



LIVING
MESSIAH
—MINISTRIES—

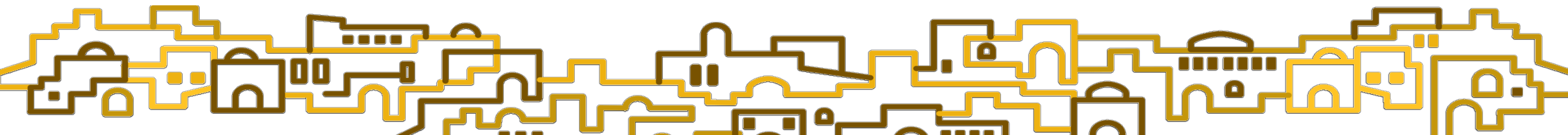
Welcomes You

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, יהוה, our Elohim,
with praises and songs!

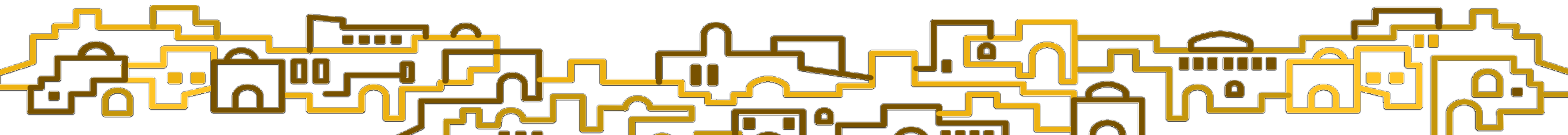


Psalm 100

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

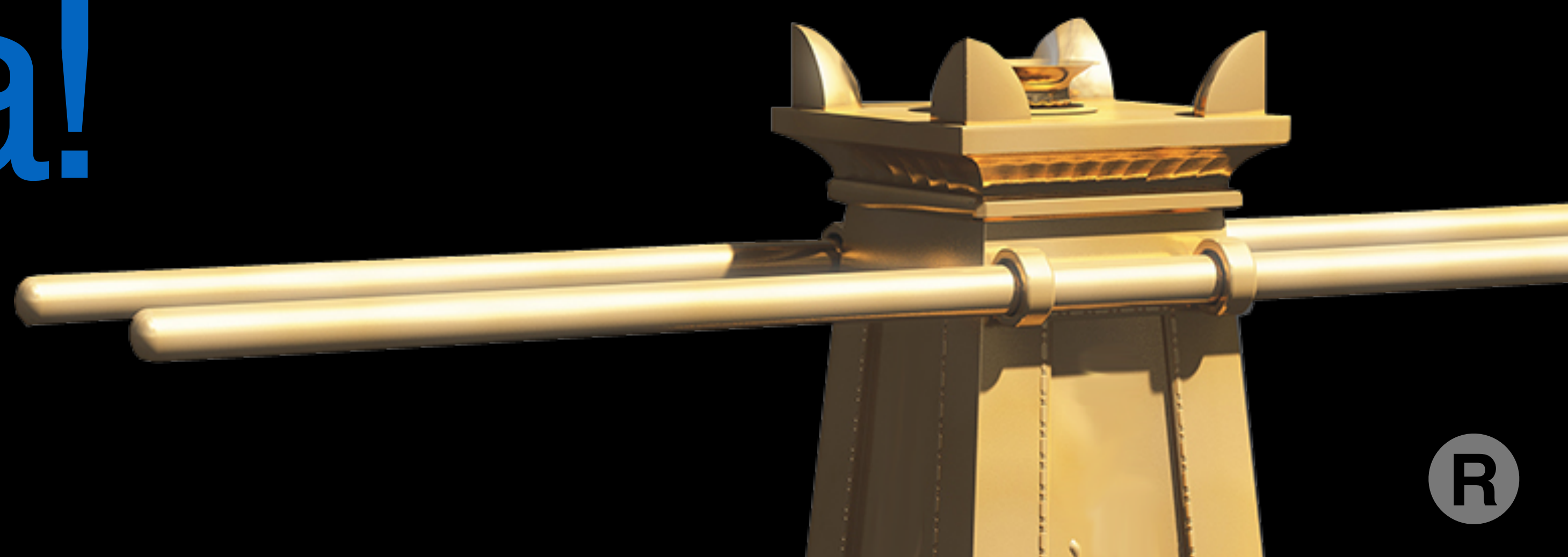


Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His Name. For יהוה is good. His loving kindness is everlasting and His faithfulness to all generations!



PRAYER OF THANKSGIVING

Toda Raba!



Lift Your Head You Weary Sinner

By Crowder

Lift your head weary sinner, the river's just ahead
Down the path of forgiveness, salvation's waiting there
You built a mighty fortress 10, 000 burdens high
Love is here to lift you up, here to lift you high

If you're lost and wandering
Come stumbling in like a prodigal child
See the walls start crumbling
Let the gates of glory open wide

All who've strayed and walked away, unspeakable things
you've done

Fix your eyes on the mountain, let the past be dead and
gone

Come all saints and sinners, you can't outrun God

Whatever you've done can't overcome the power of the
blood

If you're lost and wandering
Come stumbling in like a prodigal child
See the walls start crumbling
Let the gates of glory open wide

If you're lost and wrecked again
Come stumbling in like a prodigal child
See the walls start crumbling
Let the gates of glory be open wide

Lost and wandering
Come stumbling in like a prodigal child
See the walls start crumbling
Let the gates of glory open wide

If you're lost and wrecked again
Come stumbling in like a prodigal child
See the walls start crumbling
Let the gates of glory be open wide
Let the gates of glory be open wide
Let the gates of glory be open wide

Days of Elijah

By: Robin Mark

These are the days of Elijah
Declaring the word of the Lord
And these are the days of your servant Moses
Righteousness being restored
And though these are days of great trial
Of famine and darkness and sword
Still, we are the voice in the desert crying
Prepare ye the way of the Lord

Behold He comes riding on the clouds
Shining like the sun at the trumpet call
Lift your voice, it's the year of jubilee
And out of Zion's hill salvation comes

And these are the days of Ezekiel
The dry bones becoming as flesh
And these are the days of your servant David
Rebuilding a temple of praise
And these are the days of the harvest
Oh, the fields are as white in Your world
And we are the laborers in Your vineyard
Declaring the word of the Lord

Behold He comes riding on the clouds
Shining like the sun at the trumpet call
Lift your voice, it's the year of jubilee
And out of Zion's hill salvation comes

There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah
There is no God like Jehovah

2x

Behold He comes riding on the clouds
Shining like the sun at the trumpet call
Lift your voice, it's the year of jubilee
And out of Zion's hill salvation comes
Behold He comes riding on the clouds
Shining like the sun at the trumpet call
Lift your voice, it's the year of jubilee
And out of Zion's hill salvation comes

2x

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

Chorus

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

Verse 2

Gracious and merciful
is ADONAI

Of His mighty deeds

We will tell

Recalling the kindnesses

Of the Patriarchs

He brings a Redeemer to Israel

Chorus

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

Verse 3

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

Chorus

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

Verse 1

Who is like You

○ Master of Mighty deeds

Sustaining the living

Reviving the dead

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Chorus

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

Psalm 119

By Gary Moore

Adapted From Psalm 119

Verse 1

O how I love Thy Law
It is my meditation
Through Thy Commandments
I am wiser than my enemies (Repeat)

Chorus

I have sworn it and I will perform it
I will keep Thy Righteous Judgments
I am afflicted very much
So quicken me O LORD

Verse 2

How sweet are Your Words
Unto my taste
Yes sweeter than honey
To my mouth (Repeat)

Chorus

I have sworn it and I will perform it
I will keep Thy Righteous Judgments
I am afflicted very much
So quicken me O LORD

Verse 3

Your Word

Is a Lamp unto my feet

And Your Word

Is a light unto my path (Repeat)

Chorus

I have sworn it and I will perform it

I will keep Thy Righteous Judgments

I am afflicted very much

So quicken me O LORD

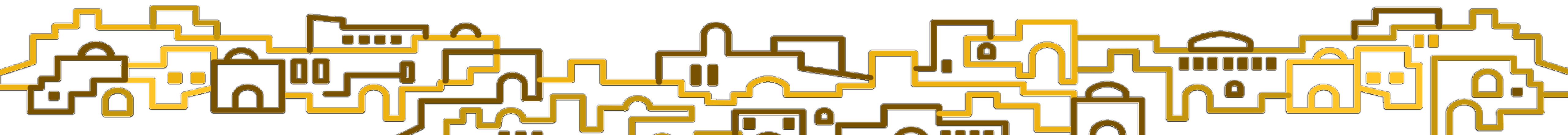
Verse 1

O how I love Thy Law
It is my meditation
Through Thy Commandments
I am wiser than my enemies (Repeat)

Chorus

I have sworn it and I will perform it
I will keep Thy Righteous Judgments
I am afflicted very much
So quicken me O LORD

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, 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, 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

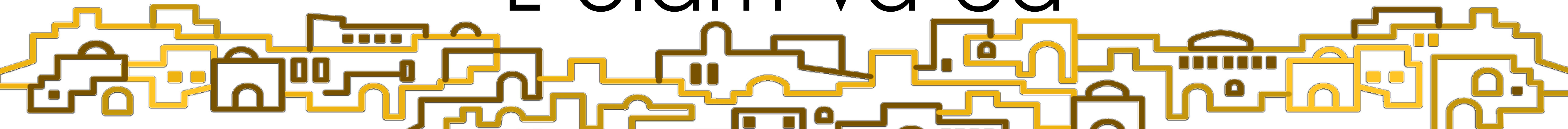
יהוה Elohaynu

יהוה Echad.

Barukh Shem k'vod

Malkhuto

L'olam Va-ed



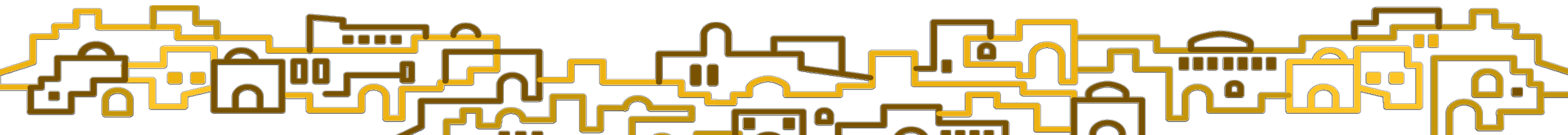
Hear, O Israel!
יְהוָה is our Elohim,
יְהוָה is One!

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



V'Haftah

You shall love יהוה, 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 you arise.



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 & Proverbs



Psalms

Psalms 133

- 1 See how good and how pleasant it is for brothers to dwell together in unity –
- 2 Like the precious oil on the head, Running down on the beard, The beard of Aharon, Running down on the collar of his robes –
- 3 Like the dew of Hermon, That comes down on the mountains of Tsiyon. For there יהוה commanded the blessing, Life forever!

Proverbs

Proverbs 14

1 Every wise woman has built her house, But the foolish breaks it down with her hands.

2 He who walks in his straightness fears יהוה, But he whose ways are crooked despises Him.

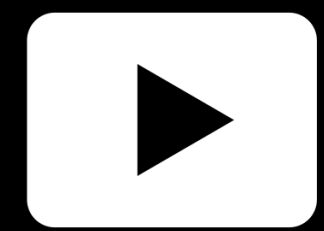
3 In the mouth of a fool is a rod of pride, But the lips of the wise guard them.

4 Where there are no oxen, the crib is clean; But from the strength of an ox comes much increase.

5 A trustworthy witness does not lie, But a false witness breathes out lies.

Praise Report

HELLO! ONLINE FAMILY



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LIVING MESSIAH

— MINISTRIES —

RESTORING THE PEOPLE OF NORTHERN ISRAEL-HOUSE OF YOSEF/EPHRAIM



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).



Sukkot

סוכות



Calendar

קַדְשִׁים



Windmill Ranch



Shabbat Gathering at

**The Greenhouse Trolley
Hobby Farm**

Hereford, Arizona



Shabbat Gathering at

Vancouver

Island

Vancouver Island, BC

TUESDAY NIGHT *BIBLE STUDY*



6:30 pm to 7:30 pm

Email: mark@LivingMessiah.com



Today is
DAY 43

Of the
Omer

Omer blessing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:

**BA-RUCH A-TAH ADO-NAI E-LO-HE-NU ME-LECH HA-OLAM ASHER
KID-E-SHA-NU BE-MITZ-VO-TAV VETZI-VA-NU AL SEFI-RAT HA-OMER.**

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments, and commanded us concerning the counting of the Omer.

Today is the 43rd day, of the Omer.

Shavuot

Gathering



May 22nd

Friday May 22nd 5:30-8:30 pm - Pool closes at 9 pm
5:30 pm - Meal and Fellowship - Pack a cooler with a picnic themed dish to share - No Glass containers - Bring your water bottles, folding chair, and sun shade
6:15 pm - Praise and Worship & Shavuot Discussion
7:00 pm - Mikveh

Join us 6-26-26

Chandler AZ

solu-סולו

Register here for free, [4319.org](https://www.4319.org)

The Grove Church, Chandler AZ, 5:00 pm doors open

BE PREPARED



FIRST AID

FREEZE DRIED
MEALS

- PLAN
- PREPARE
- PROTECT

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

Donate



Shabbat

Shalom



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

TREE OF LIFE

Stand Please

דוד אפרים
אשר

R

Eitz Chaim

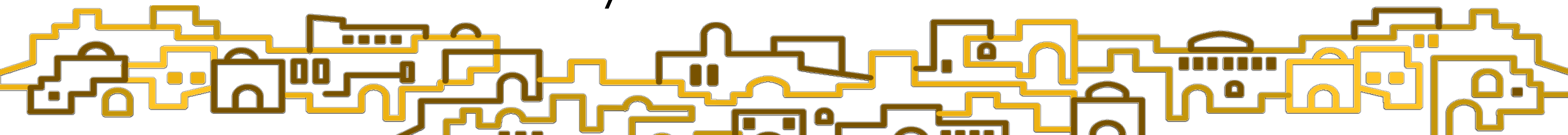
Proverbs 3:17-18; Lamentations 5:21

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 יהוה' 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

She is a tree of life to those who grasp her
And those who support her are blessed
Her ways are pleasant ways
And all her paths are peace

Cause us to return to You **יהוה**

And we shall return

Renew our days as of old





Lyrics, Liturgy and Teaching

2026 May 16

Leviticus 7

[PDF Download](#) 



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

-  Calendar חַדְשִׁים
-  Shabbat Service שַׁבָּת
-  Upcoming Events

LEVITICUS 7

FELLOWSHIP OFFERINGS



1. THE OFFERING PRESENTED (vv. 1-7)

The offerer is to bring his offering to the LORD. He is to lay his hand on the head of the offering, and it will be accepted on his behalf to make atonement for him.



2. THE PARTS FOR THE LORD (vv. 8-10)

The fat, the tail, the fat that covers the entrails, the kidneys, and the lobe of the liver are for the LORD. These are burned on the altar as a pleasing aroma.



3. THE PARTS FOR THE OFFERER (vv. 11-21)

The breast and the right thigh are given to the priest. The rest of the offering may be eaten by the offerer and his household in a holy place.



4. HOLY AND WITHOUT DEFECT (vv. 22-27)

Only what is without defect may be offered. Any defect makes it unacceptable. The meat must be eaten within the appointed time—what remains until morning is burned with fire.



These offerings express fellowship with the LORD—atonement is made, God's portion is given, and communion is enjoyed in His presence.

LEVITICUS 7

The Scriptures 1998

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- 1 'And this is the Torah of the guilt offering – it is most set-apart.
- 2 'The guilt offering is slaughtered in the place where they slaughter the burnt offering, and its blood is sprinkled on the altar all around.
- 3 'Then he brings from it all its fat: the fat tail and the fat that covers the entrails,
- 4 and the two kidneys and the fat that is on them by the loins, and the appendage on the liver, which he removes with the kidneys.
- 5 'And the priest shall burn them on the altar as an offering made by fire to יהוה. It is a guilt offering.

LEVITICUS 7

The Scriptures 1998

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6‘Every male among the priests eats it. It is eaten in the set-apart place, it is most set-apart.

7‘The guilt offering is like the sin offering, there is one Torah for them both: the priest who makes atonement with it, it is his.

8‘And the priest who brings anyone’s burnt offering, the skin of the burnt offering which he has brought is the priest’s, it is his.

9‘And every grain offering that is baked in the oven and all that is prepared in the stewing-pot, or on a griddle, is the priest’s who brings it, it is his.

10‘And every grain offering mixed with oil, or dry, is for all the sons of Aharon, for all alike.

LEVITICUS 7

The Scriptures 1998

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11 'And this is the Torah of the slaughtering of peace offerings which is brought to יהוה:

12 'If he brings it for a thanksgiving, then he shall bring with the slaughtering of thanksgiving unleavened cakes mixed with oil, and unleavened thin cakes anointed with oil, or cakes of finely blended flour mixed with oil.

13 'Besides the cakes, he brings as his offering leavened bread together with the slaughtering of thanksgiving of his peace offering.

14 'And from it he shall bring one cake from each offering as a contribution to יהוה: to the priest who sprinkles the blood of the peace offering, it is his.

LEVITICUS 7

The Scriptures 1998

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15 'As for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning.

16 'And if the offering he brings is a vow or a voluntary offering, it is eaten the same day that he brings his slaughtering, and what is left of it is eaten the next day,

17 but whatever is left of the flesh of the slaughtering on the third day is burned with fire.

LEVITICUS 7

The Scriptures 1998

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18‘However, if any of the flesh of his peace offering is eaten at all on the third day, it is not accepted. It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness.

19‘And the flesh that touches that which is unclean is not eaten, it is burned with fire. And as for the clean flesh, all who are clean eat of it.

20‘But the being who eats the flesh of the peace offering that belongs to יהוה, while he is unclean, that being shall be cut off from his people.

LEVITICUS 7

The Scriptures 1998

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21 ‘And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to יהוה, that being shall be cut off from his people.’ ”

22 And יהוה spoke to Mosheh, saying,

23 “Speak to the children of Yisra’ěl, saying, ‘Do not eat any fat, of bull or sheep or goat.

24 ‘And the fat of a dead body, and the fat of what is torn, is used for any purpose, but you do not eat it at all.

LEVITICUS 7

The Scriptures 1998

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25 ‘For whoever eats the fat of the beast of which men bring as an offering made by fire to יהוה, even the being who eats it shall be cut off from his people.

26 ‘And do not eat any blood in any of your dwellings, of bird or of beast.

27 ‘Any being who eats any blood, even that being shall be cut off from his people.’ ”

28 And יהוה spoke to Mosheh, saying,

29 “Speak to the children of Yisra’el, saying, ‘He who brings his peace offering to יהוה brings his offering to יהוה from the slaughtering of his peace offering.

LEVITICUS 7

The Scriptures 1998

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30 'With his own hands he bring the offerings made by fire to יהוה. He brings the fat with the breast, to be waved as a wave offering before יהוה.

31 'And the priest shall burn the fat on the altar, but the breast shall be Aharon's and his sons.'

32 'And the right thigh you give to the priest as a contribution from your peace offerings.

33 'He among the sons of Aharon, who brings the blood of the peace offering, and the fat, the right thigh is his for a portion.

LEVITICUS 7

The Scriptures 1998

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34 ‘For the breast of the wave offering and the thigh of the contribution I have taken from the children of Yisra’ěl, from their peace offerings, and I give them to Aharon the priest and to his sons, as a law forever, from the children of Yisra’ěl.’ ”

35 This is the anointed portion for Aharon and the anointed portion for his sons, from the offerings made by fire to יהוה, on the day when Mosheh presented them to serve as priests to יהוה,

36 which יהוה commanded to be given to them by the children of Yisra’ěl, on the day that He anointed them, a law forever throughout their generations.

LEVITICUS 7

The Scriptures 1998

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37 This is the Torah of the burnt offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the ordinations, and of the peace offering,

38 which יהוה commanded Mosheh on Mount Sinai, on the day when He commanded the children of Yisra'el to bring their offerings to יהוה, in the Wilderness of Sinai.

LEVITICUS 7

THE FELLOWSHIP OF THE OFFERING

God establishes order and Meaning in every offering.



KEY PRINCIPLES



WORSHIP IS ABOUT GOD

The best and most significant parts belong to Him.



SERVICE HAS VALUE

God provides for those who minister in His house.



FELLOWSHIP IS A GIFT

We enjoy God's provision in gratitude and unity.



ATONEMENT IS ESSENTIAL

Blood must be shed for forgiveness.

1

THE LORD'S PORTION

Fire on the Altar

The fat, certain parts, and the blood belonged to the Lord.

vv. 1-10



2

THE PRIEST'S PORTION

A Holy Share

The priest received a portion as his due for his service.

vv. 11-21



3

THE OFFERER'S PORTION

A Fellowship Meal

The offerer and his family ate the meat in a holy and joyful fellowship before the Lord.

vv. 22-27



4

NOT TO BE EATEN

With Blood

No offering may be eaten if its blood has not been poured out for atonement.

vv. 26-27



Leviticus 7 teaches that God is worthy, His servants are provided for, and His people can enjoy fellowship through the sacrifice He appointed.



HONOR GOD



SUPPORT SERVICE



ENJOY FELLOWSHIP

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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LEVITICUS 7

THE FELLOWSHIP OF THE OFFERING

1

THE LORD'S PORTION

FIRE ON THE ALTAR

The fat, certain parts, and
the blood belonged to the Lord.

vv. 1–10



**WORSHIP IS
ABOUT GOD**

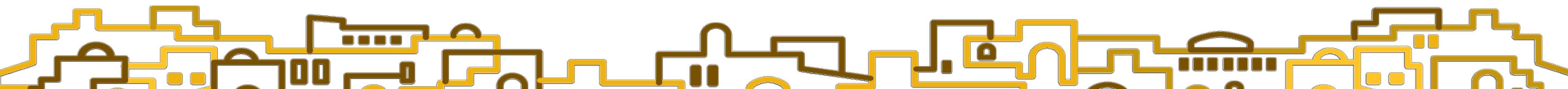
The best and most
significant parts
belong to Him.



GOD ESTABLISHES ORDER AND MEANING IN EVERY OFFERING.



5 ‘The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering.



2

THE PRIEST'S PORTION

A HOLY SHARE

The priest received a portion as his due for his service.

vv. 11-21



SERVICE HAS VALUE

God provides for those who minister in His house.



GOD ESTABLISHES ORDER AND MEANING IN EVERY OFFERING.



3

THE OFFERER'S PORTION

A FELLOWSHIP MEAL

The offerer and his family ate the meat in a holy and joyful fellowship before the Lord.

vv. 22-27

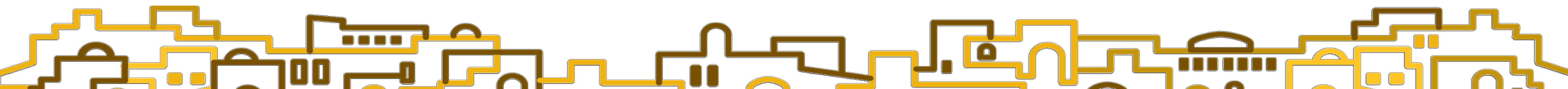


FELLOWSHIP IS A GIFT

We enjoy God's provision in gratitude and unity.



GOD ESTABLISHES ORDER AND MEANING IN EVERY OFFERING.



4

NOT TO BE EATEN WITH BLOOD

No offering may be eaten
if its blood has not been
poured out for atonement.

vv. 26–27



ATONEMENT IS
ESSENTIAL

Blood must be shed
for forgiveness.

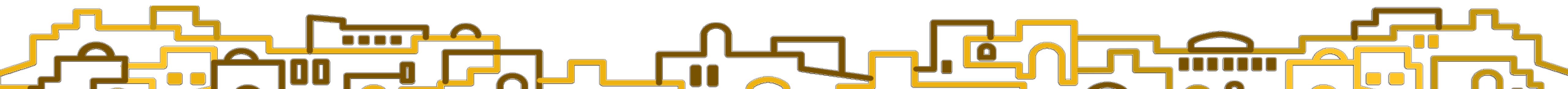


Hebrews 9:22

And according to
the Law, one may
almost say, all
things are cleansed
with blood, and
without shedding
of blood there is
no forgiveness.



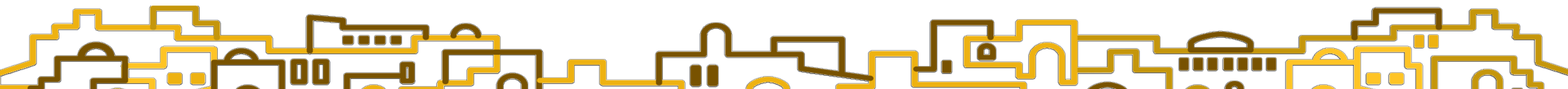
GOD ESTABLISHES ORDER AND MEANING IN EVERY OFFERING.



Leviticus 7:1 ‘Now this is the law of the guilt offering; it is most holy. **2** ‘In the place where they slay the burnt offering they are to slay the guilt offering, and he shall sprinkle its blood around on the altar. **3** ‘Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, **4** and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys. **5** ‘The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering.

The sacrificial procedure for the guilt offering is described in these four verses for the first time. The reparation offering is “a ram without blemish from the flock, convertible (*bě^ʿerkĕkā*) into payment in silver” (5:15). The term *bě^ʿerkĕkā* literally means “according to your valuation.” The final *kap* is probably “a pronominal suffix that became fossilized and thus absorbed in the nominal stem,” yielding the translation, “‘your valuation’ ... became through common usage simply ‘valuation’ (by an outside party), with the pronoun inactivated and absorbed” (Speiser 1960: 30–31). This certainly is its connotation in 27:2, 27 and Num 18:16, where money alone is acceptable.

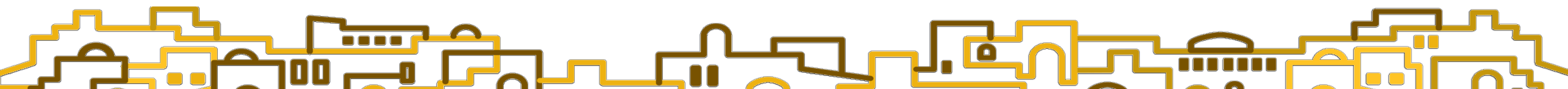
Who established the valuation of Yahushua? What was the amount?



The omission of the hand-leaning requirement is further evidence that the offerer who, in every other case of an animal sacrifice, must perform this rite, in the case of the reparation offering does not bring an animal but instead its monetary equivalent.

Thus *bē^cerkēkā*, mentioned thrice in the reparation offering pericope (5:15, 18, 25) and the exclusive mention of *ʾāšām* silver in 2 Kgs 12:17 may very well imply that the offerer only brings to the sanctuary the monetary equivalent of the reparation offering.

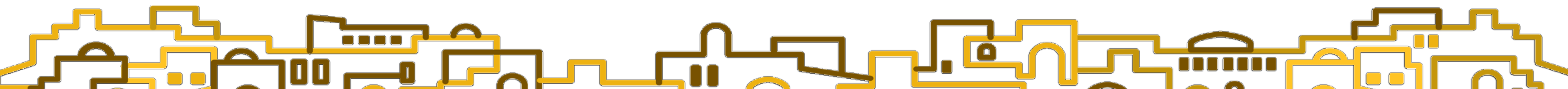
Once the lay offerer purchases the requisite *ʾāšām* animal from the priest, the latter makes certain that the proper sacrificial procedure is followed.



Furthermore, this is the only sacrifice whose meat is eaten by lay persons, and their negligence may lead to its desecration or contamination (vv 15–21). Hence, the priests must keep a watchful eye over the proceedings. But this pericope tacitly (vv 11–21), and the following ones expressly (vv 22–23, 28–29), are addressed to the laity, not the priests (see the NOTE on 6:2), an indication that the supervisory responsibility has shifted from the priests to the laity.

Here is an interesting example of a King's offering.

2Kings 16:10 Now King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar which was at Damascus; and King Ahaz sent to Urijah the priest the pattern of the altar and its model, according to all its workmanship. **11** So Urijah the priest built an altar; according to all that King Ahaz had sent from Damascus, thus Urijah the priest made it, before the coming of King Ahaz from Damascus. **12** When the king came from Damascus, the king saw the altar; then the king approached the altar and went up to it, **13** and burned his burnt offering and his meal offering, and poured his drink offering and sprinkled the blood of his peace offerings on the altar.



Leviticus 7:11 ‘Now this is the law of the sacrifice of peace offerings which shall be presented to the LORD. **12** ‘If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

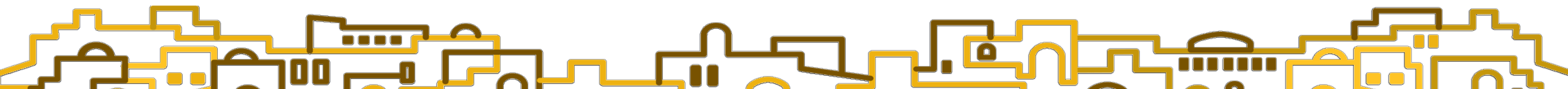
Peace Offering (Leviticus 3): The fat was burned for God, the **priest** received the breast and right thigh, and **the worshipper** ate the rest of the animal.

Thanksgiving offerings were appropriate for expressing one’s gratitude to God for deliverance from danger or misfortune. ⁴ Amos (4:5) mentioned them as frequent offerings in his day. The prophet Jeremiah (17:29; 33:11) envisioned a faithful people streaming into Jerusalem from all over the land to offer sacrifices of thanksgiving.

Ephesians 2:14 For He Himself is our **peace**, who made both groups into one and broke down the barrier of the dividing wall,

The peace offering first expressed not only the peace the worshipper had with God, but, second, that this peace actually resulted in fellowship with God. This fellowship is graphically indicated by the fact that this was the only sacrifice in which the worshipper shared, along with the priest, in a communal meal. J. D. Watson, *A Hebrew Word for the Day*,

Hebrews 13:15 Through Him then, let us continually offer up a sacrifice of **praise** to God, that is, the fruit of lips that give thanks to His name.



20 ‘But the person who eats the flesh of the sacrifice of peace offerings which belong to the LORD, **in his uncleanness**, that person shall be cut off from his people. ([NAS95](#))

(20) But the soul who should eat any of the meat of the sacrifice of deliverance, which belongs to the Lord, and his uncleanness is on him—that soul shall be utterly destroyed from his people. ([NETS](#))

20 And a person who should eat flesh of the sacrifice of holiness before the Lord while his uncleanness is upon him, then that man shall be destroyed from his people. ([TARG-E](#))

20 [But the person that eats of the flesh of the sacrifice of well-being, th]at belongs to the LORD, having his uncleanness on him, that person shall be cut off from [his] people. ([DSSB-E](#))



Malachi 3:6 “For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed.

This verse is a fully complementary poetic couplet, with each part of speech paralleled precisely between the two lines of the couplet:

kî ʾānî yhw̄h lōʾ šānîṭî
since I, Yahweh, have not changed,

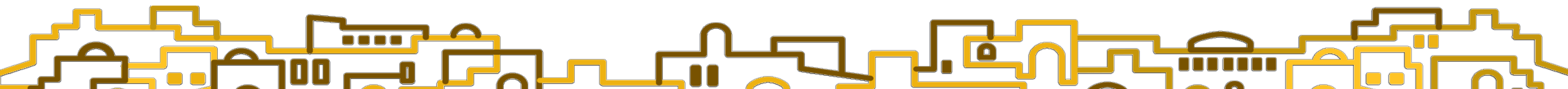
wě- ʾattem bēnê yaʿāqōb. lōʾ kēlîtem
so you, children of Jacob, have not been destroyed.

Why are they not consumed?

Mercy

Promise Keeper

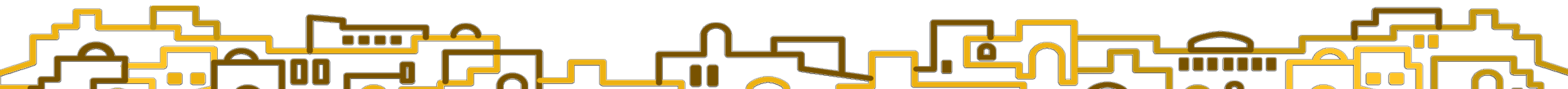
Douglas Stuart, *Malachi*, [The Minor Prophets: An Exegetical and Expository Commentary](#).



Malachi 3:7 “From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you,” says the LORD of hosts. “But you say, ‘How shall we return?’”

Yahweh tells his people that if they will return to him he will return to them. Does this mean God had left them? Yes, it means precisely that. Divine rejection was one of the covenant curses (type 1; Lev. 26:28, “I will be hostile toward you”; Deut. 31:17, “I will ... forsake them, I will hide my face from them ... because our God is not with us”; Deut. 32:19, “Yahweh ... rejected them”). This divine rejection is part of what verse 9 alludes to when it states that the nation is under a curse.

But they didn't know what was involved in repentance, and thus asked, “How are we to return?”



“WILL A MAN
ROBB GOD?”

— YET YOU ARE —
ROBBING ME!

— BUT YOU SAY, —
‘HOW HAVE WE ROBBED YOU?’

IN TITHES AND OFFERINGS.

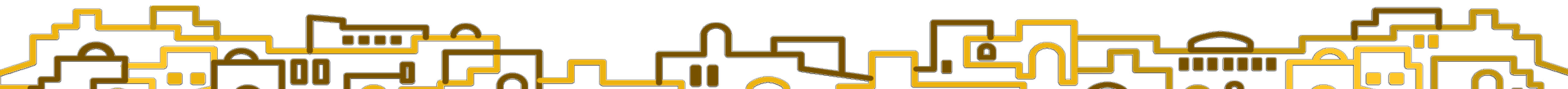
9 YOU ARE CURSED
WITH A CURSE,
FOR YOU ARE ROBBING ME,
THE WHOLE NATION OF YOU!”

— MALACHI 3:8-9 —



Malachi 2:12 May the LORD cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the LORD of hosts! **13** And this second thing you do. You cover the LORD'S altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand.

Various ones among them undoubtedly assumed that Yahweh was ineffective, or limited in his power (1:5), or distracted, or some such thing. Many compromised their religious loyalties by their own personal situations (3:5), including divorce and intermarriage (2:10–16). Others were engaged in the full-blown worship of foreign gods (2:11) or worship of Yahweh by pagan means (2:12–13).

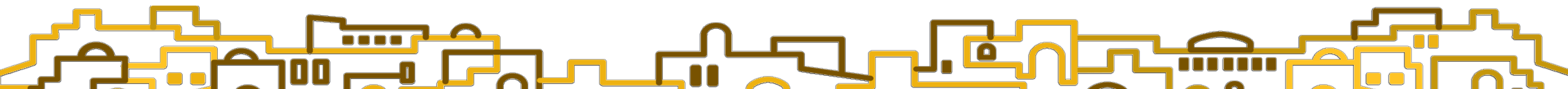


Malachi 3:8 “Will a man rob God? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In **tithes and offerings.** **9** “You are cursed with a curse, for you are robbing Me, the whole nation of you!

What’s the answer?

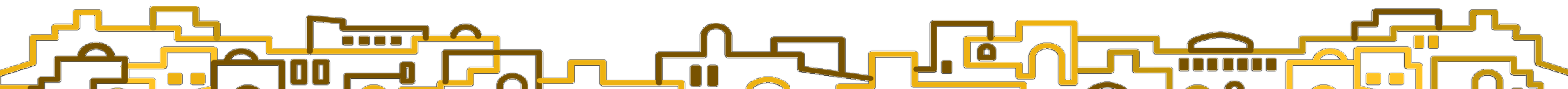
10 “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows. **11** “Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast its grapes,” says the LORD of hosts. **12** “All the nations will call you blessed, for you shall be a delightful land,” says the LORD of hosts.

Is this one of the ways that proves their desire to RETURN?



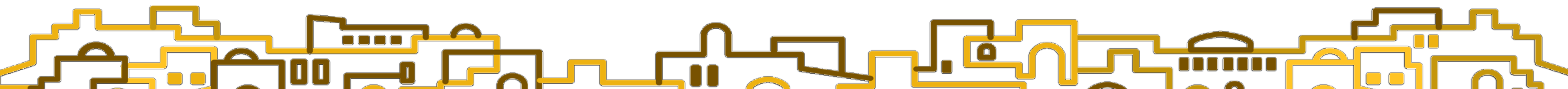
Four questions may be asked here: (1) How is not paying a tithe a form of robbery? (2) What is the difference between a tithe (*ma'ăšēr*) and an offering (*těrûmâ*)? (3) Was Malachi's audience really being told that tithing was central to repentance? (4) If believers do not tithe, are they also robbing God?

The answer to the first question comes via understanding the biblical doctrine that “the earth is the Lord's and the fulness thereof” (Ps. 24:1; see also Ps. 50:12) and that, covenantally, all wealth of any kind is God's in its entirety (Exod. 19:5, “all the earth is mine”; Lev. 20:26, “all Israel is mine”; Lev. 25:23, “all the land is mine”), and that his people never own it, but only possess it (or “handle” it) temporarily (this is particularly emphasized with the firstfruits and tithes: Exod. 13:2; 34:19; Lev. 27:30, 32; Num. 8:17). Here is the concept that offerings are being brought to their owner rather than given by their owners. Thus, if God owns the tithe in the first place, and has clearly stated in his covenant law that he expects it to be given over to him at the appropriate times of the year, withholding it is robbery. Taking something and keeping it from its owner is robbery.



The fourth question has been answered by the apostle Paul in 2 Corinthians 9:6–7.

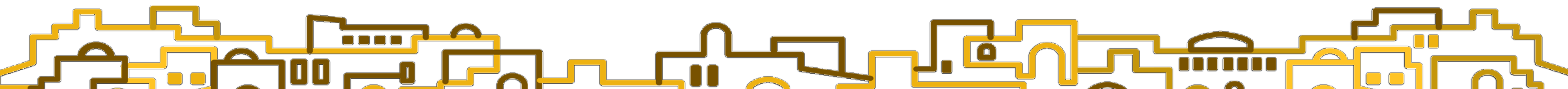
2Corinthians 9:6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. **7** Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.



The fact that God has cursed his people recalls language found in the second disputation: 1:14 (“cursed is the cheater who has a male in his flock and vows to give it, but then sacrifices a defective animal to the LORD”) and 2:2 (“If you don’t listen, and if you are not zealous to honor my name, [said Yahweh of the Armies] I will send a curse upon you, and I will curse your blessing. Yes, I am cursing it, because you have **not been zealous**”). Not zealous for the Law?

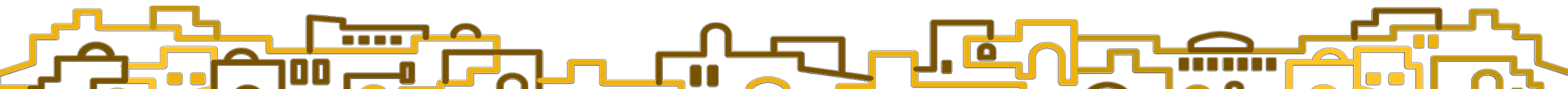
Malachi 1:14 “But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,” says the LORD of hosts, “and My name is feared among the nations.”

Malachi 2:2 “If you do not listen, and if you do not take it to heart to give honor to My name,” says the LORD of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart.



Matthew 23:37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. **38** “Behold, your house is being left to you desolate! **39** “For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

The fate of Jerusalem (see Lk. 13:34-35). The seventh woe widened the scope from the hypocrisy of the scribes and Pharisees to the total guilt of Israel in its rejection of God’s messengers. Now the inevitable conclusion is drawn. Jerusalem had rejected the appeal of God’s last and greatest messenger, and now the judgment must fall. In particular, your house (the temple) would be left desolate, not only destroyed (see 24:2) but abandoned by God, as had happened many years before when Jeremiah’s appeal was refused (v 38 echoes Je. 12:7).



John 6:63 “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. **64** “But there are some of you who do not believe.”

The Spirit (Pneuma): The power that enables, enlightens, and applies that truth.

Proverbs 1:23 “Turn to my reproof, Behold, I will pour out my **spirit** on you; I will make my **words** known to you.

Acts 4:31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy **Spirit** and began to speak the **word** of God with boldness.

Ephesians 6:17 And take THE HELMET OF SALVATION, and the sword of the **Spirit**, which is the **word** of God.

Is 11:2 And the spirit of God shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and godliness. **3** **The spirit of the fear of God** will fill him.



65 And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been **granted** him from the Father.”

δεδομένον dedomenon δίδωμι didōmi **Verb** perfect middle participle neuter singular nominative

δεδομένον dedomenon δίδωμι **Verb** perfect passive participle neuter singular nominative **to give** G1325 granted

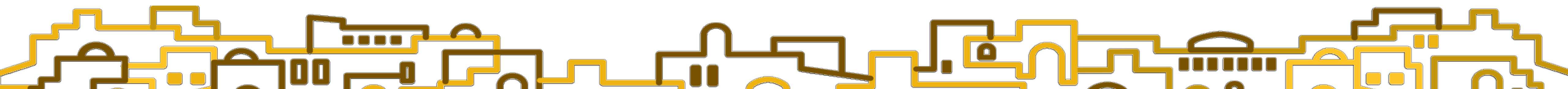
didōmi ti; a. with the force of **to cause**, produce,

Ezekiel 36:27 “I will put My Spirit within you and **cause you** to walk in My statutes, and you will be careful to observe My ordinances.

Why nobody can come, Their unbelief just predicted in [John 6:64](#)

Who is the audience?

59 These things He said in the synagogue as He taught in Capernaum.



Map & Sites of Jesus' Ministry in Israel

8 Large catch of fish
 Jesus heals demon possessed man
 Sermon on the Mount?
 Jesus heals Simon's mother in law
 Jesus heals the sick in the evening
 Jesus heals centurion's servant
 Jesus heals a paralytic
 Jesus heals woman with internal bleeding
 Jesus heals Jairus' daughter
 Jesus heals two blind men
 Jesus heals a mute person
 Jesus heals man with withered hand
 Jesus accused of healing by Beelzebul

4 Jesus changes water to wine
 Jesus heals royal official's son

11 Jesus' hometown
 Jesus rejected by His townspeople

12 Jesus raises a widow's son

13 Jesus heals ten lepers

6 Jesus feeds 5000?
 Jesus heals the sick

5 Jesus calms stormy sea

16 Jesus speaks with Samaritan woman at the well

18 Jesus speaks with Nicodemus
 Jesus heals man at Bethesda's pool
 Jesus restores woman accused of adultery
 Jews attempt to stone Jesus
 Jesus heals a man born blind
 Jesus appears to His disciples after His resurrection

19 Jesus appears to 2 disciples after His resurrection

20 Jesus speaks to His disciples about end times signs

17 Jesus heals a blind man

21 Jesus raises Lazarus

22 Jesus is born

2 Jesus heals Canaanite woman's daughter

3 Peter says Jesus is Messiah

1 Transfiguration?
 Jesus heals epileptic boy

7 Jesus pronounces judgment on Chorazin, Bethsaida, Capernaum
 Sermon on the Mount?

9 Jesus feeds 5000?
 Jesus heals a blind man
 Jesus walks on water

10 Jesus casts out a demon from a man who lived in a cemetery

14 Jesus heals many, feeds 4000 & their families

15 Jesus teaches on marriage
 Jesus heals a crippled woman
 Jesus heals a man with dropsy

ConformingToJesus.com

THE MAJOR REGIONS OF PALESTINE IN THE FIRST CENTURY

- GALILEE
- SAMARIA
- JUDEA

FIRST CENTURY PALESTINE



John 6:66 As a result of this many of His disciples **withdrew** and were not **walking** with Him anymore.

Withdrew, to return home, of those who grow recreant to Christ's teaching and cease to follow him, John 6:66; *strefesthai*, to turn oneself back, John 20:14; *epistrefein*, to return back to places left, Mark 13:16; Luke 17:31; *hupostrepsai eis ta opisō*, tropically, of those who return to the manner of thinking and living already abandoned,

Walk, to associate with one, to be one's companion, used of one's followers and votaries, John 6:66; the Septuagint for *hālak*, *of those who have fellowship in the sacrificial feasts, Hebraistically to live, to live a life conformed to the union entered into with Christ*

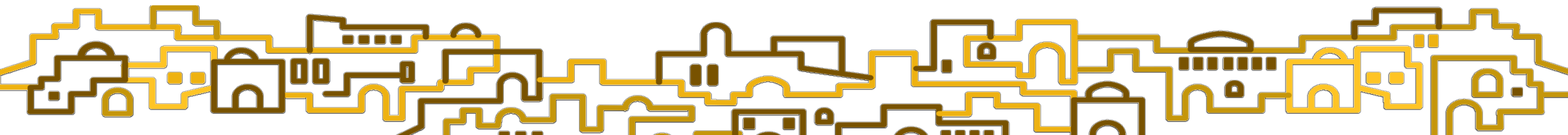
Revelation 3:4 Yet you have still a few names in Sardis, people who have not soiled their garments, and they will **walk** with me in white, for they are worthy.

Amos 3:3 Do two men **walk** (halak) together unless they have made an appointment?



The Avinu Prayer

A-**vee**-noo she-ba-sha-**mai**-yeem Yeet-ka-**desh** sheem**kha**
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;

²⁵ YHWH make His face shine on you,
And be gracious to you;

²⁶ 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.”

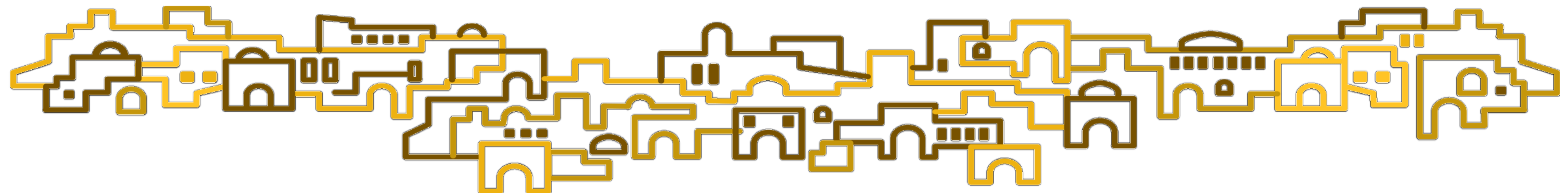


The Berakhah HaGafen

*Baruch atah, Adonai
Eloheinu, Melech Haolam,*

borei p'ri hagafen. (Amein).

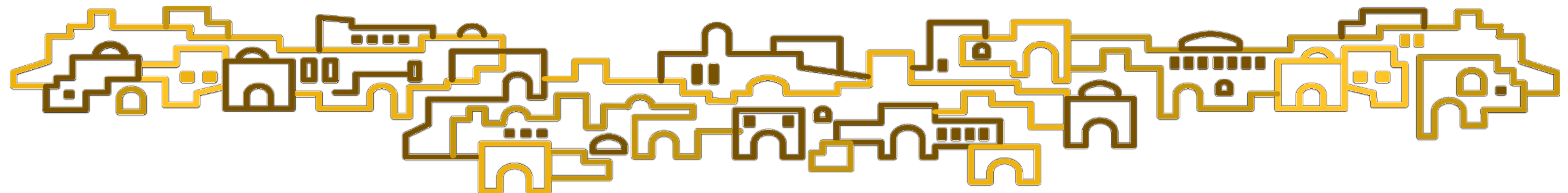
*Blessed are You, Lord, our Elohim, King of the
Universe, who creates the fruit of the vine.
(Amein)*



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 life. (Amein)*



- The Statement of Prohibition: In Antiquities of the Jews (Book II, Chapter 12, Paragraph 4), while discussing Moses' encounter with God at the burning bush, Josephus writes regarding the Name: "...Whereupon God declared to him [Moses] his holy Name, which had never been discovered to men before; concerning which it is not lawful for me to say anymore".
- Four Vowels Description: Although he refuses to speak the name, Josephus indicates in another work (Wars of the Jews, Book 5, Ch. 5, pt. 7) that the Name was inscribed on the High Priest's mitre (headband) and consisted of "four vowels" (Greek: phoneënta tessara). This description is often interpreted by scholars as referring to the Hebrew letters Yod-Heh-Vav-Heh (YHWH) in a vocalized form, such as IAUE or Yahuwah.

