

Prayer Jer 29:7

'Pray' in this passage is from **palal**, which as I understand it means to intervene or interpose, sit in judgement, arbitrate, or advocate. I've found CW's translation for **palal** in a passage in Daniel. He renders it: *palal* - making requests, asking for help, and providing justification to persuade, praying while seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events (copied from YY B4, CH1). While I don't disagree with CW's renderings for Daniel, I find more evidence hinting towards judgement and intervention as more applicable translations in this context.

The first thing I noticed about Jer 29:7 is that contextually it is speaking about the city of Babylon into which the people were exiled. It is important to recognize that the subject of this verb is Yahowah's family in exile, and that the hithpael stem and plural form of the verb **palal** has the subject cause the action of the verb to influence them and change their condition. The hithpael stem confirms that asking Yahowah for shalowm is beneficial to the individual taking that action and can influence the situation.

This passage also reveals a frame of mind. The ability to ask for shalowm in a situation where you are surrounded by Babel requires action and mindset. Understand that prayer, specifically in relation to Yahowah, is NOT about bowing the head in submission and asking for forgiveness or for Yahowah's intervention. The intervention aspect of **palal** is on the part of the subject, and it is written in the second person, meaning that the people intervene THROUGH (**ba'al**) Yahowah in this situation. This should cause us to ask how they might intervene in Babylon to produce a state of shalowm. Yirmayahuw goes on to describe actions which the people should take which is to call out the false prophets and prophesies which come from the people's midst. Yahowah doesn't mention the native Babylonian priests and religions in this passage, but instead he says don't follow the dreams of the false prophets who work in his name. The frame of mind this reveals is one of focus on Yahowah. This means calling out the false prophets and those who presume to speak for Yah, which can only happen when we have a strong enough relationship with Yah to recognize the fakers.

Palal in this passage is an action to be taken, not just the requesting of action from Yahowah, but the actual call to action on behalf of the people in exile. The fruits of their action yield a state of shalowm. While the action can be rendered 'ask' or 'pray', there is grammar to tie the action directly to Yahowah. The term in this context reads like "you should intervene". And the context reveals that it is within their exile and against false prophets in their midst.

As this passage asks the people to **palal** for Yahowah in it, the shalowm (peace, prosperity, success, welfare, deliverance) they pursue through intervention is something

that will benefit them. By keeping the liars and deceivers who manipulate in Yahowah's name at bay, the people would enjoy shalom.

This also brought up an interesting conversation I had with Marissa concerning how we communicate with Yahowah. We don't find **palal** and the notion of prayer in the towrah because all of the individuals conversed with Yahowah in real time. They would ask, and he would answer verbally or physically. The prophets also conversed with Yahowah more directly than we can now. In this modern time, our method of communication with Yahowah come in a very different form.

The notion of prayer is a distortion born from the distant deities of religion and social acceptance, but Yah is not distant to his family and the family has nothing to prove. Through the provision of his Towrah and his Set Apart Spirit, we can converse with him. We can speak to him, but it is important to understand how we go about it. It really matters how we appear when we speak to him, as is evident when Yahowsha instructed us to enter into a 'closet' or a private space. This is so that the act is purely individual and private. The notion of prayer as it is widely understood is a matter of spectacle. Public prayer is a trademark of religion. Prayer is also regarded as a separate event from a deity's answer. With Christian prayer, an answer is routinely unexpected, making the preponderance of their communications one-sided.

With Yahowah, we can expect an answer. Conversations with Yahowah are no different than conversations with each other in that there is an expected reciprocation of messages. As we speak, we must also listen for a conversation to occur. We listen through his Ruwach Quodesh and by observing his Towrah. Think about this, even as the Towrah was written, Yahowah embedded every answer and reply to every remote conversation he would have with us. He might not be here face to face, but if we listen he can always speak to us.

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