

**Zahakiel:** Well, it is time to start, so let us begin with a prayer.

Almighty Father in Heaven, we give you thanks for the days that have passed, filled with evidence of your love and blessings. We thank you for the holy Sabbath day, with which we now honor you by drawing apart from the world, and into the spiritual temple of your fellowship. Bless us tonight with hearts eager to learn, and ready to fulfill your perfect desire, that we may set a testimony before the world for its everlasting good. This we ask in Yahshua's holy name. Amen.

**Naraiel:** Amen

**daphna dee:** Amen

**Gloria:** Amen.

**Lucan:** Amen

**Adriel7:** Amen

**Elyna:** amen **Elyna:** (Danielle): Amen

**Zahakiel:** Happy Sabbath to everyone. I pray that Yah has given your past week, and now these sacred hours, great peace and joy. Tonight's study will be a simple one, but one that is very useful now, and will become even more so for the saints in this generation as the days grow ever darker. It is called, "The Power of Public Prayer."

As those of Yah's earthly family know, there have been some prayer requests from Giselle and myself recently concerning the health of relatives. It appears that these prayers are being heard and answered, and for this we are indeed thankful.

This past week, I was also visited by a few of my own relatives, who I do see from time to time, but not on a daily basis. We went out to a local restaurant for a meal and, as is usually the case, I was asked to offer a prayer before we began to eat. I thanked Yah for the opportunity we had to spend time together as a family and for the food before us; but then, I was also strongly impressed to use the opportunity to pray for our extended family's health, even giving a few specifics. This is not something I would normally do. After all, my family there gathered were not CSDAs, and so while they may "agree" in prayer with me to a degree, we know that the prayers of those who are not effectively and confessedly living in victory over sin cannot (Biblically) be as effective as those who are. This is not a point on which we touch a lot, so let me clarify this a little.

We read, "...The effectual fervent prayer of a righteous man availeth much." (James 5:16)

It is also written, "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev 8:4)

Here is a third, "For the eyes of Yahweh are over the righteous, and His ears are open unto their prayers..." (1 Peter 3:12)

To be clear, this is not to suggest that Yah does not hear sincere prayers of those who are not, or not yet, within His covenant; however, He has made promises to His people specifically, and He is faithful to fulfill them.

When considering prayers for healing, these are the particular domain of the Church, as it is written, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up..." (James 5:14, 15)

So why, then, did I include matters of healing in this prayer before my family? Well, for one thing, I want to take every opportunity to invite people to participate in righteous endeavors. It is a rare occasion on which my family will speak to me in any detail about spiritual matters, and this was an opportunity to include them.

For another, and as the title of tonight's study indicates, there is real power in public prayer, even if the hearers are not, themselves, necessarily committed to sanctification. Yes, "where two or three are gathered together in [Yahshua's] name, there [is He] in the midst of them," (Mat 18:20) That is certainly the ideal, and actually, in light of that I encourage our members, particularly those who are living apart from any other brethren, to share their needs and desires in prayer with others through phone calls, emails, and various other means... I think that this is much better than solitary prayers, and we cannot be truly blessed if we neglect the opportunities that we have been allowed to have.

But we know that even solitary prayers have power with Yah, and this can be even further strengthened if the prayer is (while offered by a single believer) a public one. Some have shied away from praying in public. To an extent, it may be because of a misunderstanding, or an over-emphasis on verses such as this one:

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, 'They have their reward.' But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Mat 6:5, 6)

We need to understand the teaching here. This does not mean that public prayer is a bad thing. After all, Yahshua prayed in public on many occasions. (Mat 14:19, Luke 10:21, 22; John 11:41, 42) His followers did likewise. (Acts 16:25, Acts 21:5) These were not always, or exclusively, in the company of the disciples. It may be seen, from the context of most of these occasions, that it was the specific intent of the speaker to make an impression on

the onlookers; therefore, it cannot be considered sinful or inferior either to pray in public, or to pray with the intention of providing a testimony to witnesses that are not all members of the Body.

The teaching in Matthew is against hypocrisy. Those whom the Son was referencing in His admonitions are those who "love to pray standing in the synagogues" so that they may be "seen of men" and thought to therefore be pious and great.

Sincerely offered prayers are always acceptable, those spoken with the intention of opening up our heart to the Creator. Prayers offered in secret, the kind encouraged by Yahshua's doctrine, are clearly going to be sincere ones, for why would someone waste time praying "just for show" if there is nobody watching? These kinds of prayers, Yahshua says, will be rewarded, and openly.

Yet if we are indeed to "pray without ceasing," (1Th 5:17) then we will be praying in public, even if that prayer is not always a vocal one. When vocal prayers are spoken, they take on a slightly different connotation than those offered in private. By virtue of the fact that there are witnesses, the prayer will be one of testimony, even if that is not its primary purpose. The prayer will be a revelation of the faith of the speaker, and a revelation of at least some aspects of the nature of the Father, who is listening. When offered for the sake of self-aggrandizement, public prayer is certainly to be discouraged; yet no saint would offer such a prayer either in public or in private.

Those who are led by the Spirit of Yah have the opportunity to influence a group of people by their prayers, even if a "discussion" is not ongoing, and the very fact that the prayer is also a testimony gives it spiritual strength. Let me explain that by referencing a particular incident in Adventist history, which we have mentioned several times in our discussions.

This is of Ellen White praying for a particular individual who had a habit of smoking. This person was healed; however, he did not surrender his addiction, and therefore the healing could not really be effective in the long term. The question may be asked, why would Yah heal this individual, knowing that the "cause" of the suffering had not been addressed, and knowing that the healing would not lead to repentance and therefore an actual improvement in the life being experienced? The simple answer is that His servant asked Him to do it, and that, before witnesses – after all, we are talking about it now, many years later.

We know the Scriptures on this: "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (1John 5:15)

Here is an interesting and relevant passage: "And [Yahshua] spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, 'There was in a city a

judge, which feared not God, neither regarded man, and there was a widow in that city; and she came unto him, saying, "Avenge me of mine adversary." "And he would not for a while, but afterward he said within himself, "Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." "And the Lord said, 'Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?'" (Luke 18:1-7) Let me know when you've read this.

**Lucan:** Finished

**Adriel7:** F

**Gloria:** F

**Naraiel:** F

**Elyna:** F

**Zahakiel:** So we know that Yah, who is of infinite patience, cannot be pressured, or wearied, into complying with the prayers of His saints. We know that He, who is of infinite knowledge, cannot be "tricked" into granting short-term benefits even though He knows there will be no long-term ones. All that He does is for a divinely ordained purpose, and perfectly suited to fulfill that purpose. We cannot say that, in the case of Ellen White's prayer, Yah would not have healed the patient "otherwise." There is no such thing as "if she did not pray" when it comes to the Creator. That is just like asking, from the perspective of victory, "What if I commit sin?"

The servants of Yah need to understand, at least a little, how the Omniscient mind works. From our perspective, limited by our dependence on time, there are possibilities, and outcomes that we do not expect; so we make partial plans, and pray for success in our endeavors. This is not the case with our Father in Heaven. While His will may appear to shift in response to our actions, and He may express these apparent "changes" in human terms, (Gen 6:7, 1Sam 15:11, Jer. 18:7-10) the truth is that He fore-knows all that we will do, and all that He will do in response. Despite this, He allows us to make choices, and to see the effect of our actions. This is so that we, who are limited, may learn. He permits us to make requests of Him, and He hears and replies to His people. Yet when He does so, from His perspective, the answers to our prayers are prepared "...from the foundation of the world." (Mat 25:34, Heb. 4:3)

We pray, because it is our privilege to do so. We know that Yah hears us, and will give us all that we desire in His righteousness. The fact that He knew what we would ask for, and has prepared the response from eternity gives our prayers more value, more beauty, not less. From the very foundation of the Creation, He knew every prayer His people would ever ask Him – they are an eternal record before Him, and so when the angels bring these

prayers before Him, represented by the sweet smoke of incense, He is ready, and has always been ready, to pour forth the blessing.

In the case of public prayer, the blessings given are not only for the one offering the words of praise and request, but also for those who are hearing, who are participating in this communion between Yahweh and man by bearing witness to it. We invite Him to offer a greater blessing than He otherwise would (from our perspective) because we shine a light on our faith, and we ask Him to fulfill His promises publicly, vindicating His love for us before others who may well be impressed unto eventual salvation by seeing His answer.

If we were to use very "human" terms, and inaccurate ones, we might say we "press" Him to reply, by making the request a public one. Some might think, "But this is disrespectful. Who is Yahweh to reply to this attempt to 'force His hand?' " In reply, we might say to that, "This is exactly what He has told His people to do."

We read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith Yahweh of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal 3:10)

"O taste and see that Yahweh is good; blessed is the man that trusteth in Him." (Psalm 34:8)

Now, Yahshua does rebuke those who demand a "sign" of Yah, (Mat 12:39) but that is a kind of testing rooted in doubt. Such as these say, "If you show us a sign, then we will believe."

The faith to which Yah responds says, rather, "Because we believe, hear and answer our prayers." The request of Yah, and that before witnesses, must be done with the utmost reverence, and not for personal gain for, while the Saints can do just as I am describing here, it is always for Yah's name's sake that He will reply, (Psalm 23:3) to glorify Himself before men, that they may come to trust Him, to love Him, and thus to be saved.

If the parable in Luke is to be rightly understood, the Son tells us to "bother" the Father until He responds, although we shall not have to bother Him for long, since He will reply "speedily," and if we can put His promises to hear us to public test, then let us follow His advice in this matter.

We have read that if we do not have, it is because we have not asked... because we expect too little of our Almighty One. Furthermore, when done with a spirit of love, and in an attitude of faith, those who are not among Yah's people may actually benefit the most

from public prayer. We read, "And that the Gentiles might glorify God for His mercy; as it is written, 'For this cause I will confess to thee among the Gentiles, and sing unto thy name.'" (Rom 15:9)

So what shall Yah's people do, now that we have read and understood the invitations in Malachi, in the Psalms, and from the parable of Yahshua Himself?

Let us vindicate our Father's name. Let us prove Him. We are to pray in private, and to pray in public. We are to pray among the brethren, for this gives our prayers strength. We are to pray before the world, and before strangers to Yah's mercy, for this gives our prayers the power of testimony. It is Yah's desire that His people be known as the people of prayer, and not merely the people of "prayer," but the people of "answered prayer."

Are there any comments or questions about the study tonight?

**Adriel7:** Amen. C

**Zahakiel:** Go ahead.

**Adriel7:** I was reading a promise of answered prayer last week from John 13 I believe... give me a minute to find and post. It was John 14:13 & 14

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

So it was as you said earlier, it brings the Father glory to answer our prayers.

**Naraiel:** C.

**Elyna:** C

**Zahakiel:** Thank you for sharing that. 😊 Go ahead, Giselle.

**Naraiel:** Tomorrow morning I will share in Facebook, the continuation of my Aunt Carmen's situation. The new lady she hired to keep her company, seems to be a Sabbath keeper. End.

**Zahakiel:** Ok.

**Naraiel:** (I met her a couple of days before).

**Zahakiel:** Go ahead, Guerline.

**Elyna:** Amen, from myself and Danielle. I was also blessed by being restored from a headache just before the meeting. I don't remember having prayed to be healed, but I knew that I must attend the meeting then I got up and my head ache was gone. Usually, I

pray that Yah would intervene in a situation, then I am pleasantly surprised to see Him answer quickly. Thank you for this perspective. End.

**Adriel7:** C

**Zahakiel:** Go ahead.

**Naraiel:** C.

**Adriel7:** I love this quote that I have shared before from Ellen White about why our prayers are answered...sorry give me a few...

**Zahakiel:** Giselle, perhaps you can go ahead while she looks for the reference.

**Adriel7:** Desire of Ages pg. 667 "Hitherto have ye asked nothing in My name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection." Amen. End.

**Zahakiel:** Yes, thank you for sharing that. 😊 And notice the reference there to "incense" again. That is significant. Go ahead, Giselle.

**Adriel7:** 😊

**Naraiel:** Another passage that comes to mind is one that Moses, I believe, does for Yah's name sake, and reputation sort of speak, before His people's enemies. Even though, Israel was not being very faithful in those days. The point is that Yahweh answered that prayer for His name's sake, in front of other witnesses. In these days, Yah's people are expected to be quite different, that is, converted, and totally committed to Yah. End

**Lucan:** C

**Zahakiel:** Yes. Go ahead, Luke.

**Lucan:** I had thoughts about a few sections of the study tonight. Regarding the idea that Yahweh, when asked publicly, is inclined to answer more abundantly than He otherwise would, I am reminded of Elijah praying on Carmel. That is, the time where the contest was which god would answer by fire, but beyond that, Elijah set up the sacrifice, then dug a trench, then poured enough water onto the sacrifice to fill the trenches, before Yahweh consumed the stones, water, and sacrifice in answer to prayer.

Regarding foreknowledge and the fellow who was healed before persisting in his smoking, I am reminded of Moses praying before Pharaoh. Yahweh knew that Pharaoh would not keep his word, yet the prayer for curse and for intercession were both honored publicly, and ultimately to Yah's glory for generations.

With the individual who was healed, I am not as familiar with the specifics, but it seems as though Yah's character and power are vindicated in such a case, as the only possible reason for the health issues returning is an evidently willful persistence against His will. I am still fleshing out the wording on the last thought, but, it is related to the idea of Yahweh knowing in advance what we will pray for, and "what if she didn't pray" being similar to "what if I sin..." What I am seeing there is along the lines of, as Yahweh has seen beginning from end, He knows those who will endure to the end. There is almost an element of predestination involved if we are not careful. But, just as there is a true "once saved always saved," there is a true "predestination..." Yahweh knows those who will endure to the end, by their choices. When a soul is "sealed" in their choice to serve Yahweh, they are "sealed" to always follow that perfect foreknowledge. How can such a person countenance the thought of sin, failure, or defeat? <End.>

**Elyna:** C

**Zahakiel:** Go ahead.

**Elyna:** That verse also came to mind regarding our prayers, Yahshua said: "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62

So the prayer of faith is opposite to sin and doubt. End

**Zahakiel:** Thank you for sharing that, yes.

**Naraiel:** C.

**Zahakiel:** And for Luke's comments... I almost did include the Elijah incident as another example of public prayer having extra "weight," after all, that incident became a pivotal moment in the history of Israel, and thus, the world. Go ahead, Giselle.

**Naraiel:** It comes to mind "That whatever does not come from faith is sin". Therefore, there is a predestination when actions are led by pure and genuine faith. Because it places us in the right path, in a path of character and destiny. Therefore the law of cause and effect becomes fulfilled, naturally. End.

**Zahakiel:** That is a good way of looking at it 😊 Are there any others with thoughts to share?

**Lucan:** C

**Zahakiel:** Go ahead.



**Naraiel:** (our choices and Spirit place us in the right path, or in the right direction).

**Lucan:** Sis. Giselle's comment brings to mind a way of phrasing this that I'd not thought of before in quite this way; the law of faith and works = the law of cause and effect. Faith is the cause, and works are the effect. <End.>

**Adriel7:** 😊

**Zahakiel:** That is worth some consideration. 😊 All right, if there are no others, I will ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for the many blessings you have given us through the past week, both realized and unrealized. We are thankful for the opportunity to come before you in prayer, both individually and corporately. We ask that the health of your people will abound in spirit, body, and mind, that your protective hand may be seen by all. May we ever mind the laws of cause and effect, that your healing will prove permanent. As we depart into the remainder of the Sabbath hours, we thank you for the perfect rest we have in your Son. In Yahshua's name we pray, amen.

**Gloria:** Amen.

**Naraiel:** Amen.

**Zahakiel:** Amen.

**Elyna:** Amen, Danielle: Amen.

**Peter\_Jr\_18:** Amen.

**Adriel7:** Amen

**Adriel7:** On Luke's last comment I think that phrasing could be altered to faith is a cause and works are an effect, because the law of cause and effect can be negative as well...such as wrong thoughts are a cause, sin is an effect; wrong habits are a cause disease is an effect etc.

**Naraiel:** Bro. Luke's last comment brought to mind that genuine and pure faith (as a mustard seed) will move mountains :) As the law of gravity always bring things down. 😊

**Lucan:** I would say that a person ALWAYS will act out their true faith. Though, they may be ignorant of what that faith, or belief, really is.

**Naraiel:** and whatever does not come from faith, it will produce negative effects, or it will delay the desired effects. Yahshua did not do anything among unbelievers. End. That was the effect. 😊

**Lucan:** Another way of viewing the same principle is that you will reap what you sow. What a person sows is a revelation of what they believe. No one plants seeds they don't expect to grow, or neglects to plant seeds they believe will grow well. Whether their expectation is correct or not, they will reap the results of whatever they have sown. With Yahweh, we are blessed to examine our beliefs, as we stand in the light of judgment. We can "check our seeds" so to speak. So, we can sow in knowledge, and reap in knowledge; we can understand the cause, and benefit from the effect.

**Adriel7:** Amen