

HEBREW BLESSINGS

“Baruch hab aba shem Adonai (Yahveh)”

(“Blessed is He who comes in the name of Yahveh”/Ps. 118:26)

“Baruch Ha Shem Chav” (“Bless those who thirst”)

“Y’varekh’khah Adonai v yishm rekham. Ya’er Adonai panav elekhah vee-khunekhah. Yeesah Adonai panav elekhah, v’yahsaym l’khah shalom.”

(“Yahveh (Adonai) bless you and keep you. Yahveh make His face to shine upon you & be gracious unto you. Yahveh lift up His face upon you & give you peace”.) Num. 6:22-26 (Aaronic Blessing)

“Shabbat shalom, Shabat shalom, Shabbat shalom”

(“May the peace of God be with you”)

“Baruch Atah Adonai Eloheinu Melech ha-olam, asher kid-shanu b'mitzvo-tav, v'tzi-vanu l'hadlik neir shel yom tov.”

(“Blessed art Thou, O Yahveh (Adonai) our Elohim, King of the universe, who has sanctified us by thy commandments and commanded us to be a light unto the nations and has given us Messiah, the Light of the World.”)

“Bo, Ruach Elohim, u'male et nafshi Hadrech otanu k'yeladim. Rak h'chanu chafetzim. Anachnu maziminim otcha lavo”

(“Come Holy Spirit come. Come and fill us now. For you are welcome in this place. Show your mercy and your grace. Come & fill us, Holy Spirit come.”)

“L'nafshi miklat b cha, mechazak mimeni, G'vuratecha asaprenah, Mi kamocho Adonai?” Chanun v'rachum Atah, erech apayim v'rav chesed”

(“My soul will rejoice in you, the God of my salvation. All my heart cries out to you, who is like you, Yah?” Gracious & compassionate, You are my loving Father”)

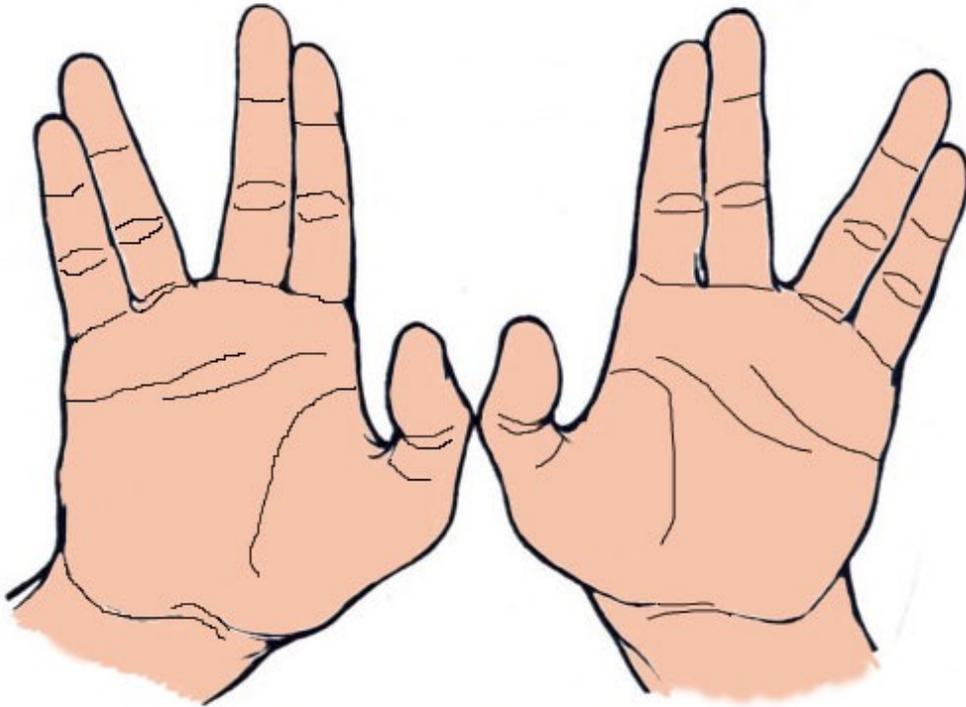
“Roni, roni, Hodu la Adonai ki tov, ki lolam chasdo. Hodu la Adonai ki tov, ki lolam chasdo”

(“Rejoice, rejoice, give thanks to Yahveh (Adonai), our Elohim, His mercy endures forever. Give thanks to Yah (Adonai), and praise His name”)

“Adonai Adoneinu, Moshienu haNifla, El kadosh, Machaseinu, Avi-ad, Yeshua”

(“O Yah, O loving Elohim, how wonderful you are. Prince of peace, our redeemer, we love you from our hearts”)

The Priest's Hands



THE SHEMA

“Sh’ma Yisrael Adonai elohaynoo, Adonai ekhad Barookh shem k’vod malkhooto, l’olam vaed. V’ahavta et Adonai elohekha b’khol l’vavcha oovkhol nafsh’kha, oovkhol me’odekha. V’hayoo hadvareem ha’ayleh, asher anokhee m’tsavkha bayom al l’vavekha, v’sheenantam l’vanekha, v’deebarta bam b’sheevt’kha b’vaytekha oovleekh’kha vadereek oovshakhb’kha oovkoomekha. Ookshartam le’ot al yadekha, v’hayoo l’totafot bayn aynekha. Ookhtavtam al m’zoozot baytekha oovish’arekha.”

Hear Israel; Yahveh (Adonai) (is) our Elohim, Yah (Adonai) alone, Blessed (be) His glorious name whose kingdom (is) forever and ever. And you shall love Yah your Elohim with all your heart and with all your life and with all your might. And these words on your heart I command you to teach to your children and speak of them when you sit in your house, and when you walk by the way and when you lie down, and when you rise up. You shall bind them as a sign on your hand and to be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.

ME-CHAH MO-CHA

Me-cha mo-cha bah-ay-leem Adonai.

Me-cha mo-cha neh-dahr bah-ko-desh'

No-rah te-he-lote, O-say feh-leh,

(Who is like You, Oh Yah among the gods?

Who is like You, Yah there is none else?

You are awesome in praise, doing wonders, Oh Yah.

Who is like You, Oh Yah?)

BLESSING OF THE MESSIAH

Ba-ruch atah Adonai Eloheinu Melech ha olam asher natahn lanoo et deh-rech ha-ya-shoo-ah b'men-she-ach Yeshua.

(Blessed are You, Oh Yah our Elohim King of the universe, who has given us the way of salvation in Messiah Yeshua.)

“Tza-dik Adonai Be-chol De-ra-chav Ve-cha-sid Be-chol Ma-ah-sav”

(Righteous is Adonai in all His ways, and vertuous in all His deeds)

“Ka-rov-Adonai Le-chol-Kor-av, Le-chol Asher Yik-ra-oo-hoo Ve-eh-

met” (Yahveh is close to all who call upon Him, to all who call upon Him sincerely)

“Re-tzon Ye-re-av Ya-ah-sek, Ve-et Shav-ah-tam Yish-ma Ve-yo-shi-

em” (The will of those who fear Him He will do, and their cry He will hear, and save them)

“Thi-lat Adonai Ye-da-ber Pi, Vee-va-rech Kol Ba-sar Shem Kod-sho”

(My mouth will speak praise of Yahveh, and all flesh will bless His holy name)

“Va-anach-nu Ne-va-rech Yah Me-ah-ta-Ve-ad Olam, Haleluyah”

(We will bless Yah from this time and forever, Halleluyah)

“Yeesh-ta-bach Shim-cha La-ad Mal-ke-nu, Ha-El Ha-El, Ha-melech Ha-ga-

dol” (May your name be praised forever, Yah, the great and holy King)

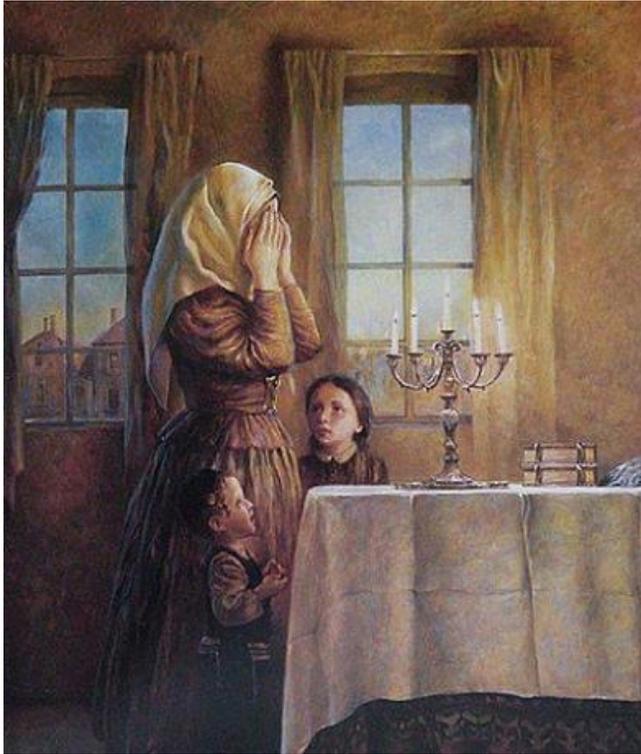
“Olam. Baruch Ata Adonai, El Melech Gadol Bat-tish-ba-chot”

(Eternity, Blessed are you Yahveh, Yah, King exalted through praises)

“Bar-chu Et Adonai Ham-vo-rach” (Bless Yahveh, the blessed one)

“Kadosh Kadosh Kadosh Adonai Tze-va-ot, Mel-lo Chol Ha-a-retz Ke-vo-do” (Holy, Holy, Holy is Yah of hosts, filled is the whole world with His glory)

“Ahavat Olam Ahav-ta-nu Adonai Eloheynu “Chemla Ge-do-la Vee-te-ra Cha-mal-ta Aley-nu” (With an everlasting love have you loved us, Yahveh, our Elohim, with exceedingly great mercy have you pitied us)



“Avinu Ha Av Ha-ra-cha-man Ham-ra-chem, Rachem Aley-nu, Ve-ten Be-lee-be-nu Le-ha-vin Ool-has-kil, Lishmoah Leel-mod Ool-la-med, Lish-mor Vela-a-sot Ool-ka-yem Et Kol Divrey Tora-te-cha Be-a-ha-va. Vebaer Ey-ney-nu Be-toratecha”

(Our Father, the merciful Father, whom has mercy, have mercy for us and place in our hearts (insight) to understand and to become wiser, to listen, learn and teach)

“Kee Ve-shem Kodshecha Ha-ga-dol Vehanorah Ba-tachnu Nagila Venismecha Bee-shu atecha”

(For in your great and awesome Holy Name we have trusted, we shall rejoice and delight in Your salvation)

“Tzur Yisrael, Koo-ma Be-ez-rat Yisrael, Oof-deh Chin-oo-me-cha Ye-hoo-

da Ve Yisrael”

(Rock of Israel, arise to the aid of Israel, and free, as you spoke, Judah and Israel)

“Go-alenu Adonai Tzvaot Shemo, Kedosh Yisrael. Baruch Ata Adonai, Ga-al Yisrael”

(Our Redeemer..Yah of Hosts is His name, the Holy One Of Israel. Blessed are You, Yahveh, Who redeemed Israel)

Eighteen Blessings

By Roger A. Ludington

It is remarkable that on an Erev Shabbat (Friday evening) or on Sabbath (Saturday morning), anywhere in the world where there are Jews, you are likely to find a congregation reciting Hebrew prayers that are several thousand years old. On the Sabbath, the Torah has been read in the Synagogue for well over 20 centuries.

Yeshua, being a Jewish Rabbi or teacher, exhorted with Jewish interpretation and understanding. Yeshua himself lived a life of prayer. It is through prayer that man receives strength, comfort and spiritual direction. Yeshua's disciples came to Him and asked Him "...teach us to pray..."

(1). Again, the same instruction were given them in Matt. 6:9-13.

If we are able to recognize the setting of these Jewish students (Disciples) as they were coming to this Rabbi for teaching and instructions, we will be much better prepared to understand the teachings of the Messiah. These men had been raised from their youths as Jews. They had studied the Torah. They knew the synagogue prayers, they had been looking for the Messianic Era, and now that Messiah had come they listened to His every word as birds in a nest being fed by a parent.

Yeshua was asked which was the greatest or first commandment, and His reply was "Shema Israel" "...Hear, O Israel: The L-rd our G-d is one L-rd:..."

(2). This was a Jewish answer! Could you expect anything less? The "Shema" is recited in every synagogue and every day by the faithful, upon rising the morning and before retiring at night. With this thought in mind, let us review the prayer that is sometimes called the Lord's Prayer. Actually, it was His instructions on how to pray. He said, "After this manner therefore pray ye:..."

(3). You can see what seems to be definite phases or stages to Yeshua's instructions. They can be distinguished as six phases or stages of communication with G-d. Yeshua's first instruction to approach unto G-d was to "worship or praise", second to "surrender", third to bring your "requests", fourth to be in the attitude of "repentance", fifth you are to pray for guidance, and in the KJV the sixth would be to close with "worship and praise." From Matt. 6:9-13 we read: "After this manner therefore pray ye: (FROM SHEMONEH ESREH)

1. Our Father which art in heaven, hallowed be Thy name. (vs. 9)
2. Thy Kingdom come, Thy will be done in earth, as it is in heaven. (vs. 10)
3. Give us this day our daily bread. (vs. 11)
4. And forgive us our debts, as we forgive our debtors. (vs. 12)
5. And lead us not into temptation but deliver us from evil. (vs. 13)
6. For thine is the kingdom, and the power, and the glory, for ever. Amein. (vs. 13)

As I began to study these in the light of Hebrew prayers, I found they came from Jewish thought, just like the rest of Yeshua's teaching. They are actually a shortened form of the "Shemoneh Esreh", the 18 blessings, or what is also known as the Amidah (meaning "standing"). You have to know how the pieces fit together in order to catch the interlocking theme.

Although "Shemoneh Esreh" means eighteen (8+10), there are actually nineteen. Number twelve, the prayer against informers, was added during the Roman occupation at the close of the 1st century C.E., yet the name of the prayer was not changed. The first three and the last three berakhot (blessings) are stages of prayer as we approach G-d, and descend from our petitions. They contain blessings, praise and worship. The middle paragraphs plead for wisdom, repentance, forgiveness, etc. Eighteen Blessings (Shemoneh Esreh)

(English translation of original Hebrew Prayers)

1. Blessed art 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, Saviour and Protector, blessed art Thou, L-rd, Protector of Abraham.

2. Thy 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 art 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.

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. Look upon us in 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.

8. 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.

9. 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.

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, L-rd, who gathers together the dispersed of His people Israel.

11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, Thou alone, O L-rd, with kindness and mercy, and vindicate us in the judgment. Blessed art Thou, L-rd, King, who loves righteousness and judgment.

12. For slanderers let there be no hope, and let all wickedness instantly perish. May all Thy enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed art Thou, L-rd, who breaks the power of His enemies and subdues the malicious. (Note: This was written at the close of the first century - it was never used by Yeshua).

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 God. 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.

14. To Jerusalem Thy city, return with compassion, and dwell within it as Thou promised; rebuild it soon in our day, an everlasting structure; and speedily establish in 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 Hi Divine Presence to Zion.

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 if 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, O

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 given us, O L-rd our God, 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.

Quoting from the Encyclopedia of Jewish Concepts, SHEMONEH ESREH:

"The Shemoneh Esreh prayer is on the central element in the three daily services: Shaharith, Minhah, and Ma'ariv. It is spoken of in the Talmud as Tefillah, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was composed by the members of the Great Assembly who flourished at the early period of the Second Temple.

Originally, the Shemoneh Esreh, denoting eighteen, consisted of eighteen benedictions; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers and enemies of the people was made toward the end of the 1st century at the direction of Rabban Gamaliel II, the head of the Sanhedrin at Yavneh. The Shemoneh Esreh is now generally referred to as the Amidah (standing), so called because it is recited in a standing posture. The middle paragraphs of the weekday Shemoneh Esreh contain petitions for the fulfillment of our needs. They plead for wisdom, repentance, forgiveness, deliverance, healing, prosperity, ingathering of the dispersed, restoration of justice, protection of the upright, rebuilding of Jerusalem, the Messianic era, and the acceptance of prayer. All of these petitions are on behalf of the entire community; petitions for personal needs may be inserted in their appropriate place, as when one reaches the eighth benediction which reads: "Heal us, O Lord, and we shall be healed; save us and we shall be saved..."

After the Shemoneh Esreh, the following meditation is added: "My God, guard my tongue from evil, and my lips from speaking falsehood...Open my heart to Thy Torah, that my soul may follow Thy command...Save with Thy right hand and answer me. May the words of my mouth and the meditation of my heart be acceptable in Thy presence, O Lord, my Redeemer."

The following is a brief outline of the Shemoneh Esreh, taken from Back To The Sources by Barry W. Holtz, pg. 415. In addition, we have listed beside the appropriate Shemoneh Esreh berakhot, the corresponding theme and verse of the six stages of the "Lord's Prayer".

Yeshua's Instructions = Shemoneh Esreh
"The Lord's Prayer" "Eighteen Blessings"
States of Lord's Prayer (Matt. 6:9-13)
Shemoneh Eshreh

1. Worship (vs. 9)

1. G-d as the protector of the Forefathers
2. G-d as the power that makes for salvation
3. G-d as the source of holiness
4. For knowledge
4. Repentance (vs. 12)
 5. For the strength to repent
 6. For forgiveness
3. Requests (vs. 11)
 7. For relief from affliction
 8. For healing
 9. For bounty of the land and material prosperity
 10. For the ingathering of the exiles into the Holy Land
2. Restoration (vs. 10)
 11. For the establishment of the reign of true justice
 14. For the rebuilding of Jerusalem
 15. For the coming of the Messiah
 16. For the acceptance of our prayers
 17. For the restoration of the Jerusalem Sanctuary
5. Protection for righteous (#12 was not in original eighteen)
 12. (Against slanderers and informers.)
 13. For the support and protection of the righteous
6. Thanksgiving (Praise) vs. 13)
 18. Gratitude as man's response to G-d's work in the world
 19. For peace

Yeshua learned the "Shemoneh Esreh" as a young boy, and it was a part of his worship and prayer to His father, G-d. That is, only the original eighteen. Remember, number 12 was placed in the middle after His death at the close of the 1st century C.E. Some say it was inserted because of the Roman oppression, and there is also the thought that it was also in opposition to the sect of the Nazarenes, which had grown to over one million Jewish believers in the 1st century. For whatever the reason, we #12 was not a part of the original eighteen.

So as we review the original eighteen (Shemoneh Esreh), we see it was from the Jewish prayers and Jewish thought that Yeshua again resounded in His teachings and answers. These original eighteen are beautiful prayers, and give a much fuller sense and meaning to what has been called "The Lord's Prayer".

These blessing are filled with Messianic hope and fulfillment for not only the righteous of Israel, but also for the true proselyte mentioned in #13, as they are part of G-d's witnesses to the nations. This is being fulfilled in Messianic Judaism. Baruch Ha Shem!

(Mar 27/16) Jerry Hennig