

THE AMIDAH

THE PROTOCOL OF OUR KING

Proverbs 18:13

**He who gives answer before he
hears,
that is folly and shame to him.**

QUESTION:

- 1. WHEN YESHUA COMES RIDING ON THE CLOUDS WOULD YOU KNOW THE PROTOCOL OF HOW TO RENDER HONOR TO YOUR FUTURE KING.**
- 2. DO YOU KNOW HOW TO HONOR THE FATHER YHVH OUR KING RIGHT NOW.**

THE AMIDAH

**The Standing Prayer teaches us
the protocol of our King**

KAVANAHA

**PRAYER WITHOUT INTENTION AND
CONCENTRATION IS LIKE A BODY
WITH OUT A SOUL (NESHAMA)**

Numbers 28:

1 ¶ And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

04150. מועד **mow`ed, mo-ade'**

Search for 04150 in KJV

or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from 3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):-- appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synogogue, (set) time (appointed).

See Hebrew 03259 (ya`ad)

03259. יעד ya`ad, yaw-ad'

Search for 03259 in KJV

a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage): -agree,(make an) appoint(-ment,a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

TEFILLAH = PRAYER

**JUDAISM TEACHES IN THE
SYNOGOGUE SERVICE THE
PROTOCOL OF HOW TO
APPROACH OUR KING.**

Western Christians all too often have the attitude of Elohim as “Elohim is my buddy” mentality. Yes, He is our great Friend, but He is also our King, the Holy One, and we must treat Him with the proper respect.

Incense as Prayer

Psalms 141:1

<<A Psalm by David.>> LORD, I have called on you. Come to me quickly! Listen to my voice when I call to you.

Psa 141:2

Let my prayer be set before you like incense; the lifting up of my hands like the evening sacrifice.

Exodus 30:34

The LORD said to Moshe, "Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be an equal weight;

Exodus 30:35

and you shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy:

**The Temple - Its Ministry and
Service**
by
Alfred Edersheim, D. D., Ph. D.

Chapter 8

The incense burned upon this altar was prepared of the four ingredients mentioned in Exo_30:34, with which, according to the Rabbis, seven others were mixed, besides a small quantity of 'Ambra,' and of a herb which gave out a dense smoke. To these thirteen substances (Jos. Wars, v. 5. s.) salt was of course added. The mode of preparing the incense had been preserved in the family of Abtinas. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the year's consumption, about half a pound being used every morning and evening in the service. The censer for the Day of Atonement was different in size and appearance from that for ordinary days.

The Lot for Incense

After this the lot was cast for burning the incense. No one might take part in it who had ministered in that office before, unless in the very rare case that all present had previously so officiated. Hence, while the other three lots held good for the evening service, that for the incense required to be repeated. He on whom this lot fell chose from among his friends his two assistants. Finally, the third was succeeded by the fourth lot, which designated those who were to lay on the altar the sacrifice and the meat-offerings, and to pour out the drink-offering.

Offering the Incense

The incensing priest and his assistance now approached first the altar of burnt-offering. One filled with incense a golden censer held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument (called the 'Magrephah'), at sound of which the priests hastened from all parts to worship, and the Levites to occupy their places in the service of song; while the chief of the 'stationary men' ranged at the Gate of Nicanor such of the people as were to be purified that day. Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshipping, withdrew. Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. It was probably while thus expectant that the angel Gabriel appeared to Zacharias. As the president gave the word of command, which marked that 'the time of incense had come,' 'the whole multitude of the people without' withdrew from the inner court, and fell down before the Lord, spreading their hands * in silent prayer.

**ORTHODOX PRAYERS ON YOM
TERUAH & YOM KIPPUR**

**MESSIAH IN THE MACHZOR
OF THE FEAST**



This Orthodox Machzor (Prayer Book) is from Krakau, Poland of unknown date (possibly late 19th century)

תקיעה : שברים : תרועה : תקיעה :

תקיעה : שברים : תרועה : תקיעה :

תקיעה : שברים : תרועה : תקיעה :

יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת
קשר"ק שאנחנו תוקעים היום תעשה ספגה עטרה על
ידי הפסגה שרשי"ה להיות עולה ולישב בראש אלהי
ויעשה עפנו אות לטובה ויטלא עלינו ברחמים : ברוך
אתה בעל הרחמים :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת
קשר"ק שאנחנו תוקעים היום תהיה מרוקמת על היריעה
על יד הפסגה טרטיאל פשם שקבלת על יד אלה
זכור לטוב וישוע ישראל הפנים וישר מטטרון נתטלא
עלינו ברחמים ברוך אתה בעל הרחמים :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה גדולה :

ויבן יהי רצון מלפניך יי אלהינו ואלהי אבותינו

Prayer which mentions Yeshua it is found in the Shofar service. It comes from the Orthodox Union Machzor.

"May it be your will the the Tekiah-shevarim-teruah-tekiah blasts that we sound be embroidered into the heavenly curtain by the appointed angel, just as you accepted prayers through Elijah, who is remembered for Good; Yeshua (the Kohen Gadol), minister of the Inner Chamber; and the ministering angel; and may you be filled with mercy upon us. Blessed are You, Master of Mercies."

(Orthodox Union Rosh Hashanah Machzor page 449)

**The Importance
of the Hebrew
Language in your
prayers**

Zephaniah 3:9

For then will I turn to the people a PURE LANGUAGE, that they may all call upon the name of YHVH, to serve Him with one consent. {language: Heb. lip}{consent:Heb.shoulder}

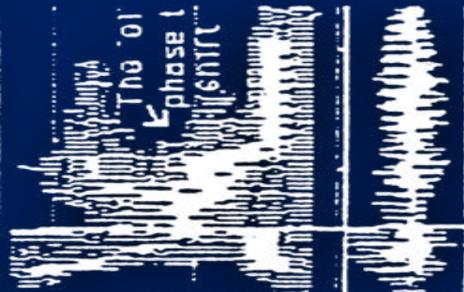
Modern Hebrew

19th century to present

**Eliezar Ben Yehuda (1858-1922)
led the rebirth of Hebrew as a
spoken language. After
immigrating to Israel in 1881, he
began promoting the use of Hebrew
at home and in the schools.**

early
written
form
=A
Aleph

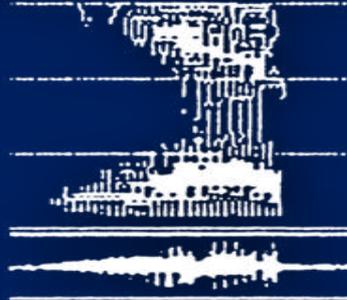
current
form



"aleph"
"y"

Were the Hebrew Spoken
Letters Designed to Create
Their Written Form...
a Frequency Fingerprint?

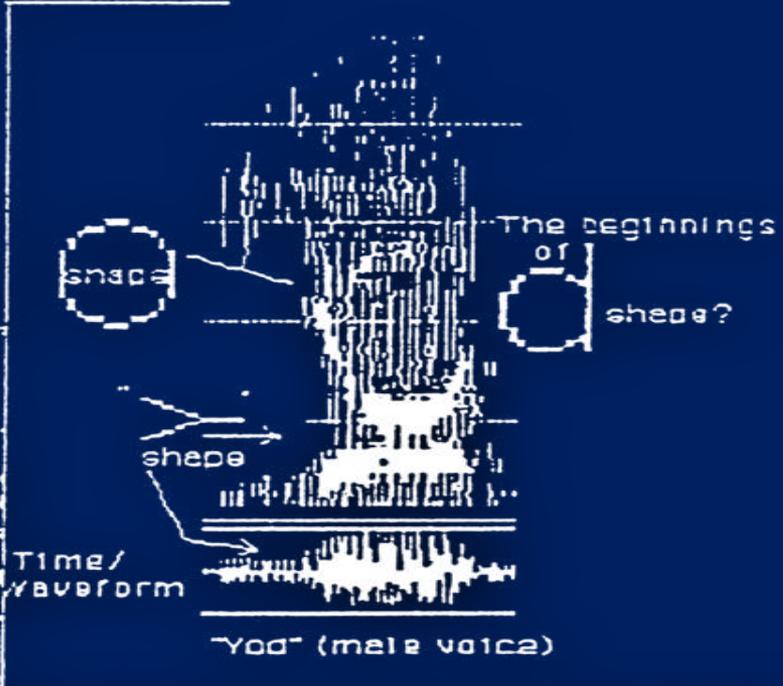
early
form
=B
BETH
CURRENT
FORM



"beth"
"bet"



Ghee...mel
"Gimel"



"Yod" (male voice)

GIMEL
=G



DALETH
=D
OR DH



"Doo--let"
Daleth



From Crystal Hill Farm,
with the voice of
Caralee Aber
11/89

BIBLICAL PRAYERS

1. Moses

2. Solomon

3. Nehemiah

4. Daniel

5. Hannah

6. Yeshua

Moses

Exodus 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 servant Joshua the son of Nun, a young man, did not depart from the tent.

12 ¶ Moses said to the LORD, "See, thou sayest to me, 'Bring up this people'; but thou hast not let me know whom thou wilt send with me. Yet thou hast said, 'I know you by name, and you have also found favor in my sight.'

13 Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee and find favor in thy sight. Consider too that this nation is thy people."

Exodus 33:

14 And he said, "My presence will go with you, and I will give you rest."

15 And he said to him, "If thy presence will not go with me, do not carry us up from here."

16 For how shall it be known that I have found favor in thy sight, I and thy people? Is it not in thy going with us, so that we are distinct, I and thy people, from all other people that are upon the face of the earth?"

17 And the LORD said to Moses, "This very thing that you have spoken I will do; for you have found favor in my sight, and I know you by name."

Exodus 33:1

8 Moses said, "I pray thee, show me thy glory."

19 And he said, "I will make all my goodness pass before you, and will proclaim before you my name 'The LORD'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

The Pattern Of Prayer

How do we know how to pray?

Has YHVH given us a clear understanding as to how He wants to be worshipped? Lets take a look at what the Tanakh says about the Temple service:

2 Chronicles 5

11 ¶ Now when the priests came out of the holy place (for all the priests who were present had sanctified themselves, without regard to their divisions;

12 and all the Levitical singers, Asaph, Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with a hundred and twenty priests who were trumpeters;

2Ch 5:

13 indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying: "For He is good, For His mercy endures forever," that the house, the house of the LORD, was filled with a cloud,

14 so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God.

In the Temple the people never responded to the prayers by an *Amen, but always with this benediction, 'Blessed be the name of the glory of His kingdom for ever!'*

Reference from Alfred Adershiem book the Temple

SOLOMON

2Ch 6:

12 ¶ Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands

13 (for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven);

14 and he said: "LORD God of Israel, there is no God in heaven or on earth like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts.

2Chronicles 6:

15 who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

16 Now therefore, O YHVH, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy children take heed to their way, to walk in my law as thou hast walked before me.

2Ch 6:

17 "And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David.

18 "But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!

19 "Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You:

20 "that Your eyes may be open toward this temple day and night, toward the place where You said You would put Your name, that You may hear the prayer which Your servant prays toward this place.

21 "And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive.

Nehemiah

Nehemiah 1:

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the Elohim of heaven,
5 and said, I beseech thee, O YHVH, the Elohim of heaven, the great and terrible Elohim, that keepeth covenant and loving kindness with them that love him and keep his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned:

7 we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commanded thy servant Moses.

8 Remember, I beseech thee, the word that thou commanded thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9 but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Adonai, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. Now I was cupbearer to the king.

The Temple and prayers

Nehemiah 11:17

and Mattanyah the son of Mikha, the son of Zavdi, *the son of Asaf, who was the chief to begin the thanksgiving in prayer*, and Bakbukyah, the second among his brothers; and `Avda the son of Shammua, the son of Galal, the son of Yedutun.

**How many times
David prayed?**

Psalms 55:

**16 ¶ As for me, I will call upon
God; and the LORD shall save me.**

**17 Evening, and morning, and at
noon, will I pray, and cry aloud:
and he shall hear my voice.**

Daniel

Daniel 6:10

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Daniel 9:

2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of YHVH came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.

3 And I set my face unto the Adonai Elohim, to seek by prayer and supplications, with fasting and sackcloth and ashes.

4 And I prayed unto YHVH my Elohim, and made confession, and said, Oh, Adonai, the great and dreadful Elohim, who keep covenant and loving kindness with them that love him and keep his commandments,

5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances;

6 neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Adonai, righteousness belong unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Adonai, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Adonai our Elohim belong mercies and forgiveness; for we have rebelled against him;

10 neither have we obeyed the voice of YHVH our Elohim, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of Elohim; for we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of YHVH our Elohim, that we should turn from our iniquities, and have discernment in thy truth.

14 Therefore hath YHVH watched over the evil, and brought it upon us; for YHVH our Elohim is righteous in all his works which he doeth, and we have not obeyed his voice.

15 And now, O Adonai our Elohim, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Adonai, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us.

17 Now therefore, O our Elohim, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Adonai's sake.

18 O my Elohim, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake.

19 O Adonai, hear; O Adonai, forgive; O Adonai, hearken and do; defer not, for thine own sake, O my Elohim, because thy city and thy people are called by thy name.

20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before YHVH my Elohim for the holy mountain of my Elohim;

21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Adonai & Elohim

this too is a plural of majesty.

The singular form means

“master, owner.” Stresses

man’s relationship to Elohim

as his master, authority, and

provider

Yahweh (YHWH):

Comes from a verb which means **“to exist, be.”** This, plus its usage, shows that this name stresses Elohim as the independent and self-existent Elohim of revelation and redemption

Hannah

1Samuel 1:

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of YHVH.

10 And she was in bitterness of soul, and prayed unto YHVH, and wept sore.

11 And she vowed a vow, and said, O YHVH of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto YHVH all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before YHVH, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Silent Prayer

Judaism uses this example as the reason for doing the Amidah in silent just moving the lips.

James 5:16

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Amidah = Standing

The name "Amidah," which literally is the Hebrew gerund of "standing," comes from the fact that the worshipper recites the prayer while standing with feet firmly together. This is done to imitate the angels, whom Ezekiel perceived as having "one straight leg. As worshippers address the Divine Presence, they must remove all material thoughts from their minds, just as angels are purely spiritual beings.

Yeshua's Prayer & The Amidah

Luke 4:16

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

- Acts 13:15

And after the **reading of the law and the prophets**, the rulers of the synagogue sent unto them, saying, Ye and brethren, if ye have any **word of exhortation** for the people, say on.

1. The first three blessings as a section are known as the *shevach* ("praise"), and serve to inspire the worshipper and invoke Elohim's mercy.
2. The middle thirteen blessings compose the *bakashah* ("request"), with six personal requests, six communal requests, and a final request that Elohim accept the prayers.
3. The final three blessings, known as the *hoda'ah* ("gratitude"), thank Elohim for the opportunity to serve Him. The *shevach* and *hoda'ah* are standard for every Amidah,

**This same structure is
apparent in the *Tefillat ha
Talmidim,***

or

**Disciples' Prayer, which Yeshua
taught:**

**Our Father, Who is in Heaven,
Hallowed be Your Name.**

**Your Kingdom come, Your will be
done on earth as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses, as
we forgive those who trespass
against us.**

**And lead us not into temptation,
but deliver us from the Evil One.**

**For to You belongs the Kingdom,
and the Power, and the Glory
forever. Amen.**

**Opening benedictions,
praising Elohim**

Petitions

**Closing benedictions,
again praising Elohim**

Evidence of the Amidah in the 1st century

Acts 2:42

**and they were continuing
steadfastly in the teaching of the
apostles, and the fellowship, and
the breaking of the bread, and
the prayers. (Tefillah)**

Acts 3:1

¶ Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (3 PM)

Acts 16:13

And on the sabbath we went out of the city by a river side, where prayer was were to be made; and we sat down, and spake unto the women which resorted thither. {sabbath: Gr. sabbath day}

Acts 16:16

¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

LUKE 1:

5 ¶ There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before Elohim, walking in all the commandments and ordinances of YHVH blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before Elohim in the order of his course,



LUKE 1:

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of YHVH.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of YHVH standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.



- Rev 8:1** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
- 2 And I saw the seven angels which stood before Elohim; and to them were given seven trumpets.
- 3 And **another angel came and stood at the altar**, having a golden censer; and **there was given unto him much incense**, that he should offer *it with the prayers of all saints upon the golden altar which was before the throne.*
- 4 And the **smoke of the incense**, *which came with the prayers of the saints, ascended up before Elohim out of the angel's hand.*
- 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
- 6 And the seven angels which had the seven trumpets prepared themselves to sound.

The Shacharit:

Revelation 8:1

¶ And when he had opened the seventh seal, there was silence in heaven about the space of **half an hour.**

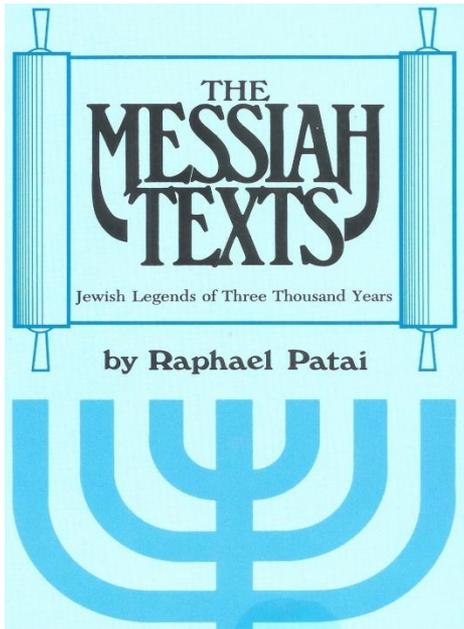
AMIDAH: THE 18 BENEDICTIONS

The amidah (standing prayer) are 18 benedictions which are prayed three times a day in traditional Judaism. Two of these prayers are for the end of the exile of Jacob and the coming of King Messiah.

The coming of King Messiah is associated with the coming of Elijah who precedes King Messiah.

ORTHODOX JEWS PRAY THREE TIMES A DAY FOR THE INGATHERING OF THE EXILES

The Ingathering and the Return of the Shekhina



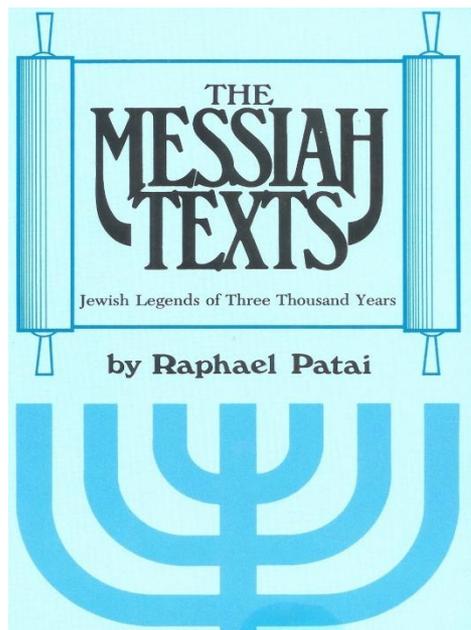
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One of the great themes of the Messianic legend cycle is that of the *Qibbutz Galuyot*, the Ingathering of the Exiles, from the four corners of the earth. Ever since the destruction of Jerusalem and the Temple by the Romans in 70 C.E., the Jews have prayed three times a day for the Ingathering (cf. Appendix I), which was for them synonymous with Redemption. Closely connected with it are the colorful legends about the Ten Lost Tribes of Israel, exiled by the Assyrians in 721 B.C.E. and believed to dwell beyond the magic river Sambatyon, to which brief reference has been made in the Introduction. These tribes, the legend has it, will be ingathered by the Messiah in the Land of Israel together with the Diaspora of the West.

THE AMIDAH CONTAINS A PRAYER FOR THE INGATHERING OF THE EXILES

Appendix I

Prayers for the Coming of the Messiah



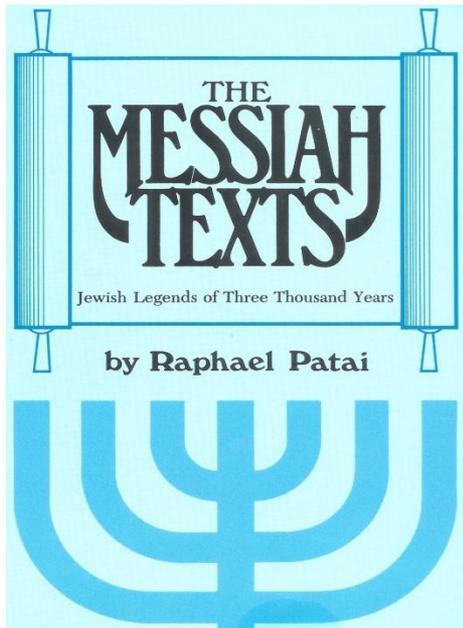
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The requests for Redemption and the coming of the Messiah, addressed to God, are part of the *Amidah* prayer—popularly referred to as “The Eighteen Benedictions”—which, together with the *Sh'ma* (“Hear, O Israel”) is the most important Jewish daily prayer recited three times every day. This prayer was edited by Rabban Gamaliel II soon after the destruction of the Jerusalem Temple by the Romans in 70 C.E. The full text of the seventh, tenth, fourteenth, and fifteenth benedictions reads as follows:

**THE 10TH PRAYER OF THE
AMIDAH IS
FOR THE INGATHERING OF
THE EXILES**

Appendix I

Prayers for the Coming
of the Messiah



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10. Blow the Great Shofar for our freedom, and lift up a banner to gather our exiles, and gather us from the four corners of the earth. Blessed art Thou, O Lord, who gatherest the banished of Thy people Israel.

REFERENCE TO KIBBUTZ GALUYOT

Romans 10:1

¶ Brethren, my heart's desire
and prayer to Elohim for Israel is,
that they might be saved.

10th Prayer is Known as *Galuyot* ("diasporas"), this prayer asks Elohim to allow the ingathering of the Jewish exiles back to the land of Israel

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 YHVH, who gathers
the dispersed of his people Israel.

10.

*T'ka b'sho-far ga-dol l'chei-ru-tei-nu,
v'sa neis l'ka-beits ga-lu-yo-tei-nu,
v'ka-b'-tsei-nu ya-chad [m'hei-rah] mei-ar-ba
kan-fot ha-a-rets [l'ar-tsei-nu] .
Ba-ruch a-tah A-do-nai,
m'ka-beits nid-chei a-mo Yis-ra-eil.*

Cornelius prayed 3 times a Day

Acts 10:

- 1 ¶ There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,
- 2 A devout man, and one that feared Elohim with all his house, which gave much alms to the people, and prayed to Elohim always.

“siddur”

The word means “order,” and comes from the same Hebrew word as “seder” used in the Passover tradition. The Siddur is an arranged “order” of prayers, written down for common use among a group of people. It is thoroughly Jewish in its content and arrangement.

Shacharit

The Shacharit begins by praising Hashem for the obvious—that we were given another day on this earth. It continues with the various blessings associated with preparing for the “actual” prayers of the morning. Blessings for such as the donning of tzitzit/tallit and tefillin begin, followed by the Morning Blessings. The Morning Blessings the contain

following:

- **Modeh Ani - Prayer Upon Rising**
- **Ma Tovv - A prayer said upon entering the Temple or synagogue. There are some beautiful melodies traditionally associate with this prayer.**
- **Adon Olam - Acknowledgment of God as Creator and Sovereign of the Universe**

- **Yigdal - Summary of the 13 Principles of Faith, which were initially set forth by Rambam**
- **Al Nattilat Yadayim - Blessing for the washing of hands, obligatory mitzvah preceding prayer**
- **Asher Yatzar - Blessing for being able to relieve oneself**
- **Brachot HaTorah - Blessings for the study of Torah**

- **Birchot Hashachar - Fifteen blessings acknowledging God's Sovereignty over the day**

—Blessing Him for who He has created us to be, for giving sight to the blind, clothing the naked, releasing the bound, straightening the bent, etc.), followed by a blessing to start the day appropriately (waking fully, leading us not into error or sin, deliverance from those who would oppress us, etc.

- **The Akeidah - Recollection of the binding of Isaac, reminding us to that our devotion to the Almighty should be more precious than our very lives**

- **The Abbreviated Shema (Deut 6:4-9 only)**
- **Atah - Prayer expressing God's immutability**
- **Offerings & Incense - Prayers that include various passages recalling the specifics of the sacrificial system, as well as a selection of the Mishnah regarding such, intending to replace the actual bringing of the offerings until such a time that sacrifices are resumed.**

- Mizmor l'David - Psalm 30 –
Introductory to the P'sukei D'zimrah

- Mourners' Kaddish

(Similar to the Rabbis' Kaddish, recited by those who have lost a parent within the last eleven months)

- P'sukei D'zimrah

(Verses of Praise - multiple blessings and Scriptures, mainly from the Psalms. This contains the Ashrei)

- **The Full Shema
(and its introductory and concluding
blessings)**

Prayer

The Jewish Sages teach that there are both 248 parts in the human body and there are 248 positive commandments in the torah.

- **Shmoneh Esrei / Amidah / Tefillah
(The central prayer of each prayer
service)**
- **Optional Prayers:**
- **Vidui (Prayer of confession of sins)**

- **Avinu Malkeinu**

“Our Father, Our King” - Recited from Rosh Hashannah to Yom Kippur and during times of fasting

- **Tachanun**

(“Putting down the head.” Recalling and entreating the mercies of YHVH. Recited specific ways on specific days.) Mondays & Thursdays

450 BC

Jewish tradition claims that *the* practice of *the* [Amidah Prayer](#) was instituted by *the* Patriarchs and formalized by *the* men of *the* [Great Assembly](#), which was presided by Ezra *the* priestly scribe, around *the* year 450 BCE. Jewish scholars established *the* present ...*The* oldest form, or forms, of *the* *Amidah* Prayer predate *the* time of Yeshua of Nazareth (1) and was known, simply, as “*The* Prayer (s)”. Jewish tradition claims that *the* practice of *the* [Amidah Prayer](#) was instituted by *the* Patriarchs and formalized by *the* men of *the* [Great Assembly](#), which was presided by Ezra *the* priestly scribe, around *the* year 450 BCE.

THE GREAT ASSEMBLY OF THE 120 MEN OF ISRAEL

- **HAGGAI**
- **ZACHARIAH**
- **MALACHI**
- **MORDECHAI**
- **NEHEMIAH**
- **EZRA**

Times of Prayer

The set times of prayer are as follows:

- **Shacharit**
- **Mincha**
- **Ma'ariv**

The basic obligation of these set times of prayer are as follows:

- **Shacharit:**

Shema and Amidah

- **Mincha:**

Amidah

- **Ma'ariv:**

Shema and Amidah

- **Side Note:** Some of the prayers (such as the Kaddish) are intended to only be recited in the presence of a minyan¹, and should not be recited in private prayers.

**Three time a day at
the hours of prayer:**

9 AM

12 NOON

3 PM

The prescribed times for reciting the Amidah come from the times of the public *tamid* ("eternal") sacrifices that took place in the Temples in Jerusalem. After the Second Temple's destruction in 70 CE, the Council of Jamnia determined that the Amidah would substitute the sacrifices, directly applying Hosea's dictate, "**So we will render for bullocks the offering of our lips.**" Thus, the Amidah must be recited during the exact time period of the day that the substituted *tamid* could have been offered.

The Ma'ariv service was originally optional, because it in fact does not replace a specific sacrifice, but rather the burning of ashes on the altar throughout the night

(Ma'ariv has since been accepted as obligatory).

Three steps

Observant Jews have the custom to take three steps back and then three steps forward both before and after reciting the Amidah. The steps backward at the beginning represent withdrawing one's attention from the material world, and then stepping forward to symbolically approach the King of Kings.

TAKING 3 STEPS BACKWARDS

The Babylonian Talmud relates that the practice of stepping backward after the Amidah is a reminder of the practice in the Temple in Jerusalem, when those offering the daily sacrifices would walk backward from the altar after finishing. It is also compared to a student who respectfully backs away from his teacher.

Shimoneh Esrei

The “Standing” Prayer, also known as the *Shimoneh Esrei*, the Eighteen Benedictions. This prayer is so old and venerated that in the Mishnah, the oldest part of the Talmud (dating to c. 200 CE), it is simply referred to as *the* Prayer.

(Megillah 17b; Berakhot 28b).

The basic formula is ancient—composed by the 120 Men of the Great Assembly in the fifth century B.C.E. Shortly after the destruction of the Second Temple in the first century C.E., the form and order of these blessings were crystallized by Simon Ha-Pakuli in Yavneh at the request of Rabbi Gamliel (Megillah 17b; Berakhot 28b). (*ibid.* 69)

Bowing

The worshipper bows at four points in the Amidah: at the beginning and end of both the first blessing of *Avot* and the second to last blessing of *Hoda'ah*. At the opening words of *Avot* and at the conclusion of both these blessings, when the one says "Blessed are You, O YHVH," one bends one's knees at "Blessed," then bows at "are You," and straightens while saying "O YHVH." The reason for this procedure is that the Hebrew word for "blessed" (*baruch*) is related to "knee" (*berech*); while the verse in [Psalms](#) states, "YHVH straightens the bent. At the beginning of *Hoda'ah*, one bows while saying the opening words "We are grateful to You" without bending the knees. At each of these bows, one must bend over until the vertebrae protrude from one's back; one physically unable to do so suffices by nodding the head.

The Blessings of Shemoneh Esrei (Amidah)

Preliminary Preparatory Prayer
(approaching YHVH in Prayer)

Middle Section

Petitions and nationalistic & summary prayer

First section

**The first three blessings-
Praising YHVH**

**Blessing 4- Knowledge-
wisdom**

Blessing 5- Repentance

Blessing 6- Forgiveness

**Blessing 7- Redemption &
deliverance**

Blessing 8- Health and Healing

**Blessing 9- Material
Prosperity**

Blessing 1- The Fathers

**Blessing 2- YHVH's power &
Might**

Blessing 3- YHVH's Holiness

National Petitions

Blessing 10- Ingathering of the Exiles

Blessing 11- Restoration of justice

Blessing 12- Destruction of God's Enemies

Blessing 13- Prayer for the Righteous

Blessing 14- Rebuilding of Jerusalem

Blessing 15- Coming of Messiah-Davidic Reign

Blessing 16- Prayer of Acceptance

The Third Section

3 Blessing Praising YHVH

Blessing 17- Restoration of the Temple Worship

Blessing 18- Thanksgiving

Blessing 19- Peace

CONCLUDING PRAYER

(MAY OUR PRAYER BE ACCEPTABLE TO YOU)

The nineteen blessings are as follows:

Psalms 51:15

**O YHVH, open thou my lips; and my
mouth shall show forth thy praise.**

***A-do-nai s'fa-tai tif-tach, u-fi ya-gid
t'hi-la-te-cha.***

1.

Known as *Avot* ("Ancestors")
this prayer offers praise of
Elohim as the Elohim of the
Biblical patriarchs, "Elohim of
Abraham, Elohim of Isaac
and Elohim of Jacob."

1. AVOT

*Ba-ruch a-tah A-do-nai, Bend
knees on "ba-ruch", bow on "a-tah",
straighten at "A-do-nai".*

*E-lo-hei-nu, Vei-lo-hei a-vo-tei-nu,
E-lo-hei Av-ra-ham, E-lo-hei Yitz-
chak, Vei-lo-hei Ya-a-kov,
Ha-eil Ha-Ga-dol Ha-Gi-bor v'Ha-No-
rah Eil Eil-yon,
go-meil cha-sa-dim to-vim
v'ko-nei ha-kol*

*v'zo-cheir chas-dei a-vot
u'mei-vi go-eil liv-nei v'nei-hem
I'ma-an sh'mo b'a-ha-vah,
Me-lech o-zeir u'mo-shi-a u-ma-gein*

*Ba-ruch a-tah A-do-nai, Bend
knees on "ba-ruch", bow on "a-tah",
straighten at "A-do-nai".*

ma-gein Av-ra-ham.

Fathers

Blessed art Thou, Lord our

**Elohim and Elohim of our fathers,
Elohim of Abraham, Elohim of
Isaac, and Elohim of Jacob, The
great, mighty, and awesome
Elohim, Elohim Supreme, who
extends loving kindness and is
Master of all, Who remembers the
gracious deeds of our fore
fathers, 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, Lord,
Protector of Abraham.**

Moses appealing to YHVH

EXODUS 32:13

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swore by your own self, and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Gevurot ("powers"),

2.

Known as *Gevurot* ("powers"), this offers praise of Elohim for His power and might. This prayer includes a mention of Elohim's healing of the sick and resurrection of the dead. It is called also *Tehiyyat ha-Metim* = "the resurrection of the dead."

- Rain is considered as great a manifestation of power as the resurrection of the dead; hence in winter a line recognizing Elohim's bestowal of rain is inserted in this benediction. Except for many Ashkenazim, most communities also insert a line recognizing dew in the summer.

2. GIVUROT

A-tah gi-bur l'o-lam, A-do-nai m'chai-yei mei-tim a-ta rav l'ho-shi-a,

Only between Sukkot and

Pesach: *ma-shiv ha-ru-ach u-mo-rid ha-ga-shem*

[At other times, Nusach Sfarad congregations say:

mo-rid ha-tal]

m'chal-keil cha-yim b'che-sed

m'cha-yei mei-tim b'ra-cha-mim ra-

bim so-meich no-f'lim v'ro-fei cho-

lim u-ma-tir a-su-rim u-m'kai-yeim

e-mu-na-to li-shei-nei a-far mi

cha-mo-cha ba-al g'vu-rot u-mi do-

me lach me-lech mei-mit u-m'chai-

ye u-matz-mi-ach y'shu-a, v'ne-e-

man a-tah l'ha-cha-yot mei-tim

Ba-ruch a-tah A-do-nai,

m'cha-yei ha-mei-tim.

Powers

Thy might is eternal, O YHVH,

Who revives the dead, Powerful in saving, Who makes the wind to

blow and the rain to fall, [*Said only in winter*] 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, And

can make salvation blossom forth.

And faithful art Thou to revive the

dead. Blessed art Thou, Lord,

who makes the dead live.

The doctrine of the Resurrection of the dead was of such importance to Pharisaic Judaism, which became Orthodox Judaism, that the sages decreed,

On Tannaite authority [it was stated], “Such a one denied the resurrection of the dead, therefore he will not have a portion in the resurrection of the dead. For all the measures [meted out by] the Holy One, blessed be he, are in accord with the principle of measure for measure.” (b. Sanhedrin 90a)

3.

Known as *Kedushat ha-Shem* ("the sanctification of the Name") this offers praise of Elohim's holiness.

1. During the chazzan's repetition, a longer version of the blessing called [Kedusha](#) is chanted responsively. The Kedusha is further expanded on Shabbat and Festivals.

Known as *Kedushat ha-Shem*

("the sanctification of the Name")
this offers praise of Elohim's holiness.

3. K'DUSHAT HASHEM

*A-tah ka-dosh,
v'shim-cha ka-dosh,
u-k'do-shim b'chawl-
yom y'ha-l'lu-cha se-
lah. [Ki Eil me-lech
ga-dol v'ka-dosh a-
tah.] Ba-ruch a-tah
A-do-nai, ha-Eil ha-
ka-dosh.*

Holiness
Thou art holy, and
Thy name is holy,
And those who are
holy shall praise
Thee every day.
Blessed art Thou,
Lord, the holy
Elohim.

This is where the Jews require a
Minyan 10 man for prayer

Leviticus 22:32

**Neither shall ye profane my
holy name; but I will be
hallowed among the children
of Israel: I am YHVH which
hallow you,**

Kadosh

Isaiah 6:3

**And one cried unto another,
and said, Holy, holy, holy, is
YHVH of hosts: the whole
earth is full of his glory.**

4.

Known as *Binah*
("understanding") this is a
petition to Elohim to grant
wisdom and
understanding.

Knowledge / Daat

4.

*A-tah cho-nein l'a-dam
da-at, um-la-meid le-e-
nosh bi-nah. Cha-nei-nu
mei-i-t'cha dei-ah bi-nah
v'has-keil | chach-ma bi-
nah v'da-at. >*

*Ba-ruch a-tah A-do-nai,
cho-nein ha-da-at.*

**Thou grant knowledge
to man, And teach
understanding to
humans; From Thine
own Self, favor us with
knowledge,
understanding, and
sense. Blessed art
Thou, Lord, giver of
knowledge.**

Why is the prayer for Binah after kedushat Hashem

Isaiah 29:

23 But when he sees his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the Elohim of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. {come...: Heb. know understanding}

5.

Ha-shi-vei-nu A-vi-nu
l'to-ra-te-cha, v'ka-
r'vei-nu Mal-kei-nu la-
a-vo-da-te-cha, v'ha-
cha-zi-rei-nu bit-shu-
vah sh'lei-mah l'fa-ne-
cha. Ba-ruch a-tah A-
do-nai, ha-ro-tseh bit-
shu-vah.

Repentance

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 art Thou,
Lord, who desires
repentance.

That Elohim desires repentance rather than to destroy the wicked is the consistent teaching throughout Scripture:

**“For I have no pleasure in the death of anyone who dies,’ declares YHVH ADONAI.
‘Therefore, repent and live’” (Ezk. 18:32).**

“YHVH is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance” (2Pt. 3:9).

Forgiveness

Forgive us Father, for we have sinned, Pardon us, our King, for we have transgressed, For Thou art a pardoner and a forgiver. Blessed art Thou, Lord, Gracious One who forgives abundantly.

6.

*S'lach la-nu A-vi-nu ki cha-ta-nu, m'chal la-nu
Mal-kei-nu ki fa-sha-nu, < ki mo-cheil v'so-lei-
ach a-ta. ki Eil tov v'sa-lach a-ta. >*

*Ba-ruch a-tah A-do-nai, cha-nun ha-mar-beh
lis-lo-ach.*

Isaiah 55:7

**Let the wicked forsake his way, and
the unrighteous man his thoughts:
and let him return unto YHVH, and
he will have mercy upon him; and to
our Elohim, for he will abundantly
pardon.**

It is traditional to beat on one's breast when saying this part of the Prayer, specifically at the words "forgive" and "pardon." This brings to mind the tax collector Yeshua spoke of in one of His teachings:

(Luke 18:13)

But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, "Elohim, be merciful to me, the sinner!"

Redemption

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, Lord, Redeemer of Israel.

7.

R'ei na v'an-yei-nu, v'ri-va ri-vei-nu,
ug-a-lei-nu [g'u-lah sh'lei-mah] m'hei-rah l'ma-an sh'me-
cha, ki [Eil] go-eil cha-zak a-ta. Ba-ruch a-tah A-do-nai,
go-eil Yis-ra-eil.

Isaiah 49:

7 ¶ Thus saith YHVH, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of YHVH that is faithful, and the Holy One of Israel, and he shall choose thee. {whom man...: or, that is despised in soul}

8 Thus saith YHVH, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

Isaiah 59:20

**And the Redeemer shall come to
Zion, and unto them that turn
from transgression in Jacob, saith
YHVH.**

Healing

8.

*R'fa-ei-nu A-do-nai v'nei-ra-fei,
ho-shi-ei-nu v'ni-va-shei-a,
ki t'hi-la-tei-nu a-ta,
v'ha-a-lei < r'fu-ah sh'lei-mah |
a-ru-cha u-mar-pei l'chawl ta-cha-
lu-ei-nu u-l'chawl mach-o-vei-nu u-
> l'chawl ma-ko-tei-nu,*

[At this point, many interject
personal petitions concerning
individuals who are ill.]

*ki Eil me-lech [ga-dol] ro-fei ne-e-
man v'ra-cha-man a-ta.
Ba-ruch a-tah A-do-nai,
ro-fei cho-lei a-mo Yis-ra-eil.*

Heal us, O YHVH, 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 are
Thou, Lord, who heals
the sick of His people
Israel.

Psalms 103:3

**Who forgiveth all thine iniquities;
who healeth all thy diseases;**

Jeremiah 17:14

**Heal me, O YHVH, and I shall be
healed; save me, and I shall be
saved: for thou art my praise.**

Matthew, writing about Yeshua's healing ministry, quotes Isaiah 53:

(Mat. 8:14-17)

When Yeshua came into Peter's house, He saw his wife's mother lying sick with a fever. He touched her hand, and the fever left her. She got up and served Him. When evening came, they brought to Him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying: **"He took our infirmities, and bore our diseases."**

Prosperity of the Year

*Ba-reich a-lei-nu A-do-nai E-lo-hei-nu
et ha-sha-nah haz-zot
v'et kawl mi-nei t'vu-a-tah,
from the third night of Passover
through the afternoon of
December 4th
(December 5th if the following
February will be 29 days):
v'tein b'ra-cha
from the evening of December
4th (or 5th)
through erev Pesach:
v'tein tal u-ma-tar liv-ra-cha
at all times, continue:
al p'nei ha-a-da-mah,
v'sa-b'ei-nu < mi-tu-ve-cha | mi-
tu-vah >,
u-va-reich sh'na-tei-nu
ka-sha-nim ha-to-vot [liv-ra-cha
,*

From Passover through
December 4th,
some congregations recite this
instead: *Ba-r'chei-nu,
A-do-nai E-lo-hei-nu,
b'chawl ma-a-sei ya-dei-nu,
u-va-reich sh'na-tei-nu
b'ta-l'lei ra-tson b'ra-cha un-da-
vah.
Ut-hi a-cha-ri-tah
chai-yim v'so-va v'sha-lom,
ka-sha-nim ha-to-vot liv-ra-cha.*

*[ki Eil tov u-meit-tiv a-ta,
um-va-reich ha-sha-nim.]
Ba-ruch a-tah A-do-nai,
m'va-reich ha-sha-nim.*

**Bless this year for us, O
YHVH our Elohim, and all
its varied produce that it be
for good; Provide (dew and
rain for*) a blessing on the
face of the earth, Satisfy us
with Thy goodness, and
bless this year like the
good years. Blessed art
Thou, Lord, who blesses
the years.**

*Prayed only during the
winter months, Israel's
rainy season

Ingathering of the Exiles

10.

*T'ka b'sho-far ga-dol
l'chei-ru-tei-nu, v'sa neis
l'ka-beits ga-lu-yo-tei-nu,
v'ka-b'-tsei-nu ya-chad [
m'hei-rah] mei-ar-ba
kan-fot ha-a-rets [l'ar-
tsei-nu] . Ba-ruch a-tah
A-do-nai, m'ka-beits nid-
chei a-mo Yis-ra-eil.*

Sound the great *shofar*
for 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, Lord, who gathers
together the dispersed of
His people Israel.

Deuteronomy 30:

1 ¶ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither YHVH thy Elohim hath driven thee,

2 And shalt return unto YHVH thy Elohim, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then YHVH thy Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither YHVH thy Elohim hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will YHVH thy Elohim gather thee, and from thence will he fetch thee:

5 And YHVH thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Jeremiah 29:

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith YHVH: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith YHVH; and I will bring you again into the place whence I caused you to be carried away captive.

Isaiah 11:

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. {corners: Heb. wings}

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Hoshea 1:

**10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living Elohim.
{in...: or, instead of that}**

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Moshiach Ben David

Matthew 24:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

**Known as *Birkat HaDin*
("Justice")**

**this prayer asks Elohim to restore
righteous judges as in the days of
old.**

11. FOR THE RIGHTEOUS REIGN OF Elohim:

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 YHVH,
with loving kindness and
compassion, and clear us in judgment. Blessed
are you, O YHVH, the King
who loves righteousness and justice.

Isaiah 1:26

I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called 'The city of righteousness, a faithful town.'

12. FOR THE DESTRUCTION OF APOSTATES AND THE ENEMIES OF Elohim:

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 YHVH, who smashes enemies
and humbles the arrogant.

*Prayer against believers in Yeshua and the
Sadducees

13. FOR THE RIGHTEOUS AND PROSELYTES:

May your compassion be stirred, O YHVH our Elohim, 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 YHVH, the support and stay of the righteous.

Numbers 15:

- 14** If a stranger lives as a foreigner with you, or whoever may be among you throughout your generations, and will offer an offering made by fire, of a sweet savor to YHVH; as you do, so he shall do.
- 15** For the assembly, there shall be one statute for you, and for the stranger who lives as a foreigner [with you], a statute forever throughout your generations: as you are, so shall the foreigner be before YHVH.
- 16** One law and one ordinance shall be for you, and for the stranger who lives as a foreigner with you.

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
YHVH, 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 YHVH, who causes salvation to flourish.

16. FOR THE ANSWERING OF PRAYER:

Hear our voice, O YHVH our Elohim; spare us and have pity on us. Accept our prayer in mercy and with favor, for you are a Elohim 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 YHVH, who hears prayer.

17. FOR RESTORATION OF TEMPLE SERVICE:

Be pleased, O YHVH our Elohim, 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 YHVH, who restores his divine presence to Zion.

18. THANKSGIVING FOR ELOHIM'S UNFAILING MERCIES:

We give thanks to you that you are YHVH our Elohim and the Elohim 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 Elohim, our salvation and our help. (Selah.) Blessed are you, O YHVH, 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 YHVH our Elohim, 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 YHVH, who blesses his people Israel with peace.

Tachanun

(“Putting down the head.”
Recalling and entreating the
mercies of YHVH..)

Recited in a specific ways on specific
days

MONDAYS AND THURSDAYS

**After this at public prayer in the morning
the priestly blessing is added.**

Numbers 6:

22 YHVH spoke to Moshe, saying,

23 "Speak to Aharon and to his sons, saying, 'This is how you shall bless the children of Yisra'el.' You shall tell them,

24 'YHVH bless you, and keep you.

25 YHVH make his face to shine on you, and be gracious to you.

26 YHVH lift up his face toward you, and give you shalom.'

27 "So they shall put my name on the children of Yisra'el; and I will bless them."

**THE TORAH SERVICE
AND
THE MESSIAH**

- **Torah Service**
- **Ashrei (The second recitation of Psalm 145)**
- **Lamna'ze'ach (Psalm 20)**

- **Uva L'tzion**

(Combination of praises from various angels in Scripture, and prayer that we would serve the Almighty in such a capacity)

- **Full Kaddish**

(Extended Remix of the Rabbis' Kaddish)

- **Aleinu**

(A core statement of monotheism and refutation of idolatry)

- **Mourner's Kaddish (Second time)**

- **Song of the Day (Selected chapter of Psalms corresponding to the Psalm that was recited on the specific day within the Temple)**

The Torah service is about the Worship of the King and Savior

- The Zenith of the Service in the Synagogue is the opening of the Ark.**
- Singing Ki Mi-tzion Tetse Torah which speaks about the time when the Torah shall come forth from Jerusalem.**
- Presenting the Torah to the People.**
- Procession of the Torah Scroll (Word of YHVH) amongst the congregation**

THE MOSHIACH IN THE TORAH

Numbers 10:

35 It happened, when the ark set forward, that Moshe said, Rise up, LORD, and let your enemies be scattered; and let those who hate you flee before you.

36 When it rested, he said, Return, LORD, to the ten thousands of the thousands of Yisra'el.

Inverted

***Nun* ♪**

What does it mean?

***Nun* נ**

- 1. Numerical value of 50**
- 2. Nun in Paleo hebrew is like a seed**
- 3. In Aramaic NUN typified a Fish**
- 4. Yahoshua Ben Nun = Salvation of YHVH Son of Life**
- 5. Appears in the Masoretic text 9 times**
- 6. Twice in Numbers, 10:35-36**
- 7. 7 times in Psalms 107**
- 8. Nun is the 14th letter in the Hebrew alphabet and 14 is the numerical value of the name David**

Jonathan Ben Uzziel Targum dice:

Numbers 10:

35 It happened, when the ark set forward, that Moshe said, **Rise up, O Memra of YHVH**, and let your enemies be scattered; and let those who hate you flee before you.

36 When it rested, he said, **Return, Memra of YHVH**, to the ten thousands of the thousands of Yisra'el.

The Torah service is about the Worship of the King and Savior

- **The Zenith of the Service in the Synagogue is the opening of the Ark.**
- **Singing Ki Mitzion Tetse Torah which speaks about the time when the Torah shall come forth from Jerusalem.**
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קטרת

The Ketoret, offered up twice a day, symbolized Israel's desire to serve HaShem in a pleasing way. This offering was brought twice daily, once as part of the Shacharit (morning) service and once as part of the Mincha / Musaf (afternoon) service. This happened seven days a week, every day of the year, including Shabbat and Yom HaKippurim. Five pounds of ketoret was burnt daily, half in the morning and half in the afternoon.

Shemot (Exodus) 30:7

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before HaShem throughout your generations.



Ketoret Symbolizes Prayer

Berachoth 6b

R. Helbo further said in the name of R. Huna: A man should always take special care about the afternoon-[prayer](#). For even Elijah was favourably heard only while offering his afternoon-prayer. For it is said: And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near and said . . . Hear me, O YHVH, hear me. 'Hear me', that the [fire](#) may descend from [heaven](#), and 'hear me', that they may not say it is the work of sorcery. R. Johanan says: [Special care should be taken] also about the evening-prayer. For it is said: **Let my prayer be set forth as incense before Thee**, the lifting up of my hands as the evening sacrifice. R. Nahman b. Isaac says: [Special care should be taken] also about the morning-prayer. For it is said: O YHVH, in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee, and will look forward.

According to the [Zohar](#), the incense offering is the most precious part of the Temple service in the eyes of HaShem. The ketoret was so desirable that the Kohanim ([Priests](#)) had to wait to do it. No Kohen (Priest) ever did it twice in order to give all the Kohanim the chance to do it at least once. One of the reasons that the ketoret offering was so desirable was because the ketoret offering was a way to increase one's wealth, as the [Talmud](#) indicates:

Yoma 26a It never happened that a person repeatedly offered incense. Why? Rabbi Chanina said: Because, the Incense-Offering enriches.

The procedure regarding the Ketoret is that a Kohen does not perform the mitzva of offering ketoret more than once in his lifetime. Elohim rewards the Kohen who offers the ketoret with wealth. Thus, we want to afford the opportunity to as many Kohanim as possible to become wealthy.

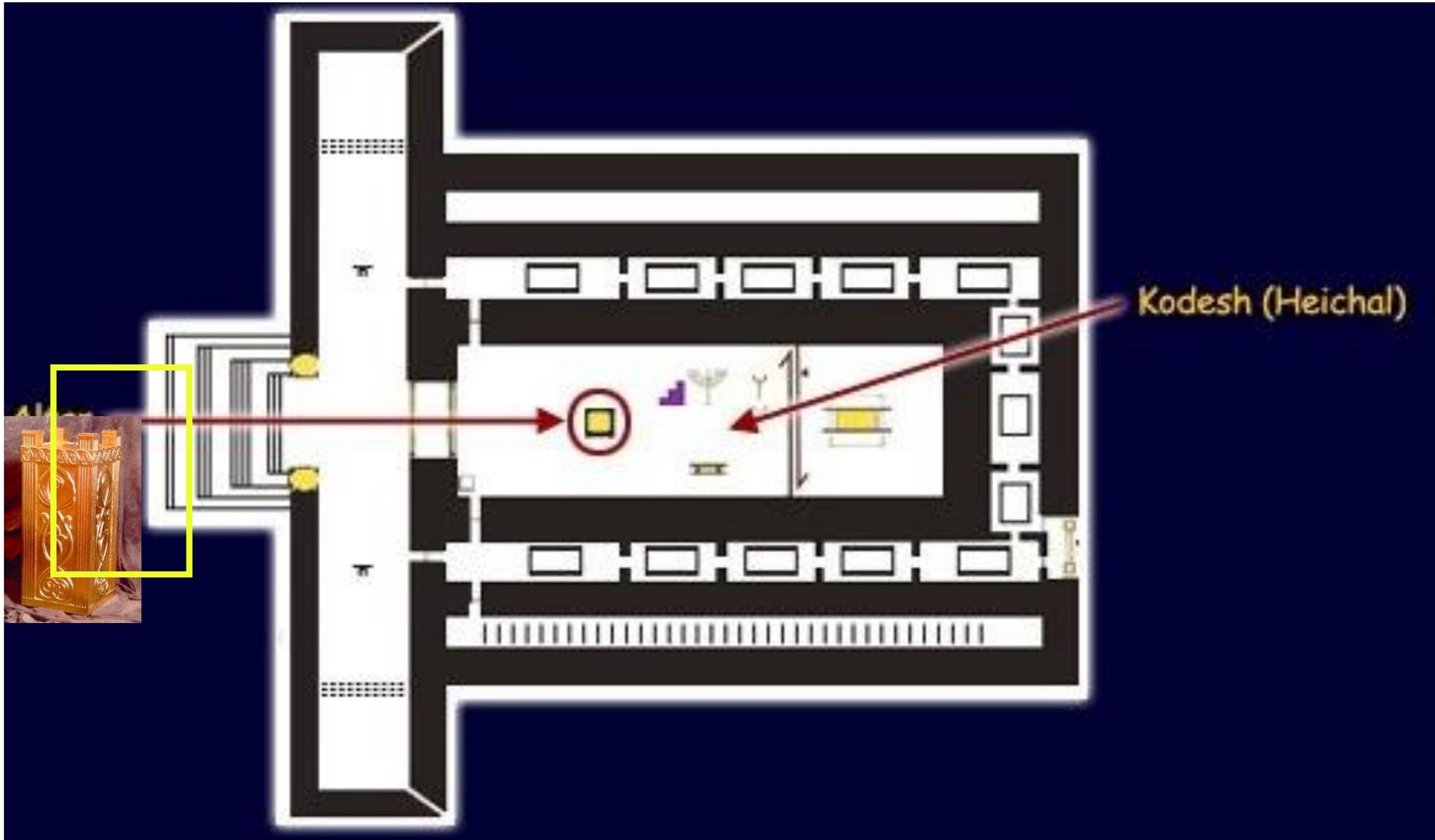
Holy Deodorizer

Maimonides describes the function of the ketoret as the vanquishing of the unpleasant odors that might otherwise have pervaded the [Temple](#). YHVH commanded that the ketoret be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to the Temple and to the garments of those who served in it:

Guide for the Perplexed, part III, ch. 45

“Since many animals were slaughtered in the sacred place each day, their flesh butchered and burnt and their intestines cleaned, its smell would doubtless have been like the smell of a slaughterhouse... Therefore G-d commanded that the ketoret be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to [the Holy Temple] and to the garments of those who served in it.”

The Holy Temple Instruments: Altar of Incense



The Holy Temple Instruments: Altar of Incense



The **Altar of Incense** is also known in the Scriptures as the **Incense Altar**, the **Altar of Gold**, the **Golden Altar**, the **Altar to Burn Incense**, the **Altar of Sweet Incense**, the **Altar before YHVH**, or the **Whole Altar** that is by the **Oracle**. **The Altar of Incense is a prophetic picture of Yeshua, our Intercessor.**

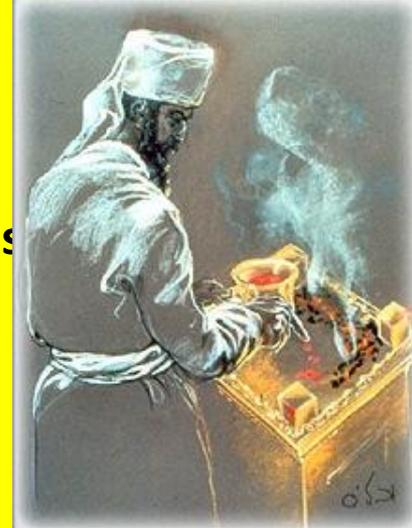


- The Incense Altar stood between the Shewbread Table and Menorah, a bit to the east. The Incense Altar was built of wood and overlaid with gold and was thus also known as "*the golden altar*."
- Four horns protrude from the top of each of the four corners of the altar. On these four horns, blood from the inner sin-offerings was sprinkled, starting with the northeastern horn and ending with the southeastern horn. (Source: Eruvin 19.)
- Around the horns of the altar there was a golden wreath - symbolizing the crown of the priesthood.



The Holy Temple Instruments: Altar of Incense

The Incense Altar, also called the Golden Altar, was one of the three vessels located in the Holy Place. The incense was burned twice each day on top of the Incense Altar. The altar symbolized the "golden mean" - the moderate path with regard to attributes and behavior. The altar is seen as representing the balanced combination of spiritual and material abundance.



The top of the Incense Altar was made of pure gold, the thickness of a dinar (a coin). The Talmud relates that it was a miracle that the coals did not melt the gold, despite its thinness. On the top of the altar, one half portion (a pras) of incense was burnt twice each day, in the morning and at twilight. When the inner sin-offerings (such as the bull and goat on Yom Kippur) were brought, the coals from the incense that was lit that morning were pushed aside before the blood of the inner sin-offerings was sprinkled seven times on the top of the altar.

- The **Incense Altar was a sacred vessel** like the other vessels in the Temple. There is an opinion of one of the commentaries that during the time of the First Temple the altar was part of the Temple structure.
- **Incense was offered twice daily** – in the morning and at twilight.



Altar of Incense at Yom Kippur



THE INCENSE SERVICE AT YOM KIPPUR

"He shall take a shovelful of burning coals from the altar that is before YHVH, and a double handful of finely ground incense, and he will bring them (into the inner sanctuary) beyond the curtain" (Lev. 16:12).

A "DOUBLE HANDFUL"



- After having placed the shovelful of burning coals on the floor near the Sanctuary, other priests now bring their senior the two other items he will use to conduct the incense service: a large golden spoon (empty) which was brought from the Chamber of Vessels, and a golden shovel, filled with finely ground incense, brought from the Chamber of the Avtinas Family where the incense is prepared.
- From the verse above, the sages deduced that the High Priest must remove the incense from the shovel directly into his two palms, without the aid of a vessel; this is the Bible's requirement - "*a double handful of finely ground incense.*" Thus, there was no set measurement of how much incense was to be brought. It was literally the amount which fitted into each High Priest's palms; the amount therefore differed for each man depending on the size of his hands.

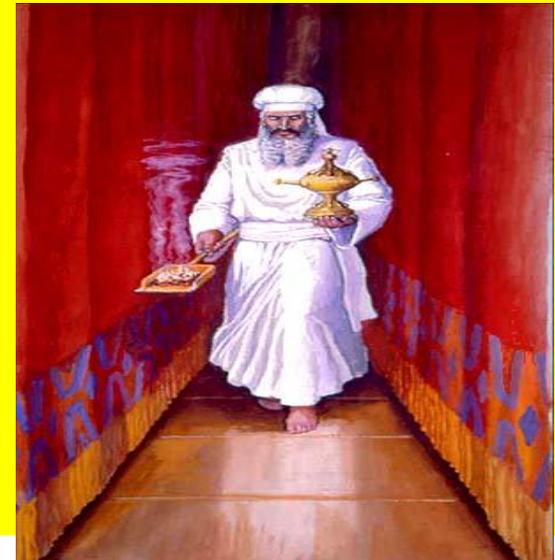
ENTERING INTO THE SANCTUARY

- He then places the incense in his hands into the golden spoon and holds it with his left hand. In his right hand, he picks up the shovelful of burning coals from the floor before him. In this manner, carrying the spoonful of incense and the shovel of coals, he enters into the Sanctuary until he comes to the two curtains which separate between the Holy (the Sanctuary, which housed the menorah, table and incense altar) and the Holy of Holies.
- In the First Temple, a wall the thickness of one amah (app. 48 or 60 centimeters) separated between these two areas. However, in the Second Temple the two curtains once again formed this distinction, as in the days of the Tabernacle. The two curtains themselves were separated by an empty space measuring one amah wide, like that wall which stood in Solomon's Temple.

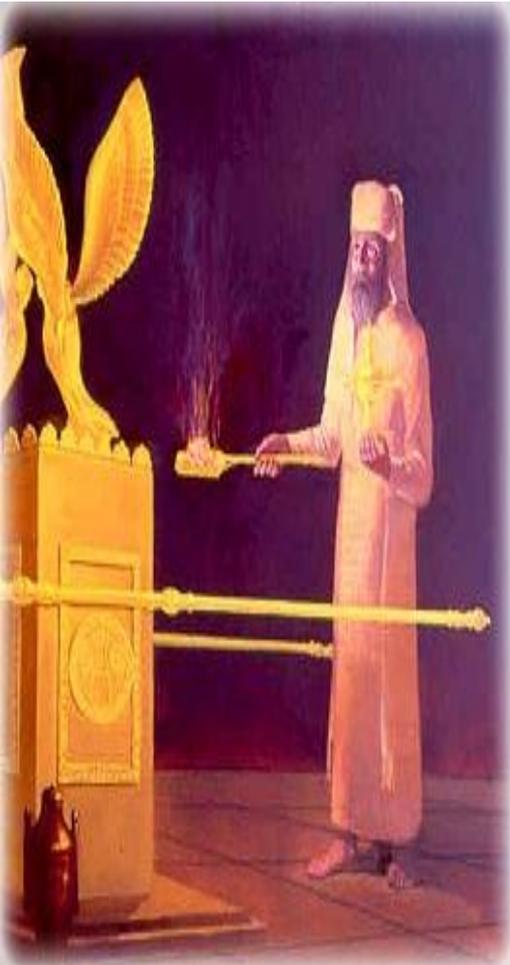
Altar of Incense at Yom Kippur

BETWEEN THE CURTAINS

One end of each of these two curtains was folded over on the outside and pinned up by a golden clasp; the outer curtain was pinned on the southern side, and the inner, on the northern side. Thus an aisle was formed which provided an open passageway between the two curtains. Carrying the implements, the High Priest walked between the curtains until he reached the northern side of the inner curtain - the spot where it was held up.

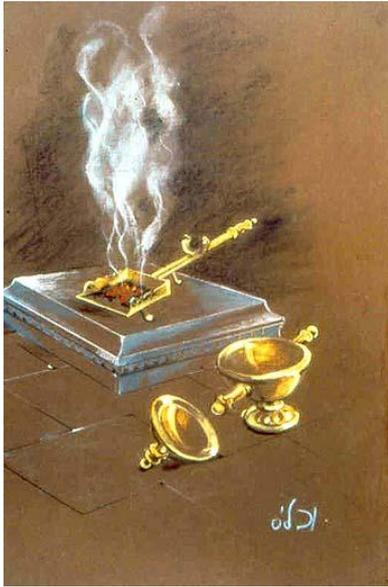


IN THE HOLY OF HOLIES



- Here the High Priest stood at the opening of the Holy of Holies. He now turns and faces the south with his left side along the length of the curtain, so that he may walk to the center of the room to stand in the place known as "between the poles" – between the two poles of the Ark of the Testimony. However, the Holy of Holies was empty ... for the Ark of the Testimony did not stand in the Second Temple.

Altar of Incense at Yom Kippur

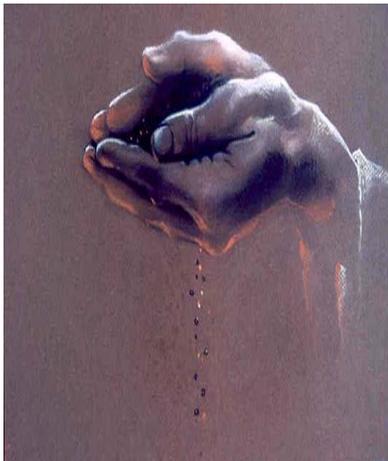


PLACING THE COALS DOWN: SECOND TEMPLE

But in the face of the ark's absence in the Second Temple era, he would place the shovel down on the foundation stone itself, in the place where the poles would be extending had the ark been there.

THE MOST DIFFICULT TASK OF ALL

Once the High Priest put down the shovel, he must then return the fine incense powder from the spoon and back into his palms - for when he places the incense on the coals, it must be directly from his palms, the "double handful." This was the most difficult task ever done by one person in the Holy Temple; it required great expertise.



It would appear to be a nearly impossible feat for someone who had not practiced and been totally prepared. It was done in the following manner: The High Priest takes the spoon full of incense and slowly pulls it with his two thumbs against his arms and body, with the handle resting against him (some maintain that he actually held the top of the handle in his teeth). He balances the body of the spoon itself until it is level with his hands. Then he gently leans the spoon into his palms, turning and rocking it back and forth so that the contents are emptied into his palms.

NOT EVEN ONE GRAIN MAY FALL

As we have described it, this process is difficult enough to accomplish. But what makes the exercise even more formidable - enough to merit the appellation of "the most difficult task of all" - is the requirement that the High Priest must not allow even one tiny grain to fall. The entire contents within the spoon must be completely transferred to his hands, to the very last drop. For if even a negligible measure is missing, then the amount he will be placing on the coals is no longer a double handful, for something fell from his hands. Thus he would not be fulfilling Elohim's requirement.



PLACING THE COALS DOWN: IN THE FIRST TEMPLE



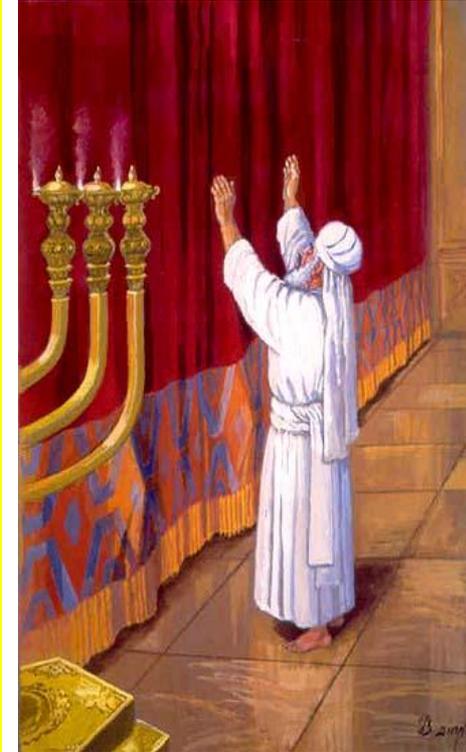
When the Tabernacle and First Temple stood, the High Priest faced the holy Ark of the Testimony and placed the shovel of coals down, directly between the two poles of the ark.

Altar of Incense at Yom Kippur

PLACING THE INCENSE ON THE COALS

From his palms the High. He stands there and waits momentarily, until the entire chamber is filled with smoke. Priest places the incense onto the coals in the shovel, on the side of the shovel away from where he is standing, so that he will not be burned as the flames ignite

The Yom Kippur incense offering completed, he then exits the Holy of Holies with extreme reverence - backwards, entering through the two curtains back into the Sanctuary without once having turned his back on the holy place.



THE HIGH PRIEST'S "SHORT" PRAYER

Standing alone in the Sanctuary, the High Priest has successfully entered and exited the holiest place on earth - the center of creation and of Elohim's glory. He has made atonement for his people in the manner which Elohim has prescribed for this holy day. Thus it would be most natural for him to reflect upon this rarefied moment of Divine communion by offering his own heartfelt prayer.

Yet this prayer, recorded by the Talmud, is remarkably short and concise: *"May it be Your will, Lord our Elohim, that if this coming year be hot, that it also be rainy; and may the scepter not depart from the house of Judah (see Gen. 49:10); and may Your people Israel not be dependent on each other for their livelihood; and do not pay heed to the prayers of wayfarers (who pray that it should not rain, so that they will not be inconvenienced in their journey)."*

Altar of Incense at Yom Kippur

There was good reason for the High Priest's decision not to elongate his prayer at this particular time: many a High Priest was struck down dead while in the Holy of Holies. Although the First Temple stood for 410 years, in all there were only 12 High Priests during that entire period; because they were very righteous, they were blessed with longevity. However the Second Temple, which stood for a total of 420 years, was presided over by more than 300 High Priests. This is because in the spiritual decline of those days, many of these men were corrupted, and bought their office through influence.



Additionally, if he would change any detail of the incense service within the Holy of Holies (as we mentioned with regard to the Sadducees), he would also die. With this in mind, it is understandable that the eyes of all Israel awaited the exit of the High Priest with bated breath.

Being aware of his people's agitation, the High Priest's first concern was that he should not cause them any unnecessary anxiety... and the longer he stayed within, the more Israel's apprehension grew. Thus the High Priest saw fit to forego the opportunity to engage in a long personal prayer, and recited the shorter version so as to exit the Sanctuary with reasonable speed.

EXITING - AND REENTERING

- **In the next stage of the Yom Kippur service, after the High Priest concluded the incense service, uttered his prayer and exits the Sanctuary, he returns to the priest who is waiting for him outside the entrance. This priest has been waiting here since the bullock was slaughtered, holding the mizrak and moving it about so that its contents will not harden.**
- **The High Priest now receives this vessel from his colleague and returns back into the Holy of Holies a second time, exactly as he did previously. Walking through the two curtains and carrying the vessel holding the blood of his offering, he comes back to spot "between the poles" where he placed the incense on the coals atop the foundation stone.**

Altar of Incense in Scriptures



Lev 16:12

And he shall take a censer full of burning coals of fire from off the altar before YHVH, and his **hands full of sweet incense beaten small**, and bring *it* within the vail:

Lev 16:13

And he shall put the incense upon the fire before YHVH, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

Rev 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before Elohim; and to them were given seven trumpets.

3 And **another angel came and stood at the altar**, having a golden censer; and **there was given unto him much incense**, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the **smoke of the incense**, which came **with the prayers of the saints, ascended up before Elohim out of the angel's hand**.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

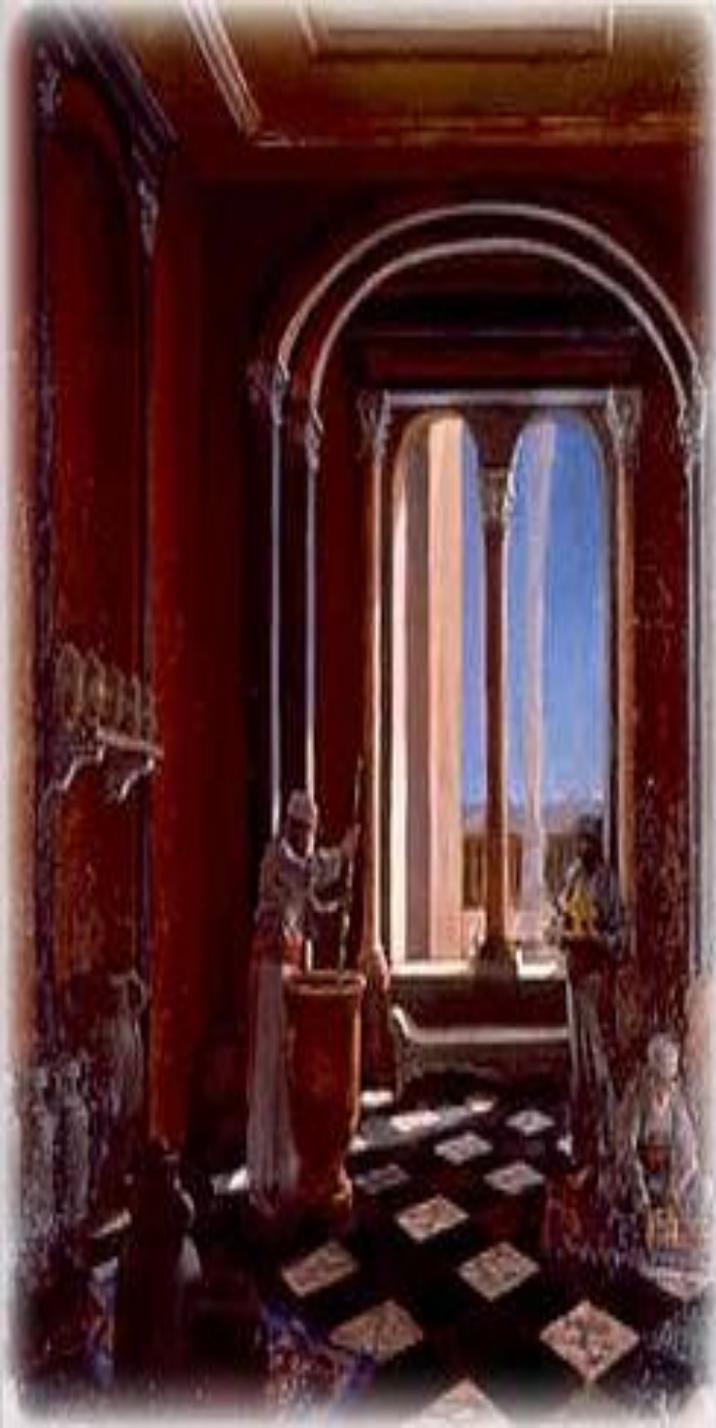


Details on the Incense Ingredients

The Bible states *"Elohim said to Moses: Take fragrances such as balsam, onycha, galbanum, and pure frankincense, all of the same weight, as well as other specified fragrances"* (Exodus 30:34).



The incense which was offered in the Holy Temple was **made from eleven different ingredients**, only four of which are mentioned by name in the verse above. The identity of the other seven spices has been passed down in the Oral Tradition. As is the case with regard to many other areas of Temple study, the exact classification of these ingredients is the subject of serious research and scholarship. Many of these are rare, and some can be obtained only in exotic and distant lands.



The method, or recipe, for preparing the special incense offering from these ingredients **was a closely-guarded secret, passed down from generation to generation within the ranks of one particular family known as Avtinas.** In addition to the identity of the spices and the exact amounts and manner in which they are prepared, **the clan protected another important secret of their trade: The identity of an herb known in Hebrew as ma'aleh ashan, literally "that which causes smoke to rise."** This herb has a quality which enabled the smoke from the incense to rise up to heaven in a straight column. In our own time, some have speculated that this may be the plant *Leptadenia pyrotechnica*, which contains nitric acid.

Details on the Incense and Incense Fire

The priest who has received the task of offering the incense takes up the special vessels of the incense service: **a large golden spoon which holds the amount of 3 kavim, and a smaller vessel, filled to the brim with the incense**, and placed inside the larger vessel. This prevented any of the incense from spilling.

The priest who attends to the incense service enters into the Sanctuary, together with one colleague who will assist him. He removes the smaller vessel filled with incense, and hands it to his companion. The latter deposits some of the incense into the palms of the priest.

As mentioned before, the **incense service only came about once in each priest's life** - therefore, the priest who will now officiate has no prior experience. Before he entered, he was warned that he must **be very cautious when placing the incense upon the burning coals**. If he sprinkles it on the coals too close to the side where he is standing, he will be burned. He is instructed that he must sprinkle it with a motion moving away from himself.

When he receives word from the overseer that he may now begin, **the priest begins to let the grains fall from his palms across the top of the altar, slowly, like "one who sifts flour"** (Maimonides). When the entire chamber fills with the cloud of smoke, he prostrates himself and exits the Sanctuary.

Details on the Incense and Incense Fire

The choicest branches of fig were singled out and used for the second arrangement on the altar, the one from which fire is taken off and brought to the **golden altar**, within the sanctuary. Upon this altar the incense will be burnt, and it is the incense service which was the most beloved part of the Temple service to G-d (Zohar I 130:A).

- Some have written (see Rashi's comments on BT Zevachim 58:A) that it **was for this reason the fig branches were specifically chosen** for the incense fire - for it was through the fig tree that Adam, the first man, began to make a rectification for his sin, as the Bible states (Gen. 3:7), "*... and they sewed fig leaves, and made for themselves loincloths.*"
- Everything in the Holy Temple functioned on many levels; one level is the symbolic. As the incense offering was so special to the Holy One, and helped effect a righting of His relationship with man, it is fitting that such an act comes about through the very element which began that process.

Avtinas Family and the Incense Chamber

The **Avtinas family** was appointed by the Sanhedrin to provide the incense, and they were exclusively responsible for its production, which was done in the chamber named for them, the Chamber of Avtinas. We have learned that this chamber was **located in the south side** of the court, over the "water gate."

The Midrash (Shir HaShirim Rabbah, 3:4) provides several poignant glimpses of the Avtinas family, which tell us something of the great dedication that burned in their hearts for their holy occupation: "The Avtinas family were expert in the preparation of the incense spices, and knew how to use the herb *ma'aleh ashan*, which caused the smoke to rise. But the rabbis were critical that they refused to teach these things to others, and suspended them from office. The sages sent to Alexandria for skilled craftsmen, and engaged these others to try and duplicate the Avtinas' incense. These craftsmen were expert in the spices, but **they could not make the smoke rise up in a straight column like the Avtinas family...** the smoke from their incense immediately diffused and scattered.

When the sages saw this, they remarked that everything which the Holy One created, He created only for the sake of His own honor, as the verse states (Isaiah 43): *'Every one that is called by My name, for I have created him for my glory; I have formed him, yes, I have made him.'* They returned the Avtinas family to their task, and doubled their wages."

Avtinas Family and the Incense Chamber

"But the wise men asked them: 'What is reason that you do not share secret of your profession; why want to teach others?' They responded: 'Our fathers passed on a tradition to us, that one day the Holy Temple will be destroyed. We did not want to teach our secret, so that it does not fall into the wrong hands, the hands of idolators; and one day, the holy incense offering which we presented before the Holy One would then be used for idolatry.' When the rabbis understood that this was the reason for their silence, the Avtinas family was greatly praised."

"It was also told that no member of their family ever put on perfume. And when one them would marry outside the family, they make an agreement girl should never wear all this so man suspect used secrets holy incense for own personal use, as verse states (Numbers 32), 'And you shall be clean before Elohim Israel'."

"Rabbi Akiva related: Shimon ben Luga told me that once (after the destruction of Holy Temple), he and a young lad - a descendant Avtinas family - were gathering herbs in the fields. 'I noticed that suddenly the boy wept, and then laughed. I asked him, 'my boy, why do you cry?' And he told me, 'For family's honor, which has been diminished.' 'And why did you laugh?', him.

'Because the greatest honor is reserved and established for the righteous in the future world. And in the end result, the Holy One will gladden his descendants, may it be speedily.'“ "I asked the boy, 'what did you see that reminded of all this?' And he told me 'As we were gathering, saw plant ma'aleh ashan before in field.'

'Show it to me!' I exclaimed. But he told me, 'We have a tradition never to show it to any man.' Only a few days passed, and that child died. Thus he did not reveal it to anyone."

Ingredients and Details on the Incense

The quantity of the ingredients and for the Incense itself is also significant. **It corresponds to the amount prepared for one year of daily Temple service. The Torah only lists four ingredients for the Qetoret. The Mishna lists eleven ingredients, in addition to Sodom salt and Karcina lye. The latter text also tells of the Avtinas family and how they were charged with the secret of compounding these precious spices**



The fragrance of the Qetoret (incense) was said to be so powerful that that when it was being prepared, one could smell it as far away as Jericho where the women, it was also said, did not wear perfume because of the scent. Jericho was about 12 miles to the north of Qumran.

Curiously, when young Muhammed edh-Dhib, discovered the Dead Sea Scrolls in 1947, only two of the ten clay jars contained anything.

One of the pots held the Scrolls and the other was filled with what was described as a "reddish earth" - a SAMPLE of the Temple incense!

With the discovery of an **actual sample** hidden away in the Qumran caves no one knew the exact biblical botanicals used.

Ingredients and Details on the Incense

Vendyl Jones examined samples of temple incense found in 1992 dig. An estimated 600 lbs. of what looked like "reddish earth" was uncovered at the North entrance of the Cave of the Column by excavation volunteers in the late Spring of 1992. Team members reported detecting the **smell of cinnamon** present in the substance. Preliminary analysis by Dr. Marvin Antelman of the Wiezmann Institute revealed that the find was indeed, organic.

"Density indicates that the material which is lighter than water is excluded from the category of red soil or red minerals.....also the high percentage of ash is typical of plant source."

Dr. Antelman later told the Jerusalem Post in a story dated May 1, 1992, *"I'm very excited about this find ... [he] had positively identified borit karshina (karsina lye) which is one of the ingredients spelled out in the Talmud."*

Recently, Dr. Terry Hutter performed a more exhaustive analysis and stated that, "the red-brown spice sample is composed of nine different and unique plants. The plants are recognizable both by pollen and organic maceral types."

Dr. Hutter listed these as: Three kinds of Cinnamon, Saffron Balsam, Myrrh, Galbanum, Cassia, and Frankincense.

What Ingredients Make Up The Incense?

The Eleven
Qetoret Spices
as listed in the
Talmud and
Siddur:

Ingredient	Amount	%Comp
1) <i>ha'tzori</i> — balsam	70 maneh	13.0%
2) <i>ha'tziporen</i> — onycha	70 maneh	13.0%
3) <i>ha'chelbenah</i> — galbanum	70 maneh	13.0%
4) <i>ha'levonah</i> — frankincense	70 maneh	13.0%
5) <i>mor</i> — myrrh	16 maneh	3.0%
6) <i>ketzia</i> — cassia	16 maneh	3.0%
7) <i>shibolet nerd</i> — spikenard	16 maneh	3.0%
8) <i>kharkom</i> — saffron	16 maneh	3.0%
9) <i>ha'kosht</i> — costus	12 maneh	2.2%
10) <i>k'lufah</i> — aromatic bark	3 maneh	0.6%
11) <i>kinnamon</i> — cinnamon	9 maneh	1.7%
A) Borit Karshina — lye	9 kab	14.3%
B) Yein Kafrisin — Cypress wine	3 se'in/3 kabin	16.8%
C) Melach Sedomit — Sodom salt	1/4 kab	0.3%
D) Maaleh Ashan — Smoke producer	kol shehu	0.1%
E) Kipat HaYarden — Jordan amber	kol shehu	0.1%



Balsam
Cassia
Cinnamon
Cinnamon Bark
Costus
Frankincense
Galbanum
Myrrh
Onycha (Clove)
Saffron
Spikenard

Nine of the Eleven Temple Spices in their raw unprocessed form.

Onycha

- **Anti-inflammatory**
- **Antiseptic**
- **Antioxidant**
- **Astringent**
- **Deodorant**
- **Diuretic**
- **Expectorant**
- **Sedative**

spikenard

- **Anti-bacterial**
- **Anti-fungal**
- **Anti-inflammatory**
- **Deodorant**
- **Relaxing**
- **Skin tonic**

Myrrh

Properties of healing

**Anti-infectious, anti-inflammatory,
antiseptic, astringent and tonic**

balsam

Properties

Antiseptic (fenito-uninary, pulmonary)

Astringent

Diuretic

Expectorant

Sedative

Tonic

saffron

**It has been recognized of value as an
antispasmodic
diaphoretic
carminative
emmenagogic
sedative.**

cassia

Properties

Anti-bacterial

Anti-fungal

Anti-viral

Galbanum

is an earthy aroma used in ancient temple ritual anointings and is used to support the immune, digestive, respiratory, circulatory and other systems of the body

Frankincense

(Boswellia carteri)

sweet, warm, balsamic aroma
stimulating and elevating for the
mind. Frankincense has been used in
religious anointings and ceremonies
for millenia, and is currently being
scrutinized and tested for its anti-
cancerous and anti-tumoral properties.

cinnamon

- **Anti-bacterial (98% pathogenic bacteria)**
- **Antidepressant**
- **Anti-fungal**
- **Anti-infectious (intestinal, urinary)**
- **Anti-inflammatory**
- **Antimicrobial**
- **Antioxidant**
- **Anti-parasitic**
- **Antiseptic**
- **Antispasmodic**
- **Anti-viral**
- **Immune stimulant**
- **Purifier**

Incense Route and Prophetic Significance

In looking at history of incense and the spice routes, the **fascinating part is that the majority of biblical scents mentioned were imported from countries as far away as China and as close as Lebanon**. Elohim not only chose to import these spices from foreign lands but also chose to plant them in these lands. Elohim fully knowing at a particular point in the history of Israel He would gather these spices to present this sweet smelling oblation to Himself through the Levitical priests.

Seeing that these spices represent a prophetic declaration both unto YHVH and for YHVH, and this gathering of spices from other nations and most often through Egypt, speaks to us of Elohim's intention to gather the nations unto Himself in Yahshua. As an offering or sweet smelling sacrifice of prayer that has entered into the Messiah's sufferings of intercession for a lost and dying world. The Incense and service actually spoke of and reflected Yahshua and His ministry to His Father, Yahweh, while on earth.

There is also great significance in the fact that the herbs, resins, and spices used for worship, not having their origin in Israel, **speaks of Elohim's intentions to draw out of the nations a people for Himself.** Israel was not to be alone in the service of worship and prayer ministering to Elohim. Eventually the invitation to all who would willingly come would be issued and we the gentile nations would respond and there by receive the free gift of salvation.