

THE CALL TO PRAY IS NOT A SUGGESTION IT IS A WAY OF LIFE

The Way of Messiah Messianic Congregation

Rabbin/Dr. Deborah Brandt

The Jewish View of Prayer

Prayer provides every person with the profound ability to communicate with God. It is our opportunity to talk to God, to express our joys and frustrations and put forward our wishes. Moreover, prayer is a powerful means for personal introspection as well as contemplation of the world.

The Jewish form of prayer was practiced in the Second Temple period in the time of Yeshua. Yeshua and the Disciples followed these times of prayer. However after the resurrection of Yeshua, He now said we were to pray IN HIS NAME, or on the AUTHORITY of HIS NAME. After the Temple was destroyed prayer became the substitute for the sacrificial system and in Yeshua we were given the Power of His Name and the Gift of the Ruach Hakodesh to enhance our prayer life and the authority of the Believer. We can use the Prayer Siddur, Scriptures and Praying in the Ruach to help us in our Prayer life. Rabbin Deborah Brandt

Rabbi Aryeh Kaplan, The Handbook of Jewish Thought, Volume II – There is an important connection between prayer and the Temple sacrifices.

Prayer is considered the service of God similar to the sacrifices of the Holy Temple. The Psalmist thus said, “Let my prayer be set forth as incense before You, the lifting of my hands as the evening sacrifice” (Psalms 141:2). Just as a sacrifice unites the spiritual and material by making a lowly animal the object of serving God, so does prayer unite the spiritual and material by making the request of our material needs a service of God. It is for this reason that, when it is impossible to bring sacrifices, prayer can be offered in their stead, as the prophet exclaimed, “We will offer the words of our lips instead of calves” (Hosea 14:3).

Thus, formal prayers were ordained in place of the regular daily sacrifices performed in the Temple in Jerusalem – which themselves were accompanied by prayer and song. Moreover, the prayer of a sincere heart is better than any sacrifice, as the Psalmist exclaimed, “I will praise the name of God with a song, I will exalt Him with thanksgiving, and it shall please God more than the offering of an ox” (Psalms 69:31-32).

Rabbi Samson Raphael Hirsch, Horeb, Translated by Dayan Dr. I Grunfeld, The Soncino Press, Jerusalem, 1891, p.472 – Evaluating our character, actions, and goals through prayer.

Hitpallel, from which “Tefillah” is derived, originally meant to deliver an opinion about oneself, to judge oneself or an inner attempt at so doing such as the hitpael (reflexive) form of the Hebrew verb frequently denotes ... Thus it denotes to step out of active life in order to attempt to gain a true judgment about oneself ... about one’s relationship to God and the world, and the world to oneself ... In English we call Tefillah “prayer,”

but this word only incompletely expresses the concept “to pray,” i.e., to ask for something is only a minor section of Tefillah.

A teenage girl knocked on our door one Sunday morning, offering a free copy of a local newspaper. I declined, since I did not like that particular newspaper. She then asked if I would like to buy a subscription. (Obviously she was not a student of logic – if I did not want a free copy, I was certainly not going to pay for a subscription!) Not deterred by my refusal, she then begged me to reconsider. I asked her why she was so desperate to sell me the paper, and she replied, “If I sell two more subscriptions I will win a Discman, and I really need one!” Now, had she said she was saving up for college, or helping to support her family because her father was unemployed, I would have been more sympathetic – but fulfilling her “need” for a portable CD player was not something that I felt required my contribution.

When we pray, we should ask ourselves, “Is this a frivolous request? Will I use God’s gift for a positive purpose? How have I used the gifts He has given me until now?” Prayer, therefore, involves an appraisal of one’s life, a reality-check. [from Rabbi Mordechai Becher, Gateway to Judaism, pp. 429-430]

(Jas 4:1 AMP) What leads to [*the unending*] quarrels and conflicts among you? Do they not come from your [*hedonistic*] desires that wage war in your [*bodily*] members [*fighting for control over you*]?

(Jas 4:2 AMP) You are jealous and covet [*what others have*] and your lust goes unfulfilled; so you murder. You are envious and cannot obtain [*the object of your envy*]; so you fight and battle. You do not have because you do not ask [*it of God*]. [1Jn. 3:15]

(Jas 4:3 AMP) You ask [*God for something*] and do not receive it, because you ask with wrong motives [*out of selfishness or with an unrighteous agenda*], so that [*when you get what you want*] you may spend it on your [*hedonistic*] desires.

Institution of the Times of the Prayers

Although the Avot introduced the concept of praying at different times during the day, the morning, afternoon, and evening prayers were not formalized until the Second Temple. The timing of the prayers was instituted to correspond to the *Avodah* in the Temple.

Rambam, Hilchot Tefillah 1:5 – Morning and Afternoon Service.

The Great Assembly also established that the number of prayers would correspond to the number of times the daily sacrifices were offered in the Temple. Therefore, two daily prayers were instituted corresponding to the two daily offerings, as well as an additional service corresponding to the third offering, which was brought on special occasions.

The morning prayer, which corresponds to the morning *Tamid* offering, is called *Shacharit*.

וכן תקנו שיהא מנין התפלות כמנין הקרבנות, שתי תפלות בכל יום כנגד שני תמידין וכל יום שיש קרבן מוסף תקנו בו תפלה שלישית כנגד קרבן מוסף,

<p>The afternoon service is called <i>Minchah</i>, and corresponds to the afternoon <i>Tamid</i> offering. The additional prayer service for special occasions is called <i>Mussaf</i>.</p>	<p>ותפלה שהיא כנגד תמיד של בקר היא הנקראת תפלת השחר, ותפלה שכנגד תמיד של בין הערבים היא הנקראת תפלת מנחה, ותפלה שכנגד המוספין היא נקראת תפלת המוספין.</p>
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2. Ibid, 1:6 – Evening Service.

<p>The Great Assembly also established that there would be one prayer service in the evening, since parts of the afternoon sacrifice would be consumed on the altar throughout the night...</p>	<p>וכן התקינו שיהא אדם מתפלל תפלה אחת בלילה שהרי איברי תמיד של בין הערבים מתעכלין והולכין כל הלילה...</p>
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Prayer Minyan

Praying in public is considered especially virtuous. The power of the group seems to make the prayer more readily acceptable before God. *(A Prayer minyan consisted of 10 men, not woman, however in Messiah Yeshua He did not limit a prayer minyan just to men- Rabbin Deborah Brandt)*

Rambam, Hilchot Tefillah 8:1 – There is special merit to communal prayer.

<p>Communal prayer is always heard. Even when there are transgressors among [the congregation], the Holy One, blessed be He, does not reject the prayers of the many. Therefore, a man should attach himself to a community and not pray individually; at every opportunity he should pray together with the community.</p>	<p>תפלת הציבור נשמעת תמיד ואפילו היו בהן חוטאים אין הקדוש ברוך הוא מואס בתפלתן של רבים, לפיכך צריך אדם לשתף עצמו עם הציבור, ולא יתפלל ביחיד כל זמן שיכול להתפלל עם הציבור.</p>
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Rabbi Reuven Leuchter, *Prayer: Creating Dialogue with Hashem*, pp. 43-44 – Prayer is itself an act of faith in God’s involvement in our lives (independent of the consequences).

<p>For the Ramban, the mitzvah of prayer is not merely to pray but also to believe that God will answer us. Prayer, then, is a manifestation of faith -- an affirmation of our certainty that God answers us.</p> <p>On a superficial level, it appears that prayer is not an activity which engenders faith, and that the two are unrelated: faith is developed by engaging with issues of faith, whereas prayer is nothing more than the requesting of our needs, which at times will be answered in a way that we feel suits us, and at times not. We erroneously think that faith means triumphing over our disappointment when our prayers appear not to have been answered. We think highly of the man of faith who is not shaken or disturbed if God appears not to have answered his prayers, for he accepts that the unfolding of events is governed by many unknowable calculations such as reward and punishment and the “bigger picture” of the world. According to this, a person will remain with his</p>
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faith intact despite the fact that he prayed and was not answered, and not because he prayed.

However, this is not an accurate description of the relationship between faith and prayer. Indeed, in line with the Ramban's definition of the mitzvah, the role of prayer is in fact to develop and deepen our faith. Prayer develops in man a powerful and profound faith: that God is interested in us and indeed wants to bestow His good upon us. Prayer itself is what builds our faith in God; it is not simply an act whose outcome is a means of working on one's faith—either by augmenting it if the prayer was answered as he desired, or by maintaining it despite the prayer not being answered. The prayer itself is a manifestation of faith.

Walking with God

The very act of praying to God has value in that it changes our perspective on reality, helping us to live with God in His world. The very act of prayer is itself valuable in that it involves us with God and makes us aware of His involvement with us.

Establishment of Communal Jewish Prayer

Jewish prayer began with the recitation of informal prayers in the times of the Avot/Fathers. **The exact wording of the prayers remained the choice of the individual until much later in Jewish history.** In the Second Temple period, prayer was formalized with the compilation of the *siddur* (a Jewish prayer book) and arranged prayer times.

Communal Prayer and Compilation of the Siddur

These days, Jewish prayer has a specific and structured form. We pray from a siddur, and the words and times for prayer have been standardized. But this was not always the case. Here we will give a brief summary of how it came to be.

Rambam, Hilchot Tefillah 1:1 – The Torah did not specify the wording of prayer or the times to pray.

The number of prayers is not decreed by Torah law; the wording of the prayers is not decreed by Torah law; and prayer does not have prescribed times decreed by Torah law.

ואין מנין התפלות מן התורה ואין משנה התפלה
הזאת מן התורה ואין לתפלה זמן קבוע מן התורה:

2. Ibid. 1:3 – Originally, prayer was up to the individual.

If a person was fluent in prayer he would make many supplications and requests. But if it was difficult for a person to pray, he would pray what he could and at a time he wished. Similarly, the number of prayers

אם היה רגיל מרבה בתחנה ובקשה ואם היה ערל
שפתים מדבר כפי יכלתו ובכל עת שירצה, וכן
מנין התפלות כל אחד כפי יכלתו, יש מתפלל פעם
אחת ביום, ויש מתפללין פעמים הרבה, והכל יהיו

<p>that a person would pray depended upon his ability to pray; some people would pray once a day and some twice daily, and others even several times; and everyone prayed in the direction of the Temple (in Jerusalem) from wherever they stood. This was the practice from Moshe Rabbeinu until the time of Ezra.</p>	<p>מתפללין נכח המקדש בכל מקום שיהיה, וכן היה הדבר תמיד ממשח רבינו ועד עזרא.</p>
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3. Ibid. 1:4 – During the exile that followed the destruction of the First Temple, the need arose to compose a coherent prayer that could be used by those no longer fluent in Hebrew.

<p>After the First Temple was destroyed by the evil Nebuchadnezzar and the Jewish people were exiled, they became mixed amongst the Persians, Greeks, and other nations. They gave birth to a new generation of Jews in these countries, and these children lost the ability to express themselves clearly in Hebrew and they mixed many languages into [their prayers]. They became unable to express themselves properly in one language.</p> <p>They were not able to speak Hebrew as well as their national languages. Because of this, they abbreviated their prayers, whether requests or praises of God, which they made in Hebrew, to the extent that they started to mix foreign languages into their prayers. When Ezra saw this, he and his Court established the order of the Eighteen Blessings. The first three blessings consist of praise to God, the last three express thanks to God, and those in between contain requests for the basic needs of each individual and the community as a whole. The fixed prayer was therefore established to enable those who had difficulty expressing themselves, to pray with clarity.</p>	<p>כיון שגלו ישראל בימי נבוכדנצר הרשע נתערבו בפרס ויון ושאר האומות ונולדו להם בנים בארצות הגוים ואותן הבנים נתבלבלו שפתם והיתה שפת כל אחד ואחד מעורבת מלשונות הרבה וכיון שהיה מדבר אינו יכול לדבר כל צורכו בלשון אחת אלא בשיבוש...</p> <p>ואינם מכירים לדבר יהודית וכלשון עם ועם ומפני זה כשהיה אחד מהן מתפלל תקצר לשונו לשאול חפציו או להגיד שבח הקדוש ברוך הוא בלשון הקדש עד שיערבו עמה לשונות אחרות, וכיון שראה עזרא ובית דינו כך עמדו ותקנו להם שמנה עשרה ברכות על הסדר, שלש ראשונות שבח לה' ושלש אחרונות הודיה, ואמצעיות יש בהן שאלת כל הדברים שהן כמו אבות לכל חפצי איש ואיש ולצרכי הציבור כולן, כדי שיהיו ערוכות בפי הכל וילמדו אותן ותהיה תפלת אלו העלגים תפלה שלימה כתפלת בעלי הלשון הצחה, ומפני ענין זה תקנו כל הברכות והתפלות מסודרות בפי כל ישראל כדי שיהא ענין כל ברכה ערוך בפי העלג.</p>
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Rabbi Samson Raphael Hirsch, Horeb (Translated by Dayan Dr. I Grunfeld), pp. 625- 626 – The siddur provides structure in a turbulent world).

When Israel dwelt upon its land, life everywhere clearly appeared as being borne by God... But Israel stood before the long period of wandering, scattered and despised among the nations, robbed of all national character, hardly admitted to possess human character, having but Torah, and the spirit of Torah as its only possession. A crushing of the spirit under the torture of worldly troubles was to be foreseen. A substitute had to be found for the Temple and all the spiritual levers that spring from it... Ezra and the Men of the Great Assembly set the Divine service of the world into a firmer form by compiling Israel's Book of Prayer (Siddur).

Rabbi Moshe Feinstein, Igrot Moshe, Orach Chaim, Volume 4, Chapter 70:4 – Until a person learns Hebrew, he should pray in his vernacular from an authentic translation of the siddur.

Until he has learned the Holy Tongue, he should recite the prayers from the printed English. And it is a good idea to find a translation made by someone who knows well how to keep Torah and mitzvot.	עד שילמוד בלשון הקודש יאמר נוסח התפלה באנגלית שנדפסו וטוב למצא תרגום לאנגלית ממה שתירגם מי שידוע לשומר תורה ומצות ביותר.
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No matter what language we use, words offered to God with sincerity will make their way to Him, as the following story demonstrates.

Yeshua's Prayer

Ha Adonai's Tefillah/The Lord's Prayer

Matthew 6:7-13

7 “And when you pray, don't babble on and on like the pagans, who think God will hear them better if they talk a lot. 8 Don't be like them, because your Father knows what you need before you ask him. 9 You, therefore, pray like this:

‘Our Father in heaven!

May your Name be kept holy.

10 May your Kingdom come, your will be done on earth as in heaven.

11 Give us the food we need today.

12 Forgive us what we have done wrong, as we too have forgiven those who have wronged us.

13 And do not lead us into hard testing, but keep us safe from the Evil One.

For kingship, power and glory are yours forever.

Luke 11 “Our Father” with Hebrew

*Avinu b’shammayim, yitkadash shimcha
Our Father in heaven, may your Name be sanctified*

*Tavo malchutecha y’aseh r’tzoncha k’mo v’shamayim ken b’aretz Your
Kingdom come, your Will be done on earth as it is in heaven*

*Et echem chukenu ten lanu ha yom
Give us this day our daily bread*

*Us’lach lanu et chovoteinu ka’asher salachnu gam anachnu l’chayyaveinu And
forgive us our debts as we also have forgiven our debtors*

*V’al t’vi’enu lidei nisayon ki im chaltzenu min hara Lead us not
into temptation, but keep us from all evil*

*Ki l’cha ha mamlacha v’ha gevurah v’ha tifieret l’olmei loamim. Amen For yours
is the kingdom, the strength and the glory. Amen.*

Praying in His Name

Mat 18:19 Again I say to you, that if two of you agree on earth about anything they may ask, it shall be done for them by My Father in heaven.

Mat 18:20 For where two or three are gathered together **in My name**, there I am in their midst.”

Mar 16:17 These signs will accompany those who believe: **in My name** they will drive out demons; they will speak new languages;

Mar 16:18 they will handle snakes; and if they drink anything deadly, it will not harm them; they will lay hands on the sick, and they will get well.”

Luk 10:17 Then the seventy returned with joy, saying, “Master, even the demons submit to us **in Your name!**”

Joh 16:23 “In that day, you will ask Me nothing. Amen, amen I tell you, whatever you ask the Father **in My name, He will give you.**

Joh 16:24 Up to now, you have not asked for anything **in My name. Ask and you will receive**, so that your joy may be full.

Prayer from the Heart

Prayed/Pray H6419

פָּלַל

pālal: A verb meaning to pray, to intercede. This is the most common Hebrew word used to describe the general act of prayer ([Jer 29:7](#)). It was often used to describe prayer offered in a time of distress, such as Hannah's prayer for a son ([1Sa 1:10](#), [1Sa 1:12](#)); Elisha's prayer for the dead boy ([2Ki 4:33](#)); Heze-kiah's prayer for protection and health ([2Ki 19:15](#); [2Ki 20:2](#)); and Jonah's prayer from the fish ([Jon 2:1](#) [2]). In some contexts, this word described a specific intercession of one person praying to the Lord for another, such as Abraham for Abimelech ([Gen 20:7](#), [Gen 20:17](#)); Moses and Samuel for Israel ([Num 11:2](#); [Num 21:7](#); [1Sa 7:5](#)); the man of God for the king ([1Ki 13:6](#)); or Ezra and Daniel for Israel's sins ([Ezr 10:1](#); [Dan 9:4](#), [Dan 9:20](#)). This prayer of intercession could also be made to a false god ([Isa 44:17](#); [Isa 45:14](#)). The Complete Word Study Dictionary

Abraham

([Gen 20:17 TLV](#)) **Then Abraham prayed to God** and God healed Abimelech, his wife and his female slaves so that they could bear children.

Isaac

([Gen 25:21 TLV](#)) **Isaac prayed to Adonai** on behalf of his wife because she was barren. Adonai answered his plea and his wife Rebekah became pregnant.

Moses

([Exo 8:26 TLV](#)) Then Moses went out from Pharaoh and **prayed to Adonai**.

([Num 11:2 TLV](#)) The people cried out to Moses, so **Moses prayed to Adonai** and the fire died out.

([Num 21:7 TLV](#)) The people came to Moses and said, “We sinned when we spoke against Adonai and you! Pray to Adonai for us, that He may take away the snakes!” **So Moses prayed for the people**.

([Deu 9:20 TLV](#)) Adonai was angry enough with Aaron to destroy him, so **I prayed for Aaron also at the same time**.

([Deu 9:26 TLV](#)) **I prayed to Adonai and said**, ‘O Lord, Adonai, do not destroy Your people—Your inheritance that You have redeemed through Your greatness and brought out from Egypt with a mighty hand.

Hannah

([1Sa 1:10 TLV](#)) While her soul was bitter, **she prayed to Adonai and wept**.

([1Sa 1:12 TLV](#)) It came to pass, **as she prayed long before Adonai**, that Eli was watching her mouth.

([1Sa 1:27 TLV](#)) **For this boy I prayed**, and Adonai has granted me my petition that I asked of Him.

([1Sa 2:1 TLV](#)) **Then Hannah prayed** and said, “My heart exults in Adonai, my horn is lifted high in Adonai. I smile wide over my enemies, for I rejoice in Your salvation.

Samuel

([1Sa 8:6 TLV](#)) But the matter was displeasing in Samuel’s eyes when they said, “Give us a king to judge us.” **So Samuel prayed to Adonai**.

(1Sa 12:18 TLV) **So Samuel prayed to Adonai**, and Adonai sent thunder and rain that day. Then all the people greatly feared Adonai and Samuel,

David

(2Sa 15:31 TLV) Then someone told David saying, “Ahithophel is among the conspirators with Absalom.” **So David prayed, “Adonai, please turn the counsel of Ahithophel into foolishness.”**

(2Sa 24:10 TLV) But David’s heart troubled him after he had numbered the people. **So David prayed to Adonai**, “I have sinned greatly in what I have done! But now, Adonai, please take away the iniquity of Your servant, for I have acted very foolishly.”

(1Ki 19:4 TLV) But he himself went a day’s journey into the wilderness, and came and sat down under a broom bush. **He prayed that he might die.** “It’s too much!” he said. “Now, Adonai, take my life! For I’m no better than my fathers.”

(2Ki 4:33 TLV) So he entered and shut the door behind the two of them and **prayed to Adonai.**

Elisha

(2Ki 6:17 TLV) **Then Elisha prayed** and said, “Adonai, please open his eyes that he may see.” Then Adonai opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.

(2Ki 6:18 TLV) When they came down to him, **Elisha prayed to Adonai** and said, “Please strike this people with blinding light.” So He struck them with blinding light according to the word of Elisha.

Hezekiah

(2Ki 19:15 TLV) **Hezekiah prayed before Adonai**, saying, “Adonai, God of Israel, who is enthroned upon the cheruvim. You alone are God of all the kingdoms of the earth. You made heaven and earth.

(2Ki 19:20 TLV) Then Isaiah son of Amoz sent word to Hezekiah saying, “Thus says Adonai, God of Israel: **‘Because you prayed to Me** about King Sennacherib of Assyria, I have heard you.

(2Ki 20:2 TLV) Then he turned his face to the wall and **prayed to Adonai** saying:

(2Ki 20:3 TLV) “Please, Adonai, remember how I have walked before You in truth and with a whole heart, and have done what is good in Your eyes.” And Hezekiah wept bitterly.

(2Ki 20:4 TLV) Then it came to pass, before Isaiah was gone out of the middle court, that the word of Adonai came to him, saying:

(2Ki 20:5 TLV) “Return, and say to Hezekiah the leader of My people, thus says Adonai, the God of your father David: **‘I have heard your prayer and I have seen your tears. Behold, I am going to heal you.** On the third day you will go up to the House of Adonai.

(2Ki 20:6 TLV) **Then I will add 15 years to your life.** I will deliver you and this city from the hand of the king of Assyria; I will defend this city for My own sake, and for My servant David’s sake.”

Nehemiah

(Neh 1:4 TLV) Upon hearing these words **I sat down and wept and mourned for days. I prayed and fasted before the God of heaven.**

(Neh 2:4 TLV) The king asked me, “What is your request?” **Then I prayed to the God of heaven,**

(Neh 4:3 TLV) **But we prayed to our God** and stationed a guard against them day and night.

Daniel

(Dan 6:11 TLV) Now when Daniel learned that a written decree had been issued, he went into his house, where the windows in his upper room opened toward Jerusalem. **Three times a day he knelt down, prayed and gave thanks before his God, just as he did before.**

(Dan 9:4 TLV) **“I prayed to Adonai my God and confessed,** saying: ‘O Lord, the great and awesome God, who keeps covenant and mercy with those who love Him and keep His mitzvot,

Jonah

(Jon 2:2 TLV) Then **Jonah prayed to Adonai** his God from the belly of the fish,

(Jon 4:2 TLV) **So he prayed to Adonai** and said, “Please, Lord, was not this what I said when I was still in my own country? That’s what I anticipated, fleeing to Tarshish—for I knew that you are a gracious and compassionate God, slow to anger and full of kindness, and relenting over calamity.

Prayer H8605

תפילה

תפילה: A feminine noun meaning prayer. The word is used to describe a prayer that was similar to a plea (1Ki 8:38; 2Ch 6:29). In Samuel, David is described as having the courage to offer his prayer to God (2Sa 7:27). King Hezekiah was instructed to pray for the remnant that still survived (2Ki 19:4); and in Jeremiah, the word is used to denote what not to do, i.e., do not pray with any plea or petition (Jer 7:16). The word is used by the psalmist as he cried to God to hear his prayer (Psa 4:1 [2]). He asked God not to be deaf to his weeping but to take heed to the turmoil His servant was in. In a similar manner, the psalmist again uses the word in a plea to God to hear his prayer and to know that it did not come from deceitful lips (Psa 17:1 [2]). The word is also used in Habakkuk as an introduction to the rest of the chapter, indicating that what followed was his prayer (Hab 3:1). The Complete Word Study Dictionary.

David

(2Sa 7:27 TLV) For You, Adonai-Tzva’ot God of Israel, have made a revelation to Your servant saying, ‘I will build you a house.’ **Therefore Your servant has found his heart to pray this prayer to You.**

(2Sa 21:14 TLV) So they buried the bones of Saul and his son Jonathan in the country of Benjamin in Zela, in the tomb of his father Kish. They did all of what the king commanded. Afterward, **God was moved by prayer for the land.**

(2Sa 24:25 TLV) Then David built there an altar to Adonai, and offered burnt offerings and fellowship offerings. **So Adonai was moved by prayer of entreaty for the land,** and restrained the plague from Israel.

Solomon

(1Ki 8:28 TLV) Nevertheless, **turn to the prayer of Your servant** and to his supplication, Adonai my God, to listen to the cry and to the prayer which **Your servant prays** before You this day.

(1Ki 8:29 TLV) Let Your eyes be open toward this House night and day, toward the place of which **You have said: ‘My Name shall be there;’ listening to the prayer which Your servant shall pray toward this place.**

(1Ki 8:38 TLV) **when prayer or supplication** is made by anyone or by all Your people Israel—each knowing the plague of his own heart—when one spreads his hands toward this House,

(1Ki 8:45 TLV) **then hear from heaven their prayer and their supplication**, and maintain their cause.

(1Ki 8:49 TLV) **then hear their prayer and their supplication** in heaven Your dwelling place, maintain their cause,

(1Ki 8:54 TLV) When Solomon finished praying this entire prayer and petition to Adonai, he arose from before the altar of Adonai, from kneeling on his knees with his hands spread out toward heaven.

(1Ki 9:3 TLV) Adonai said to him: **“I have heard your prayer and your petition** that you made before Me. I have consecrated this House, which you have built, to put My Name there forever, and My eyes and My heart will be there every day.

Solomon’s Prayer in the Temple

(2Ch 6:19 TLV) **Yet attend to the prayer of Your servant and to his supplication**, Adonai my God, to hear the cry and the **prayer** which Your servant **is praying** before You

(2Ch 6:20 TLV) that Your eyes may be open toward this House day and night, toward the place where You have said **You would put Your Name there, to listen to the prayer** which Your servant **will pray** toward this place.

(2Ch 6:29 TLV) and **any prayer or plea** is offered by any individual or by all Your people Israel—each acknowledging his own afflictions and pain, even spreading his hands toward this House—

(2Ch 6:35 TLV) **then hear from heaven their prayer and their petition**, and uphold their cause.

(2Ch 6:39 TLV) **then may You hear from heaven**, Your dwelling place, **their prayer** and their **petitions** and uphold their cause, and forgive Your people who have sinned against You.

(2Ch 6:40 TLV) “Now my God, I pray, let Your eyes be open, and let Your ears be attentive to **the prayer made in this place**.

(2Ch 7:12 TLV) Then Adonai appeared to Solomon at night and said to him: **“I have heard your prayer and have chosen this place for Myself for a House of sacrifice.**

(2Ch 7:15 TLV) **Now My eyes will be open and My ears attentive to the prayer offered in this place.**

(2Ch 30:27 TLV) Then the Levitical kohanim arose and blessed the people, **and Adonai heard their voice, for their prayer reached heaven, His holy dwelling place.**

(2Ch 33:18 TLV) Now the rest of the acts of Manasseh, his prayer to his God, and the words of

Nehemiah

(Neh 1:11 TLV) Please, my Lord, let **Your ear be attentive to the prayer of Your servant and to the prayer** of Your servants who delight in revering Your Name. Give Your servant success today and grant compassion in

the presence of this man.” Now I was cupbearer to the king.

Job

(Job 42:8 TLV) So now, take for yourselves seven young bulls and seven rams and go to My servant Job and offer a burnt offering for yourselves. My servant Job will pray for you, for I will accept Job’s prayer and not deal with you according to your folly because you have not spoken correctly about Me, like My servant Job.”

(Job 42:9 TLV) So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did what Adonai told them; and **Adonai accepted Job’s prayer.**

David

(Psa 4:2 TLV) Answer me when I call, God of my righteousness! You set me free when I am in distress. Be gracious to me and **hear my prayer.**

(Psa 5:4 TLV) Adonai, in the morning You hear my voice. **In the morning I order my prayer** before You and watch expectantly.

(Psa 6:10 TLV) Adonai has heard my cry for mercy. **Adonai accepts my prayer:**

(Psa 17:1 TLV) A prayer of David. Hear, Adonai, a just plea, **listen to my cry!** Give ear to my **prayer**—from lips with no deceit.

(Psa 35:13 TLV) But as for me, when they were sick, my clothing was sackcloth. **I afflicted my soul with fasting, my prayer kept returning to my heart.**

(Psa 39:13 TLV) **Hear my prayer,** Adonai, and listen to my cry—do not keep silent at my tears. For with You I am an outsider, a sojourner, as all my fathers were.

(Psa 42:9 TLV) By day ADONAI commands His love, and at night His song is with me—a **prayer to the God of my life.**

(Psa 54:4 TLV) O God, **hear my prayer, listen to the words of my mouth.**

(Psa 55:2 TLV) Give ear, O God, **to my prayer** and do not ignore my plea for help.

(Psa 61:2 TLV) Hear my cry, O God, **listen to my prayer.**

(Psa 65:3 TLV) O **You who hear prayer,** to You all flesh will come.

(Psa 66:19 TLV) But surely God has heard. **He has listened to my voice in prayer.**

(Psa 66:20 TLV) Blessed be God, **who has not turned away my prayer,** nor His lovingkindness from me.

(Psa 69:14 TLV) But as for me, **my prayer to You, Adonai,** is for a time of favor. O God, in Your great love, answer me with the truth of Your salvation.

Moses

(Psa 90:1 TLV) **A prayer of Moses** the man of God. My Lord, You have been our dwelling from generation to generation.

Soloman

(Pro 15:8 TLV) The sacrifice of the wicked is an abomination to Adonai, **but the prayer of the upright pleases him.**

(Pro 15:29 TLV) Adonai is far from the wicked, but **hears the prayer of the righteous.**

(Pro 28:9 TLV) **One who turns his ear from hearing Torah—even his prayer is an abomination.**

Isaiah

(Isa 56:7 TLV) these I will bring to My holy mountain, and let them rejoice in My House of Prayer. Their burnt offerings and sacrifices will be acceptable on My altar. **For My House will be called a House of Prayer for all nations.”**

Jeremiah

(Jer 11:14 TLV) As for you, **you are not to pray for this people or lift up supplication or prayer for them, for I will not hear them** at the time they cry to out to Me because of their disaster.”

(Lam 3:8 TLV) Even when I cry out and call for help, He shuts out my prayer.

(Lam 3:44 TLV) You shrouded Yourself with a cloud so that no prayer can get through.

Yeshua

(Mat 21:13 TLV) And He said to them, “It is written, ‘**My house shall be called a house of prayer,**’ but you are making it ‘a den of thieves’!”

(Mat 21:22 TLV) And **whatever you ask in prayer,** trusting, you shall receive.”

(Mar 9:29 TLV) And He said to them, “This kind cannot come out **except by prayer.**”

Zechariah

(Luk 1:13 TLV) But the angel said, “Do not be afraid, Zechariah, **because your prayer has been heard.** Your wife, Elizabeth, will give birth to your son, and you will name him John.

Yeshua

(Luk 6:12 TLV) And it was during these days that **Yeshua went out to the mountain to pray, and He spent all night in prayer to God.**

Disciples

(Act 1:14 TLV) All these with **one mind were continuing together in prayer**—along with the women and Miriam, Yeshua’s mother, and His brothers.

(Act 3:1 TLV) Now Peter and John were going up to the Temple **at the ninth hour, the time of prayer**.

(Act 6:4 TLV) But we will **devote ourselves to prayer** and to the service of the Word.”

(Act 12:5 TLV) So Peter was kept in prison, **but prayer for him was being offered fervently** to God by Messiah’s community.

Cornelius

(Act 10:31 TLV) He says, ‘**Cornelius, your prayer has been heard** and your tzedakah remembered before God.

Paul/Shaul

(Act 16:13 TLV) On Yom Shabbat, we went outside the gate to the river, **where we expected a place of prayer to be**. We sat down and began speaking with the women who had gathered.

(Act 16:16 TLV) It so happened that as **we were going to prayer**, we met a slave girl who had a spirit of divination, who was bringing her masters much profit from her fortune-telling.

(Rom 10:1 TLV) Brothers and sisters, my heart’s **desire and my prayer to God** for Israel is for their salvation.

(Rom 12:12 TLV) rejoicing in hope, enduring in distress, **persisting in prayer**,

(1Co 7:5 TLV) Do not deprive one another—except by mutual consent for a time, so that you **may devote yourselves to prayer**. Then come together again, so that satan doesn’t tempt you because of your lack of self-control.

(2Co 1:11 TLV) You also are **helping by your prayer for us**, so that from many people thanks may be given on our behalf for the gracious gift given us through the help of many.

(2Co 9:14 TLV) And **in their prayer for you**, they long for you because of the surpassing grace of God upon you.

(Php 1:4 TLV) **always praying** with joy in every prayer of mine for you all,

(Php 4:6 TLV) Do not be anxious about anything—**but in everything, by prayer and petition with thanksgiving, let your requests be made known to God**.

(Col 4:2 TLV) **Devote yourselves to prayer**, keeping alert in it with thanksgiving.

(Col 4:12 TLV) Epaphras, who is one of your own, a slave of Messiah Yeshua, greets you. He is always **laboring in prayer on your behalf**, so you may stand complete and fully assured about everything that is

God's will.

(1Ti 4:5 TLV) **for it is sanctified through the word of God and prayer.**

James/Ya'acov

Jas 1:5 TLV But if any of you lacks wisdom, let him ask of God, who gives to all without hesitation and without reproach; and it will be given to him.

Jas 1:6 But let him ask in faith, without any doubting—for the one who doubts is like a wave of the sea, blown and tossed by the wind.

Jas 1:7 For that person must not suppose that he will receive anything from the Lord—

Jas 1:8 he is a double-minded man, unstable in all his ways.

(Jas 5:15 TLV) **The prayer of faith** will save the one who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven.

(Jas 5:16 TLV) So confess your offenses to one another and **pray for one another** so that you may be healed. **The effective prayer** of a righteous person is very powerful.

(Jas 5:13 TLV) Is anyone among you suffering? **Let him pray.** Is anyone cheerful? Let him sing praises.

(Jas 5:14 TLV) **Is anyone among you sick? Let him call for the elders of Messiah's community, and let them pray over him, anointing him with oil in the name of the Lord.**

(Jas 5:15 TLV) **The prayer of faith** will save the one who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven.

(Jas 5:16 TLV) So confess your offenses to one another and **pray for one another** so that you may be healed. **The effective prayer** of a righteous person is very powerful.

(Jas 5:17 TLV) Elijah was a man with a nature like ours, and **he prayed earnestly** that it might not rain. And it did not rain on the earth for three years and six months.

(Jas 5:18 TLV) **He prayed again,** and the sky gave rain, and the earth produced its fruit.

Peter/Kefa

(1Pe 3:12 TLV) For the eyes of Adonai are on the righteous and **His ears open to their prayer,** but the face of Adonai is against those who do evil.”

(1Pe 4:7 TLV) Now the end of all things is near. **So be self-controlled and sober-minded for prayer.**

Supplication H8467

תְּחִינָה

תְּחִינָה: A feminine noun meaning a request for favor. The request for favor is always directed toward God—with two exceptions when the request is made to the king (Jer 37:20; Jer 38:26). This seldom-used term occurred predominately in connection with Solomon's dedication of the Temple (1Ki 8:28, 1Ki 8:30, 1Ki 8:38, 1Ki 8:45, 1Ki 8:49, 1Ki 8:52, 1Ki 8:54; 2Ch 6:14-42). In these passages, the request was often connected with prayer and associated with a distinct relationship to God. On two occasions, the word was used to refer to favor itself (Jos 11:20; Eze 9:8). The Complete Word Study Dictionary

Intercession G1793

ἐντυγχάνω

entugchánō; fut. enteúxomai, from en (G1722), in, and tugchánō (G5177), to get, obtain. To fall in with, light upon, to meet and talk with. In the NT, to come to, to address, apply to, followed by the dat. (Act 25:24). In the sense of **to intercede, make intercession for or against someone**, followed by the dat. expressed or implied and hupér (G5228), for (Rom 8:27, Rom 8:34; Heb 7:25), versus katá (G2596), against, with the gen. (Rom 11:2).

Deriv.: énteuxis (G1783), a petition on behalf of others; huperentugchánō (G5241), to intercede on behalf of another. The Complete Word Study Dictionary

Intercessions

A. Noun.

enteuxis (G1783) primarily denotes "a lighting upon, meeting with" (akin to B); then, "a conversation"; hence, "a petition," a meaning frequent in the papyri; it is a technical term for approaching a king, and so for approaching God in "intercession"; it is rendered "prayer" in 1Ti 4:5; in the plural in 1Ti 2:1 (i.e., seeking the presence and hearing of God on behalf of others). For the synonymous words, proseuche, deesis, see PRAYER.

B. Verbs.

1. entunchano (G1793), primarily "to fall in with, meet with in order to converse"; then, "to make petition," especially "to make intercession, plead with a person," either for or against others; (a) against, Act 25:24, "made suit to (me)," RV [KJV, "have dealt with (me)"], i.e., against Paul; in Rom 11:2, of Elijah in "pleading" with God, RV (KJV, "maketh intercession to"), against Israel; (b) for, in Rom 8:27, of the intercessory work of the Holy Spirit for the saints; Rom 8:34, of the similar intercessory work of Christ; so Heb 7:25. See DEAL WITH, PLEAD, SUIT.

2. huperentunchano (G5241), "to make a petition" or "intercede on behalf of another" (huper, "on behalf of," and No. 1), is used in Rom 8:26 of the work of the Holy Spirit in making "intercession" (see No. 1, Rom 8:27). Vines NT Word Study

Groanings G4726

στεναγμός

stenagmós; gen. stenagmoú, masc. noun from stenázō (G4727), to groan. A groaning, sighing, as of the oppressed (Act 7:34 quoted from Exo 2:24; see Exo 6:5; Jdg 2:18); referring to prayers to God expressed inarticulately (Rom 8:26; Sept.: Psa 38:10).

Ant.: agallíasis (G20), exultation.

with groanings. J. Schneider (TDNT, vol. 7, pp. 601, 602) points out that this sighing does not take place in us; it is the sighing of the Holy Spirit who, as our Paraclete, intercedes for us according to God's will. This is not, then, a reference to the sighing of Christians in prayer, or to speaking in tongues during prayer, or to inarticulate ecstatic speech. The groaning of the Spirit takes place not in response to our prayer, but when we are not able to pray, when we do not know what we ought to pray for. In Rom 8:22 Paul speaks of the sighing of creation; in Rom 8:23 of all Christians; here, of the Holy Spirit. T1246, Rom 8:23, Rom 7:24, Exo 2:23-24, Job 23:1-4, Psa 6:3-9; *Psa 38:9; *Psa 38:10; Psa 42:1-5; Psa 55:1-2; Psa 69:3; Psa 77:1-3; Psa 88:1-3; Psa 102:5; Psa 102:19-20; Psa 119:81-82; Psa 142:2; Psa 143:4-7, Jer 31:9, Luk 22:44, Joh 11:38; Joh 11:41-42,

[Act 7:34](#) g. [2Co 5:2](#); [2Co 5:4](#); [2Co 12:8](#).

which cannot. The sighs are not unspoken, or unintelligible, but cannot be grasped in human words, though understood by God the Father. [Gen 24:45](#); [Gen 32:24](#), [1Sa 1:13](#), [Psa 42:1-4](#); *[Psa 77:4](#), [Lam 3:56](#), [2Co 12:4](#).

Shemon Esrie Amidah

Using the Shemon Esrie Amidah as a Prayer Guide

With The Prayer of Yeshua Inserted in Key places¹

Worship

1. Blessed are Thou, Yahweh our Elohim and Elohim of our fathers, Elohim of Abraham, Elohim of Isaac and Elohim of Jacob. The great, mighty and awesome Elohim, Yahweh Supreme who extends loving kindness and is Master of all, who remembers the gracious deeds of our forefathers, and who will bring **(Who has brought)** a Redeemer **(Yeshua)** with love to their children's children for His name's sake. King, Helper, Savior **(Yeshua)** and Protector, blessed art Thou, Yahweh, Protector of Abraham.
2. Thy might is eternal, O Yahweh, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who supports the falling, heals the sick, frees the captive, and keeps faith with the dead; who is like Thee Almighty, and who resembles Thee, O King who can bring death and give life.

Pray for those who need healing and deliverance.

3. Thou are holy, and Thy name is holy, and those who are holy shall praise Thee every day. Blessed art Thou, Yahweh, the holy Elohim.
4. Thou grantest knowledge to man, and teaches understanding to humans; from thine own self, favor us with knowledge, understanding, and sense. Blessed art Thou, Yahweh, giver of knowledge.

Spend time Worshiping the Father in all that He has done for you in the past and will do for you in the future.

*Matthew 6:9⁹ You, therefore, pray like this: 'Our Father in heaven!
May your Name be kept holy¹[1]*

¹ Items in Red have been added by Rabbin Deborah

Repentance

5. Return us, Our Father, to Thy Torah, and draw us closer, our King, to Thy worship, and bring us back before Thee in complete repentance. Blessed are Thou, Yahweh, who desires repentance.
6. Forgive us, Our Father, for we have sinned, pardon us our King for we have transgressed, for Thou art a pardoner and forgiver. Blessed art Thou, Yahweh, gracious One who forgives abundantly.

Search your heart and ask the Ruach HaKodesh to reveal any hidden areas of sin in your life and confess them before the Father in the Name of Yeshua.

Matthew 6:12 Forgive us what we have done wrong, as we too have forgiven those who have wronged us.2[2]

Requests

7. Look upon our suffering, and fight our struggles, redeem us speedily, for Thy name's sake, for Thou art a mighty Redeemer (**Yeshua**). Blessed art Thou, Yahweh, Redeemer of Israel.
8. Heal us, O Yahweh, and we shall be healed, save us and we shall be saved, for Thou art our glory. Send complete healing for our every illness, for Thou, Divine King, art the faithful, merciful Physician. Blessed art Thou, Yahweh, who heals the sick of His people Israel.
9. Bless this year for us, O Yahweh, our G-d, and all its varied produce that it be for good; provide (dew and rain as a) blessing on the face of the earth, satisfy us with Thy goodness, and bless this year like the good years. Blessed art Thou, Yahweh, who blessed the years.
10. Sound the great Shofar (to proclaim) our freedom, lift up a banner for the ingathering of our exiles, and bring us together from the four corners of the earth. Blessed art Thou, Yahweh, who gathers together the dispersed of His people Israel.

Make your requests of what you are in need of in your ministry, home, business and personal life. Trust Him that He will meet all your needs according to His riches in glory by Yeshua HaMashiach.

Matthew 6:11 Give us the food we need today3[3]

Commentary:

The words of this blessing reflect a number of Biblical themes. For example, the phrase “God of Abraham, God of Isaac and God of Jacob” is how God identified Himself to Moses in Exodus 3:6 and how He told Moses to refer to Him in Exodus 3:15. Similarly, the phrase “God, the great, the mighty and the awesome” is the exact phrase that Moses uses to describe Him in Deuteronomy 10:17. (According to the Talmud in Brachos 33b, those are the only praises we are allowed to say at this point – and the only reason we may say those is because they were given to us in the Torah!)

The reason we use the Forefathers as the basis for the first blessing is given in Genesis 12:2. God said to Abraham (then still called Abram), “I will make you a great nation, I will bless you, I will make your name

great, and you will be a blessing.” The Talmud (Pesachim 117b) says that “I will make you a great nation” corresponds to the phrase “God of Abraham,” “I will bless you” corresponds to “God of Isaac,” and “I will make your name great” corresponds to “and God of Jacob.” One might think that all three of the Forefathers should be mentioned in the blessing’s conclusion, therefore the Torah says, “and you (that is, Abraham) will be a blessing.” For this reason, the blessing concludes “shield of Abraham,” naming him alone.

This blessing is unique in that it starts “Baruch Atah Hashem” (“Blessed are You, God”) but it does not continue “Elokeinu Melech ha’olam” (“our Lord, King of the world”). This appears to violate a principle that in order for a blessing (or a series of blessings) to be valid, its opening phrase must include mention of God’s dominion. Actually, **this is accomplished by the reference to God as “God of Abraham, God of Isaac and God of Jacob.” It was the Forefathers who recognized God as King and who publicized this fact throughout the world. Rabbi Jack Abramowitz**

It was also Yeshua who knew God as Father because He had a unique relationship with Him as one who came from Him, His only begotten Son. Through Messiah we have been adopted into His family and can also call God, Abba Father. Yeshua King of Kings and Lord of Lord

Restoration

11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and Blessed art Thou, Yahweh, King, who loves righteousness and judgment.

Pray for restoration back to the truth that Yeshua taught and that His people will return to the Ancient paths and walk as Yeshua our Messiah. Walking according to the Torah that Yeshua lived and taught.

Matthew 6:10 May your Kingdom come, your will be done on earth as in heaven.4[4]

Protection for the Righteous

12. On the righteous and the saintly, on the elders of Thy people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Thy compassion flow, O Yahweh our G-d. Grant a good reward to all who sincerely trust in Thy name; place our lot with them forever and let us not be shamed, for in Thee do we trust. Blessed art Thou, Yahweh, the support and security of the righteous.

Pray Psalm 91 and Psalm 27 not forgetting to thank Him every morning when we awake for another day to serve Him.

Jerusalem

13. To Jerusalem Thy city, return with compassion, and dwell within it as Thou promised; rebuild it soon in our day, and everlasting structure; and speedily establish its midst the throne of David. Blessed art Thou, Yahweh, builder of Jerusalem.
14. The offspring of Thy servant David, quickly cause to flourish, and lift up his power by Thy deliverance; for Thy deliverance do we constantly hope. Blessed art Thou, Yahweh, who makes the glory of

deliverance to flourish.

15. Hear our voice, O Yahweh our Elohim, show compassion and mercy to us, accept our prayers with mercy and favor, for Thou art Yahweh who hears prayers and supplications.
16. Favorably receive, O Yahweh our Elohim, Thy people Israel and their prayer, restore the worship to Thy temple in Zion, receive with love and favor the offerings of Israel and their prayer, and may the worship of Thy people Israel always be favorably received by Thee, may our eyes behold Thy return to Zion in mercy. Blessed art Thou Yahweh , who restores His Divine Presence to Zion.

Pray for the Peace of Jerusalem

Matthew 6:10 May your Kingdom come, your will be done on earth as in heaven.5[5]

Thanksgiving

17. We give thanks unto Thee who art the Yahweh our Elohim and Elohim of our fathers for all eternity. Thou art the strength of our lives, the shield of our deliverance. In every generation, we shall thank Thee and declare Thy praise for our lives that are entrusted in Thy hand and for our souls that are in Thy care, and for Thy miracles that are daily with us, and for Thy wondrous deeds and goodness that occur at all times, evening, morning and noon. Thou art the Benevolent One, for Thy mercies are never ended. The Compassionate One, for Thy deeds of kindness do not stop, always have we placed our hope in Thee. For all this, our King, may Thy name be always blessed and exalted forever and ever. All the living will forever thank Thee and praise Thy name in truth, O Yahweh, our eternal salvation and help. Blessed art Thou Yahweh, whose name is goodness; it is pleasing to give thanks to Thee.
18. Establish peace, well-being, blessing, grace, loving kindness, and mercy upon us and upon all Israel, Thy people for by the light of Thy presence have you give us, O Yahweh our Elohim, a Torah of life, love of kindness, justice, blessing, compassion, life and peace, and it is good in Thy sight to bless Thy people Israel at all times and in every hour with Thy peace.
Blessed art Thou, Yahweh, who blessed his people Israel with peace.

Be sure to have an attitude of gratitude and thank Him for all that He has done for you and will do for you. We should live a life of thankfulness, make a list of all you are thankful for and give Him thanks for His love, mercy and grace that He shows to us daily.

Matthew 6:13 And do not lead us into hard testing, but keep us safe from the Evil One. For kingship, power and glory are yours forever.