

# The Michaelic Judaism Argument Against Meaningless Repetition

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## Abstract

This argument contends that any practice of prayer which encourages thoughtless, mechanical repetition violates the spirit of true worship. Drawing on the words of Jesus about “meaningless repetitions,” as well as the example of the prophets in Hebrew Scripture, Michaelic Judaism critiques formulaic prayer patterns across traditions—including rabbinic Shema recitations, Catholic rosaries, and repeated Muslim prayer formulas—when they become automatic and devoid of sincere intention.

## Introduction

Michaelic Judaism teaches that the purpose of life is to love something, and that love requires attention, presence, and sincerity. Prayer is one of the primary ways love toward God is expressed. Therefore, prayer that is emptied of attention and awareness ceases to be an act of love and becomes a ritual shell. This argument builds on Jesus’ warning, “Do not use meaningless repetition as the Gentiles do” (Matthew 6:7), and applies it across multiple religious traditions as a call back to honest, intentional communion with God.

### ***Premise 1 – Jesus’ Warning Against Meaningless Repetition***

Premise 1 – Jesus’ Warning Against Meaningless Repetition In Matthew 6:7, Jesus warns, “When you pray, do not use meaningless repetitions as the Gentiles do, for they think that they will be heard for their many words.” The emphasis is not on the mere fact of repetition, but on repetition that is meaningless: words spoken without heart, mind, or true engagement. Prayer that is repeated without thought becomes a kind of spiritual automation, as though God were persuaded by quantity of syllables instead of quality of sincerity.

### ***Premise 2 – Examples of Formulaic Repetition Across Traditions***

Premise 2 – Examples of Formulaic Repetition Across Traditions This danger appears in many religious forms:

- Rabbinic Judaism: Saying the Shema twice daily as a fixed legal requirement, even though the Torah itself does not command a twice-daily verbal recitation schedule.
- Catholicism: Reciting Hail Marys and other prayers by counting beads on the rosary, often in large, fixed numbers.
- Islam: Performing salah with the same Arabic formulae, repeated multiple times per day, which can be recited by memory without reflection.
- Other traditions: Mantras or chants repeated because “this is what one does,” rather than as conscious offerings of the heart.

Michaelic Judaism does not single out a single

religion as uniquely guilty; rather, it highlights a shared spiritual risk: whenever repetition replaces awareness, prayer drifts toward the condition Jesus warned against.

### ***Premise 3 – Prophetic Prayer Is Personal, Not Programmed***

Premise 3 – Prophetic Prayer Is Personal, Not Programmed In the Hebrew Scriptures, the great prayers of Abraham, Moses, Hannah, David, and Daniel are marked by urgency, emotion, and specificity. Abraham negotiates with God over Sodom; Moses pleads for Israel’s forgiveness; David pours out grief and praise in the Psalms; Daniel prays with confession and petition. None of these model prayer as a memorized phrase repeated on cue. Instead, they show living beings addressing the living God in the language of the moment. This is the pattern Michaelic Judaism honors as authentic prayer.

### ***Premise 4 – Mechanical Repetition and the Purpose-of-Life Maxim***

Premise 4 – Mechanical Repetition Violates the Purpose-of-Life Maxim If the purpose of life is to love something, and love requires active engagement, then any practice which trains a person to speak toward God without thinking undermines that purpose. To treat prayer as a script to get through is to treat God as an obligation rather than a beloved. Michaelic Judaism holds that when a person’s mouth moves but their mind and heart are elsewhere, the core intent of prayer has already failed, regardless of the tradition from which the words come.

### ***Premise 5 – Structure vs. Vain Repetition***

Premise 5 – Distinguishing Helpful Structure from Vain Repetition This argument does not condemn all structure or liturgy. Written prayers, psalms, and blessings can be holy and helpful when they are prayed with genuine attention. The problem arises when structure becomes an end in itself—when the primary goal becomes “saying it the required number of times” instead of truly meeting with God. Michaelic Judaism therefore distinguishes between mindful repetition (which can deepen focus) and meaningless repetition (which replaces focus).

## **Conclusion**

Conclusion From a Michaelic Judaism perspective, any tradition that encourages prayer to be spoken without awareness must be lovingly critiqued and reformed. Whether it is the twice-daily Shema, a string of Hail Marys, repeated Arabic phrases, or any mantra in any faith, the core question is the same: Is the person present, or merely performing? True worship is not measured by the number of words but by the depth of honesty. The purpose of life is to love something; meaningless repetition is the opposite of love. Therefore, Michaelic Judaism calls all who seek God to move beyond automated prayer into sincere, thoughtful, and living conversation with the Divine.