



Mishpatim– Rulings Exodus 21:1-24:18

Haftarah – Jeremiah 34:8-22

B’rit Hadashah- Matthew 17:1-11

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The Mitzvot of Prayer

Parshah Overview: ¹

Following the revelation at Sinai, G-d legislates a series of **laws** for the people of Israel. These include the laws of the **indentured servant**; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to **redress of damages**, the granting of **loans** and the responsibilities of the “**Four Guardians**”; and the rules governing the conduct of justice by **courts** of law.

Also included are laws warning against mistreatment of **foreigners**; the observance of the **seasonal festivals**, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking **meat with milk**; and the mitzvah of **prayer**. Altogether, the Parshah of Mishpatim contains **53 mitzvot**—23 imperative commandments and 30 prohibitions.

G-d promises to bring the people of Israel to the **Holy Land**, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, “**We will do and we will hear** all that G-d commands us.” Leaving **Aaron** and **Hur** in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for **forty days and forty nights** to receive the Torah from G-d.

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The Mitzvot of Prayer

Exo 24:15 Then Moses went up on the mountain, and the cloud covered the mountain.

Exo 24:16 The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud.

Exo 24:17 Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel.

Exo 24:18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

What Is Tefillah?

A Labor of the Heart

By Tzvi Freeman

Mitzvah

(תּוֹפִילָה) תּוֹפִילָה root: פּלל

Plural: תּוֹפִילוֹת tefillot

What it is, and is not

“A key element of your relationship with your Creator is to “serve Him with all your heart.”¹ The word *serve* in Hebrew is *avodah*, which carries the sense of laborious work. But what kind of labor can the heart do to serve G-d? The classic Jewish answer is that this is tefillah: a labor of awakening the hidden love within the heart until a state of intimate union with the divine is achieved.

That’s why the common translation—*prayer*—is horribly inaccurate. Prayer implies two distinct entities, an inferior one making a request of a superior. There is another Hebrew word for this: *bakashah*. Similarly, worship has a word: *shevach*. Tefillah includes both these elements, but is itself neither of them. Instead, *communion* may be a better word—defined as a joining together of mind and spirit.

Nevertheless, since none of these convey the flavor of “tefillah” for the practicing Jew, the common preference is to stick to the original. Alternatively, *daven* is used, a Yiddish term related to the same Latin root as the English word *divine*. In Yinglish, we often use a present participle: *davening*.

How do I do it?

Anytime you share whatever is on your heart with your Creator—whether praising, blessing, kvetching or requesting—you are davening. It could happen at any time, at any place, as long as it comes from the heart’s genuine concerns and the mind’s awareness of a higher presence.

Traditionally, aside from speaking to G-d whenever they feel the need, Jews daven three times a day—and, whenever possible, together. When Jews were exiled to Babylon, the Men of the Great Assembly saw that the younger generation wanted to

speak to G-d as they had seen their fathers and mothers do, but could not find the words. They then institutionalized this praising/blessing/kvetching/requesting into a formal liturgy.

The morning tefillah is called *Shacharit*, the afternoon tefillah *Minchah*, and the evening tefillah *maariv*. The morning tefillah is by far the longest, a weekday Shacharit taking anywhere from 40 to 90 minutes, depending on the day and the dedication of those involved."

Prayer is called many things in the Torah. Jacob has an "encounter" on Mount Moriah; Pinchas conducts a "judgment" with G-d; Isaac and Rebecca "entreat" for a child; Jonah "cries out" from the belly of the fish.

The Midrash surveys the Five Books of Moses, the Book of Psalms and the Prophets, and finds 13 ways to say "prayer": **cry, howl, groan, complaint, song, prostration, encounter, judgment, entreaty, standing, appeal and beseeching.**

Of course, no two people cry alike. Judgment can be the judgment of self, of our place in the world, or of our relationship with G-d. And certainly, the tone and timbre of our prayers varies with the time and place of our beseeching, the reason for our entreating, and the object of our appeals.

Cry

H584

אנח

'ânach

BDB Definition:

1) (Niphal) sigh, groan (in pain or grief), gasp

1a) moan (of cattle)

Exo 2:23 During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their **cry** for rescue from slavery came up to God.

Exo 3:7 Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their **cry** because of their taskmasters. I know their sufferings,

Exo 3:9 And now, behold, the **cry** of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.

Job 35:9 "Because of the multitude of oppressions people **cry** out; they call for help because of the arm of the mighty.

Job 35:12 There they **cry** out, but he does not answer, because of the pride of evil men.

Job 35:13 Surely God does not hear an empty **cry**, nor does the Almighty regard it.

Heb 5:7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.

Howl

G3649

ὀλολύζω

ololuzō

Thayer Definition:

1) to howl, wail, lament

1a) of a loud cry whether for joy or of grief

Jas 5:1 Come now, you rich, weep and **howl** for the miseries that are coming upon you.

Groan

G4727

στενάζω

stenazō

Thayer Definition:

1) a sigh, to groan

Rom 8:23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, **groan** inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

2Co 5:2 For in this tent we **groan**, longing to put on our heavenly dwelling,

2Co 5:4 For while we are still in this tent, we **groan**, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

Rom 8:26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with **groanings** too deep for words.

Complaint

H7879

שׁיח

śîyach

BDB Definition:

- 1) meditation, complaint, musing
 - 1a) plaint, complaint
 - 1b) following are dubious
 - 1b1) musing
 - 1b2) anxiety, trouble
 - 1b3) talk

Psa 55:2 Attend to me, and answer me; I am restless in my **complaint** and I moan,
Psa 55:17 Evening and morning and at noon I utter my **complaint** and moan, and he hears my voice.

Psa 64:1 **To the choirmaster. A Psalm of David.** Hear my voice, O God, in my **complaint**; preserve my life from dread of the enemy.

Psa 102:1 **A Prayer of one afflicted, when he is faint and pours out his **complaint** before the LORD.** Hear my prayer, O LORD; let my cry come to you!

Psa 142:2 I pour out my **complaint** before him; I tell my trouble before him.

Song

H7892a

שׁיר

shir (1010b); of unc. der.; *song*: - music (3), musical (3), sing (1), singers (1), singing (2), Song (1), song (20), Songs (1), songs (14), songs *(1).

Exo 15:1 Then Moses and the people of Israel sang this **song** to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

2Sa 22:1 And David spoke **to the LORD the** words of this **song** on **the** day when **the LORD** delivered him from **the** hand of all his enemies, and from **the** hand of Saul.

1Ch 6:32 They ministered with **song** before **the** tabernacle of **the** tent of meeting until Solomon built **the** house of **the LORD** in Jerusalem, and they performed their service according **to** their order.

2Ch 5:13 and it was **the** duty of **the** trumpeters and singers **to** make themselves heard in unison in praise and thanksgiving **to the LORD**, and when **the song** was raised, with trumpets and cymbals and other musical instruments, in praise **to the LORD**, "For he is good, for his steadfast love endures forever," **the** house, **the** house of **the LORD**, was

filled with a cloud,

2Ch 29:27 Then Hezekiah commanded that **the** burnt offering be offered on **the** altar. And when **the** burnt offering began, **the song to the LORD** began also, and **the** trumpets, accompanied by **the** instruments of David king of Israel.

Psa 42:8 By day **the LORD** commands his steadfast love, and at night his **song** is with me, a prayer **to the** God of my life.

Psa 48:1 **A Song. A Psalm of the Sons of Korah.** Great is **the LORD** and greatly **to** be praised in **the** city of our God! His holy mountain,

Psa 68:4 Sing **to** God, sing praises **to** his name; lift up a **song to** him who rides through **the** deserts; his name is **the LORD**; exult before him!

Prostration

H5307

נָפַל

nâphal

BDB Definition:

1) to fall, lie, be cast down, fail

1a) (Qal)

1a1) to fall

1a2) to fall (of violent death)

1a3) to fall prostrate, prostrate oneself before

1a4) to fall upon, attack, desert, fall away to, go away to, fall into the hand of

1a5) to fall short, fail, fall out, turn out, result

1a6) to settle, waste away, be offered, be inferior to

1a7) to lie, lie prostrate

Deu 9:18 Then I lay **prostrate** before the LORD as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, in doing what was evil in the sight of the LORD to provoke him to anger.

Deu 9:25 "So I lay **prostrate** before the LORD for these forty days and forty nights, because the LORD had said he would destroy you.

Psa 38:6 I am utterly bowed down and **prostrate**; all the day I go about mourning.

Isa 49:7 Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall **prostrate** themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Gen 17:3 Then Abram fell on his **face**. And God said **to** him,

Encounter

ENCOUNT'ER, v.t.

1. To meet face to face; particularly, to meet suddenly or unexpectedly.

FACE H6440

פנה / פנים

pānîym / pāneh

BDB Definition:

1) face

1a) face, faces

1b) presence, person

1c) face (of seraphim or cherubim)

1d) face (of animals)

1e) face, surface (of ground)

1f) as adverb of loc/temp

1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before

1g) with preposition

1g1) in front of, before, to the front of, **in the presence of**, in the face of, at the face or front of, from the presence of, from before, from before the face of

Gen 32:30 So Jacob called the name of the place Peniel, saying, "For I have seen God **face to face**, and yet my life has been delivered."

Exo 33:11 Thus the LORD used **to** speak **to** Moses **face to face**, as a man speaks **to** his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

Self – Judgment – To Pray is to judge yourself first and repent before you enter the presence of God.

Mat 5:23 Therefore if thou bring thy **gift** to the altar, and there rememberest that thy brother hath ought against thee;

Mat 5:24 Leave there thy **gift** before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy **gift**.

Mat 6:9 Pray then like this: "Our Father in heaven, hallowed be your name.

Mat 6:10 Your kingdom come, your will be done, on earth as it is in heaven.

Mat 6:11 Give us this day our daily bread,

Mat 6:12 and forgive us our debts, as we also have forgiven our debtors.

Mat 6:13 And lead us not into temptation, but deliver us from evil.

Mat 6:14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

Mat 6:15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Entreaty

H2470b

חלה

chalah (318c); from H2470a; *to mollify, appease, entreat the favor of*. - asked (1), entreat (6), entreated (4), favor *(3), seek (2), seek the favor (1), sought (2).

1Ki 13:6 And the king said to the man of God, "**Entreat** now the favor of the LORD your God, and pray for me, that my hand may be restored to me." And the man of God entreated the LORD, and the king's hand was restored to him and became as it was before.

Psa 119:58 I **entreat** your favor with all my heart; be gracious to me according to your promise.

Jer 26:19 Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and **entreat** the favor of the LORD, and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves."

Zec 7:2 Now the people of Bethel had sent Sharezer and Regem-melech and their men to **entreat** the favor of the LORD,

Zec 8:21 The inhabitants of one city shall go to another, saying, 'Let us go at once to **entreat** the favor of the LORD and to seek the LORD of hosts; I myself am going.'

Zec 8:22 Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to **entreat** the favor of the LORD.

Mal 1:9 And now **entreat** the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? says the LORD of hosts.

Standing

H5975

עמד

'amad

BDB Definition:

1) to stand, remain, endure, take one's stand

1a) (Qal)

1a1) to stand, take one's stand, be in a standing attitude, stand forth, take a

stand, present oneself, attend upon, be or become servant of
1a2) to stand still, stop (moving or doing), cease
1a3) to tarry, delay, remain, continue, abide, endure, persist, be steadfast

1Ch 23:30 And they were to **stand** every morning, thanking and praising the LORD, and likewise at evening,

2Ch 5:14 so that the priests could not **stand** to minister because of the cloud, for the glory of the LORD filled the house of God.

Appeal

Mat 26:53 Do you think that I cannot **appeal** to my Father, and he will at once send me more than twelve legions of angels?

G3870

παρακαλέω

parakaleō

par-ak-al-eh'-o

From G3844 and G2564; to *call near*, that is, *invite, invoke* (by *imploration, hortation* or *consolation*): - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Total KJV occurrences: 108

Beseeching

H4994

κἰ

nâ'

BDB Definition:

1) I (we) pray, now, please

1a) used in entreaty or exhortation

Exo 33:18 And he said, I **beseech** thee, shew me thy glory.

Num 12:11 And Aaron said unto Moses, Alas, my lord, I **beseech** thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Num 12:13 And Moses cried unto the LORD, saying, Heal her now, O God, I **beseech** thee.

Num 14:17 And now, I **beseech** thee, let the power of my Lord be great, according as thou hast spoken, saying,

Num 14:19 Pardon, I **beseech** thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

1Sa 23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I **beseech** thee, tell thy servant. And the LORD said, He will come down.

Psa 116:4 Then called I upon the name of the LORD; O LORD, I **beseech** thee, deliver my soul.

Psa 118:25 Save now, I **beseech** thee, O LORD: O LORD, I **beseech** thee, send now prosperity.

Reciting A Blessing

One of the most powerful means of connecting to God is prayer, and perhaps the most prevalent form of prayer is the Bracha (blessing). Brachot are recited numerous times each day, in many different situations, to remind us Who is ultimately the Source of all blessing. Moreover, Brachot articulate our ability to build a relationship with God through performing mitzvot. In a deeper sense, Brachot cause heavenly benevolence to descend upon the universe, thereby sustaining all of creation.

The Bracha Formula:

1. Usually when a bracha is recited, it is followed by an action that reflects the intention of the blessing:” to engage in words of Torah”

2. Many brachot begin with the following six-word formula: **Baruch Atah Adonai Eloheinu Melech Ha’olam--Blessed are You, Eternal our God, Ruler of the universe. We speak to God directly.**

3. If the bracha is said before the performance of a mitzvah (commandment), then the six-word formula is followed by an additional four-word formula (**asher kidshanu b’mitzvotav who has sanctified us through Your commandments and commanded us...).**

4. Often we conclude our blessing in the third person: "Who nourishes... Who brings forth bread... Who has sanctified us..." Talmud Brachot 17a

100 Blessings Every Day: Deuteronomy 10:12

“And now, Israel, what does God want of you? Only that you remain in awe of Adonai, so that you will follow all God’s paths and love God, serving Adonai with all your heart and with all your soul.”

The Hebrew verse itself contains 99 Hebrew letters, but can be said to contain 100 letters when the word "ask" (shoel) is written as it should be written, that is, with its "vav." The Talmud in Menachot (43b) derives from this that our intention should be to recite 100 blessings daily.

Shimon Esrie Amidah – The Prayer

The Pattern for Prayer

Shemoneh Esreh-Amadah and Ha Adonai Tefillah/The Lords Prayer

Worship

1. Blessed are Thou, L-rd our G-d and G-d of our fathers, G-d of Abraham, G-d of Isaac and G-d of Jacob. The great, mighty and awesome G-d, G-d Supreme who extends loving kindness and is Master of all, who remembers the gracious deeds of our forefathers, and who will bring a Redeemer with love to their children’s children for His name’s sake. King, Helper, Savior and Protector, blessed art Thou, L-rd, Protector of Abraham.
2. They might is eternal, O L-rd, 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
3. Thou are holy, and Thy name is holy, and those who are holy shall praise Thee every day. Blessed art Thou, L-rd, the holy G-d.
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, L-rd, giver of knowledge.

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, L-rd, 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, L-rd, gracious One who forgives abundantly.

7.

Requests

8. Look upon our suffering, and fight our struggles, redeem us speedily, for Thy name's sake, for Thou art a mighty Redeemer. Blessed art Thou, L-rd, Redeemer of Israel.
9. Heal us, O L-rd, 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, L-rd, who heals the sick of His people Israel.
10. Bless this year for us, O L-rd, 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, L-rd, who blessed the years.
11. 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, L-rd, who gathers together the dispersed of His people Israel.

Restoration

12. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and Blessed art Thou, L-rd, King, who loves righteousness and judgement.

Protection for Righteous

13. 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 L-rd 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, L-rd, the support and security of the righteous.

Restoration

14. 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, L-rd, builder of Jerusalem.
15. 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, L-rd, who makes the glory of deliverance to flourish.

16. Hear our voice, O L-rd our G-d, show compassion and mercy to us, accept our prayers with mercy and favor, for Thou art a God who hears prayers and supplications.
17. Favorably receive, O L-rd our G-d, 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 L-rd , who restores His Divine Presence to Zion.

Thanksgiving

18. We give thanks unto Thee who art the L-rd our G-d and G-d 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 sopt, 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 G-d, our eternal salvation and help. Blessed art Thou L-rd, whose name is goodness; it is pleasing to give thanks to Thee.
19. 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 L-rd our G-d, 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, L-rd, who blessed his people Israel with peace.