HE RESTORES MY SOUL

Li Restore Nanm Mwen

Psalm 23:3a

TABERNACLE BAPTIST CHURCH WOMEN'S RETREAT

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Contents

Session 1 3

Sesyon 1 3

Psalm 23 3

Som 23 3

What is Restoration? 4

Ki sa ki Retablisman? 4

A Lament 5

Yon plenn 5

You Restore My Soul 6

Ou Restore Nanm Mwen 6

Session 2 7

Sesyon 2 7

About Sheep 7

Sheep in Scripture 7

Konsènan mouton 7

Mouton nan ekri nan Liv 7

Let's Make Sheep! / Ann fè mouton 8

Session 3 9

Sesyon 3 9

The Lamb of God Arrives 9

Ti Mouton Bondye a rive 9

The Shepherd's Status 10

Estati Shepherd la 10

Jesus came for the lost sheep of Israel 15

Jezi te vini pou mouton ki te pèdi pèp Izrayèl la 15

Jesus, the Good Shepherd 16

Jezi, Bon Bèje a 16

I am the Gate for the Sheep 17

Mwen se Pòtay Mouton yo 17

I am the Good Shepherd 18
Mwen se Bon Bèje a 18
My Sheep Know Me 19
Mouton Mwen Konnen Mwen 19
The Lost Sheep 20
Sou entènèt jwèt Mouton pèdi 20
The Shepherd's Job 20
Travay Bèje a 20
The Names of God in Psalm 23 21
Non Bondye nan Sòm 23 21
Session 4 26
Sesyon 4 26
Review 26
Revizyon 26
Measurement 26
Mezi 26
Four Stories 27
Kat istwa 27
When we need restoration 28
Lè nou bezwen restorasyon 28
A Prayer of Confession 29
Yon lapriyè nan konfesyon 29
I'm Fighting a Battle 30
Mwen goumen yon batay 30

Session 1

Psalm 23

A Psalm of David.
1 The Lord is my shepherd; I shall not
want.
2 He makes me lie down in green pastures.
He leads me beside still waters.
3 He restores my soul. He leads me in
paths of righteousness for his name's sake.

4 Even though I walk through the valley of
the shadow of death,
I will fear no evil, for you are with me;
your rod and your staff, they comfort me.
5 You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.

6 Surely goodness and mercy shall follow
me all the days of my life, and I shall dwell
in the house of the Lord forever.

English Standard Version

Sesyon 1

Som 23

Se yon sòm David.
1 Seyè a se gadò mwen, mwen p'ap janm manke
anyen.
2 Kote zèb yo pi bèl, se la li fè m' pran repo.
Kote dlo a koule poze, se la li mennen m' bwè.
3 Li fè m' reprann fòs. Li fè m' mache nan
chemen dwat, pou sa sèvi yon lwanj pou non li.

4 Menm si m'ap pase nan yon ravin kote ki fè
nwa anpil, mwen p'ap pè anyen, paske, Seyè, ou
la avèk mwen. Se baton ou ak gòl ou ki fè kè m'
pa kase.
5 Ou pare yon tab pou mwen devan je tout lènmi
m' yo. Ou resevwa m', ou fè kè m' kontan ou
ban m' tou sa m' bezwen.

6 Wi, mwen konnen w'ap toujou renmen m', w'ap
toujou bon pou mwen pandan tout lavi m'. Se
lakay ou m'ap rete tout tan tout tan.

Bib la en Kreyol

What is Restoration?

To restore is to bring something back to its original condition.

Things that need restoration have deteriorated through neglect, a crisis, or bad choices.
Our souls too.

What causes your soul to need restoration?

Ki sa ki Retablisman?

Retabli se pote yon bagay tounen nan kondisyon orijinal li.

Bagay ki bezwen restorasyon te deteryore nan neglijans, yon kriz, oswa move chwa.
Nanm nou tou.

Ki sa ki lakòz nanm ou bezwen restorasyon?

COME TO ME, ALL YOU WHO LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.

MATTHEW 11:28

VINI JWENN MWEN, NOU TOUT KI BOUKE, NOU TOUT KI ANBA CHAY, M'A SOULAJE NOU.

MATYE 11:28

A Lament

*<u>Underline the indicators that the author needed to be restored.</u> Put a star * by the things that help him.*

Psalm 42

1 As the deer pants for streams of water,
so my soul pants for you, my God.
2 My soul thirsts for God, for the living God.
When can I go and meet with God?
3 My tears have been my food
day and night,
while people say to me all day long,
"Where is your God?"
4 These things I remember
as I pour out my soul:
how I used to go to the house of God
under the protection of the Mighty One
with shouts of joy and praise
among the festive throng.
5 Why, my soul, are you downcast?
Why so disturbed within me?
Put your hope in God,
for I will yet praise him,
my Savior and my God.
6 My soul is downcast within me;
therefore I will remember you
from the land of the Jordan,
the heights of Hermon—from Mount Mizar.
7 Deep calls to deep
in the roar of your waterfalls;
all your waves and breakers
have swept over me.
8 By day the Lord directs his love,
at night his song is with me—
a prayer to the God of my life.
9 I say to God my Rock,
"Why have you forgotten me?
Why must I go about mourning,
oppressed by the enemy?"
10 My bones suffer mortal agony
as my foes taunt me,
saying to me all day long,
"Where is your God?"
11 Why, my soul, are you downcast?
Why so disturbed within me?
Put your hope in God,
for I will yet praise him,
my Savior and my God.

Yon plenn

<u>Souliye vèsè ki montre otè a te bezwen retabli.</u> Mete yon etwal pa bagay ki ede l '.*

Som 42

1 Menm jan yon bèt anvi bwè dlo larivyè, se
konsa mwen anvi wè ou, Bondye.
2 Se pa ti anvi mwen pa anvi wè Bondye,
Bondye ki vivan an. Kilè m' ava ale pou m'
adore Bondye lakay li?
3 Lajounen kou lannwit m'ap kriye. Se dlo ki
soti nan je m' ki sèvi m' manje. Se tout tan
moun ap mande m': Kote Bondye ou la?
4 Kè m' ap fann lè m' chonje bagay tan lontan:
mwen te konn mache ansanm ak yon foul
moun, ki te konn ale lakay Bondye. Moun yo
te konn fè fèt, yo te konn chante, yo t'ap di
Bondye mèsi.
5 Mwen pale ak tèt mwen, mwen di: Poukisa m'
kagou konsa? Poukisa m'ap plede plenn konsa
nan kè m'? M'ap met espwa m' nan Bondye,
paske mwen gen pou m' fè lwanj li ankò. Se li
k'ap delivre m', se li ki Bondye mwen.
6 Wi, mwen kagou. Se poutèt sa, kote m' ye a,
bò larivyè Jouden an, sou mòn Emon osinon
sou mòn Miza, tout tan lide m' sou ou.
7 Yon lanm lanmè rale yon lòt lanm lanmè
dèyè l' lè gwo lapli ap tonbe. Tout kouran dlo
ak tout lanm lanmè yo ap pase sou mwen.
8 Lajounen Seyè a fè m' anpil favè. Lannwit
mwen chante yon chante pou li. Mwen lapriyè
Bondye ki tout lavi mwen.
9 Mwen di Bondye ki twou wòch kote pou m'
kache a: -Poukisa ou bliye m' konsa? Poukisa
pou m'ap viv ak tout lapenn sa a nan kè m', lè
lènmi m' yo ap kraze m' anba pye yo?
10 Mwen santi tout zo nan kò m' ap fè m' mal.
lè moun k'ap pèsekite m' yo ap joure m', lè
tout tan y'ap mande m': -Kote Bondye ou la?
11 Wi, poukisa mwen kagou konsa? Poukisa
m'ap plenn konsa nan kè mwen? M'ap mete
espwa m' nan Bondye, paske mwen gen pou
m' fè lwanj li ankò. Se li k'ap delivre m', se li ki
Bondye mwen.

You Restore My Soul

New Wine Worship, 2018

The Lord is my shepherd,
He restores my soul
He leads me by still waters,
He restores my soul

Surely Your goodness and mercy are chasing after me
All of the days of my life

Even when I'm lost in the deepest valley
I'll fear no evil
Even when the silence falls around me
I know You hear me
Even when it feels like we're separated
You're holding on to me

You lift my head,
You wipe my tears
You restore my soul

You draw me into Your embrace,
You restore my soul

Even when I'm lost in the deepest valley
You're holding on to me
Even when the silence falls around me
You're holding on to me
Even when it feels like we're separated
You're holding on to me,

You restore my soul.
You restore my soul
You restore my soul.
You restore my soul

The Lord is my shepherd,
He restores my soul
The Lord is my shepherd,
He restores my soul

Ou Restore Nanm Mwen

Nouvo Adorasyon Diven, 2018

Seyè a se gadò mwen,
Li restore nanm mwen
Li mennen m nan dlo trankil,
Li restore nanm mwen

Se vre wi, bonte w ak mizèrikòd w ap kouri dèyè m
Tout jou lavi mwen

Menm lè mwen pèdi nan fon ki pi fon an
Mwen p'ap pè anyen
Menm lè silans la tonbe bò kote m '
Mwen konnen ou tande mwen
Menm lè nou santi nou separe
Ou kenbe sou mwen

Ou leve tèt mwen,
Ou siye dlo nan je m
Ou restore nanm mwen

Ou rale m nan anbrase ou,
Ou restore nanm mwen

Menm lè mwen pèdi nan fon ki pi fon an
Ou kenbe sou mwen
Menm lè silans la tonbe bò kote m '
Ou kenbe sou mwen
Menm lè nou santi nou separe
Ou kenbe sou mwen,

Ou restore nanm mwen.
Ou restore nanm mwen
Ou restore nanm mwen.
Ou restore nanm mwen

Seyè a se gadò mwen,
Li restore nanm mwen
Seyè a se gadò mwen,
Li restore nanm mwen

Session 2

About Sheep

- **Dependent** – They need guidance and protection.
- **Distinguish voices** – Sheep follow the voice of their shepherd
- **Communal** – They thrive in flocks, not isolation.
- **Prone to wander** – They easily get lost.
- **Defenseless** – They can't protect themselves well.

Sheep in Scripture

Sheep are used as a metaphor for God's people

- Psalm 100:3

Jacob references God's care and protection, like a shepherd

- Genesis 48:15-16, 49:22-25

God led them like a shepherd through the Red Sea, and into the Promised land

- Psalm 77:9-10
- Psalm 78:51-56

They need a shepherd

- Exodus 27:16-17
- 2 Samuel 5:2-3, 1 Chronicles 11:1-3

Israel's Shepherds in the OT made a mess

- Ezekiel 34:1-6
- Jeremiah 23:1-2
- 1 Kings 22:17
- Zechariah 10:2-3
- Jeremiah 50:6

It isn't only the leaders' fault

- Isaiah 53:6

But God had a plan!

- Ezekiel 34:11-16
- Micah 5:2,4

Sesyon 2

Konsènan mouton

• **Depandan** – Yo bezwen konsèy ak pwoteksyon.
• **Distenge vwa** – Mouton swiv vwa gadò mouton yo
• **Kominotè** - Yo pwospere nan bann mouton, pa nan izolasyon.
• **Ki gen tandans flannen** - Yo fasil pèdi.
• **San defans** - Yo pa ka pwoteje tèt yo byen.

Mouton nan ekri nan Liv

Mouton yo itilize kòm yon metafò pou pèp Bondye a
• Sòm 100:3

Jakòb fè referans ak swen ak pwoteksyon Bondye, tankou yon bèje
• Jenèz 48:15-16, 49:22-25

Bondye mennen yo tankou yon gadò nan Lanmè Wouj la, ak nan peyi pwomiz la
• Sòm 77:9-10
• Sòm 78:51-56

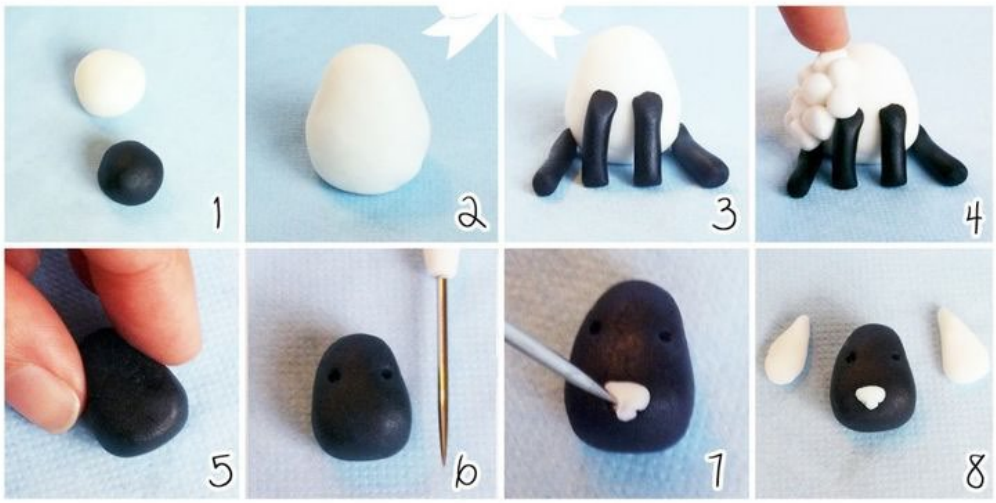
Yo bezwen yon bèje
• Egzòd 27:16-17
• 2 Samyèl 5:2-3, 1 Kwonik 11:1-3

Bèje Izrayèl yo nan OT la te fè yon dezòd
• Ezekyèl 34:1-6
• Jeremi 23:1-2
• 1 Wa 22:17
• Zakari 10:2-3
• Jeremi 50:6

Se pa fòt lidè yo sèlman
• Ezayi 53:6

Men, Bondye te gen yon plan!
• Ezekyèl 34:11-16
• Mika 5:2,4

Let's Make Sheep! / Ann fè mouton



BlackBetty's LAB

Session 3

The Lamb of God Arrives

And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. [9] An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. [10] But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. [11] Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. [12] This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."
[13] Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,
[14] "Glory to God in the highest heaven,
and on earth peace to those on whom his favor rests."
[15] When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."
[16] So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. [17] When they had seen him, they spread the word concerning what had been told them about this child, [18] and all who heard it were amazed at what the shepherds said to them.

Sesyon 3

Ti Mouton Bondye a rive

Nan menm zòn sa a, te gen gadò mouton ki t'ap pase nwit la deyò ap veye mouton yo.
[9] Lè sa a, yon zanj Bondye parèt devan yo, bèl limyè Bondye a klere tout kote yo te ye a. Yo te pè anpil.
[10] Men zanj lan di yo konsa: Pa pè. N'ap anonse nou yon bon nouvèl ki pral fè tout pèp la kontan anpil.
[11] Jòdi a, nan lavil David la, nou gen yon Sovè ki fenk fèt: se Kris la, Seyè a.
[12] Men remak ki va fè nou rekonèt li: n'a jwenn yon tibebe vlope nan kouchèt, kouche nan yon kay kote yo bay bèt manje.
[13] Menm lè a, yon foul lòt zanj nan syèl la vin jwenn zanj lan; yo t'ap fè lwanj Bondye, yo t'ap di konsa:
[14] Lwanj pou Bondye anwo nan syèl la, kè poze sou latè pou tout moun li renmen.
[15] Zanj yo kite gadò mouton yo, yo tounen al nan syèl la. Lè sa a, gadò mouton yo yonn di lòt: Ann al jouk Betleyèm, ann al wè sa ki rive, sa Bondye fè nou konnen an.
[16] Yo prese ale, yo jwenn Mari ak Jozèf, ansanm ak tipitit la kouche kote yo bay bèt yo manje a.

The Shepherd's Status

By **Randy Alcorn**

March 11, 2008

"And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear."

Luke 2:8-9

No Christmas program is complete without its little band of gunnysack shepherds. Frightened by the angel's sudden appearance, they marvel at the good news from the angel and rush to Bethlehem to see the Savior-King. As they return to their flocks, they praise God and tell all who will listen about the birth of the chosen Child.

They finish spreading the good tidings, leave the stage, and we hardly give them another thought.

But why did the announcement come to them at all? Why not to priests and kings? Who were they that they should be eyewitnesses of God's glory and receive history's greatest birth announcement?

In Christ's day, shepherds stood on the bottom rung of the Palestinian social ladder. They shared the same unenviable status as tax collectors and dung sweepers. Only Luke mentions them.

During the time of the Patriarchs, shepherding was a noble occupation. Shepherds are mentioned early in Genesis 4:20 where Jabal is called the father of those living in tents and raising livestock. In nomadic societies, everyone—whether sheikh or slave—was a shepherd. The wealthy sons of Isaac and Jacob tended flocks (Genesis 30:29; 37:12). Jethro, the priest of Midian, employed his daughters as shepherdesses (Exodus 2:16).

When the twelve tribes of Israel migrated to Egypt, they encountered a lifestyle foreign to them. The Egyptians were agriculturalists. As farmers, they despised shepherding because sheep and goats meant death to

Estati Shepherd la

Pa Randy Alcorn
11 mas 2008

"Epi nan menm rejyon an te gen gadò mouton nan jaden an, ki t'ap veye mouton yo nan mitan lannwit. Epi yon zanj Seyè a parèt devan yo, e laglwa Seyè a te klere alantou yo, epi yo te plen ak laperèz."
Lik 2:8-9

Okenn programm Nwel pa konplet san son bann pti berze gunnysack. Te pè lè zanj la parèt toudenkou, yo sezi wè bon nouvèl zanj lan soti e yo kouri al Betleyèm pou yo wè Wa Sovè a. Lè yo retounen nan twoupo yo, yo fè lwanj Bondye e yo di tout moun ki vle koute yo sou nesans Timoun yo chwazi a.

Yo fini simaye bon nouvèl la, kite sèn nan, epi nou diman ba yo yon lòt reflechi.

Men, poukisa anons la te vin jwenn yo ditou? Poukisa pa bay prèt ak wa yo? Kiyès yo te ye pou yo te temwen glwa Bondye epi pou yo resevwa pi gwo anons nesans nan listwa?

Nan epòk Kris la, gadò mouton yo te kanpe sou etap anba a nan nechèl sosyal Palestinyen an. Yo te pataje menm estati a enviable ak pèseptè taks ak baleye fimye. Se sèlman Lik ki mansyone yo.

Pandan tan Patriyach yo, gadò mouton se te yon okipasyon nòb. Bèje yo mansyone byen bonè nan Jenèz 4:20 kote Jabal yo rele papa moun k ap viv anba tant ak elve bèt. Nan sosyete nomad yo, tout moun, kit se cheikh oswa esklav, se te yon bèje. Pitit gason Izarak ak Jakòb ki rich yo te pran swen twoupo yo (Jenèz 30:29 ; 37:12). Jetwo, prèt Madyan an, te anplwaye pitit fi li yo kòm bèje (Egzòd 2:16).

Lè douz branch fanmi Izrayèl yo te imigre nan peyi Lejip, yo te rankontre yon vi ki etranje pou yo. Ejipsyen yo te agrikilti. Antanke kiltivatè yo, yo te meprize gadò mouton yo paske mouton ak kabrit te vle di lanmò pou rekòt. Batay ant kiltivatè yo ak gadò mouton

crops. Battles between farmers and shepherds are as old as they are fierce. The first murder in history erupted from a farmer's resentment of a shepherd (Genesis 4:1-8).

Egyptians considered sheep worthless for food and sacrifice. Egyptian art forms and historical records portray shepherds negatively. Neighboring Arabs—their enemy—were shepherds, and Egyptian hatred climaxed when shepherd kings seized Lower Egypt.

Pharaoh's clean-shaven court looked down on the rugged shepherd sons of Jacob. Joseph matter-of-factly informed his brothers, "Every shepherd is detestable to the Egyptians" (Genesis 46:34).

In the course of 400 years, the Egyptians prejudiced the Israelites' attitude toward shepherding. Jacob's descendants became accustomed to a settled lifestyle and forgot their nomadic roots. When Israel later settled in Canaan (c. 1400 BC), the few tribes still retaining a fondness for pastoral life chose to live in the Trans-Jordan (Numbers 32:1 ff).

After the settling in Palestine, shepherding ceased to hold its prominent position. As the Israelites acquired more farmland, pasturing decreased. Shepherding became a menial vocation for the laboring class.

Around 1000 BC, David's emergence as king temporarily raised the shepherd's image. The lowliness of this trade made David's promotion striking (2 Samuel 7:8). While poetic sections of Scripture record positive allusions to shepherding, scholars believe these references reflect a literary ideal, not reality.

In the days of the Prophets, sheep-herders symbolized judgment and social desolation (Zephaniah 2:6). Amos contrasted his high calling as prophet with his former role as a shepherd (Amos 7:14). Dr. Joachim Jeremias says shepherds were "despised in everyday life." In general, they were considered second-class and untrustworthy.

Shepherding had not just lost its widespread appeal; it eventually forfeited its social acceptability. Some

yo gen laj menm jan yo feròs. Premye asasina nan listwa te soti nan resantiman yon kiltivatè kont yon bèje (Jenèz 4:1-8).

Ejipsyen yo te konsidere mouton yo pa vo anyen pou manje ak sakrifis. Fòm atizay moun peyi Lejip yo ak dosye istorik montre gadò mouton yo negatif. Arab vwazen yo, ènmi yo, se te bèje, e rayisman moun peyi Lejip yo te vin pi gwo lè wa bèje yo te pran anba peyi Lejip.
Lakou Farawon an te byen raze, te gade gadò mouton yo, pitit gason Jakòb yo. An reyalite, Jozèf te enfòme frè l yo: "Ejipsyen yo degoutan chak bèje" (Jenèz 46:34).

Pandan 400 an, moun peyi Lejip yo te gen prejije sou atitid Izrayelit yo anvè gadò mouton yo. Desandan Jakòb yo te vin abitye ak yon vi ki etabli e yo te bliye rasin nomad yo. Lè pèp Izrayèl la te etabli Kanaran an (apeprè 1400 BC), kèk branch fanmi ki te toujou kenbe yon fanatik pou lavi pastoral te chwazi viv nan Trans-Jordan an (Nonb 32:1 ff).

Apre etablisman an nan Palestine, gadò mouton yo sispann kenbe pozisyon enpòtan li. Lè Izrayelit yo te pran plis tè agrikòl, patiraj te diminye. Shepherd te vin tounen yon vokasyon domine pou klas travayè a.

Anviwon 1000 anvan epòk nou an, aparisyon David kòm wa pou yon ti tan leve imaj bèje a. Imilite komès sa a te fè pwomosyon David te frape (2 Samyèl 7:8). Pandan ke seksyon powetik nan ekri nan Liv alizyon pozitif sou shepherd, entelektyèl yo kwè referans sa yo reflete yon ideyal literè, pa reyalite.

Nan epòk pwofèt yo, gadò mouton yo te senbolize jijman ak dezolasyon sosyal (Sefanya 2:6). Amòs te konpare gwo apèl li te genyen kòm pwofèt ak ansyen wòl li kòm bèje (Amòs 7:14). Doktè Joachim Jeremias di gadò mouton yo te "meprize nan lavi chak jou". An jeneral, yo te konsidere kòm dezyèm klas ak enfidèl.
Shepherding pa t jis pèdi tout atraksyon li yo; li evantyèlman pèdi akseptab sosyal li yo. Gen kèk bèje ki te genyen move repitasyon yo, men

shepherds earned their poor reputations, but others became victims of a cruel stereotype. The religious leaders maligned the shepherd's good name; rabbis banned pasturing sheep and goats in Israel, except on desert plains.

The Mishnah, Judaism's written record of the oral law, also reflects this prejudice, referring to shepherds in belittling terms. One passage describes them as "incompetent"; another says no one should ever feel obligated to rescue a shepherd who has fallen into a pit.

Jeremias documents the fact that shepherds were deprived of all civil rights. They could not fulfill judicial offices or be admitted in court as witnesses.

He wrote, "To buy wool, milk or a kid from a shepherd was forbidden on the assumption that it would be stolen property."

In Jerusalem in the Time of Jesus, Jeremias notes: "The rabbis ask with amazement how, in view of the despicable nature of shepherds, one can explain why God was called 'my shepherd' in Psalm 23:1."

Smug religious leaders maintained a strict caste system at the expense of shepherds and other common folk. Shepherds were officially labeled "sinners"—a technical term for a class of despised people.

Into this social context of religious snobbery and class prejudice, God's Son stepped forth. How surprising and significant that Father God handpicked lowly, unpretentious shepherds to first hear the joyous news: "It's a boy, and He's the Messiah!"

What an affront to the religious leaders who were so conspicuously absent from the divine mailing list. Even from birth, Christ moved among the lowly. It was the sinners, not the self-righteous, He came to save (Mark 2:17).

The proud religionists of Christ's day have faded into obscurity, but the shepherd figure is once again elevated in church life as pastors "shepherd their flocks." That figure was immortalized by the Lord Jesus when He said, "I am the good shepherd. The good shepherd lays down

lòt moun te vin viktim yon estereyotip mechan. Chèf relijye yo maltrete bon non bèje a; raben yo te entèdi manje mouton ak kabrit nan peyi Izrayèl, eksepte nan plenn dezè.

Mishnah a, rejis ekri Jidayis la sou lwa oral la, reflete tou prejije sa a, li fè referans ak bèje yo nan yon tèm ki meprize. Yon pasaj dekri yo kòm "enkonpetan"; yon lòt di pèsonn pa ta dwe janm santi yo oblije sove yon bèje ki te tonbe nan yon twou.

Jeremias dokimante lefèt ke bèje yo te prive de tout dwa sivil. Yo pa t 'kapab ranpli biwo jidisyè oswa yo te admèt nan tribinal kòm temwen.
Li te ekri, "Achte lenn mouton, lèt oswa yon jenn ti kabrit nan men yon gadò mouton yo te entèdi nan sipozisyon ke li ta dwe vòlè pwopriyete."

Nan Jerizalèm nan epòk Jezi a, Jeremi fè konnen: "Raben yo mande ak etone ki jan, an konsiderasyon nati meprize bèje yo, yon moun ka eksplike poukisa yo te rele Bondye 'bèje mwen' nan Sòm 23:1."

Lidè relijye konfante te kenbe yon sistèm kas strik nan depans lan nan bèje ak lòt moun komen. Bèje yo te ofisyèlman make "pechè"—yon tèm teknik pou yon klas moun meprize. Nan kontèks sosyal sa a nan snob relijye ak prejije klas, Pitit Gason Bondye a te soti. Se pa ti etone ak enpòtan ke Papa Bondye te chwazi gadò mouton ki pa gen anpil pretansyon pou yo tande premye nouvèl la jwa: "Se yon tigason, e li se Mesi a!"

Ala yon afron pou lidè relijye yo ki te tèlman absan nan lis adrès Bondye a. Menm depi li fèt, Kris la te deplase nan mitan moun ki enb. Se te pechè yo, se pa moun k'ap mache dwat yo, li te vin sove (Mak 2:17).

Relijyon fyè yo nan epòk Kris la te fennen nan fènwa, men figi bèje a yon lòt fwa ankò elve nan lavi legliz la kòm pastè yo "pran swen twoupo yo." Senyè Jezi te imòtalize figi sa a lè li te di: "Mwen se bon bèje a. Bon bèje a bay lavi l pou mouton yo" (Jan 10:11). Kris la tou

his life for the sheep" (John 10:11). Christ is also the Great Shepherd (Hebrews 13:20) and the Chief Shepherd (1 Peter 5:4). No other illustration so vividly portrays His tender care and guiding hand.

As we gaze on nativity scenes and smile at those gunnysack shepherds, let's not lose sight of the striking irony. A handful of shepherds, marginalized by the social and religious elite, were chosen to break the silence of centuries, heralding Messiah's birth.

"Shepherd Status," by Randy Alcorn, in *Come, Thou Long-Expected Jesus,* Nancy Guthrie, Editor (Wheaton, IL: Crossway Books, 2008), pp. 85-89.

se Gran Bèje a (Ebre 13:20) ak Chèf Bèje a (1 Pyè 5:4). Pa gen lòt egzanp ki montre yon fason ki klè sou swen tandrès li ak men ki gide l.
Pandan n ap gade sèn krèch e n ap souri bay gadò mouton sa yo, annou pa pèdi iwoni ki frape yo. Yon ti ponyen bèje, majinalize pa elit sosyal ak relijye a, te chwazi pou kraze silans syèk la, anonse nesans Mesi a.

"Shepherd Status," pa Randy Alcorn, nan Come, Thou Long-Expected Jesus, Nancy Guthrie, Editè (Wheaton, IL: Crossway Books, 2008), pp. 85-89.

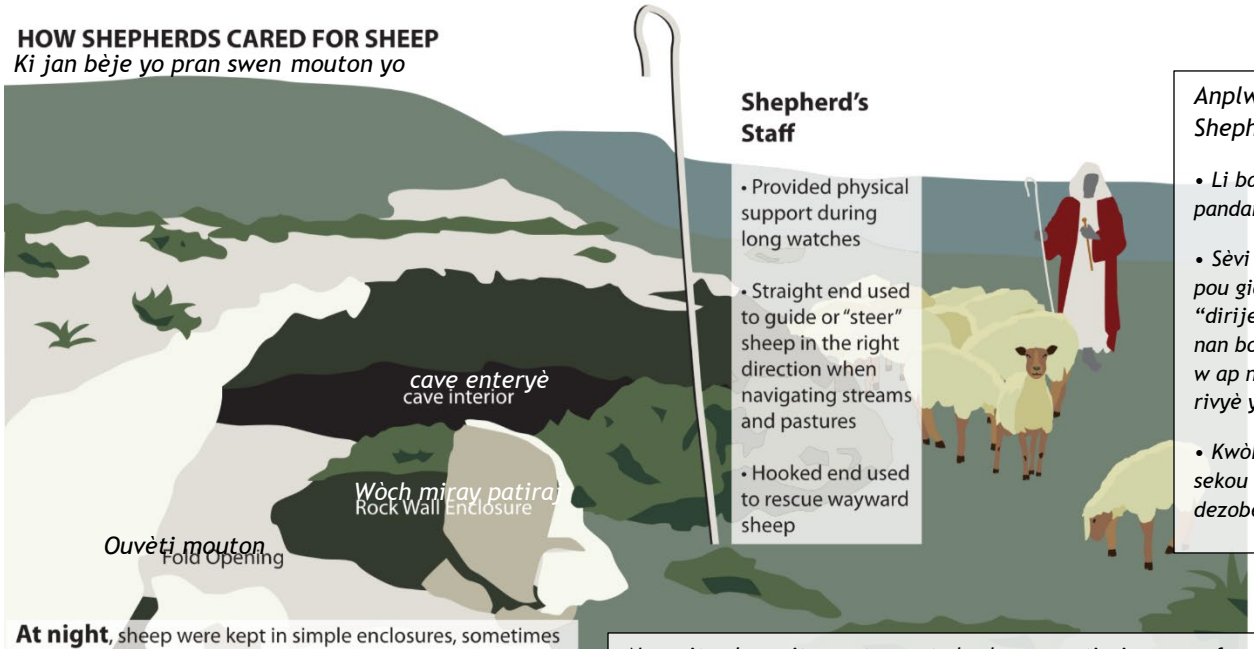
Bon Bèje a

Nan tan biblik yo, pi gwo enkyetid yon bèje se te byennèt twoupo a. Bay mouton yo manje ak dlo kòm byen ke pwoteje yo kont predatè ak vòlè yo te responsablite prensipal yo. Mete aksan sou relasyon sa a, Jezi di nan ekriti a, "Mwen se bon bèje a. Bon bèje a bay lavi li pou mouton yo:' Jan 10:11

The Good Shepherd

In biblical times, a shepherd's main concern was the welfare of the flock. Providing the sheep with food and water as well as guarding them from predators and thieves were primary responsibilities. Highlighting this relationship, Jesus says in the scripture, "I am the good shepherd. The good shepherd lays down his life for the sheep." John 10:11

HOW SHEPHERDS CARED FOR SHEEP
Ki jan bèje yo pran swen mouton yo



Shepherd's Staff

- Provided physical support during long watches
- Straight end used to guide or "steer" sheep in the right direction when navigating streams and pastures
- Hooked end used to rescue wayward sheep

Anplwaye Shepherd

- *Li bay sipò fizik pandan mont long*
- *Sèvi ak fen dwat pou gide oswa "dirije" mouton yo nan bon direksyon lè w ap navige nan rivyè yo ak savann*
- *Kwòk yo itilize pou sekou mouton ki dezobeyi yo.*

At night, sheep were kept in simple enclosures, sometimes built into existing caves. The shepherd counted each animal as it passed under the rod and into the fold. Then the shepherd would lay down across the opening, becoming the very gate that kept sheep safely inside and predators and thieves out.

Nan mitan lannwit, mouton yo te kenbe nan patiraj senp, pafwa bati nan twou wòch ki egziste deja. Bèje a te konte chak bèt ki te pase anba baton an ak nan pak la. Lè sa a, bèje a te kouche sou ouvèti a, li te vin tounen pòtay ki te kenbe mouton an sekirite anndan ak predatè ak vòlè deyò.

Shepherd's Rod

- Carved to fit the shepherd's hand to serve as an extension of the shepherd's arm
- Weapon of defense
- Disciplined wandering sheep
- Parted wool during examinations for insects and disease

A good shepherd recognized each one of the sheep and often named them. The sheep, in turn, recognized the voice of their own shepherd.

Yon bon bèje te rekonèt chak nan yo mouton ak souvan non yo. Mouton yo, nan vire, rekonèt vwa pwòp gadò yo.

Baton gadò mouton

- Fè mete pòtre pou li anfòm men gadò mouton an pou sèvi kòm yon ekstansyon nan bra gadò mouton an
- Zam defans
- Mouton k ap pwonmennen disiplin
- Lenn mouton an pati pandan egzamen pou ensèk ak malady

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Jesus came for the lost sheep of Israel

When he [Jesus] saw the crowds, he had compassion on them, because they were harassed and helpless, **like sheep without a shepherd.**
Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.
These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. **Go rather to the lost sheep of Israel**. As you go, proclaim this message: 'The kingdom of heaven has come near.'

Matthew 9:36, 10:1,5-7

Jezi te vini pou mouton ki te pèdi pèp Izrayèl la

Lè Jezi wè tout bann moun sa yo, kè l' fè l' mal pou yo paske li wè yo te bouke, yo te dekouraje, tankou yon bann mouton san gadò.
Jezi rele douz disip li yo. Li ba yo pouvwa pou chase move lespri ak pouvwa pou geri tout kalite maladi ak enfimite.

Jezi voye douz mesye yo ale, li ba yo lòd sa a: Piga n' ale nan peyi moun lòt nasyon yo. Pa antre nan lavil Samari yo.
6 Okontrè, ale tout kote n'a jwenn moun ras Izrayèl yo ki pèdi.
7 Sou tout wout nou, bay mesaj sa a: Gouvènman Wa ki nan syèl la prèt pou rive.

Matye 9:36, 10:1,5-7

21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22 A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."
23 Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."
24 He answered, **"I was sent only to the lost sheep of Israel**."

Matthew 15:21-24

Jezi kite kote l' te ye a, li ale nan zòn lavil Tir ak lavil Sidon.
22 Se konsa, yon fanm, moun peyi Kanaran ki t'ap viv nan zòn lan, vin jwenn li. Li pran rele: Mèt, pitit wa David la, pitye pou mwen. Pitit fi m' lan gen yon move lespri sou li k'ap fatige l' anpil.
23 Men, Jezi pa okipe li menm. Disip li yo pwoche bò kote l', yo di l' konsa: Fè l' ale non. Paske, l'ap mache dèyè nou, l'ap plede rele nan zòrèy nou.
24 Jezi reponn: Se sèlman pou moun ki pèdi nan ras Izrayèl la yo voye mwen.

Matye 15:21-24

For the Son of Man came to seek and to save the lost."

Luke 19:10

Moun Bondye voye nan lachè a vin chache sa ki te pèdi pou l' delivre yo.

Lik 19:10

I have come that they may have life, and have it to the full.

John 10:10

Mwen menm, mwen vin pou moun ka gen lavi, epi pou yo genyen l' an kantite.

Jan 10:10

He tends his flock like a shepherd:
He gathers the lambs in his arms
and carries them close to his heart;
he gently leads those that have young.

Isaiah 40:11

Tankou yon gadò, l'ap okipe mouton l' yo. Se li menm k'ap sanble yo. L'ap pote ti mouton yo sou bra l'. Tou dousman l'ap mennen manman mouton ki gen pitit dèyè yo.

Ezayi 40:11

Jesus, the Good Shepherd

"Very truly I tell you Pharisees, anyone who
does not enter the sheep pen by the gate, but
climbs in by some other way, is a thief and a
robber. **2** The one who enters by the gate is the
shepherd of the sheep. **3** The gatekeeper opens
the gate for him, and the sheep listen to his
voice. He calls his own sheep by name and
leads them out. **4** When he has brought out all
his own, he goes on ahead of them, and his
sheep follow him because they know his
voice. **5** But they will never follow a stranger; in
fact, they will run away from him because they
do not recognize a stranger's voice." **6** Jesus
used this figure of speech, but the Pharisees did
not understand what he was telling them.

John 10:1-6

What do we learn about the shepherd?

What do we learn about the stranger?

What do we learn about the sheep?

Jezi, Bon Bèje a

Sa m'ap di nou la a, se vre wi: Moun ki pa pase
nan pòt la pou antre nan pak mouton an, men
ki eskalade lantouraj la pou antre nan pak la yon
lòt kote, moun sa a se yon vòlè, yon piyajè.
2 Men, moun ki pase nan pòt la, se gadò
mouton yo li ye.
3 Moun k'ap veye pòt la louvri l' pou li. Tout
mouton yo rekonèt vwa li. Li rele tout mouton
l' yo, li ba yo chak non yo, li mennen yo deyò.
4 Lè li fin fè yo tout soti, li mache devan yo; tout
mouton yo swiv li paske yo konnen vwa li.
5 Men, yo p'ap swiv yon moun yo pa konnen.
Okontrè, y'ap kouri byen lwen pou li paske yo
pa rekonèt vwa li.
6 Jezi di yo parabòl sa a, men yo pa t' konprann
sa l' te vle di yo.

Jan 10:1-6

Ki sa nou aprann sou bèje a?

Ki sa nou aprann sou vòlè a?

Ki sa nou aprann sou mouton yo?

I am the Gate for the Sheep

7 Therefore Jesus said again, "Very truly I tell
you, I am the gate for the sheep. 8 All who have
come before me are thieves and robbers, but
the sheep have not listened to them. 9 I am the
gate; whoever enters through me will be saved.
They will come in and go out, and find
pasture. 10 The thief comes only to steal and kill
and destroy; I have come that they may have
life, and have it to the full.

John 10:7-10

How does Jesus describe himself?
I am the _____

Who came before him?

How do the sheep respond to the thief?

What happens when the sheep respond to the shepherd?

Mwen se Pòtay Mouton yo

7 Jezi di yo ankò: Sa m'ap di nou la a, se vre wi:
Mwen se pòt pak mouton yo.
8 Tout moun ki te vin anvan m' yo, se yon bann
vòlè ak piyajè yo te ye. Men, mouton yo pa t'
koute yo.
9 Se mwen menm ki pòt la. Moun ki pase nan
mwen pou antre, la sove. La antre, la soti, la
jwenn manje pou l' manje.
10 Lè vòlè a vini, se vòlò li vin vòlò, se touye li
vin touye, se detwi li vin detwi, se sa ase li vin
fè. Mwen menm, mwen vin pou moun ka gen
lavi, epi pou yo genyen l' an kantite.

Jan 10:7-10

Ki jan Jezi dekri tèt li?
Mwen se _____

Ki moun ki te vin devan l?

Ki jan mouton yo reyaji devan vòlè a?

Kisa k ap pase lè mouton yo reponn bèje a?

I am the Good Shepherd

11 "I am the good shepherd. The good shepherd
lays down his life for the sheep. 12 The hired
hand is not the shepherd and does not own the
sheep. So when he sees the wolf coming, he
abandons the sheep and runs away. Then the
wolf attacks the flock and scatters it. 13 The man
runs away because he is a hired hand and cares
nothing for the sheep.

14 "I am the good shepherd; I know my
sheep and my sheep know me— 15 just as the
Father knows me and I know the Father—and
I lay down my life for the sheep. 16 I have other
sheep that are not of this sheep pen. I must
bring them also. They too will listen to my
voice, and there shall be one flock and one
shepherd. 17 The reason my Father loves me is
that I lay down my life—only to take it up
again. 18 No one takes it from me, but I lay it
down of my own accord. I have authority to lay
it down and authority to take it up again. This
command I received from my Father."

John 10:11-18

How does Jesus describe himself?
I am the_____

What does the hired hand do? Why?

What does the Good Shepherd do for the sheep?

Who do you think the other sheep are?

Mwen se Bon Bèje a

11 Se mwen menm ki bon gadò mouton yo. Bon
gadò a ap bay lavi l' pou mouton l' yo.
12 Yon nonm k'ap fè yon djòb, se pa yon gadò li
ye. Mouton yo pa pou li. Lè l' wè bèt nan bwa
ap vini, li kouri kite mouton yo, li met deyò.
Lèkonsa, bèt nan bwa a pran mouton yo pote
ale, li gaye yo.
13 Nonm lan met deyò paske se yon djòb l'ap fè.
Ki mele l' ak mouton yo?
14 -(we vèsè pwochen)
15 Mwen menm, mwen se gadò mouton yo.
Papa a konnen m', mwen konn Papa a. Konsa
tou, mwen konnen mouton m' yo. Yo menm
tou yo konnen mwen.
16 Mwen gen anpil lòt mouton ki pa nan pak sa
a. Mwen gen pou m' mennen yo tou. Y'a tande
vwa mwen. Lè sa a, va gen yon sèl bann
mouton ak yon sèl gadò.
17 Papa a renmen m', paske m'ap bay lavi m' pou
m' ka resevwa l' ankò.
18 Pesonn pa ka wete lavi m', se mwen menm ki
bay li paske mwen vle. Mwen gen pouvwa pou
m' bay li, mwen gen pouvwa pou m' resevwa l'
ankò. Se sa menm Papa a te ban m' lòd fè.

Jan 10:11-18

Ki jan Jezi dekri tèt li?
mwen se _____

Kisa men anboche fè? Poukisa?

Ki sa Bon Bèje a fè pou mouton yo?

Kiyès ou panse lòt mouton yo ye?

My Sheep Know Me

24 The Jews who were there gathered around
him, saying, “How long will you keep us in
suspense? If you are the Messiah, tell us
plainly.”
25 Jesus answered, “I did tell you, but you do
not believe. The works I do in my Father’s
name testify about me, 26 but you do not
believe because you are not my sheep. 27 My
sheep listen to my voice; I know them, and they
follow me. 28 I give them eternal life, and they
shall never perish; no one will snatch them out
of my hand. 29 My Father, who has given them
to me, is greater than all no one can snatch
them out of my Father’s hand. 30 I and the
Father are one.”

John 10:24-29

How were the Jews to recognize Jesus as the Messiah?

What do his sheep do, and what do they have?

What is important about “no one can snatch them out of my/my Father’s hand”?

Mouton Mwen Konnen Mwen

Jwif yo sanble bò kote l', yo di l' konsa: Kilè wa
wete nou nan doutans sa a? Si ou se Kris la, di
nou sa kare kare.
25 Jezi reponn yo: Mwen deja di nou sa, nou pa
vle kwè mwen. Bagay m'ap fè yo, se avèk
otorite Papa m' m'ap fè yo. Yo pale pou mwen.
26 Men, nou pa kwè paske nou pa fè pati
mouton m' yo.
27 Mouton m' yo koute vwa m', mwen konnen
yo epi yo swiv mwen.
28 Mwen ba yo lavi ki p'ap janm fini an. Yo p'ap
janm peri, pesonn p'ap janmn ka rache yo nan
men mwen.
29 Sa Papa m' ban mwen an pi gran pase tout.
Pesonn pa ka rache anyen ki nan men Papa a.
30 Mwen menm ak Papa m', nou fè yon sèl.

Jan 10:24-29

Ki jan Juif yo te dwe rekonèt Jezi kòm Mesi a?

Kisa mouton l yo fè, e ki sa yo genyen?

Ki sa ki enpòtan sou "pèsonn pa ka rache yo nan men mwen / men Papa m '"?

The Lost Sheep

Then Jesus told them this parable: [4] "Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it? [5] And when he finds it, he joyfully puts it on his shoulders [6] and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' [7] I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

Luke 15:3-7

Sou entènèt jwèt Mouton pèdi

Lè sa a, Jezi di yo parabòl sa a:
[4] Sipoze yonn nan nou gen san (100) mouton. Si l' pèdi yonn ladan yo, èske li p'ap kite katrevendisnèf lòt mouton yo nan dezè a, pou li al dèyè sak pèdi a? L'ap chache l' jouk li jwenn li.
[5] Lè l' jwenn li, l'ap mete l' sou zepòl li ak kè kontan.
[6] Lè l' tounen lakay li avè l', l'ap rele tout zanmi l' ak tout vwazen l' yo, l'ap di yo: vin fè fèt avè m', mwen jwenn mouton m' ki te pèdi a.
[7] Konsa tou, m'ap di nou, va gen plis kontantman nan syèl la pou yon sèl moun ki t'ap fè sa ki mal epi ki tounen vin jwenn Bondye, pase pou katrevendisnèf moun k'ap mache dwat, ki pa bezwen tounen vin jwenn Bondye.

Lik 15:3-7

For the Son of Man came to seek and to save the lost."

Luke 19:10

Moun Bondye voye nan lachè a vin chache sa ki te pèdi pou l' delivre yo.

Lik 19:10

The Shepherd's Job

- To lead the sheep
- To provide for the sheep
- To protect the sheep
- To reassure the sheep
- To heal the sheep
- To rescue the lost sheep

Jehovah-Raah does all this for us.

Jehovah-Raah
Jehovah Rohi
Jehovah Ro'eh

Travay Bèje a

- Pou dirije mouton yo
- Pou bay mouton yo
- Pou pwoteje mouton yo
- Pou rasire mouton yo
- Pou geri mouton yo
- Pou sove mouton ki pèdi yo

Jewova-Raa fè tout bagay sa yo pou nou.

Jewova-Raa
Jewova Rohi
Jewova Roeh

The Names of God in Psalm 23

When we think of Psalm 23,*"The Lord is my Shepherd"* immediately comes to mind! However, pausing and praying slowly through this well-known six-verse Psalm, unveils the character of God in greater depth, lighting up truths that can otherwise easily be missed. Consider prayerfully contemplating each one of these points over the next few days, while praying for more of His character to become visible in your own life.

1. Jehovah-Raah (the Lord my Shepherd)
Psalm 23:1 - The LORD is my Shepherd
The thought of God being our Shepherd brings such comfort, especially when having to make important decisions. In Israel, sheep would follow the shepherd closely, as he was constantly on the lookout to protect them from any danger. Also, when away from home with his sheep at night, the shepherd would put the sheep in a shelter made of branches or bushes, and then he would sleep in the opening so that none would go out or come in without him knowing about it. Likewise, the Lord Jesus is our Shepherd – if we choose to daily follow Him and take shelter in His presence, we will be safe from the dangers of deception and trouble.
PRAY: Lord Jesus, thank you for being my Shepherd, for knowing me by my name. Forgive me for the times I run ahead of you or through hardness of heart and sin step out of the shelter of Your presence. I choose again to submit to You as my Shepherd.

2. Jehovah-Jireh (the Lord my Provider)
Psalm 23:2 - I shall not want.
Another translation puts it: "*I have all I need.*"
The first time God is mentioned as Jehovah-Jireh is in Genesis 22:14 when God provides a ram as a substitutionary sacrifice to Abraham, when he was about to offer his own son. Abraham, by faith, trusted God that He will fulfill His promise that he will have descendants

Non Bondye nan Sòm 23

Lè nou panse ak Sòm 23, "Senyè a se Bèje mwen" imedyatman vini nan tèt ou! Sepandan, lè w pran yon poz epi priye dousman atravè Sòm sis vèsè sa a ki byen koni, devwale karaktè Bondye a nan pi pwofondè, eklere verite ki otreman ka fasilman rate. Konsidere nan lapriyè kontanple chak pwen sa yo pandan kèk jou kap vini yo, pandan w ap priye pou plis karaktè li vin vizib nan pwòp lavi w.

1. Jewova-Raa (Seyè Bèje mwen an)
Sòm 23:1 - Seyè a se gadò mwen

Panse ke Bondye se Bèje nou an pote yon konsolasyon konsa, sitou lè nou oblije pran desizyon enpòtan. An Izrayèl, mouton yo t ap suiv bèje a ak anpil atansyon, paske li te toujou ap veye pou l pwoteje yo kont nenpòt danje. Epitou, lè l te ale lakay li ak mouton l yo nan mitan lannwit, bèje a t ap mete mouton yo nan yon abri ki fèt ak branch oswa touf, epi answit li t ap dòmi nan ouvèti a pou pèsonn pa t soti oswa antre san li pa konnen sa. Menm jan an tou, Senyè Jezi se Bèje nou an – si nou chwazi suiv li chak jou epi pran abri nan prezans li, n ap an sekirite kont danje twonpe ak pwoblèm.

LAPRIYÈ: Seyè Jezi, mèsi paske ou te Bèje mwen, paske ou konnen mwen sou non mwen. Padone m 'pou fwa mwen kouri devan ou oswa nan kè dite ak peche soti nan abri prezans Ou. Mwen chwazi ankò soumèt devan Ou kòm Bèje mwen.

2. Jewova-Jire (Seyè a, ki bay mwen an)
Sòm 23:2 - Mwen p'ap manke.

Yon lòt tradiksyon di: "Mwen gen tout sa mwen bezwen." Premye fwa yo mansyone Bondye kòm Jewova-Jire se nan Jenèz 22:14 lè Bondye te bay Abraram yon belye mouton kòm yon sakrifis ranplasan, lè li t apral ofri pwòp pitit gason l. Abraram, grasa lafwa, te fè Bondye konfyans ke li pral akonpli pwomès li ke li pral

as numerous as the stars. For us – Christ was sacrificed in our place so we may have life, and life in abundance. (John 10:10). God has also provided us with every spiritual blessing in the heavenly places in Christ. (Ephesians 1:3).
PRAY: Father, thank you for the Cross and blood of Jesus that redeemed my life. Thank you for giving us all things that pertain to life and godliness. (2 Peter 1:3).

3. Jehovah-Shalom (the Lord my Peace)
Psalm 23:2 - He makes me to lie down in green pastures; He leads me beside the still waters.
The first time this name appears in the Bible is in Judges 6:23-24. After an angelic encounter, Gideon built an altar and named it Jehovah-Shalom—the Lord is peace. Whenever we invite the Lord into our problem, our crisis, our pain or heartache, something supernatural takes place every time. Calm and peace flood our heart and mind, and bring us into His rest. (Philippians 4:7).

PRAY: Lord, I bring everything that troubles my heart to You right now and surrender them at Your feet. I pray for Your peace that surpasses all understanding, to guard my heart and mind through Christ Jesus right now.

4. Jehovah-Rophe (the Lord my Healer)
Psalm 23:3 - He restores my soul…
This name, Rophe, or Rapha, means "The Lord is my healer, physically and spiritually." As Israel crossed the Red Sea, God revealed Himself to them as the Lord who heals them. (Exodus 15:26). On the Cross of Jesus, that healing was perfected for us. Jesus was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. (Isaiah 53:5).
PRAY: Thank you Lord, for restoring my heart, mind and soul through the sanctifying blood shed on the Cross. Thank you for Your wounds that have brought me healing from pain, sickness and disease.

gen desandan anpil tankou zetwal yo. Pou nou - Kris la te sakrifye nan plas nou pou nou ka gen lavi, ak lavi nan abondans. (Jan 10:10). Bondye te ban nou tou tout benediksyon espirityèl nan kote ki nan syèl la nan Kris la. (Efezyen 1:3).

LAPRIYÈ: Papa, mèsi pou kwa ak san Jezi ki te rachte lavi m. Mèsi paske w ban nou tout bagay ki gen rapò ak lavi ak Bondye. (2 Pyè 1:3).

3. Jewova-Shalom (Seyè a, lapè mwen)
Sòm 23:2 - Li fè m' kouche nan savann vèt. Li mennen m 'bò dlo trankil yo.
Premye fwa non sa a parèt nan Bib la se nan Jij 6:23-24. Apre yon rankont ak zanj, Jedeyon te bati yon lotèl e li te rele l Jewova-Shalom—Senyè a se lapè. Chak fwa nou envite Senyè a nan pwoblèm nou an, nan kriz nou an, nan doulè nou oswa nan lapenn nou an, yon bagay supernatirèl rive chak fwa. Kalm ak lapè anvayi kè nou ak lespri nou, epi mennen nou nan repo li. (Filipyen 4:7).
LAPRIYÈ: Granmèt, mwen pote tout sa k'ap boulvèse kè m' ba ou kounye a epi m'ap lage yo nan pye w. Mwen priye pou lapè ou ki depase tout konpreyansyon, pou pwoteje kè m ak lespri m atravè Jezikri kounye a.

4. Jewova-Rophe (Senyè Geriseur mwen an)
Sòm 23:3 - Li refè nanm mwen...
Non sa a, Rophe, oswa Rapha, vle di "Senyè a se gerise mwen, fizikman ak espirityèlman." Pandan pèp Izrayèl la t'ap travèse Lanmè Wouj la, Bondye te revele tèt li ba yo kòm Seyè a ki geri yo. (Egzòd 15:26). Sou kwa Jezi a, gerizon sa a te pafè pou nou. Jezi te pèse pou rebelyon nou an, kraze pou peche nou yo. Yo te bat li pou nou te ka an antye. Li te fwete pou nou te ka geri. (Izayi 53:5).
LAPRIYÈ: Mèsi Granmèt, paske w te retabli kè m, lespri ak nanm mwen atravè san sanktifye ki te koule sou kwa a. Mèsi pou blesi ou yo ki te pote m 'geri anba doulè, maladi ak maladi.

5. Jehovah-Tsidkenu (the Lord is our Righteousness)
Psalm 23:3 - He leads me in the paths of righteousness for His name's sake.
Jeremiah prophecied of a day when God would raise up a righteous descendant from King David's line to do what is right and just in the earth. (Jeremiah 33:15-16). This was speaking of Jesus' coming. For us, no matter what we have done, when we call on His name, He is our Saviour. He alone is our righteousness and brings us in rightstanding with God.
PRAY: Thank you Father, for making me righteous as if I have never sinned. (Colossians 2:14). Lead me in the ways of righteousness throughout my life, for Your glory.

6. Jehovah-Ezer (the Lord is my Help)
Psalm 23:4 - Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me.
Every believer who looks back on having passed through difficult times, will testify of the nearness of God amidst their circumstances. Psalm 63:7 says; *Because You have been my help, therefore in the shadow of Your wings I will rejoice.* This is possible when we put our hope in the LORD. He is our help [Ezer] and our shield. (Psalm 33:20). God helps us in ways we cannot foresee or imagine.
PRAY: Father, thank you for being my very present Help in time of need. (Psalm 46:1). Thank you for protecting me in my going out and my coming in. Thank you for Your rod (discipline) and staff (direction) in my life.

7. Jehovah-Nissi (the Lord is my Banner)
Psalm 23:5 - You prepare a table before me in the presence of my enemies

Moses built an altar and named it *Jehovah-Nissi* after they gained victory in a fierce battle with Amalek. (Exodus 17:10–13). Because of the Cross of Christ, God has seated us in victory before the enemies of our soul – we are safe in Him! Call to remembrance the times God

5. Jewova-Tsidkenu (Seyè a se jistis nou)
Sòm 23:3 - Li mennen m 'nan chemen jistis poutèt non li.
Jeremi te pwofetize yon jou kote Bondye t ap leve yon desandan jis nan liy wa David la pou l fè sa ki dwat ak jis sou tè a. (Jeremi 33:15-16). Sa a te pale de vini Jezi. Pou nou, kèlkeswa sa nou te fè, lè nou envoke non l, li se Sovè nou. Se li menm sèlman ki jistis nou e li fè nou ann dwa ak Bondye.
LAPRIYÈ: Mèsi Papa, paske w fè m jis kòmsi m pa t janm peche. (Kolosyen 2:14). Mennen m nan chemen jistis pandan tout lavi m, pou glwa w.

6. Jewova-Ezè (Seyè a se èd mwen)
Sòm 23:4 - Wi, menm si mwen mache nan fon lonbraj lanmò a, mwen p'ap pè anyen. paske ou avèk mwen; Baton ou ak baton ou a, yo konsole mwen.
Chak kwayan ki gade dèyè sou yo te pase nan moman difisil yo, pral temwaye sou pwoche bò kote Bondye nan mitan sikonstans yo. Sòm 63:7 di; Paske ou se èd mwen, se poutèt sa m'ap fè fèt nan lonbraj zèl ou yo. Sa posib lè nou mete espwa nou nan Seyè a. Li se èd nou [Ezè] ak plak pwotèj nou. (Sòm 33:20). Bondye ede nou nan fason nou pa ka prevwa oswa imajine.
LAPRIYÈ: Papa, mèsi dèske w se èd mwen prezan nan tan nan bezwen. (Sòm 46:1). Mèsi poutèt ou pwoteje m 'nan soti ak antre mwen. Mèsi pou baton ou (disiplin) ak anplwaye (direksyon) ou nan lavi mwen.

7. Jewova-Nissi (Seyè a se Bannè mwen)
Sòm 23:5 - Ou pare yon tab devan mwen devan lènmi m' yo...

Moyiz te bati yon lotèl e li te ba l non Jewova-Nissi apre yo te genyen viktwa nan yon gwo batay ak Amalèk. (Egzòd 17:10–13). Akòz kwa Kris la, Bondye mete nou nan viktwa devanènmi nanm nou - nou an sekirite nan li! Rele lè Bondye te delivre w anba ènmi w yo e li te ba w viktwa.

delivered you from your enemies and gave you victory.
PRAY: Father, I praise you for all the times You have delivered me from my enemies. Thank you that even now, because I am in Christ, I am hidden from the grasp of my enemies and can prosper in Your presence.

8. Jehovah-M'Kaddesh (the Lord who sanctifies me)
Psalm 23:5 - You anoint my head with oil…
In the Old Testament, the children of Israel had 613 laws that they had to keep to be holy in God's sight. There were 365 don'ts and 248 do's! (Leviticus 20:7–8). Praise God that through the death and resurrection of Christ in his physical body you are free from these laws once and for all. As a result, He has brought you into His own presence, and you are holy and blameless as you stand before him without a single fault. (Colossians 1:22).
PRAY: Thank you Father, that we are not saved by trusting in our own goodness or holiness. We are saved by trusting in You. Thank you for anointing us with the Holy Spirit to lead and guide us into all truth. (John 16:13).

9. El Olam (the Everlasting God)
Psalm 23:5 - My cup runs over.
Jesus is the cup of our Salvation. His love causes our cup to run over with mercy and grace. When we take communion, it is wonderful to drink that spiritual cup of His blood that has paid the price for us. He is our portion forever! He is not just our God for the here and now. This life is eternal and will last forever and ever.
PRAY: Thank you Lord Jesus, for pouring out Your blood, for becoming true Bread and true Wine – so that when we eat and drink of You, we are partaking of you!

LAPRIYÈ: Papa, m'ap fè lwanj ou pou tout tan ou te delivre m' anba men lènmi m' yo. Mèsi paske menm kounye a, paske mwen nan Kris la, mwen kache anba men ènmi m yo epi mwen ka pwospere nan prezans Ou.

8. Jewova-M'Kaddesh (Seyè a ki mete m' apa pou mwen)
Sòm 23:5 - Ou vide lwil sou tèt mwen...

Nan Ansyen Testaman an, pitit Izrayèl yo te gen 613 lwa yo te oblije respekte pou yo te sen devan Bondye. Te gen 365 pa fè ak 248 fè! (Levitik 20:7–8). Fè lwanj Bondye paske grasa lanmò ak rezirèksyon Kris la nan kò fizik li, ou libere anba lwa sa yo yon fwa pou tout. Kòm yon rezilta, li te mennen ou nan pwòp prezans li, epi ou se sen ak san repwòch pandan w ap kanpe devan li san yon sèl fòt. (Kolosyen 1:22).

LAPRIYÈ: Mèsi Papa, paske nou pa sove lè nou mete konfyans nou nan pwòp bonte nou oswa nan sentete nou. Nou sove lè nou mete konfyans nou nan Ou. Mèsi paske w wenn nou ak Lespri Sen an pou l dirije e gide nou nan tout verite. (Jan 16:13).

9. El Olam (Bondye etènèl la)
Sòm 23:5 - Gode mwen an koule.

Jezi se gode delivrans nou an. Lanmou li fè gode nou an kouri ak mizèrikòd ak favè. Lè nou pran kominyon, se bèl bagay pou n bwè gode espirityèl san li ki te peye pri a pou nou. Li se pòsyon nou pou tout tan! Li pa sèlman Bondye nou an pou isit la ak kounye a. Lavi sa a etènèl e li pral dire pou tout tan.

LAPRIYÈ: Mèsi Seyè Jezi, paske w te vide san w, paske w te vin tounen yon verite Pen ak yon vrè diven – pou lè nou manje ak bwè nan ou, n ap pran nan ou!

10. Jehovah-Nachalah (the Lord my inheritance)

Psalm 23:6 - Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.

An inheritance is something you receive after the testator passes on. Because of the death and resurrection of Jesus, we now have access to all His house forever. It is never-ending! Psalm 16:5 says; *O LORD, You are the portion of my inheritance and my cup; You maintain my lot.*

PRAY: Lord Jesus, thank you that you are the Way, Truth and Life into the very presence of our Heavenly Father. Thank you that when we choose to die and rise in Christ in this life, we have immediate access here and now to the goodness and mercy of Your house.

10. Seyè a-Nachalah (Seyè a, eritaj mwen an)

Sòm 23:6 - Se vre wi: bonte ak mizèrikòd pral swiv mwen pandan tout lavi mwen. M'ap rete nan Tanp Seyè a pou tout tan.

Yon eritaj se yon bagay ou resevwa apre testateur a pase. Akoz lanmò ak rezirèksyon Jezi, kounye a nou gen aksè nan tout kay li pou tout tan. Li pa janm fini! Sòm 16:5 di; Seyè, ou se pòsyon pa m' eritaj ak gode mwen an. Ou kenbe lot mwen an.

LAPRIYE: Senyè Jezi, mèsi paske ou se Chemen, Verite ak Lavi nan prezans Papa nou ki nan Syèl la. Mèsi paske lè nou chwazi pou nou mouri ak leve soti vivan nan Kris la nan lavi sa a, nou gen aksè imedyat isit la e kounye a nan bonte ak mizèrik

From Jericho Walls International Prayer Network
https://jwipn.com/the-names-of-god-in-psalm-23/

Session 4

Review

What do you remember about:

- Restoration
- Deteriorating souls
- Sheep
- Shepherds
- Jesus, our Good Shepherd

Sesyon 4

Revizyon

Kisa ou sonje sou:

- Retablisman
- Deteryorasyon nanm
- Mouton
- Bèje yo
- Jezi, Bon Bèje nou an

Measurement

If you could measure your soul today, where would it be?

Mezi

Si ou ta ka mezire nanm ou jodi a, ki kote li ta ye?

Four Stories

What do we learn about restoration from

- The Prodigal Son
  Luke 15:11-32

- The Woman at the Well
  John 4:1-42

- Peter
  John 21

- Jehoshaphat
  2 Chronicles 20:1-30

Kat istwa

Ki sa nou aprann sou restorasyon nan

• Pitit Gason Pwodig la
Lik 15:11-32

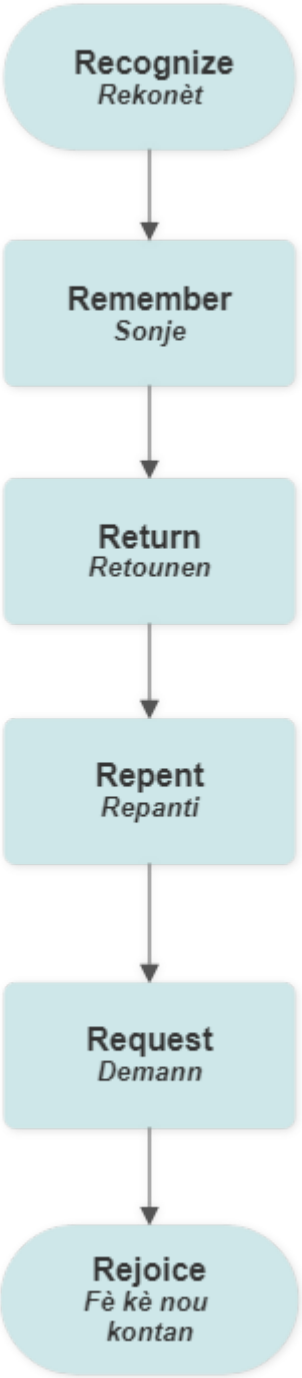
• Fanm nan Pi a
Jan 4:1-42

• Pyè
Jan 21

• Jozafa
2 Kwonik 20:1-30

When we need restoration

Lè nou bezwen restorasyon



A Prayer of Confession

[1] Be gracious to me, O God, according to your loyal love.
According to your abundant mercies,
blot out my transgressions.
[2] Wash me thoroughly from my iniquity,
and from my sin cleanse me.
[3] For ⌊I myself know⌋ my transgressions,
and my sin *is* ever before me.
[4] Against you, only you, I have sinned
and have done this evil in your eyes,
so that you are correct when you speak,
you are blameless when you judge.
[5] Behold, in iniquity I was born,
and in sin my mother conceived me.
[6] Behold, you delight *in* truth in the inward parts,
and in *the* hidden *parts* you make me to know wisdom.
[7] Purify me with hyssop, and I shall be clean.
Wash me, and I shall be whiter than snow.
[8] Make me hear joy and gladness;
let *the* bones you have crushed rejoice.
[9] Hide your face from my sins,
and all my iniquities blot out.
[10] Create a clean heart for me, O God,
and renew a steadfast spirit ⌊within me⌋.
[11] Do not cast me away from your presence,
and do not take your Holy Spirit from me.
[12] Restore to me the joy of your salvation,
and with a willing spirit sustain me.

Psalm 51:1-12

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1 John 1:9

Yon lapriyè nan konfesyon

[1] Gen pitye pou mwen, Bondye. Jan ou gen bon kè sa a! Tanpri, efase tou sa mwen fè ki mal, paske ou gen kè sansib.
[2] Lave m', foubi m' pou wete fòt mwen fè a. Netwaye m' pou efase peche m' lan.
[3] Mwen rekonèt sa m' fè a pa bon. Se tout tan peche m' lan devan je m'.
[4] Se kont ou menm menm mwen peche-pa kont lòt moun. Mwen fè bagay ou pa dakò pou moun fè. Se sak fè ou gen rezon lè ou kondannen yon moun. Moun pa ka fè ou okenn repwòch lè ou fin jije.
[5] Wi, depi m' fèt, mwen fèt ak peche nan kè m'. Depi nan vant manman m', mwen gen peche nan kè m'.
[6] Men, ou vle pou yon moun sensè nan tou sa l'ap fè. Tanpri, fè m' konprann tout bagay non!
[7] Wete peche m' lan avèk yon branch izòp, konsa m'a nan kondisyon pou m' fè sèvis pou ou. Lave m', m'a pi blan pase koton.
[8] Fè m' tande pawòl ki pou fè kè m' kontan an, pawòl ki pou fè m' chante a. Wi, ou te kraze tout zo nan kò m', men w'a fè kè m' kontan ankò.
[9] Wete peche mwen yo devan je ou. Efase tout fòt mwen fè yo.
[10] O Bondye, pa kite okenn move lide nan kè m'. Mete bon lide nan tèt mwen, pou m' sa kenbe fèm.
[11] Pa voye m' jete. Pa wete lespri ou te ban mwen an.
[12] Sove m'. Fè kè m' kontan ankò. Ban m' bon lide ki pou fè m' toujou obeyisan.

Psalm 51:1-12

Men, si nou rekonèt devan Bondye nou fè peche, nou mèt gen konfyans nan li. Paske l'ap fè sak gen pou fèt la: la padonnen tout peche nou yo, la netwaye nou anba tou sa ki mal.

1 Jan 1:9

Don't give the enemy a seat at your table.
Pa bay lènmi an yon chèz sou tab ou.

I'm Fighting a Battle

Shane & Shane 2023

There's peace that outlasts darkness
Hope that's in the blood
There's future grace that's mine today
That Jesus Christ has won

So I can face tomorrow
For tomorrow's in Your hands
All I need You will provide
Just like You always have

Chorus
I'm fighting a battle
You've already won
No matter what comes my way
I will overcome
I don't know what You're doing
But I know what You've done
I'm fighting a battle
You've already won

There's mercy in the waiting
Mana for today
And when it's gone I know you're not
You are my hope and stay

When the sea is raging
Your Spirit is my help
He'll fix my eyes on Jesus Christ
And I'll say that is well
Oh I know that it is well

I know how the story ends
We will be with You again
You're my Savior my defense
No more fear in life or death
I know how this story ends

Mwen goumen yon batay

Shane & Shane 2023

Gen lapè ki depase fènwa
Espere sa nan san an
Gen favè lavni ki pou mwen jodi a
Ke Jezikri te genyen

Se konsa, mwen ka fè fas a demen
Pou demen nan men ou
Tout sa mwen bezwen Ou pral bay
Menm jan ou toujou genyen

Refren
M ap mennen yon batay
Ou te deja genyen
Kèlkeswa sa ki vini nan chemen mwen an
mwen pral simonte
Mwen pa konnen sa w ap fè
Men, mwen konnen sa ou te fè
M ap mennen yon batay
Ou te deja genyen

Gen pitye nan ap tann
Mana pou jodia
E lè li ale mwen konnen ou pa
Ou se espwa mwen epi rete

Lè lanmè a ap rache
Lespri ou se èd mwen
Li pral fikse je m 'sou Jezikri
Apre sa, mwen pral di ke se byen
Oh mwen konnen ke li byen

Mwen konnen ki jan istwa a fini
Nou pral avèk ou ankò
Ou se Sovè mwen defans mwen
Pa gen plis pè nan lavi oswa lanmò
Mwen konnen ki jan istwa sa a fini