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## GREETINGS

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This Messianic Jewish Siddur is presented with fervent prayers that it may enrich the personal and communal experience in worshipping our awesome most high G\_D in Spirit and truth.

This Siddur exposes and generally follows the classical form of Shabbat practice and liturgical services practiced by G\_D's people for three millennia. Much of the liturgy is provided in Hebrew with transliterations and translations contained herein. Despite the information contained in this guideline, this Siddur by no means encapsulates or transfers the full beauty of Shabbat which of course must be experienced. Naturally there are traditions and rituals associated with various practices that simply can't be emulated herein ... as such please consider this Siddur to be simply part of the Shabbat picture!

Note 1: The NAME of G\_D utilized herein is “**ADONAI**” meaning LORD. Although the tetragrammaton “YHVH” is documented within Holy Scripture there are doubts with respects to the proper rendering of The NAME. In traditional Judaism these doubts have led to the adoption of ADONAI or HaSHEM (The Name) out of respect and fear of misusing G\_D's NAME.

Note 2: The Hebrew language is the tongue of G\_D's people and the language in which the Holy Scripture was originally revealed. It is a special language and the particular nuances of the words in Hebrew are very important in understanding G\_D's revelation to humanity. Consequently the prayers when recited or chanted in Hebrew significantly enrich the prayers/worship experience of ADONAI's community while effectively uniting all Israel ... let not our tongues be confused bur rather united as one people ... belonging to one kingdom ... serving one G\_D!

Note 3: There are notable exceptions/deviations for the Biblical Holy Days (Mo'adim) services such as Yom Kippur for instance when said days correspond with Shabbat. This Siddur should be used as a guideline for practice and service for the standard weekly Shabbat

## SHABBAT INTRODUCTION

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The Hebrew word for *Sabbath* is “*Shabbat*”. It means “to cease, desist, or rest.” The word Shabbat, however, is a “relative” of the word “*shevah*”, which is the number *seven*. In fact the entire aura of Shabbat revolves around the number seven. Accordingly, the number seven becomes a symbolic figure or portrait of Shabbat and as such, rest and completion as well. Understanding this Hebraic rooted relationship between the number seven and the Shabbat is quite important in a Biblical or Torah context. Not coincidentally there is also a relationship between seven and the Biblical Festivals or “*Mo’adim*” – “Appointed Times”!

The institution of Shabbat is indeed one of the greatest gifts that ADONAI (Lord G\_D Almighty) has bestowed upon humankind. In fact this gift is so important that ADONAI commanded its observance among the ten great commandments (*Aseret Hadiberot*).

Exodus: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it. (Exodus 20:7-10)

Exodus: And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a *yom kadosh* (holy day), a Sabbath of solemn rest to the LORD; whosoever doeth any work therein shall be put to death. ... (Exodus 35:1-3)

Still further Yeshua HaMashiach (Jesus the Messiah or Christ ... in Hebrew translated as *G\_D's Salvation Anointed*) confirmed Shabbat as a gift to mankind as we see in Mark: 2:27 And he said unto them, *The Sabbath was made for man, and not man for the Sabbath*: 2:28 Therefore the Son of man is Lord also of the Sabbath.

Now of course believers could view the rationale for observing the Shabbat at the most basic of levels and obey simply because ADONAI has commanded as much. Certainly this would be enough reason to comply and in no way shape or form should understanding of ADONAI's mysterious ways be a necessary pre-requisite for obedience. It should be noted that obedience is for a believer's benefit in all matters and never for the benefit of ADONAI but rather just HIS good will and purpose. There is absolutely nothing that ADONAI needs from anything in all of creation. HE alone is self-sustaining! But let us look closer at Shabbat and understand a bit more as to why Shabbat is so important to people.

It can be seen in Scriptures that Shabbat is a “*zikaron l'ma-asay v'raysheet*” or a “remembrance of the act of creation”. On this *Yom Kadosh* (Holy Day) believers pay homage through worship, prayer, study as well as familial and communal celebration because it is right to give ADONAI thanks and praise for creation. On Shabbat, His children, the Israelites, have a weekly appointment with ABBA (Father), the creator of *HaShomayim*

*ve' HaAretz* (Heaven and Earth).

Secondly it is also seen in Scriptures where Shabbat is a “*zaykher litziat mitzrayim*” or a “remembrance of the Hebrew exodus from *Mitzrayim* (Egypt)”. ADONAI, through the Shabbat, pronounced liberty for the Hebrew people while ending their steadfast bondage to Egypt. It must be understood that only free people, not slaves, would have the luxury of resting on any given day. As such the day of rest not only signifies that the Hebrew people were free but also stands as a testimony forever that freedom came through the saving *chen* (grace) of ADONAI. The Hebrew people did not earn their freedom; it was given to them freely out of *ahavah* (love) and *chesed* (mercy) by ADONAI.

As awesome as Shabbat is within these two primary contexts it must be understood that these are but shadows of the perfected Shabbat when viewed in light of Yeshua HaMashiach. Shabbat is so much deeper and even more important!

In the first context discussed we see Shabbat as a remembrance of the original creation. But Shabbat, when viewed outside the context of Yeshua Mashiach, is incomplete. Without Yeshua we people are left with a remembrance of creation wherein Adam and Eve were not yet defiled by sin but reconciled and in union with ADONAI! When viewed outside the context of Yeshua there is no re-birth; only the memory of creation, and sadly memory of our sin and fall from grace. Fortunately for believers the remembrance of creation is only a shadow of the everlasting re-creation to come. When Shabbat and hence creation are viewed in the context of Yeshua HaMashiach what can be seen? The answer joyfully ... is *Chayei* (Life) anew.

Scripture reveals clearly how Yeshua is *HaDabar* (The WORD) of ADONAI and how all things were created in and through The WORD. It is revealed how Yeshua was The WORD manifested on Earth and how Yeshua was Lord of the Shabbat. So Shabbat, the remembrance of the original creation, represents through Yeshua not only the original creation but our re-birth and reconciliation with ADONAI.

Is not the premise of a Messianic believer's *emunah* (faith) the *emet* (truth) that, in Yeshua, believers are re-born to *chayim* (life); created anew? Of course this is the very foundation of all Messianic faiths! Resurrection is the foundation of believers' hopes and the very heart of the *B'rit Chadasha* (Renewed & Perfected Covenant). Resurrection or re-creation is the Good News of ADONAI's Yeshua. ... in Hebrew the “*BESURAS HAGEULAH*” or “Good News Of Redemption”!

As such Shabbat, completed in Yeshua, represents our memorial to Him Who created believers anew in faith with HaRUACH KODESH (Holy Spirit) by the *chen* (grace) of ADONAI. As it was in the beginning is now and ever will be! So on Shabbat believers celebrate both creation as well as re-creation in and through Yeshua. As people were created through The WORD by the grace of ADONAI so too are believers re-created through The WORD by the grace and RUACH of ADONAI!

Now in the second context it was seen where Shabbat signified the liberty of the Hebrews as free people; freed from the bondage of slavery in Egypt. When viewing this dynamic in the context of Yeshua HaMashiach however we see this context brought to perfection.

Through Yeshua's self-sacrifice, believers through faith and the grace of ADONAI

are once again made free. Under the *B'rit Chadasha* renewed covenant, believers are now freed from the slavery of sin and bondage of symbolic Egypt which is the temporal or decaying physical world (*olam hazeh*). When believers are re-born of RUACH in Yeshua, they, as Scriptures reveal, “die to this world” and “die along with Yeshua” to life!

So Shabbat for the believer still remains a constant remembrance of deliverance from Egypt. The shadow of the first freedom from bondage is completed and perfected with Yeshua freeing believers forever from the slavery of sin and death. Most importantly it remains a Shabbat for the children of Israel forever.

#### Conclusion:

Shabbat is a weekly commemoration of the original covenant between ADONAI and His chosen people Israel as well as a commemoration of the renewed covenant between ADONAI and again His chosen people Israel. In the later context all faithful believers of Yeshua are of course part of Israel and the seed of Abraham through faith.

Shabbat is in no way shape or form however a “tradition” or “remembrance” only for Jewish people. Yes it came to the Jew first but now equally and without bias to the Gentile. Shabbat, ordained by ADONAI to be a Holy Mo'ed for all time, serves as the key stone in any believer's life cycle. If one believes in Yeshua HaMashiach (Jesus The Christ) then Shabbat is for you! Yeshua cannot be separated from ADONAI or The WORD which of course is Yeshua Himself. How can one separate something that is eternally inseparable? It is impossible!

On Shabbat believers gather to rest and hope in the promise still yet to come. Shabbat represents the promise of a time when believers will be completely made whole and reconciled to ADONAI through Yeshua by the glory of HaRUACH KODESH. In the meantime Shabbat is minimally the means of laying down the burdens of this temporal world (*Olam hazeh*) with all its defilement on a weekly basis. Shabbat is the means of renewal and re-committing oneself to ADONAI. Shabbat is the time when believers gather in fellowship to worship, adore, ponder and rejoice in the unified ADONAI through Yeshua the eternal High Priest (*Kohen HaGadol*)

But let us wait one moment ... was it not just declared that Shabbat serves as sort of an escape ... a rest from *Olam Hazeh*? Yes it was declared ... however the Israelites were not separated from *Mitzrayim* to go play and have fun; they were separated to go into the wilderness to serve and worship ADONAI ... the living G\_D!

Israel was separated (freed) ... set apart and made holy (*kadosh*) for the good will of ADONAI to serve HIM and be purposeful. Israel was set apart so that they would indeed labor for six days but most assuredly this labor was to be “*avad'im* - holy service”.

So what then does this reveal to us about Shabbat and the other six days? It reveals for one thing that our six days is not meant to be simply surviving the onslaught of *Olam hazeh* ... this in no way is purposeful holy service! No ... we are meant to labor for six days as HIS slaves ... making sure that we work for the propagation of HIS kingdom! We are not

set apart to survive ... we are set apart to thrive; in power and RUACH! We are set apart to be a peculiar and different people.

And if this be the work of six days then Shabbat is less about escaping Olam hazeh as opposed to a celebration for overcoming Olam hazeh! Ultimately beloveds .... What do we all want to hear? Of course it is those magical words from Yeshua: “well done good and faithful servant”! Well how can we receive these words if we spend six days simply coping with Olam hazeh on its terms and on the seventh day we escape? ... Where then is the service? Shabbat is not labor ... it is a festival day! This is not a game of our survival, this has already been secured by Yeshua’s most precious body and blood, it is about HIS kingdom and how we as part of the realm serve our King!

Additionally ... the Shabbat as declared is our Holy appointment to come before ADONAI! This is not a “come as you are affair” ... the unfortunate fellow who did come to the wedding feast in this manner was sent packing ... with teeth gnashing! As such the six days of avad'im are designed to prepare and clothe us so that we can be sanctified before ADONAI! Do not for one moment think the wedding feast to be anything less than Shabbat ... and our celebration ... our jubilee ... our Yeshua! Do not think Shabbat to be anything less than the bride of Mashiach coming before HIM and being presented ... and certainly no bride is ready without meticulous preparation in order to be found beautiful, pure and passionate!

Shabbat is then of course the greatest of all Mo'adim and believers should realize that when viewed in the perfection of Yeshua HaMashiach “it doesn't get much better than this”!

Remember that believers have been granted liberty from the defilement of Olam hazeh and observing Shabbat allows us in faith to cast away the things of this world and rest in ADONAI. Shabbat mandates putting away oneself so that Yeshua can emerge in great and mighty RUACH!

Despite the liberty and freedom graced to believers by ADONAI it must be understood that Shabbat is still an appointed time or “*Mo'ed*”. As such it should not be profaned and mingled with the common (unhallowed/unholy). What this means is that we as people are not at liberty to change ADONAI's appointed time or cut it short for the sake of convenience.

Consequently the celebration of the Christian Sunday Mass or First Day Worship Service really does not stand up to ADONAI's commandment. Given the definition of a day, revealed in Genesis to be Sundown to Sundown, there is no wiggle room around what a Shabbat consists of in time. It is roughly a 24 hour period .... end of debate. As far as the 7<sup>th</sup> day being a Saturday vs. any other day ... we must consider only the following: The record of Hebrew Scriptures is essentially Hebraic (the oracles of ADONAI) and as such the determination of the 7th day was always left to the determination of the Hebrews. We also know that Yeshua Himself never raised an issue regarding the day and celebrated this 7<sup>th</sup> day as He did all Mo'adim in perfect faith and obedience. So it would seem apparent that Shabbat was ... and ... remains sundown Friday to sundown on Saturday. It was good enough for the Lord and Master Yeshua so it surely is good enough for His bond servants.

Wow ..... “talk about a killer” one might say at grasping the magnitude of this Shabbat reality. For everyone married to this world the mere thought of celebrating the true

Shabbat would probably create great discomfort. Shabbat for the people of this world would constitute the elimination of the weekend as it is traditionally viewed around the world or most certainly in Western Culture. It can easily be understood why Shabbat observance would be viewed negatively by most people. People would in fact have to really turn away from this world and most of the personal things in which they delight. Observing Shabbat undoubtedly would be a profound and life changing decision! A whole new meaning to “living for the weekend”!

But then again perhaps this is what ADONAI has in mind. Remember it is for the believers’ benefit that ADONAI is obeyed. What might seem like a real bummer from the initial perspective really must be viewed as the ultimate blessing. In Shabbat, ADONAI not only allows believers the best kind of rest in and through Yeshua but also coincidentally schedules it at the time when people are most likely to be getting into trouble. A time when Egypt is at play .... A time when people are letting their hair down and blowing off steam! Essentially ADONAI is optimizing all believers’ time! He actually commands believers away from the most tempting of times while at the same time draws people near to Himself. Shabbat most assuredly was made for man!

Embracing Shabbat for a believer then is a very real and tangible means of identifying with the chosen people Israel as well. It must be remembered that all faithful believers in Yeshua are part of Israel. First there were the sons of Ya’akov (Jacob) and then there were Gentiles (other nations). Well it would seem to make sense that as part of Israel (having been grafted into the root which is Yeshua) one can be identified and affiliated with Israel. It says in the Scripture where “all Israel will be saved” so it should be noted that the true believers in Yeshua will be united (*echad*) be they Jew or Gentile. As such it should be noted that Shabbat was and is one of the most identifiable features of the Israelite culture. There is probably no better way of aligning with Israel than to cleave to Shabbat through ADONAI’s chosen people. In fact a case could be made that observance of Shabbat is the most identifiable halakhic (religious practice) tradition affiliated with the Hebrew faith!

Expanding upon the subject of Israel it should also be noted that with the Hebraic Roots movement emerging from under the cloud cover of 2,000 years, there is no longer any excuse for believers to miss out on the Hebraic experience. Believers in Yeshua (Jesus) no longer have to dream or conjecture as to what it must be like to experience Shabbat as it was done in the days of old. How Shabbat was experienced by Yeshua Himself.

Today it is possible for all peoples to recite and chant prayers that date back to the Exodus from Egypt. Today it is possible for all peoples to bask in the glory that is ADONAI’s WORD and have it tied together from *promise* (Tanakh a.k.a. Hebrew Old Testament) to *fulfillment* (B’rit Chadasha a.k.a. New Testament). Today it is possible for all peoples to recapture the spirit, truth and traditions practiced by Yeshua’s very own disciples during the 1<sup>st</sup> century. Today it is possible for all peoples to experience true Hebraic Biblical Celebration ... aka -Messianic Judaism ... aka *HaDerech* (The Way) which was the legacy gifted from Yeshua Himself. In fact Yeshua was and forever more will be the *Kohen HaGadol* (High Priest) of the one true faith.

So the news must be shouted far and wide: “all believers in Yeshua come home, the tent of the meeting has been opened up once again!” The children of Jacob’s seed are having their hearts transformed and with open arms accept the faithful coming out of Babylon (confusion). The children of Israel are being blessed with mighty RUACH HaKODESH



(Holy Spirit) to lead the nations back to ADONAI. For all who have an ear listen: *Sh'ma Yisrael ADONAI Eloheynu ADONAI Echad!* (Hear oh Israel The LORD is our G\_D, The LORD is ONE)

Ultimately it must be concluded that ideally every day would be Shabbat and when Heaven and Earth are re-created this will indeed be the case. Until that time however there is only one weekly Mo'ed ordained by ADONAI and upheld by Yeshua; the Seventh Day. Through Yeshua believers have been gifted with a new creation and freed from the bondage of death. Let all believers make sure then that honor and blessings are given to ADONAI through Mashiach in the right mind set, at the right time and in the proper manner. Let all Israel honor the Son as Lord of Shabbat and do so on the yom kadosh (holy day) named and hallowed above all others by ADONAI. Anything less than this can only be viewed as unfaithful and unfortunately will not result in the blessings and benefits promised with the gift that is Shabbat!

Worse yet Scriptures (HaDabar – The WORD) declares that a loss of blessings will be the least of one's concerns when we consider that The ONE WHO can kill both body and soul is The ONE WHO declared that failure to uphold haShabbat shall be put to death! So if for no other reason at all ... observe haShabbat with yirat ADONAI (fear of G\_D) ... yes beloveds ... if nothing at all consider this last advice to be true and worthy of acceptance!

So now that we know we must uphold the Shabbat and just how important Shabbat is for us people ... let us consider what it means to guard the Shabbat!

## GUARDING/KEEPING SHABBAT

Interestingly, the fourth commandment is repeated in Deuteronomy 5:12:

שְׁמוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

le-ka-de-sbo	ha-shab-bat	et-yom	sha-mor
to keep it holy	the Sabbath	the day (of)	Keep

*Keep the Sabbath day to sanctify it... (Deuteronomy 5:12)*

The word translated “keep” (*shamor*) means to guard something held in trust, to protect and to watch closely. Not only are we to remember the Sabbath, but we are to guard and protect its sanctity as something of great value.

A deeper Hebraic understanding of “guarding” the Shabbat translates as “treasuring Shabbat” and making sure that our observance is genuine, passionate and in keeping with the mandate to put down one's own matters to pursue separation and rest in ADONAI.

What this really means then for us people is that we do our utmost to clear the slates

so that Shabbat is ushered in properly. This does not mean by any implication that we ignore life ... or that we fail to uphold Torah for instance by looking the other way when others may personally need us. As Yeshua taught us ... it is good to do good on Shabbat ... but this of course does not abrogate Shabbat ... it simply means that if ADONAI presents us with either a test or opportunity on Shabbat that we accord ourselves appropriately.

Ultimately it is imperative to remember as believers that our true calling is to be worshipping servants. Of course this may not sound all that appealing to most purported believers but at the end of the day Shabbat represents our calling ... our right to rest, worship and cement our relationship with The CREATOR. So ... are we worshipping at the right time and in the right way? ... If so than Shabbat is joyfully our destiny!



## Sabbath Evening



*Starting the Sabbath celebration,  
Friday Evening at Home.*

This day is a *moed* - an appointment with God.  
It is a day to set aside our work and play  
to have a *mikrah kodesh* - a solemn assembly  
to worship Yeshua with Torah study.

*Leviticus 23:2-3*

It is a day we distinguish by lighting no fires  
between Erev Shabbat and Hav'dalah.

*Ezekiel 20:20; Exodus 35:3*



## LIGHTING THE CANDLES

### Lighting the Sabbath Candles

Sabbath candles are lit by the (eldest) woman of the house no later than 18 minutes before sundown on Friday evening (i.e., before Shabbat begins). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the Sabbath), and covering her eyes with her hands (so as not to see the candles burning) says:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo-hei nu **ADONAI** at-tah ba-rukh  
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אוֹר

or le-hiyot v'tsivanu be-mits-vo-tav kid-de-sha-nu a-sber  
a light to be and with his sanctified us who  
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אוֹר הָעוֹלָם.

ha-olam or meshicheinu yeshua et v'natan-lanu le-goyim  
the light of the world our Messiah Jesus ( ) and gave to us to the nations

*Barukh attah ADONAI eloheinu melekh ha-olam,  
asher kideshanu bemitzvotav ve-tsivanu lehiyot or  
le-goyim v'natan-lanu et Yeshua Meshicheinu or ha-olam.*



“Blessed are You, LORD our God, King of the universe,  
Who sanctified us with his commandments, and commanded  
us to be a light to the nations and Who gave to us Yeshua our  
Messiah the Light of the world.” [Amen.]

## BLESSING THE CHILDREN

It is customary to bless your children on Shabbat. The blessing prescribed by tradition invokes the names of Joseph's sons and the names of the matriarchs, and includes the "priestly blessing." Parents may use this intimate moment as a chance to add their own words of blessing and offer expressions of love and appreciation to their children. You may wish to bless all your children together or bless each child individually or privately.

### The Hebrew Blessing for Boys:

יְשִׁמְךָ אֱלֹהִים כְּעַפְרַיִם וְכִמְנַשֶּׁה.

v'khi-me na-sbeh ke'efrayim e-lo-him ye-sim-kha  
and like Manasseh like Ephraim May God make you

*Yesimkha Elohim ke'efrayim v'khimenasheh.*



### The Hebrew Blessing for Girls:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

v'le'ah ra-chel riv-kah ke-sa-rah e-lo-him ye-si-mekh  
and Leah Rachel Rebecca like Sarah May God make you

*Yesimekh Elohim keSarah, Rivkeh, Rachel, v'leah.*

## BLESSING THE WIFE

### FOR THE WIFE: *Proverbs 31:10-31*

An excellent wife, who can find?  
For her worth is far above jewels.  
The heart of her husband trusts in her,  
And he will have no lack of gain.  
She does him good and not evil all the days of her life.  
She looks for wool and flax,  
And works with her hands in delight.  
She is like merchant ships;  
She brings her food from afar.  
She rises also while it is still night,  
And gives food to her husband,  
And her portion to her hand maidens.  
She considers a field and buys it;  
From her earnings she plants a vineyard.  
She girds herself with strength,  
And makes her arms strong.  
She senses that her gain is good;  
Her lamp does not go out at night.  
She stretches out her hand to the distaff,  
And her hands grasp the spindle.  
She extends her hand to the poor;  
And she stretches out her hands to the needy.  
She is not afraid of the snow for her household,  
For all her household are clothed with scarlet.  
She makes coverings for herself,  
Her clothing is fine linen and purple.  
Her husband is known in the gates,  
When he sits among the elders of the land.  
She makes linen garments and sells them,  
And supplies belts to the tradesmen.  
Strength and dignity are her clothing,  
And she smiles at the future.  
She opens her mouth in wisdom,  
And the teaching of kindness is on her tongue.  
She looks well to the ways of her household,  
And does not eat the bread of idleness.  
Her children rise up and bless her,  
Her husband also praises her saying:  
"Many daughters have done nobly,  
But you exceed them all."  
Charm is deceitful and beauty is vain.  
But a woman who fears **ADONAI**, she shall be praised.  
Give her the product of her hands,  
And let her works praise her in the gates.

**FOR THE HUSBAND: *Psalm 112***

Praise **ADONAI**! How blessed is the man who fears **ADONAI**,  
Who greatly delights in His commandments.  
His descendants will be mighty on the earth;  
The generation of the upright will be blessed.  
Wealth and riches are in his house,  
And his righteousness endures forever.  
Light arises in the darkness of the upright;  
He is gracious and compassionate and righteous.  
It is well with the man who is gracious and lends;  
He will maintain his cause in judgment.  
He will never be shaken;  
The righteous will be remembered forever.  
He will not fear evil tidings;  
His heart is steadfast; trusting in **ADONAI**.  
His heart is upheld, he will not fear,  
Until he looks with satisfaction on his adversaries.  
He has given freely to the poor;  
His righteousness endures forever;  
His horn will be exalted in honor.  
The wicked will see it and be vexed;  
He will gnash his teeth and melt away;  
The desire of the wicked will perish.

## THE KIDDUSH

*Kiddush* means "sanctification" and is the blessing said over wine or grape juice on Shabbat or festivals. Normally Kiddush is recited while holding a cup of wine, usually by the father of the household. The blessing begins with Genesis 1:31-2:3 and ends with thanks to God for the gift of the holy Sabbath:

וְהָאָרֶץ וְהַשָּׁמַיִם נִכְלְמוּ הַשְּׁשִׁי יוֹם הַשְּׁשִׁי: וַיְהִי עֶרֶב וַיְהִי בֹקֶר] וְהָאָרֶץ  
 ve ha' a rets ha sha mayim vai khu hu ha shi shi yom vai hi vo ker vai hi'e rev  
 and the earth the heavens were finished the sixth day. and there was evening and morning

וְכָל צִבְאָם: נִכְלַ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
 'a sah a sber me lakh to hash sbe vi'i bai yom e lo him vai khal tse va'am vekhol  
 He did that His work on the seventh day and God finished their host and all

וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
 vai va rek h 'a sah a sber me lakh to mik kol hash sbe vi'i bai yom vai yish bot  
 and He blessed He did which His works from all on the seventh day and He rested

אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל  
 muk kol sha vat vo ki o to vai ka deish hash sbe vi'i et yom e lo him  
 from all He rested on it for it and sanctified the seventh day God

מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:  
 la'a sot e lo him bara a sber me lakh to  
 to make. God created which His works

"[And the evening and the morning were] the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."



### The Blessing over the Wine:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַנֶּפֶן.  
 bag ga fen pe ri bo re ha'o lam me lekh e lo hei nu ADONAI at tah ba rukh  
 the vine. fruit of Who creates the universe King of our God Lord are You Blessed

And we lift up the cup of salvation in remembrance of Yeshua ... the true vine! [Respond: Amen.]



## THE KIDDUSH (CONTINUED)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
 kid-de-sha-nu a-sber ha-'o-lam me-lekh e-lo-hei-nu **ADONAI** at-tah ba-ruk  
 sanctified us Who the universe King of our God Lord are You Blessed

בְּמִצְוֹתָיו וּרְצָא בָנוּ, וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרַצוֹן הִנְחִילָנוּ,  
 hin-chi-la-nu uv-ra-tson be-a-ha-vah kod-she ve-shab-bat va-nu ve-rah-tsa be-mits-vo-tav  
 He guided us and in favor in love and His holy Sabbath and was pleased with us with His mitzvot

וּזְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,  
 ko-desh le-muk-ra-ei te-chil-lah yom hu ki ve-re-shit le-ma-'a-sei zik-ka-ron  
 holy to convocations opening the day it is for // of creation, of the work a memorial

לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ,  
 ki-dash-ta ve-'o-ta-nu va-char-ta va-nu ki mits-rai-yim liy-tsi-at ze-kher  
 did You sanctify and us did You choose us For from Egypt of the Exodus a memorial

מִכָּל הָעַמִּים. וְשַׁבַּת קִדְּשְׁךָ בְּאַהֲבָה וּבְרַצוֹן הִנְחַלְתָּנוּ.  
 hin-chal-ta-nu uv-ra-tson be-'a-ha-vah kod-she-kha ve-shab-bat ha-'a-mim mik-kol  
 You guided us and favor with love and Your holy Sabbath the nations, from all

בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת. [אָמֵן].  
 a-mein ha-shab-bat me-ka-desh **ADONAI** at-tah ba-ruk  
 Amen. the Sabbath. Who sanctifies Lord are You Blessed

"Blessed art Thou, **ADONAI** our God, King of the universe, Who has sanctified us with His commandments and was pleased with us, and His holy Sabbath in love and in favor, He gave us a heritage, a memorial of the work of creation. For it is the day beginning for holy convocations, a memorial of the exodus from Egypt. For You chose us and sanctified us from all the nations. And Your holy Sabbath with love and favor you gave us a heritage. Blessed are You, **ADONAI**, Who sanctifies the Sabbath." [Respond: Amen.]

After this blessing is recited, it is customary to give each person present some wine from the Kiddush cup.

## BREAD BLESSING

After hand-washing, the head of the household lifts the two challah loaves and says the blessing over bread. Before reciting the blessing, however, the head of the household lightly draws the knife across the challah making a slight indentation to indicate the place for cutting, and then raises the loaves to recite the blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam    me-lekh    e-lo hei nu    אֲדוֹנָי    at-tah    ba-rukh  
the universe    king (of)    our God    Lord    are you    Blessed



הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

ha-'a-rets    min    le-chem    ham-mo-tsi  
the earth    from    bread    the Who brings  
forth

[Respond: *Amen.*]

*Barukh attah אֲדוֹנָי eloheinu melekh ha-olam,  
hamotzi lechem min ha'aretz.*

“Blessed art thou, Lord our God, Master of the universe, who brings forth bread from the earth.” And has given us Messiah Yeshua... the bread of life! [Amen.]

The head of the household cuts a piece of challah for himself, and then either dips it in salt or sprinkles salt over the slice. He or she then cuts and distributes the rest of the challah to those around the table.

Note that salt is used to commemorate the sacrifices in the Temple, which were always required to be offered with salt.

## THE MEAL

The Friday night meal is normally eaten after the Synagogue service (Kabbalat Shabbat). The meal typically includes some kind of fish, soup and chicken or meat.

During the meal someone usually will offer a commentary on the weekly Torah portion (i.e., the Torah portion that will be read in the Shabbat morning service). Such discussions are called *Divrei Torah*.

Often *Zemirot*, or Shabbat table songs, are sung during the meal as well.



Some table songs (*zemirot*) include:

- *Shalom Alechem*
- *L'cha Dodi*
- *Etz Chayim*
- *Kol HaOlam*
- *Lev Tahor*
- *Shabbat Shalom!*

שַׁבָּת שְׁלוֹמִים

*S h a b b a t S h a l o m !*

## GRACE AFTER THE MEAL

Jews normally do not say "grace" before meals (as do many Christians), but rather after they have eaten. They do not "bless" the food, either, but rather acknowledge that God is the One who provides for their sustenance.

The full grace said after meals, called Birkat Hamazon, is a rather long prayer that involves several blessings (see a good Siddur for the entire recitation). An alternative, shorter version is provided here (it is actually the first part of the entire blessing):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ba'ro lam me lekh e lo heinu **ADONAI** atah be rakh  
the universe King (of) our God Lord are you Blessed

הוּן אֵת הָעוֹלָם כִּלּוֹ בְּטוּבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.

hu-un et ha'olam kil lo be to vo ku lo ba olam et ha un  
with grace, kindness, and compassion in goodness who nourishes the whole world

הוּא נוֹתֵן לָחֶם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶד.

hu do le olam ki le kol ba sar le chem be to vo hu  
His mercy endures forever for to all flesh bread grace He

וּבְטוּבוֹ הַגָּדוֹל הִתְמַד לֹא חָסַר לָנוּ.

ba un cha var lo ta mid hag ga dol un to vo  
we have not or lacked And through His great goodness

וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.

va el le olam mi zen le un yech var va ed  
forever and we will not lack food

בְּעִבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמְפָרֵן לְכָל.

be kol um fir ois mi el hu ki hag ga dol she mo be var  
who nourishes and nurtures all God He is for His great Name for the sake

וּמְשִׁיב לְכָל, וּמְכִין מִזֶּן לְכָל־בְּרִיּוֹתָיו, אֲשֶׁר בָּרָא.

be mi a var le kol bi yo ois mi zen u me khim le kol u me or  
He created which for all His creatures and prepares food and does good to all

בְּרוּךְ אַתָּה יְיָ הוּן אֵת הַכֹּל. אָמֵן.

u men ha kol et ba un **ADONAI** atah be rakh  
Amen who nourishes all LORD are you Blessed

*Barukh attah **ADONAI** loheinu melekh ha'olam  
hazan et ha'olam kullo betuvo, bechen bechesed uvrachamim.*

*Hu notein lechem lekholbasar ki le'olam chasdo.*

*Utvavo haggadol tamid lo chaseir lanu*

*ve'al yechsar lanu mazon le'olam va'ed,*

*ba'avur shemo haggadol. Ki hu El zan umfarneis lakhol,  
umeitiv lakol umeikhim mazon lekhol b'riyotav, asher bara.*

*Barukh attah **ADONAI** hazan et hakkol. Amein.*

"Blessed are you, LORD our God, master of the universe, Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is God, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, LORD, who nourishes all. Amen." [Amen]

## GIVING THANKS FOR SALVATION

Of all the various *berachot*, this is one of the most important of all, since we come to be in a right relationship with YHVH - the Father of Glory - by means of salvation through Yeshua the Mashiach. It is fitting, then, to offer up thanks to the LORD for the way of salvation given though Yeshua the Messiah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo hei nu **ADONAI** at-tah ba-ruk  
*the universe king (of) our God Lord are you Blessed*

אֲשֶׁר נָתַן לָנוּ אֶת דְּרֶךְ הַיְשׁוּעָה

ha ye shu ah de rekh et la nu na tan a sber  
*the way of salvation ( ) to us gave Who*

בְּמוֹשִׁיָּח יֵשׁוּעַ בְּרוּךְ הוּא. אָמֵן.

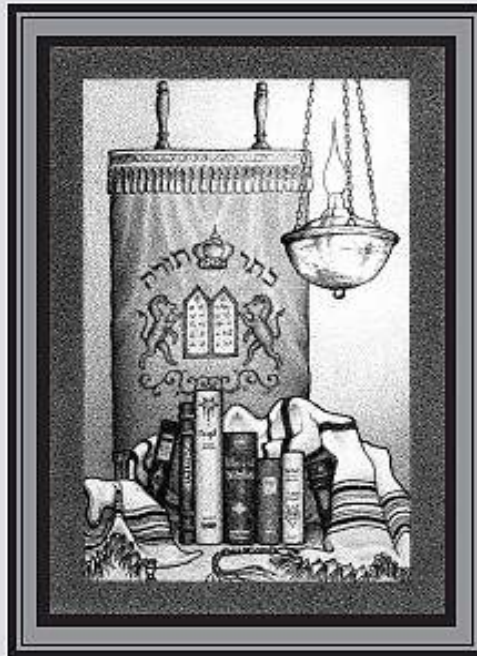
a-mein hu ba-rukh ye-shu a' ba-ma-shi ach  
*Amen He blessed be in the Messiah Yeshua*

*Barukh attah **ADONAI** eloheinu melek ha-olam,  
asher natan lanu et derekh ha-yeshuah  
bamashiach Yeshua, barukh hu. Amein.*

"Blessed are You, LORD our God, King of the universe, Who gave to us the way of salvation though the Messiah Yeshua, blessed be He. Amen." [Amen.]

## SABBATH DAY

# THE SHABBAT SERVICE



*Saturday Morning  
Congregational Service*

*Messiah Yeshua is the Light of the World!*



### SABBATH DAY ACTIVITIES

Shabbat day is marked by a special *shacharit* (morning) service that includes *Keriat HaTorah* (the reading of the Torah portion of the week), the reading from the *Haftarah* (prophets), and a *Musaf* (additional) portion read in commemoration of the Musaf sacrifices made in the *Bet HaMikdash* (Temple).

After services, another (noon day) meal is served at home with friends and family. The Shabbat noon day meal begins with Kiddush (called *Kiddush Rabbah*). The daytime Kiddush is of later origin, established by the Sages, and is of less prominence than the Kiddush of Friday night. It is also shorter with just one blessing recited.

The rest of the day is spent with family and friends, or perhaps by taking a nap and relaxing. Some families take walks on Shabbat day and visit other friends. Torah study is encouraged on Shabbat, especially for children.

In many modern Messianic communities Shabbat is a community event that often lasts from mid-morning until sundown. Although there are various traditions the following activities are often encountered and being depicted in a manner associated with one such tradition:

#### Shabbat Greetings:

- Sounding of the trumpets (call the assembly to attention)
- Rabbi's/Leader's Greeting
- Acknowledgment of Visitors
- Prayer for Shabbat blessings

#### Liturgical Services

- Liturgical Prayers
- Praise & Worship
- T'rumah-Offerings
- Torah Service-Readings
- Torah Message/Discussion
- Aharonic Benediction

#### Oneg

- Shulcan Adonai (Bread & Wine Service)
- Light Meal
- Schmoozing/Study/Etc.

#### Hav'dalah

OPENING PRAYERS

OPENING PRAYERS

BLOWING OF THE SHOFAR

ברוך אתה יהוה, אלהינו מלך העולם,  
Bah-ruch ah-ta ADONAI Eh-lo-hay-nu meh-lech ha-o-lam,

אשר קדשנו במצותיו וצונו לשמוע קול שופר.  
Asher kidsanu beh-mitz-voh-taiv vitz-e-vanu lesh-mo-ah kol sho-far.

Blessed are you ADONAI our Elolim, King of the Universe, who has sanctified us by Your commandments and calls us to hear the voice of the shofar.

MEE KA-MO-KHA  
WHO IS LIKE YOU

Exodus 15:11-12

מי כמוכה באלים יהוה, מי כמוכה נאדר בקדש,  
Mi Ka-moe-cha ba-ay-lim ADONAI, mi ka-moe-cha neh-dahr ba-ko-desh,

נורא תהילת, עשה פלא:  
No-ra te-hee-lote oh-sey feh-leh.

Who is like You ADONAI among the gods? Who is like You e glorified in holiness? You are awesome in praise, working wonders, ADONAI, who is like You ADONAI ?



VEH-SHAM-RU BEH-NAY YIS-RA-EL

Exodus 31:16-17

AND THE CHILDREN OF ISRAEL SHALL KEEP

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,

Veh-sham-ru beh-nay Yisrael et ha-Shabbat

לַעֲשׂוֹת אֶת הַשַּׁבָּת

La-asot et ha-Shabbat

לְדוֹרֹתָם בְּרִית עוֹלָם:

Leh-dor-oeh-tam beh-rit olam.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֲזוּת הִיא לְעוֹלָם,

Bay-nee u-vayn beh-nay Yisrael ote hee leh-olam.

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה

Kee shay-shet ya-meem ah-sah אֲדוֹנָי

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

Et ha-sha-mah-yeem veh-et ha-aretz

וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיָּנַחַשׁ.

U-vah-yom ha-sh-vee-yee Sha-vaht vah-yee-nah-fahsh.

The Israelites are to observe the Sabbath,  
Celebrating it for the generations to come as an everlasting covenant.  
It will be a sign between Me and the Israelites forever,  
For in six days אֲדוֹנָי made the heavens and the earth,  
And on the seventh day He abstained from work and rested.

From Isaiah 66:23

And it shall come to pass that from one new moon to another and from one Shabbat to another,  
ALL flesh shall come to worship before Me, says the Lord.

## THE TEN GREAT WORDS

א אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

'a-va-dim mi-beit mitz-ra-yim ma-e-retz ho-tsei-ti-kha a-sher 'e-lo-hey-kha **ADONAI** 'a-no-khi  
from the house of bondage from the land of Egypt brought you out who your God Adonai I am

ב לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי:

'al-panai 'a-cherim 'e-lo-him yih-yeh-le-kha lo'  
before me other gods you shall have Not

ג לֹא תִשָּׂא אֶת-שֵׁם יְהוָה אֱלֹהֶיךָ לְשׂוֹא:

lash-shav 'el-lo-hey-kha **ADONAI** - et-shem tis-sa lo'  
to vanity Your God the Name of Adonai you shall take Not

ד זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

le-ka-de-sho ha-shab-bat 'et-yom za-khor  
for holiness the Sabbath day Remember

ה כַּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְּךָ

ve-'et-i-me-kha 'et-'a-vi-kha kab-bed  
and your mother your father Honor!

ו לֹא תִרְצַח:

tirtsach lo'  
you shall murder Not

ז לֹא תִנָּאֵף:

tin-'af lo'  
you shall commit adultery

ח לֹא תִגְנוֹב:

tignov lo'  
you shall steal Not

ט לֹא-תִעַנֶּה בְּרֵעֶךָ עַד שָׂקֶר:

sha-qer 'ed vere-'a-kha lo-ta-'aneh  
false witness against your not you shall bear neighbor

י לֹא תִחְמוֹד בֵּית רֵעֶךָ

rei-e-kha beit tach-mod lo'  
the house of your you shall covet Not neighbor

## HEAR OH ISRAEL

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Elohaynu Adonai Echad.*  
Hear, Israel, the Lord is our God, the Lord is One.

In an undertone:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Barukh Shem k'vod malkhuto l'olam va-ed*  
Blessed be His Name and His glorious kingdom for ever and ever

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

*V-ahavta et Adonai Elohecha, b-chol l'vavcha/ u-v-chol naf'sh'cha/ u-v-chol m'odecha.*  
And you shall love the Lord your God with all your heart and with all your soul  
and with all your might.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ:

*V-hayu ha-d'varim ha-ayleh/ asher anochi m-'tzav'cha ha-yom/ al l'vavecha.*  
And you shall have these words that I command you today shall be in your heart.

וְשִׁנַּנְתָּם לְבִנְיֶיךָ תְּדַבֵּרְתָּ בָם

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

*V-shinantam l-vanecha v-dibarta bam*  
*b-shivt'cha b-vaytecha u-v-lecht'cha ba-derech, u-v-shachb'cha u-v-kumecha.*  
And you shall teach them diligently to your children, and you shall speak of them  
when you sit at home, and when you walk along the way, and when you lie down  
and when you rise up.

וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:

*U-k'shartam l'ot al yadecha, v-hayu l-totafot bayn aynecha.*  
And you shall bind them as a sign on your hand, and they shall be for frontlets  
between your eyes.

וְכָתַבְתָּם עַל מְזוֹזוֹת בַּיְתְּךָ וּבְשַׁעְרֶיךָ:

*U-chtavtam al m'zuzot baytecha u-vi-sharecha.*  
And you shall write them on the doorposts of your house and on your gates.

וְאָהַבְתָּ קְרֵיבְךָ כְּבָנְךָ:

*V-havta l'reakha khamokha*  
And you shall love your neighbor as yourself.

## STANDING PRAYERS

שְׁמוֹנֵה עֶשְׂרֵה

### Sh'moneh Es'reih

Eighteen

The *Sh'moneh Es'reih* (Eighteen Benedictions) is the manner of prayer said three times a day by devout Jews, as David did evening, morning, and noon (Psalm 55:17), and as Daniel did at the cost of being thrown to the lions (Daniel 6:13-16). Its original formulation is attributed to the Great Assembly of Ezra's time, with the introduction, conclusion, (and a nineteenth blessing) being added later. It is also called the *Amidah* (Standing), as it is said in a standing position.

The *Shemoneh Esrei* is perhaps the most important prayer of the synagogue. Among observant Jews, it is referred to as *HaTefillah*, or "the prayer" of Judaism. The prayer is also sometimes called *Amidah* ("standing") because it is recited while standing and facing the *Aron Kodesh* (the ark that houses the Torah scrolls).

The basic form of the prayer was composed by the 120 Men of the Great Assembly in the fifth century B.C.E. Some scholars surmise that the LORD's Prayer of Yeshua is a concise restatement of the *Amidah*. Today the *Amidah* is a main section of all Jewish prayerbooks.



Next to the Shema, the *Amidah* is the most widely recited Hebrew in the world.

#### The Meaning of the Word

*Shemoneh Esrei* literally means "eighteen" (8+10), and originally there were eighteen blessings divided into three general types:

1. **Praise** - The first three blessings: Avot, Gevurot, and Kedushat HaShem.
2. **Petitions** - The next thirteen blessings (middle section): Da'at, Teshuvah, Selichah, Ge'ulah, Refu'ah, Birkat Hashanim, Kibbutz Galuyot, Birkat HaDin, Birkat HaMinim, Tsaddikim, Binyan Yerushalayim, Malkhut bet David, and Kabbalat Tefilah.
3. **Thanks** - The last three blessings: Avodah, Hoda'ah, and Sim Shalom.

Notice that this adds up to nineteen, not eighteen. The reason for this was that an additional "blessing" was added later, but the name *Shemoneh Esrei* was retained. For this reason it is more straightforward to refer to the *Shemoneh Esrei* as the "Amidah" (standing) or "the Tefillah" (the prayer).

#### Two Basic Versions

There are two basic versions of the *Amidah*.

1. The *weekday version* consists of the full nineteen blessings of praise, petition, and thanksgiving to God.
2. The *Sabbath and holiday versions* are abbreviated to just seven blessings (the first and last three blessings are the same as the weekday version, but the middle thirteen blessings are reduced to a single blessing appropriate for the holy day).

## PRAISES

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ

"O Lord, open thou my lips; and my mouth shall shew forth thy praise." (Psalm 51:17)

### AMIDAH 1 ELOHEI AVOT – G\_D OF OUR FATHERS

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵנוּ, אֱלֹהֵי  
e-lo-hei a-vo-tei nu ve-i-lo-hei e-lo-hey nu **ADONAI** at-tah ba-rukht  
God of our fathers and God of our God Lord are you Blessed

אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל  
hag-ga-dol ha'-el ya-'a-kov ve-i-lo-hei yits-chak e-lo-hei av-ra-ham  
the great God Jacob and God of Isaac God of Abraham

הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים  
to-vim cha-sa-dim go-mel 'el-yon el ve-han-no-ra hag-gi-bor  
plentiful kindnesses who gives Most High God and awesome the mighty

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וְיֹמְבִים גּוֹאֵל  
go-'el u-me-vi a-vot cha-sdei ve-zo-kheir ha-kol ve-ko-neih  
a Redeemer and brings the fathers kindnesses of who recalls everything and creates

לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. כְּמֹלֵךְ עוֹזֵר  
'o-zer me-lekh be-'a-ha-vah she-mo le-ma-'an ve-nei hem liv-nei  
helper O King with love for the sake of His name to children's children

וּכְמוֹשִׁיעַ וּכְמִגֵּן. בָּרוּךְ אַתָּה יְהוָה כְּמִגֵּן אֲבֹרָהֶם.  
av-ra-ham ma-gen **ADONAI** at-tah ba-rukht u-ma-gein u-mo-shi-a'  
of Abraham sheild Lord are you Blessed and shield Savior

AMIDAH 2 GEVUROT - G\_D'S MIGHT

אֲתָהּ גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אֲתָהּ,

at-tah me-tim me-chai-yeh **ADONAI** le-'o-lam gib-bor 'at-tah  
You are of the dead restorer O Lord forever mighty You are

רַב לְהוֹשִׁיעַ. מְכַלְכֵּל תַּיִם בְּחַסֵּד,

be-che-sed chai-yim me-khal-kel le-ho-shi-a' rav  
in kindness the living Who sustains able to save greatly

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,

no-fe-lim so-mekh rab-bim be-ra-cha-mim me-tim me-chai-yeh  
the fallen who supports abundant with mercy the dead who revives

וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

a-su-rim u-mat-tir cho-lim ve-ro-fei  
the captives and releases the sick and heals

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

a-far lish-nei e-mu-na-to um-kai-yem  
to those asleep in the dust his faith who maintains

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,

lakh do-meh u-mi ge-vu-rot ba-'al kha-mo-kha mi  
to you compares and who of mighty deeds O Master is like you who

מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

ye-sha-'ah u-mats-mi-ach um-chai-yeh me-mit me-lekh  
salvation and brings forth who makes life and death O King

וְנֶאֱמַן אֲתָהּ לְהַחְיֹת מֵתִים.

me-tim le-ha-cha-yot 'at-tah ve-ne'e-man  
the dead to revive are you and faithful

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

ham-me-tim me-chai-yeh **ADONAI** 'at-tah ba-ruk  
the dead who revives Lord are you Blessed

**AMIDAH 3 KEDUSHAT HA\_SHEM – HOLINESS OF G\_D'S NAME**

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכֹל יוֹם						
yom	be-khol	u-ke-do-shim	ka-dosh	ve-shim-kha	ka-dosh	'at-tah
day	every	and your holy ones	is holy	and your name	holy	You are
יְהַלְלוּךָ יְהוָה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.						
hak-ka-dosh	ha-'el	<b>ADONAI</b>	at-tah	ba-rukh	se-lah	ye-ha-le-lu-kha
who is holy	the God	Lord	are you	Blessed	forever	praise you

**PETITIONS**

**AMIDAH 4 DA'AT – PETITION FOR WISDOM**

אַתָּה תוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוֹשׁ בִּינָה.						
binah	le'e-nosh	u-me-lam-med	da-'at	le-'a-dam	cho-nen	at-tah
understanding	to a mortal	and teach	knowledge	to a man	show favor	You
תִּנְנוּ מֵאַתָּה דַּעַת בִּינָה וְהַשְׂפֵּל.						
ve-has-kel	binah	de-'ah	me-'it-kha	cho-ne-nu		
and	of	a mind	from You	be gracious		
intellect	understanding			to us		
בְּרוּךְ אַתָּה יְהוָה תוֹנֵן הַדַּעַת.						
had-da-'at	cho-nen	<b>ADONAI</b>	'at-tah	ba-rukh		
the knowledge	who favors	Lord	are You	Blessed		

**AMIDAH 5 TESHUVA – RETURN US TO YOU**

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מִלְּפָנֶינוּ					
mal-kei-nu	ve-kar'vei-nu	le-to-ra-te-kha	a-vi-nu	ha-shivei-nu	
our King	draw us near	to Your Torah	our Father	Return us	
לְעִבּוֹדְתְּךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.					
le-fa-ney-kha	she-le-mah	bit-shuvah	ve-ha-cha-zi-rei-nu	le-a-vo-da-te-kha	
to your presence	complete	in repentance	restore us	to serve you	
בְּרוּךְ אַתָּה יְהוָה הַרוֹצֵה בְּתַשׁוּבָה.					
bit-shuvah	haro-tseh	<b>ADONAI</b>	at-tah	ba-rukh	

AMIDAH 6 SELICHAH – FORGIVE US

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מַלְכֵנוּ, כִּי

ki mal'kei-nu la-nu me'chal cha-ta-nu ki a-vi-nu la-nu se'lach  
for our King, us pardon we have sinned, for our Father us Forgive

פָּשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה

**ADONAI** at-tah ba-rukht at-tah v'so-lei'ach mo'chel ki pasha'nu  
Lord are You Blessed are You and forgiver a pardoner for we have rebelled

תְּנוּן הַמְרַבֵּה לְסִלּוֹת.

lis-lo'ach ham'mar'beh chan-nun  
forgives who abundantly the gracious

AMIDAH 7 GEULAH – REDEEM US

רֵאה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וְגַאֲלֵנוּ מִהֵרָה

me-hei'rah u'ge'a'lei-nu ri-vei-nu ve-rivah ve'o'nei-nu, r'eih  
speedily and redeem us our cause champion our affliction behold

לְמַעַן שְׁמֶךָ, כִּי גּוֹאֵל חֲזַק אַתָּה.

at-tah cha-zak go'el ki she-me'kha le-ma'an  
You are strong Redeemer for for the sake of Thy Name

בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל.

yis-ra'el go'eil **ADONAI** at-tah ba-rukht  
of Israel Redeemer Lord are You Blessed



### AMIDAH 8 REFUAH – HEAL US

וְנִשְׁעָה,	הוֹשִׁיעֵנוּ	וְנִרְפָּא,	יְהוָה	רְפָאנוּ	
ve niv va she'ah	ho-shi'e nu	ve ne-ra fe'	Adonai	re fa'ei nu	
and we will be saved	save us	and we will be healed	Lord	Heal us	
כִּי	תְהִלָּתְנוּ	אֲתָהּ,	וְהַעֲלֵה	רְפוּאָה	שְׁלֵמָה לְכֹל
le khol	she le mah	re fu'ah	ve ha'a leh	'at tah	te hil la te nu ki
for all	complete	healing	Bring	is You	the one we praise for
מִכּוֹתֵינוּ,	כִּי	אֵל	מֶלֶךְ	רוֹפֵא	נְאֻמָּן וְרַחֲמָן
ve ra cha man	ne'e man	ro fei	me lekh	'el ki	ma ko tei nu
faithful and compassionate	Healer	King	O God	for	our sicknesses
אֲתָהּ.	בְּרוּךְ	אֲתָהּ	יְהוָה	רוֹפֵא	חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
yis ra'el	'am mo	cho lei	ro fe'	<b>ADONAI</b>	'at tah bar ukh 'at tah
Israel	his people	the sick	Healer	Lord	are You Blessed are You

### AMIDAH 9 BIRKAT HA SHANIM – GRANT US PROSPERITY

בְּרַךְ	עָלֵינוּ	יְהוָה	אֱלֹהֵינוּ	אֶת	הַשָּׁנָה	הַזֹּאת
ha-zot	ha-sha nah	et	e-lo-hei nu	<b>ADONAI</b>	alei nu	ba-rekh
this	the year	( )	our God	Lord	on our behalf	Bless
וְאֵת	כָּל	מִיְיָ	תְּבוּאָתָהּ	לְשׂוּבָה,	וְתֵן	בְּרַכָּה
b'ra khah	ve ten	le-to vah	te vu a tah	mi nei	kol	ve'et
blessing	and give	for goodness	crops	kinds of	all	and
עַל	פְּנֵי	הָאֲדָמָה,	וְשַׂבְּעֵנוּ	מִטּוּבְךָ,	וּבְרַךְ	
u va reikh	mit tu ve kha	ve sab'ei nu	ha'a da mah	pe nei	'al	
and bless	from your bounty	and satisfy us	the earth	face of	on	
שְׁנָתְנוּ	כְּשָׁנִים	הַטּוֹבוֹת.	בְּרוּךְ	אֲתָהּ	יְהוָה,	
she na tei nu	ka sha nim	ha to vot	ba rukh	at tah	'ADONAI	
our year	like the years	that were good	Blessed	are You	Lord	
מְבָרֵךְ	הַשָּׁנִים.					
me va reikh	ha sha nim					
Who blesses	the years					

**AMIDAH 10 – KIBBUTZ GALUYOT – INGATHERING OF EXILES**

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵינוּ וְשֵׂא נֵס לְקַבֵּץ

le-kabbeits neis ve-sa le-chei-ru-tei-nu ga-dol be-sho-far t'ka'  
to gather banner and put for our freedom great the shofar Sound

בְּלִיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.

ha-'arets kan-fot mei-'arba' ya-chad ve-ka-be-tsei-nu ga-luy-yo-tei-nu  
of the earth corners from the four together and gather us our exiles

בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

yis-ra-'el 'a-mo nid-chei me-ka-beits **ADONAI** at-tah ba-ruk  
Israel of His people the scattered Who regathers Lord are You Blessed

**AMIDAH 11 BIRKAT HA\_DIN – RESTORATION OF JUSTICE**

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרֵאשׁוֹנָה, וְיִוְעֲצֵינוּ כְּבִתְחִלָּה,

k'vat-chillah veyo'a-tsei-nu k'va-rishonah sho-fe-teinu ha-shi-vah  
as at the beginning and our counselors as at the early times our judges Restore

וְהַסֵּר מִמֶּנּוּ יְגוֹן וְאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה

at-tah a-lei-nu um-loch v'ana-cha yagon mi-me-nu v'haser  
You over us and rule and pain sorrow from us remove

יְהוָה לְבַדְּךָ בְּחַסֵּד וּבְרַחֲמִים וְצַדִּיקָנוּ בְּמִשְׁפָּט.

ba-h-mish-pat v'tsad-keirnu uv-rach-a-mim b'che-sed le-vad-kha **ADONAI**  
in judgment and justify us and compassion with kindness alone Lord

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

u-mish-pat tse-dakah o-heiv me-lekh **ADONAI** at-tah ba-ruk  
and justice righteousness who loves king Lord are You Blessed

AMIDAH 12 BIRKAT HA\_MINIM – AGAINST ENEMIES

וְלַמְלַשְׁיָנִים	אֵל	תְּהִי	תִּקְוָה,	וְכֹל	הַרְשָׁעָה	כְּרָגַע
kerega	harishah	v'khol	tikvah	te-hi	al	ve la-mal shinim
<i>in an instant</i>	<i>the wicked</i>	<i>and all</i>	<i>hope</i>	<i>let be</i>	<i>no</i>	<i>for slanderers</i>
תֵּאבֵד,	וְכֹל	אֵיבֶיךָ	מִהֲרָה	יִפְרְתּוּ,	וְהַזְדִּים	מִהֲרָה
m'heirah	v'hazeidim	yi ka reitu	m'heirah	oyvekha	v'khol	toveld
<i>swiftly</i>	<i>and the evil ones</i>	<i>be cut down</i>	<i>swiftly</i>	<i>Thy enemies</i>	<i>and all</i>	<i>be doomed</i>
תֵּעָקֵר	וְתִשָּׁבֵר	וְתִמְגַר	וְתִכְנִיעַ	בְּמִהֲרָה	בִּימֵינוּ.	
v'yameinu.	bim heirah	v'takh neeah	ut mah geir	utshah beir	te'a keir	
<i>in our days</i>	<i>soon</i>	<i>and humble</i>	<i>and destroy</i>	<i>and break</i>	<i>uproot</i>	
בְּרוּךְ	אַתָּה	יְהוָה,	שׁוֹבֵר	אֵיבִים	וּמְכַנִּיעַ	זְרִים.
zay dim	u-makh'ni'a'	oy vim	sho-veir	<b>ADONAI</b>	at'tah	ba rukh
<i>sinners</i>	<i>and humbles</i>	<i>enemies</i>	<i>who breaks</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>

AMIDAH 13 TZADDIKIM – THE RIGHTEOUS ONES

עַל	הַצְדִּיקִים	וְעַל	הַתְּסִידִים,	וְעַל	זְקֵנֵי	עַמְּךָ
'am-me-kha	zik-nei	ve'al	ha-cha-si-dim	ve'al	ha-tsad-di-kim	'al
<i>your people</i>	<i>the elders</i>	<i>and on</i>	<i>the devout</i>	<i>and on</i>	<i>the righteous</i>	<i>on</i>
בֵּית	יִשְׂרָאֵל,	וְעַל	פְּלִיטַת	סוֹפְרֵיהֶם,	וְעַל	גֵּרֵי
ge-rei	ve'al	sofrei'hem	pe-lei-tat	ve'al	yis-ra'el	beit
<i>converts</i>	<i>and on</i>	<i>of their scholars</i>	<i>the remnant</i>	<i>and on</i>	<i>Israel</i>	<i>house of</i>
הַצְּדֵק	וְעַלֵינוּ,	יְהִמוּ	רַחֲמֶיךָ	יְהוָה	אֱלֹהֵינוּ,	
e-lo-hei-nu	<b>ADONAI</b>	ra-cha-me-kha	ye-he-mu	ve'a-lei-nu	hats-tse-dek	
<i>our God</i>	<i>Lord</i>	<i>your compassion</i>	<i>may it rise</i>	<i>the righteous</i>	<i>the righteous</i>	
וְתֵן	שָׂכָר	טוֹב	לְכֹל	הַבּוֹטְחִים	בְּשִׁמְךָ	בְּאֱמֶת,
be'e-met	be-shim-kha	hab-bo-te-chim	le-khol	tov	sha-khar	ve-ten
<i>in truth</i>	<i>in your name</i>	<i>who trust</i>	<i>to all</i>	<i>good</i>	<i>reward</i>	<i>and give</i>
וְשִׂים	הַלְיָנוּ	עִמָּהֶם	לְעוֹלָם,	וְלֹא	נִבּוֹשׁ	פִּי
ve-kha	ki	ne-vosh	ve-lo	le'o-lam	'im-ma-hem	hel-qe-nu
<i>in you</i>	<i>for</i>	<i>ashamed</i>	<i>and not</i>	<i>forever</i>	<i>with them</i>	<i>our lot</i>
בְּטַחְנוּ.	בְּרוּךְ	אַתָּה	יְהוָה,	מִשְׁעַן	וּמִבְטָח	לְצַדִּיקִים.
lats-tsad-di-qim	u-miv-tach	mish'an	<b>ADONAI</b>	'at'tah	ba-rukh	ba-tach-nu
<i>of the righteous</i>	<i>and assurance</i>	<i>stronghold</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>	<i>we trust</i>

AMIDAH 14 BINYAN YERUSHALAYIM – REBUILD JERUSALEM

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכֹּן בְּתוֹכָהּ

be-to-khah ve-tish-kon ta-shuv be-ra-cha-mim 'ir-kha v'li-ru-sha-lai-yim  
within it and rest return in compassion Your city and to Jerusalem

כַּאֲשֶׁר דִּבַּרְתָּ, וּבִנֵּה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ

be-ya-me-y-nu be-karov 'o-tah uv-neih dib-bar-ta ka'a-she-r  
and in our days soon it Rebuild You said as

בְּנִין עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.

ta-khin le-to-chah me-hei-rah da-vid ve-khi-sei 'o-lam bin-yan  
establish within it speedily David and throne forever a structure

בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

yi-ru-sha-lai-yim bo-neih **ADONAI** at-tah ba-rukh  
of Jerusalem builder Lord are You Blessed

AMIDAH 15 MALKHUT BEIT DAVID – MESSIANIC KINGDOM

אֵת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ,

tats-mi-ach me-hei-rah av-de-kha da-vid tse-mach 'et  
flourish speedily David Your servant Branch of The

וְקִרְנוּ תְרוּם בִּישׁוּעָתְךָ,

bi-shu'a-te-kha ta-rum ve-kar-no  
may You prosper and exalt in your salvation

כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.

hai-yom kol ki-vi-nu li-shu'at-kha ki  
the day all we hope your salvation for

בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קֶרֶן יְשׁוּעָה.

ye-shu'ah ke-ren mats-mi-ach **ADONAI** at-tah ba-rukh  
of salvation. horn of who brings forth Lord are You Blessed

**AMIDAH 16 KABALLAT TEFILLAH – ACCEPTANCE OF PRAYER**

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ

a-lei-nu ve-ra-cheim chus e-lo-hei-nu **ADONAI** ko-lei-nu shma'  
on us and mercy have pity our God Lord our voice Hear

וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ,

t'fi-la-tei-nu et u-verat-son be-rach-a-mim v'ka-bel  
our prayer -- and in favor in mercy and accept

כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.

at-tah ve-ta-cha-nu-nim te-fil-lot sho-me-a' el ki  
are You and supplications prayers who hears God for

וּמִלְפָּנֶיךָ מַלְכֵנוּ רֵיקָם אֵל תְּשִׁיבֵנוּ,

t'shi-vei-nu al rei-kam mal-kei-nu u-mil-fa-ne-kha  
turn us away do not empty our King from before You

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.

b'ra-cha-mim yis-ra'el am-kha t'fil-lat sho-me-'a at-tah ki  
in mercy Israel Your people the prayer of hear You for

בָּרַךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

t'fil-lah sho-me-'a **ADONAI** at-tah ba-rukh  
prayer who hears Lord are You Blessed

## WORSHIP/THANKSGIVING

### AMIDAH 17 AVODAH – WORSHIP

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם

u-vit feelah-tam yis-ra'-el b'am-kha e-lo-hei-nu **ADONAI** re'tsay  
and to their prayer Israel Your people our God Lord Accept

וְהֵשֵׁב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ.

bei-te-kha lid-vir ha'av-o-dah et ve-ha-sheiv  
of Your house most holy the service ( ) and restore

וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן

b'ra-tson te-ka-beil b'a-ha-vah ut-filah-tam yis-ra'-el ve-ish-shei  
in favor accept in love and their prayer of Israel and the fires

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

'a-me-kha yis-ra'-el 'a-vo-dat ta-mid le-ra-tson u-te-hi  
Your people of Israel the service always and may it please You

וְתִתְחַזְּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

b'ra-cha-mim l'tsiyon be-shuv-kha 'ei-nei-nu ve-te-che-zey-nah  
in compassion You return to Zion may our eyes behold

בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

le-tsi-yon shkhi-na-to ha-ma-cha-zir **ADONAI** at-tah ba-rukh  
to Zion His Presence Who restores Lord are You Blessed

AMIDAH 18 HODA'AH – THANKSGIVING

מוֹדִים אַנְתָּנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ

'e-lo-hei-nu **ADONAI** hu sha'at-tah lakh 'a-nach-nu mo-dim  
our God for You are Adonai You we we thank

וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר תְּיִינוּ,

chai-yey-nu tsur va'ed le'o-lam 'a-vo-tei-nu vei-lo-hei  
of our lives Rock and ever forever our fathers and God of

מִיָּגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ

le-kha no-deh ve-dor le-dor hu 'at-tah yish'e-i-nu ma-gen  
You We will thank to generation from generation Are You our salvation Shield of

וְנִסְפָּר תְּהִלָּתְךָ עַל תְּיִינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל

ve'al be-ya-de-kha ham-me-su-rim chai-yei-nu 'al te-hil-la-te-kha u-ne-sap-per  
and for into Your hands are entrusted our lives for Your praise and tell

נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכֹל יוֹם

yom sheb-be-khol ni-sei-kha ve'al lakh hap'ko-dot nish-mo-tei-nu  
that every day are Your miracles and for to You entrusted our souls

עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְשׂוֹבוֹתֶיךָ שֶׁבְּכֹל עֵת,

'eit sheb-be-khol ve-to-vo-tey-kha nif-le'o-tey-kha ve'al 'im-ma-nu  
that are at all times and favors Your wonders and for with us

עָרֵב וּבֹקֵר וְצַהֲרָיִם. הַטּוֹב פִּי לֹא כָלוּ רַחֲמֶיךָ,

ra-cha-me-kha kha-lu lo ki hat-tov ve-tsa-ho-rayim va-vo-ker 'e-rev  
your mercies exhausted not for O Good and afternoon and morning evening

וְהַמְּרָתֶם פִּי לֹא תָמוּ חַסְדֵּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

lakh kiv-vi-nu me'o-lam kha-sa-dey-cha tam-mu lo ki ve-ham-ra-chem  
in You we hope forever Your kindness ended not for and compassions

**AMIDAH CLOSING ... SIM SHALOM - GRANTING OF PEACE**

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חֵן, וְחֶסֶד וְרַחֲמִים

ve-ra·cha·mim va·che·sed chen uv·ra·kha to·vah sha·lom sim  
and compassion and kindness grace and blessing goodness peace Grant

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמֻךְ.

'am·me·kha yis·ra·'el kol ve·'ahl 'a·lei·nu  
Your people Israel all and upon upon us

בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ,

pane·y·kha be·'or ke·'e·chad kul·la·nu a·vi·nu bare·khei·nu  
of Your face with light as one all of us our Father bless us

כִּי בְּאוֹר פְּנֵיךְ נָתַתְּ לָנוּ,

la·nu na·ta·ta pane·y·kha ve·'or ki  
to us You gave of Your face with light for

יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

che·sed ve·'a·ha·vat chai·yim to·rat 'e·lo·hei·nu **ADONAI**  
of kindness and love of life the Torah our God Lord

וְצַדִּיקָהּ, וּבְרָכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם.

ve·sha·lom ve·chai·yim ve·ra·cha·mim u·ve·ra·kha·h uts·da·kah  
and peace and life and compassion and blessing and righteousness

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,

yis·ra·'el 'am·me·kha 'et le·va·rech be·'ey·ney·kha ve·tov  
Israel Your people ( ) to bless in Your eyes may it be good

בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.

bish·lo·me·kha sha·'ah u·ve·khol 'eit be·khol  
with Your peace hour and at every time at every



## YESHUA'S PRAYER

### MESSIAH YESHUA'S PRAYER

אָבִינוּ שְׁבַשְׁמַיִם יְתְקַדְּשׁ שְׁמֶךָ  
our Father who is in heaven sanctified your Name  
*Avinu Shebashamayim / Y'kadesh sh'mekha.*

תְּבֵא מַלְכוּתְךָ יַעֲשֵׂה רְצוֹנְךָ  
let come Your Kingdom be done Your will  
*Tavo Mal'kutekha / Ye'aseh Retonekha.*

בְּאָרֶץ כַּאֲשֶׁר נַעֲשֵׂה בַשְׁמַיִם:  
on earth as it is done in heaven  
*Bo'arets ka'asher na'asah vashamayim*

תֵּן-לָנוּ הַיּוֹם לֶחֶם חֲקֵינוּ:  
give to us this day the bread (of) our portion  
*Ten lanu Ha'yom / Lechem chukeinu*

וְסַלַח-לָנוּ אֶת-אַשְׁמֹתֵינוּ כַּאֲשֶׁר  
and forgive us ( ) our offenses as  
*uselakh lanu 'et ashmateinu / ka'asher*

סֹלְחִים אֲנַחְנוּ לְאֲשֶׁר אָשָׁמוּ לָנוּ:  
forgiving we are to those who offend us  
*solkhim anakhnu 'la'asher ashmu lanu*

וְאַל-תְּבִיאֵנוּ לְיַדֵּי מַסָּה  
and do not lead us to the hands of temptation  
*ve'al te'ieinu / lidei massah*

כִּי אִם-הַצִּילֵנוּ מִן-הָרָע:  
but deliver us from evil  
*'ki 'im harzileinu / min hara*

### MESSIAH PRAYER NOTES:

Upon close introspection (please do so) the prayer Yeshua recited in response to the disciple's request on how to pray is very much aligned with the traditional Amidah prayers. For this reason some Messianic communities recite this prayer in place of Amidah prayers on the Sabbath.

## **PRAISE & WORSHIP**

### **PRAISE & WORSHIP**

Much latitude and diversity is exercised throughout the Messianic Jewish communities throughout the world. Some communities sing/chant Psalms while others play prepared music while still others have full blown worship teams that are essentially bands.

Ultimately the intent is to praise and worship G\_D in Spirit (Ruach) with a loving heart by bringing a joyful noise.

So ... it would seem that a broad spectrum of praise and worship practices can be experienced but it should be noted that in all cases this remains part of the service (avodah) to ADONAI through Yeshua ... as such the praise and worship will undoubtedly be respectful and in conformance with all standards set forth in Torah!

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## **T'RUMAH/OFFERINGS**

### **TERUMAH – OFFERINGS**

Tithes and Free-will lover offerings are presented! Traditionally the offerings are brought forth and placed into the “pushka” or “tzedakah” box.

In Jewish thought and practice giving is aligned less with charity and more with “righteous expectation” for those within the community that are in need. Since ADONAI is the owner and provider of all things ... giving is really a function of manifesting ADONAI’s will instead of being generous.

Just as the Israelites were mandated to provide for the Mishkan (ADONAI’s Dwelling Place) ... the Priests ... the unfortunate (orphans, widows, strangers) so to do modern Messianic believers provide for these needs today!

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## TORAH SERVICE



From a Messianic Judaism perspective the Torah is viewed as G\_D's WORD and is treated with tremendous respect and loving care. The Torah itself is not worshiped per se but understood to be our sustaining bread in a B'rit Chadasha renewed covenant perspective. These are of course The WORDs revealed to us about ADONAI ... about HIS character ... HIS will and HIS plan for humanity through the everlasting covenant with Israel.

AYN KA-MO-CHA  
THERE IS NONE LIKE YOU

אין כְּמוֹךָ בְּאֱלֹהִים, יְהוָה, וְאֵין כְּמַעֲשֵׂיךָ.

Ayn ka-mo-cha va-el-o-heem **ADONAI** veh-ayn keh-ma-ah-seh-cha.

מַלְכוּתְךָ מְלֶכֶת כָּל עֲלָמִים, וּמִמְשָׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

Mahl-chut-cha malh-chut kol oh-la-meem u-maym-shal-teh-cha beh-chol dor va-dor.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

**ADONAI** meh-lech, **ADONAI** ma-lahch, **ADONAI** yim-loch leh-oh-lahm va-ed.

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

**ADONAI** ohz leh-ah-mo yi-tayn **ADONAI** yeh-va-raych et ah-mo va-shalom.

There is none like You among the gods, **ADONAI** and there is nothing like Your works. Your kingdom is an everlasting kingdom, and Your dominion is throughout all generations. **ADONAI** reigns, Yahweh has reigned, **ADONAI** will reign for ever and ever. **ADONAI** will give strength unto His people **ADONAI** will bless His people with peace.

VA-YEH-HEE BIN-SO-AH HA-AH-RONE  
WHEN THE ARK WOULD TRAVEL

וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה,

Va-yeh-hee bin-so-ah ha-ah-rone va-yo-mehr Mo-sheh.

קוֹמָה יְהוָה, וַיִּפְצוּ אֲבִיבֵיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ בּוֹצְנֵיךָ:

Ku-ma **ADONAI** veh-ya-fu-tzu oy-veh-cha, veh-ya-nu-su mih-sah-ney-eh-cha me-pah-neh-cha.

כִּי בּוֹצִיִן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה בּוֹרוֹשְׁלָיִם:

Key me-tzee-ohn tay-tzay Torah u-deh-vahr **ADONAI** me-ru-sha-la-yeem.

בְּרוּךְ שְׁמֵן תוֹרָה

Bah-ruch sheh-na-tahn Torah,

לְעַבְדוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Leh-ah-mo Yisrael beek-du-sha-toe.

When the Ark would travel, Moses would say, "Arise **ADONAI**, and let Your enemies be scattered, and let them that hate You flee from You." For from Zion will go forth the Torah, and the Word of **ADONAI** from Jerusalem. Blessed is He, Who in His holiness, gave the Torah to His people Israel.

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## TORAH READINGS

### THE TORAH BLESSING

*The Aliya or the Congregation Leader recites the following blessing:*

ALIYA:

בְּרַחוּ אֶת יְהוָה הַמְּבֹרָךְ:

Bar-chu et **ADONAI** hahm-vorach.

CONGREGATION:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bah-ruch **ADONAI** hahm-vorach leh-oh-lahm va-ed.

ALIYA:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-ta **ADONAI**, Eh-lo-hay-nu meh-lech ha-o-lam.

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

Ah-sheer ba-char ba-nu me-kol ha-ah-meem

וְנָתַן לָנוּ אֶת הַתּוֹרָה:

Veh-na-tahn la-nu et to-rah-to

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה: אָמֵן

Bah-ruch atah **ADONAI** no-tayn ha-Torah. Amen

ALIYA:

Bless **ADONAI** the Blessed One.

CONGREGATION:

Blessed is **ADONAI** the Blessed One, for all eternity.

ALIYA:

Blessed are you, **ADONAI**, our Elohim, King of the Universe, Who has chosen us from among all the peoples, and given us His Torah. Blessed are you, **ADONAI**, giver of the Torah. Amen.

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### THE TORAH BLESSING AFTER THE TORAH READING

ALIYA:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Bah-ruch ah-ta **ADONAI**, Eh-lo-hay-nu meh-lech ha-o-lam,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

Ah-sheer na-tahn la-nu to-raht eh-met

וְחַי עוֹלָם נִשְׁע בְּתוֹכֵנוּ:

Veh-cha-ya-ye oh-lahm na-ta beh-toe-chey-nu

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה: אָמֵן

Bah-ruch atah **ADONAI** no-tayn ha-Torah. Amen

Blessed are You, **ADONAI** our Elohim, King of the universe, Who has given us a Torah of Truth, and has planted eternal life in our midst, Blessed are You **ADONAI** Giver of the Torah. Amen

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## HAFTARAH READINGS

### THE HAFTARAH READING THE HAFTARAH READER ALIYA:

יעמוד / בן / בת להפטרות:

Ya-ah-mode, (first name in Hebrew) ben / baht (father's first name in Hebrew)  
la-Haftarah!

Come forward (first name) son of / daughter of (father's first name) to the Haftarah!

*If the aliya's father's Hebrew name is unknown, the name Avraham (Abraham) is used. For a woman, the name Sara (Sarah), or Ruth (Ruth) may be used.*

### THE HAFTARAH READING BLESSING

ALIYA:

ברוך אתה יהוה, אלהינו מלך העולם,

Bah-ruch ah-ta **ADONAI** Eh-lo-hay-nu meh-lech ha-o-lam,

אשר בחר בגביאים טובים וקצה בדבריהם,

Ah-sheer ba-char, bin-vee-eem toe-veem, veh-ra-tza beh-div-ray-hem,

הנאמרים באמת, ברוך אתה יהוה, הבוחר בתורה,

Ha-neh-eh-ma-reem, beh-eh-meht. Bah-ruch a-ta, **ADONAI** ha-bo-char ba-torah,

ובמושה עבדו, ובישראל עמו, ובגביאי האמת וצדק.

U-veh-mo-sheh ahv-doe, u-veh-yis-ra-ayl ah-mo, u-vin-vee-aye ha-eh-met, va-tzeh-dek.

Blessed are You **ADONAI** our Elohim, King of the universe, Who selected good prophets, and was pleased with their words which were spoken truthfully. Blessed are You **ADONAI**, Who chooses the Torah, Your servant Moses, Your people Israel, and prophets of truth and righteousness.

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### THE BLESSING FOLLOWING THE HAFTARAH READING

ברוך אתה יהוה, אלהינו מלך העולם,

Bah-ruch ah-ta **ADONAI** Eh-lo-hay-nu meh-lech ha-o-lam,

צור כל העולמים, צדיק בכל הדורות, האל הנאמן,

Tzur kol ha-oh-la-meem, tza-deek beh-choil ha-doe-rote, ha-ayl ha-neh-eh-mahn,

האומר ועשה, המדבר ומקים, שכל דבריו אמת וצדק.

Ha-oh-mare veh-oh-seh, ham-da-bayr um-ka-yaym, sheh-kol deh-va-rahv, eh-met va-tzeh-dehk.

נאמן אתה הוא יהוה אלהינו, ונאמנים דבריך,

Neh-eh-mahn, a-ta hu **ADONAI** El-o-hay-nu, veh-neh-eh-ma-neem  
deh-va-rehy-cha,

ודבר אמת מדבריך, אחר לא ישב ריגם,

Veh-da-vahr eh-chad mid-va-ray-cha, ah-chor lo ya-shuv ray-kahm,

כי אל מלך נאמן, ורסמן אתה.

Kee El me-lech neh-eh-mahn, veh-ra-cha-mahn a-ta.

ברוך אתה יהוה, האל הנאמן בכל דבריו.

Bah-ruch a-ta **ADONAI**, ha-El ha-neh-eh-mahn, beh-chal deh-va-raiv.

Blessed are You **ADONAI** our Elohim, King of the universe, Rock of all eternities, Faithful in all generations, the trustworthy Elohim, Who says and does, Who speaks and makes it come to pass, all of Whose words are true and righteous. Faithful are You **ADONAI** our Elohim, and faithful are Your words, for not one word of Yours is turned back unfulfilled. For You are a faithful and compassionate Elohim and King. Blessed are You **ADONAI** the Elohim Who is faithful in all His words.

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## B'RIT CHADASHAH READINGS

### THE BEH-REET CHA-DASH-AH READING

#### THE BEH-REET CHA-DASH-AH READER ALIYA:

יעמוד      בן / בת      לבְרִית הַחֲדָשָׁה:

Ya-ah-mode, (first name in Hebrew) ben / baht (father's first name in Hebrew)  
la-Beh-reet Hadashah!

Come forward (first name) son of / daughter of (father's first name) to the B'rit Hadashah!

*If the aliya's father's Hebrew name is unknown, the name Arrabahm (Abraham) is used. For a woman, the name Sara (Sarah), or Root (Ruth) may be used.*

#### BEH-REET CHA-DASH-AH BLESSING

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-ta **ADONAI** Eh-lo-hay-nu meh-lech ha-o-lam,

אֲשֶׁר נָתַן לָנוּ מָשִׁיחַ יֵשׁוּעַ,  
Ah-sheer na-tahn la-nu ma-shee-ach Yeshua,

וְהַחֲבִירָנוּךְ שֶׁל הַבְּרִית הַחֲדָשָׁה.  
Veh-ha-dib-rot shel Hab-reet Ha-da-shah,

בְּרוּךְ אַתָּה יְהוָה מוֹתֵן הַבְּרִית הַחֲדָשָׁה:  
Bah-ruch a-ta **ADONAI** no-tain Hab-reet Ha-cha-da-shah.

Blessed are You **ADONAI** our Elohim, King of the universe, Who has given us Messiah Yeshua and the commandments of the New Covenant, blessed are You **ADONAI**, Giver of the New Covenant.

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### BLESSING AFTER THE BEH-REET CHA-DASH-AH READING

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Bah-ruch ah-ta **ADONAI** Eh-lo-hay-nu meh-lech ha-o-lam,

אֲשֶׁר נָתַן לָנוּ הַדְּבַר הָאֱמוּנָה,  
Ah-sheer na-tahn la-nu Ha-deh-vahr Ha-eh-meht,

וְחַי עוֹלָם נָטַע בְּחַוְכֵינוּ.  
Veh-cha-yaye oh-lahm na-ta beh-toe-chay-nu.

בְּרוּךְ אַתָּה יְהוָה מוֹתֵן הַבְּרִית הַחֲדָשָׁה:  
Bah-ruch a-ta **ADONAI** no-tain Hab-reet Ha-cha-da-shah.

Blessed are You **ADONAI** our Elohim, King of the universe, Who has given us the Word of Truth and has planted life everlasting in our midst. Blessed are You **ADONAI**, Giver of the New Covenant.

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## RETURNING TORAH

### RETURN OF THE TORAH TO THE ARK

The ark is opened and the Torah scroll is placed back in the Ark. With the Ark remaining open, Aytz Chayeem Hee is chanted.

AYTZ CHA-YEEM HEE  
IT IS A TREE OF LIFE

עֵץ חַיִּים הוּא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיהָ מְאֹד.  
Aytz cha-yeem hee la-ma-cha-zee-keem ba, veh-tome-cheyh-ha meh-u-shahr.  
דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.  
Deh-ra-cheyh-ha dahr-chay no-ahm, veh-chol neh-tee-vo-teyh-ha shalom.  
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חַדֵּשׁ חַדֵּשׁ יָמֵינוּ,  
Ha-shee-vay-nu **ADONAI**, ay-leh-cha veh-na-shu-va, cha-daysh, cha-daysh  
ya-may-nu,  
חַדֵּשׁ יָמֵינוּ כְּקֵדָם.  
Cha-daysh ya-may-nu keh-keh-dem.

It is a tree of life to those who take hold of it, and those who support it are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. Bring us back **ADONAI** to You, and we shall come, renew our days as of old.

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### TORAH SERVICE NOTES

Many Messianic communities follow the traditional Parasha reading cycle which essentially comprises weekly readings that will take the community through the entire five books of Moshe (Bereshiyt – Devarim ... Genesis – Deuteronomy) within a single Hebrew year. A sample of the Parsahot cycle is provided later in this Siddur.

Many Messianic Rabbis will often improvise with respects to the selection of the specific Prophets, Writings and B'rit Chadasha readings depending upon the nature of the message or how HaRuach (The Spirit) is leading them.

Because of the reality that Messiah Yeshua is the unchanging WORD of G\_D; the reading of the books of Moshe is thoroughly consistent with the Messianic faith and is optimal when exploring the nature of the true Gospel message and most importantly uncovering the detailed revelation respective to Messiah Yeshua. One need just look anywhere and one will find Yeshua!

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## MESSIANIC MESSAGE

After the closing of the Torah Service it is customary within Messianic Congregations for the Rabbi/Leader to provide a message that is contextual to the specific readings (Parsha) for the week.

Because of the infinite revelation contained within G\_D's WORD there is never an end to the truths that are uncovered ... regardless of how many years the cycle is followed.

It should be noted that the message is an important element of the community gathering for a variety of reasons:

- 1) The spiritual growth of individuals and the community as a whole is a fundamental objective of the faith. Understanding G\_D's WORD, as we learned from the Master Himself, is not necessarily an intuitive or easy endeavor. As such a Messianic community typically understands that the proper handling and teaching of G\_D's WORD is premised upon specific qualifications and capabilities of the leader. With Torah as our guide we know that certain prerequisites for teachers apply:
  - a. Confession/testimony of Yeshua;
  - b. Living a Torah centric life style in accordance with the Gospel message;
  - c. Understanding Torah within a Hebraic context ... being able to "rightly divide the WORD";
  - d. Capable of delivering the truths of Torah within an application framework applicable to today's environment

Ultimately then the message from the Rabbi is naturally very important ... once of course the prerequisites are determined to be true.

- 2) In traditional Hebraic/Jewish culture (upheld by Messiah Himself) the purpose of discipleship is ultimately an endeavor wherein the disciple becomes just like the Rabbi. As such it is important for the community to understand the in depth knowledge of G\_D's WORD that the Rabbi has so that discipleship can actually work.
- 3) The message often times addresses broad and fundamental components of the Messianic faith. Collectively the messages provide in many respects the core elements of faith that the community needs to live by and agree upon. As such the messages serve as a means of providing the community foundation in the way of understanding/doctrine.

As can be seen the Shabbat message is understandably an important element of the weekly service ... avodah)

## CLOSING OF SERVICES

### HO-DU LEH- **ADONAI** GIVE THANKS TO **ADONAI**

הודו ליהוה כי טוב, כי לעולם חסדו:  
Ho-doo lah- **ADONAI** key tov, key leh-oh-lahm chas-do

Give thanks to **ADONAI** He is good, His grace forever endures.

2<sup>nd</sup> Samuel 22:50-51 & Jeremiah 33:11 &  
1 Chronicles 16:34 & Psalms 106:1 & 107:1

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### THE AARONIC BENEDICTION

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּךָ.  
Yeh-va-reh-cheh-cha **ADONAI** veh-yeesh-meh-reh-cha,

יֵאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִתְּנֶכָּךָ.  
Ya-air **ADONAI** pa-naiv ay-leyh-cha vee-chu-neh-cha,

יִשָּׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֵּׂם לְךָ שָׁלוֹם.  
Yee-sa **ADONAI** pa-nanv ay-leyh-cha ven-ya-same leh-cha Shalom.

**ADONAI** bless you and keep you,

**ADONAI** make His face shine upon you and be gracious to you,

**ADONAI** lift up His countenance upon you and give you peace.

## ONEG



In many modern Messianic communities the closing of liturgical services often results in the commencement of “Oneg” meaning joy or delight ... which in reality usually translates to a modest meal. The purpose of the meal is to foster communal bonding through discussions and face to face interaction with ADONAI of course being the center of focus.

Although communal interaction at all times is important for the betterment of all the Shabbat experience does indeed lend itself uniquely to the strengthening of personal and communal bonds. As such many communities use Oneg for this purpose because the goal is to get to the end state “together”.

It should also be noted that traditionally many Messianic communities will also open Oneg with the “Shulcan ADONAI” (LORD’s Table) and lift up the memorial bread and wine offering to ADONAI through Yeshua our Messiah.

Please keep in mind that there are assuredly diverse traditions within Messianic circles when it comes to “Oneg” ... some very basic and others more robust based on the desires and traditions within the community itself. Ultimately however the objective is “joy/delight” with ADONAI being front and center.

## COMMUNAL ACTIVITIES

It is not uncommon within some Messianic communities to offer personal and communal growth programs either during or after Oneg ... again with the intention of keeping ADONAI front and center. Taking advantage of communal attendance promotes opportunities for a wide array of learning/discovery endeavors such as but not limited to:

- Detailed Torah Discussion;
- Hebrew Language Training;
- Traditional Jewish Dancing;
- Jewish Culture/History;
- Messianic Evangelism;
- Messianic Roles/Responsibilities;
- Etc.

Once again it should be noted that traditions can be quite diverse depending upon the specific community. Some communities may prefer not to engage in activities like those listed above in favor of enabling families to spend more time at home on Shabbat. There are indeed communities that have the means and the logistics to engage in such activities during the week whereas other communities freely engage in these types of activities on Shabbat because opportunities are simply quite limited and ultimately the fruits are “tov” (good).

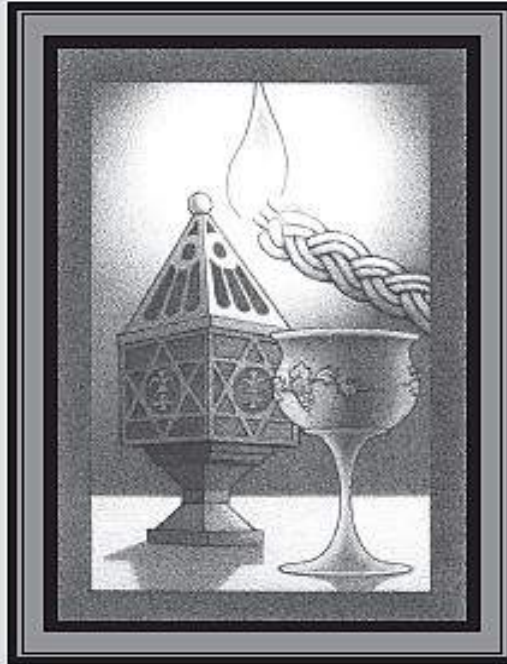
By no means is there any desire herein to raise any debate regarding the conducting of these communal activities on Shabbat. Typically these endeavors are driven by the Rabbi or leadership premised upon a desire to simply make the kingdom stronger. What should be understood however is that the endeavors surrounding communal strengthening must be kingdom centric and designed to bring glory to ADONAI.

## HAV'DALAH



# HAV'DALAH

The Separation



*Concluding the Sabbath celebration,  
Saturday Evening at Home.*

After sunset, when it is dark, we distinguish  
the Sabbath from the first day of the work week by  
lighting the first fire of the week.

A braided hav'dalah candle, grape juice,  
and a spice box are used.

(Spices typically used are cinnamon, cloves, and allspice.)



## Closing the Sabbath

*Father:*

The Lord is my deliverance, I trust and have no fear; the Lord is my strength and my song, and He has become my salvation.<sup>1</sup> The Lord will give strength to His people, the Lord will bless His children with peace. Peace, peace to him who is afar off, and to him who is near, says the Lord. I will lift up the cup of salvation, I will call upon the name of the Lord.<sup>2</sup>

*(lifting the cup of juice)*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם,

Ba-ruk h a-tah **ADONAI** E-lo-hei-nu  
me-lekh ha-o-lam,  
Blessed are You, **ADONAI** our God,  
King of the universe,

בּוֹרֵא פְּרֵי הַגֶּפֶן:

bo-rei p'ri ha-ga-fen.  
Who created the fruit of the vine.

*(Father lifts spice box)*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם,

Ba-ruk h a-tah **ADONAI** E-lo-hei-nu  
me-lekh ha-o-lam,  
Blessed are You **ADONAI** our God,  
King of the universe,

בּוֹרֵא מִיְּנֵי בְּשָׂמִים:

bo-rei mi-nei v'sa-mim.  
Who created various spices.

*(Father shakes spices, smells them, and passes them on so that all may enjoy their fragrances.)*

*(Father gives the hav'dalah candle to a young person, lights it and says the blessing...)*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם,

Ba-ruk h a-tah **ADONAI** E-lo-hei-nu  
me-lekh ha-o-lam,  
Blessed are You **ADONAI** our God,  
King of the universe,

בּוֹרֵא מְּוֹרֵי הָאֵשׁ:

bo-rei m'o-rei ha-eish.  
Who created the illuminations of the fire.

*(The candle is extinguished in the juice.)*

Blessed are You, **ADONAI** our God, King of the universe, Who distinguishes between the sacred and the profane, between light and darkness, between the seventh day and the six days of labor. Help us too, we pray to distinguish between that which is real and enduring, and that which is fleeting and vain. May we value affection and helpfulness more than power and possessions, that the joy of a good deed may be our greatest delight, and our zeal for justice outweigh selfish pursuits.

Grant us a good week, a week of courage and faithfulness, a week of health and prosperity, a week of blessing and peace. Amen.

MA TO-VU

MA TO-VU

HOW GOODLY ARE YOUR TENTS OH JACOB

Numbers: 24:5

Ma to-vu oh-ha-le-cha, Ya-ah-kov

מָה טוֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,

Mish-ke-no-te-cha Yis-rah-el

מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.

Va-anee, be-rov chas-de-cha, a-vo vey-te-cha,

וְאֲנִי, בְּרַב חַסְדְּךָ, אָבָא בְּיָדְךָ,

Esh-ta-cha-veh, El hay-chal kad-she-cha be-yir-ah-te-cha.

אֲשַׁחֲחֶנּוּ אֵל הַיָּחַל קֹדֶשְׁךָ בְּיִרְאָתְךָ.

**ADONAI** a-hav-tee me-on bey-te-cha

יְהוָה, אֲהַבְתִּי מְעֹן בְּיָדְךָ,

Um-kom mish-kan ke-vo-de-cha

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

Va-anee esh-ta-cha-veh ve-ech-re-ah

וְאֲנִי אֲשַׁחֲחֶנּוּ וְאֶכְרַעַת

Ev-re-cha lif-nay **ADONAI** h o-see

אֶבְרָכָה לְפָנַי יְהוָה עֲשֵׂי.

Va-anee te-fi-la-tee le-cha. **ADONAI** et ra-tzon

וְאֲנִי תְפִלְתִּי לְךָ יְהוָה, עַת רְצוֹן,

Elohim, be-rav chas-de-cha, a-ne-nee be-eh-met

אֱלֹהִים, בְּרַב חַסְדְּךָ, עֲנֵי בְּאֵמַת יִשְׁעֶךָ.

Yish-eh-cha

How lovely are your tents, Oh Jacob, Your dwelling places, O Israel

**ADONAI** through Your abundant grace I will enter Your house,

In awe I will bow down toward Your Holy Sanctuary .

**ADONAI** I love the House where You dwell, And the place where Your Glory resides .

I shall prostrate my self and bow, bend the knee before **ADONAI** my Maker .

As for me, may my prayers to You, **ADONAI** be at the night time.

Elohim, in Your abundant righteousness, Answer me with the truth of Your Salvation .

## KADDISH

### KADDISH A SONG OF PRAISE

יְהַגְדֵל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן.

Yeet-ga-dal ve-yeet-ka-dash shmey ra-ba  
(Congregation – A-main)

בְּעֻלְמָא דִּי בְרָא כְרַעְוִתָּהּ, וְיִמְלִיךְ קוֹלְכוּתָּהּ

Be-al-ma dee vra chir-u-tay, ve-yam-lich mal-chu-tay,

בְּתַיְכוֹן וּבְיַמְיֵיכוֹן,

Beh-cha-yey-chon uv-yo-mey-chon,

וּבְחַיֵי קַדְלֵי בֵּית יִשְׂרָאֵל,

Uv-cha-yey de-chol bait Yis-ra-el

בְּעֻלְמָא וּבְזִמְנֵי קָרִיב.

Ba-a-ga-la u-viz-man ka-riv,

וְאָמְרוּ אָמֵן.

Veh-eem-ru A-main,

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

Yeh-heh shmay ra-ba me-va-rach le-ah-lam ul-al-may al-ma-ya.

יְהַבְרַךְ וְיַשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַוַּח וְיִתְעַדֵּד וְיִתְעַלֶּה

Yeet-ba-rach ve-yeesh-la-bach ve-yeet-pa-ar ve-yeet-ro-mam ve-yeet-na-say  
ve-yeet-ha-dar ve-yeet-a-leh

וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא.

Veh-yeet-ha-lal shmey de-ku-de-sha. Bri-ch hu.

לְעֵלְמָא כּוֹן קַל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִתְקַבְּלָא,

Le-ey-la min kol bir-cha-ta ve-shi-ra-la toosh-be-cha-ta ve-ne-che-ma-ta,

דְאָמְרֵינְךָ בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.

Da-a-mee-ran be-al-ma, Ve-eem-ru A-main,

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.

O-seh sha-lom beem-ro-mav, hoo ya-ah-seh sha-lom a-lay-nu,

ve-al kol Yis-ra-el.

וְאָמְרוּ: אָמֵן.

Ve-eem-ru: A-men.

Magnified and sanctified be His great Name (Congregation – A-men)

In the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of the whole house of Israel, even swiftly and soon, and say A-men.

Let His great name be blessed forever and to all eternity. And say A-men.

Blessed, praised, and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed is He, though He be high above all the blessings and songs, praise and consolations which are uttered in the world, And say A-men.

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



## AH-DON O'LAM

### AH-DON O-LAM MASTER OF THE UNIVERSE

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּתֵרֵם כָּל יְצִיר נִבְרָא.

Adon o-lam a-sher ma-lach, be-teh-rem kal yeh-tzeer niv-rah.

לֵעֵת נַעֲשֶׂה בְּחַפְזוֹ כָּל, אֲזִי מְלִיךְ שְׂמוֹ נִקְרָא.

Le-ayt na-ah-sah ve-chef-tzo kol, ah-zai me-lech she-mo nik-rah,

וְאַחֲרַי כְּכֹלֹחַ הַכֹּל, לְבִדּוֹ יִמְלֹךְ נוֹרָא.

Veh-ah-cha-ray kich-lot ha-kol, le-va-do yim-loch no-rah.

וְהוּא הָיָה וְהוּא הָיָה, וְהוּא יִהְיֶה בְּתַפְאֲרָה.

Veh-hu ha-yah veh-hu ho-veh, veh-hu yih-yeh be-tif-ah-rah.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.

Veh-hu eh-chad veh-ayn shay-nee, le-ham-shil lo le-hach-bee-rah.

בְּלִי רֵאשִׁית בְּלִי סְכֵלִית, וְלוֹ הָעוֹ וְהַמְשֻׁקָה.

Be-lee ray-sheet be-lee tach-leet, veh-lo ha-oz veh-ha-mis-rah.

וְהוּא אֵלִי וְהִי לֵאלֹהֵי, וְצוּר חֲבֵלֵי בְּעֵת צָרָה.

Veh-hu ay-lee veh-chal go-ah-lee, veh-tzur chev-lee beh-ayt tza-ra.

וְהוּא נֹסֵי וְקַמֹּס לִי, מִנְּתָן כּוֹסֵי בַיּוֹם אֶקְרָא.

Veh-hu ni-see u-ma-nos lee, me-nat ko-see beh-yom ek-rah.

בְּיָדוֹ אֶפְקֹד רוּחִי, בְּעֵת אִישָׁן וְאַעֲרִיקָה.

Beh-ya-do af-keed ru-chee, beh-ayt ee-shan veh-ah-ee-rah,

וְעִם רוּחִי גִּזְרִי: יְהוּה לִי וְלֹא אִירָע.

Veh-eem ru-chee geh-vi-ya-lee. **ADONAI** lee veh-lo ee-rah.

Master of the universe who has reigned, before anything was created,  
at the time that everything was created at His will, then "King" was His name proclaimed,  
after all has ceased to exist, He, the Awesome One, will reign alone.

And He was and He is, and He shall be in Glory.

And He is One – and there is no second, to compare to Him, to declare as His equal,  
without beginning, without end, He has the might and dominion.

And He is my Elohim and my living Redeemer, and the Rock of my struggle at time of trouble.

And He is my standard and a refuge for me, the portion in my cup on the day I call.

In His hand I shall deposit my spirit, when I am asleep – and I shall awaken,  
and with my spirit shall my body remain.

**ADONAI** is with me and I shall not fear.

**AIN KAY-LO-HAYNU**

**AIN KAY-LO-HAY-NU  
THERE IS NONE LIKE OUR ELOHIM**

אין כִּאלֹהֵינוּ אֵין כְּאֲדֹנָינוּ  
Ayn kay-lo-hay-nu ayn ka-do-nay-nu

אֵין כְּמֶלְכֵנוּ אֵין כְּמוֹשִׁיעֵנוּ  
Ayn keh-mal-kay-nu ayn keh-mo-shee-ay-nu

מִי כִּאלֹהֵינוּ מִי כְּאֲדֹנָינוּ  
Mee chay-lo-hay-nu mee cha-do-nay-nu

מִי כְּמֶלְכֵנוּ מִי כְּמוֹשִׁיעֵנוּ  
Mee cheh-mal-kay-nu mee cheh-mo-shee-ay-nu

נֹדֶה לְאֱלֹהֵינוּ נֹדֶה לְאֲדֹנָינוּ  
No-deh lay-lo-hay-nu no-deh la-do-nay-nu

נֹדֶה לְמֶלְכֵנוּ נֹדֶה לְמוֹשִׁיעֵנוּ  
No-deh leh-mal-kay-nu no-deh leh-mo-shee-ay-nu

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדֹנָינוּ  
Ba-ruch El-o-hay-nu Ba-ruch ah-do-nay-nu

בָּרוּךְ מֶלְכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ  
Ba-ruch mal-kay-nu ba-ruch mo-shee-ay-nu

אֲתָה הוּא אֱלֹהֵינוּ אֲתָה הוּא אֲדֹנָינוּ  
Atah hu El-o-hay-nu atah hoo ah-do-nay-nu

אֲתָה הוּא מֶלְכֵנוּ אֲתָה הוּא מוֹשִׁיעֵנוּ  
Atah hu mal-kay-nu atah hoo mo-shee-ay-nu

אֲתָה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֵת קְטֹרֶת הַסַּמִּים.  
Atah hu she-hik-tee-ru ah-vo-tay-nu leh-fa-ney-cha et keh-to-ret ha-sa-meem.

There is none like our Elohim, there is none like our Lord, there is none like our King, there is none like our Deliver.

Who is like our Elohim? Who is like our Lord? Who is like our King? Who is like our Deliver?

We will give thanks to our Elohim, we will give thanks to our Lord, we will give thanks to our King, we will give thanks to our Deliver.

Blessed be our Elohim, blessed be our Lord, blessed be our King, blessed be our Deliver.

You are our Elohim, You are our Lord, You are our King, You are our Deliver.

You are He to whom our fathers offered fragrant incense before You.

SHALOM AY-LAY-CHEM

SHA-LOM AH-LAY-CHEM  
PEACE BE UNTO YOU

Shalom ah-lay-chem, mal-ah-chay ha-sha-rayl, mal-ah-chay el-yon,	שְׁלוֹם עָלֵיכֶם מַלְאָכֵי הַשָּׁמַיִם מַלְאָכֵי עֲלִיּוֹן,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.	בְּמִלְכָּךְ מַלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:
Bo-ah-chem leh-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,	בּוֹאֵכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.	בְּמִלְכָּךְ מַלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:
Ear-chu-nee eh-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,	בְּרַכְוֵי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.	בְּמִלְכָּךְ מַלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:
Tzayl-chen leh-sha-lom, mal-ah-chay ha-sha-lom mal-ah-chay el-yon,	צֵאֲדָבְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן,
Mee-meh-lech mal-chay ham-la-cheem, ha-ka-dosh bah-ruch hu.	בְּמִלְכָּךְ מַלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Peace be unto you, ministering angels, angels of the Most High, Coming forth from the King of kings, the Holy One, blessed is He.

May your coming forth be in peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Holy One, blessed is He.

Bless me with peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Holy One, blessed is He.

May your departure be in peace, angels of peace, angels of the Most High, Coming forth from the King of kings, the Holy One, blessed is He.

## AH-LAY-NU

### AH-LAY-NU IT IS OUR DUTY

עָלֵינוּ לְשַׁבַּח לְאֵדוֹן הַכֹּל,  
 A-lay-nu le-sha-be-ach la-ah-don ha-kol,  
 לְהַח גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 La-layf ge-du-la le-yo-tzayr be-ray-sheet,  
 שְׁלֹא עָשָׂנוּ כְּעֵיךְ הָאֲרָצוֹת,  
 Se-lo a-sa-nu ke-go-yay ha-ah-ra-tzot,  
 וְלֹא עָשָׂנוּ כְּמַטְפַּחֹת הָאֲדָמָה.  
 Ve-lo sa-ma-nu ke-mish-pe-chol ha-ah-da-ma.  
 שְׁלֹא שָׁם הִלְכְנוּ קָדָם,  
 She-lo sam chel-kay-nu ka-hem,  
 וְנִזְרַלְנוּ כִּכְד הַמִּנְעִים.  
 Ve-go-ra-lay-nu ke-chal ha-mo-nam.  
 וְנִזְרַלְנוּ כִּדְרֵימִים וּמַטְפַּחִים וּבֹדִים,  
 Va-ah-nach-nu kor-eem u-mish-ta-cha-veem u-mo-deem,  
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.  
 Lif-nay me-lech mal-chay ham-la-cheem ha-ka-dosh ba-ruch hu.  
 שֶׁהוּא נֹטֵה שָׁמַיִם וְיָסַד אֲרֶץ,  
 She-hu no-teh sha-ma-yeem ve-yo-sayd a-retz,  
 וּמִשָּׁב וְקָדָו בְּשֵׁמִים מִמְעַל,  
 U-mo-shav ye-ka-ro ba-sha-ma-yeem mi-ma-al,  
 וְשָׁכַנָה עַם בְּגִבְהֵי מְרוֹמִים,  
 Ush-see-nal u-zo be-gav-hay me-ro-meem.

הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
 Hu El-o-hay-nu, ayn od.  
 אֵמֶת מִלְכְנוּ אֵפֶס וּזְלָתָהּ,  
 E-met mal-kay-nu eh-fes zu-la-to,  
 כְּפָרוּב בְּרוּחָתָהּ:  
 Ka-ka-toov be-to-ra-to:  
 וְנִשְׁתַּעַף הַיּוֹם וְנִשְׁבַּח אֵל לִבְבָּךְ,  
 Ve-ya-da-ta ha-yom va-ha-shay-vo-ta El le-va-veh-cha,  
 כִּי יְהוָה הוּא הָאֱלֹהִים בְּשֵׁמִים מִמְעַל,  
 Kee 'ADONAI hu ha-El-o-heem ba-sha-ma-yeem mi-ma-al,  
 וְעַל הָאָרֶץ מִסֻּסָּתָהּ, אֵין עוֹד.  
 Ve-al ha-ah-retz mee-ta-chat, ayn od.  
 וְנִאֲמַרְנוּ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,  
 Ve-no-eh-mar: vo-ha-ya 'ADONAI le-me-lech al kal ha-a-retz.  
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֵחָד וְשֵׁמוֹ אֵחָד.  
 Ba-yom ha-hu yih-yeh 'ADONAI e-chad u-shmo e-chad.

It is our duty to praise the Master of all, to ascribe greatness to the Molder of pameral creation, for He has not made us like the nations of the lands, and has not emplaced us like the families of the earth. For He has not assigned our portion like theirs, nor our fate like all their multitudes. And we kneel, and bow and acknowledge our thanks, before the King who reigns over kings, the Holy One, Blessed is He. He stretches our heaven and establishes the earth. the tear of His glory is in the heavens above, and His powerful Presence is in the loftiest heights, He is our Elohim and there is none other. True is our King, there is nothing besides Him, as it is written in His Torah: You shall know today and take it back to your heart, that ADONAI is the only Elohim in heaven above, and on earth below, there is none other. And it is said: ADONAI will be King over all the world, on that day ADONAI will be One and His Name will be One!

## PARASHAT SCHEDULE

Each week in synagogues around the world a portion from the Torah (called a *parasha*) is chanted or in some instances simply recited. In total, the Torah is divided into 54 of these *parashiyot* - one for each week of a year - so that in the course of a year the entire Torah (from Genesis to Deuteronomy) has been recited during services (during non-leap years there are fewer weeks so some weekly portions are doubled to keep up). *Note: Messianic Jews add weekly Brit Chadashah and sometimes Ketuvim-Writings readings as well. Additionally Messianic Jews view the Torah as the complete revelation of ADONAI to humanity ... Genesis-Revelation!*

As previously noted it is customary to adapt the Haftarah and B'rit Chadashah readings within many Messianic communities to facilitate greater understanding of G\_D's WORD. As such the following reading cycle is but a common starting ground for many Messianic communities and individuals.

#	Parashat	Torah	Haftarah	Brit Chadashah
1	Bereshit (In The Beginning)10/17/09	Gen 1:1-6:8	Isa 42:5-43:11	Jn 1:1-5; Rev 22:6-21
2	Noach (Noah)	Gen 6:9-11:32	Isa 54:1-55:5	Mt 24:36-46; 1 Pet 3:18-22
3	Lekh Lekha (Go/Leave)	Gen 12:1-17:27	Isa 40:27-41:20	Rom 4:1-25
4	Vayera (and He appeared)	Gen 18:1-22:24	II Ki 4:1-37	Lk 1:26-38; 24:36-53; 2 Pet. 2:4-11
5	Chayei Sarah (Life of Sarah)	Gen 23:1-25:18	I Ki 1:1-31	Mt 1:1-17; 1 Cor 15:50-57
6	Toldot (Generations: line/story)	Gen 25:19-28:9	Mal 1:1-2:7	Rom 9:1-31
7	Vayetzei (and he left)	Gen 28:10-32:3	Hos 12:13-14:10	Jn 1:19-51
8	Vayishlach (and he sent)	Gen 32:4-36:43	Hos 11:7-12:12	Heb 11:11-20; Mt 26:36-46
9	Vayeshev (and he lived)	Gen 37:1-40:23	Amos 2:6-3:8	Mt 1:1-6, 16-25
10	Miketz (at the end)	Gen 41:1-44:17	I Ki 3:15-4:1	Mt 27:15-46; Rom 10:1-13
11	Vayigash (and/then he went up)	Gen 44:18-47:27	Ezek 37:15-37:28	Lk 6:9-16; Eph 2:1-10
12	Vayechi (and he lived)	Gen 47:28-50:26	I Ki 2:1-12	1 Pet 1:1-9, Hebrews 11:21-22
13	Shemot (and these are the names)	Ex 1:1-6:1	Isa 27:6-28:13; 29:22-23	1 Cor 14:18-25; Acts 7:17-29; Matt 10:16-28; Ya'akov 5:1-12

14	Va'era (and I appeared)	Ex 6:2-9:35	Ezek 28:25-29:21	Rom 9:14-33
15	Bo (go)	Ex 10:1-13:16	Jer 46:13-46:28	Lk 22:7-30; 1 Cor 11:20-34
16	Beshalach (when [he] let go)	Ex 13:17-17:16	Judges 4:4-5:31	Jn 6:15-71
17	Yitro (Jethro)	Ex 18:1-20:23	Isa 6:1-7:6; 9:5-9:6	Mt 5:8-20
18	Mishpatim (laws)	Ex 21:1-24:18	Jer 34:8-34:22; 33:25-26	Mt 5:38-42;17:1-11
19	Terumah (gift/offering/donation)	Ex 25:1-27:19	I Ki 5:26-6:13	2 Cor 9:1-15; Mt 5:33-37
20	Tetzaveh (you command)	Ex 27:20-30:10	Ezek 43:10-43:27	Heb 13:10-17
21	Ki Tisa (when you take)	Ex 30:11-34:35	I Ki 18:1-18:39	2 Cor 3:1-18
22	Vayakhel (and he assembled)	Ex 35:1-38:20	I Ki 7:40-7:50	2 Cor 9:6-11; 1 Cor 3:11-18
23	Pekudei (amounts of)	Ex 38:21-40:38	I Ki 7:51-8:21	Heb 1:1-14
24	Vayikra (He called)	Lev 1:1-5:26	Isa 43:21-44:23	Heb 10:1-18
25	Tzav (command)	Lev 6:1-8:36	Jer 7:21-8:3; 9:22-23	Heb 7:24-8:6
26	Shmini (eighth)	Lev 9:1-11:47	II Sam 6:1-7:17	Heb 7:1-19; 8:1-6 & Acts 10:9 - 22 & 34, 35
27	Tazria (she conceives)	Lev 12:1-13:59	II Ki 4:42-5:19	Lk 7:18-35; Mt 8:1-4
28	Metzora (one being diseased)	Lev 14:1-15:33	II Ki 7:3-7:20	Mt 23:16-24:2;30-31; Rom 6:19-23
29	Achrei Mot (after the death)	Lev 16:1-18:30	Ezek 22:1-22:19	Heb 9:11-28
30	Kedoshim (holy ones)	Lev 19:1-20:27	Amos 9:7-9:15	1 Cor 6:9-20; 1 Pet 1:13-16
31	Emor (speak)	Lev 21:1-24:23	Ezek 44:15-44:31	Lk 14:12-24; 1 Pet 2:4-10
32	Behar (on the mount)	Lev 25:1-26:2	Jer 32:6-32:27	Lk 4:16-21
33	Bechukotai (to my decrees)	Lev 26:3-27:34	Jer 16:19-17:14	Mt. 21:33-46; 2 Cor 6:14-18
34	Bamidbar (in the desert)	Num 1:1-4:20	Hos 2:1-2:22	Rom 9:22-33; 1 Cor 12:12-30
35	Nasso (take)	Num 4:21-7:89	Judges 13:2-13:25	Acts 21:17-26

36	Beha'alotcha (when you set up)	Num 8:1-12:16	Zech 2:14-4:7	1 Cor 10:6-13; Rev 11:1-19
37	Shelach (send/send for you)	Num 13:1-15:41	Josh 2:1-2:24	Heb 3:7-4:1
38	Korach (Korah son of Izhar)	Num 16:1-18:32	I Sam 11:14-12:22; Isaiah 66:1-24	Acts 5:1-11; Rom 13; Matthew: 18
39	Chukat (God Spoke)	Num 19:1-22:1	Judges 11:1-33, Psalm 139	John 3. Romans 8:31- 39
40	Balak (king of Moab)	Num 22:2-25:9	Micah 5:6-6:16	Matthew 7:12-29, 2nd Peter 2&3, Jude 3-24, Rev 2:12-17, Romans 11:25-32; 1 Cor 1:20-31
41	Pinchas (son of Eleazar)	Num 25:10-30:1	I Ki 18:46-19:21	Jn. 2:13-25, Romans 11:2-32
42	Matot (Tribes)	Num 30:2-32:42	Jer 1:1-2:3	Phil 3:7-21
43	Masei (Journeys)	Num 33:1-36:13	Jer 2:4-28; 3:4	James 4:1-12
44	Devarim (Words)	Deut 1:1-3:22	Isa 1:1-1:27	Acts 9:1-21; 1 Tim 3:1-7; Yochanon 15:1-11; Hebrews 3:7-4:11
45	Vaetchanan (I Pleaded)	Deut 3:23-7:11	Isa 40:1-40:26	Mt 23:31-39; Matthew) 4:1-11; Mk 12:28-34; Acts 13:13-43; Romans 3:27-31; Ya'akov 2:14-26
46	Eikev (Because)	Deut 7:12-11:25	Isa 49:14-51:3	Heb 11:8-13; Rom 8:31-39
47	Re'eh (See)	Deut 11:26-16:17	Isa 54:11-55:5	Jn 7:37-52; 1 Jn 4:1-6
48	Shoftim (Judges)	Deut 16:18-21:9	Isa 51:12-52:12	Jn 1:19-27; Acts 3:22-23
49	Ki Teitzei (When You Go)	Deut 21:10-25:19	Isa 54:1-54:10	Mt 5:27-30; 1 Cor 5:1-5
50	Ki Tavo (When You Enter)	Deut 26:1-29:8	Isa 60:1-60:22	Lk 21:1-4; Eph 1:3-6
51	Nitzavim (Ones Standing)	Deut 29:9-30:20	Isa 61:10-63:9	Rom 10:1-12; Acts 19-20
52	Vayeilech (Then He Went Out)	Deut 31:1-31:30	Isa 55:6-56:8	Rom 10:14-18
53	Ha'Azinu (Listen)	Deut 32:1-32:52	II Sam 22:1-51	Rom 10:14-11:12
54	Vezot Haberakhah (This is the Blessing)	Deut 33:1-34:12	Josh 1:1-18	Rev 22:1-5

## ADDITIONAL READINGS

Below are additional readings for holidays and special Shabbats. Note that on holidays, the *maftir* portion is different than the usual Torah reading:

Parashat	Torah	Haftarah	Brit Chadashah
Rosh Hashanah Day 1	Gen 21:1-34; Num 29:1-6	I Sam 1:1-2:10	1 Thess 4:13-18
Rosh Hashanah Day 2	Gen 21:1-34 Num 29:1-6	Jer 31:1-19	1 Thess 4:13-18
Shabbat Shuvah	Deut 32:1-32:52	Hos 14:2-10; Micah 7:18-20; Joel 2:15-27	Rom 10:14-11:12
Yom Kippur (shacharit)	Lev 16:1-34 Num 29:7-11	Isa 57:14-58:14	Rom 3:21-26; Cor 5:10-21
Yom Kippur (minchah)	Lev 18:1-30	Jonah 1:1-4:11; Micah 7:18-20	Rom 3:21-26; 2 Cor 5:10-21
Sukkot 1	Lev 22:26-23:44 Num 29:12-16	Zech 14:1-21	Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot 2	Lev 22:26-23:44 Num 29:12-16	I Ki 8:2-21	Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot CH"M 1	Num 29:17-25		Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot CH"M 2	Num 29:20-28		Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot CH"M 3	Num 29:23-31		Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot CH"M 4	Num 29:26-34		Jn 1:10-14; Rev 7:1-10; 21:1-4
Sukkot Shabbat	Ex 33:12-34:26	Ezek 38:18-39:16; Ecclesiastes (K)	Jn 7:37-44
Hoshana Rabbah	Num 29:26-34		Jn 7:1-2, 37-44
Shemini Atzeret	Deut 14:22-16:17 Num 29:35-30:1	I Ki 8:54-9:1	Mt 17:1-9; Mk 12:28-33
Simchat Torah	Deut 33:1-34:12 Gen 1:1-2:3; Num 29:35-30:1	Josh 1:1-18	Mt 5:17-48; Rom 7:21-25
Chanukah 1	Num 7:1-17		Jn 9:1-7; Jn 10:22-39
Chanukah 2	Num 7:18-29		Jn 9:1-7; Jn 10:22-39



Chanukah 3	Num 7:24-35		Jn 9:1-7; Jn 10:22-39
Chanukah 4	Num 7:30-41		Jn 9:1-7; Jn 10:22-39
Chanukah 5	Num 7:36-47		Jn 9:1-7; Jn 10:22-39
Chanukah 6	Num 7:42-47		Jn 9:1-7; Jn 10:22-39
Chanukah 7	Num 7:48-59		Jn 9:1-7; Jn 10:22-39
Chanukah 8	Num 7:54-8:4		Jn 9:1-7; Jn 10:22-39
Asarah B'Tevet	Ex 32:11-34:10		
Tu B'Shevat	Ps 104:16-17; Psalms 120-134		Mt 7:13-24, 28-29
Shekalim	Ex 30:11-16	II Ki 11:17-12:17	
Ta'anit Esther	Ex 32:11-34:10	Esther (K)	Mt 6:16-18; Lk 2:36-37
Zakhor (Purim)	Deut 25:17-19	I Sam 15:1-34	
Purim	Ex 17:8-16	Esther (K)	Heb 11
Parah	Num 19:1-22	Ezek 36:16-38	
Ha-Chodesh	Ex 12:1-20	Ezek 45:16-46:18	
Shabbat Ha-Gadol		Mal 3:4-24	
Passover Day 1	Ex 12:21-51 Num 28:16-25	Josh 3:5-7; 5:2-6:1; 6:27	Lk 22:7-20; Jn 1:29-31; 1 Cor 15:20-28
Passover Day 2	Lev 22:26-23:44 Num 28:16-25	II Ki 23:1-9; 21-25	
Passover CH"M 1	Ex 13:1-16; Num 28:19-25		
Passover CH"M 2	Ex 22:24-23:19; Num 28:19-25		
Passover CH"M 3	Ex 34:1-26; Num 28:19-25		
Passover CH"M 4	Ex 9:1-14; Num 28:19-25		
Passover (shabbat)	Ex 33:12-34:26 Num 28:19-25	Ezek 37:1-37:14 Song of Songs (K)	Rev 15:1-4
Passover Day 7	Ex 13:17-15:26 Num 28:19-25	II Sam 22:1-51	

Passover Day 8	Deut 15:19-16:17 Num 28:19-25	Isa 10:32-12:6	
Firstfruits (Habbikurim)	Ex 23:19; Deut 26:1-11		Rev 15:1-4
Yom HaShoah	Deut 4:30-40		Rev 6:9-11
Yom Hazikaron			
Yom Ha'atsmaut	Deut 11:8-21	Isa 10:32-11:12	Mt 24:29-44
Lag Ba'Omer			
Yom Yerushalayim			
Shavuot Day 1	Ex 19:1-20:23; Num 28:26-31	Ezek 1:1-28; 3:12; Ruth (K)	Jn 1:32-34; Mt 3:11-17; Acts 2:1-21, 37-41
Shavuot Day 2	Deut 15:19-16:17	Hab 2:20-3:19	Acts 2:1-13
Tisha B'Av (shacharit)	Deut 4:25-40	Jer 8:13-9:23	Mt 3:11-17
Tisha B'Av (Minchah)	Ex 32:11-14, 34:1-10	Isa 55:6-56:8; Lam (K)	Mt 23:16-23;24:1-2
Rosh Chodesh (weekday)	Num 28:1-15		
Rosh Chodesh (shabbat)	Num 28:9-15	Isa 66:1-24	

## Final Thoughts

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The Shabbat as the reader very well may know is an incredibly important and Biblically mandated institution within Messianic Judaism and more importantly for all of ADONAI's kingdom ... Israel. The Shabbat truly serves as the consistent and eternal memorial of the everlasting covenant made between ADONAI and Israel.

What has been presented herein is hopefully a good foundation ... providing individuals and communities seeking enrichment with the means of getting started towards realizing the benefits and beauty of HaShabbat.

As declared on multiple occasions there are a variety of Messianic traditions that one can experience ... ranging from conservative to liberal. What has been presented herein could certainly be deemed to be leaning towards the conservative end of the spectrum in that this guideline follows traditional Shabbat practices forged by the Jewish community for thousands of years.

Although some may see this Siddur as being too light in details ... others may find the practices to be somewhat rigid. Please keep in mind however that the ultimate goal is passionate and genuine immersion, both personally and communally ... through HaRUACH ... given freely from ADONAI because of YESHUA HaMASHIACH ... it is all about ADONAI, maker of Heaven and Earth!

At the end of the day it would seem that Jewish tradition has indeed fostered Shabbat practices that seem peculiar and different from the rest of the world ... even the so called believing body of Messiah ... practices that are truly unique to Israel ... practices forged to revere, guard and observe HaShabbat in a manner suitable to the everlasting covenant!

Since Israel has been given the role of being the light to the nations it would make sense then the nations emulate Israel ... even further the nations should be cleaving to Israel so that all who desire will be counted as part of the kingdom.

Frankly there is no better means of honoring HaShabbat than following the lead of people chosen to keep Shabbat as an everlasting sign with ADONAI!

*Shalom Aleichem ... P.R. Otokletos*