

Who Are We?

In short, we are a community of believers in Yeshua (Jesus) the Messiah endeavoring to rediscover the Hebraic roots of our faith (as modeled by the first-century – “New Testament” – believers) who practice a Torah-obedient lifestyle with the joy, power and gifts of the Ruach HaKodesh (Holy Spirit).

We believe that a great move of the Almighty YHWH Elohim is afoot on the earth today bringing about “the restoration of all things” before Messiah can return (Acts 3:21). This involves the Jews coming to know Messiah Yeshua – the Living Torah – and Christians returning to YHWH’s instructions in righteousness – the Written Torah, and all becoming one in Yeshua the Messiah who was and is the Torah (Word) of Elohim made flesh.

We are simply sharing the Good News of the Original Gospel, without institutional “reformatting” and empire building campaigns to gather numbers and provide “feel good” environments for crowds. We believe the Scriptures alone are truth and stand on their own merits... feeding the sincere heart where the seeker simply wants a real experience with the Living Word and has a desire to live their life for Him... for now, and in the World to come.



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To Pray... or Not To Pray ?

By: Frank Guasto



“My voice shalt thou hear in the morning, O YHWH; in the morning will I direct my prayer unto thee, and will look up.” *Psalm 5:3*

TO PRAY OR NOT TO PRAY--THAT IS NOT THE QUESTION!

Sacrifice, offering, drawing near, calves - bulls, broken, contrite, fruit, blessing, kneeling, praise, prayer, asking, service, incense, set time -due season-appointed time, morning - evening, third hour - ninth hour

All of *these* words have a direct connection to when we should *pray*, where we should *pray* and how we should *pray*. I will do my best to give you a glimpse of what the Scriptural model of *prayer* is by listing several examples of the when where and how. This explanation is not complete by any means but I hope you will receive at least some insight and encourage you to add to what is contained herein. The context of this teaching comes from **Numbers 28**, and there are five key points that we are going to be developing through this study using verses one through 10 as the foundation.

1. To define the Hebrew word **qorban** which means an *offering* for a *sacrifice*. The sister word or verbal root word for **qorban** is **qarav** or to *draw near*
2. To **Shamar** or to *observe* (which is to guard, watch over and do them)
3. At the **moed** or *appointed time*
- 4 This **Tamid offering** which is a *continual offering* for all time
- 5 These commands were to all the children of Israel

In order to get a firmer grasp on *prayer, worship* and a proper attitude towards the obedience and discipline that is required we would be best served by having a better understanding of The Temple, the *sacrifices*, the priesthood and the people.

In **Numbers Chapter 28** YHWH commands the children of Israel that they will observe to *offer sacrifices* made by fire to YHWH in *due season, (moed)* and take two lambs of the first year, and without spot day by day, for a continual *offering*. One lamb shall be *offered* in the *morning* and the other in the *evening*. This was called the daily *sacrifice*, the *morning* and the *evening* and known as the **Tamid offering** which is a perpetual *sacrifice*. I think by now we are beginning to see the picture, as these *sacrifices* represent the eternal *sacrifice* of the Master, Yeshua (Jesus), the spotless Lamb Of God who takes away the sins of the world. Sandwiched in between these two *sacrifices* were all the other *sacrifices* that were part of the daily *offerings* for the priests and for the people. Another way to look at this is that all the *sacrifices* were covered by the First and The Last. Interestingly enough is the fact that the daily *morning sacrifice* was done at 9:00 am and the *evening* at 3:00 pm and are referred to much in Scripture as the *third hour* and *ninth hour*. More about this later.

There are specific *times* throughout the day and through the year that YHWH has designated for us to meet with Him, these meetings in the Hebrew are called *moeds*. These are His *appointed times*, and they Must be done in the manner, place and time of His choosing, not where we might think it to be more appropriate. This is not to say that you cannot *pray* at a time of your choosing, but it is to say that you

Praising, Petitioning and Thanksgiving to YHWH are the three main pillars in our continued bonding with God, but the most important thing is stopping whatever you are doing and getting into the discipline to communicate and bond with YHWH. It is difficult for us in this world to do so, especially in the midst of the day when most of us are working at our jobs. We are considered at present to be in exile, away from the Holy City of God having been cast into the nations, and subjected to living under conditions that will not be present once Messiah Yeshua comes to rule and reign. In the meantime, He has provided a way for us to be as observant as we possibly can until the temple and the priesthood is re-instituted in the millennial reign with Yeshua as our King. YHWH understands our predicament; even so we should try to set a couple of times a day at a pre-assigned time as best we can to bond with our Creator, even if we can only devote five to ten minutes to start with. He will work it out for each of us as He adds the increase, for He is our loving Father.

Shaal Shalom Yahrushalayim

Pray for the Peace of Jerusalem

Hebrews 13:15 By him therefore let us offer the **sacrifice** of praise to God continually, that is, the **fruit** of [our] lips giving thanks to his name.

Hebrew 13:16 But to do good and to communicate (**draw near**) forget not: (call to remembrance) for with such **sacrifices** God is well pleased.

We see Aaron burning **incense** ...

Exodus 30:7 And Aaron shall burn thereon sweet **incense** every **morning**: when he dresseth the lamps, he shall burn **incense** upon it.

Exodus 30:8 And when Aaron lighteth the lamps at **evening**, he shall burn **incense** upon it, a perpetual **incense** before YHWH throughout your generations.

Incense is strongly connected to **prayers** as we can see in **Revelation 5:8**

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of **incense**, which are the **prayers** of the saints. And we see in Zacharias, according to the custom of the priesthood was to burn **incense** when he went into the Temple of YHWH in the order of his course of the twenty four courses of the priesthood.

Note: The twenty four elders and the 24 priests are the same entity.

Luke 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course

Luke 1:9 According to the custom of the priest's office, his lot was to burn **incense** when he went into the temple of YHWH.

Luke 1:10 And the whole multitude of the people were **praying** without at the time of **incense**.

So everyone was involved at the set hour of **prayer**; as **prayers**, burning **incense** and sacrificial **offerings** were given unto YHWH. The people each contributed the temple tax of one half shekel toward the procurement of the daily **sacrifices**, and in this way were involved as a part of the total community of Israel.

Now what we also see going back to **Numbers 28:9 & 10** is not two, but four lambs being **offered** on the Sabbath. Everything was shut down and the sanctuary's courts were a busy place on Sabbath, thus making His house function properly. As the double portion of manna was provided before the Sabbath, so are we given greater capacity to receive the bread of spiritual truth—on the Sabbath.

The priesthood engaged in **worship** or **service** which is one and the same. To **worship** YHWH is to be engaged in a work of **service**. The works of **service** is referred to in the Apostolic Scriptures (N.T.) mostly by the word ministry, and as we minister to YHWH and to others we enter into **worshipping** YHWH.

Getting back to the **third hour** and the **ninth hour** the following terms have a symbiotic relationship.

THIRD HOUR- Morning sacrifice, rising of the sun **NINTH HOUR -Evening sacrifice**, setting of the sun.

You will see throughout the Scriptures that the time of **prayer**, answered **prayer**, burning of **incense**, works of **service**, visions, angelic visitations as well as miraculous occurrences are at the **set times** of the **morning** and **evening sacrifices**. Here are some of the occurrences.

1Kings 18:29 And it came to pass, when midday was past, and they prophesied until the [time] of the **offering** of the [evening] **sacrifice**, that [there was] neither voice, nor any to answer, nor any that regarded.

1Kings 18:36 And it came to pass at [the time of] the **offering** of the [evening] **sacrifice**, that Elijah the prophet came near, and said, YHWH God of Abraham, Isaac, and of Israel, let it be known this day that thou [art] God in Israel, and [that] I [am] thy servant, and [that] I have done all these things at thy word.

2Chron 2:4 Behold, I build an house to the name of YHWH my God, to dedicate [it] to him, [and] to burn before him sweet **incense**, and for the continual shewbread, and for the burnt **offerings morning and evening**, on the sabbaths, and on the new moons, and on the solemn feasts of YHWH our God. This [is an ordinance] for ever to Israel.

Daniel 9:21 Yea, whiles I [was] speaking in **prayer**, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the **evening** oblation.

Psalms 69:13 But as for me, my **prayer** [is] unto thee, YHWH, [in] an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Luke 1:11 An angel of YHWH standing on the right side of the altar of **incense** at the **set time** of the **morning sacrifice** as people were standing **praying**

Acts 2:15 The pouring out of the Ruach HaKodesh (Holy Spirit) at the **third hour**

Acts 2:42 The people adhering to the apostles in the teaching of fellowship, breaking bread and **prayer**

Acts 3:1 Peter and John going to the temple at the **set time** of **prayer**, the **ninth hour**

Acts 4:31 Filled with the Ruach at the time of **prayer**

Acts 10:3 & 30 Cornelius saw an angel in a vision at the **ninth hour** while he was **praying**.

Acts 10:9 Peter goes to the roof to **pray** at the sixth hour. This would be about noon. This was not an **appointed time**, nor would Peter have considered it as one of YHWH's **set times**, but it was a **prayer** of spontaneous communication with YHWH, and there was and is no prohibition against this. Daniel got on his knees and **blessed** YHWH three times a day and **prayed**. Note: **Bless and kneel or kneeling is the same Hebrew word.**

Acts 22:17 Paul **praying** in the temple at a **set time** when he was in a trance.

Acts 24:11 Paul going up to Jerusalem to **worship** (work of **service**)

Several others.....**1Chron 16:40, 2Chron13:11, Ezra3:3, 9:5, Psalms55:17**

The apostles and men of faith had a responsibility to function and come together at

the **set times** of **prayer** not as a means to **sacrifice**, but to offer their **prayers** to God as **incense**.

As Paul says in **Romans 12**: *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living **sacrifice**, holy acceptable to God, which is your reasonable service. His mercies are displayed IN each of the morning and evening sacrifices.*

Lam 3:22 *[It is of] YHWH'S mercies that we are not consumed, because his compassions fail not.*

Lam 3:23 *[They are] new every morning: great [is] thy faithfulness.*

Yeshua was and is our Passover **sacrifice**. At the **third hour** He was nailed to the tree as the suffering servant, and He gave up His Spirit at the **ninth hour** and will return as the conquering king, according to the prophets of old, and the Word of God.

Some liturgy contained within the Siddur (order) are read at the **set times**. It is to our benefit to get the heart of the Siddur, but also to grasp the historic understanding of the responsibility to **pray** at these **set times**. Here is the first **prayer** of two such **prayers**.

May it be your will Hashem (The Name) our God, the God of our forefathers, that this recital be worthy and acceptable and favorable before you as if we had offered the continual offering in its set time, in its place according to its requirements.

The other repeats some of the same things but goes into further depth, and it says. *Master of the worlds, you commanded us to bring the continual offering at its set time that the Priests were to be at their assigned service, the Levites on their platform, and the Israelites at their station, but now through our sins the holy temple has been destroyed, the continual offering has been discontinued and we neither have Priests at their service, or Levite on his platform nor Israelite at his station, but you said let our lips compensate for the bulls, therefore may it be your will Adonai our God, the God of our forefathers that the prayer of our lips be worthy and acceptable and favorable before you as if we had brought the continual offering at its set time and we had stood at its station.*

The entire reason as well as the methods being employed in the sacrificial process is to demonstrate to us how we are to repent as we **draw near** unto God. In essence, when a man comes to bring a burnt **offering** he is really bringing himself. He is supposed to be coming to slay himself before YHWH, to repent before Him, to present a proper atonement, it is intended to be a thing of the heart, and this is the real essence of what really is being said here. As a man comes before YHWH he is to diminish himself, to humble himself with a repentance down deep within his soul, into his innermost parts. This is when God creates within his heart the real temple with the real furnishings, and walks within himself into the real temple of God, where we can **worship** Him in spirit and in truth.

will not substitute His **appointed times** for a different time, place or manner. The **appointments** of YHWH are the weekly Sabbaths, the seven yearly Festivals of YHWH, and the New Moons, (**Nbrs 28:11, Ezek 46:1,3 & 6**) but what we are concentrating on in this study are the daily **appointments**, sometimes referred to as the lost **moeds**, or lost **appointed times**. These are the specific **prayer times** that seem to be somewhat hidden in Scripture. These for the most part are what we will be addressing here, blended in with spontaneous **prayer** which is less non specific to place, time or manner, although there were **sacrifices** and **prayers** that were made in between the **morning** and the **evening sacrifices** for those who wished to petition YHWH for an offense, or even to give a thanksgiving **offering**.

The question quite often arises, how is it that we are to **worship** YHWH outside of the Temple context and in the manner He prescribed for us? How do we do it without a temple, and without a priesthood? Even in **Malachi 1:11** it says: *For from the rising of the sun even unto the going down of the same my name [shall be] great among the Gentiles; and in every place incense [shall be] offered unto my name, and a pure offering: for my name [shall be] great among the heathen, saith YHWH of hosts.* So even in Malachi it says that an **offering** will be in every place. It seems that they had the same questions we have today with the exception that they figured it out through the Scriptures. If we look at the following we see that YHWH is not one dimensional as He has provided a way for us to be as observant, at least as observant as we possibly can until the temple and the priesthood is re-instituted in the millennial reign with Yeshua as our King.

In **Psalm 5:3** David says: *My voice shalt thou hear in the morning, O YHWH; in the morning will I direct my prayer unto thee, and will look up.*

In **Psalm 141:2** David says: *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.*

Hosea 14:2 *Take with you words, and turn to YHWH: say unto him, Take away all iniquity, and receive [us] graciously: so will we render the calves of our lips.*

The word **calves** (Par -Str #6499 here relates to **bulls** which were used at the Temple **sacrifices**) and its verbal root meaning is to **break**, or be **broken** or **contrite**.

Ps 34:18 *YHWH [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.*

Ps 51:17 *The sacrifices of God [are] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.* Also, see **Isaiah 57:15 & 66:2**

The association of **calves, bulls, broken** and **contrite** is paraphrased as follows. YHWH desires that in the absence of a temple and a temple **sacrifice** that by a **broken** heart and a **contrite** spirit one may bring an **offering** and **draw near** unto YHWH, and the **offering** will be given as from the **calves (bulls)** which is the **sacrifice** coming from the **fruit** of our lips. **Hebrews 13:15-16** is an extension of **Hosea 14:2.....**