

COURSE LECTURE NOTES

Course: Within the Veil **Subject:** Lesson 1 – Jewish Background to Christian Prayers

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Introduction

The title of this course is “Within the Veil: Reaching God’s Heart in Prayer.” This title is taken from the book of Exodus where we learn that God’s presence dwelled within the veil in the Holy of Holies above the Ark of the Covenant. Here God would meet with His covenant people, manifest His glory, and speak to them through the High Priest.

Exodus 25:21-22 reads, *You shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the testimony, about everything I will give you in commandment to the children of Israel.*

As in biblical times, the Almighty still desires to meet with us when we pray. He still desires to manifest His glory to us. He still desires to speak His redemptive plans and purposes for our lives. We can come within the veil into His presence because Jesus, our great High Priest, ever lives to make intercession for us.

James said that if we draw near to God, He will draw near to us (James 4:8). Yet, there are times when we pray that we really don’t meet with God. We don’t experience a manifestation of His glorious presence. He doesn’t speak to us. We are often left discouraged and our prayers go unanswered.

The purpose of this course is to help us draw near to God and to reach His heart in prayer. We will discover the biblical way to pray, which will renew our desire to pray, our excitement when we pray, and our expectations after we pray. We will learn to pray focused prayers that reach the heart of God, bring us into His presence, and reveal His will for our lives.

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The Jewish Background to Christian Prayers

Since the New Testament is a continuation of the First Testament, we should understand that the Hebrew Bible is the foundation to Christian prayers. A failure to understand this is a major reason why “Christian” prayers may not reach the heart of God.

By the time of Jesus, there were 2,000 years of Hebrew/Jewish history, culture, language, traditions, customs, and prayers that formed the background to the New Testament. As a Torah-observant Jew, Jesus lived His life, practiced His faith, and prayed within the context of the Jewish culture of His day.

In the New Testament period, there were prescribed prayers written centuries earlier that Jews prayed at the Temple, the Synagogue and in the privacy of their homes. Jesus would have prayed these prayers as well as His own personal prayers.

When Jesus taught His disciples to pray, He did not give them Western cultural instructions. Instead, He taught them the heart of Jewish prayers and gave godly wisdom on attitudes and practices in prayer. Biblical New Testament Christianity inherited these prayers, much of which are still prayed today by Jews in their synagogues from their prayer book.

In order to pray biblically, Christians can learn much from ancient Jewish prayers, their place in the New Testament, how Jews pray today, and the connection of Jewish prayers to Christian prayers. In this lesson we will study Jewish views of prayer, the *Shema*, Jewish blessings and the *Kaddish*. In the second lesson, we will study the *Amidah*, which is the central prayer in Jewish life. In the third lesson, we will study the most famous Jewish prayer in Christendom, the Lord’s Prayer.

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Jewish Views of Prayer

1. Jewish Prayer is Personal and from the Heart

While Christian prayers are sometimes written in advance for special occasions, believers more often pray impromptu prayers at the moment prayer is requested or expected. Many don't have a tradition of saying prayers that are prepared beforehand or memorized for every occasion. We pray "on the spur of the moment."

Because Jewish prayers are written in a prayer book called a *Siddur*, Christians sometimes believe that Jewish prayers are routine prayers of ritual that come from the lips rather than from the heart. While this can certainly be true in Christianity as well as Judaism, (for example, Christians who repeat the Lord's Prayer without an understanding of what they are praying), Jewish prayer is called, "service of the heart."

In his publication, "The Lonely Man of Faith", the late Rabbi and scholar Joseph B. Soloveitchik wrote, "... the very essence of prayer is the covenantal experience of being together with and talking to God and that the concrete performance such as the recitation of text represents the techniques of implementation of prayer and not prayer itself ("The Lonely Man of Faith," *Tradition* 7:2, Summer 1965, page 35).

Jesus prayed the prescribed prayers of His time such as the *Shema*, the *Amidah*, and the blessings. He also prayed impromptu prayers. Whatever the forms of prayer Jesus prayed, He certainly prayed them out of His heart and not out of ritual.

A written prayer that is based on the Bible can be just as spiritual and heartfelt as a spontaneous prayer. Christians can embrace prescribed prayers written by godly leaders because they give depth and guidance to our praying. There are written prayers at the end of later lessons in this course that you will be encouraged to pray.

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2. Jewish Prayer is Corporate

Whereas Christian prayer emphasizes the individual (give me), Jewish prayer is community oriented (give us). We learn this in the Lord's Prayer where Jesus taught His disciples to pray: *Our Father ... give us ... forgive us ... deliver us ...* . We see this community mindset in the Jewish prayer expression, *Avinu, Malkeinu*, which means, "*Our Father, Our King.*"

The idea of community is found in the traditional Jewish concept of requiring a *minyan* of at least ten men in order to have a public service. This comes from the book of Genesis where Abraham interceded for Sodom and asked God to spare the city if there were just ten righteous within the city (Genesis 18:32). While most of the prayers in the *Siddur* can be prayed alone at home, even then, they are expressed within the framework of community.

Christian individualism is a Greco-Roman concept not found in the Bible. When Christianity severed its Hebraic root, it lost the understanding and practice of community. While we Christians cherish and take pride in our individualism, deep down inside, most of us yearn to be part of a community of loving, caring people.

Unfortunately, our Western cultural presentation has so emphasized the personal side of salvation; we have lost the concept and ability to relate as a covenant people. When we are born again by God's Spirit, we become part of a family. We are not saved to ourselves but to the Lord and His people.

Our prayers, attitudes and actions should not only be personal but should also express the understanding that we are part of a community. We are members of the household of faith. We are joined to others in the body of the Lord and the Kingdom of God. What concerns others should concern us. We have a responsibility to one another. Furthermore; we have been grafted into the Jewish people and have become part of the Commonwealth of Israel.

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3. Jewish Prayer is Focused

Jewish prayer is also focused. In his wonderful book, *To Pray as a Jew*, Rabbi Hayim Halevy Donin writes, “Reading from a prayer book does not mean that one is praying. One may read a prayer book as one reads any other kind of book—to find out what it says or to relish the beauty of the poetry. Such reading does not qualify as prayer. To transform reading into prayer, there must be at least a sense of standing in the presence of God and the intent to fulfill one of His commandments” (Page 19).

The Hebrew word for focus, direction and intent is *kavanah* (spiritual zeal). It means to set your heart towards God with a passion to know Him, to hear His voice, to discover His will and do His will. It calls the worshipper to put aside all worldly distraction so as to better concentrate on the Almighty and the prayer offered to Him. *Kavanah* requires the worshipper to prepare himself/herself before praying.

The Jewish worshipper is exhorted to “know before Whom you are standing.” Those who would approach the Almighty in prayer must come before Him in a reverent frame of mind. There is no place for irreverence, and foolish, frivolous attitudes and prayers. Before praying, the worshipper should meditate on the greatness of God and remove all thoughts of worldly matters and pleasures. The goal is to shift one’s focus away from self and towards God.

A servant would not approach a king with a sad countenance. Likewise, if a person is downcast or in a bad mood, he or she should sing a psalm, hymn or spiritual song in order to approach God in a spirit of joy. As we learn in Psalm 100:2, *Serve the LORD with gladness; come before His presence with singing.*

Judaism teaches that prayer without *kavanah* is like a body without a soul. *Kavanah* requires the mind to be disciplined and focused in order to properly reverence God, to discover His vision for your life and to pray specific prayers that will help you fulfill your goals and objectives.

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The Apostle Paul was thinking of Kavanah when he wrote, *If then you were raised with Christ (Messiah), seek those things which are above, where Christ (Messiah) is sitting at the right hand of God. Set your mind on things above, not on things of the earth (Colossians 1-2).*

Taken in its Hebraic context of prayer, Paul also said, *speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Ephesians 6:19).*

As we apply the powerful Hebraic concept of *kavanah*, the veil of separation will be split allowing us to enter the presence of the Holy One and reach His heart in prayer.

4. Jewish Prayer Emphasizes the Kingdom of God

While Christian prayers are often preoccupied with material needs and possessions, Jewish prayers emphasize spiritual concerns. They focus on seeing the fullness of the Kingdom of God manifested on the earth. The sages of old who wrote the prayers did not concern themselves with the things of this world. They had a burning passion for the sovereign rule and kingship of God in heaven to be fully realized on the earth.

Whereas Christian prayers often express concern for individual salvation, Jewish prayers petition the Almighty to destroy wickedness and establish righteous and justice on the earth. They are much more kingdom minded than Christian prayers, which are generally limited to a local and personal view.

While Jewish prayers certainly petition the Almighty for help with personal needs, their primary emphasis is to see God's redemptive purposes fulfilled on the earth as they are in heaven. They express the desire for God to rule and reign in Israel, and from there, to the nations. Their focus is kingship, lordship, sovereignty and rule over the nations, more so than personal issues.

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“Rabbi Chaim of Volozhin explains that the true purpose of prayer is to increase God’s influence over the world. We ask for blessings from His hand so that His kindness will permeate the world with greater intensity. The supplicant uses genuine prayer as a springboard, propelling himself heavenward to new spiritual heights, even while remaining physically on the earth” (Rabbi Avrohom Chaim Feuer, *Shemoneh Esrei*, page 46).

This is the way Jesus taught us to pray. He said to pray *Our Father in heaven, Hallowed by Your name. Your kingdom come. Your will be done on earth as it is in heaven (Matthew 6:9-10)*. This is not a Christian prayer. It is a Jewish prayer that we have inherited as followers of a Jewish Lord.

Jesus also said, *But seek first the kingdom of God and His righteousness, and all these things shall be added to you (Matthew 6:33)*.

Paul’s prayers in the New Testament are powerful spiritual prayers. They do not emphasize physical needs and material comforts because the Lord knows we have these needs and has promised to provide for them. Christian prayers should reflect a good balance between Kingdom concerns and personal issues.

5. Jewish Prayers are Mostly in Hebrew

While some Jewish prayers are in Aramaic, they are mostly in Hebrew. Hebrew is the holy tongue of the prophets, the language of the Bible, the “sacred tongue” (*lashon hakodesh*). It is the prayers in Hebrew written in the *Siddur* that forge the link between the covenant people of God in biblical times and Jews of modern times. For this reason, prayers prayed collective at the synagogue are in Hebrew.

Rabbi Donin explains that the great benefit of praying prayers from the *Siddur* in Hebrew is, “A Jew may choose his own words when praying to God; but when he uses the words of the siddur, he becomes part of a people. He

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identifies with Jews everywhere who use the same words and express the same thoughts. He affirms the principle of mutual responsibility and concern. He takes his place at the dawn of history as he binds himself to Abraham, Isaac, and Jacob. He asserts his rights to a Jewish future in this world, and to personal redemption in the world-to-come” (Rabbi Hayim Halevy Donin, *To Pray as a Jew*, Page7).

Rabbi Donin also notes that while Hebrew is the preferred language in Jewish prayers, Jews may individually pray their own prayers in any language. God honors the heart. Rabbi Donin recalls the following story to illustrate this point.

“A boy from a small rural village where there were few Jews and no synagogue, one day accompanied his father to the city to do some marketing. While they were there, they went into a synagogue. The boy had never been in a synagogue before and was impressed and moved by the sight of the congregation at prayer. He too, wanted to pray. But he did not know how. His father had taught him only to say the letters of the Hebrew alphabet, but no more than that. So a thought occurred to him. He began to recite the alphabet over and over again. And then he said, ‘O Lord, You know what it is that I want to say. You put the letters together so they make the right words’”(page 17).

In the rest of this lesson, we will learn to pray some basic prayers in Hebrew. In doing so, we can find our own identity as people of the covenant who are grafted in to the Jewish people and the Commonwealth of Israel. Even though you may be just learning how to pronounce the Hebrew, the Lord will put the letters together to make the right words. May it please our Rabbi in heaven to hear His new covenant children praise Him in the *lashon hakodesh*, the holy tongue of the prophets.

The Shema

The Jewish declaration of faith in God is called the *Shema* (meaning ‘hear’) based on Deuteronomy 6:4. It reads, *Hear, O Israel: The LORD our God, the LORD is*

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one! In Hebrew it is pronounced, *Shema, Yisrael: Anonai Eloheynu, Adonai Echad*. This confession, along with Deuteronomy 11:13-21 and Numbers 15:37-41, was repeated as a daily prayer morning and evening by observant Jews in their personal prayers, at the Temple and was incorporated into synagogue worship.

When the priests read the *Shema* as part of the Temple service, the people would respond by saying, *Baruch shem kvod malkhuto l'olam va-ed*, which means, “Blessed is the name of His glorious kingdom forever and ever.”

Because He was raised by godly Jewish parents and perfectly kept all the commandments, Jesus would have prayed the *Shema*. Since Jesus prayed this prayer, it is important to learn what it means and to pray it in Hebrew. By doing so, we can connect with Jesus and the Jewish people to declare our faith in the God of Abraham, Isaac, and Jacob.

Shema Yisrael

This declaration begins with the exhortation: *Hear, O Israel*. This opening statement tells us that the God of the Jews is a personal God for He asks us to listen to Him, which would not be possible if God was simply a force or power without personality. It also tells us that God wants to communicate with us and that we can hear Him.

Adonai Eloheynu

The second part of the declaration is: *The LORD our God*. This statement is important because it identifies God by His name. The word “God” is generic and can refer to any deity. The ancient world had many gods, and the only way to know which god they worshipped was to identify the god by name.

When the God of the Bible identified Himself to Moses He revealed His name by saying, *I AM WHO I AM* (Exodus 3:13-15). This most unusual name in Hebrew is spelled *YHWH* or *YHVH* and means “the One who is a present reality.” God’s name in Hebrew is the *yud, hay, vav, hay*.

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The four letters are called the Tetragrammaton, which means a word of four letters.

God's name was so sacred to the Hebrews they were afraid to even pronounce it. In fact, they were not even sure how to pronounce God's name since it does not have vowels. When the Hebrews wanted to use God's name, they substituted the word *Adonai* (LORD) or Hashem, which means, "the Name"). However, the word Lord also refers to God's rule over His creation. When they wrote about God, the Hebrews had to have some way to distinguish when they were talking about His name and when they were talking about His rule.

When the Bible was translated into English, God's name was put in all capital letters (LORD) when it referred to His covenant name and lower case Lord when it referred to His rule.

Hebrew Bible scholars called the Massoretes added vowel points to the Hebrew Scriptures to help us pronounce the words. During the Renaissance and Reformation period, Gentile Bible scholars misunderstood these vowel points and thought God's name was pronounced as Jehovah. Ever since then, Christians have used this name when addressing the God of the Bible.

The Hebrew word used in the *Shema* for God is *Eloheynu*. This is a plural form of the word which is translated into English as "our God."

Adonai Echad

These words tell us that the *LORD is One*. There is more to this statement than meets the eye because of the meaning of the word "One." There are two Hebrew words used in the Scripture that are translated into English by the word one. One word is *yachid*. This word means absolute unity as in "only one." For example, we see the use of this word in Genesis 22:2 where God says to Abraham, ... *Take now your son, your only son Isaac ...* . Isaac was the one and only child of Abraham by Sarah.

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Another Hebrew word for one is *echad*. This word means one in the sense of a composite unity. We find this word used, for example in Genesis 2:24 which reads, *Therefore shall a man leave his father and mother and be joined to his wife, and they shall become one flesh*. Adam and Eve were two different personalities but they were one in that they came together in unity as one flesh.

All of this information strongly suggests to us that, while there is only one God, He exists as a collective unit which Christianity understands as a Trinity but would be better understood by the word “*echad*.” The fact that God is a composite unity is suggested in the most fundamental statement of faith in Judaism. He is the One God of Abraham, Isaac, and Jacob who exists in more than one personality.

Reciting the *Shema*

The sages teach that there are both 248 parts in the human body and 248 positive commandments in the *Torah*. This symbolism suggests that we are to use our whole body to obey God’s holy *Torah*. The total number of words in the full *Shema* is 245. In order to complete the symbolism, the sages added three words to it which are said prior to reciting the *Shema*.

The three words in Hebrew are *El melekh n’eman*, which means God, Faithful King. God is the All-Powerful King who rules as sovereign Lord and He is faithful to keep His covenant promises. Christians are very familiar with the translation of these three words: the *aleph*, the *mem*, and the *nun*. They spell out the Hebrew word “Amen.”

El melekh n’eman
Shema Yisrael, Adonai Eloheynu, Adonai Echad
Baruch shem kvod malkhuto l’olam va-ed

Blessings (*Berachot*)

When God created the universe, He was so pleased with the results that He said it was very good (Genesis 1:31). He blessed (*baruch*) Adam and Eve and gave them dominion over the earth (Genesis 1:28). From that original blessing,

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God set the example of blessing (*berachah*) as the means for mankind to magnify Him and extend His blessings to others. As a result, people routinely blessed God in their worship and prayers and one another in their social interaction with people.

When God called Abraham, He blessed him and said that Abraham would be a blessing to others (Genesis 12:1-3). God would bless (*barach*) Abraham, his descendants and the world through them with the revelation of the One True God, the written Scriptures, and the Messiah. Because they were chosen to bless and be blessed, the practice of blessing God became central to all Jewish prayers. Blessing people became the common means of extending His favor to others.

When God's people blessed others, they were not speaking meaningless words just to be polite. They believed they were declaring the purposes of God and the goodness of God to the one they were blessing. They fully believed that by their faith and obedience, God would impart that which was spoken to the person. His presence and power would be released to fulfill the blessing. Since they were God's covenant people made in His image, they had the authority and right to receive and extend His blessings to others.

Because the New Testament is a Jewish book, we see the concept of blessing God and others in its pages. Jesus blessed God (Matthew 15:36) and people (Matthew 5:3-12). The apostles blessed God and blessed people (Ephesians 1:3). We too are called to bless God and extend His blessings to others.

Blessing God

Our priority in prayer is to bless God. But how can creatures bless the Creator? What do we have that God needs? The answer is absolutely nothing. While the word bless generally means praise, its more precise meaning is to increase, expand, and intensify like a river overflowing its banks.

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When we bless God, we are declaring that He is the source of all blessing and that we desire the overflow of His glory, His power, and His provision to increase, expand, and intensify in our lives, in the lives of others, and throughout the world. This will find its ultimate fulfillment at the end of the age when the glory of God will cover the earth as the waters cover the sea. His glory will not be contained but will overflow to cover the world.

Until this final increase of the glory of God, we are to follow the example of King David who said, *I will bless the LORD at all times; His praise shall be continually in my mouth* (Psalm 34:1). David also wrote, *Bless the LORD, O my soul; and all that is within me, bless His holy name! Bless the LORD, O my soul, and forget not all His benefits: who forgives all your iniquities, who heals all your diseases. Bless the LORD you His angels, who excel in strength, who do His word. Bless the LORD, all you His hosts, you ministers of His, who do His pleasure* (Psalm 103:1-3, 20-21).

Another word that means basically the same is magnify. Psalm 34: 3 reads, *Oh, magnify the LORD with me, and let us exalt His name together.*

The Jewish people took this literally and composed one hundred blessings that could be said everyday. These blessing express honor to God and recognize His sovereignty and goodness in all areas of life that most of us take for granted. There are blessing for awakening in the morning, blessings for washing the hands, blessing for food and drink, blessings for bodily functions, blessings for the family, blessings for the events of life, blessings for the beauty of creation, blessings for the Sabbath and the festivals, blessing when doing a mitzvah, etc. Through these blessings, the Jewish people learned that they did not bless things, but God who is the source of all things good and bad.

In the New Testament, we find Jesus blessing God for the food (Matthew 26:26-27), Paul blessing God and His people (Ephesians 1:3), and Mary and Cornelius and his household magnifying God (Luke 1:46; Acts 10:46).

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Paul expressed this idea of blessing God when he wrote, *pray without ceasing, in everything give thanks ...* (1 Thessalonians 5:17-18). He also wrote, *giving thanks always for all things ...* (Ephesians 5:20).

Blessing Prayers

The beginning words of the blessing are always the same and are followed by a statement that relates to the occasion for the blessing. The wording in Hebrew is as follows: *Baruch Ata Adonai, Eloheynu Melech Ha-olam.*

Baruch – blessed, praised, magnified, increase, expand,
intensify

Atah – are you

Adonai Eloheynu – O LORD Our God (personal, intimate)

Melech Ha-olam – King of the universe (sense of awe)

Blessing Over Bread “Hamotzi”

Ba-ruch A-ta A-do-nai E-lo-hey-nu Me-lech Ha-o-lam,

Blessed are You, O LORD our God, King of the Universe,

Ha-mo-tzi Le-chem Meen Ha-a-retz.

Who brings forth bread from the earth.

Blessing Over the Wine (Grapejuice)

Ba-ruch A-ta A-do-nai E-lo-hey-nu Me-lech Ha-o-lam,

Blessed are You, O LORD our God, King of the Universe,

Bo-reh Pri Ha-ga-fen.

Who Creates the Fruit of the Vine.

Blessing Over Fruit Which Grows on Trees

Ba-ruch A-ta A-do-nai E-lo-hey-nu Me-lech Ha-o-lam,

Blessed are You, O LORD our God, King of the Universe,

Bo-reh Pri Ha-etz.

Who Creates the Fruit of the Trees

Lighting the Shabbat Candles

Ba-ruch A-ta A-do-nai E-lo-hey-nu Me-lech Ha-o-lam,

Blessed are you O LORD our God, King of the Universe,

A-sher Kid-sha-nu Be-mitz-vo-tav,

Who has sanctified us with His commandments,

Ve-tzi-va-nu Le-had-lik Ner Shel Shabbat

and commanded (inspired) us to kindle the light of Shabbat.

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Blessing Others

Not only are we to bless God, we are also to bless others. God Himself gave us a command to bless others and even gave us the words. We know this as the priestly blessing but it is really God's blessing He gave to us to give to others.

Numbers 6:22-27 reads, *And the LORD spoke to Moses, saying: Speak to Aaron and his sons, saying, This is the way you shall bless the children of Israel. Say to them The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace. So shall they put My name on the children of Israel, and I will bless them.*

Jesus said, *Bless those who curse you, and pray for those who spitefully use you* (Luke 6:28). Paul wrote, *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers* (Ephesians 4:29-30).

James said, *But no man can tame the tongue, It is an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so* (James 3:8-10).

When we bless others, we extend the favor of God to them and declare that His will be done in their lives. As we observe and discern the call and gifting of God in others lives, we acknowledge that call and gifting and speak a release of God's grace and provision.

Peter blessed God and people. He said, *Blessed be the God and Father of our Lord Jesus Christ (Messiah) ...*(1 Peter 1:3). He then said, *Finally all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing*

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this that you were called to this, that you may inherit a blessing (1 Peter 3:8-9).

A sample blessing might be as follows:

The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace. So shall they put My name on the children of Israel, and I will bless them. May the Spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of power, the spirit of knowledge, and the spirit of the fear of the Lord rest upon you.

You would then pray the specific blessing appropriate for the individual as the Lord reveals it to you.

Kaddish

The *Kaddish* (mourner's prayer) is an ancient Jewish prayer glorifying HASHEM. It is often used in times of mourning at the death of a loved one. Jewish people recite this prayer as an expression of their faith in the Almighty and His ability to take their burdens and comfort them as they mourn the loss of their loved ones.

May His great Name grow exalted and sanctified in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire family of Israel, swiftly and soon. Amen.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One. Blessed is He beyond any blessing and song, praise and consolation that are uttered in the world. Amen.

May there be abundant peace from Heaven, and life, upon us, and upon all Israel. Amen.

He who makes peace in His heights, may He make peace upon us, and upon all Israel. Amen.

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Kaddish

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma
di-ve-ra chi-re-u-tei,

Ve-yam-lich mal-chu-tei be-cha-yei-chon u-ve-yo-
mei-chon u-ve-cha-yei de-chol beit

Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-ru:
a-mein.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-
mei al-ma-ya.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-
mam ve-yit-na-sei, ve-yit-ha-dar

ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-
rich hu, le-ei-la min kol

bire-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-
ma-ta, da-a-mi-ran be-al-ma, ve-i-me-ru: amein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim
a-lel-nu ve-al kol Yis-ra-eil, ve-i-ru: a-mein.

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-
lei-nu ve-al kol Yis-ra-eil, ve-i-me-ru: a-mein.

Personal Study Review

1. Explain what Christians can learn from Jewish prayer concepts that can enrich Christian prayers.
2. Explain what it means to “Bless God.”
3. Write out a blessing prayer for each member of your family.