



Who Is Yeshua the Messiah?
Part 27: We Ought to Pray to Yeshua
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Sabbath Sermon 4/18/2026

{NOTE: The actual oral sermon and video recording may vary significantly and even materially from these notes, but this “transcript” gives you a general idea of the direction of the message.}

{Title slide—1} Shabbat shalom, brothers and sisters. Here we are in Part 27 of our series, “Who Is Yeshua the Messiah?,” and today we’re in the home stretch of what we’re going to discuss. At this point in the series, I believe we have thoroughly answered the question posed: “Who is Yeshua the Messiah?” I believe we can know and also demonstrate that Yeshua the Messiah is our LORD and our God; the eternal Son who is one in being with the eternal Father and the eternal Holy Spirit; the Creator of all things in Heaven, on Earth, and under the Earth; our Savior, our Redeemer, and our Deliverer; the One and Only God. Throughout the series, we haven’t just looked here or there and glossed over the more difficult questions to reach this conclusion. At a high level, we’ve actually looked at every notable angle and all of the ways Yeshua has revealed Himself as our LORD and our God. We see Yeshua in the Torah and the Prophets, the Names of God, the titles of God, the works of God, the authority of God, the glory of God, and the salvation of God, and so much more. At every place we’ve looked, we find that what belongs to God and God alone, belongs to Yeshua also. And our God is One. The Apostles have clearly explained this to us. And even from the very beginning of this series we’ve explored how this understanding is salvific. This isn’t something we can get wrong, for there is only one way into the Kingdom of God and it is through Yeshua. Now that we have established this Truth, we’re going to spend the last couple messages addressing the necessary and logical response that we ought to have to it, and it is this: Because Yeshua is God, we ought to pray to Yeshua and we ought to worship Yeshua, just as we pray to the Father and worship the Father. The very reason for this series, the point of the whole matter, and the motivation behind every word I’ve preached was to get us to this point. In fact, if you grasp nothing else we’ve ever discussed together, but you grasp this, Hallelujah! After all, as James wrote, “even the demons believe and tremble.” But “faith without works is

dead.” Our faith in Yeshua’s identity ought to result in action. We ought to pray to Him and worship Him, we ought to depend on Him for everything, we ought to follow His Word and His example, and we ought to surrender our lives to Him completely. When we do this, Scripture isn’t just going to be something we read together but it’s going to be something we experience together. This is my prayer and my hope that I offer to Messiah Yeshua, our LORD and our God, for you and for me. This is what First Fruits Ministries is all about, to the glory of God.

{Title slide—2} OK, so let’s get into part one of our conclusion, then. Today we’re going to explain why we ought to pray to Yeshua. To be clear, it’s perfectly good and acceptable to pray to the Father in Yeshua’s name, just like the LORD taught us. But I want you to understand that praying to Yeshua directly is equivalent in every way, and it’s important for us to grasp this. In order to get there, we have to cover two key passages in the Apostolic writings before we can explore additional evidence. There are other, similar passages, but these two often cause confusion, but God isn’t the God of confusion; He’s the God of peace. So, first things first, then, take a look at the verse I have underlined on the screen as well as the passage leading up to it. John 17:3 is a go-to verse for people who deny Yeshua’s identity as well as those who resist giving Him their hearts in prayer. We read in verses 1-3: “Yeshua spoke these words, lifted up His eyes to heaven, and said: ‘Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Messiah Yeshua whom You have sent.’” Having read {redd} this, understanding that the objection focuses on two things: First, Yeshua was praying to the Father, and on the surface it may look like separation between the Father and Yeshua rather than unity. Secondly, Yeshua also separated Himself from the Father with His own words, saying: “this is eternal life, that they may know You, the only true God, and Messiah Yeshua whom You have sent.” We’ve talked about this entire chapter before and its implications for Yeshua’s divinity and unity with the Father. Let’s review some key points. If we were to read John 17:3 alone—the verse that is underlined—and base our entire religious understanding from it, we would be guilty of practicing what Pastor Daniel has called “isolation analysis.” The technical term for this is “eisegesis,” which is to start from a pre-conceived notion and look for all of the Scriptural verses that support that notion in order to defend it, without examining or explaining verses that appear to be contradictory. In order to practice “exegesis,” which is to fully examine the Scriptures and draw meaning from what it actually explains as a whole, we need to examine seemingly contradictory verses and passages and seek to understand how they do not actually contradict, but rather reveal

a deeper Truth. When it comes to John 17, which again we've already explored, we ought to understand that Yeshua is God who came in the flesh as the promised Messiah to die for the atonement of our sins and rise from the dead to make a way back into God's Kingdom. Did God put His fullness into the man Yeshua? Yes. Was God greater than His essence that He put inside Yeshua's flesh? Yes—and the Son also preexisted this earthly ministry eternally, as we've explored. Yeshua, the visible manifestation of the invisible Father, is also one with the Father, which is even shown right within this passage on the screen. More importantly, in John 17 as a whole, Yeshua was demonstrating His role as Mediator between God and man; He was fulfilling His role as our eternal intercessor, our High Priest after the order of Melchizedek. And when we examine the context of John 17, it's very clear that this is the very reason why Yeshua was praying to the Father here. I want you to remember Isaiah 42:8, where the LORD said, "I am Yahweh, that is My name; and My glory I will not give to another..." So when Yeshua also said, "Glorify Your Son, that Your Son also may glorify You," this is a contradiction to the idea that Yeshua could not be God on account of His statement in verse 3. Scripture cannot contradict. We therefore must reconcile these ideas and conclude that something else is going on here.

{Title slide—3} Let's look at a related verse to John 17:3, which we find in Paul's first letter to Timothy, chapter 2, verses 5, where he wrote: "For there is one God and one Mediator between God and men, the Man Messiah Yeshua,..." We've also covered this verse, but for our purposes today: Isn't this similar to what Yeshua said: "And this is eternal life, that they may know You, the only true God, and Messiah Yeshua whom You have sent." Indeed, it is! These verses are meant to communicate the same Truth: Yeshua was born into the form of the promised Son of Man, who came to die for our atonement and then rise again into His former glory. In John 17, Yeshua explained this Truth Himself. In 1st Timothy, Paul explained it. Now this is where some say Scripture differentiates the Father and the Son and calls Yeshua a "Man" and "not God." They say: "these two verses show this." And I'm here to tell you plainly: "NO— —they don't." On the contrary, these verses show that Yeshua came to fulfill the redemptive, intercessory role that He had planned out from even before Creation, and when taken together with all the other many verses that show the Father and the Son are one God, united with the Holy Spirit, we ought to understand that these verses are not meant to explain any ontological truth about Yeshua but rather a functional truth. It's true that Yeshua became a Man, and now He forever has lived that experience as one of us, but even with that experience, He was, He is, and He always will be God, and the context of John 17 proves it, which I've previously shown you and will show you again in just a moment. First, here's a few supporting verses to remind you of how Scripture

interprets Scripture in an exegetical manner. One powerful example comes from the same letter to Timothy that we just looked at, just a few passages later. Here's 1st Timothy 3:16, where we read: "And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory." If only this mystery was without controversy today—right?!? Well, let me tell you, among those who truly know Yeshua, the mystery of Yeshua's unity with the Father *IS* without controversy. We've read in Philippians 2:6-7: Yeshua, "being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men." Later in that same passage we read that every knee in Heaven, Earth and Under the Earth will confess that Yeshua is Yahweh to the glory of God the Father. John explained in the first chapter of his Gospel that the Word that was "with God," that "was God," and that created all things, according to verse 1, "became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and Truth," according to verse 14. The Word of God is One with God because the Word proceeds from out of His heart, which is eternally full of Wisdom, Goodness, and Truth.

{Title slide—4} So when we return to John 17 and examine even just a few additional verses within Yeshua's prayer to the Father, we can clearly see that our Messiah was saying things about Himself that no man could ever say without blaspheming the Most High God. And granted, Yeshua was put to death for blasphemy, but He also rose from the dead and now sits at the Right Hand of God. These things all work together to show us the fullness of God's revelation to us in His identity as Messiah Yeshua. Now, as part of His prayer to the Father that we started with earlier, Yeshua continued, as we read in verses 4-5: "I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was." Yeshua and the Father had shared glory before creation. He said so right here. And we saw what Yahweh said in Isaiah 42 earlier. Let's look at a second witness in Isaiah 48:11. For His own sake, God said, He would be merciful on Israel and refine His people like silver in the fire of tribulation so they could be purified and stand before Him. This is what Yeshua accomplished through His incarnation, by the way. But then in the second part of Isaiah 48:11, Yahweh said this: "For how should My name be profaned? And I will not give My glory to another." If we consider the verse literally, Yeshua was either the blasphemer He was accused of being, worthy of death, or He is who He said He is, and there is no possible in between. Yeshua had to come and redeem His people so that His name Yahweh would not be profaned, and for that reason He is worthy to be

praised, worshipped and prayed to as our Risen God. Our God lives! His purpose in coming in the flesh was to redeem His people so that we could be sanctified by His Holy Spirit, which He explained most succinctly in John 17:10, where we read: “And all Mine are Yours, and Yours are Mine, and I am glorified in them.” Set aside the glorification angle for a moment. Could you or I ever say that God’s people belong to us? Could you even imagine King David saying such a thing to God? And then, bring back the glorification piece. Could any one of us ever be glorified on account of our own works to redeem God’s people? Are we not ministers of reconciliation for Messiah Yeshua? Let’s be clear: No human being could ever say the things Yeshua said. No human being could ever say what we read in verse 24, either: “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.” God’s people will behold Yeshua’s glory as the resurrected God, for such love was designed for us before we were ever created—even before anything was created at all. It’s imperative that we take the time to understand the dynamics of John 17 like this. The purpose of Yeshua’s prayer was to intercede for His people, and this is the very reason why He came. There is no other Mediator between God and man except Yeshua. We all have direct access to God through Him, because He is the visible form of the invisible God. Thus, by recording Yeshua’s intercessory prayer, John was demonstrating Yeshua’s role as our eternal High Priest and eternal Mediator. The chapter’s purpose was not to explain Yeshua’s identity as God, but nevertheless, our Messiah’s eternal identity as God was clearly articulated there. Yeshua and the Father had shared glory, shared possession, and shared preexistence. Their unity is eternal, and also indisputable within the text.

{Title slide—5} We have to be very careful not to take passages out of context and form our whole theology around a handful of verses, lest we miss the mark. There is another example in Luke 11 and Matthew 6 that I want to share with you pertaining to our subject matter today, and because of it there are many who mistakenly say we must pray ONLY to the Father, and we cannot pray directly to Yeshua. They make many other formulaic conclusions from these passages, which we’ll also address. We’re going to spend most of our time here today. Within these sections of Scripture we can find what’s known as “The LORD’s Prayer,” and both Matthew and Luke present slightly different renditions of the prayer, especially in its surrounding and supporting context, which we are going to examine to set up the point of the matter. When we look at the introduction to the prayer in Matthew 6, verses 5-8, the LORD warned us not to be hypocrites in our prayer life, and then He gave a few examples of what He meant by that. The passage is up on the screen, but to summarize, He said

that we shouldn't pray to be seen by men, but rather our prayers ought to be directed toward God. In the case of the text, Yeshua said specifically that we ought to "go into our rooms," and shut the door, and "pray to our Father who is in the secret place." There's a lot here, but for now I want to call your attention to another passage I have up on the screen. In Matthew 18, verse 19, Yeshua said "if two of you agree on earth concerning anything that they ask, it will be done for them by My father in heaven." We have to stop here and ponder this, and there's two things to consider here. First, is this a contradiction? Do we pray by ourselves in secret, or do we pray with two or three others? The answer is "yes," we ought to do both. What's more important than whether we pray alone, in a small group, or even in a large public group is the intention of our hearts, and the rest of Scripture and even Yeshua's own words bear this out to be true. In another example, which I don't have on the screen, consider the episode in Acts 1 and 2 following the resurrection, when all 120 members of the early church were praying together "with one accord" in the upper room. They received the Holy Spirit and began to pray outwardly in foreign languages. Without getting caught in the weeds of the story, note that their prayers caught the attention of a multitude out in the street, which led to the opportunity for Peter to preach a sermon to the public about Yeshua. Their prayers, the power of the Holy Spirit, Peter's sermon, and the disciples expression of the LORD's Truth in foreign languages led to the salvation of 3000 men that day. Next, take a look at the second part of Yeshua's statement in Matthew 18:19-20 because it's directly related to the point of today's sermon. We just read the first part, and here it is again: "I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven." In this instance, Yeshua was demonstrating the Father's involvement as the recipient of this prayer, and this lines up with what we read in Matthew 6:6; namely, "when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place, and your Father who sees in secret will reward you openly." But if we read Matthew 18:20, the very next verse, Yeshua added this: "For where two or three are gathered together in My name, I am there in the midst of them." Here, Yeshua tied the two or three people agreeing on a matter specifically with prayer, and not only that, He explained that these two or three were gathered in the name of Yeshua, and He Himself would be the one receiving their prayer—He would be in their midst. So, before I even get into the prayer itself, we can see that our prayers can be directed to the Father or the Son or both, and they can be done in secret or they can be done in a group. What then of the idea that we should not pray on the street corner to be seen by other men? Didn't the early disciples catch the attention of more than 3000 men with their prayers, perhaps even literally on the street corner? The Holy Spirit fell down on them to the extent that they became the center of attention—literally. Here's where

discernment is needed. It wasn't about them. It was about the Gospel. Peter used the attention he received to preach Yeshua risen from the dead, and the early church multiplied according to the will of God. We ought to pray for the same thing to happen in our walk of faith and for the same reason. With that being said, we can now read on in Matthew 6 to examine the "vain repetitions" and "many words" of the heathens' prayers. What does this actually mean? Well, I can think of a number of prayers I grew up with that involved this very thing. I'm not going to name the repetitive prayers that I learned, but I can tell you that we were taught to say a very specific set of words over and over again to the point that we memorized the words so we could recite them in front of others, and this is just a modern example. The rabbis were doing this regularly, which I can show you another time. This is what Yeshua was rebuking. Speaking for myself, when repeating the same words over and over again as a youth, I don't remember any spiritual connection to the LORD in what I was saying. It was vain repetition, and it was for public show. In Matthew 6:7-8, the LORD said that by repeating their prayers publicly, "they think they will be heard for their many words." He added: "do not be like them. For your Father knows the things you have need of before you ask Him." With this instruction, the LORD was not commanding us to keep quiet about the things we need. Quite the contrary, actually. In the context of the LORD's prayer in Luke 11, verses 9-11, and especially in the parable leading up to this passage, Yeshua explained that we ought to pray with persistence. In other words, we ought to pray for the same thing, over and over again. He added this: "I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened." Should we not ask the Father for what we need, or should we ask? Should we only pray to the Father, or should we also pray to the Son? Should we not repeat our prayers, or should we pray persistently? The answer is "yes."

{Title slide—6} Now, one of the prayers that I was taught to repeat over and over again as a child was ironically the LORD's prayer that you see up on the screen in its two versions from Luke and Matthew. We'd say the prayer, word-for-word, over and over again. That's what Jesus told us to do, right? According to Luke 11:2-4, He said quite specifically, "When you pray, say: "Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one." In Matthew's rendition from Matthew 6:9-13, Yeshua said: "In this manner, therefore pray:..." and then the same words follow with a few slight variations. The final part of the prayer in Matthew's Gospel adds a small detail: "For Yours is the kingdom and the power and the glory

forever. Amen.” So, here’s a testimony of two that we ought to pray these exact words when we pray. But just like with the other apparent contradictions I’ve already shown you, Yeshua did not mean to vainly repeat these words. Rather than repeat these words, the LORD was teaching us to include certain patterns in our prayers. To explain at a high level, Yeshua was teaching us to first give thanks and praise to God, and then we ought to pray for His Kingdom to come and His will to be done in our lives, and then we ought to pray for God's wisdom to apply His Word to our lives on a daily basis, to forgive us when we fall short, and to intercede for others who have disappointed us on account of their sins. Finally, our prayers ought to end with a request for protection from the evil one. In Matthew’s version, Yeshua said we ought to add another recognition of God’s eternal power, authority, and glory. Are these two versions and their context contradictory? Is one incomplete? Did one add content? Absolutely not! The point of showing you these things is to demonstrate the richness of Scripture. Any apparent contradictions actually add depth of meaning and understanding. Any additions or subtractions simply lend to the credibility of the two witnesses. No two witnesses of the same event will ever recount all the details perfectly, but, if true, they ought to agree on the core truths. Any police officer will verify what I’m telling you. If two people were conspiring to make up a story, it would either be identical or close to it, but this is beside the point. The point is this: Yeshua was giving us basic instruction here. He warned us: Don’t be formulaic in your prayers. Don’t pray to show others how pious you are. Don’t just say words without putting your heart into it. Pray to God earnestly in faith, according to His will, in alignment with His Word, with people who have the same heart condition as you, for the purpose of Him hearing the prayer and answering it, and answer it He will. I’m going to give you some homework that I want you to check out later, so prepare to write something down. Take a look at 2nd Chronicles 20, verses 5-13 later on when you have a chance. There, Jehoshaphat, king of Judah, prayed to the LORD earnestly in a very public manner, and the LORD answered His prayer magnificently. When studying 2nd Chronicles 20, verses 5-13 later, I want you to also have the LORD’s Prayer from Mathew 6 or Luke 11 handy, because what you’re going to see is how Jehoshaphat’s prayer follows the exact same pattern that Yeshua taught His disciples. As we’ve read in Hebrews 13:8, “Messiah Yeshua is the same yesterday, today, and forever.” And to that point, I want to highlight again that Yeshua instructed His disciples to pray to the Father. In Luke, He said: “When you pray, say: Our Father in Heaven...” In Matthew, He said, “In this manner, therefore, pray: “Our Father in heaven...” Jehoshaphat started, “O Yahweh God of our fathers, are You not God in Heaven...” Does this mean that we can only pray to the Father? As I explained earlier, the answer is absolutely not.

{Title slide—7} I already gave you the one example in Matthew 18:19-20 where Yeshua Himself demonstrated the equivalence of praying to the Father and the Son, but I want to take this to the next level. We're going to go through the LORD's Prayer in Matthew 6, line by line, and I'm going to show you how each line that the prayer assigns to the Father also belongs to the Son. By the end of this section, my hope is to remove any hesitancy you may have in praying directly to our Messiah, for we have One God and His name is Yeshua. But please don't become formulaic about this. Don't let the devil turn you into a Pharisee who heaps up extra burdens on God's people that are hard to bear, who adds to the law or who takes away from it. By all means, pray to the Father also, but if you do this, and this is what the Gospel teaches: Do not neglect to pray in Yeshua's name. Don't forget: Yeshua said, "I AM the Way the Truth and the Life. No one comes to the Father except through Me." When Peter was preaching to the Jewish leaders in the Temple, he said in Acts 4:12: "There is no other name [besides Yeshua] under heaven given among men by which we must be saved." In Ephesians 2:18, Paul wrote: "Through [Yeshua] we both[—that is, both Jews and Gentiles—]have access by one Spirit to the Father." But here's the foundational principle: We ought to pray to Yeshua and we ought to pray to the Father, for we have one God. but if we neglect to pray to Yeshua, then the Father will not hear our prayers. In 1 John 2:23, we read this: "Whoever denies the Son does not have the Father either, he who acknowledges the Son has the Father also." That being said, when we pray, "Our Father in heaven, hallowed be Your name," we ought consider that Yeshua is the name that is hallowed, and Yeshua's name is the one we ought to use in our prayers. Remember what we studied earlier in Philippians 2:9-11 regarding Yeshua? We read {redd}: "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Yeshua every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Messiah Yeshua is LORD to the glory of God the Father."

{Title slide—8} So, let's start to go through each section of the LORD's model prayer, which is really an instruction about much more than which words we ought to use to pray. When we read, "Our Father, who art in Heaven, Hallowed be Your Name," keep in mind what we just read {redd} in Philippians 2. Lest you believe that only the Apostles testify about this Truth, consider again the prophesy from Isaiah 9:6, which we studied earlier in the series. There we read: "For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." This is about the advent of Yeshua, who would be born of the Holy Spirit and the Virgin Mary. This Son, 100 percent God and 100 percent Man, would be called "Everlasting Father"

AND “Prince of Peace,” Isaiah prophesied. I’ve got to ask you this: How many times did Yeshua say, “I and My Father are one”? That version is in John 10:30, and then in verse 38 He added: “the Father is in Me, and I in Him.” In John 14:9, Yeshua said: “He who has seen Me has seen the Father.” When we pray “Our Father, holy is Your Name,” are we not praying directly to Yeshua? How could we possibly say otherwise considering this evidence? And that being said—and this is very important—based on the last several verses I’ve shown you, if we’re shying away from praying to Yeshua, will the Father even hear us? In Luke 9:26, He said: “For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels.” Hold that thought.

{Title slide—9} What do we read next? “Your kingdom come. Your will be done on earth as it is in heaven.” This is not something we can tip toe around. This is salvific. When asked by Pontus Pilate, the Roman governor, whether He is a king, “Yeshua answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”” (John 18:36) We’re getting ahead of ourselves a bit with this next verse, but that’s OK, because it’s related. Remember the end of Matthew’s Our Father prayer? “Yours is the Kingdom and the power and the glory forever. Amen.” Take a look at Matthew 25:31, where Yeshua said to His disciples: ““When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.” Is there a throne in any other place than a Kingdom? Is there anyone other than God who has glory? Does God share His glory with another? We’ve covered these things, but I reiterate to show you who we’re talking about here in the Our Father prayer. Yeshua was teaching us how to pray to God. Yes, we have a relational God—there is an invisible Father, a visible Son, and a uniting Spirit, but they are One. Yeshua was teaching us how to pray to Him. Now, as the LORD’s prayer continues, we read: “Your kingdom come. Your will be done on earth as it is in heaven.” Take a look at 1st John 5:12-15, where we read this: “He who has the Son has life; he who does not have the Son of God does not have life. These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God. Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.” Does this passage even require commentary? Here’s a quick take: The name of Yeshua saves. Yeshua is exalted and set apart as the name above all names. He is coming to sit on the throne of His kingdom. Our prayers literally ought to be directed to Yeshua—that His will be done on earth as it is in Heaven. And He is

sitting at the right hand of power. That means He is the power of God. He is the one who sends the power of God into the world with His Holy Spirit. Brothers and sisters, if we want to truly experience the Scriptures coming to life around us, we need to surrender everything to Yeshua, for He is our LORD and our God. If we're not praying TO Yeshua in our hearts, then we have no chance of reaching the Father.

{Title slide—10} What's next in the prayer? In Matthew 6:11, we read: "Give us this day our daily bread." When Yeshua was in the wilderness tempted by Satan, He quoted Deuteronomy 8:3, saying, "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God." We know, as we discussed earlier quoting John 1:14, that Yeshua is this "Word" who "became flesh and dwelt among us." He is not physical bread, but the "manna from Heaven." We've covered the "Bread of God" metaphor extensively in this series, but I want to remind you of what Yeshua said about Himself in John 6:33-35, where we read: "'For the bread of God is He who comes down from heaven and gives life to the world.' Then they said to Him, 'LORD, give us this bread always.' And Yeshua said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.'" It's clear that this daily bread we're praying for in the LORD's prayer is Yeshua, but why is it that we ought to pray for more of Him if we already have Him? And doesn't He know that we need Him? The point is that through prayer we build our relationship with Yeshua. This is how we get closer to Him! And yes, we need more of Yeshua daily, and He desires that we seek Him through daily prayer. Remember that He said it was good for Him to go away so that He could send His Helper, the Holy Spirit. Well, here in John 14:26 and 15:26, we see an amazing example of how the LORD's prayer points to God as a whole—and by that I mean, the Father, the Son and the Holy Spirit—for it is God's Word that is the Bread of Life, the daily bread that we need to build an eternal relationship with Him. Remember Yeshua said, "If you love Me, keep My commandments. And then I will send you a Helper..." Well, further down in His lesson, He added this: "the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." When we pray to the Father in Yeshua's name for our daily bread—meaning, our daily Yeshua, then the Holy Spirit will come to us and teach us all things concerning the Word of God as well as the things that Yeshua said to us when He came in the flesh. Look at the next part of this in John 15:26, where the salvific testimony of two comes to the forefront. We read: "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me." To quote Pastor Daniel: You can't make this stuff up. When we pray to the Father in Yeshua's name for our daily bread, the Father will send the Holy Spirit in Yeshua's name to

teach us the Truth of His Word and remind us of all the things Yeshua taught us. At the very same time, Yeshua Himself will send His Holy Spirit so that we can also testify that Yeshua is our LORD and our God. This is “Sh’ma Yisrael, Adonai Eloheinu, Adonai Echad.” “Hear O Israel, the LORD our God, the LORD is one.” This is: the saints of God endure by keeping the commandments of God and faith in Yeshua (Revelation 14:12). We ought to pray in His name, Yeshua, so that the Father hears us, so that they send their Spirit to dwell with us and within us. This is the daily bread we ought to pray for.

{Title slide—11} Moving right along, in Matthew 6, verse 12, the prayer continues. We read: “And forgive us our debts, as we forgive our debtors.” Without belaboring the point, it ought to be clear that we are redeemed through the blood of Yeshua, and in Him our sins are forgiven (Colossians 1:14). If we consider Psalm 103:1-5, David explained that it is Yahweh Who “forgives all your iniquities, Who heals all your diseases,” and “Who redeems your life from destruction.” And indeed, it is the Father who forgives sins through the Son of His love. But even when Yeshua walked the Earth as the Son of Man, we can see that He was the one who forgave sins by His own authority. Remember the woman caught in adultery, whom He sent away with no condemnation, exhorting her to “go and sin no more.” He also forgave the paralytic who was lowered from the rooftop of a house where Yeshua was staying in Galilee, and this one perfectly demonstrates what we need to understand. We pick up the story in Luke 5:20, where we read: “When He saw their faith, He said to him, ‘Man, your sins are forgiven you.’ And the scribes and the Pharisees began to reason, saying, ‘Who is this who speaks blasphemies? Who can forgive sins but God alone?’” And I want to pause here, because these Scribes and Pharisees were making a good point. There is no one but God who can forgive sins. He is the only one. And in this story, Yeshua didn’t appeal to Heaven for the Father to forgive the man’s sins, but rather He stated simply, “Your sins are forgiven you.” He spoke with His own authority as God. And in this episode, the religious leaders doubted His identity, which is also important. Nevertheless, Yeshua pressed on, demonstrating both His identity and His authority as God. Continuing in verse 22, we read: But when Yeshua perceived their thoughts, He answered and said to them, ‘Why are you reasoning in your hearts? Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? But that you may know that the Son of Man has power on earth to forgive sins’—He said to the man who was paralyzed, ‘I say to you, arise, take up your bed, and go to your house.’” (Luke 5:20–24) The Son of Man not only had authority on Earth, but He also has authority in Heaven and under the earth to forgive the sins of all who believe, because He is God. The point is that when we pray to God to forgive our sins as we forgive others around

us, we are praying to Yeshua, the one who has forgiven our sins by His blood. If He had authority to forgive sins on the earth, then He certainly has authority now at the Right Hand of power as He sits interceding for us. This ought to comfort those of us who believe, but it also ought to startle those who have not been praying to Yeshua for the forgiveness of their sins. Remember what Yeshua said in Matthew 5:20, and I don't have this on the screen, but if you open your Bibles to Matthew 5:20, Yeshua said there: "For I say unto you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven." The LORD's prayer is becoming more and more powerful as we go along. As we consider the whole counsel of God, it's clear that it's not enough to believe, but we have to also KNOW that Yeshua has authority to forgive sins, and also to heal, because He is God. We ought to pray to Yeshua for these things.

{Title slide—12} Moving into Matthew 6:13, the prayer moves toward the end with this: "And do not lead us into temptation, but deliver us from the evil one." We could do a whole sermon on this one, but the long and the short of it is this: One of the things we ought to pray to Yeshua for the most is to help us avoid the temptation of the enemy and to keep us free from the devil's grasp. In Romans 8:33-34, which I don't have on the screen, Paul asked: "Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Messiah who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us." Should we not then pray to our High Priest who intercedes and keeps the evil one away, who defends us against all of his accusations? In 2nd Thessalonians 3, verses 1-4, Paul asked the church of Thessaloniki to pray for him in this manner. We read: "Finally, brethren, pray for us, that the Word of the LORD may run swiftly and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith. But the LORD is faithful, who will establish you and guard you from the evil one. And we have confidence in the LORD concerning you, both that you do and will do the things we command you." More directly, the Apostle John wrote in his first epistle, chapter 5, verses 18-20, "We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies under the sway of the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know Him who is True; and we are in Him who is True, in His Son Messiah Yeshua. This is the True God and eternal life." Messiah Yeshua, the Son of God, Paul just comes right out and says it: "this is the true God" and our relationship with Him is what gives us eternal life. When we trust in

Yeshua, bringing our prayers and petitions before His throne, He will not only guard us from temptation, but He will also deliver us from the evil one.

{Title slide—13} And to finish off the prayer in Matthew 6:13b, we can assert as we already have earlier in today's message, that to Yeshua belongs "the kingdom and the power and the glory forever. Amen." This has two applications for us as we pray to Yeshua, both in this life as we wait for Him to return and bring us into His Kingdom, as well as as we prepare our hearts for that very day. We ought to pray to Yeshua because, as He said Himself at the end of Matthew 28, "All authority has been given to Me in heaven and on earth." We ought to pray for His will to be done on earth as it is in heaven, and His will is this, which He told us: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you." We need help doing this, for we cannot do it in our own strength, and as you can see at the end of this passage, Yeshua offered that help. He said this: "lo, I am with you always, even to the end of the age." When we pray to Yeshua, He will help us do the things He's commanded us to do. He will help us learn, keep, and demonstrate the commandments of God in our lives. He will help us make disciples for His Kingdom, and He will help us overcome all the challenges we face in our own walk until He comes. And for this we ought to praise Him, all the while knowing that the kingdom, power and glory belong to Yeshua forever. We ought to pray that He helps us endure, because according to His own Word, He is coming to bring His people into His Kingdom on the Last Day and we do not want to be apart from Him on that day. According to Revelation 5, verses 11-13, a great multitude of angels, elders and faithful followers who trust in Yeshua and keep His commandments, will speak loudly on that day, saying: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" Continuing, the prophesy explains: "And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: 'Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!'" Our God exists eternally in complex unity, the Father, Son and Holy Spirit, and He instructed us to pray in the Name that is above all names, which is the name of Yeshua. There's no contradiction in this, but rather peace. On account of this, whether we pray in the Spirit, to the Father, or to the Son, we pray to the same God in the name of Yeshua.

{Title slide—14} It's not just John 17 or the LORD's prayer recorded in Matthew 6 and Luke 11 that demonstrates prayer to Yeshua. Before we close today, I want to give you

a few examples in Scripture that shows disciples praying to Yeshua even before His crucifixion, and then even more certainly to Yeshua directly after He rose from the dead. Here are just two examples of what we might call functional prayer. It's functionally prayer, because Yeshua was alive as the Son of Man walking on the earth, but the structure of these passages is prayer—actually additional models for us to follow. Here's one example in Matthew 8, verses 1-3, where we read: “When [Yeshua] had come down from the mountain, great multitudes followed Him. And behold, a leper came and worshiped Him, saying, “LORD, if You are willing, You can make me clean.” Then Yeshua put out His hand and touched him, saying, 'I am willing; be cleansed.' Immediately his leprosy was cleansed.” If we need healing in this life, we ought to ask Yeshua to heal us, for He has the power to heal. Here's another example that's even more amazing from Matthew 9, verses 18-19, where we read: “While He spoke these things to them, behold, a ruler came and worshiped Him, saying, 'My daughter has just died, but come and lay Your hand on her and she will live.' So Yeshua arose and followed him, and so did His disciples.” Ultimately, Yeshua rose the girl from the dead, because He has the power to raise the dead. On the Last Day, Yeshua will open up His mouth and speak your name, and it matters not where your body or its remnants happen to be, you will be raised up to stand in His presence or to cower in fear, depending on whether you have trusted in Him. In Yeshua, the dead shall be raised.

{Title slide—15} Now, after Yeshua was risen from the dead and even ascended to His intercessory throne on High, we can see examples in Scripture where Disciples literally prayed directly to Yeshua, and I saved these for last because they're drop the mic type of examples. For those who don't believe we can pray to Yeshua, these passages simply can't be dismissed. We need to confront this question and answer it correctly according to the Word of God. In 2nd Corinthians 12, verses 7-11, the Apostle Paul wrote this: “Lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the LORD three times that it might depart from me.” This is the prayer. Now, we don't need to belabor the particulars of what's going on here, but it's important to see that Paul was pleading with the LORD Yeshua, not once, but three times, that this demon that was afflicting Him might be sent away, but the LORD Yeshua said "no." Yeshua's glory would be made perfect in Paul's chastening, because Paul would learn to depend on Yeshua through such tribulation. But how do we know it's Yeshua that Paul is praying to? The context of the rest of the passage makes this clear. We read again: "Concerning this thing I pleaded with the LORD three times that it might depart from me. And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness.'" Paul

continued: "Therefore most gladly I will rather boast in my infirmities, that the power of Messiah may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Messiah's sake. For when I am weak, then I am strong. I have become a fool in boasting; you have compelled me." And in whom did Paul boast? He boasted in Messiah Yeshua. He prayed to Messiah Yeshua. And Messiah Yeshua was the one whose strength was perfected in Paul's weakness. Paul became a better servant of Yeshua because He completely surrendered His life to Him and depended on Him for His every need.

{Title slide— 16} Now, looking back to when Yeshua was on the cross and about to die, you'll find this interesting statement in Luke 23:46, which brings us back toward the beginning of our message. We read: "And when Yeshua had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last." And so Yeshua's example showed us that we ought to call out to the Father, right? Again, the whole counsel of God demonstrates the Truth to us. After Yeshua died, rose from the dead, and ascended into Heaven to sit eternally alive at the right hand of power, and after He sent His Holy Spirit to dwell in the hearts of His disciples, and after those disciples began to spread the Gospel throughout the world, the man Stephen was being put to death for his testimony concerning Yeshua's identity. Indeed, he was being stoned to death for preaching the Gospel. And as he was about to die, we read this, which I don't have up on the screen from Acts 7:54-56: "When they heard these things they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Yeshua standing at the right hand of God, and said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!'" We pick up in verse 57, where we continue: "Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, 'LORD Yeshua, receive my spirit.' Then he knelt down and cried out with a loud voice, "LORD, do not charge them with this sin.' And when he had said this, he fell asleep." Now, to be fair to the critics, the text in the NKJV adds the words "calling on God," but everything else is there. If we consider the core part of the passage in the Legacy Standard Bible, which is a literal word-for-word translation, we read: "They went on stoning Stephen as he was calling out and saying, 'LORD Yeshua, receive my spirit!' Then falling on his knees, he cried out with a loud voice, 'LORD, do not hold this sin against them!' And having said this, he fell asleep." The reason for bringing you here is this: He didn't call out, as Yeshua did, saying "Father, into Your hands I commit my spirit." No. Rather, He said,

"LORD Yeshua, receive my spirit." This example becomes even more powerful when we recognize that the spirit that Stephen was offering up here is not his soul and it's not the Holy Spirit; rather it is the breath of God. As we know, when Yeshua died, He went to sleep in the grave until He was raised from the dead. His "soul" or "life" did not ascend directly to God. Without getting into too much detail, I just want you to recall that man is made of breath and flesh, and when God's breath enters the dust of the earth, man becomes a "living being"—a nephesh. Thus, when we die, God's breath returns to Him, our flesh decays into the dust, and our soul—our life—goes to sleep until the Last Day when we will also be raised up. I don't have time to prove this to you now, and so if you don't understand this part of the teaching, please go back and watch the four sermons I presented during the "Elementary Principles of Messiah Yeshua" series on the "Resurrection of the Dead." It's explained in detail there. The point I want to make today is this: Stephen, when dying, offered up the breath of God to Yeshua directly, in prayer, and to Yeshua the breath of God returned. In his last moments on the earth, Stephen, a saved man who knew Yeshua, prayed directly to Yeshua to A) forgive his enemies and B) receive back the breath of God that had animated him. As the passage directly states, after this happened, Stephen's soul went to sleep. The takeaway for today's message is this: We ought to pray to Yeshua, directly, for He is God.

{Title slide—17} And so, in conclusion today, I want to leave you with this: Everything we have seen in this series and everything we've discussed today leads to this conclusion. Because we have demonstrated clearly that Yeshua is God, we ought to pray to Yeshua directly in the same way we pray to the Father. Prayer to Yeshua is Biblical, it is consistent, and it is not in conflict in any way to prayer to the Father, because we have one God. And as we prepare for next week, which will be the last message in this series, I want to leave you with things to contemplate. In Psalm 95:6, we read this: "Oh come, let us worship and bow down; Let us kneel before the LORD our Maker." In Psalm 141:2, we read this: "Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice." Prayer, brothers and sisters, is a form of worship. Prayer is synonymous with worship. If we ought to pray to Yeshua, we also ought to worship Yeshua. And this is what we're going to talk about next week to close out this series. But this week was about prayer, and I hope you agree it is clear that we ought to pray directly to Yeshua. To close our message today, I want to leave you with one last passage that shows this from Hebrews 13, verses 12-15. There we read: "Yeshua also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore

by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.” Indeed, we give thanks to the name of God, Yeshua, the name above all names, because His mercy endures forever. Indeed, we ought to go forth to Him, outside the camp, even bearing His reproach, because it is good and righteous to give Him thanksgiving and praise as we're asking for His intercession in our lives. It's clear that God has given us a choice in the matter—a choice as to whether we accept Yeshua as our LORD and our God—but our decision is salvific. If we can't bring ourselves to pray directly to Yeshua, then we deny His identity as God. If we don't worship Yeshua, we deny His identity as God. Because Yeshua is God, prayer to and worship of Yeshua as God is essential faith. This is a faith I pray Yeshua gives to each and every one of you. Shabbat shalom.