

“Lekhofef Beerkayem Ha Lev Shelakhem”

There are five epistles in the B’rit Hadashah that are considered to be Messianic Jewish Epistles. They were written especially to deal with the specific needs and issues of Jewish believers. While these needs and issues are applicable to all believers, they deal with unique issues among Jewish believers.

These Messianic Jewish Epistles are:

Hebrews	- or -	Messianic Jews,
James	- or -	Ya’akov,
I Peter	- or -	Aleph (1) Kefa,
II Peter	- or -	Beit (2) Kefa,
Jude	- or -	Y’hudah.

They were written to instruct believers by letter rather than by personal instruction and were meant to be circulated among the congregations.

For our discussion today we are going to look at:

The Messianic Epistle of Ya’akov (James)

First we will take a quick look at the “Who, Where and When” questions of this epistle. Then we will begin to delve into the at least some of the “What” that this letter contains including but not limited to; humility, wisdom, true religion, controlling the tongue and prayer.

WHO wrote The Epistle of Ya’akov?

There are four (4) men identified by this name in the B’rit Hadasha (NT).

1. James the son of Alphaeus, one of the Apostles (Mt 10:3; Ac 1:12). He may be “James the Younger or Less,” whose mother, Mary, was among the women at Yeshua’s crucifixion and tomb (Mt 27:56; Mk 15:40; 16:1; Lk 24:10).

2. James the father of Judas the Apostle, there is even less mentioned about this James in the Scriptures or early writings.

^{NAS} **Luke 6:12-15** And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles: Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor.

^{NAS} **Acts 1:13** And when they had entered, they went up to the upper room, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

Most scholars agree that it doesn’t seem likely that either of these two men would have written this important epistle.

3. James the son of Zebedee and brother of John – a fisherman call by Yeshua to be his disciple and apostle. There are quite a few references to this James in the gospel accounts. For many of the most important events recorded it was only ‘Peter, James and John’ that had been present, including the transfiguration and the raising of the daughter of Ya’ir (Jairus) from the dead. Unfortunately this James was martyred by Herod in the early days of the church, not long after the resurrection of our L-rd around the year 44 A.D so it doesn’t seem likely that he is the author of this epistle.

^{KJV} **Matthew 10:2** Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; **James the son of Zebedee**, and John his brother;

^{CJB} **Mark 3:17** Ya'akov Ben-Zavdai and Yochanan, Ya'akov's brother- to them he gave the name "B'nei-Regesh" (that is, ["Son's of Thunder] "Thunderers")

^{CJB} **Matthew 17:1** Six days later, Yeshua took Kefa, Ya'akov and his brother Yochanan and led them up a high mountain privately. As they watched, he began to change form- his face shone like the sun, and his clothing became as white as light. Then they looked and saw Moshe and Eliyahu speaking with him.

^{NAS} **Mark 5:35-37** While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe." And He allowed no one to follow with Him, except Peter and James and John the brother of James.

^{NAS} **Acts 12:1-3** Now about that time Herod the king laid hands on some who belonged to the church, in order to mistreat them. And he had James the brother of John put to death with a sword. And when he saw that it pleased the Jews, he proceeded to arrest Peter also.

4. James, the L-rd’s brother mentioned in the following scriptures.

^{NAS} **Matthew 13:55** "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?

^{CJB} **Acts 12:17** Motioning to them with his hand to be quiet, he [Kefa] told them how the L-rd had brought him out of the prison and said, "Tell all this to Ya'akov and the brothers." Then he left and went elsewhere.

^{NAS} **Jude 1:1** Jude [Judas], a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in G-d the Father, and kept for Jesus Christ:

^{NAS} **Galatians 1:19** But I did not see any other of the apostles except James, the L-rd's brother

^{NAS} **Galatians 2:12** For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

^{NAS} **Acts 15:13** And after they had stopped speaking, James answered, saying, "Brethren, listen to me.

^{NAS} **Acts 21:18** And now the following day Paul went in with us to James, and all the elders were present.

^{NAS} **James 1:1** James, a bond-servant of G-d and of the L-rd Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.

"James, the L-rd's brother" (Gal 1:19) is most likely the author of this epistle.

WHERE was The Epistle of Ya'akov written?

If it was in fact the L-rd's brother James who wrote the epistle it is very likely that it was written in Jerusalem.

^{NAS} **Galatians 2:1** Then after an interval of fourteen years I went up again to JERUSALEM with Barnabas,9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised.

WHEN was The Epistle of Ya'akov written?

With no mention of the Jerusalem conference recorded in Acts 15:1-20 (About A.D. 45 to 50) and the use of the word "synagogue" ("assembly", 2:2) the entire epistle reflects a Jewish readership. There is no mention of gentile believers and apart from a reference to the person of Messiah there is practically no distinct theology in James, suggesting a very early date when Christianity was viewed in terms of Messianic Judaism. Most scholars that accept this James as the author place a date somewhere around A.D. 45 – 50, which would likely make it the first book written of the B'rit Hadasha.

According to Josephus, James was eventually martyred in A.D. 62

The Antiquities of The Jews – Book 20 / Chapter 9 "Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned; but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified;"

It is reported that as he died, Ya'akov prayed as did Yeshua, "Father, forgive them, for they know not what they do." In fact, tradition describes James as a *man of prayer* – some have called him "Old Camel Knees" because he prayed so much that his knees were as hard as those on a camel. This may help explain the emphasis on prayer in his letter.

And leads me to explain the title of our study today;

“Lekhofef Beerkayeem Ha Lev Shelakhem”

- Or -

“Bend the Knees of Your Heart”

Lekhofef (to bend), berekh –or- beerkayeem (knee/knees), me'omek lev (from the bottom of ones heart), or Lehkro a berekh (to kneel).

I believe our focus today is to be on prayer, prayer from the heart.

In chapter 12 of Mattityahu is the incident that Jeff spoke on last month. Yeshua rebuked the Spiritual leaders at that time for blaspheming the Holy Spirit.

34 "You brood of vipers, how can you, being evil, speak what is good? **For the mouth speaks out of that which fills the heart.** 35 "The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil.

As Jeff pointed out, the Jewish leaders were leading the people astray by claiming that Yeshua's power came from Beelzebul rather than the Holy Spirit. But the principle that Yeshua stated is still true for us today; "for the mouth speaks out of that which fills the heart."

The passage goes on to say; 36 "And I say to you, that every careless word that men shall speak, they shall render account for it in the Day of Judgment. 37 "For by your words you shall be justified, and by your words you shall be condemned."

So if we are to be held accountable for every 'careless word' that we speak, am I out of line to suggest that our words spoken directly to G-d may be held to an even higher standard?

I would like to hear what some of your thoughts are this or on prayer in general.

^{NAS} **James 3:7-10** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. ⁸ But no one can tame the tongue; *it is a restless evil and full of deadly poison.* ⁹ With it we bless *our* L-rd and Father; and with it we curse men, who have been made in the likeness of G-d; ¹⁰ from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way.

Let's take a look at this epistle from Ya'akov, what can we learn about the prayer life and character of "Old Camels Knees" from what is written?

^{NAS James 1:1} **James, a bond-servant of G-d and of the L-rd Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.**

From the very first sentence we see the humility of James and his reverence for G-d the Father and the "L-rd Jesus Christ". He addresses Yeshua by His full title Adonai Yeshua Ha Mashiach – or – Our L-rd Jesus Christ, with Adonai (L-rd) emphasizing His deity; Yeshua (Jesus) emphasizing His humanity; and Ha Mashiach (The Messiah / Christ) emphasizing His office.

Nowhere in this letter does he ever mention his earthly relationship with Yeshua. There are no 'familiar' or 'familial' terms used; indeed he even refers to Yeshua as "our **GLORIOUS** L-rd Jesus Christ" in chapter two.

So, in the very first sentence we see two character traits being revealed; ‘**humility**’ and ‘**reverence**’. These are two important traits to keep in mind as we approach the subject of prayer.

Reading further...

^{NAS} James 1:5 But if any of you lacks wisdom, let him ask of G-d, [pray] who gives to all men generously and without reproach, and it will be given to him. 6 **But let him ask in faith without any doubting**, for the one who doubts is like the surf of the sea driven and tossed by the wind. 7 **For let not that man expect that he will receive anything from the L-rd**, 8 being a double-minded man, unstable in all his ways.

The next key element that we see for our prayers is – ‘**faith**’;
The testing of our faith, the characteristics of faith and the triumph of faith.

^{NAS} Hebrews 11:6 And without faith it is impossible to please *Him*, for he who comes to G-d must believe that He is, and *that* He is a rewarder of those who seek Him.

^{NAS} Matthew 17:19-20 Then the disciples came to Jesus privately and said, "Why could we not cast it out?" ²⁰ And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you.

...And not *just* faith but **faith** as a **verb** as Rabbi David has taught us.

^{NAS} James 2:17 Even so faith, if it has no works, is dead, being by itself. 18 But someone may *well* say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." 19 **You believe that G-d is one. You do well; the demons also believe, and shudder.** 20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

But, we cannot come to G-d with a ‘name it & claim it’ approach to our prayers.

^{NAS} James 4:1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? 2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. **You do not have because you do not ask.** 3 **You ask and do not receive, because you ask with wrong motives**, so that you may spend it on your pleasures. 4 You adulteresses, do you not know that friendship with the world is hostility toward G-d? Therefore whoever wishes to be a friend of the world makes himself an enemy of G-d. 5 Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? 6 But He gives a greater grace. Therefore it says, "G-d is opposed to the proud, but gives grace to the humble." 7 Submit therefore to G-d. Resist the devil and he will flee from you.

The more time we spend in the Word of G-d, the more we recognize His character and His ways. As we pray, if we are sensitive to His Spirit, He will lead us in what to pray for and how to pray.

^{NAS} James 4:8 Draw near to G-d and He will draw near to you. Cleanse your hands, you sinners; and **purify your hearts**, you double-minded.

^{NAS} Ephesians 5:25-27 ..., just as Christ also loved the church and gave Himself up for her; ²⁶ that He might sanctify her, having cleansed her by the washing of water with the word.

I am going to shift our focus for a moment and talk about the Jewish Prayer Book.

“Most Christians do not consider the Jewish Prayer Book as a source for understanding the prayer life of [Yeshua] and the early church. The prayers of ancient Israel, however, both in the Hebrew Bible and the Jewish Prayer Book lay a firm foundation for the earnest heart seeking intimate communion with G-d through prayer.” (‘Meet The Rabbis’ – Brad Young, pg 148)

In his book, ‘To Pray as a Jew’, Rabbi H. Donin, explains to us that whenever the Talmud refers to tefilah (prayer), it means The Shemonei Esreh, and not any other blessing, supplication, or psalm it is THE Prayer.

The Shemonei Esreh means eighteen (18). The prayer is so called because the original version consisted of eighteen blessings. The basic formula is ancient – composed by the 120 Men of the Great Assembly in the fifth (5th) century B.C.E. <break> The form and order of the blessings was crystallized shortly after the destruction of the Second Temple in the first century C.E., by Simon Ha-Pakuli in Yavneh at the request of Rabbi Gamliel (Megillah17b; Berakhot 28b).

Jewish law requires the worshipper know that it is G-d Who is being addressed - to “know before Whom you are standing” (Berakhot 28b).

Just reading from a prayer book doesn’t 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 G-d and the intent to fulfill one of His commandments.

The Hebrew word for having such intent is kavanah, The Talmud teaches that *“he who prays must direct his heart to heaven”* (Berakhot 31a). This is the minimum level of kavanah in all prayer. Without it, it is not prayer.

The next level of kavanah is to know and understand what one is saying.

The level following that is to free ones mind of all extraneous and interfering thoughts, so as to concentrate better on the prayers.

At the highest level, kavanah also means to think about the deeper meaning of what one is saying, while praying with extraordinary devotion.

Berakhot 5:1 “One must not stand up to pray The Prayer except with heartfelt respectful awe. The early pious ones used to direct their hearts toward heaven for an hour before they would commence praying. Even if the King would give one a greeting, one should not stop praying to return the greeting. Even if a snake would curl itself around one’s ankle, one must not stop praying.

The Shemoneh Esreh: The Amidah of Eighteen Blessings.

Introductory Section: Praise of G-d

Order and Name of Blessing:

1. Fathers (Avot)
2. Powers of G-d (Gevurot)
3. Holiness of G-d (Kedushat HaShem)

Begins with the words:

- Barukh Atah
Atah Gibor
Atah Kadosh

(The Amidah in its entirety is attached at the end of this study)

Middle Section: Request of Needs

A. Personal Needs

Spiritual

- | | |
|--------------------------|------------|
| 4. Knowledge (Binah) | Atah honen |
| 5. Repentance (Teshuvah) | Hashiveinu |
| 6. Forgiveness (Selihah) | Selah Lanu |

Physical, Material, and Emotional

- | | |
|--|----------------|
| 7. Redemption-Security (Geulah) | R'eh v'onyeinu |
| 8. Health (Refuah) | Refaeinu |
| 9. Economic Prosperity (Birkat Hashanim) | Barehk Aleinu |

B. Needs of The Jewish People and Society

- | | |
|---|-------------------|
| 10. Ingathering of the Dispersed
(Kibbutz Galuyot) | Teka bashofar |
| 11. Restoration of Justice
(Birkat Hamishpat) | Hashiva shofteinu |
| 12. Destruction of Israel's Enemies
(Birkat Haminim) | V'Lamalshinim |
| 13. Prayer for the Righteous
(Birkat HaTzadikim) | Al hatzadikim |
| 14. Restoration of Jerusalem
(Birkat Yerushalayim) | V'li Yerushalayim |
| 15. Coming of the Messiah
(Birkat David) | Et tzemah David |

C. Summary Blessing

- | | |
|-------------------------------|---------------|
| 16. Hear Our Prayer (Tefilah) | Shema koleinu |
|-------------------------------|---------------|

Closing Section: Thanking G-d

- | | |
|----------------------------------|----------------------------|
| 17. Worship (Avodah) | Retzei |
| 18. Thanksgiving (Birkat Hodaah) | Modim |
| 19. Peace (Birkat Shalom) | Sim shalom (or Shalom rav) |

The Talmud suggests an internal logic to explain the order in which the middle blessings are arranged:

Knowledge is the key to all spiritual and material progress. It makes *Repentance* possible. This in turn leads to G-d's *Forgiveness*, which provides hope that G-d will grant us *Redemption* from our daily dose of problems and grant us *Health* and *Economic Prosperity*.

So now that we have taken a look at Jewish Prayer and the Amidah, let's see what Yeshua has to say regarding prayer.

NAS Matthew 6:5-15 "And when you pray, **you are not to be as the hypocrites**; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, **they have their reward in full**.

6 "But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.

7 "And when you are praying, **do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words**. 8 "Therefore do not be like them; for your Father knows what you need, before you ask Him.

"Pray, then, in this way:

Our Father who art in heaven, Hallowed be Thy name.
Thy kingdom come, Thy will be done, On earth as it is in heaven.

Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And do not lead us into temptation, but deliver us from evil.

For Thine is the kingdom, and the power, and the glory, forever. Amen.

14 "For if you forgive men for their transgressions, your heavenly Father will also forgive you. 15 "But if you do not forgive men, then your Father will not forgive your transgressions.

Does anyone see any similarity in the prayer that Yeshua taught to His disciples and the Amidah Prayer that we studied a few minutes ago? **(Get input from the group)**

To wrap up our discussion let's go back to the final chapter of the epistle of Ya'akov. James ends his letter with the following exhortation:

^{NAS} James 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises. 14 **Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the L-rd; 15 and the prayer offered in faith will restore the one who is sick, and the L-rd will raise him up, and if he has committed sins, they will be forgiven him.** 16 Therefore, confess your sins to one another, **and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.**

17 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. 18 And he prayed again, and the sky poured rain, and the earth produced its fruit.

19 My brethren, if any among you strays from the truth, and one turns him back, 20 let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

^{CJB} **1 Samuel 12:23** As for me, far be it from me to sin against ADONAI by ceasing to pray for you! Rather, I will continue instructing you in the good and right way.

The Amidah Prayer: A New Translation by David Bivin

HYPERLINK "<http://www.egrc.net/articles/other/amidah.html>"
<http://www.egrc.net/articles/other/amidah.html>

Since the prayer Jesus taught his disciples (The L-rd's Prayer) is apparently an abbreviated version of the Amidah ("Standing," in Hebrew) or Eighteen Benedictions, I think it is important for Christians to be familiar with this central prayer of Jewish religious life.* The prayer is very ancient, some of the changes to it being made 200 years before the time of Jesus. The prayer is also very beautiful, full of scriptural quotations and allusions. Every Jew was obligated to pray the Eighteen Benedictions daily; however, in times of emergency, one was permitted to pray a shortened form of the Eighteen, such as the L-rd's Prayer.

THE AMIDAH

1. THE G-D OF HISTORY:

Blessed are You, O L-rd our G-d and G-d of our fathers, the G-d of Abraham, the G-d of Isaac and the G-d of Jacob, the great, mighty and revered G-d, the Most High G-d who bestows loving kindnesses, the creator of all things, who remembers the good deeds of the patriarchs and in love will bring a redeemer to their children's children for his name's sake.

O king, helper, savior and shield.

Blessed are You, O L-rd, the shield of Abraham.

2. THE G-D OF NATURE:

You, O L-rd, are mighty forever, You revive the dead, You have the power to save. You cause the wind to blow and the rain to fall. You sustain the living with lovingkindness, You revive the dead with great mercy, You support the falling, heal the sick, set free the bound and keep faith with those who sleep in the dust. Who is like You, O doer of mighty acts? Who resembles You, a king who puts to death and restores to life, and causes salvation to flourish? And You are certain to revive the dead.

Blessed are You, O L-rd, who revives the dead.

3. SANCTIFICATION OF G-D:

We will sanctify Your name in this world just as it is sanctified in the highest heavens, as it is written by Your prophet: "And they call out to one another and say:

'Holy, holy, holy is the L-RD of hosts; the whole earth is full of his glory.'" [Isa. 6:3]

Those facing them praise G-d saying: "Blessed be the Presence of the L-RD in his place." [Ezek. 3:12] And in Your Holy Words it is written, saying, "The L-RD reigns forever, Your G-d, O Zion, throughout all generations. Hallelujah." [Ps. 146:10]

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. Your praise, O our G-d, shall never depart from our mouth, for You are a great and holy G-d and King. Blessed are You, O L-rd, the holy G-d. You are holy, and Your name is holy, and holy beings praise You daily. (Selah.) **Blessed are You, O L-rd, the holy G-d.**

4. PRAYER FOR UNDERSTANDING:

You favor men with knowledge, and teach mortals understanding.
O favor us with the knowledge, the understanding and the insight that comes from You.
Blessed are You, O L-rd, the gracious giver of knowledge.

5. FOR REPENTANCE:

Bring us back, O our father, to Your Instruction; draw us near, O our King, to
Your service; and cause us to return to You in perfect repentance.
Blessed are You, O L-rd, who delights in repentance.

6. FOR FORGIVENESS:

Forgive us, O our Father, for we have sinned;
pardon us, O our King, for we have transgressed; for You pardon and forgive.
Blessed are You, O L-rd, who is merciful and always ready to forgive.

7. FOR DELIVERANCE FROM AFFLICTION:

Look upon our affliction and plead our cause, and redeem us speedily for Your name's sake,
for You are a mighty redeemer.
Blessed are You, O L-rd, the redeemer of Israel.

8. FOR HEALING:

Heal us, O L-rd, and we will be healed; save us and we will be saved, for You are our praise.
O grant a perfect healing to all our ailments, for You, almighty King, are a faithful and
merciful healer.
Blessed are You, O L-rd, the healer of the sick of his people Israel.

9. FOR DELIVERANCE FROM WANT:

Bless this year for us, O L-rd our G-d, together with all the varieties of its produce, for our
welfare. Bestow dew and rain for a blessing upon the face of the earth. O satisfy us with
Your goodness, and bless our year like the best of years.
Blessed are You, O L-rd, who blesses the years.

10. FOR GATHERING OF EXILES:

Sound the great shofar for our freedom, raise the ensign to gather our exiles, and gather
us from the four corners of the earth.
Blessed are You, O L-rd, who gathers the dispersed of his people Israel.

11. FOR THE RIGHTEOUS REIGN OF G-D:

Restore our judges as in former times and our counselors as at the beginning; and remove from us sorrow and sighing. Reign over us, You alone, O L-rd, with lovingkindness and compassion, and clear us in judgment.

Blessed are You, O L-rd, the King who loves righteousness and justice.

12. FOR THE DESTRUCTION OF APOSTATES AND THE ENEMIES OF G-D:

Let there be no hope for slanderers, and let all wickedness perish in an instant. May all Your enemies quickly be cut down, and may You soon in our day uproot, crush, cast down and humble the dominion of arrogance.

Blessed are You, O L-rd, who smashes enemies and humbles the arrogant.

13. FOR THE RIGHTEOUS AND PROSELYTES:

May Your compassion be stirred, O L-rd our G-d, towards the righteous, the pious, the elders of Your people the house of Israel, the remnant of their scholars, towards proselytes, and towards us also. Grant a good reward to all who truly trust in Your name. Set our lot with them forever so that we may never be put to shame, for we have put our trust in You.

Blessed are You, O L-rd, the support and stay of the righteous.

14. FOR THE REBUILDING OF JERUSALEM:

Return in mercy to Jerusalem Your city, and dwell in it as You have promised. Rebuild it soon in our day as an eternal structure, and quickly set up in it the throne of David.

Blessed are You, O L-rd, who rebuilds Jerusalem.

15. FOR THE MESSIANIC KING:

Speedily cause the offspring of Your servant David to flourish, and let him be exalted by Your saving power, for we wait all day long for Your salvation.

Blessed are You, O L-rd, who causes salvation to flourish.

16. FOR THE ANSWERING OF PRAYER:

Hear our voice, O L-rd our G-d; spare us and have pity on us. Accept our prayer in mercy and with favor, for You are a G-d who hears prayers and supplications. O our King, do not turn us away from Your presence empty-handed, for You hear the prayers of Your people Israel with compassion. **Blessed are You, O L-rd, who hears prayer.**

17. FOR RESTORATION OF TEMPLE SERVICE:

Be pleased, O L-rd our G-d, with Your people Israel and with their prayers. Restore the service to the inner sanctuary of Your Temple, and receive in love and with favor both the fire-offerings of Israel and their prayers. May the worship of Your people Israel always be acceptable to You. And let our eyes behold Your return in mercy to Zion.

Blessed are You, O L-rd, who restores his divine presence to Zion.

18. THANKSGIVING FOR G-D'S UNFAILING MERCIES:

We give thanks to You that You are the L-rd our G-d and the G-d of our fathers forever and ever. Through every generation You have been the rock of our lives, the shield of our salvation. We will give You thanks and declare Your praise for our lives that are committed into Your hands, for our souls that are entrusted to You, for Your miracles that are daily with us, and for Your wonders and Your benefits that are with us at all times, evening, morning and noon. O beneficent one, Your mercies never fail; O merciful one, Your loving kindnesses never cease. We have always put our hope in You. For all these acts may Your name be blessed and exalted continually, O our King, forever and ever. Let every living thing give thanks to You and praise Your name in truth, O G-d, our salvation and our help. (Selah.)

**Blessed are You, O L-rd, whose Name is the Beneficent One,
and to whom it is fitting to give thanks.**

19. FOR PEACE:

Grant peace, welfare, blessing, grace, loving kindness and mercy to us and to all Israel Your people. Bless us, O our Father, one and all, with the light of Your countenance; for by the light of Your countenance You have given us, o L-rd our G-d, a Torah of life, loving kindness and salvation, blessing, mercy, life and peace. May it please You to bless Your people Israel at all times and in every hour with Your peace.

Blessed are You, O L-rd, who blesses his people Israel with peace.
