

MESSIANIC FAMILY FELLOWSHIP

POD CAST TETZAVEH

WITH ADAM LARSON

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Shabbat shalom everybody. Our Abba is good isn't he, all the time? Amen. All right, so, may our prayer be like incense. As we read the torah portion today we read about the last little part about the altar of incense and I found a cool picture, or artist's rendition of the altar. We know from King David our prayer is likened unto incense. In Psalm 141:2, let my prayer be like incense set before you, my uplifting of hands like an evening sacrifice. It also says in Revelation 5:8, when we took the scroll and four living beings and 24 elders fell down in front of the lamb each one held a harp and bowl, each one filled with pieces of incense which are the prayers of God's people. So we can clearly see that prayer is important to the Father. But if we stop and ask ourselves about prayer, which is what I did this week, sometimes we come up empty like, what is prayer? Why do we do it? How do we do it? When? For how long? You know, prayer is that taboo topic in the faith circles like, you're supposed to pray brother. How am I supposed to do that? When you say, hey man, I'm going to pray for you, and you walk away and like two weeks later, oh, man, I didn't pray for that person. We all do it; I've done it so many times. So these are some questions I've been pondering, so, if you're willing to go with me we're going to try to do a little study on what does it mean to pray. Let's talk about what it means to pray, what does it mean and what does it mean for us, and maybe try to answer some of these questions because I feel like we all know, but then we don't know, because I didn't know. I was like, what does the bible say about this stuff? You know what? I have never really looked that up before. And so hopefully we can kind of understand some of these things today. So the first use of prayer is found in B'resheet 27:7 which says therefore, return the man's wife to him now. He is a prophet. He will pray for you and you will live. If you don't return her then you will certainly die, you and all who belong to you. So what is the context of this verse? This is Yehovah coming to Abimilech in a dream. He had taken Sarah, Abraham's Sarah, as his wife. And so he is like, oh I've got this beautiful woman. Cool, she is my new wife, and Abraham is living in the land; it's going good, but then he has this dream. What happened was Abraham goes into Abimilech's land just like he did when he was going to Egypt, and said hey, oh, man, I think they're going to kill me and take my wife. Hey, Sarah's my sister, which wasn't a lie because technically she was his sister. So Abimilech says oh, you've got a beautiful sister. I want her for my wife. I'll take her. You can live in my land. Give me your sister. And so the Father comes to Abimilech and says this to him. And so Abimilech realizes that he was in sin. He says oh no, what am I going to do? And so in order to save his life he had to restore Sarah to Abraham. So part of this process had to be that Abraham would have to pray for him. So what do we call that? It's an act of intercession. It's an act of intercession right? And so we're going to cover more about what intercession is later. And so the first time we see the use of the word pray in the scripture is an act of intercession. So let's remember that. But it's interesting; a lot has happened up unto this point. You've got Adam and Eve, you've got Noah, you've got the tower of

Babel, you've got a lot of things that have transpired in the world before. And so what were they doing? Were they praying? Were they not praying? We don't see the use of that word yet. When Adam and Havah were in the garden, the Father would just come down and hang out with them in the garden, and so they didn't really need to pray because they could just chat with him. But we do see the phrase "calling on the name", calling on his name. The first time we see that is in Genesis 4:26, to Seth too was born a son, whom he called Enosh. That is when people began to call on the name of Adonai, Yehovah, YHVH, the name of the Lord. We also see it with Abram in Genesis 12:8, and he left that place and went to the hill east of Beit-El and pitched his tent. With Beit-El to the west and 'Ai to the east, he built an altar there and there called on the name of Adonai, or Yehovah. So that word there, that word to call, to call on the name of is the word korah (sp) which is Strong's number 7121, for my Hebrew scholars that want to look that up later. It means to call, to proclaim, to read aloud, to recite, a calling together for assembly, to call a name, or give a name. So the verb doesn't necessarily mean prayer there, but Seth and his descendants began to proclaim Yehovah as their Elohim. They began to say he is my Elohim. They began to proclaim him there. And it's possible that Seth and his descendants didn't know what his name was. They just began to call on him. Because we read in Exodus 6:2-3, it says God spoke to Moshe and said I am Yehovah. I appeared to Abraham, Yitz'chak and Ya'akov as El Shaddai, although I did not make myself known to them by my name, YHVH. So whether or not they knew what his name was, this verse kind of makes it seem like they didn't really know him by that name yet. But yet they were calling on his name. They were proclaiming him. So this idea that you're calling on your God to summon him for help, so in this sense the word is used to indicate the people chose Yehovah as their Elohim and he called on his help in their lives. And this is in contrast to Cain's line. So you've got Seth's line and Cain's line. Cain's line did not do that. Cain's line just followed their own way. But Seth's line began to call on the name of Yehovah. It doesn't actually mean prayer, but they're calling on his name, they're calling on him for help. So now let's do a small word study. Let's talk about the word "to pray". For the verb to pray, the most common word is pelal (sp). I've got the Strong's number up there for you, which means to intervene, to interpose, to pray, to intercede, an act of prayer, arbitrate, or judgment. Jeff Benner, who has a lexicon, says to plead for an intercession or an outcome. So the root of the word is a peh and a lamed, which if you look on the pictograph (and I should have put that up), peh is a mouth and the lamed is a shepherd's staff which means authority. So you put these words together, it means to speak to authority, speak in authority. One thought could be a coming to authority to intercede on one's behalf or behalf of another. So to pray is to come in authority to intercede for one's behalf or for another. Does that make sense? So for some reason that kind of clicked with me because you hear, come boldly before the throne and all this stuff and suddenly when I look at the word, I'm supposed to come with authority. Whose authority? The authority of Messiah. The authority that he's given to us. We're supposed to pray with that authority. That's what the word is basically saying. So there's a connection in this root here the peh and the lamed to the Arabic word that's pronounced falah (sp) which means the notch or edge which is connected to the words to cut one's self in worship, or to fall down, lie prostrate. So there's a connection' it stems from the same bilateral system, to fall, emphasizing prayer in prostration. So there's a connection in the etymology of his words to this Arabic word which I thought was very interesting. And so just to kind of round things out, in the Hebrew there are a few other words. We get nah (sp) which means please, or I beg of you, there's selal (sp) which is to ask, so there's nah and selal, and then there's gad (sp) which is to tell or report, and then there's selah

which means pray in intercession. So those are the other less common words used for prayer in the scriptures. So what about the Greeks? There are all of our Hebrew words, but there are obviously some Greek words that mean prayer. So we're just kind of building a foundation here. Proskumi (sp), there's the Strong's number, which is to offer prayers or to pray. So that's the most common word for prayer in the new testament. This word is associated with desire, to desire something and to ask for it, and when you put it with the word daomi (sp), it means to pray earnestly, or to pray very strongly. And there's one more word which is erato which is a very similar verb but has less emphasis on it. So when you put it with daomi it just means to ask. So the one is to pray earnestly and the other is to pray not so earnestly. Ok? Does that make sense? I know I just went over a lot of Hebrew and Greek stuff, but I just wanted to give us a foundation of what these words mean, of where we get some of these ideas from. So, with that, why do we pray? In the midst of me trying to do this study, I found that we don't find an explicit command for us to pray in the bible. It doesn't say thou shalt pray. I don't find that anywhere, but if you read scripture it's clear that the apostles, the prophets, they all did it, so I guess we should do it too, but we just don't find that specific thing saying to pray. But in the midst of that, I found this article from the Set Apart People folks and I just wanted to read this little paragraph that I found it struck a chord with me. It says, let me first mention what I believe is a prerequisite of prayer. You first need to have faith. If you do not believe that Yehovah exists and that he alone rules, what's the use of praying? Thus you need to have faith in Yehovah in order to want to have communion with him. The more faith you have in him, the more you come to rely on him. This will lead you to want to spend more time in his presence. At the same time I believe the cycle works the other way as well. The more time you spend, the more things you bring before Yehovah, the better your faith will become as you come to realize that you can rely on him. For me this is a no lose situation. So something struck a chord in me there. Whether it is a prerequisite for prayer or not, I don't know, but there's just something about that. When you are coming to the Father, you have to have faith in him. You know, even somebody who's never even called on his name, when they get on their knees and say help me, there's a moment of faith there. There's a moment of, I don't know you, but I need your help. I believe that you can help me. Even when we have walked away, when we turn our face to him, there has to be some sort of an I'm reaching out, I believe things can happen and I'm going to ask for them. So there has to be that element of "I believe in you in order to talk to you". And if you have a friend, shouldn't you talk to them? You know, I and Nate are friends, but if we never talk to each other, how can we continue a friendship? You have to build a relationship. If we say we are friends of God, (I am a friend of God, that lovely song) if we are friends of God, and he is our king and we say he is our Father in heaven, I want to build a relationship with him. How can we do that? Through prayer, talking to him, communion with him. So one of the primary reasons for prayer is communion with Yehovah, getting to know him more. We want to talk with him and we want to know his ways. Let's look at some examples of some folks who did it in the scriptures. The first one is in Exodus 33:13, 14. This is Moses speaking, now please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people. He answered, "Set your mind at rest – my presence will go with you, after all." We can also see this in Jeremiah 33:2-3. It says, Thus says Adonai the maker, Adonai who formed the universe so as to keep directing it – Adonai is his name. Call out to me, and I will answer you – I will tell you great things, hidden things of which you are unaware. So I looked it up in verse three that word is karah (karah), call on me and I will answer you. So call on

me and I will answer you, speak to me and I will speak back to you, turn to me and I will turn back to you. He's waiting for us. We can see in Shaul's letter to Philippi, he encourages us to take everything to Yehovah in prayer. In chapter 4:6-7 it says, don't worry at all, but in every matter by prayer and petition with thanksgiving, let your requests be made known to Elohim and the peace of Elohim which surpasses all understanding shall guard your hearts and your minds through the Messiah Yeshua. So we have scriptural proof that we're supposed to take everything before Yehovah and that he will answer us. We just read it right here. Take it before him. Take every matter, take every single thing, everything; which leads us to our second thing, because he said when we call he will answer us. So what happens, what do we do when he answers us? Many times it's thanksgiving, hopefully. There are many prayers of thanksgiving in the scriptures. One of my favorite ones is Hannah's prayer in 1 Samuel chapter 2:1-10: Then Hannah prayed; she said: My heart rejoices in Yehovah. My horn has been high in Yehovah. My mouth is open wide over my enemies for I have rejoiced in your deliverance. There is no one set apart like Yehovah for there is no one beside you, and there is no rock like our Elohim. Do not multiply words so proudly. Let no arrogance come from your mouth for Yehovah is an El of knowledge and by him deeds are weighed. Bows of the mighty are broken and those who stumble shall be girded in their strength. The satisfied have hired themselves out for bread and the hungry have ceased. Even the barren has born seven and she who has many children pines away. Yehovah puts death and he makes alive. He brings down to the grave and he rises up. Yehovah makes the poor rich, he brings low and lifts up. He raises the poor from the dust, he lifts the needy from the dung hills to sit with princes and to make them inherit a throne of esteem, for the supports of the earth belong to Yehovah and he has set the world upon them. He guards the feet of the kind ones but the wrong are silent in darkness, for man does not become mighty by power for those who oppose Yehovah are shattered from the heavens. He thunders against them. Yehovah judges the ends of the earth and he gives strength to his sovereign and exalts his anointed. What a powerful prayer by a woman who laid her all at the altar. And then Eli comes up to her and says, your prayer shall be answered. And suddenly she becomes pregnant, and this is her thanksgiving before the father. We can see prayers of thanksgiving even without an answer to prayer, such as in Daniel 6:10-11. So King Darius, I believe, signed a document and a decree became law and I'm learning that Daniel went home and the windows in the upstairs room were open in the direction of Jerusalem and he knelt down three times a day and prayed giving thanks before his God just as he had been doing before. In John chapter 11 it says, so they removed the stone, Yeshua looked up towards him and said Father, I thank you that you have heard me. I myself know that you always hear me, but I say this because the crowd is standing around so they may believe that you have sent me. But even Yeshua says Father I thank you that you hear me. Yeshua had the faith that the Father heard him just as we should have that same faith that the Father hears our prayers. And in Colossians 4:2 it says, keep persisting in prayer, standing alert in it and being thankful. Keep persisting in prayer. It means continue on in prayer. Continue on in prayer and stay alert and be thankful. So we're to keep on praying, keep on with this practice of praying and we're to stay alert and be thankful. Now in the scriptures, in part of the apocrapha, in the book of Daniel, there's some extra prayers and writings in it and recently I stumbled upon it. It's been a long time since I've read it, but there's a prayer by the three young men. It's called, it's the song of the three youths. And I wanted to read it to you because it's a beautiful prayer. It's in the Apocrapha, it's in the apocraphal writings, an extra part of Daniel....you've got Bel and the dragon and a few other things that are in the apocraphal part of Daniel. And so I just

wanted to read this to you because I thought it was a beautiful prayer by these three men, and it says they pray this prayer from within the furnace. And in the apocraphal part of Daniel it says when they're walking into the furnace they go in with hymns and singing and one of them stands still in the fire and prays aloud. So let me read it to you: It says they walked around in the midst of the flames singing hymns to Elohim and blessing Yehovah and Azariah stood still in the fire and prayed aloud, blessed are you, O Yehovah, Elohim of our ancestors, worthy of praise and glorious is your name forever for you are just in all you have done and all your works are true and your ways right and all your judgments are true. Can you imagine that? You're standing in a fire and that's the first thing you say? Wow. You have executed true judgments in all you have brought upon us and upon Jerusalem the holy city of our ancestors. By a true judgment you have brought all this upon us because of our sins for we have sinned and broken your law in turning away from you; in all matters we have sinned grievously and we have not obeyed your commandments. We have not kept them or done what you have commanded us for our own good. So, all that you have brought upon us, all that you have done to us, you have done by true judgment. You have handed us over to our enemies, lawless and hateful rebels, to an unjust king, to the most wicked in all the world. Now we can not open our mouths. We your servants who worship you, we have become a shame and a reproach. For your name's sake do not give us up forever. Do not annul your covenant. Do not withdraw your mercy from us. For the sake of Abraham your beloved, for the sake of your servant Isaac and Israel your holy one to whom you have promised to multiply their descendents like the stars in the heavens and like the sand in the shore of the sea. For we O Yehovah, have become fewer than any nation and have brought low this day in all the world because of our sins. In our day we have no ruler or prophet, no leader, no burnt offering or sacrifice of oblation or incense, no place to make an offering before you to find mercy. Yet with a contrite heart and a humble spirit may we be accepted as though it were with burnt offerings of rams and bulls, tens of thousands of fat lambs. Such may our sacrifice be in your sight today and may we unreservedly follow you, for no shame will come to those who trust in you and now with our heart we follow you. We fear you, we seek your presence. Do not put us to shame but deal with us in your patience and your abundant mercy. Deliver us in accordance with your marvelous works and bring glory to your name, O Yehovah. Let all who do harm to your servants be put to shame. Let them be disgraced and deprived of all power and let their strength be broken. Let them know that you alone are Yehovah Elohim, glorious over all the world. That, that moved, yeah, I really don't have words. To understand why you are where you are and to say, but, do not forsake the covenant that you promised. We will follow after you. We will walk in your ways. It just shows this deep understanding of, we know why we're here in Babylon. We know why we sin and we know we walked away, but don't forget your covenant. Be faithful to us. And I think it's funny that at the end, he says, do not put us to shame, but he says let them who try to harm us be disgraced. And how much of a disgrace was it for good old Nebby K when he's sitting there, he's like, yeah, we're going to put them in a fire, and they're just walking around. You know, they're singing praises, probably like how the guards felt when Paul and Silas were singing in the jail, and they're just like, we sing praises to your name, O Lord. Of course they were. That had to be the song they were singing. But can you imagine how these guards felt like, what are they doing? I can't stand this; they just won't shut up. And then good old Nebby K puts these guys in here, the guards die when they go in, and they're just walking around singing praises. Maybe that's why the fourth one showed up. Maybe that's why the preincarnate Messiah showed up there, because they were just praising his name,

blessing his name. And this prayer was lifted up. He's like, ah, yes, I remember you guys. I am faithful. He covered them. It's just really cool. So another reason why we pray is confession. An example of that is in 2 Chronicles 30:18-20. For a large number of people, especially Ephraim, M'na-sheh, Yis-sa-khar, and Z'vu-lun, had not cleansed themselves but ate the Pesach lamb anyway despite what is written. For Hizkiyahu had prayed for them, may Adonai who is good, pardon everyone who sets his heart on seeking God, Adonai the God of his ancestors, even if he hasn't undergone the purification prescribed in connection with holy things. Adonai heard Hizkiyahu and healed the people. You know, what an amazing testimony here where it's a confession, but it's also an active intercession. We can see it many times with Daniel, Daniel chapter 9, while I was speaking, praying, confessing my own sin and the sin of my people Israel, pleading before Yehovah my Elohim for the holy mountain of God, yes, while I was speaking in prayer the man Gabriel 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. And it's interesting that you see this happen often in prayer where this happened about the time of the evening sacrifice or about the time of the morning sacrifice. There's something important about the morning and the evening sacrifices that we should keep in mind. And if we do not confess we have a warning from King David in Psalm 32, when I kept silent my bones wasted away because of all of my groaning all the day long. Night and day your hand was heavy on me and sap in me dried up as in a summer drought. Think about that, or selah. When I acknowledged my sin to you, when I stopped concealing my guilt and said I confess my offenses to Yehovah, then you, you forgave my guilt and my sin. When we hold on to things they eat away at us. Nate does something to me and I don't forgive him it eats away at me and becomes a bitter, nasty thing. So every time he comes to me, I'm responding out of that unforgiveness that I'm holding in my heart. If you lash out at the person you love, you should probably wonder, hmm, what am I holding against that person that's causing me to lash out against them? Don't think it's them; no, look in yourself first. This is the best, this is a beautiful picture, my bones wasted away because of all the groaning. Wasted away. It eats away at you. It's bitter. It's nasty; it just grinds up at you. Think about if we have unrepented sin, when we have secret sins in our lives they eat away at us. They burn us. We were lost, in that shame, saying, I don't want anybody to know that I looked at that thing, I don't want anybody to know that I did that. But what does it say? Confess your sins one to another that you might be what? Healed. For this exact reason you kept silent. The enemy loves for us to keep silent. Why? Because the sap in me dried up as in a summer drought. When the sap dries up in the tree what happens to the tree? It dies. Our life is drained from us. So my brothers and sisters, I encourage you to confess your sin not only to the Father but one to another. Find somebody accountable. You've got secret sin in your life, find somebody and say hey, brother, I need help. I need help. And let them help you. Father use them through you. And if somebody comes to you and you have no idea what to do, say Abba, help me. Get somebody who does know how and work together with that person. You know there are so many different secret sins out there that we could go into. But get help, talk to somebody. Open up. Trust me, I'm speaking from personal experience. A weight becomes lifted when suddenly you confess and it's like, oh, it's out in the open. Whoo, it's out in the open. And as you continue to confess it becomes easier and easier. Amen? So another reason for prayer is intercession, which we talked about. It's on behalf of someone. So we can see that we can pray for a specific person. Like in Genesis 25:21: Isaac prayed to Adonai on behalf of his wife because she was childless. Adonai heeded his prayer because Rivkah became pregnant. In Numbers 14:19: please forgive the offenses of this people according to

your greatness as you have borne this people from Egypt until now. Moses praying for the people. You can pray for a person, you can pray for a people, you can pray for a nation. 1 Samuel: Samuel is saying as for me, far be it from me to sin against Adonai by ceasing to pray for you; rather I will continue instructing you in the good and right way. So Samuel felt that it was a sin for him to stop praying for the people of Israel. Daniel 9:4-5: I prayed to Yehovah my Elohim and made this confession – please, Adonai, great and fearsome, who keeps his covenant and extends grace to those who love him and observe his mitzvot. We have sinned and have done wrong, acted wickedly and rebelled and turned away from your mitzvot and rulings. Daniel was crying out for the nation. He was crying out. His heart was in Jerusalem, his heart longed to be back there. And he knew why they were there, and all he wanted to do was say Father, please forgive us, we have sinned. You know I really believe that there's power in these type of prayers. If there's sin in your family, confess that sin on behalf of the family. Begin to break those generational curses in your family. In Nehemiah 1 he did the same thing, verses 5 and 6: it says, please Yehovah, Elohim of heaven, you great and fearsome God who keeps his covenant and extends grace to those love him and observe his mitzvot. Didn't we just hear that? Hear, be now attentive, your eyes be open so that you will listen to the prayer of your servant which I am praying before you day and night for the people of Israel your servants, even as I confess the sins of the people of Israel that we have committed against you, yes, I and my father's house have sinned. He's praying on behalf of himself and his father's house and the people; he's praying on behalf of the people. Where do we see that? We see that with the high priests, the high priests would do that on Yom Kippur on behalf of the people. But you don't have to wait until once a year to pray on behalf of the people. We can be praying for our nation, repenting for the sins of our nation. We can repent for the sins of our families, we can repent for our own sins. We can lay those things down praying to Abba for mercy. We can see in Paul's writings, you know, he encouraged them to pray for him. In 1 Thessalonians 5 it says, brothers keep praying for us. In Ephesians 6:19, pray for me too that whenever I open my mouth the word will be given to me bold in making known the secret of the good news. He also prayed for the people he was writing to. He said in Philippians 1:2, grace to you and shalom from Elohim our Father and the Lord Yeshua Messiah. In Colossians 1:3, whenever we pray we give thanks for you to God the Father of our Lord Yeshua Messiah. And so are we seeing why we pray? Are we seeing the reasons why we pray? These are the reasons why we pray. We do it but do we understand what we're doing? So what does prayer achieve? Before I go there, I forgot...so just to review what we just went over, the instructor in me is wanting to put a slide up. So what did we just talk about? We talked about why do we pray? We pray for communion with Yehovah. We pray to give thanks to him. We pray to confess our sins, we pray as intercession for another's behalf or on behalf of ourselves. So those are some of the primary reasons why we pray. So as we move on, what does prayer achieve? You know we wonder is he listening? I thought that was a very funny picture, I wanted to share. How do we know he's listening to our prayers? Usually we would expect to see some sort of change in our lives or some change in the lives of the people we pray for. You'd expect to see something happening eventually. It may not happen right away and we have to remember that it's in his timing, not in our timing. But he does things. But usually expect to see something happening, right? So one result is blessing. So when Yitzak prayed for his wife what happened? Yitzak prayed for his wife when she was childless. Yehovah heeded his prayer and Rivkah became pregnant. We just read that. But it's what is happening, he received the blessing of a child. Again, with Hannah, 1 Samuel chapter 1: they got up in the morning and worshipped

before Yehovah and returned and came to their house in Ramah. Elkanah had sexual relations with his wife, with Hannah his wife and Yehovah remembered her and she conceived in due time and gave birth to a son who she named Sh'mu'el, because I asked Yehovah for him. The husband, Elkanah, went up with all his household to offer the yearly sacrifice to Adonai and fulfill his vow. Wow. Or it can come in the blessing of a nation. In 1 Kings chapter 8, when your people Israel sin against you and in consequence the sky is shut and there is no rain then they pray toward this place and acknowledge your name and turn from their sin when you have brought them low, hear from heaven and forgive the sin of your servants, your people Israel. Since you keep teaching the good way that they shall live, send down rain to your land which you shall give to your people as an inheritance. I encourage you to read, to go to 1 Kings and read that whole section. That's when Solomon is praying in front of the temple. It's a really cool thing. So another reason, another result of prayer, I should say, is deliverance; deliverance from sickness, specifically. It would be healing, right? In Genesis 20 it says Abraham prayed to Yehovah Elohim and Elohim healed Abimilech and his wife and his slave girls, his servants so they could have children. They were all barren and Abraham prayed for them and they were healed. Another example is Acts 28:8, Now it so happened that Publius' father was lying in bed, sick with fever attacks and dysentery. Sha'ul went in to him, prayed, placed his hands on him and healed him. So these are just a couple of examples of praying for deliverance of sickness. If we wanted to keep going we could go into deliverance of unclean spirits, deliverance of other things. But that's another result of prayer, so you have blessings, healings, another result is restoration as we can see in Jonah chapter 2. It says that from the belly of the fish Jonah prayed to Yehovah his Elohim and said I called to Adonai, and he answered me; from the belly of Sh'ol I cried, and you heard my voice. For you threw me into the deep, into the heart of the seas; and the flood enveloped me; all your surging waves passed over me. I thought, I have been banished from your sight. But I will again look at your holy temple. The water surrounded me, threatened my life; the deep closed over me, seaweed twined around my hand. I was going down to the bottoms of the mountains, to a land whose bars would close me in forever; but you brought me up alive from the pit. Adonai, my God! As my life was ebbing away, I remembered Adonai; and my prayer came in to you, into your holy temple. Those who worship vain idols give up their source of mercy; I didn't notice that before, But you figure, Johan is like, throw me into the sea, it's me, it's my fault. And he throws him into the sea, and he probably thought, this is it, I'm going to die. And all of a sudden he's swallowed by this massive fish, this whale or whatever it was, and he suddenly finds himself alive. And probably how thankful he was when he knew that the Father was restoring him. Another example of restoration is Daniel praying for the restoration of the temple. In Daniel chapter 9 verses 15-19, it says now, Adonai our God who brought the people out of the land of Egypt with a strong hand thereby winning renown for yourself, as in the case today we sinned, we acted wickedly. Adonai, in keeping with all your justice, please allow your anger and fury to be turned away from your city Jerusalem, your holy mountain; because it is due to our sins and the wrongdoings of our ancestors that Jerusalem and your people have become objects of scorn among everyone around us. Therefore, Elohim, listen to the prayer and the pleadings of your servant. Cause your face to shine on your desolate sanctuary, for your own sake. My Elohim, 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. Yehovah, hear; Yehovah forgive; Yehovah pay attention, don't delay action, for your own sake my God, because your city and your people bear your name! You know, what

if Daniel hadn't been so earnestly praying these prayers? You know, when the king comes, a while back and sends Nehemiah back and sends Ezra back, would that have happened? No. The Father said he would restore his people. Or was it because of these prayers? Just as we speak frequently to the ones we love, as I said earlier, so we should also speak to our heavenly Father. We know that he is faithful Elohim. Thus we know that if we maintain a good relationship with him he will respond to our prayers. This response can be in different ways; even in ways that we do not anticipate. Sometimes there is a delay but we need to rely on his perfect timing. We have to rely on his perfect timing. We can't always say, God help me have lots of money, amen. Where is it? It's not coming, like, come on, is there going to be like a big box coming from the sky, am I going to get a cool check? Am I going to win the lottery? No, it's not what he said. You know, we need to be patient, we need to rely on him, we need to trust. I don't know how long ago I said this, but we need to trust his hand, we need to trust his hand; his hand is moving in our lives. Trust his hand in our lives. So when we pray, believe. So, review: what do we achieve when we pray? The results are blessings, healings, or restoration, okay? So those are some of the results. What does prayer achieve; I hate saying that, it's like what is the result when we pray? It's blessings or healings or restoration. That's the review of that section. So how should we pray? This is what people most often wonder and ask. How should we pray? We have to remember that how we pray has been muddled by traditions of men. You've got traditions of the rabbis, you've got traditions of the non-rabbis, you've got traditions of the thirty million billion denominations in the world, you've got traditions from Catholicism, you've got traditions from all these different places. Some of them have good roots, some of them don't. Some of them are nice and don't really take away from scripture, some of them do. So what does the bible say about praying, like how are we supposed to do it? Is there a certain way, like do I have to kneel every time, do I have to do it this way, do I have to do it that way, should I face Northwest, should I face Southeast, should I face this way or that way? Should I raise my hands, should I close my eyes? Can I sit while I pray, can I kneel when I pray? Can I lay down when I pray? These are all things that are probably...what does the scripture say? But the first thing I want to tackle before we talk about any of those things is I think the major thing in prayer is that our attitude has to be right. And to understand our attitude in prayer, I think we should look to our ultimate Rabbi, who is Messiah Yeshua. In Mark 11:4-26 he says therefore I tell you whatever you ask in prayer, trust that you're receiving and it will be yours. When you stand praying, if you have anything against anyone, forgive him so that the Father in heaven may also forgive your offenses, but if you do not forgive, the Father in heaven will not forgive your offenses. That says it right there; if you're going to pray, you know, Father search my heart and see if there's any unforgiveness in me before I start praying. Ask for forgiveness from the Father. Lay your things down. Father, I need this, but I need to come to you clean. I need to come to you saying Abba, forgive me for this, Father, forgive me for that. I've sinned against my brother. Forgive me for these things. And then praise his name. Worship him for his cleansing over you and then, if it's right, ask. But our faith is manifested in actions. The Hebraic mindset is action; you do it. You know the Greek mindset is, let's theorize about how we should pray. Oh, good, we had a good discussion today. There are these atheistic churches where you go and you just have a good life message; there literally is. I'm not attacking any denomination. You go there and it's just like a Sunday morning church and you go on Sunday morning, and they give a nice feel-good message and you go home. They're not attached to any denomination, they don't say the name of God, they don't pray, they just have these places now. And it's sad because there are probably some churches that seem just

like those atheistic places. But we can never forget that we are addressing our King. We have to remember that. We don't have monarchy here in the U.S. We don't understand protocol. We don't understand when you come to the king, you have to do this first, or you have to do that first. You know, we don't understand that. Just watch any movie from the olden days and they have a king, and what does the person do? Did any of you watch, there's that Tom Cruise movie where he was the Last Samurai and he goes to see the emperor. They couldn't look at him. They had to be like this the whole time they're walking in to him. It was really interesting. You know we don't understand that type of mentality here. The president came and it's like Hey, Obama, how are you doing? To be honest, that's what Obama would do if he came in here right? Maybe he wouldn't do exactly that. It's like why are you putting your hand up? Sorry, sorry. But I would encourage you, if you've never seen like monarchy in action go to You Tube and say protocol for a king and watch it. You know, Rico has got tons of teachings out there about the ancient Near East and Suseran (sp) kings and all the different types of things that were going on. Read this stuff; understand it, because when we come before the Father we can never forget that we're coming before our King. He's our King. I'm not going to go before my King with mud on my face. Oh, here I am Abba. Sometimes it requires us to ask him to clean us to get the mud off our face. But it's about our attitude of our hearts. You can't come before him being like, yo, God, what are you going to do for me? We need to be humble. Our Messiah reminded us in Luke chapter 18. Two men went up to the temple to pray, one a Parush, or a Pharisee, the other a tax collector. The Parush stood and prayed to himself, O God, I thank you that I am not like the rest of humanity, greedy and dishonest or immoral or like this tax collector. I fast twice a week, I pay tithes on my entire income. But the tax collector standing far off, would not even raise his eyes toward heaven, but beat his breast and said, God, have mercy on me the sinner that I am. I tell you this man went down in his home right with God rather than the other. For everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted. The Pharisee was focused on himself and his achievements. The things he was doing weren't necessarily wrong. He was saying he wasn't dishonest or greedy which was probably true. He wasn't immoral, except for a little haughty. He fasted twice a week which is a tradition set up by the rabbis. He paid tithes on the entire income; he's like I pay on the gross, I don't pay on the other stuff. You know, it gets muddy. But the tax collector was humble and said I'm a sinner, have mercy on me. And so we're reminded that we need to be humble. We need to be humble when we're coming before our King. He is our King. We can't come before him just feeling like, I'm the stuff. No you ain't. He has the ability to smack you down. So we should also have an attitude of forgiveness. This is the example in the prayer that the Messiah gave us. It says forgive us for what we have done wrong as we, too, have forgiven those who have wronged us, and lead us not into hard testing, but keep us safe from the evil one for kingship and power and glory are yours forever, amen. For if you forgive others and their offenses, the heavenly Father will also forgive you; but if you do not forgive others and their offenses, your heavenly Father will not forgive yours. This makes me even think of the parable he told of the servant who had a huge debt and the king said, ah, I forgive you of your debt, then he goes to this other guy, he gets out and says yes, I'm free of my debt. Let me go find Joe. Joe, you owe me a dollar. Where's my dollar? He's not paying me my dollar. Put him in jail. And then the king heard about what he did and said no, you owe me for all of it and more and he sent him to jail. That's an example of what he's saying here. Remember what David said, when I kept silent it ate away at my bones. We need to forgive our brothers and sisters. Sometimes the hardest person to

forgive is the one we love the most, like a husband or a wife, or a brother or a sister. They did that one thing that long time ago and we just can't forgive them. But the Father is calling us to forgive and he said it clearly right here. He says it clearly that we are to forgive and if we don't forgive, he may not forgive us. It's pretty hard to swallow; it really is. But we need to forgive. The Messiah even forgave. He's tied on the cross and says Father forgive them. They don't understand what they are doing. They divided up his clothes and threw the dice. So, how often should we pray? How often? Is it two times a day, is it three times a day, is it all the time? Well, let's see what scripture says. In Acts 1:13-14, it says after entering the city, they went to the upstairs room where they were staying. The names of the emissaries were Kefa, Ya'akov, Yochanan, Andrew and Philip, T'oma, Bar'Talmi, Mattityahu, Ya'akov Ben-Halfai, Shim'on the Zealot and Y'udah Ben-Ya'akov. And all these devoted themselves single-mindedly to prayer along with some women including Miryam Yeshua's mother and his brothers. So they're just gathering together to pray. And in Acts 2:42 they continued faithfully in the teaching of the emissaries, in fellowship, in breaking bread and in the prayers. So they were just doing it; they were doing it. What I wanted to point out here was this Greek word that I don't know how to pronounce, which means to persist, associate closely, or serve personally. So when they said they devoted themselves to prayer, they continued faithfully in prayer, it's that word there, it's continued faithfully, devoted, it's the same word that means to persist. It's highlighting the fact that they continued to practice. They just continued it. They didn't stop doing it; they didn't stop praying. That's what it's talking about here. And speaking of frequency in prayer, I'd like to address two verses that I feel have put unneeded pressure on Yehovah's people. So let's read them and then we'll talk about them. Ephesians 6:18, it says as you pray at all times, with all kinds of prayers and requests, in the Spirit, vigilantly and persistently, for all God's people. In 1 Thessalonians it says, also be joyful, pray regularly and in everything give thanks for this is what Elohim wants from you who are united with Messiah Yeshua. So we've heard these verses: you should be praying all the time. Show me somebody who prays all the time and I'll show you, you fill in the blank. I don't think that's what this is saying. In the first one, in Ephesians 6:18, I think we miss it. He's saying, when you pray, pray in the Spirit. He's not saying pray all the time. He's saying when you pray, pray in the Spirit. We say, you know, pray without ceasing. In the Spirit. So every time you pray, pray in the Spirit. In the second one, 1 Thessalonians, he's not pray constantly, which is not a bad thing, but he's not telling you to do that. He's saying don't stop the practice of praying. People hear these verses and they're like, well I'm never going to pray constantly so I might as well not pray at all. When we get faced with something we get overwhelmed as people. When you get overwhelmed with something, what's your first reaction? Step away. Step away. You get overwhelmed, you see something that's so huge, you're like, I can't do that, not even going to try. And it discourages Yehovah's people from praying. He's not saying that. He's not saying, okay you have to be doing your work...Father, thank you for doing that, and that...we'd be walking around mumbling and looking like fools. I'm not saying that you can't do that. But Paul is encouraging us to not stop, to continue the practice of praying, to continue doing it, to continue it. Don't let this discourage you. He's encouraging you to continue the practice. He's not telling you to pray 24 hours a day 7 days a week, 365 ¼ days a year. No. He's just saying continue the practice of praying. Don't stop. Don't stop it. So many of us have gotten so discouraged by this verse that they're like, what's the point? Please, he's encouraging his people. Continue the practice of praying. You say you're going to pray for that person? You might as well just put your hands together right there and say I'm going to pray for you

right now brother. And then when you go home to pray for the evening sacrifice, I'm going to pray then too. And he's saying it's not very logical for Paul to say, be happy all the time. But it's more logical, it makes more sense for him to say rejoice. Rejoice as much as you can and be thankful. Pray to keep up the practice of praying. Now take a sigh of relief, okay? Remember what it says in Deuteronomy chapter 31: This torah that I am giving to you is not too hard for you. It's not up in the sky so that you have to send somebody up there. It's not across the sea that you have to send somebody over there to get it for you. It is here and I'm putting it in your heart. So the things that we're encouraged to do are not too difficult for us. Yeah, it hurts sometimes; yeah, it's difficult to be disciplined. What it really comes down to is that we're not disciplined. Brother, through texts the other night you were saying, man, discipline is one worthy foe because I cannot conquer it. It's a worthy foe. Some of us don't pray because we're just not disciplined. We're not disciplined in our lives to say, oh, I should, it's time to pray. I don't care that Jeopardy is coming on; it's time to pray. Oh, sorry, sorry, did that come out of my mouth? My bad. Jeopardy is just a half hour; you can pray afterwards; it's all right. So if we're not supposed to pray all the time, but to continue in the practice of praying, when are we supposed to pray then? You know, there are some examples that we can see. In the third and the ninth hour every day, in the morning and in the evening the sacrifices were offered. There are many who believe that that's when we're supposed to pray: in the morning and in the evening. Every day, to coincide with the sacrifices. That's pretty cool. I mean you can kind of see some examples of this in Acts 3, verse 1 it says One afternoon at three o'clock, the hour of minchah prayers, as Kefa and Yochanan were going up to the Temple. In Acts chapter 10, verse 30-31, Cornelius answered, three days ago around this time I was at minchah prayers in my house and suddenly a man in shining clothes stood in front of me and said, God heard your prayer and remembered your act of charity. What's amazing about this is this guy Cornelius is a Gentile. And he's saying, when I was doing the morning prayers...it's a pretty cool example. There's also the example of three times a day. We've got in Psalms 55:17, evening, morning and noon I complain and moan but he hears my voice. Daniel 6:10, we already read this but we'll read it again. On learning that the document had been signed, Daniel went home. The windows of his upstairs room were open in the direction of Jerusalem; and there he kneeled down three times a day and prayed, giving thanks before Elohim just as he had been doing before. He did it three times a day. Another example is in Daniel chapter 9, when I was speaking, praying, confessing my own sin and the sin of my people Israel, this doesn't say it so I'm going to skip it. Okay, Acts chapter 10, we have another example of, Acts 10:9, in the sixth hour, which is the noon time. The next day about noon, while they were still on their way and approaching the city, Kefa went up onto the roof of the house to pray. Ok, so he went up on his house to pray at noon, so he was doing it three times a day. But we can also see examples of prayer at non specific times such as in Luke chapter 3. While the people were being immersed, Yeshua too was immersed. As he was praying, heaven was opened. Luke 5:16, however, made a practice of withdrawing to remote places in order to pray. This is the Messiah. Luke chapter 6, it was around that time that Yeshua went out to the hill country to pray and all night he continued in prayer to God. And Luke 22:41, He went about a stone's throw away from them, knelt down and prayed. So the point I'm trying to make here is we can see from scripture that there's not an either-or situation. You don't have to do morning, noon and night. You don't have to do morning and night. The encouragement here is to pray. Just do it. Stop delaying; stop making excuses; stop saying well, I can't remember to do it. Well then don't do it at those times. Do it at a different time. Find a time that

works for you and do it. That's what he's calling us to do. I'm speaking to myself first. I have to find a time to do it. It's been bothering me. This is why I went to this study. It's been bothering me, the fact that I don't pray enough, that I'm not doing it consistently. So sometimes what it takes, Joel will support me in this, sometimes what it takes for us is to do the study and understand it. I wanted to share with all of you. Because we need to speak with our heavenly Father. We need to speak to him; we need to continue our conversation with him. So what about our posture? How are we supposed to be when we pray? I know this may be tedious, but how are we supposed to be? What does scripture say about that? So, some examples of like, standing, lifting of hands, kneeling, are your eyes supposed to be open or closed, what attire are you supposed to have on? Can you do it alone, or are you supposed to do it in a group? Does it have to be fixed or liturgical, or can it just be Spirit led? Yes. So let's go through some examples of these things because I want to show you that a lot of this stuff, it can be either-or. It doesn't have to be one way. We don't have to get caught in, I have to do the standing prayers every single day at this time, this time, this time. Why? Those things are good, but you don't have to do it that way. The encouragement is to just do it. So let's go through some examples in the tanach. For standing: Genesis 24:12-13, and he said to Yehovah, Yehovah, Elohim of my master Abraham, please let me succeed today, and show your grace to my master Abraham. Here I am standing by the spring, as the daughters of the townsfolk come out to draw water. So this is Abraham's servant and he is standing as he prays. Mark 11:25, and when you stand praying, if you have anything against anyone, forgive him so that your Father in heaven may also forgive you your offenses. Ok? When you stand praying. That's probably referring to when you stand praying, you know, so pray standing. It's ok. But there are also examples of lifting up of hands: 1 Kings 8:54, when Shlomo finished praying all the prayer to Yehovah, he got up in front of the altar in front of Adonai, where he had been kneeling with his hands spread out toward heaven. So this is an example of him kneeling with his hands spread toward heaven. So that's another example of how you can pray. These are not one way or the other. I'm just giving examples of ways we can pray. 1 Timothy 2:8, Therefore, it is my wish that when men pray, no matter where, they should lift up hands that are holy- they should not become angry or get into arguments. So this is an encouragement to the people that when you're praying, to lift up your hands. It's not saying thou shalt lift hands, but it is a way to pray. It's a way of surrender. If you're like this, you're kind of not going to be so distracted that you're going to get into arguments about things. Right? You're surrendering before your King. Someone dropped their pen and you can't stand it when someone drops pens. You're going to get over it. It's all right. You need to let it go. It's just a pen. So there are also examples of kneeling. It's the same verse that we've read many times today, Daniel chapter 6: he knelt down three times and prayed, so Daniel knelt while he prayed. Even our Messiah in Luke chapter 22, he went about a stone's throw away from them and knelt down and prayed. And Acts 21:5, but when the week was over, we left to continue our journey. All of them with their wives accompanying us outside of town, kneeling at the beach and praying. Was it an amen for the kneeling or for the beach? Both? Okay. We can kneel at the beach. All right, let's go pray at the beach. It's a good idea; not now...okay when it warms up. We can't go now? The Taylors will go now, that's true. The Taylor family will go now but the rest of us will wait until it warms up a bit. There's nothing wrong with that. We're just acknowledging the fact. So the next thing is shall we pray with our eyes opened or closed? Believe it or not, there is no reference in scripture to people closing their eyes during prayer. I'm just going to throw that out there. But numerous people keep their eyes open. So in Psalm 123:1-2, I raise my eyes to you,

whose throne is in heaven, as a servant who looks to the hand of his master or a slave girl to the hand of her mistress, so our eyes are to Adonai our God until he has mercy on us. And Luke 18:13, the tax collector standing far off would not even raise his eyes toward heaven, but he beat his breast and said God have mercy on me, the sinner that I am. And John 17:1, after Yeshua 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. So I think the tradition of closing our eyes came later; I don't know when. I didn't bother trying to research it. I just think it came later because it just, it's usually a good practice, because people get distracted. We're going to pray and they're like, oh, look, Suzie has a purple dress on today. Oh, we're supposed to be praying. Oh, look, there's Johnny running around. It's not a bad thing to close our eyes; it helps keep us focused. There are times when you should probably pray with your eyes open, like when you're driving and you're praying. Keep your eyes open! When you're praying for deliverance for somebody keep your eyes open because you need to be aware of spirits that are around and the manifestation of those things. When you're praying for somebody for healing, you should probably keep your eyes open. You need to be aware of what's happening. You know, there are times to keep your eyes open and there are times to pray with your eyes closed because you need to focus. Have discernment. Let the Father show you. It's not one way or the other. There's nothing that says thou shalt not close their eyes while praying. It's okay. So there's much tradition within Christianity and Judaism on what to wear while praying. There is much, there is much. So I'm not going to argue one way or the other today. But I am just going to read one scripture for you. 1 Corinthians 11:4-5 says, every man who prays or prophesies wearing something down over his head brings shame to his head, but every woman who prays or prophesies with her head unveiled brings shame to her head (speaking of her husband)- there is no difference between her and a woman who has had her head shaved. So there are many arguments against or for this verse and what it's supposed to mean, but this is what I have come to believe, I've struggled with this for a long time what this is supposed to mean, but this is what I am going to say and I encourage you to be a Berean and study it out if you don't agree, and that's okay. You don't have to agree with me. I believe that married women are to cover their heads in honor to their husband as a reminder of their authority that they have in the structure that Yah has in place. Men are not to cover their heads for the same reason, for they are to honor their "husband" Yeshua as a reminder of the structure that Yah has in place. When? When you pray or prophesy. That's it. It's pretty clear. And we know that we're not supposed to be praying all the time; we're encouraged to practice prayer. You know, I've gone back and forth on this a lot of times, but for some reason I read it, and this is what the Father is, like, no, this is the way. So I encourage you, be a Berean, study it out yourself. See what the Father would have you just think, but that's what I believe that verse is saying. So now, moving on, should we pray alone or in groups? This is something that people also say: well we're not supposed to have corporate prayer, we should only have corporate prayer, you can't pray by yourself...there are people who actually argue those things, unfortunately. Messiah tended to pray alone but there's nothing wrong with that. So Yeshua went with his talmidim in Matthew 26, to the place called Gat-Sh'manim and said to them, sit here while I go over there and pray. Mark 1:35, Messiah again, very early in the morning when it was still dark, Yeshua got up and left and went away to a lonely spot and stayed there praying. And Luke 5:16, however he made the practice of withdrawing to a remote place in order to pray. So these are examples of Yeshua, just that he went alone to pray. You know, he talked about praying alone, in your closet, your own closet. There's something important

about you and the Father praying. There's something important about that; just you and him. Not with anybody else around; there's something very intimate about that. But there are also good things about praying together as a group. We see examples of that with the apostles in Acts chapter 12, then Kefa came to himself and said, now I know for sure that the Lord sent his angel to rescue me from Herod's power and from everything that the Judean people were hoping for. Realizing what had happened, he went to the house of Miryam the mother of Yochanan (surnamed Mark) where many people had gathered to pray. So the people had gathered to pray. In Acts chapter 13, it says after fasting and praying they placed their hands on him and sent him off. So they were fasting and praying and laying hands on whoever they were talking about there, I forgot. And in Acts 20:36-37, and when he finished speaking, Shaul kneeled with them and prayed and they were all in tears and they threw their arms around his neck and kissed him farewell. So again, they prayed. That means, again, when Joel finishes speaking, we should all throw our arms around him and kiss him on the neck. What? Wait, no no no never mind. Ok, watch out, you may get tackled here. But when they gathered together, they prayed together. It's an awesome practice. So again, it's not an either-or. It's both. It's okay to pray together as a group, but it's also good to follow our Messiah's example and get away to pray by ourselves. It's good to do that; it's good. You know, the one thing that I love to do that I can't ever do often, is I love to get up early in the morning and pray. There's something about the first thing in the morning; it's fresh outside, especially like in the spring or the summer, when the light's just coming up and it's like 5:00 in the morning and the birds are chirping and you just kneel down before the Father and you pray in front of an open window. There's nothing like that; the quiet cool of the morning. It's just an amazing experience. In the winter it's a little more difficult to get up that early because it's dark and you're like, I don't want to be up; it's cold! But you can still do it; just wait for the sun to come up. But there's something special about getting away first thing before you do anything else. I think that was the purpose of the morning offering at the temple; set your day off right. I'm not saying you have to do this, I'm just saying it's an option for us. Pray in the morning, before you do anything else, even if you have just three minutes. Sometimes three minutes of prayer is more than we've done all week. At least try three minutes. For some of us, you haven't prayed in like, seven days and you're like, it's Shabbat! Sweet, I get to pray again! No....continue the practice of prayer at home. So the last one I wanted to cover was fixed or Spirit led. Again, this is another traditional thing depending on what denomination you grew up in or synagogue you grew up in. Some people pray this way, other people pray that way. When I was growing up in the Pentecostal movement, you could tell what kind of church somebody was in by the way their tongues sounded. But that's a whole different story. But the concept of liturgy from prayers comes from the prayers that the priests would recite while doing services. You know, we see in Psalms the songs of ascent, where they would take one step and say this psalm, and they would take the next step and say another psalm. It's a really cool tradition. The only instruction of prayer that was supposed to be said over the people, by Moses, was Numbers 6:22-27 where we chant it or say it over the children every week right? Messiah also gave us an example of prayer in Matthew chapter 6; we all know this. It's the Our Father....you, therefore, pray like this...our Father in heaven, may your name be kept holy, may your kingdom come, your will be done on earth as it is in heaven. Give us the food we need today, forgive us for what we have done wrong, as we too forgive those who have wronged us, and do not lead us into hard testing but keep us safe from the evil one, for kingship and power and glory are yours forever. Amen. It's clear. Yeshua started this, but he did not require his disciples to do this.

Here is an example; here is a way you can pray. You know, you don't have to say it every time you get together like some people would have you do. It's a good prayer; say it. There's nothing wrong with it. It's an example. There are some who have done huge studies on this prayer and broke down every single section so when you pray, you have to do this way, and this way and this way...you have to say this verse and okay, this is a great example. I don't know how to pray. Well look at the examples in scripture. It helps us when we pray. So just like praying alone or in groups, praying in the Spirit or praying a liturgical prayer, it can be either-or. I found this other quote from another article: it says, when having a discussion with somebody you love, you do not always do this by reading a poem to him or her. Poems are beautiful, but not the only way to communicate. It's the same for prayer. In a lot of cases I simply need to have a discussion with my heavenly Father. There isn't always a perfected pre-defined prayer for that. So there's nothing wrong with saying pre-defined prayers, the psalms of ascent; there are tons of scripture that we could pray, we can recite that's beautiful. But if every time I talked to Jen and said hey, honey, roses are red, violets are blue and I love you, she'd be like, seriously? She'd give me that look and I'd be like, okay, I'm sorry. She would...she'd be like, that look. Yes, that look. When we see the person we love, we don't sit there talking in poems to them in chapter and verse when we talk to them. No, we have communication with them. Conversation, getting to know them better, seeing how they're doing. So there's nothing wrong with doing, for example poems are beautiful, but that's not the only way to communicate. If the only way Andrew communicated with Melissa was through poem, I'm sure after awhile she'd be like, she'd give him the look too. We've gone through a lot of stuff; we've covered a lot of different things, we've covered a lot of different stuff, but why does it matter? Why does it matter at all? For some of us it's been a review; for others we may have heard something we haven't heard before, for others it may have been refreshing, but it boils down to one question: why don't we pray? Why don't we do it? Why don't we? Think about it. We don't have the habit, we don't have the discipline. We haven't made it important in our life. So I have an encouragement for you for this week. Start to think about prayer as if it was your offering to Yehovah. Go to the book of Numbers; go throughout the whole torah and read about the different offerings and what was needed and how everything had to be in a specific order. And it had to be without blemish, and the care that was taken for each offering that was set before him. And now think of your prayers as that offering. You need to give each and every day, and maybe, just maybe if we think a little differently about prayer, we think this is my offering to him? Just maybe, it may become a little more important in our lives. Just maybe. It's not just dear God, thank you for this day, amen. No. Pray, with good attitude, a humble heart, the right motives before your King. And just maybe you'll pray just a little longer than three minutes next time. It'll come to the point where, oh, my gosh, I've got to pray. I've got an hour, that's not enough time. Just maybe that may happen, just maybe. See if your life does not become transformed a little bit more each day. I guarantee you, he said call on me and I will answer you. So if we begin to call on him more, see how he answers you. That thing that annoyed you so much about the person you love may not annoy you so much the more that you pray to the Father. The thing that just drives you so crazy by your co-worker may not drive you so crazy because you spent the morning praying to the Father. You've laid your offering, you've given your offering to the Father like incense that morning and so his Spirit is upon you. His Spirit comes upon us when we pray. It does. It's supposed to. So today as we close in prayer, I encourage you stand, kneel, whatever you feel necessary you want to do as we pray now. So why don't you pray with me? Father, our Elohim, we bless your name. We thank

you O King that you've shown us some new things today. Father you've reminded us about other things, but Father, most of all, we long to have communion with you, our King. We long to draw closer, just a little bit closer to you. And so Father, help us, help us to see prayer as an offering before you. It's our incense offering before you that we are to lift up daily, not just something we do every once in a while, but Abba Father, help us to change our minds, you change our mindset Father, that we can see prayer in a different way so that we can understand and so that we can do it more because we want to know you more; we want to understand you; we want to know your ways. We want to be in a relationship with you. We want to yada you, our King. So Father give us the strength; help us to conquer discipline. Help us, Father, to be more self-disciplined in our lives, not only with our finances, not only with all the different things that we encounter, Father, but may we pray. Father, may it just be so evident. May it just be a constant in our lives. May it no longer be an up and down thing where you pray good for a few weeks and then you stop. But Father, that we can be consistent, praying before you, to continue the practice of praying. Just do it. Just pray. Just pray. We thank you Father, that you have been merciful today. We thank you, Father, for your mercies that were upon us this week. We thank you for the testimonies that we heard today, that our hearts are encouraged. Father we look forward to gathering together again next week, on your feast day to proclaim your name and to call on your name together as a people. We call on your name. I thank you that you reply. As one song says, Father, you bring your kingdom and stand by our side. We thank you Father, that you come. We turn our face toward you as you turn your face toward us. Turn your face on your children, Father. Let your people be encouraged this day. May your hand be upon them. May you give them strength to fight through the challenges that will come our way this week. We just learned about prayer so we're going to get some tough challenges this week, Father. I know we will. Father may your people be ever encouraged, standing strong, fighting through challenges knowing that there's no temptation, challenge that has seized us, no temptation that seizes us except that which is common to man. You are faithful, O Father, to give us a way out. So when temptation arises, when distractions arise, O Father, may we be ever diligent to spend time with you our King. We love you, praise you, thank you. In the matchless name of Messiah, we give thanks to you Yehovah, for you are good and your mercy shall endure forever. Amein and amein.