

## Summary Notes:

### ***Knocking on Heaven's Gates: Discovering the Appointed Time of Prayer***

#### ***FFOZ DVD Seminar***

#### **Introduction: *What is a Moed?***

We can approach God at any time. We have relationship with Him. There is a specific, unique time of prayer. Greatest spiritual growth to be found in prayer life. This is a challenging message. Liken this message to finding out about the Sabbath, to set aside a day for God. But, after realizing the benefits of Shabbat, how much better is life now?

The message of this teaching is to once again re-structure our life around His Word. This may be difficult. Torah constantly is shaping and challenging our flesh.

We have the opportunity to stand before God, to be His instruments of praise, at His set times. Historically, people of God have aligned their prayers with the sacrifices that took place in the morning and the afternoon.

**The message of this teaching:** very challenging but very rewarding. Something to implement in life immediately. Very applicable.

**Moed (Moadim)** – A moed is an appointed, set, specific time. It is a designated time to meet with God. "Cycle of Sanctification." Similar to wedding anniversary. Can worship God (go on date) any day of the year. But there are days that are significant to the relationship, that must be observed, as instruments of praise.

- A moed serves as a visible sign of relationship.

- History lessons

- Redemptive and Sanctification Purposes

- Prophetic Pictures, what the return of Mashiach will look like.

- *Genesis 1:14 - 14* Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons (moadim) and for days and years;

God put these points in the act of creation.

- *Leviticus 23:1-2 - 1* The LORD spoke again to Moses, saying, *2* "Speak to the sons of Israel and say to them, 'The LORD'S appointed times which you shall proclaim as holy convocations--My appointed times are these:

**The responsibility to claim, or proclaim the moadim is ours.** We proclaim them by words of praise, study, seeking God's face, prayer. We fill the invisible points of time by ceasing, stopping our daily lives.

**JPS Torah Commentary** – "God gave them and Israel must proclaim each festival sacred, working together. These are complementary actions. The sanctity of these occasions cannot be achieved by God alone without us. It is our job to set them apart."

*Colossians 2:16-17 - 16Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- 17things which are a mere shadow of what is to come; but the substance belongs to Christ.*

Paul is speaking to non-Jews who have embraced God's biblical commandments. These people were being condemned for keeping God's Torah. By living the commandments and keeping the festivals, we are revealing the body of Messiah.

Ephesians 2: 8-10 (For by grace you have been saved...good works)

#### **What does a moed do for us?**

- Each moed teaches us about Messiah and reveals His work to us in deeper ways.
- Once a year we get an opportunity to focus on an aspect of a unique redemptive theme.

#### **Take a look at the Moadim:**

- Shabbat (Ceasing) – Passover (Conception) – Chag HaMatzah (Conscientious) – Omer (Connecting)
- Shavuot (Celebration) – Yom Teruah (Calling) – Yom Kippur (Consummation) – Sukkot (Completion)

**Salvation: to be redeemed, to walk in holiness, to mature, to discipline our lives.**

#### **Why observe the Moadim?**

- It is an appointment with our creator. It is a commandment.
- It strengthens our walk, i.e. substance, deeply Biblical, depth, quality, rooted in Scriptures.
- It helps us with the renewing of our minds (living a set-apart life).
- It is a matter of discipleship. We are to imitate our Rabbi.
- **PRAYER (COMMUNICATION)**

## Session One: *The Lost Moed*

Every commandment of God gives us the opportunity to demonstrate our humility to His kingship. Each kept mitzvah denies ourselves and submits to His rules, His authority. They re-order and re-structure our lives in Godly manners.

**Set-time prayer.** Commandments give us the opportunity to put in place a Godly, Biblical routine. Imagine approaching prayer as a Moed, once in the morning and once in the afternoon, and how that would re-shape your life. Blessings are waiting for us. Before, prayers felt very disingenuous and selfish. Prayer was for when I wanted something, God help me, God bless me. We should be an instrument of un-selfish praise.

Before, when praying publicly, he (Boaz) “prayed” (pray and preach). It disgusted him, he backed away and didn’t want to pray. Now understand prayer to be a commandment; before it was a tool to use whenever he wanted, randomly and selectively. We can do that, but it is also a commandment.

Our flesh immediately opposes new commandments. The minute we respond to God’s Word, that is when we find peace and shalom. Before doing it, our mind and flesh is against it. Sometimes, we start obeying reluctantly. But only then do we begin to understand.

“How did we ever do anything for God before a meaningful, connected prayer life?”

### **The Lost Moed.**

- A daily appointment (moed) with God. A positive thing, an opportunity; also a commandment. “Checking in” with God.

- Considering prayer to be a duty and responsibility (commandment).

-Discover set times for prayer. We have a good handle on spontaneous prayer.

- GOALS

~ To encourage people to become more disciplined in prayer. **3 Pillars:** (1) Yeshua as Savior. (2) Torah, which defines things and brings order. (3) Prayer brings intimacy with the Father.

~ To work together through intercession and petition to see His kingdom established.

**-Prayer as a commandment. – Prayer as Discipleship. – Prayer as a Moed.**

### **A Prayer Seminar?**

- As a movement we are not a prayerful people.

- Prayer is necessary and essential part of Torah walk.

-To pray is a matter of discipleship.

-To pray is a matter of fulfilling a commandment and meeting the responsibilities and expectations of our salvation.

### **A Commandment?**

- *Exodus 23:25 – You shall serve the LORD your God, and He will bless your bread and your water, and I will take sickness away from among you.*

- *Deuteronomy 6:13 – It is the LORD your God you shall fear. Him you shall serve and by His name you shall swear.*

Rabbis begin to take the commandment to pray from these verses. Hebrew word serve is AVODAH= Service and Worship: it is a word that is acquainted with prayer in Jewish literature. Prayer is understood as service. How do we love and serve Him with our heart and our soul? The Rabbis want to know.

- It is “work” in the sense that one must physically discipline one’s self to make time.

- It is “work” in the sense that we are wrestling and working things out with God.

- Of Jacob it says in Hosea 12:3, *And in his maturity he contended with God.*

### **Jewish approach to prayer.**

- Tefillah (prayer) – Bonding with God. Prayer connects us to God.

- This command to pray is listed as positive commandment number 5 in Maimonides list of the 613 commandments.

- A substitute for sacrifice (parallel).

- Responsibility of men and women. Certain distinctions can be made. Men have more difficulty than women bonding within God (Judaism).

- Both liturgical and spontaneous. Set prayers based on set procedures and times of sacrifices.

- An indicator of commitment (“Where do you daven?” – Where do you pray?) Are we going to take the time during our busy day to look to heaven and acknowledge His kingship?

**Rabbi Moshe of Sambor** – “The Torah is what God gave to man. It is the God-given method whereby we can bond with Him. *Tefillah (prayer)* is what man gives to God. It is the means whereby we can bind Him to us.”

When we choose to keep a mitzvah, we are bonding with God. Our words of praise are what we give back to God. – Through obedience to the Torah we make God’s presence known in this world... As you connect with Him, you’re revealing Him. – Through our prayers we make our presence known in the world to come (heaven)...

*Deuteronomy 10:12-13; 10:20 - 12 And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, 13 and to observe the LORD's commands and decrees that I am giving you today for your own good?... 20 Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name.*

**Service of the Heart.** "It has been taught: To love the Lord your God and to serve Him with all your heart. What is the Service of the Heart? Prayer." (b.Taanit 2a – Talmud)

**Daniel** was known for prayer. **Prayer understood as Service.** – Daniel 6:16.

**Disciple** – an imitator. I will do everything in my life to imitate Him. Luke 6:40.

#### **Prayer as Discipleship (of the Master):**

*Mark 11:24-25 - 24Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. 25And when you **stand** praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.*<sup>[1]</sup>

*Luke 18:1 - 1Then Jesus told his disciples a parable to show them that they should **always** pray and not lose heart.*

Yeshua prayed constantly.

#### **The Moed of Prayer (based on the morning/afternoon sacrifices):**

*Numbers 28:1-3 - 1 The LORD said to Moses, 2 "Give this command to the Israelites and say to them: 'See that you present to me at the **appointed time** the food for my offerings made by fire, as an aroma pleasing to me.' 3 Say to them: 'This is the offering made by fire that you are to present to the LORD : two lambs a year old without defect, **as a regular burnt offering each day.***

SHOMER= Careful, to Guard.

SHACHARIT= First lamb, morning. MINCHA= Second lamb, afternoon.

*Exodus 29:42 - 42 "For **the generations to come** this burnt offering is to be made regularly at the entrance to the Tent of Meeting before the LORD. There **I will meet you** and speak to you;*

How is the common person within Israel to fulfill this commandment?

**Recap:** Prayer is a commandment. The words of our mouth reveal what is in our heart. Prayer is a matter of discipleship. Prayer is a foundation to the whole of Torah. Prayer is a responsibility, to give praise back to God.

## Session 2: Throughout Your Generations

### From the Rising of the Sun...

- *The Mighty One, God the LORD speaks and summons the earth from the rising of the sun to its setting. (Psalm 50:1)* - It is as if God is calling the earth to come meet with Him.

- *From the rising of the sun to its setting, the name of the LORD is to be praised! (Psalms 113:3)*

We are to be instruments of praise for Him at these times (rising and setting of sun – morning and afternoon).

- Prayers = Incense.

- Prayed at the set times, the times of the sacrifices (Morning and Afternoon).

- Serving God was done through Prayer.

### Throughout Your Generations

- *Psalm 141:2 – May my prayer be counted as incense before You; the lifting up of my hands as the evening offering.*

- *Psalm 51:15 – O Lord, open my lips, that my mouth may declare Your praise.*

*16-17 – For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.*

- *Hosea 14:1-2 – Return, o Israel, to the LORD your God, for you have stumbled because of your iniquity. Take words with you and return to the LORD. Say to Him, take away all iniquity and receive us graciously, that we may present the fruit (bulls) of our lips.*

- *Malachi 1:11 – For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations, says the LORD of hosts.*

Incense is offered up either through Torah study or through prayer; obviously, incense can't be offered by the nations outside the temple.

- Standing men – men of the nation – men of prayer: 24 men who prayed with and witnessed the offerings by the priests in shifts.

- *Hebrews 8:5 – Who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "see," He says, "that you make all things according to the pattern which was shown you on the mountain."*

- Revelation 5:8 – When He had taken the book, the four living creatures and the **twenty-four** elders fell down before the Lamb, each one holding a harp and golden bowls full of **incense, which are the prayers of the saints.**

- Hebrews 13:15-16 – Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased.

These prayers are not a replacement of sacrifices. Outside of the temple context, we are to offer words of our lips as sacrifices.

- Hebrews 10:4 – It is impossible for the blood of bulls and goats to take away sins.

- **Tefillah** (Prayer) : meaning 'bonding with God.' **Korban**, from Karav (Sacrifice) : meaning 'to draw near.'

**How do we do this?** It is through our sacrifice of prayer, ceasing, stopping and being in the position in times of praise.

- Luke 1:10 – And the whole multitude of the people were in prayer outside at the hour of the incense offering. – The people were outside praying during the sacrifices.

- Luke 24:52-53 – And they (the disciples), after worshiping Him, returned to Jerusalem with great joy, and were continually in the temple praising God. – The temple had structure. The disciples could not do whatever they wanted, whenever they wanted. They were utilizing the temple structure.

- Acts 2:42 - ...devoted themselves to the apostles teachings and to **the** prayers.

They prayed within the structure of the temple. The same prayers daily, established for 100's of years. These prayers are not about us. This is about having the duty to be in the position of praise. When we do this, our voice echoes the saints of old.

- Acts 3:1 – Now Peter and John were going up to the temple at the ninth hour, the hour of prayer.

- Acts 10:1-3 – Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually. About the ninth hour of the day he clearly saw in a vision an angel of God who had just come in and said to him, Cornelius! And fixing his gaze on him and being much alarmed, he said, What is it, Lord? And he said to him, Your prayers and alms have ascended as a memorial before God. – Praying without ceasing is to continually bless God. It is a natural expression, to bless God.

- Acts 22:17-18 – And it came about when I returned to Jerusalem and was praying in the temple, that I fell into a trance...

- Acts 24:10-11 - ...I cheerfully make my defense, since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship."

**At your Stations!**

"May it be your will, HaShem, our God and 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, and according to its requirements." (Artscroll Siddur, pg. 35)

"Master of the worlds, You commanded us to bring the continual offering at its set time, and that the Kohanim be at their assigned service, the Levites on their platform, and the Israelites at their station. But now, through our sins, the Holy Temple is destroyed, the continual offering is discontinued and we have neither Kohen at his service, nor 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, HaShem, our God and the God of our forefathers, that the prayer of our lips be worthy, acceptable and favorable before You, as if we had brought the continual offering at its set time and we had stood at its station." (Artscroll Siddur, pg. 41)

Passover is actually the sacrifice of the lamb and going up to Jerusalem. So we realize that we aren't "really" keeping Passover. Our Seder is like a Memorial, but it's not Pesach.

**The Morning Moed**

- *And Abraham went early in the morning to the place where he had stood before the LORD. (Genesis 19:27) – Abraham, traditionally, instituted the morning prayers.*

- *O LORD, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch. (Psalms 5:3)*

- *They were all together in one place... since it is only the third hour of the day. (Acts 2:1-4,15)*

- *And rising very early in the morning... He departed and went out to a desolate place, and there He prayed. (Mark 1:35)*

- *And it was the third hour when they crucified Him. (Mark 15:25)*

**The Afternoon Moed**

- *And Isaac went out to meditate in the field toward evening... (Genesis 24:63-64) – The afternoon prayers are traditionally instituted by Isaac.*

- *At the time of the offering of the evening sacrifice (mincha), Elijah the prophet came near and said, "O LORD, the God of Abraham Isaac and Israel, today let it be known that You are God in Israel... (1 Kings 18:36-37)*

- *And at the evening sacrifice I rose from my fasting...fell upon my knees and spread out my hands to the LORD my God... (Ezra 9:5)*

- *While I was speaking in prayer...at the time of the evening sacrifice. (Daniel 9:21) – There was no sacrifice being done... He was praying at the set time.*

*Luke 1:8-9, 11-13 – Zechariah in the temple. - Cornelius...a devout man who feared God with all his household...prayed continually to God. About the ninth hour of the day... (Acts 10:1-3) - And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Yeshua cried with a loud voice, My God, my God, why have you forsaken Me? (Mark 15:33-37)*

At the time of the morning sacrifice, Yeshua was placed on the cross. At the time of the afternoon sacrifice, He breathed His last. How much more should these times mean for us as believers?

**“It’s as if we’ve allowed this idea that ‘Yeshua did it, that means we don’t have to do it,’ to permeate our thinking to such a degree that it creates complete and total foolishness.” (Boaz)**

His disciples who walked with Him still participated in these prayers at their set the time, in the temple.

### Session 3: Implications & Application

**It seems that God is beginning to reveal this to the body as a whole, praying set time prayers.**

We die to ourselves, and submit to His commandments.

- *Romans 12:1 –“to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. – Your body is who you are.*

Every command of God requires your life. It forces us to bend to His will. When we obey His mitzvot and sacrifice our time, it reveals our heart.

- *1 Peter 2:5 - “to offer up spiritual sacrifices acceptable to God through Yeshua the Messiah.” – What is our spiritual sacrifice, other than words of praise? This message is difficult. It requires more time, more effort, more responsibility on our lives as people of God. But that’s to be expected.*

#### Implications

- Prayer is a responsibility. A duty. We were created as instruments of praise. We have all been redeemed and saved, THAT WE MAY WORSHIP HIM.

- Prayer is a matter of praise, petition, and thanks,

- Prayer is a parallel substitute for sacrifice which gives us an opportunity to demonstrate our heart of service (obedience). Our words are equated to the incense that goes up before the throne.

- Prayer is a set institution **as well as** a form of spontaneous communication with God.



**Practical application**

- Pray!
- Develop a consistent and dedicated prayer life around the set times of prayer.
- Most simple prayers. The most important thing is that we cease from our busy lives and acknowledge God. If all you can do is STOP, and say, *"I acknowledge Your sovereignty and I submit to Your Kingship."* The most important thing is stopping!
- More complex prayers will come. Like the Sabbath... at first it is hard, then easier and wonderful.
- Psalm 145 (Ashrei). OWN the words for yourself.
- Psalm 100 – Shema in the morning – Shemoni Ashrei... or the Amidah.

**WHEN ARE THE SET TIMES?**

- Rising and the setting of the sun.
- *Malachi 1:11 – The nations will worship Me in every place at the rising and the setting of the sun, and incense will be offered to My Name.*

**- Sunrise to Noon – Morning.****- 3 p.m. to Sunset. – Afternoon.****- SET A TIME EVERY DAY!****Exhortation**

- If you lack wisdom! (James 1:5)
- Commitment to prayer – A staple in Jewish life (provoke them).
- Commitment to Prayer – A fundamental and essential part of the restoration of Torah/Messiah. (Avodah)
- FFOZ Commitment

Teaching and Training – Professional Messianic Siddur Development, as a body.