

Notes: March 30, 2019

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: *Balanced Believer - Prayer*

When you think about prayer, specifically what it is, does a mental image comes to mind?

This is how prayer has been defined, and I am reading from Wikipedia ...

**Prayer** is an [invocation](#) or act that seeks to activate a [rapport](#) with an object of [worship](#), typically a [deity](#), through deliberate [communication](#). In the narrow sense, the term refers to an act of [supplication](#) or [intercession](#) directed towards a [deity](#), or a deified [ancestor](#). More generally, prayer can also have the purpose of [thanksgiving](#) or [praise](#), and in [comparative religion](#) is closely associated with more abstract forms of [meditation](#) and with [charms or spells](#).<sup>[1]</sup>

Prayer can take a variety of forms: it can be part of a set [liturgy](#) or [ritual](#), and it can be performed alone or in groups. Prayer may take the form of a [hymn](#), [incantation](#), formal [creedal](#) statement, or a spontaneous utterance in the praying person.

Today, most major [religions](#) involve prayer in one way or another; some ritualize the act, requiring a strict sequence of actions or placing a restriction on who is permitted to pray, while others teach that prayer may be practised spontaneously by anyone at any time.

<https://en.wikipedia.org/wiki/Prayer>

Let's unpack some of what I have just read.

For starters, I am in agreement with the last thing I read...

*while others teach that prayer may be practised spontaneously by anyone at any time.*

There are a few words I want to look at further and define for you:

**Invocation** - the action of invoking something or someone for assistance or as an authority.

**Rapport** - a close and harmonious relationship in which the people or groups concerned understand each other's feelings or ideas and communicate well.

**Supplication** - the action of asking or begging for something earnestly or humbly.

**Intercession** - the action of intervening on behalf of another.

What is prominent about three of these four aspects...

**ACTION IS REQUIRED.**

As part of Yeshua's Sermon on the Mount speaking to a Jewish audience, His overall message is ultimately how to live life according to what Adonai has set forth in Torah. Everything Yeshua conveyed during this most powerful sermon aligns perfectly with Torah.

As Yeshua begins to speak here, you will see that He is emphasising humility.

**Mat 6:1** "Be careful not to parade your acts of tzedakah in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven.

acts of tzedakah – Acts that are righteous

So Yeshua is now focusing on acts that are righteous. (morally right, justifiable, virtuous)

**Mat 6:2** So, when you do tzedakah, don't announce it with trumpets to win people's praise, like the hypocrites in the synagogues and on the streets. Yes! I tell you, they have their reward already!

When we read these two verses, all appears to be the same.

**Tzedakah**, Hebrew for "righteousness," Jewish context "doing *tzedakah*" means "giving to charity, doing acts of mercy."

Yeshua is talking in general terms in these two verses. Yet, in verse 5 He gets specific...

**Mat 6:5** "When you pray, don't be like the hypocrites, who love to pray standing in the synagogues and on street corners, so that people can see them. Yes! I tell you, they have their reward already!

See the similarity to verse 2?

Yeshua is identifying prayer as an act of tzedakah, a righteous act, a righteous action.

Prayer in Hebrew...

תפלה

t<sup>e</sup> phillâh

*tef-il-law'*

From [H6419](#); **intercession, supplication**; by implication a *hymn*: - prayer.

Two words I shared with you earlier...

pâlal

*paw-lal'*

A primitive root; to *judge* (officially or mentally); by extension to *intercede, pray*: - intreat, judge (-ment), (make) pray (-er, -ing), make supplication.

I specifically referenced a Jewish audience because there are things about prayer that are inherently Jewish, and therefore aren't always understood in their fullness. Identified as "The Lord's Prayer", verses 9-13 are understood better from a Jewish context, because they are not just words thrown together. So, when you look at verses 9-13 again, consider the following...

*These verses include what is widely known as the Lord's Prayer, since it was taught by the Lord Yeshua. All of its elements may be found in the Judaism of Yeshua's day, so in this sense it is not original with him; but it is properly revered for its beauty and economy. Its first words, **Our Father in heaven** (Avinu sh'baShamayim), open many Hebrew prayers. The next two lines recall the first portion of the synagogue prayer known as the Kaddish, which says, "Magnified and sanctified (Yitgadal v'yitkadash) be his great name throughout the world which he has created according to his will, and may he establish his Kingdom in your lifetime...." The plural phrasing- "Give us ... forgive... lead us"-is characteristically Jewish, focussing on the group rather than the isolated individual.*

**Mat 6:6** But you, when you pray, go into your room, close the door, and pray to your Father in secret. Your Father, who sees what is done in secret, will reward you.

**Mat 6:7** "And when you pray, don't babble on and on like the pagans, who think God will hear them better if they talk a lot.

Notice these two excerpts from the Talmud regarding prayer...

Compare the Mishna:

"Rabbi Shim'on said, '... When you pray, do not make your prayer fixed [repetitive, mechanical], but [appeal for] mercy and supplication before the Omnipresent, blessed be he.' " (Avot 2:13)

Likewise the Gemara:

"When you address the Holy One, blessed be he, let your words be few." (B'rakhot 61a)

Are these not the same intent that Yeshua is conveying regarding prayer?

**Mat 6:8** Don't be like them, because your Father knows what you need before you ask him.

**Isa 65:24** Before they call, I will answer; while they are still speaking, I will hear.

**Mat 6:9** You, therefore, pray like this: 'Our Father in heaven! May your Name be kept holy.

**Mat 6:10** May your Kingdom come, your will be done on earth as in heaven.

**Mat 6:11** Give us the food we need today.

**Mat 6:12** Forgive us what we have done wrong, as we too have forgiven those who have wronged us.

**Mat 6:13** And do not lead us into hard testing, but keep us safe from the Evil One. [*The latter half of verse 13 is not found in the oldest manuscripts.*] For kingship, power and glory are yours forever. Amen.'

Acknowledgment of Adonai

T'shuvah leading to forgiveness of sin.

Petition for protection and provision for need.

So, let's look at Daniel...

**Dan 9:2** in the first year of his reign, I, Dani'el, was reading the Scriptures and thinking about the number of years which Adonai had told Yirmeyah the prophet would be the period of Yerushalayim's desolation, seventy years.

**Dan 9:3** I turned to Adonai, God, to seek an answer, pleading with him in prayer, with fasting, sackcloth and ashes.

He was reading the Scriptures...the very Scriptures he grew up with, just like Timothy...

**2Ti 3:14** But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

**2Ti 3:15** and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

**2Ti 3:16** All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

**2Ti 3:17** thus anyone who belongs to God may be fully equipped for every good work.

Daniel was the only one in the room.

**Dan 9:4** I prayed to Adonai my God and made this confession: "Please, Adonai, great and fearsome God, who keeps his covenant and extends grace to those who love him and observe his mitzvot!

**Dan 9:5** We have sinned, done wrong, acted wickedly, rebelled and turned away from your mitzvot and rulings.

**Dan 9:6** We have not listened to your servants the prophets, who spoke in your name to our kings, our leaders, our ancestors and to all the people of the land.

Confession...

Leading to acknowledgment of Adonai...

**Dan 9:7** "To you, Adonai, belongs righteousness; but to us today belongs shame — to us, the men of Y'hudah, the inhabitants of Yerushalayim and all Isra'el, including those nearby and those far away, throughout all the countries where you have driven them; because they broke faith with you.

And Daniel continues...

**Dan 9:8** Yes, Adonai, shame falls on us, our kings, our leaders and our ancestors; because we sinned against you.

**Dan 9:9** It is for Adonai our God to show compassion and forgiveness, because we rebelled against him.

**Dan 9:10** We didn't listen to the voice of Adonai our God, so that we could live by his laws, which he presented to us through his servants the prophets.

**Dan 9:11** Yes, all Isra'el flouted your Torah and turned away, unwilling to listen to your voice. Therefore the curse and oath written in the Torah of Moshe the servant of God was poured out on us, because we sinned against him.

**Dan 9:12** He carried out the threats he spoke against us and against our judges who judged us, by bringing upon us disaster so great that under all of heaven, nothing has been done like what has been done to Yerushalayim.

**Dan 9:13** As written in the Torah of Moshe, this whole disaster came upon us. Yet we did not appease

Adonai our God by renouncing our wrongdoing and discerning your truth.

**Dan 9:14** So Adonai watched for the right moment to bring this disaster upon us, for Adonai our God was just in everything he did, yet we didn't listen when he spoke.

**Dan 9:15** "Now, Adonai our God, who brought your people out of the land of Egypt with a strong hand, thereby winning renown for yourself, as is the case today — we sinned, we acted wickedly.

**Dan 9:16** Adonai, in keeping with all your justice, please allow your anger and fury to be turned away from your city Yerushalayim, your holy mountain; because it is due to our sins and wrongdoings of our ancestors that Yerushalayim and your people have become objects of scorn among everyone around us.

**Dan 9:17** Therefore, our God, listen to the prayer and pleadings of your servant; and cause your face to shine upon your desolated sanctuary, for your own sake.

**Dan 9:18** My God, turn your ear, and hear; open your eyes and see how desolate we are, as well as the city which bears your name. For we plead with you not because of our own righteousness, but because of your compassion.

**Dan 9:19** Adonai, hear! Adonai, forgive! Adonai, pay attention, and don't delay action — for your own sake, my God, because your city and your people bear your name!"

Consider Daniel's prayer to that of Yeshua

**Joh 17:1** After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you —

**Joh 17:2** just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

**Joh 17:3** And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

**Joh 17:4** "I glorified you on earth by finishing the work you gave me to do.

**Joh 17:5** Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

**Joh 17:6** "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

**Joh 17:7** Now they know that everything you have given me is from you,

**Joh 17:8** because the words you gave me I have given to them, and they have received them. They have really come to know that I came from you, and they have come to trust that you sent me.

**Joh 17:9** "I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours.

Here Yeshua is acknowledging Adonai, His Father, while interceding on behalf of them just as Daniel did. The path of prayer is the same yesterday, today and forever.

**Dan 9:20** While I was speaking, praying, confessing my own sin and the sin of my people Isra'el, and pleading before Adonai my God for the holy mountain of my God —

Let me remind you of these verses I had conveyed earlier...

**Mat 6:8** Don't be like them, because your Father knows what you need before you ask him.

**Isa 65:24** Before they call, I will answer; while they are still speaking, I will hear.

**Dan 9:21** yes, while I was speaking in prayer, the man Gavri'el, whom I had seen in the vision at the beginning, swooped down on me in full flight at about the time of the evening sacrifice,  
**Dan 9:22** and explained things to me. He said, "I have come now, Dani'el, to enable you to understand this vision clearly.  
**Dan 9:23** At the beginning of your prayers, an answer was given; and I have come to say what it is; because you are greatly loved. Therefore look into this answer, and understand the vision.

Adonai responded to Daniel at the very beginning of his prayer, yet the answer came after by the messenger sent by Adonai. He provided Daniel with understanding, answers to his prayer.

He prayed for understanding regarding their exile and the seventy years they would dwell in Bavel. Daniel sought answers to the 70 years.

**Dan 9:24** "Seventy weeks have been decreed for your people and for your holy city for putting an end to the transgression, for making an end of sin, for forgiving iniquity, for bringing in everlasting justice, for setting the seal on vision and prophet, and for anointing the Especially Holy Place.

Here is an explanation...

*"The first seventy lead to the messiah Cyrus who saves Isra'el from the exile (Isa. 45:1),*

**Isa 45:1** Thus says Adonai to Koresh (Cyrus), his anointed, whose right hand he has grasped, so that he subdues nations before him and strips kings of their robes, so that doors open in front of him, and no gates are barred:

*and the second seventy lead to the Messiah who saves [Isra'el and] the world from sin" (157). Concerning the ultimate fulfillment of Daniel's prophecy, Michael Rydelnik writes:*

*There will be a period of 7 weeks of years (49 years) followed by 62 weeks of years or 483 years from the decree until the coming of Messiah the Prince. The seven-week period (49 years) pertains to the time it actually took from the issuing of the decree until the restoration of Jerusalem. The total of 483 years (69 weeks) should be calculated as specific biblical/prophetic years of 360 days each. The starting point of the prophecy would have begun on Nisan 1 (March 5) 444 b.c.e. followed by 69 weeks of 360 day years or 173,880 days, and culminated on Nisan 10 (March 30) 33 c.e., the date of [Yeshua] the Messiah's triumphal entry (Luke 19:28-40).*

**Dan 9:25** Know, therefore, and discern that seven weeks [of years] will elapse between the issuing of the decree to restore and rebuild Yerushalayim until an anointed prince comes. It will remain built for sixty-two weeks [of years], with open spaces and moats; but these will be troubled times.

**Dan 9:26** Then, after the sixty-two weeks, Mashiach will be cut off and have nothing. The people of a prince yet to come will destroy the city and the sanctuary, but his end will come with a flood, and desolations are decreed until the war is over.

**Dan 9:27** He will make a strong covenant with leaders for one week [of years]. For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator."

Notice Daniel's actions associated with his prayer....

**2Ch 7:14** then, if my people, who bear my name, will humble themselves, pray, seek my face and turn from their evil ways, I will hear from heaven, forgive their sin and heal their land.

**Isa 65:24** Before they call, I will answer; while they are still speaking, I will hear.

**Dan 10:11** He said to me, "Dani'el, you are a greatly loved man. Now pay attention to the words I am saying to you, and stand upright; for it is to you that I have been sent now." After he had said this to me, I stood up, trembling.

**Dan 10:12** Then he said to me, "Don't be afraid, Dani'el; because since the first day that you determined to understand and to humble yourself before your God, your words have been heard; and I have come because of what you said.

This is just one aspect that provides balance to your life as a believer in Yeshua. Without it, you are going at life alone. With it, you are never alone.

Daniel prayed, Moshe prayed, the talmidim prayed and Yeshua prayed.

Prayer was a significant part of their lives, yet it was not the only part of their lives. More on that in the weeks to come.

When EF Hutton spoke, people listened.

When you pray, Adonai is listening.

Adonai is watching, listening and waiting.

What are you doing.