to return to You **1111**And we shall return

Renew our days as of old





Lyrics, Liturgy and Teaching

2025 Aug 9

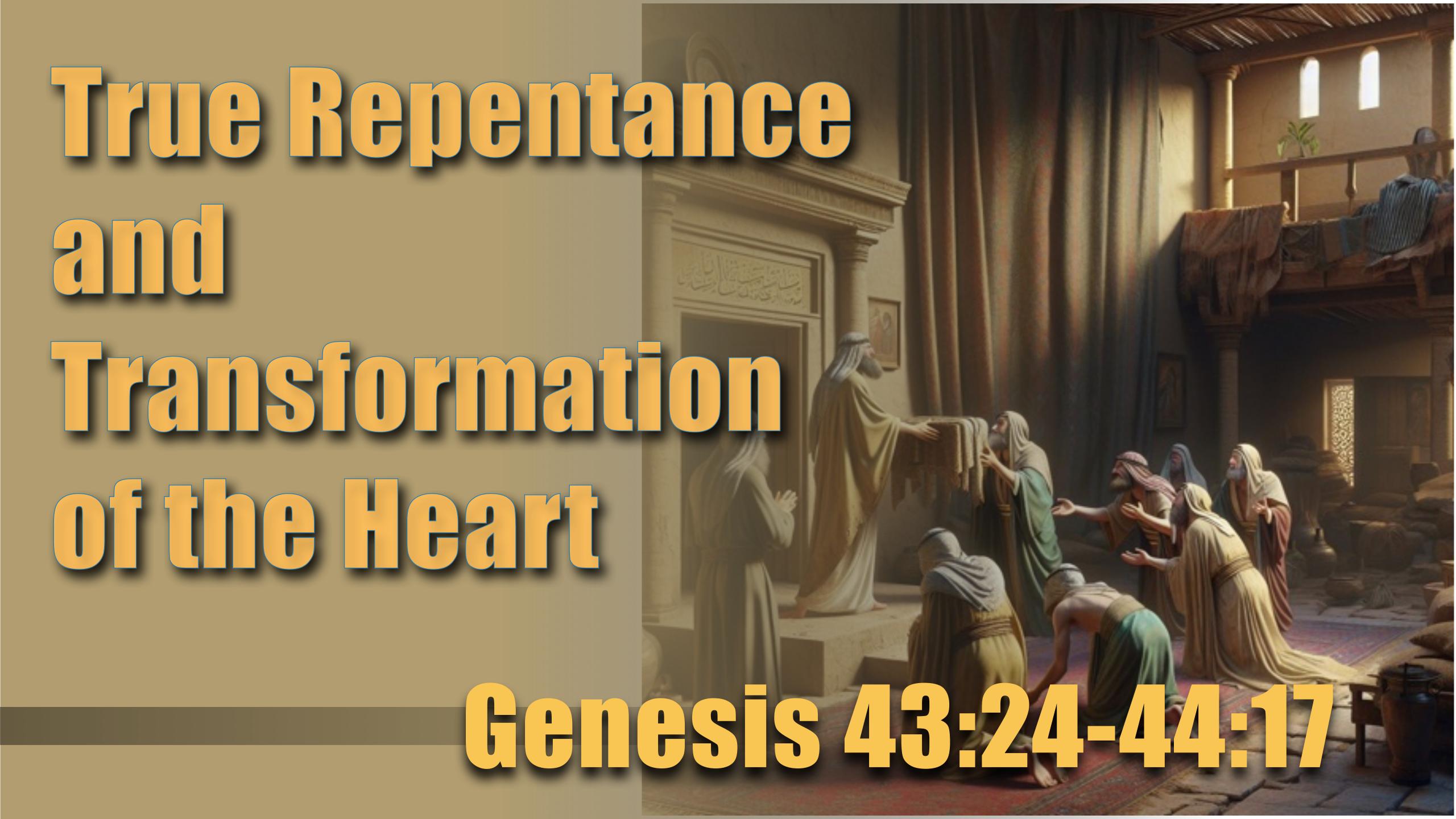
Genesis 43:24-44:17

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W Livit Messiah Ministries, d in Mesa, Arizona. We are building community from a Hebraic understanding while acknowledging the redemptive and reconciling work of Yahushua Ha Mashiach





- 24And the man brought the men into Yoseph's house and gave them water, and they washed their feet. And he gave their donkeys fodder.
- 25And they made the present ready for Yoseph's coming at noon, for they heard that they were to eat there.
- 26And when Yoseph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth.
- 27And he asked them about their welfare, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

- 28And they said, "Your servant our father is in good health, he is still alive." And they bowed their heads down and did obeisance.
- 29And he lifted his eyes and saw his brother Binyamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "Elohim show favour to you, my son."
- 30And Yoseph hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there.
- 31 Then he washed his face and came out, and controlled himself, and said, "Serve the food."

- 32And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.
- 33And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment.
- 34And he took portions to them from before him, but Binyamin's portion was five times as much as any of theirs. And they feasted and they drank with him.

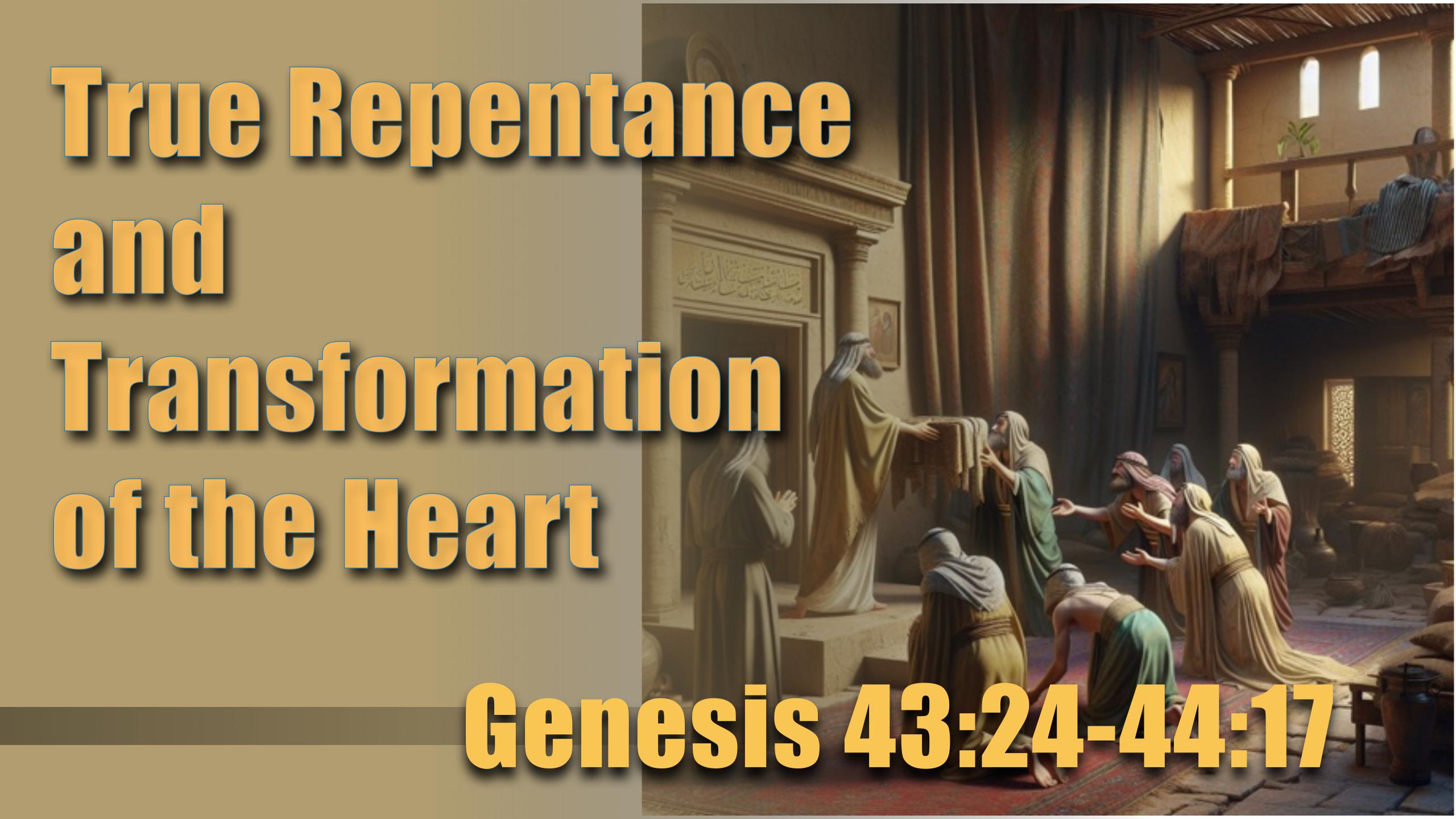
- 1And he commanded the one over his house, saying, "Fill the men's sacks with food, as they are able to bear, and put each man's silver in the mouth of his sack.
- 2"And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain." And he did according to the word of Yoseph which he spoke.
- 3As soon as the morning was light, the men were sent away, they and their donkeys.

- 4And when they had gone out of the city, not having gone far, Yoseph said to the one over his house, "Rise up, follow the men, and when you overtake them, say to them, 'Why have you repaid evil for good?
- 5'Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.'"
- 6So he overtook them and spoke these words to them.
- 7And they said to him, "Why does my master say these words? Far be it from us that your servants should do according to this word.

- 8"See, we brought back to you from the land of Kena'an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master's house?
- 9"With whomever of your servants it is found he shall die and we shall become my master's slaves as well."
- 10And he said, "Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent."
- 11And they hurried, each man let down his sack to the ground, and each opened his sack.

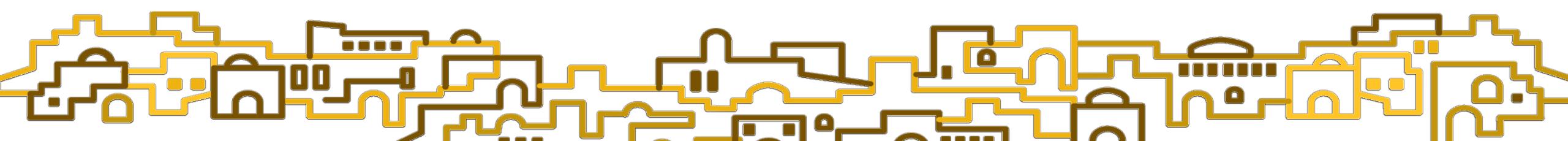
- 12And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin's sack.
- 13And they tore their garments, and each man loaded his donkey and went back to the city.
- 14And Yehudah and his brothers came to Yoseph's house, and he was still there. And they fell before him on the ground.
- 15And Yoseph said to them, "What deed is this you have done? Did you not know that a man like me indeed divines?"

- 16And Yehudah said, "What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master's slaves, both we and he also with whom the cup was found."
- 17But he said, "Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father."



Welcome

Bienvenido

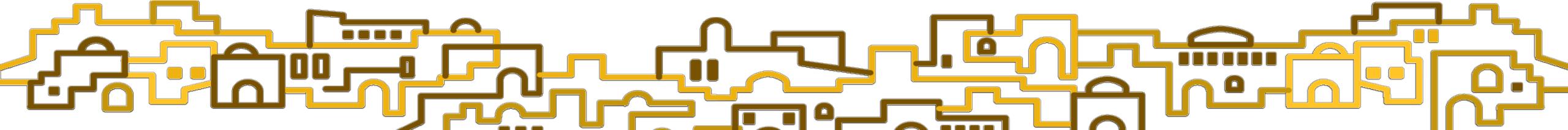


Unless noted otherwise all text in English will be from ISR, NASB or NETS. Hebrew text is from HMT-W4 and Greek is LXX1 and GNT Textus Receptus.

What will we talk about today?

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Luke 19:29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, 30 saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here. 31 "If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" 32 So those who were sent went away and found it just as He had told them. 33 As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 They said, "The Lord has need of it." 35 They brought it to Jesus, and they threw their coats on the colt and put Jesus on it.

In this precise form the typology of Moses and the Messiah is first found in Qoh. r., 1, 28 on 1:9: "R. Berekia (c. 350) said in the name of R. Jicchaq (II, c. 300):¹¹ As the first redeemer, so the last¹² redeemer. As it is said of the first redeemer: And Moses took his wife and his sons and had them ride on an ass (Ex. 4:20), **so the last redeemer, for it is said: Lowly and riding on an ass** (Zech. 9:9).¹³ As the first redeemer caused manna to come down, for it is said: Lo, I cause bread to rain down upon you from heaven (Ex. 16:4), so the last redeemer will cause manna to come down, for it is said: White bread will lie on the earth (Ps. 72:16 Midr.). As the first redeemer caused the well to spring forth (Nu. 20:11), so the last redeemer will cause water to spring forth, for it is said: And a fountain will break forth out of the house of Yahweh (Joel 3:18)."

J. Jeremias, TDNT, s.v. "Moornig," IV:860.

Genesis 43:28 They said, "Your servant our father is well; he is still alive." And they bowed their heads and prostrated themselves.

qādad [6915 , דר,

קבר qādad is a verb found fifteen times with the dominant sense of "bow one's head" and "bow down," primarily in the context of worshiping God.

The action of "bowing one's head" in worship of Yahweh is noted in Gen. 24:26, 48; Exod. 4:31; 12:27; 34:8; 1 Chr. 29:20; 2 Chr. 20:18; 29:30; Neh. 8:6. Bowing the head as a mark of respect to others is indicated in Gen. 43:28; 1 Sam. 24:8; 1 Kgs. 1:16, 31.

Num. 22:31 describes "bowing down" or "falling prostrate" before the angel of the Lord in fear and reverence.

Expository Dictionary Of Bible Words, s.v. "BOW (VERB)," paragraph 2951.



Consequences of Disobedience and Divine Judgment

Genesis 44:1 Then he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. 2 "Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told him. 3 As soon as it was light, the men were sent away, they with their donkeys

Genesis 43:24-44:17: Joseph's testing of his brothers serves as a consequence for their past actions (selling him into slavery), bringing their guilt to the surface and leading to Judah's plea and offering of substitution.



Jeremiah 42:12 'I will also show you compassion, so that he will have compassion on you and restore you to your own soil. 13 'But if you are going to say, "We will not stay in this land," so as not to listen to the voice of the LORD your God, 14 saying, "No, but we will go to the land of Egypt, where we will not see war or hear the sound of a trumpet or hunger for bread, and we will stay there"; 15 then in that case listen to the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel, "If you really set your mind to enter Egypt and go in to reside there, 16 then the sword, which you are afraid of, will overtake you there in the land of Egypt; and the famine, about which you are anxious, will follow closely after you there in Egypt, and you will die there.

Jeremiah 42:12-17 & 43:12-13: These passages emphasize the severe consequences that follow Israel's disobedience to God's warnings, particularly their decision to go to Egypt despite God's explicit instructions not to. They illustrate that rejecting divine guidance leads to hardship and destruction.



Luke 19:47 And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, 48 and they could not find anything that they might do,

Luke 19:37-48: Jesus' weeping over Jerusalem and his prophecy of its destruction highlights the tragic consequences of Israel's failure to recognize and receive their Messiah, ultimately leading to divine judgment on the city.



Transformation of the Heart

Faithfulness in the Face of Human Shortcomings

Despite the brothers' past sins and Joseph's trials, God's sovereign plan to preserve life and bless Abraham's descendants unfolds through Joseph's position and actions. Even the brothers' actions, though sinful, are ultimately incorporated into God's larger redemptive purpose.



In Jeremiah, God's promise to protect and restore Judah hinges on their obedience to stay in the land, demonstrating His faithfulness to those who trust in Him. Even when His people disregard His warnings, His sovereign plan for judgment and eventual restoration will prevail.



In Luke, Yeshua's triumphal entry into Jerusalem, even with the impending rejection and crucifixion, fulfills prophecy and demonstrates His sovereignty as King. Even the actions of His enemies will ultimately serve to accomplish His purpose of providing salvation.



The potential for Transformation and Redemption

Genesis 44:14 When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him. **15** Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?" **16** So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found."

Judah's transformation is clearly depicted as he steps forward to offer himself in Benjamin's place, signifying a change of heart and a shift from selfishness to sacrificial love. This demonstrates the power of conscience, guilt, and the possibility of redemption.



Redemption! Here is the word that is, indeed, the heart of our salvation. There are several graphic words in the Greek that precisely describe what salvation involves. One word is $agoraz\bar{o}$ (59), which appears thirty-one times and means "to buy." This word is used, for example, in 1 Corinthians 6:20: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Referring to the tribulation saints, Revelation 5:9 declares, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

J. D. Watson, <u>A Word for the Day</u>, Accordance electronic ed. (Chattanooga: AMG Publishers, Inc., 2006), 22.



Another word is *exagorazō* (1805), which occurs only four times, and means "to buy out of." We find this word in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

The source of both of these words is *agora* (58), which means "**marketplace**" and is the key to understanding redemption. The *agora* was the marketplace where goods were bought and sold, and it is that picture Paul wants to paint. That is where we were outside of Christ—in the marketplace, the slave market of sin. All those verses vividly demonstrate that we were "bought at a price," and therefore no longer belong to ourselves or our father the devil, but are to "glorify God in [our] body, and in [our] spirit, which are God's" (1 Cor. 6:19–20). That is also Paul's point in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

J. D. Watson, *A Word for the Day*, Accordance electronic ed. (Chattanooga: AMG Publishers, Inc., 2006), 22.



One Hebrew authority writes, "Whatever theory one may hold as to the possibility . . . or probability of a Divine intervention in human affairs, the Bible is pledged to the fact that such an intervention has taken place." 108 That is an understatement! God has, indeed, intervened, and how thankful we are that He did!

No word underscores God's intervention more, in fact, than does **redemption**. The first important word here is $p\bar{a}d\bar{a}h$ (6299), which is of immense theological significance. It was originally a word of **commerce** for paying a price for something to transfer ownership, such as buying an animal (Exod. 13:13; 34:20) or even a slave (21:8; Lev. 19:20). Especially significant theologically is Numbers 18:15–17, where the priests received redemption money in place of a firstborn son or unclean animal, all rooted in Exodus 13:13–15, where $p\bar{a}d\bar{a}h$ also refers to the firstborn in Egypt. Therefore, as the psalmist writes, "Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth" (Ps. 31:5), for He "redeem[s] my soul from the power of the grave" (49:15).

J. D. Watson, <u>A Hebrew Word for the Day</u>, Accordance electronic ed. (Chattanooga: AMG Publishers, Inc., 2010), 99.



The second word we encounter is $g\bar{a}^{j}al$ (1350), a specific word that is almost exclusively Hebrew¹⁰⁹ and means not only "to **redeem**" but "to act as a kinsman-redeemer." One authority well sums it up: "The word means to act as a redeemer for a deceased kinsman (Ruth 3:13); to redeem or **buy back from bondage** (Lev. 25:48); to redeem or buy back a kinsman's possessions (Lev. 25:26); to avenge a kinsman's murder (Num. 35:19); to redeem an object through a payment (Lev. 27:13)."¹¹⁰

Putting the two words together, then, while $p\bar{a}d\bar{a}h$ speaks of deliverance from bondage, $g\bar{a}^{\flat}al$ speaks more technically of a kinsman doing the redeeming. Again, while $p\bar{a}d\bar{a}h$ is used for the redeeming of the Israelites out of Egyptian bondage (Exod. 13:15), $g\bar{a}^{\flat}al$ is used of Boaz as the kinsman-redeemer (Ruth 3:12, 13; cf. "levirate marriage" in Deut. 25:5–10), a wonderful picture of the Savior who is to come. Christ is, indeed, our Kinsman-Redeemer (our "Elder-brother," i.e., "the firstborn among many brethren," Rom. 8:29), coming to our aid, paying our debts, and supplying our needs.

Finally, it is immensely significant that both these words are usually translated as $lutro\bar{o}$ (3084G) in the Septuagint, which means "to release on receipt of a ransom," for it was Christ who "came . . . to give his life a ransom for many" (Matt. 20:28).

Did the Galilean's and Samaritans know the Messiah had to be a kinsman?

J. D. Watson, *A Hebrew Word for the Day*, Accordance electronic ed. (Chattanooga: AMG Publishers, Inc., 2010), 99.



Luke 19:41 When He approached Jerusalem, He saw the city and wept over it, 42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. 43 "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, 44 and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

While Jerusalem faces judgment for its rejection of Yeshua, the passage also subtly hints at the possibility of repentance and receiving the "things that make for peace," implying that transformation and redemption are still possible for individuals who turn to Yeshua.



Transformation of the Heart

God's Mercy, Grace, and Desire for Reconciliation

Despite the brothers' past betrayal, Joseph demonstrates kindness and mercy towards them, ultimately revealing himself and offering reconciliation. This act of grace foreshadows the greater grace offered through Christ.



In Jeremiah, even amidst warnings of judgment, God expresses a desire for His people to return to Him, promising to show them mercy if they would obey.



Yeshua's lament over Jerusalem demonstrates His deep compassion and desire for them to experience the peace that comes from recognizing Him as the Messiah. He offers the opportunity for repentance and salvation, even though He knows many will reject it.



Transformation of the Heart

רְבָּא rāphā' also indicates healing in the sense of personal renewal (cf. Pss. 41:4; 147:3; Eccl. 3:3). Isa. 6:10; 30:26 both speak of heart **renewal**, or conversion. Especially significant is the use of this term to indicate the forgiveness of sin through the vicarious suffering of the Messiah in Isa. 53:5. Similar references to such divine healing are found in Jer. 3:22; 8:11; 30:17; 33:6; Hos. 6:1; 7:1; 11:3; 14:4. A plea for healing in the sense of renewal, possibly forgiveness, is found in Jer. 17:14. See also Lam. 2:13.

Ezek. 34:4; Zech. 11:16 refer to healing in the sense of being cared for from a negative perspective — Israel's leaders have sorely neglected the people and failed to "heal" and nurture them.

Titus 3:5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of **regeneration** and renewal of the Holy Spirit,

In particular, the phenomenon of "regeneration" in the New Testament is closely aligned to that of "heart circumcision," or the receiving of a "new heart," or "new spirit," in the Old Testament. Deut. 10:16; 30:6 refer to heart circumcision, a spiritual transformation both commanded by God and undertaken by him. In these contexts, his people are but the passive recipients of his sovereign grace and transforming power.

Expository Dictionary Of Bible Words, s.v. "REGENERATION," paragraph 18957.



Such a renewal is promised to all of his future people in Ezek. 36:24ff., where Yahweh promises to remove one's "heart of stone" and replace it with a "heart of flesh," accompanied by the hitherto unprecedented infilling of the Holy Spirit. A similar transformation is also promised in Jer. 31:31ff., where God solemnly guarantees to establish a "new covenant" with his people, one that will be characterized, among other things, by the wholesale renewal of people's hearts and minds.

Expository Dictionary Of Bible Words, s.v. "REGENERATION," paragraph 18957.



Colossians 2:11 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,

Another clear New Testament parallel to the phenomenon of "regeneration" is found in Col. 2:11ff., where Paul speaks of the transformation wrought in the hearts of human beings by the saving work of Christ. Such a work is described in this context as the "circumcision" of the heart performed by Christ. This renewal is likewise implied in John 3:3ff., in Jesus' discussion with Nicodemus. "New birth" is an indispensable prerequisite for entry into the kingdom of God.

Expository Dictionary Of Bible Words, s.v. "REGENERATION," paragraph 18958.



Transformation of the Heart

What Is Godly Sorrow, and What Is Its Purpose?

For godly sorrow worketh repentance to salvation not be to repented of: but the sorrow of the world worketh death.

2 Corinthians 7:10

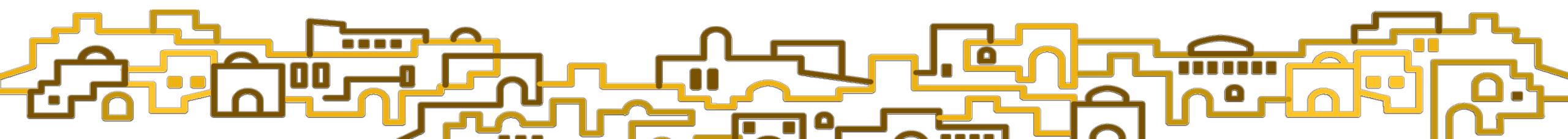
Paul's first letter to the Corinthians addressed serious moral failures, especially a shocking case of incest. He rebuked the church harshly, prompting grief and repentance. In 2 Corinthians, Paul expresses joy—not over their sorrow, but because their "godly sorrow" led to real repentance and transformation. This sorrow, stirred by the Holy Spirit through Paul's correction, produced lasting change in the church, unlike worldly sorrow which leads to death.

Rick Renner, Sparkling Gems from the Greek: Volume 2, Accordance electronic ed. (Tulsa: Harrison House Publishers, 2016), 130-131.

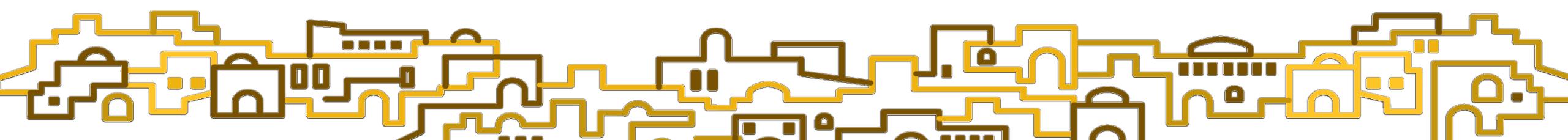


The Avinu Prayer

A-vee-noo she-ba-sha-mai-yeem Yeet-ka-desh sheemkha A-vee-noo she-ba-sha-mai-yeem Ve-yeet-ba-rekh mal-khoot-kha Re-tson-kha yee-he-ye a-sui ba-sha-mai-yeem u-va-a-rets Ve-tee-tayn lakh-may-noo te-mee-deet Oo-ma-khol la-noo kha-to-tay-noo Ka-a-sher a-nakh-noo mo-kha-leem La-khot-**teem la**-noo Ve-al te-vee-ay-noo lee-day nees-sa-yon Ve-shom-ray-noo mee-khol rah Ve-shom-ray-noo mee-khol rah Amen ... Amen ... Amen



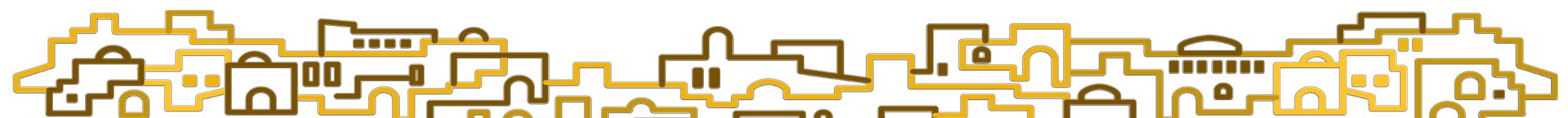
Our Father in Heaven May Your Name be sanctified Our Father in Heaven May Your Kingdom be blessed Your will shall be done in Heaven and on earth Give us our bread continually Forgive us the debt of our sins As we forgive the debt Of those who sin against us Do not bring us into the hands of a test And protect us from all evil And protect us from all evil Amen ... Amen ... Amen



Num. 6:22 Then YHWH spoke to Moses, saying, ²³ "Speak to Aaron and to his sons, saying, 'Thus you shall bless the sons of Israel. You shall say to them:

Num. 6:24 YHWH bless you, and keep you;
YHWH make His face shine on you,
And be gracious to you;
YHWH lift up His countenance on you,
And give you peace.'

Num. 6:27 "So they shall invoke My name on the sons of Israel, and I *then* will bless them."



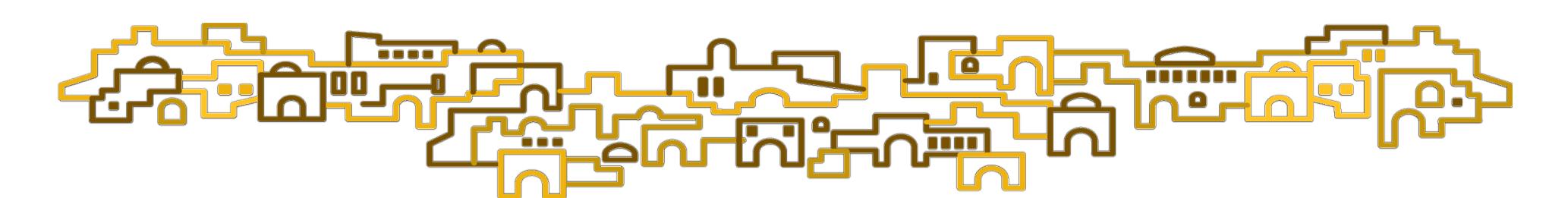
The Berakhah HaGafen

Baruch atah, Adonai Eloheinu, Melech Haolam,

borei p'ri hagafen. (Amein).

Blessed are You, Lord, our Elohim, King of the Universe, who creates the fruit of the vine.

(Amein)



THE HA MOTZI

Barukh atah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz. (Amein).

Blessed are You, Lord, our Elohim, King of the Universe, who brings forth bread from the earth, And reminds us that Yahushua is

The Word of Elohim and the bread of live. (Amein)

