

# *Service From the Heart*

*Renewing the Ancient Path of  
Biblical Prayer and Service*



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Biblical Prayer and Service*



First Edition

Oklahoma B'nai Noah Society

Rose, Oklahoma USA

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Published by OKBNS PRESS an imprint of Oklahoma B'nai Noah  
Society, 57527 S. 550 Rd., Rose, Oklahoma U.S.A. 74364  
www.okbns.org

Copies in quantities of 25 or more are available directly from the  
publisher. Please email [okbnspress@okbns.org](mailto:okbnspress@okbns.org).

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First Edition October 2007

Paperback ISBN: 978-0-6151-6402-1

Hardcover ISBN: 978-0-6151-6578-3

Library of Congress Control Number: 2007937555





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# Foreword

By  
Rabbi Michael Katz  
Miami, Florida USA

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The most basic principle of life is gratitude.

Obedience to Torah is our expression of love and gratitude for the One Who has given us this tremendous opportunity to deserve His bounty. How can one say that he loves GOD with all his heart, soul, and might if one ignores GOD's will and fails to obey His commandments?

A corollary of gratitude is the avoidance of taking anything that does not belong to us. The Talmud (Bavli Berachos 35a) poses a contradiction: one verse in the Tenach tells us that all of this world belongs to GOD (Psalm 24:1) while another verse tells us that the Heavens belong to GOD while the Earth was given to man (Psalm 115:16).

The Talmud resolves this apparent contradiction by stating that before one thanks GOD for His bounty, everything belongs to Him, and it would be theft to take it. After expressing thanks to GOD, the bounty is released, and we are permitted to enjoy it.

Simply put, GOD is telling us that we cannot have the fruit until we say, “Thank you.”

But GOD is not only teaching us manners, He is commanding us to be grateful.

Prayer is not specifically commanded to B’nai No’ach but that is only because it is the most obvious requirement of man. Certainly we can look at the episode of Abraham and Avimelech (Genesis 20) to see that prayer is both for Abraham and his descendants as well as for everyone else. In his vision, Avimelech is told by GOD to return Sarah to Abraham and then Abraham will pray for the healing of Avimelech and his household.

We could apply the lesson taught in the passage from Talmud Berachos, quoted above. Although this passage from the Talmud is being addressed to Jews, I do not see why it cannot be extended to include all of mankind. If it is wrong to enjoy the bounty provided by GOD without acknowledging His goodness, the obligation to express gratitude should apply to all. B’nai No’ach are not bound by the formulae created by the Sages for Jews, but they can find their own manner in which to express their thanks. It need not even be expressed verbally; thinking grateful thoughts while enjoying a tasty snack would be adequate for B’nai No’ach.

But, ultimately, none of that is necessary. Prayer is required of all mankind simply because to not pray to GOD is to insult Him. Not praying denies that GOD is the source of all that is good and has the power to provide all of our needs.

What form should prayer take? Here B'nai No'ach are given permission to give full expression to the depths of their gratitude. Let them give wings to their thoughts of love and reverence and find the words that most speak to their souls.

It is, however, a sign of the humility of the B'nai No'ach in our generation, that they are reluctant to compose their own prayers and, instead, they wish to turn to the traditional prayers composed by the Sages of old for the Jewish communities. This they can do with the proviso that they are careful not to utter any untruths. Thus, they must be careful not to imply that they are commanded to do activities that only Jews are commanded to do. They must be careful not to refer to the Patriarchs as their fathers since, in most cases, they are probably not.

The editors of this useful prayer book, a siddur for B'nai No'ach ("siddur" means "order" and refers to the orderly manner in which prayers are laid out) are to be commended for providing this means for B'nai No'ach to express their gratitude to God. Let this not be the final product but rather the foundation on which others will

build and offer their own prayers that might speak better to their unique experiences.

My blessings to all who find comfort and regeneration in the words contained within this volume. May you continue to grow in your worship of the One True God of Israel and may the words of Genesis 12:3 be fulfilled in you and in your descendants.

## About This Book

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This project began in 1996 due to the request of many Observant Noahides who wanted to know how to pray to their Creator in a proper way. In the beginning, we put prayers together in a very Jewish way, which the Rabbis were quick to correct. They explained that we could adapt some of the prayers from Jewish sources as long as we made them truthful for Noahides, as not all prayers are appropriate for non-Jews.

This prayer book could not have been accomplished if it hadn't been for the dedicated patience of the Rabbis and many Observant Noahides who painstakingly researched, submitted, reviewed, and gave us feed back on each prayer.

Some of the prayers were written by Rabbi Michael Katz and Rabbi Yirmeyahu Bindman and are included here with their permission. Others were written and/or re-written and organized by Observant Noahides from around the globe.

Much of the order of our communal prayers was researched and submitted by Koh Gee Tek Francis.

Unfortunately, through the years there have been many, many computer crashes and information has been lost.

The Scriptural text is from the 1611 King James Version (KJV) found at [ebible.org](http://ebible.org), which is the only public domain English translation we had free access to. We did, however, replace the “Thees” and “Thous” and other archaic words and syntax with more modern terms and sentence structures to improve readability. For consistency we’ve used the KJV system of numbering chapters and verses. Readers using a translation from a Jewish publishing house will notice a few differences in the numbering system. So in some instances the references will be off a verse or so.

Because the Hebrew scriptural texts only provide us with the consonants of GOD’s name—omitting the vowels—the correct pronunciation of GOD’s name is unknown. So wherever the Divine Name would otherwise be pronounced, we have followed the centuries-long tradition of using “the LORD,” “LORD,” or “GOD.” The words “Lord” and “God” are used when referring to titles or rank, such as “Lord of ...” or “God of ...,” and are not referring to the Divine Name itself.

Words in *italics*, except those which are part of scripture quotations, are explanations or instructions and are not intended to be read aloud, although one may certainly choose to do so if he/she wishes.

We have also included lines on the “notes” pages in the hope that it will encourage readers to actually write on these pages and make this book truly individualized for them.

We have made every effort to avoid copyright infringement. However, as with any work compiled from multiple sources, something may have been missed. We will certainly make the appropriate correction if an oversight is brought to our attention.

No person involved in this eleven-year work receives any personal compensation from the sale of this book. All proceeds help with future projects, build the Noahide Community world wide, provide charity funds, and provide a service fund for prison outreach.

We would like to acknowledge all of those who have helped on this project through the years, if we have forgotten anyone, please let us know and we will correct the error in future editions.

The list of those whom we can't thank enough:

GOD, The Creator of all things!  
Rabbi Yirmeyahu Bindman (Israel)  
Rabbi Tuvia Bolton (Israel)  
Rabbi Yehoshua Friedman (Israel)  
Rabbi Yeshayahu Hollander (Israel)  
Rabbi Michael Katz (United States)  
Rabbi Yoel Schwartz (Israel)

Rabbi Shmuel Silinsky (Israel)  
Rabbi Yechiel Sitzman (Israel)  
Chris Bell (United States)  
Jackie Damron (United States)  
Ephraim Eliyahu, VirtualYeshiva.com (United States)  
Aryeh Gallin, Root and Branch (Israel)  
Reuven Ginat (Israel)  
Donnie January, Oklahoma B'nai Noah Society (United States)  
Nancy January, Oklahoma B'nai Noah Society (United States)  
Koh Gee Tek Francis (Singapore)  
Terry Lanham, Chavurath Bnei Noach (United States)  
Yaacov Levi (United States)  
Frances Makarova, Moderated Noahides Discussion List (Australia)  
Larry Rogers, Oklahoma B'nai Noah Society (United States)  
Pam Rogers, Oklahoma B'nai Noah Society (United States)  
Richard Rose (United States)  
Jack Saunders (United States)  
Andrea Woodward (United States)

We would also like to thank:

Aish.com for permission to use material from their website.

The *B'nai Noah Quarterly* for allowing us to use portions of their article "Sabbath Celebration" published in 2000 in our publication *Shabbat: a Celebration for the Non-Jew* © 2002



Oklahoma B'nai Noah Society which is reprinted in full here beginning with the “Remembering the Seventh Day” section and ending with the “Havdalah” section.

Frances Makarova for allowing us to reprint “The Seven Laws Revealed in Genesis” from [www.geocities.com/rachav](http://www.geocities.com/rachav).

Rabbi Pliskin for permission to use material from *Gateway to Self-Knowledge*.

Rabbi Yoel Schwartz for permission to reprint the English translation of “Noahide Commandments” from his book *Atem Adi*.



## Purpose

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This prayer book is submitted for voluntary use by B'nai Noah first and foremost because there are many B'nai Noah who express concern that they do not know the proper way to pray to their Creator. For them, this book can be a guide to the proper approach to GOD through prayer—not an absolute requirement, but a tool to use as they determine the need. At the end of each section we have included pages for individuals to include additional information and personal notes.

Secondly, this book is submitted for B'nai Noah who have asked for communal prayers.

Having a liturgical tradition fills a spiritual need in man that cannot be filled any other way, for it brings opposing forces into unity without destroying the unique characteristics of those forces—and does so on many levels simultaneously.

On the most obvious level, it provides beautiful and eloquent words of faith, devotion, and understanding for those who find it difficult to find words of their own to express the stirrings in their hearts. In doing so, it frees them from their struggle with vocabulary so that they may concentrate on their worship and achieve a deeper spiritual experience.

Those whose command of language is eloquent and fluent, on the other hand, are freed from the need to be always creating new expressions of their faith, devotion, and understanding, so that the old can become familiar, sustaining friends, ready to be used when the heart is too filled with emotion to sort the words out.

A common liturgy brings the voices of the eloquent and the ineloquent together in one voice, erasing the differences between them as they share their words in worship, thus bringing them into unity. Once joined in verbal unity, they enter into a unity of identity.

In praying together, we agree in word and spirit, publicly announcing our agreement through voiced unity. We become one people—a whole made up of individuals. No voice stands before the others, for each voice is absorbed by the next, adding its own life, then sending it forth to be added to another until each is a part of all, inseparable and indistinguishable from the others. The individual, thus bonded to other worshipers, is supported and freed from the pressures and vexations that are unique to him—freed to rest in the awareness that no man stands alone against the world so long as he can enter in the united identity of B’nai Noah.

United identity achieved through common liturgy is not limited to the time, space, or people sharing its immediate experience; it bonds each worshiper to every other who has stood, or will stand, before GOD proclaiming “Hear, O Israel, the LORD our God, the

LORD is One,” renewing our covenant again on an individual basis. Even though each worshipper brings a different knowledge of time, space, and experience to collective worship, they become united in voice, in identity, in covenantal relationship with GOD through the simple act of speaking words of worship together.

In time, the B’nai Noah community will develop other prayer books. May this volume be but the beginning....



## Introduction to Noahide Prayers

Excerpted from “Noahide Commandments”  
(Rabbi Yoel Schwartz, *Atem Adai*)  
Translated by Yitzhak A. Oked Sechter  
Reviewed and corrected by Rabbi Yechiel Sitzman  
in consultation with Rabbi Yoel Schwartz

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The basis of all commandments is the belief that GOD, Who is the creator of all things, and capable of doing everything, has commanded us to fulfill them. Habakkuk summed it up by stating that a righteous person shall live through his belief. Also in Chapter 9:23 of Jeremiah it is stated: “But let he who glories, glory in this, that he understands and knows Me, that I am the LORD who exercises loving kindness, judgment and righteousness in the world: for it is these things that I desire, says the LORD.”

The Gaon, Rabbi Shmuel Ben Hafni, stated that the important commandment for the people of other nations is the belief that the LORD our God is the Creator and director of the world, that He is actively involved in the lives of every person, and that He is One.

The Rambam writing to Rav Hasdai stated: “Quoting from our sages, the righteous people from other nations have a place in the world to come, if they have acquired what they should learn about the Creator.”

In the category of the belief in the one true God, the seven commandments to the children of Noah include the prohibitions against worshiping other gods and against blasphemy (which includes professing atheism). There are, of course, many commandments connected with the belief in the one true God. They include:

- A. Loving GOD
- B. **Praying to Him** [bold is Editor's emphasis]
- C. Thanking Him for His generosity
- D. Trusting Him
- E. Honoring Him
- F. Sanctifying His Holy Name
- G. Prohibiting the desecration of His Holy Name
- H. Moving away from those who do not believe in Him such as atheists, infidels and impious people
- I. Having a direct relationship with Him, not through any intermediaries. This is why it is forbidden to pray among others to any angels or to the dead or to any person past, present or future!

A. Loving GOD: Inasmuch as the Israelites were commanded not only to love GOD, but that they should also teach all mankind to love GOD, we see that all people are supposed to love Him. One of the first to do so was Abraham the Patriarch (Sifri Vetchanan), and in the Sefer Mitzvot it says, "This mitzvah [loving GOD] includes that we should call every human being to believe in Him and worship only

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Him... See to it that you make Him beloved to your fellow men just as your forefather Abraham did.”

**B. Praying to GOD:** Noah was punished for not praying so that his fellow men might be saved from the flood. According to the sages (Zohar Leviticus p15b), this is the reason that the flood is named after Noah. However, the destruction of Sodom is another case. This event is not named after Abraham because he did pray to save the people of Sodom before it was destroyed. One type of prayer is a request by a human being to GOD. There is also a thanksgiving prayer that is an important obligation from a person for all the things for which he is thankful such as: his occupation that gives him a livelihood, health, family, etc. and especially if something good has occurred to him personally. This brings us to thanksgiving.

**C. Thanking GOD for His generosity:** Again the best example is from Abraham. In the Gemara Sota 10, Abraham in Beersheva would invite people to eat and drink with him. At the end of the meal he would request from them that they should bless and thank GOD for His generosity.

*For a complete copy of Rabbi Yoel Schwartz's "Noahide Commandments" please see page 235.*

REMINDER: This prayer book is intended to be a guide for those who wish to utilize it. It should be clearly understood that we do not in any way attempt or intend to say that Non-Jews are commanded to use these particular prayers.



# A Few Notes on Praying and Prayer

By  
Pam Rogers

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Prayers should always be directed to GOD, Creator of the Universe, without Whom all things would cease to exist, and to Him alone, and not to an intermediary.

We should never say what is not in our heart; GOD doesn't want us to merely read words on a page; He wants us to draw close to Him.

As Rabbi Schwartz points out "There are several types of prayers: requests, recognition of GOD's grandeur, thanksgiving to Him for good things that He has done for a person, and strengthening one's faith." There are also emergencies, health issues, etc. Of course, GOD knows all of these things, but if we don't talk to Him and include Him in our daily existence, then we are in fact denying His existence and our need for Him as the Creator and Orchestrator of our lives.

He wants us to talk to Him and tell Him about everything, not because He needs it, but because we do. We need to remember that GOD is in control. We need to receive comfort from knowing that He is orchestrating all that exists. We need to remember that He is in

charge, and that we should choose life by following after His guidance. Without His help and guidance, we are in essence grappling through the dark and are unable to reach our true and full potential.

Another important thing to remember is that we have free choice. That means that GOD will not force Himself on us. We must freely choose to serve Him. In part that is what our prayers do. They show our choice to accept GOD's help and guidance in our lives.

On another note, while we are praying, we should remember that we are addressing GOD, Creator of the Universe and that we should show Him more respect than we would a President or earthly king. It is the King of all kings whom we are, in fact, talking to.

We would never, for instance, greet an earthly dignitary without being properly clothed. Or greet a king in the bathroom where we take care of our bodily needs. So we should not address our GOD in such a manner either.

### **About bowing**

A friend of mine reminded me that when Jews bow they also bend their knees. So I looked into the Tanakh and found this scripture:

Isaiah 45:20-24

Assemble yourselves and come; draw near  
together, you *that are* escaped of the nations: they have

no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Tell you, and bring *them* near; yes, let them take counsel together: Who has declared this from ancient time? *Who* has told it from that time? *Have* not I the LORD? And *there is* no God else beside Me; a just God and a Savior; *there is* none beside Me.

Look unto Me, and be you saved, all the ends of the earth: for I *am* GOD, and *there is* none else. I have sworn by Myself, the word is gone out of My mouth *in* righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.

Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to Him shall *men* come; and all that are incensed against Him shall be ashamed.

So we would like to suggest that when a bow or bowing is suggested in the text that in fulfillment of this scripture we bend the knees, bow forward at the waist, bow at the head then rise up and straighten the legs.



# *Offerings*

*Let my prayer be set forth  
before You as incense; and the lifting  
up of my hands as the evening  
sacrifice.*

*Psalm 141:2*



# Offerings



## **The Teachings of the Sages on Sacrifices and Prayer**

There were seven laws given to the Children of Noah, the negative laws against idolatry, murder, blasphemy, theft, eating the limb from a living animal, improper sexual relationships, and the positive law to establish courts of justice. Non-Jews were not commanded to sacrifice, but are allowed to make sacrifices almost any place they want. They could not themselves sacrifice at the Temple but they could submit a sacrifice to be offered there on his behalf by the Jews even if he were an idolater. (Mishnah Torah, Hilkoth Maaseh Akorbanoth 3:2-3)

(Though Noahides are permitted to sacrifice almost any place they want, they may not sacrifice in any manner they want. Noahides must seek instruction from Jews as to the manner in which an animal is sacrificed. Since Jews no longer are familiar with animal sacrifice, such instruction is no longer available, rendering moot the possibility of

animal sacrifice before the Messianic Age.) (Rabbi Michael Katz )

The sages teach us that after Adam was expelled, he repented of his sins by returning to the very place he was created and building an altar. It was upon this spot that the descendents of Adam would come to and offer their sacrifices. Adam was the first person to return through repentance to closeness with GOD. (Zohar 55a, 55b, pages 234-5)

After the flood, Noah rebuilt the altar that Adam had originally built but was destroyed during the flood. But because he had a wound from an incident that happened on the Ark, Noah was not fit to offer sacrifices, so the “Priesthood” then passed on to Shem who, while not the oldest of Noah's sons, was the foremost in wisdom and piety. So, it is Shem who actually performed the sacrificial offerings. (See Va Yikra Rabba 20:1, Tanchuma, Noah 9., Sanhedrin 69b, Bereshit Rabbah 26:3, Rashi on Genesis 5:2)

This same spot, where Noah built his altar, where Shem would come to offer sacrifices, and later Abraham, Isaac, and Jacob would also offer sacrifices is located on the temple mount, the same spot where the Temple of GOD stood and will one day stand again. (According to the tradition: Rambam: Hil. Beis HaBechirah)

The importance of these things is that the spot where the Temple stood, where Adam, Noah, Shem, Abraham, Isaac, and Jacob made their sacrifices is Jerusalem. (See Rabbi Kaplan's Anthology, Volume 2, *Eye of the Universe*). Further notice that the altars were all established before Jacob became Israel. (Genesis 35) (B'reishith Rabbah 14:6)

Even while in the wilderness, sacrifices were being offered in front of the Tabernacle on the Altar. Israel even offered specific sacrifices for the seventy nations during Succot. These sacrifices took place every day during the seven day period, starting first at thirteen bulls, and decreasing it by one each day until on the seventh day,

seven bulls were sacrificed, for a total of seventy. (Succah 55b)

When the Temple was destroyed, and the diaspora began, and it was no longer possible to offer sacrifices in the appropriate manner according to Torah, the sacrifices became speaking the words aloud. The Tanakh lists several references for oral sacrifice (prayer) rather than blood or meal sacrifices: Isaiah 1:11-18, Proverbs 16:6, 21:3, Micah 6:7-8, Hosea 6:6. Before the Temple was built, King David states in Psalm 51:16-21, that GOD does not want blood sacrifices but a contrite heart is true sacrifice.

Isaiah 56:6-8 informs us that sacrifices will be reinstated in the days of the third Temple and that the offerings of the seventy nations will be accepted once again when His House becomes a House of Prayer (sacrifices) for all nations. (see also Zechariah 14:1-21)

Prayer is what brings us closer to a true relationship with GOD. It is not because GOD needs to hear it but for us to realize that our lives are not our own. We belong to GOD. It is He who gives life and mercy and wisdom. It is

He who creates for us the world and everything in it. Our prayers are how we communicate with Him.

Prayer may serve as a request for aid, for health, for the sake of others. It may be giving thanks for sustenance, an increase in prosperity or wisdom, or just for the sight of the rainbow in the sky. Prayer has many purposes and may be considered as a personal moment between Creator and creation.

Prayer may be spoken aloud or silently, but should be with the mouth and not just the thought. (Psalm 21:3, among others). It is not the words from this book that makes prayer effective, as it is only meant as a guide, but the heart and mind of the person saying the prayers.

The entire world is experiencing its own part of the exile from closeness to GOD and His redemption. One day, and may that day come soon, Isaiah's prophecy (Isaiah 11:9) will be fulfilled that the knowledge of GOD will once again fill the Earth, and the prophecy of Zephaniah 3:9, that the entire Earth will call to Him with one voice, and He will turn to them.

## **The Offering**

Let my prayer be set forth before You *as* incense;  
*and* the lifting up of my hands *as* the evening sacrifice.  
(Psalm 141:2)

And Noah built an altar unto the LORD;  
and took of every clean beast, and of every  
clean fowl, and offered burnt offerings on the  
altar.

And the LORD smelled a sweet savor;  
and the LORD said in His heart, “I will not  
again curse the ground any more for man’s  
sake; for the imagery of man’s heart *is* evil  
from his youth; neither will I again smite  
anymore everything living, as I have done.  
While the earth remains, seedtime and harvest,  
and cold and heat, and summer and winter, and  
day and night shall not cease.” (Genesis 8:20-  
21)

And GOD blessed Noah and his sons, and said unto them, “Be fruitful and multiply and replenish the earth.

“And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, *upon* all that moves upon earth, and upon all the fish of the sea; into your hand are they delivered.

“Every moving thing that lives shall be meat for you; even as the green herb have I given you all things.

“But flesh with the life thereof, *which is* the blood thereof, shall you not eat.

“And surely your blood of your lives I will require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother I will require the life of man.

“Whoso sheds man’s blood, by man shall his blood be shed: for in the image of GOD made He man.

“And you, be you fruitful, and multiply; bring forth abundantly in the earth and multiply therein.”

And GOD spoke unto Noah, and to his sons with him saying, “And I, behold, I establish My Covenant with you, and with your seed after you; and with every living creature that *is* with you, of the fowl, of the cattle, and with every beast of the field with you, of all that go out of the Ark, to every beast of the earth.

“And I will establish My Covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth.”



And GOD said, “This *is* the token of the covenant that I make between Me and you and every living creature that *is* with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

“And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember My Covenant, which *is* between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between GOD and every living creature of all flesh that *is* upon the earth.”

And GOD said unto Noah, “This *is* the token of the covenant, that I have established

between Me and all flesh that *is* upon the earth.”

And the sons of Noah that went forth of the ark were Shem, Ham, and Japheth: and Ham is the father of Canaan.

These *are* the three sons of Noah: and of them was the whole earth overspread. (Genesis 9:1-19)

### **The Tradition of Job**

*Some choose to recite one Psalm as an offering for each of their children. Rabbi Yoel Schwartz says that “Reciting these every day may be too much, as Job only brought his sacrifices once a week. One is free to do so if he/she wishes.”*

## The Hundred and Forty-Fifth Psalm

A psalm of praise by David

I will exalt You, my God, O King; and I will bless Your Name forever and ever.

Every day will I bless You; and I will praise Your Name forever and ever.

Great *is* the LORD and greatly to be praised; and His greatness *is* unsearchable.

One generation shall praise Your works to another, and shall declare Your mighty acts.

I will speak of the glorious honor of Your majesty, and of Your wondrous works.

And *men* shall speak of the might of Your terrible acts: and I will declare Your greatness.

They shall abundantly utter the memory of Your great goodness, and shall sing of Your

righteousness.

The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

The LORD *is* good to all: and His tender mercies *are* over all His works.

All Your works shall praise You, O LORD; and Your saints shall bless You.

They shall speak of the glory of Your Kingdom, and talk of Your power;

To make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom.

Your Kingdom *is* an everlasting kingdom, and Your dominion *endures* throughout all generations.

The LORD upholds all that fall and raises up all *those that be* bowed down.

The eyes of all wait upon You; and You give them their meat in due season.

You open Your hand, and satisfy the desire of every living thing.

The LORD is righteous in all His ways and holy in all His works.

The LORD *is* nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them.

The LORD preserves all them that love Him: but all the wicked will He destroy.

My mouth shall speak the praise of the LORD: and let all flesh bless His Holy Name forever and ever.

## The Hundred and Forty-Sixth Psalm

Praise you the LORD. Praise the LORD,  
O my Soul.

While I live will I praise the LORD: I  
will sing praises unto to my God while I have  
any being.

Put not your trust in princes, *nor* in the  
son of man, in whom *there is* no help.

His breath goes forth, he returns to his  
earth; in that day his thoughts perish.

Happy *is he* that *has* the God of Jacob  
for his help, whose hope *is* in the LORD his  
God:

Who made heaven, and earth, the sea,  
and all that therein *is*:

Who keeps Truth for ever:

Who executes judgment for the  
oppressed:

Who gives food to the hungry.

The LORD releases the prisoners:

The LORD opens *the eyes of* the blind:

The LORD raises them that are bowed  
down:

The LORD loves the righteous:

The LORD preserves the strangers; He  
relieves the fatherless and widow: but the way  
of the wicked He turns upside down.

The LORD shall reign forever, *even*  
your God, O Zion, unto all generations. Praise  
you the LORD.

## The Hundred and Forty-Seventh Psalm

Praise you the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely.

The LORD does build up Jerusalem: He gathers together the outcasts of Israel.

He heals the broken in heart, and binds up their wounds.

He tells the number of the stars; He calls them all by *their* names.

Great *is* our Lord, and of great power: His understanding *is* infinite.

The LORD lifts up the meek: He casts the wicked down to the ground.

Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:



Who covers the heaven with clouds,  
Who prepares rain for the earth, Who makes  
grass to grow upon the mountains.

He gives to the beast his food, *and* to the  
young ravens which cry.

He delights not in the strength of the  
horse: He takes not pleasure in the legs of a  
man.

The LORD takes pleasure in them that  
fear Him, in those that hope in His mercy.

Praise the LORD, O Jerusalem; praise  
your God, O Zion.

For He has strengthened the bars of your  
gates; He has blessed your children within you.

He makes peace *in* your borders, *and*  
fills you with the finest of the wheat.

He sends forth His commandment *upon*

earth: His word runs very swiftly.

He gives snow like wool: He scatters the  
white frost like ashes.

He casts forth His ice like morsels: who  
can stand before His cold?

He sends out His word, and melts them:  
He causes His wind to blow, *and* the waters to  
flow.

He shows His word unto Jacob, His  
statutes and His judgments unto Israel.

He has not dealt so with any nation: and  
*as for His* judgments, they have not known  
them. Praise the LORD.

### **The Hundred and Forty-Eighth Psalm**

Praise the LORD. Praise the LORD  
from the heavens: praise Him in the heights.

Praise Him, all you His angels: praise  
Him, all His hosts.

Praise Him, you sun and moon: praise  
Him, all you stars of light.

Praise Him, you heavens of heavens, and  
you waters that *be* above the heavens.

Let them praise the Name of the LORD:  
for He commanded, and they were created.

He has also established them for ever  
and ever: He has made a decree which shall not  
pass.

Praise the LORD from the earth, you  
dragons, and all deeps:

Fire, and hail; snow, and vapors; stormy  
wind fulfilling His word:

Mountains, and all hills; fruitful trees,  
and all cedars:

Beasts, and all cattle; creeping things,  
and flying fowl:

Kings of the earth, and all people;  
princes, and all judges of the earth:

Both young men, and maidens; old men,  
and children:

Let them praise the name of the LORD:  
for His Name alone is excellent; His glory *is*  
above the earth and heaven.

He also exalts the horn of His people,  
the praise of all His saints; *even* of the children  
of Israel, a people near unto Him. Praise you  
the LORD.

### **The Hundred and Forty-Ninth Psalm**

Praise the LORD. Sing unto the LORD a  
new song, *and* His praise in the congregation  
of saints.

Let Israel rejoice in Him that made him:  
let the children of Zion be joyful in their King.

Let them praise His Name in the dance:  
let them sing praises unto Him with the timbrel  
and harp.

For the LORD takes pleasure in His  
people: He will beautify the meek with  
salvation.

Let the saints be joyful in glory: let them  
sing aloud upon their beds.

*Let the high praises of GOD be in their  
mouth, and a two edged sword in their hand;*

To execute vengeance upon the heathen,  
*and* punishments upon the people;

To bind their kings with chains, and  
their nobles with fetters of iron;

To execute upon them the judgment

written: this honor has all His saints. Praise you the LORD.

### **The Hundred and Fiftieth Psalm**

Praise you the LORD. Praise GOD in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

Let every thing that hath breath praise the LORD. Praise you the LORD.

**If one is praying in a Noahide congregation say**

May the LORD hear you in the day of trouble; the Name of the God of Jacob defend you;

May the LORD send you help from the sanctuary, and strengthen you out of Zion;

May the LORD remember all your offerings, and accept your burnt sacrifice;

May the LORD grant you according to your own heart, and fulfill all your counsel.

We will rejoice in Your salvation, and in the name of our God we will set up *our* banners: the LORD fulfill all your petitions.

Now I know that the LORD saves His anointed; He will hear Him from His holy heaven with the saving strength of His right hand.

Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God. (Psalm 20:1-7)

**If one is praying alone say**

Blessed *are* they that dwell in Your house: they will be continually praising You. (Psalm 84:4)

Happy *is that* people, that is in such a case: *yes*, happy *is that* people, whose God *is* the LORD. (Psalm 144:15)

**Continue**

Now I, \_\_\_\_\_, son/daughter of [*father's name*], a child of Noah, praise and extol and honor the King of Heaven, all whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase. (Adapted from Daniel 4:37)

Blessed be the Most High. I praise and honor Him Who lives forever, Whose dominion *is* an everlasting



dominion, and His kingdom *is* from generation to generation.

And all the inhabitants of the earth *are* reputed as nothing: and He does according to His will in the army of heaven, and *among* the inhabitants of the earth: and none can stay His hand, or say unto Him, “What have You done?” (Adapted from Daniel 4:34, 31-32)

For the Kingdom belongs to the LORD; He rules over the nations.

And saviors shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the LORD’S. (Obadiah 1:21)

And the LORD shall be King over all the earth: in that day shall there be one LORD, and His Name one. (Zachariah 14:9)

Praised be Your Name forever, O our King, the great and Holy GOD and King in Heaven and on earth.

For, to You, O LORD our God, it is fitting to offer

songs and hymns, psalms and praises; to proclaim Your strength and dominion, eternity, greatness and power, renown and glory, holiness and kingship; and to express blessings and thanksgivings, from now and for ever.

Blessed are You, LORD God and King, Who is great in praises, God of our thanksgivings, Master of wonders, Who delights in melodious hymns, O King, ever-living God.

### **Benediction**

Blessed are You, LORD our God, King of the Universe, Who forms light and creates darkness, Who makes peace and creates all things.

In mercy He gives light to the earth and to those who live on it, and in His goodness continually renews the work of creation every day.

How numerous are Your works, O LORD!

You made them all in wisdom. The earth is full of Your creations.

He is the King who alone was exalted before time existed; Who has been praised, glorified and extolled from days of old.

O Eternal GOD, in Your abundant mercies have mercy upon us, for You are the LORD Who grants us strength, the Rock Who affords us refuge, the Shield Who gives us salvation, the Stronghold Who protects us.

The Blessed GOD, great in knowledge, designed and made the rays of the sun; the Beneficent One created them as a glory for His own Name.

He placed the luminaries round about His Majesty. The chiefs of the hosts, all holy ones, exalt the Almighty, proclaiming continually the glory of GOD and His holiness.

Be blessed, LORD our God, for the excellencies of Your handiwork, and for the bright luminaries which You have made. May they glorify You forever.

Be blessed, O our Rock, our King and Redeemer, Creator of the holy beings.

Praised be Your Name for ever, O our King, Creator of the ministering angels, all of whom stand in the heights of the universe, and proclaim with awe, in unison and aloud, the words of the Living God and Eternal King.

All of them are beloved, all of them are pure, all of them are mighty, all of them perform with awe and reverence the will of their Maker.

All of them open their mouths in holiness and purity, with song and melody, and bless, praise, glorify and revere, sanctify and ascribe sovereignty to The Name of the great, mighty and awesome God and King; holy is He.

And they all take upon themselves the yoke of the Kingdom of Heaven one from the other; and give leave to one another to sanctify their Maker. In tranquil spirit, with pure speech and holy melody, they all respond in unison, exclaiming with awe: Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory. Then the Living Beings and the Holy Cherubim, rising with a roaring noise toward the Seraphim, in turn utter praise and say: Blessed be the glory of the LORD from His place.

To the blessed GOD they offer pleasant melodies; to the King, the Living and Eternal God, they utter hymns and proclaim praises. For He alone performs mighty deeds and creates new things; He is the Lord of battles.

He sows righteousness, and causes salvation to flourish; He creates remedies, and is revered through praises. He is the Master of wonders, and in His goodness renews the creation continually every day, as it is said, [Give thanks] to Him who made the great lights, for His loving kindness endures forever.

O cause a new light to shine over Zion, and may we all be worthy soon to enjoy its brightness.

Blessed are You, LORD Creator of the heavenly lights.

Behold, I know that *there is* no God in all the earth except in Israel! (2 Kings 5:15)

## **Shema**

*We, as Observant Noahides, no matter what our differences of culture from around the globe, share the same origins back to Adam. When we individually or collectively choose to do and accept the ways of GOD as defined by Torah, with Israel as our Teacher-Priests, we link our destiny to that of Israel. Therefore, it is appropriate to confirm our solidarity by saying the Shema along with Israel.*

Hear O Israel, the LORD our God, the LORD is One.  
(Deuteronomy 6:4)

*The next paragraph is traditionally said in a whisper.*

Blessed be His Name Whose Glorious Kingdom is forever and ever!

And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat.” (Genesis 2:16)

But flesh with the life thereof, *which is* the blood thereof, you shall not eat. (Genesis 9:4)

And these words, which I command you this day, shall be in your heart: And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. (Deuteronomy 6:6-7)

The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

More to be desired *are they* than gold, yes, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is Your servant warned: *and* in keeping of them *there is* great reward.

Who can understand *his* errors? Cleanse me from secret *faults*.

Keep back Your servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. (Psalm 19:7-13)

*Here ends the Offerings*

*Personal Notes*

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