

Notes: Shabbat – March 12, 2022

Start: 10 am

Order of Service:

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

Introduction: *“Yeshua's Instruction When Praying”*

When Yeshua had concluded what we know as His “Sermon on the Mount” captured in Matthew chapters 5 – 7, covering so many different aspects from how we are to treat others, to making an oath to God, the thread that bound the message together was that of pursuing the Kingdom, the Kingdom of God. After all that Yeshua had shared, this is how the response of the people is recorded in Matthew's Gospel.

Yeshua's authoritative speaking is seen elsewhere throughout the Gospels, such as when He went into the synagogue and read Isaiah 61:1 – 3 and the manner of authority He spoke in, conveying that what He read has been accomplished...

**Luk 4:21** He started to speak to them: "Today, as you heard it read, this passage of the Tanakh was fulfilled!"

And thus the response of the people sitting in the synagogue having heard what He had just conveyed responded...

**Luk 4:22** Everyone was speaking well of him and marvelling that such appealing words were coming from his mouth. They were even asking, "Can this be Yosef's son?"

Consider Luke 4:31 – 37 where He heals a man with an unclean spirit.

**Luk 4:32** They were amazed at the way he taught, because his word carried the ring of authority.

**Luk 4:36** They were all astounded and said to one another, "What kind of teaching is this? Why, he gives orders with power and authority to the unclean spirits, and they come out!"

**Luk 4:37** And reports about him went out through the whole surrounding district.

Thus, Yeshua's manner to garner, capture and maintain people's attention when He spoke, was further amplified by the manner of authority He spoke. It was not lost on the people.

Think about what that may look like today.

Maybe the tale of two salesmen. One is not as confident in the product while the other is. Have you every walked away having bought something you didn't intend to buy because of the message that was conveyed to you?

Yeshua's words were just that powerful. After He had concluded His sermon, Matthews Gospel concludes Yeshua's

sermon with the response of the people who were in attendance to hear His words...

**Mat 7:28** When Yeshua had finished saying these things, the crowds were amazed at the way he taught,

**Mat 7:29** for he was not instructing them like their Torah-teachers but as one who had authority himself.

They were amazed at how Yeshua spoke with authority, yet not in the manner of the Torah-teachers. Yeshua spoke with authority as if He was the one with the authority. This was not widely known then, but was made known through Yeshua's teachings and later captured in the New Covenant writings. He spoke with authority because the author, the creator is the one who possesses the authority.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Joh 1:2** He was with God in the beginning.

**Joh 1:3** All things came to be through him, and without him nothing made had being.

**Joh 1:4** In him was life, and the life was the light of mankind.

Over the last two years we have emphasized prayer and its power. During this time of uncertainty our intent was and still is to focus on the One whom we know to be certain.

The Hebrew word used over 400 times in the Tanakh for prayer is Nah

נָא

nâ'

*naw*

A primitive particle of incitement (that is to encourage or stir up) and entreaty (an earnest or humble request), which may usually be rendered I *pray, now or then*; added mostly to verbs (in the imperative or future), or to interjections, occasionally to an adverb or conjugation: - I beseech (pray) thee (you), go to, now, oh.

Used in both the past or present tense, it is to interject an action.

There is another word used 84 times throughout the Tanakh as it relates to prayer.

פָּלַל

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.

We see Pawlal in Genesis 20:7 when Avraham was staying in the land where Avimelekh was king. It was during that time that Avraham conveyed that Sarah was his sister and Avimelekh had a dream that came from God...

**Gen 20:3** But God came to Avimelekh in a dream one night and said to him, "You are about to die because of the woman you have taken, since she is someone's wife."

**Gen 20:4** Now Avimelekh had not come near her; so he said, "Lord, will you kill even an upright nation?"

**Gen 20:5** Didn't he himself say to me, 'She is my sister'? And even she herself said, 'He is my brother.' In doing this, my heart has been pure and my hands innocent."

God responded to Avimelekh

**Gen 20:6** God said to him in the dream, "Yes, I know that in doing this, your heart has been pure; and I too have kept you from sinning against me. This is why I didn't let you touch her.

And Avimelekh responded, where the word Pawlal is used in reference to his identifying Avraham as a prophet and thus one who prays and interceeds.

**Gen 20:7** Therefore, return the man's wife to him now. He is a prophet, and he will pray for you, so that you will live. But if you don't return her, know that you will certainly die—you and all who belong to you."

Thus we have at minimum two words in Hebrew that convey pray where one is used in a general sense as a humble request, while the second that I shared with you is used with the intention of interceding. In a sense, all prayer comprises these two elements where through intercession we are seeking Adonai's guidance or help in a situation whether ours or someone else's.

When Yeshua first talks about prayer in His sermon, His focus is on the where you pray. I find this interesting because today, we see a great deal of demonstrable actions within the body of Messiah where people desire to be seen. Televangelism has been around since the invention of the television and even before that with radio broadcasts. You may not have been able to see what was happening though you could certainly hear what was happening. Does this verse not speak of this today?

**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!

Yeshua was speaking of those desiring to be seen and thus desiring to be seen by the community as pious, yet Yeshua saw right through what they were intending to convey to the people who saw them. Yeshua had a rather lengthy rebuke of the P'rushim and Torah-teachers, recorded in Matthew 23. It was not just there but throughout the Gospels, Yeshua would challenge their teachings, while they would question the authority of Yeshua.

**Mat 21:23** He went into the Temple area; and as he was teaching, the head cohanim and the elders of the people approached him and demanded, "What s'mikhah (laying of hands - authority) do you have that authorizes you to do these things? And who gave you this s'mikhah?"

We see such an example of this dynamic where authority is seen through the laying of hands with Moshe and Y'hoshua...

**Deu 34:9** Y'hoshua the son of Nun was full of the Spirit of wisdom, for Moshe had laid his hands on him, and the people of Isra'el heeded him and did what Adonai had ordered Moshe.

**Mat 21:24** Yeshua answered, "I too will ask you a question. If you answer it, then I will tell you by what s'mikhah I do these things.

**Mat 21:25** The immersion of Yochanan—where did it come from? From Heaven or from a human source?" They discussed it among themselves: "If we say, 'From Heaven,' he will say, 'Then why didn't you believe him?'

**Mat 21:26** But if we say, 'From a human source,' we are afraid of the people, for they all regard Yochanan as a prophet."

**Mat 21:27** So they answered Yeshua, "We don't know." And he replied, "Then I won't tell you by what s'mikhah I do these things.

**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.

Yeshua not only conveys where to pray, but also how to pray in this first sense, comparing it to how the pagans pray to their many gods, who cannot hear because they are not alive.

**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.

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

He already knows, yet we are encouraged to ask specifically, yet not drone on and on and on. Consider Ya'akov's (James) inspired words...

**Jas 4:1** What is causing all the quarrels and fights among you? Isn't it your desires battling inside you?

**Jas 4:2** You desire things and don't have them. You kill, and you are jealous, and you still can't get them. So you fight and quarrel. The reason you don't have is that you don't pray!

**Jas 4:3** Or you pray and don't receive, because you pray with the wrong motive, that of wanting to indulge your own desires.

I love this excerpt from David Stern's Jewish New Testament Commentary that speaks of the intent of these verses in relation to what is going on today.

*There is a heresy current among believers which, feeding off the excessive individualism and greed rampant in popular Western ideologies, purports to give God's approval to selfish prayer. It beckons: "You are a child of God. He is a loving Father who would deny his children nothing. Therefore you can pray for anything you want, and God will give it to you. You want a new car? a bigger house? fancy clothes? Just 'ask, and it will be given to you' ([Luk 11:10](#))." Besides misusing Scripture, raising false hopes and making prayer a magic charm indistinct from witchcraft, this teaching ignores the fact that a truly loving father does not give his children whatever they ask for; fathers know better than their children what they actually need and act accordingly. The present verse refutes this selfish philosophy masquerading as biblical teaching.*

Ya'akov would offer a further scathing condemnation of the arrogant rich at 4:13-5:6 that I would encourage you to read on your own.

In contrasting what is seen in the synagogue at the hands of the religious leaders and how pagans, Yeshua brings us to the heart of the matter...

How should we pray?

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

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.

So this concept of prayer is not new, yet maybe suffering at the hands of the religious leaders of the day. Yeshua obviously saw that which troubled Him and thus rebuking the shepherds of the day, while bringing forth proper understanding in a contextual manner, based both on Scripture and Jewish culture. He would address that within culture that did not align with Scripture, yet not destroy the Jewish culture in order to do so.

**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.

These 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.

Here is the first section of the Kaddish...

*Magnified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of the whole house of Israel, even swiftly and soon, and say amen.*

Verse 11 speaks of providing and I want to share something with you that I had written earlier this week as it pertained to the Akeidah, the binding of Yitz'chak when he conveyed that Adonai would provide the offering...

For Both, Yitz'chak and Yeshua, God will see the Lamb. The word "yireh" is typically translated as "provide" yet also means "see." Thus when Avraham responds to his son, conveys the presence of Adonai in the moment and that He will see the Lamb.

Adonai-Yireh = "The Lord will provide / see."

Thus when Adonai provides as is part of what Yeshua conveys in verse 11, but He sees us.

We have seen the connection between heaven and earth in many ways throughout Scripture, yet we also are shown the distinctions between the two as well.

**Heb 9:1** Now the first covenant had both regulations for worship and a Holy Place here on earth.

**Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

Yeshua alludes to the Kingdom of God / Heaven 87 times in the four Gospels. Thus it must be important to understand.

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

Seeking forgiveness is the foundation of T'shuvah that restores our relationship with Adonai. We see this throughout the Tanakh, because if Adonai did not offer forgiveness what would the point of the sacrifice and more specifically Yeshua's sacrifice mean?

**Exo 34:6** Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh ( יהוה )  
[Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth;

**Exo 34:7** showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

**Psa 32:1** [*By David. A maskil.*] How blessed are those whose offense is forgiven, those whose sin is covered!

**Psa 32:2** How blessed those to whom Adonai imputes no guilt, in whose spirit is no deceit!

**Psa 32:3** When I kept silent, my bones wasted away because of my groaning all day long;

**Psa 32:4** day and night your hand was heavy on me; the sap in me dried up as in a summer drought. (Selah)

**Psa 32:5** When I acknowledged my sin to you, when I stopped concealing my guilt, and said, "I will confess my offenses to Adonai"; then you, you forgave the guilt of my sin. (Selah)

**Psa 32:6** This is what everyone faithful should pray at a time when you can be found. Then, when the floodwaters are raging, they will not reach to him.

**Psa 32:7** You are a hiding-place for me, you will keep me from distress; you will surround me with songs of deliverance. (Selah)

**Psa 32:8** "I will instruct and teach you in this way that you are to go; I will give you counsel; my eyes will be watching you."

**Psa 32:9** Don't be like a horse or mule that has no understanding, that has to be curbed with bit and bridle, or else it won't come near you.

**Psa 32:10** Many are the torments of the wicked, but grace surrounds those who trust in Adonai.

**Psa 32:11** Be glad in Adonai; rejoice, you righteous! Shout for joy, all you upright in heart!

**Psa 130:1** [*A song of ascents. By David.*] Adonai, I call to you from the depths;

**Psa 130:2** hear my cry, Adonai! Let your ears pay attention to the sound of my pleading.

**Psa 130:3** Yah, if you kept a record of sins, who, Adonai, could stand?

**Psa 130:4** But with you there is forgiveness, so that you will be feared.

**Psa 130:5** I wait longingly for Adonai; I put my hope in his word.

**Psa 130:6** Everything in me waits for Adonai more than guards on watch wait for morning, more than guards on watch wait for morning.

**Psa 130:7** Isra'el, put your hope in Adonai! For grace is found with Adonai, and with him is unlimited redemption.

**Psa 130:8** He will redeem Isra'el from all their wrongdoings.

**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.'**

The Evil One. The Greek may also be translated simply, "evil," in the sense of "bad things that happen." The Talmud (Kiddushin 81a) reports that "Whenever Rabbi Chiyya ben-Abba fell on his face [in prayer] he used to say, 'May the Merciful One save us from the Tempter.' "

**1Pe 5:6** Therefore, humble yourselves under the mighty hand of God, so that at the right time he may lift you up.

**1Pe 5:7** Throw all your anxieties upon him, because he cares about you.

**1Pe 5:8** Stay sober, stay alert! Your enemy, the Adversary, stalks about like a roaring lion looking for someone to devour.

**1Pe 5:9** Stand against him, firm in your trust, knowing that your brothers throughout the world are going through the same kinds of suffering.

[For kingship, power and glory are yours forever. *Amen.*] This doxology echoes [1Ch 29:11](#).

[1Ch 29:9](#) The people were filled with joy, because they had given willingly—wholeheartedly they had given willingly to Adonai; and David the king too was completely filled with joy,

[1Ch 29:10](#) as he blessed Adonai before the entire community: "Blessed be you, Adonai, the God of Isra'el our father, forever and ever.

[1Ch 29:11](#) Yours, Adonai, is the greatness, the power, the glory, the victory and the majesty; for everything in heaven and on earth is yours. The kingdom is yours, Adonai; and you are exalted as head over all.

I had referenced Ya'akov earlier and want to share two passages that offer further instruction when praying.

[Jas 1:5](#) Now if any of you lacks wisdom, let him ask God, who gives to all generously and without reproach; and it will be given to him.

[Jas 1:6](#) But let him ask in trust, doubting nothing; for the doubter is like a wave in the sea being tossed and driven by the wind.

[Jas 1:7](#) Indeed that person should not think that he will receive anything from the Lord,

[Jas 1:8](#) because he is double-minded, unstable in all his ways.

[Jas 5:13](#) Is someone among you in trouble? He should pray. Is someone feeling good? He should sing songs of praise.

[Jas 5:14](#) Is someone among you ill? He should call for the elders of the congregation. They will pray for him and rub olive oil on him in the name of the Lord.

[Jas 5:15](#) The prayer offered with trust will heal the one who is ill—the Lord will restore his health; and if he has committed sins, he will be forgiven.

[Jas 5:16](#) Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed. The prayer of a righteous person is powerful and effective.

[Jas 5:17](#) Eliyahu was only a human being like us; yet he prayed fervently that it might not rain, and no rain fell on the Land for three years and six months.

[Jas 5:18](#) Then he prayed again, and heaven gave rain, and the Land produced its crops.

[Jas 5:19](#) My brothers, if one of you wanders from the truth, and someone causes him to return,

[Jas 5:20](#) you should know that whoever turns a sinner from his wandering path will save him from death and cover many sins.