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The Holy Spirit - Midwife of God's New Creation • Teaching on Holy Spirit in Creation / Jesus

Main Verses:

- [Genesis 1](#)
- [Psalm 51](#)
- [Micah 3:8](#)
- [Judges 13](#)
- [1 Samuel](#)
- [Ephesians 4:22](#)
- [Galatians 5:22](#)
- [Genesis 1](#), [Genesis 2](#)
- [Genesis 11](#)
- [Genesis 12](#)
- [Galatians 3:6](#), [3:7](#), [3:8](#), [3:9](#)
- [Leviticus 18](#)
- [Deuteronomy 5:6](#), [5:7](#), [5:8](#)
- [Isaiah 40:1](#)
- [Ezekiel 37](#)
- [Ezekiel 37:28](#)
- [Isaiah 65:17](#)
- [Isaiah 61](#)
- [Isaiah 1](#)
- [Luke 4](#)

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Message Given: May 21st, 2023

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All right, Shabbat Shalom everybody. We are so excited that you're here today and that I'm here today and that we're all here today as a community. If this is your first time visiting today or watching online, as we are a community of families that have diverse backgrounds, we love the Sabbath, we love the entirety of the Bible, but most of all, we are a community that seeks first and foremost to orbit the person of Jesus that we call Yeshua. So welcome to

Founded in Truth Fellowship. So, I've been, or we've been discussing and exploring the topic of the Holy Spirit the past few weeks because, of course, Pentecost, or Shavuot, is coming up. Felt it appropriate. And, you know, what it is, what it does, especially when it relates to across the scope of the story of the Bible, specifically the Old Testament, and how the ancient biblical authors... sought to relay and define this life-giving creative force that they experienced daily when they just looked out into the world. They noticed that, you know, this thing that keeps us alive is breath. Okay, breath. And they also noticed that when the breath was taken away or it stopped, you're no longer alive. In fact, plants, animals, and people, they just kind of return to the dust of the ground. Observation. They observed when the wind blows how it too animates this type of life when it hits plants and trees and things move. It's always moving. Just everything comes alive in the tapestry of creation. And they sought to define that, to relay that in writing and through language. How do we take this invisible force? that we attribute life, creativity, sustenance, fertility to? How do we even relay this concept that we know to be true and we've experienced? And so they chose a word. They chose the word *ruach*. It's a Hebrew word for wind and also breath and spirit. The Holy Spirit, *ruach*, spirit, all flows together. And they understood, as we see in Genesis 1, that the Spirit of God is an aspect of God that brings forth life and creation and abundance. It's God's paintbrush, and it's amazing. And they understood that this same breath, *Ruach*, was breathed into people, and that's what brought them to life. But not only that, because that Spirit resides in you, you too have divine breath and speech. And because of the creativity of God now is within you, you now are a creative being. They also understood that when they saw *Ruach*, skills or extraordinary attributes of people, this must have come from the same spirit, the same entity.

Like Joseph, who is said to have had the spirit of God within him and was able to rule righteously over Egypt. But also, there was a man who was skilled in fine craftsmanship of gold and metal named Bezalel. And the Bible says his skills were produced because of the Holy Spirit, the spirit of God within him. I'm sure he honed his skills throughout life, but the Spirit of God, that is what fueled it. That is what fuels all creative action at the hands of humans, whether it be poetry, artistry, craftsmanship. All of it is sourced in God, and that was the concept that we see. So I guess to sum it up, whenever you see something beautiful in another human being, they understood that as ultimately being credited to God. They saw a paintbrush of God creating and pouring out a continued masterpiece through that person.

And the amazing thing is, is that person is every person. And that's even you. It was a universal concept. You are beautiful. And the expression of the life-giving spirit, a.k.a. the breath, a.k.a. the wind of God within you, is unique. It's intentional and it's purpose-driven to blossom in creation. Because it seems that God loves beautiful things. And beauty seems to always be associated with creativity and things that bring forth life, especially in the Bible. So this is the resume of the Holy Spirit as we know it in the Bible. This is how the biblical authors understood it in a metaphorical sense. But there's also a concept in the Bible. Thank you so much. There's also a concept in the Bible later on after Genesis where we see that people also have their own spirits. And this is when the Bible is just great, black and white, clearly defined, makes perfect sense when it uses ambiguous terms to try to define things because you kind of have to navigate through it. But from what we can tell that was on the biblical author's minds is that God's spirit was given to you to vitalize you and bring you to life. All human beings, all animals, it is a life-giving force that brings forth life. But they also referred, and they took that Hebrew word *ruach*, they also applied it to your intentions, your will, your mind, if you will. This is why we see in Psalm 51, after David takes advantage of Bathsheba and murders her husband, he has this lament in Psalm 51, and we have this play on words here,

create in me a pure heart. which was associated with emotions, O God, and renew a steadfast spirit in me. Renew my spirit. Do not cast me from your presence or take your Holy Spirit from me. So he's speaking about his unique spirit, but also the spirit of God that gives him life. Because if God takes his spirit, then he's dead. So you have God's ruach, but you also have your own ruach, will and emotions. And the spirit of God... in the narrative, in the story of the Bible, can influence your Ruach. Clear as mud, right? It's good? We're good? Okay. It's funny. I didn't realize this. There's also another word that's translated that Ruach is used for, just to make it more confusing. In Genesis 3, God walks in the garden during the cool of the day. It's Ruach. During the Ruach of the day. Because coolness is associated with what? Coolness. So I just thought that was kind of neat. I don't know. I love that. Temperature, Ruach. They just use that word for everything. You get a Ruach and you get... But it's all of these things that are clearly an invisible force to be reckoned with. And so that's what that word revolves around. And that's why that word is associated with this invisible force of God. So hopefully that's helpful. And so you have this concept... Throughout the Bible where God's Ruach can come and it can empower you above and beyond or influence your own mind, your own Ruach, your own will. This is what took place in the prophets of Israel. In Micah chapter 3 in verse 8, it says, Prophets were filled with God's spirit on top of their own. This also happened with the leaders of Israel and judges. You had the Spirit of the Lord took control of Gideon, took him for a drive, and he blew the ram's horn, and everyone that routed against him. Jephthah, the Spirit of the Lord was upon him as well. In Judges 13, the Spirit of the Lord began to stir in him in Samson. Samson. Now, there's a message in that. There's a message in that because Samson and the other prophets, I mean, Gideon was kind of a coward, let's just be honest. and he was so lacking in faith. We always love to take biblical things, aspects of the Bible, and we love to make them practical in ways they were never meant to be practical. How many of you have ever laid a fleece out to get confirmation? No one else. Okay. Or maybe not been a fleece. Maybe it was flipping a coin. I don't know. Something. Yes, because it's a biblical way to somehow get confirmation from God. The story of Gideon, the reason why he did that and then he wasn't satisfied with the answer. And then so he did it again. He wasn't satisfied. Then the angel came to him and like an angel and he wasn't satisfied and he wasn't sure. It was a demonstration of just how lacking of faith he was and how he refused to depend on the Lord that he kept needing to seek more confirmation, more confirmation, more confirmation. And so when I realized that one day, I was like, oh man, flee so many times. It's just a lack of faith. Samson. Samson. filled with the Spirit of God. One of the most righteous judges of Israel ever to live. When you're a child, all you see is the little cartoons, what you think, and then you read the story and you're shocked because this is a man that had the power of the Holy Spirit and the anointing of the Holy Spirit on him. Far from perfect is an understatement. This was a womanizer, he was a murderer, and he was a drunk. He was an awful judge, awful. But God can use broken things and praise God for that. We also see how the Ruach would be an anointing spirit for the kings of Israel. Again, far from perfect. We have in 1 Samuel, we have when Saul was anointed. It says, So God's spirit can influence us. and confirm your thoughts, your intentions, your insights, at least how we understand it in the story. God's Ruach can have an impact on your Ruach. And this is fertilizing. All of this is fertilizing the ground for what we will see in the New Testament with Paul's understanding of the Holy Spirit. Such as Ephesians 4 says, Verse 22, it says, So he has this understanding that my Ruach may not be the best thing or be in the best place, and it needs to be in sync with Galatians 5.22. So this is the concept. And when we look at the epic narrative, the story about God and God's mission, we see mankind being filled with God's spirit of life in the beginning,

but he's also given something to us. In Genesis 1 and 2, he's given authority to rule and reign.

Mankind was made to rule and reign and be co-creators within creation to mimic and represent God's Ruach as his images, his image bearers. And that lasts a whole chapter and a half in the story. And instead of being in sync with God's spirit, mankind turned our ears to another voice in the garden, the serpent, the crafty creature, Exactly. Mankind became so violent on a widespread scale in their pursuit to rule over each other through power and violence that God became disgusted. This is not how he intended for mankind to rule over his creation. Mankind should rule through servanthood, not selfish pursuits, especially at the expense of others. So God reverses creation with the flood narrative. The waters that were separated, we're going to put them back together. But God preserves a remnant through Noah and gave Noah dominion over the animals. But that didn't fix the problem. Mankind still pursued the same things. And all of this in the story culminates in Genesis chapter 11 with the Tower of Babel story. And if you read the Bible as it's intended to be read, as a story, that's what they're telling. The Bible is authentic. A collection of so many just experiences of ancient authors, of experiences of how they interacted with God and the things they saw God do with them and the stories of their God that they wanted to relay to future generations. All of it inspired by the Holy Spirit. But it's written as a story that continues to build and build and build and reaches its final culminating peak in Yeshua, the Messiah. But if you're reading the first 11 chapters of the Bible without ever knowing anything about it, you're on the edge of your seat right now. God went through all of this to create the earth and mankind, and they've done nothing but burn it down. And now all these civilizations have come together, all these people, not civilizations, all these people come together to build this tower, and he scatters them in confusion all over the world. What's going to happen next? I mean, how can you come back from this? How's God going to fix this? What is God going to do? Will man ever return to the garden? Because now they're further away than ever. Will they ever experience that intimacy with God again? So you can't stand it. So what do you do? You turn the page to the next chapter and you start reading in chapter 12, where you're introduced to a man named Abram. And Genesis 12 records God's call, command, and promise to Abram. And it says this, This command to Abram. He says, Abram, leave your country, your people, and your father's household and go to the land I will show you. I'm going to make you into a great nation. I'm going to bless you. I will make your name great and you will be a, what's that word? I will bless those who bless you and whoever curses you I'll curse. All nations, all people on earth, all the people he just scattered will be blessed through you. Guys, this is the rescue mission. This is the rescue mission, and we gloss over this so many times. This is the rescue mission. God is going to bring forth a people from Abraham, and that people is going to pour out the blessings of God onto all nations. This declaration stands as God's powerful testament. It serves as the divine proclamation of his mission, aimed at nothing short of bringing everyone back together. The significance of this little promise is so potent here. that Paul refers to it as the very essence of the gospel. Paul claims this is the gospel. That gospel was doing something so you get to heaven after you die. If that is the scope of the gospel that you have, that is not, that's not the scope of the gospel according to the Bible. I'm going to pop that balloon. The scope of the gospel and the good news of God's reign and his kingdom fully engulfing all humanity and gathering everyone back together, oh, that's so much bigger and beautiful. and giving forth a life and intimacy with God that is so incredible and antithetical to the way the world wants you to live that it surpasses death. That's the gospel. Galatians 6, 3, 6 says that Paul's speaking. He says, so also... Abraham believed God and it was credited him as righteousness. Understand then that those who have faith are children of

Abraham. Scripture foresaw that God would justify the Gentiles by faith and announced the gospel in advance to Abraham. All nations will be blessed through you. So those who rely on faith are blessed along with Abraham, the man of faith. I hope that you never read that promise to Abraham the same way again in Genesis 12 because this is the rescue mission. And the entire rest of the Bible orbits that mission. God calls a people that he is going to equip to bring forth blessing to all nations. But this would need to be a different kind of people, wouldn't it? In contrast to all of the sinful pagan nations all over. A people committed to his values. A people in tune with his ruach. This was the mission to Israel. They were supposed to be the vehicle of God's blessing to all nations. How? How? by being holy, by reflecting who their God was, by being in tune with his Ruach, they would be as different from other nations in their quality of life as Yahweh their God was different from the gods of all of the nations. Israel's mission was to reflect God, to be holy as he was holy, to be light as he was light. You must not do, this is what Leviticus 18 says, you must not do as they do in Egypt where you used to live. Now, sure, Leviticus, this is talking about idolatry and stuff, but it's also talking about the way that they have fallen so out of tune with the Ruach that gives life. Do not be like Egypt. Do not exploit others as a way to build your economy. Like Egypt did. That's how Egypt gained its power, by exploiting the labor of people for profit. Right? Don't do that. Love others. Give grace to others. Be merciful to others. And if you do this, what will be the result? Deuteronomy 5, 6 through 8 says that all nations will look at you and they will be in awe. Surely, they will say, this great nation is a wise and understanding people. Understanding. Empathetic. Empathetic. connecting to others, willing to share their hearts and want to bring everyone together? Surely, this is an understanding people. What other nations have such righteous decrees and actually live out such a righteousness of a God that we've never seen? And Israel said, in Deuteronomy 5, 27, everything the Lord says we will do. They committed, but Israel did not do. Israel not only refrained from living a life that reflected God's Ruach, they became the Egypt that they were saved from. They became just like the rest of the world and they hit the buffers of God's judgment, just like the nations in the story of the Tower of Babel. The northern kingdom of Israel was destroyed, and the people were scattered across the world by the Assyrians in 721 B.C. And in 521 B.C., the Babylonians destroyed Jerusalem, burned down the temple, and the king, along with most of the inhabitants of Judah, were carried off eastward into exile, away from the place where God communed with them, just like the story of the garden. Was this the end? Here we are again. Is this the end? Was the history of God's chosen people, God's mission, was it at full stop now? Had Israel inescapably exited the stage into the depths of oblivion in the story with no chance of resurrection? How can they come back from this? Such thoughts consumed the countless individuals of Israel that were carried away in Babylon, plunging them into a profound state of despair. But not God. This was not the end for God's covenant promise as we read on in the story. And it definitely was not the end of God's mission to bless all nations through his people. Yes, Israel was suffering God's punishment for their sin, but the time of punishment would end. And Isaiah 40 verse 1 says that God's word would be pronounced, Comfort, comfort my people. Be at peace. I am with you. See, the prophets like Isaiah and Ezekiel spoke forward, past this time of despair that Israel found themselves in, past this time of failure that Israel was finding themselves in. And they spoke of a time when God was going to complete his mission because that's who he is. He will redeem humanity, all of creation. Ezekiel speaks of God's people and the perception of God's mission Being defeated, it lines all of this up of Israel's failure and thinking that God's totally done with us. We're unrecoverable. We're irredeemable. And Ezekiel frames this in a vision, an army that's been defeated in a valley.

Soldiers that were killed in battle, lying dead, past rotten. No hope to ever obtain victory because that time has come and gone. Their bones were dry. Battles long over. they can never continue fighting the battle, much less win. Time's come and gone. It's over. And Ezekiel sees these bones in this vision in Ezekiel 37, and he asks God, can these bones ever live again?

*And God tells Ezekiel to speak to the bones, and he says, thus says the Lord, I will put my ruach in you, and you will become alive. And in the vision, the bones begin to rattle, right? As sinews grow over them and veins writhing over the muscles that form like marbled ribbons of flank on the bones, flesh cascading the frame of an organic embrace around the skeletons. It's a freaky vision, like something out of a horror movie, if we're being honest. But it makes a point, and it's intense for a reason. These bones are a metaphor for God not being done with his people, no matter how far gone they think they've gone. And more importantly, God is not done with his promise. And so in a situation like this that clearly resembles nothing less of *tohu vavohu*, God's ruach is once again going to do what God's ruach does. It's going to manifest creation and life from the wild and waste in Ezekiel 37. But the vision doesn't end there. It goes on to say that Israel will be brought back to the land. But not only that, he will appoint a righteous king over them and God will make a covenant of shalom, of peace over them. A promise that is unbreakable and puts forth this atmosphere and life of shalom under the rule of this king that he says is David. It's a messianic prophecy about Yeshua bringing forth this reconciliation in the mission of God. But that's still not the end of the vision. Do you know how the vision ends? Ezekiel 37 verse 28, it says, That's the fulfillment of the mission that Israel was caused to do, that all nations would see. They would be the light of Man, something about the Ruach giving life to the people under the reign of this messianic king that is going to bring blessing to all nations. Starting to sound kind of like the gospel we're familiar with, right? It's beautiful. You are dead, but I'm going to send my spirit to give you life. And a king's going to lead you. And you will be holy as I'm holy. And through this, the nations will come and see and experience me. The chapter right before this. God reframes the same prophecy as a heart transplant because we know what the issue is. The issue has nothing to do with God's commandments or his decrees. All these things are wonderful. We should just be able to do it, right? The issue isn't, okay, the call to be a righteous person the way that God wants us to be. That's not the issue. The issue is within something in here, a heart. God even says in Deuteronomy, you just need to circumcise your heart. Just circumcise your heart. Trim it? I don't know. Circumcise it. And by the time we get to Ezekiel, we're so far past circumcising the heart that God, through Ezekiel's vision, says, you know what? We're going to replace the whole thing because it's turned to stone. you will be given a new heart. And you know what else is gonna come to you with a new heart? We're gonna take out the heart of stone, give you a heart of flesh, and I'm gonna put a new spirit within you, a new Ruach, his Ruach, which will bring forth a new life. I love the message and the story of the Bible because it can't help but to give you hope and purpose for what God is doing in the world and through you. Isaiah paints this prophecy a little bit different, though. That was Ezekiel. Different prophets, different directors. The film, right? Same message. Isaiah frames this mighty assertion by God completing his mission as God bringing forth new creation. That's Isaiah's thing all throughout it. A new heavens and a new earth. And we see this in Isaiah chapter 65, verse 17. He says, There will be a new type of creation. A few chapters before this in Isaiah, another prophecy speaks of a servant who is going to come. And this servant is going to come anointed with God's ruach that's going to instigate all of this. And I want to remind you of the setting. Israel was taken away from their land, everything they knew. And even though they were swamped in idolatry and they absolutely exploited their relationship with God, I*

mean, Isaiah just hits the ground running in Isaiah 1, speaking against Israel, saying, listen, you make God sick to his stomach... Because you come into the temple on Shabbat and you shake it. Hey, Shabbat Shalom, what's up? And you have all of these decrees and you say, yes, I am God's people and I am righteous because I keep the Sabbath and we do these sacrifices and we're at the temple and we do all these awesome cultic things in the priesthood and we're checking off the checklist of the Torah, which it was never meant to be. But yet you exploit other people who are weaker for you for your own gain. You have become a nation of jerks just like Egypt and all of the other nations. You do not reflect any ounce of justice or mercy or grace that I've asked you and given you the privilege to act as my images to the world, but you celebrate your relationship with me as if that makes you okay. And so God allows Babylon to come in and they watched their temple burn to the ground and The one lifeline that they had some type of hope in, that they used as the excuse to act the way that they did, burned to the ground and they were taken away to Babylon. Their land gone, everything's gone. Their identity is being stripped away from them. What bottom of the rock bottom? How can we ever come back from this? How? And that is when the words of these prophets start to become relevant. Because Isaiah was speaking these things right before all of this was taking place, warning them. Or is Ezekiel and such? Jeremiah? Daniel? These were more modern. All of these words were relevant, giving them hope. So imagine yourself sitting at this place of ultimate punishment, seeing everything you've ever known taken away from you, feeling abandoned by God. And then we have these prophecies. No, God's going to do a new thing. You're going to get a new heart. There's going to be a new spirit. The bones are going to rise up. God is not going to abandon you. despite you being you. And here's how Isaiah 61 begins, speaking of this servant, speaking in first person that's going to come. It says, You're sitting in Babylon. This is starting to sound pretty good. In the chapter, it's very lengthy, but it continues and it speaks about like in verse 3. Verse 9. Among the nations. Why is he talking about among the... Oh, he's talking about the mission. It's still a go. Verse 11. Oh, man. God's not going to give up. Here you have a servant king that will be anointed with the ruach. And what follows is a great reversal of grief to relief, wickedness to righteousness, brokenness to completeness. sadness to gladness, going from a place of death to what's the Ruach do?

Breath. The king is anointed with the Ruach that is the midwife of God's coming new creation. That was a phrase made by an author, Christopher Wright, and I just fell in love with it as soon as I heard it. He said that the Holy Spirit is the midwife to God's new creation, the one who fosters and facilitates the birth of something new, a new life. And I just thought, how appropriate. And so it happened. So it happened on a Sabbath morning, similar to this, in a dusty synagogue located in Nazareth, a small village that's often disregarded. If you ever come to Israel, go to Israel or come with us on the tour. When you go to Nazareth and you're there, you realize that Why? The question was asked, can anything good come from Nazareth? It wasn't because bad things come from Nazareth. It's because it is so small and insignificant. Does anything come from Nazareth, right? So first century Nazareth was just kind of made out of some rocks. It was a series of little house caves. And right now the entire city sits underneath. It's preserved, thank goodness, under the church of Nuxiation. It's dedicated to Mary because Mary, right? Really neat church, by the way, the architecture. It tells the story. But underneath the church, you walk under and you're like, what's all this stones? Oh, that's the ancient city of... It could sit underneath the property right here in this building. It's so small, so small. And there was a little synagogue there. And a 30-year-old villager walks up to read from the scroll of the prophets. And when he stood up, this is what he said in Luke chapter 4. It says that he went to Nazareth where he had been brought up,

and on the Sabbath day he went into the synagogue, as which was his custom. Spoiler alert, this is talking about Jesus. This is Yeshua. And he stood up to read, and this scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it was written, the spirit of the Lord is on me. Because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor, the Jubilee. Then he rolled up the scroll, he gave it back to the attendant, and he sat down. And the eyes of everyone in the synagogue were fastened to him. He began by saying to them, today. Today. This scripture is fulfilled in your hearing. See, Yeshua reads this ancient prophecy and everybody knows it. Everyone's familiar with it. Everyone has heard the promises of God repeated over and over and over and over and over ever since Babylon. They know. Everyone knew the hope. Everyone understood the mission. And they were expecting Yeshua to say the same thing that everyone else always says when they finish reading this section of the scroll. This is what God has promised us will come. Someday this prophecy is going to be fulfilled. But Yeshua doesn't say that. Yeshua says, today. Today this prophecy is fulfilled. Why? Because the one who was anointed by the power of the Ruach has come. And he stands before you now. And things are going to change now. Because he, the reign of God, is among you now. It's here now. And if the one who is anointed with the Ruach of God has come, that means the Ruach is here now hovering over the waters. And if the Spirit is hovering over the waters... the new creation is happening now among you. We know this servant of the Lord. We know the anointed of the Ruach of God. We know the one who brings a new beginning, a new creation, life from death, and his name is Yeshua. And he is the one that brings forth and gives the same spirit to you that resides in him. It is the spirit of life, It is the spirit of beauty from God. It is the spirit of peace. It is the spirit of healing. It is the spirit of reconciliation. And it is not finished working in this world or in you. And as we prepare for Shavuot, Pentecost next week, let us remember the promises of God fulfilled in the person of Yeshua by his life-giving spirit, which he gives freely, that there will be a new kind of creation coming. He says, my Ruach is going to do what my Ruach does again, and it will bring forth a new heavens and a new earth in Isaiah, a new creation where the former brokenness, the former struggles, the former addictions, the former strongholds, the former sin, the former idolatry, the former sadness. I love how Isaiah capitalizes on that. The former sadness and the former grief and the former depression, will be remembered no more. And if you're at a place today where this describes you in any way, shape, or form, I believe God has you here today to hear this word, that God keeps his promises, that God is dependable, that God is there. And his promise to you is peace, and it is life, and it is love, and it is wholeness, and it is healing. And all of that is what Isaiah calls new creation. And so worship team, you guys, if you need to get set up, we're going to continue, conclude with worship. So I'd ask you to please stand. But I want to invite you today to come forward right now during this time of worship. And if you're tired of the weight of this world, then I want to let you know that you can leave it here today. You can leave it here today. If you need a new heart transplant, if you need a new spirit, then I believe you can receive it all simply by asking God. And it's an easy thing to do. It's an easy thing to do for God to give you a new heart, for God to bring forth healing, for God to carry that thing away from you. It's easy because God's going to do it. What's hard is the choice that you have to make. That's always the hard part. And so please stand as we enter into a time of worship. And I invite you. We have a place that we call an altar down here. And I invite you to come and kneel down. and leave here whatever you need to leave and ask God for whatever you need for you to be in sync with his all-powerful, creative, beautiful, life-giving Ruach today in

the name of Yeshua because that is how we can give that. We have a prayer team on either side and they will pray with you and I just want to let you know that you're able to do that today and God is able to do that today. Alvina Malkano, our father, our king, father, we thank you for not only the story of the inspired words that we have that tell us about your greatness, that tell us about the power of the Ruach, your breath, your spirit, your wind, but also that tell us about your character and what you have done through the person of Yeshua, our King and Savior. Not only the salvation that is brought forth, but the depth of that salvation and what that means. When we say, Father, I want you to leave old creation, old life, old world behind. I want to make a decision to fully commit to you today. And I ask for that new spirit, that new heart. Thank you, Father, for your grace that you've given to us today. In the name of Yeshua, our King, we pray. Amen. Yevarecha Adonai ve'yishmerecha Ya'el Adonai pa'e lecha v'chunicha Yissa Adonai panav eylecha Ve'yaseym lecha shalom Ve'yaseym lecha shalom Now let's give thanks to the Lord. Proclaim his name to the nations. Declare his works to the peoples so that they remember his exalted name. Sing to him. For he has done gloriously. Amen. Let this be known in all the earth. Cry out and shout. Inhabit the land. For great in your midst is the Holy One of Israel. Amen. Amen. Shabbat Shalom.

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