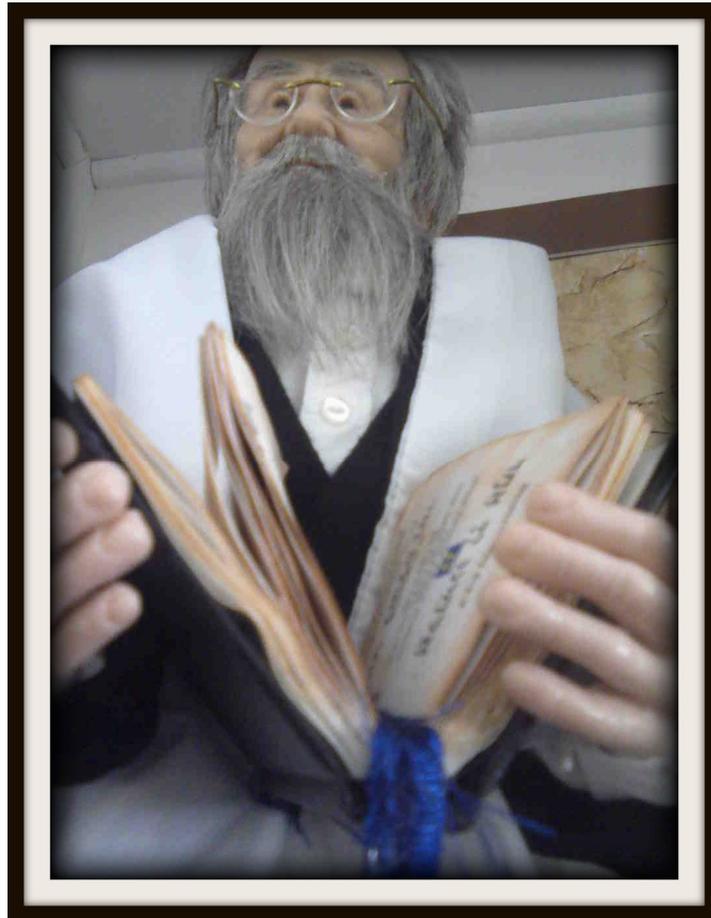


A Grace-Based Short Shabbat Siddur (for Christians)



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Introduction

The Sabbath/Shabbat was given to the Jew by Jehovah, and God has a reason for doing this that affects (think "God's affection" for) both Jew and Gentile for good....

Exodus 31:12 And Jehovah spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye* may know that I am Jehovah who sanctified you. ["ye" is not in the Hebrew text]

17 It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested (שַׁבָּת *shabath*), and was refreshed.

Jewish commentator RASHI says:

כִּי אֶת הַיּוֹם בִּינֵי FOR IT IS A SIGN BETWEEN ME AND YOU—There is a mark of distinction¹) *in the relation that exists between us, viz., the fact that I have chosen you by letting you inherit for rest that day on which "I" rested, לדעת, TO KNOW* (not, "for you to know", but) *for the nations of the world to know through it, כִּי אֲנִי הִי* THAT I AM THE LORD THAT DOETH SANCTIFY YOU.

Rashi continues to say that the Sabbath is NOT the mark/sign (אֶת Aleph-vav-tahv) of distinction! And he is correct: **Yeshua** is the mark of distinction that sanctifies Israel AND Christians.

Gentile Believers in Messiah Jesus are grafted in **among** (Romans 11:17) the choice of Israel that trusts in Jesus AND the branches of Israel that were/are petrified by God so that they would not yet see Jesus as Messiah:

Romans 11:17 **But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in among** (Greek: ἐν) **them and you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree,**

JESUS IS THE ROOT WE ARE GRAFTED INTO:

Revelation 22:16 "I **Jesus** myself-sent my angel to-witness these-things to-YOU over the assemblies. **I myself-am the root** and the kindred of-David, the star namely-the brilliant namely-the-one-belonging-to-the morning."

* As members of the body of Messiah Jesus, who is the **יְהוָה** of Sabbaths,

Christians may worship **יְהוָה** on any day of the week:

Romans 14:5 Who on-the-one-hand is-judging day beside day, who on-the-other-hand is-judging every day; **let each (one) be-being-brought-to-fullness in his own mind.**

v6 The (one) having-an-opinion is-having-opinion-(of) the day to-Jehovah, [King James/Textus Receptus adds, "And the (one) not having-an-opinion is not having-opinion-(of) the day to-Jehovah"] And the (one) eating is-eating to-Jehovah for he-is-giving-thanks to-the God; and the (one) not eating is not eating to-Jehovah and he-is-giving-thanks to-the God.

* **Gentiles are allowed to "part-take" of the Sabbath:**

* **Colossians 2:16** Let not therefore anyone be-judging YOU in eating and in drinking or in part-of-(a)-feast or of-(a)-new-moon or of-sabbaths,

v17 Which-things are (a) shadow of-the-things future, but the body (is) of-the Messiah.

* **Yeshua/Jesus is the Sabbath rest of the believer:**

* **Mark 2:27** And he-was-saying to-them, The sabbath came-to-pass because-of the MAN, not the MAN because-of the sabbath.

v28 So-that **the son of-the MAN is Jehovah even of-the sabbaths.**

* **Hebrews 4:3** **For we, the (ones) having-trusted, are-going-in into the rest,** according-as he-has-said-and-still-says: As I-swore in my wrath; **if they-will-go-in into my rest; and-yet of-the works** having-been-come-to-pass from casting-down of-(a)-world. (Compare Psalm 95)

* **Note that Gentile Christians do not attempt to affect righteousness through works:**

* **Ephesians 2:8** For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

v9 Not out-of works, in-order-that some-one might not boast.

v10 For of-him we-are (a) thing-made having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

v11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,

v12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

v13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

v14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

v15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

v16 And he-might-reconcile-in-full the both [Jews and Gentiles] in one body to-the God through the cross, having-killed the enmity in it;

v17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

v18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.

v19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

v20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

v21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

v22 in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

Reading Key

Maroon colored text represents siddur section headings.

The siddur text is black. Traditionally read by the male head of household.

The purple colored text should be said by the woman of the household.

This blue colored text is scripture and blessings. All recite the blue blessings together.

Highlighted and Red text is sometimes used for emphasis.

The Shabbat (*Shabbat*) is the seventh day of the week and corresponds to the Gregorian calendar's Saturday. The Shabbat was given to the Jews. Gentile Christians - i.e. members of *the Body of Messiah* - have much grace in our participation (Rom.14:5,6), and it is not necessary to either conduct a siddur or if you do choose to observe a part of our Rest in Messiah Yeshua/Jesus in this way, it is neither necessary to read the complete siddur.

This is a Gracefully abbreviated siddur, having lost some of the Rabbinical legends, and yet still about twenty pages in length. It seemed necessary to supply some supportive material for the curious reader, although it is hoped that the reader has a mature trust in Jesus and is joyfully entering our Rest in Him. The text highlighted in light blue represents a possible shortened siddur *reading* guideline, along with *knowing* the sections indicated with a blue asterisk*.

Scriptures are from the *American Standard Version 1901* and *A Consistent Translation* (Ralph H. Mount).

The pronunciation of the Tetragrammaton is at this time unknown to us. Thankfully, there is no *Shibboleth* involved here (Judges 12:6). The Name of God appears here in known English transliterations of Jehovah, Yahweh, and YHVH; however most often in the Hebrew without vowel pointing as יהוה, which will allow the reader to make up their own mind regarding the pronunciation. It is imperative that you understand and confess that the Name above all names is Jesus/Yeshua, and that He is יהוה (i.e. Jehovah, Yahweh, The LORD) as per Philippians 2:9-11.

* The Blessing of Messiah:

Bah-ruch ah-tah יהוה, Eh-lo-hey-nu meh-lehch hah-o-lahm,
ah-sheh nah-tahn lah-nu eht deh-rehch hah-yay-shu-ah beh-mah-shee-ach
Yeshuah. Ah-mayn.

Blessed are You יהוה our Elohim, King of the universe, Who has given us **the way of
salvation** in Messiah Yeshua. Amen.

Isaiah 12:2-3 "Behold, God (El) is my Yeshuah/Salvation, I will trust and not be afraid for
my strength and my song is Yah יהוה and He is to me My Yeshuah/Salvation. You will
draw water with joy from the wells of Yeshuah/Salvation."

* Candle/Lamp Lighting

The Woman of the home lights the candles/lamps and recites these blessings & scripture:

John 8:12 Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light of-the life.

Psalm 27:1 יהוה is my light and my salvation (יְשׁוּעָי); whom shall I fear? יהוה is the strength of my life; of whom shall I be afraid?

Blessed are You, יהוה our Elohim, King of the universe, who has made us holy by trust in Yeshua יהוה, the light of the world and the light of life.

יהוה Yeshua is our strength and our Salvation.

Blessed are You, יהוה our God, King of the universe, who has kept us in The Life, and has preserved us and has enabled us to reach this season once again.

May יהוה bless us with Sabbath joy!

May יהוה bless us with Sabbath holiness!

May יהוה bless us with Sabbath peace! Amen.

(All:)

* SHABBAT SHALOM!

Hand Washing Blessing

Psalm 24:3 Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

As believers in יהוה The GOD of Israel through our Messiah Yeshua (Jesus Christ), we are reminded in Ephesians 5:26-27, that **we are sanctified/made-holy, and cleansed with the washing of water by The Word of GOD, יהוה Yeshua/Jesus The Messiah** that we may be presented, holy and without blemish unto Him.

Ephesians 5:25 The husbands, YOU-be-cherishing the wives, according-as also the Messiah cherished **the assembly** and gave himself over in-behalf-of her,

v26 In-order-that **he-might-make her holy having-cleansed (her) by-the bath of-the water** in (a) saying,

v27 In-order-that he-might himself stand-alongside to-himself the assembly glorious, not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,

(All wash their hands as so inclined.)



Prelude to the Shema;

Who is God?

Philippians 2:5 YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,
v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,
v7 **BUT he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;**
v8 And having-been-found in-figure as MAN he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.
v9 and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name, namely-the-one above every name,
v10 In-order-that **in the name of Jesus every knee might-bend of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,**
v11 **And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,**

Romans 10:13 For every (one) whosoever might-call **on the name of-Jehovah** will-be-saved. (Joel 2:32)

Where is God? (Which direction should we see Him face to face?)

Psalms 5:7 But as for me, in the abundance of thy lovingkindness will I come into thy house: In thy fear will I worship toward thy holy temple.

Colossians 1:26 The mystery namely-the (one) having-been-and-still-hidden-back from the ages and from the generations--but now was-manifested to his holy-ones,
v27 To-whom the God willed to-make-known what the riches of-the glory of this mystery among the Gentiles, which is **Messiah in YOU**, the hope of-the glory;

Matthew 18:20 For the-place-where two or three are having-been-and-still-are-gathered-together with reference-to my name, **I-am there in midst of-them.**

1 Corinthians 3:16 Are YOU not knowing absolutely that YOU are the sanctuary (ναός - naos) of the God, and the spirit of God is dwelling (οικεῖ - oikēi) in YOU?



* SHEMA

All rise and say or sing the Sh'ma (Deuteronomy 6:4) and traditional Baruch Shem blessing:

שְׁמַע ~ יִשְׂרָאֵל ~ יְהוָה ~ אֱלֹהֵינוּ ~ יְהוָה ~ אֶחָד.
Eh-chad Yah-weh Elo-hay-nu Yah-weh Yis-ra-el Sh'ma <
is-one Jehovah our-God Jehovah Israel Hear <
בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד <
va-ed l'o-lam mal'chu-to k'vod shaym Ba-ruch <

Sing: **Sh'ma Yisrael, יהוה Elohaynu, יהוה echad.**

Baruch shaym k'vod mal'chu-to l'olam va-ed.

Recite: **Hear, O Israel: יהוה our God יהוה is One:**

Blessed be His glorious Name whose Kingdom is forever and ever!

The Rabbinical "Baruch Shem" blessing was preceded in Temple times by a *scriptural blessing*:

Blessed be יהוה Elohim, the God of Israel, Who only doeth wondrous things: And blessed be his glorious name for ever; And let the whole earth be filled with his glory. Amen, and Amen. (Psalm 72:18,19)

V'ahavta ~ And You Must Love...

Deuteronomy 6:5 and thou shalt love **Jehovah** thy God with all thy heart, and with all thy soul, and with all thy might.

v6 And these words, which I command thee this day, shall be upon thy heart;

v7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

v8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

v9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

The "Shema" is taken from Deuteronomy ch6 which clearly shows that it is specifically given to Israel:

Deuteronomy 6:1 Now this is **the commandment, the statutes, and the ordinances**, which Jehovah your God commanded to teach you, **that ye might do them in the land** whither ye go over to possess it;

v2 that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

v3 Hear therefore, **O Israel**, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

v10 And it shall be, when Jehovah thy God shall bring thee **into the land** which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildest not,

v11 and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and thou shalt eat and be full;

v12 then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage.

v13 Thou shalt fear Jehovah thy God; and him shalt thou serve, and shalt swear by his name.

* We hear that The Word is יהוה Yeshua:

John 1:1 The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

All sing: Y'shua ha-Mashiach hu יהוה.

Yeshua the Messiah is יהוה.

When Moses and Elijah appeared with Jesus on the Mount of Transformation, God took Moses and Elijah, representing the Law and the Prophets, out of the picture and gave specific instruction regarding the primacy of the Word, Yeshua:

Matthew 17:5 Yet (as) he (was) speaking, behold, (a) cloud full-of-light overshadowed them: and behold, (a) voice out-of the cloud, saying, **This is my son, namely-the-(one) cherished, with whom I-thought-well: YOU-be-hearing of-him.**

* We hear that Jesus also taught the Shema;

Mark 12:29 But the Jesus answered him, **That first-of-all of-the commandments, (is) you-be-hearing, Israel, Jehovah our God Jehovah is one.**

v30 And you-will-cherish Jehovah your God out-of your total heart and out-of your total soul and out-of your total intellect and out-of your total strength. This (is the) first commandment.

v31 And (the) like second (is) this: **You-will-cherish your neighbor as yourself.** Another commandment greater of-these is not.

* **This is the Law of Messiah:**

John 15:10 If YOU-might-keep my commandments, YOU-will-remain in my charity, according-as I myself-have-kept-and-am-still-keeping the commandments of-my Father, and I-am-remaining in his charity.

Jesus makes this distinction: You keep my commandments. I kept and still keep my Father's commandments.

John 15:12 This is the commandment namely-the (one) mine, in-order-that YOU-might-be-cherishing one-another, according-as I-cherished YOU.

Romans 8:2 For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

Galatians 5:1 To-the freedom Messiah made us free; YOU-be-standing-firm therefore and YOU-be not being again held-in (a) yoke of-slavery. -Amen.

* The Blessing of the Husband

The Wife places her hands on the Husband and recites Psalm. 112:1-9:

Psalm 112:1

הִלְלוּ יְהוָה אֱשֶׁר־יֵאֱמָר יִרְאֵהוּ יְהוָה בְּמִצְוֹתָיו תִּפְיֵן מְאֹד:

Praise ye Jehovah (הִלְלוּ יְהוָה *ha-le-lu Yah*). Blessed is the man that feareth Jehovah, That delighteth greatly in his commandments.

v2

גִּבּוֹר בְּאָרֶץ יִהְיֶה זֶרַע וְדֹר יִשְׁרָיִם יִבְרָךְ:

His seed shall be mighty upon earth: The generation of the upright shall be blessed.

v3

הַוְונֹעַ אֶשֶׁר בְּבֵיתוֹ וְצַדִּיקָתוֹ עֹמֶד לְעַד:

Wealth and riches are in his house; And his righteousness endureth for ever.

v4

זֶרַח בַּחֲשֵׁךְ אֶרְאֵה לְיִשְׁרָיִם חַנּוּן וְרַחוּם וְצַדִּיק:

Unto the upright there ariseth light in the darkness: *He is* gracious, and merciful, and righteous.

v5

טוֹב־אִישׁ חַוְנָן וּמְלֹנֵה יְכַלֵּל דְּבָרָיו בְּמִשְׁפָּט:

Well is it with the man that dealeth graciously and lendeth; He shall maintain his cause in judgment.

v6

כִּי־יִלְעַוְלָם לֹא־יִמָּוֵט לְזִכָּר עוֹלָם יִהְיֶה צַדִּיק:

For he shall never be moved; The righteous shall be had in everlasting remembrance.

v7

מִשְׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בְּטִיחַ בֵּיהוָה:

He shall not be afraid of evil tidings: His heart is fixed, trusting in Jehovah.

v8

סָמוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְּצַר יוֹ:

His heart is established, he shall not be afraid, Until he see his desire upon his adversaries.

v9

פִּזָּר נָתַן לְאֹבְיָוִים צַדִּיקָתוֹ עֹמֶד לְעַד קִרְנוֹ תָרוּם בְּכֹבֶד:

He hath dispersed, he hath given to the needy; His righteousness endureth for ever: His horn shall be exalted with honor.

* Blessing of the Children

John 6:44 Not-one is-being-able to-come to me unless the Father, namely-the (one) having-sent me, might-draw him, and I myself-shall-stand him again in-the last day.

v45 It-is having-been-and-still-written in the prophets, And they-will all be (ones) taught of-the God. Every (one) therefore, the (one) having-heard from the Father and having-learned, is-coming to me: [Jeremiah 31:34]

The father places his hands on his children, calls them by name and says:

May יהוה draw you near to him, and may יהוה draw near to you. Amen.

* Blessing of the Family

The father recites or sings the Aaronic blessing, also called "the priestly blessing":

Numbers 6:24

יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ, וַיְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ : ס

v'yish-m'recha Yahweh Y'va-rech'cha ←
and-may-he-keep-you Yahweh May-he-bless-you ←

May Yahweh bless you, and keep you:

v25

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ, וַיְהִי לְךָ חַנּוּן, וַיְהִי לְךָ חַנּוּן : ס

vi-chu-necha ay-lecha pa-naiv Yahweh Ya-ayr ←
and-may-he-be-gracious-unto-you toward-you faces-of-him Yahweh May-he-make-shine ←

May Yahweh make his face to shine upon you, and be gracious unto you.

v26

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹמִים : ס

Shalom l'cha v'ya-saym ay-lecha pa-naiv Yahweh Yisa ←
Peace to-you may-he-give toward-you faces-of-him Yahweh May-he turn ←

May Yahweh lift up his countenance upon you, and give you peace. Amen.

Revelation 1:6 And he-made us (a) kingdom, priests to his God and Father, to-him the glory and the might with-reference-to the ages of-the ages: Amen.

* **The Blessing of the Wife - A woman of Valor -**

The Husband places his hands on the Wife and recites Proverbs 31:10-31 Septuagint translation:

10 **Who** shall find a **virtuous woman?** for such a one is more valuable than precious stones.

Solomon - wisest man ever on earth - could not find a suitable woman in 1000. So it will take a wiser man than Solomon to "find" this virtuous woman. This points to Jesus/Yeshua/ the Messiah, who is greater than Solomon (Lu.11:31; Matt.12:42).
Messiah will return and find Israel (Rom.11:26).

11 The heart of her husband trusts in her: such a one shall stand in no need of fine spoils.

12 For she employs all her living for her husband's good.

13 Gathering wool and flax, she makes it serviceable with her hands.

14 She is like a ship trading from a distance: so she procures her livelihood.

15 And she rises by night, and gives food to her household, and appointed tasks to her maidens.

16 She views a farm, and buys it: and with the fruit of her hands she plants a possession.

17 She strongly girds her loins, and strengthens her arms for work.

18 And she finds by experience that working is good; and her candle [lamp] goes not out all night.

19 She reaches forth her arms to needful works, and applies her hands to the spindle.

20 And she opens her hands to the needy, and reaches out fruit to the poor.

21 Her husband is not anxious about those at home when he tarries anywhere abroad: for all her household are clothed.

22 **She makes** for her husband clothes of double texture, **and garments for herself** of fine linen and scarlet.

Revelation 19:7 Let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage-of-the Lamb came, and **his wife prepared herself, v8 And it-was-given-to-her-in-order-that she-might-cast-around-to-herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the just-acts of-the holy-ones.**

23 And her husband becomes a distinguished person in the gates, when he sits in council with the old inhabitants of the land.

24 **She makes fine linens**, and sells girdles to the Chananites [merchants]: **she opens her mouth heedfully and with propriety, and controls her tongue.**

25 She puts on strength and honour; and rejoices *in the last days*.

26 **But she opens her mouth wisely, and according to law.**

27 The ways of her household are careful, and she eats not the bread of idleness.

28 And her kindness to them sets up her children for them, and they grow rich, and her husband praises her.

29 Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all.

30 Charms are false, and woman's beauty is vain: for it is a wise woman that is blessed, **and let**

her praise the fear of יהוה.

31 Give her of the fruit of her lips; and **let her husband be praised in the gates.** Amen.

The LXX version readily shows the Messianic prophecy in this passage. Some parts of this prophecy have been fulfilled, some have not.

Summary: The *Woman of Valor* is Israel; the man/husband is Messiah Yeshua. In the past, and even now perhaps, Jesus spoke to Israel and she could not answer him; Israel was quiet:

John 14:6 The Jesus is-saying to-him, **I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me.**

"She opens her mouth heedfully and with propriety, and controls her tongue" points to a future prophecy fulfillment of when Jesus returns, then Israel will be able to speak to the Gentiles the Word of truth that **Jehovah Jesus Messiah is the I AM, the Way, the truth, and the life.**

And so all Israel shall be saved:

Romans 11:26 *And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob. v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.*



A word on this cup and this bread:



Kiddush Cup (Cup of Sanctification) and Challah (loaves).

This is not the cup or the bread of Passover, which we partake of only once a year, at Passover, according to scripture: 1 Corinthians 11:26 *For as-often-as YOU-might-be-eating this bread and YOU-might-be-drinking this cup, YOU-are-proclaiming the death of-the Lord, until of-which he-might-come.*

Note "*this cup*" - "*as often as*" - **that is once a year at Passover**, specifically the *third cup* which comes after the Passover meal. The *first cup* of the Passover order is the same cup of sanctification that we partake of on Shabbat.

Questions regarding "challah":

Some in Judaism claim the origin of the Shabbat bread and wine blessings go back to Melchizedek. Note that "*hamotzi*", translates to "*who brings forth*".

Genesis 14:18-20 And Melchizedek king of Salem **brought forth** [ה' וְצִיאָהּ hotzi; LXX:

ἐξήνεγκεν] **bread** [לֶחֶם lechem; LXX: ἄρτους artous] **and wine:** and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all.

Others say that the two challah of Shabbat depict the double portion of manna on the Sixth day...

In Exodus 16 the "*Manna*" is also called "*lechem*":

Exodus 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. 15 And when the children of Israel saw it, they said one to another, What is it? For they knew not what it was. And Moses said unto them, It is **the bread** [לֶחֶם אֱלֵיִם alechem; LXX: ὁ ἄρτος ho artos] which Jehovah hath given you to eat.

Exodus 16:29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day **the bread** [לֶחֶם lechem; LXX: ἄρτους artous] **of two days;** abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people **rested** [שָׁבְתוּ shab'too] on the seventh day. 31 And the house of Israel called the name thereof **Manna** [מָן man]: and it was like coriander seed, white; and the taste of it was like wafers made with honey. 32 And Moses said, This is the thing which Jehovah hath commanded, Let an omerful of it be kept throughout your generations, that they may see the **bread** [לֶחֶם הַלֵּחֶם halechem; LXX: τὸν ἄρτον ton arton] wherewith I fed you in the wilderness, when I **brought you forth** [ה' וְצִיאָהּ hotzii] from the land of Egypt.

In these views, the Jewish tradition of blessing bread and wine appears to predate the "church's" communion/Eucharist. A connection is seen between "hamotzi" (*who brings forth*) and "hotzi" (i.e. "Yatza", *bring out*).

However, others see yet another origin of the Challah...The "**showbread**" is also called "*lechem*":

Exodus 25:30 And thou shalt set upon the table show [פָּנִים *paniyim*] bread [לֶחֶם *lechem*] before me alway. (LXX has one greek word *άρτους* for both *paniyim* and *lechem*)

Concordant Hebrew English Sublinear (CHES) for WLC, "*bread of faces to faces of me*":

וְלִפְנֵי הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּתֵן יָדָי
 continually to-faces-of-me faces bread-of the-table on and-you-give ←

With this a connection *may* be seen between the challah and in Face/Presence of YHVH at the Aaronic blessing: *May YHVH shine His Face to you; May YHVH turn His Face to you, and grant you Peace*. Note the NASV translates this as "the bread of the presence". This "**showbread**" is also called "*challah*" in Hebrew:

Leviticus 24:5 And thou shalt take fine flour, and bake twelve cakes [חַלֹּת *challot* LXX: *άρτους*] thereof: two tenth parts of an ephah shall be in one cake [חַלֵּה *challah*~ LXX: *άρτος*].

Also note that the *meal offering* was **unleavened bread**, and that this *matzah* was also called "challah" and "lechem":

Exodus 29:2 and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them.

LXX: και and *άρτους* [²bread *αζύμους* ¹unleavened] *πεφυραμένους* being mixed up *εν* with *ελαίω* olive oil, και and *λάγανα* [²pancakes *αζυμα* ¹unleavened] *κεχρισμένα* being coated *εν* with *ελαίω* olive oil. *σεμίδαλιν εκ* [³of fine flour *πυρών* ⁴of wheat *ποιήσεις* ¹You shall make *αυτά* ²them].

unleavened [מַצָּת *matzot*; LXX: *αζύμους adzumous*]

bread [לֶחֶם *lechem*; LXX: *άρτους artous*]

cakes [חַלֹּת *challot*; not in LXX] Rashi: "pierced cakes"

unleavened [מַצָּת *matzot*; LXX: *αζυμα adzuma*]

mingled [בְּלוּלֹת *b'loolot*]

wafers [רֶקִיקַי *rekiykay* LXX: *λάγανα lagana*]

unleavened [מַצָּת *matzot*]

anointed [מְשֻׁחִים *m'shucheem*]

with oil: of fine wheaten flour shalt thou make them.

Rashi: "they anointed them in the form of a Greek Chi (X)" - !

(Note this variance: The LXX omits "*and cakes (challah) unleavened*")

While four cups may be shown -with some effort - in scripture during the "last Passover", the scripture does effortlessly show two cups: a cup "after supper" (Luke 22:20), which separates it from a previous cup (Luke 22:17). In this we should understand the cup "after supper" is not the same as a previous cup at the same supper. This is important, as most recognize the first cup of the Passover Seder as the Cup of Sanctification, the same Kiddush Cup we recognize on each Shabbat. And so the cup "after supper" is NOT the Kiddush Cup. And so the Shabbat bread and wine do not mimic the Cup "after supper", with which Yeshua initiated the New Covenant. Again: the bread and wine of Shabbat is not "communion". And thank God for that.

While the "church" confuses and mixes the third cup of Passover and the matzah with pagan rituals (e.g. *the third cup of Zeus & the round leavened sun-god "host"*) which results in their *communion* service, we assume that the Jews do not confuse the bread and wine of Shabbat with the bread and wine of Passover. However, it is valid to wonder: **if Judaism has what appears to be a "communion" service, then have the Jews also been led astray as has the "church"? Is the third cup of Passover derived from the third cup of Zeus? Was the challah of Shabbat at one time unleavened bread as was the challah of the meal offering? When and why did the Shabbat challah become leavened?** These are important questions as all these things are patterns for us so that we won't make the same mistakes the Israelis made in the wilderness (1Cor.10:6).

Some things to keep in mind as we work these questions out: 1) Josephus states that the showbread was *unleavened bread* (Ant., III, 6, 6), 2) The bread of the meal offering was called "*challah*" (Lev.2:4), 3) The root of the word "challah" means "to perforate", and this makes a connection to the pierced Matzah which in turn brings to mind The Pierced, Yeshua on the cross, saying "Father, forgive them for they know not what they do" (Luke 23:34a).

New Covenant believer's participation is "forward thinking" (Hebrews 4:3). We live in a state of Grace:

Colossians 2:16 Let not therefore anyone be-judging YOU in eating and in drinking or in part of-(a)-feast or of-(a)-new-moon or of-sabbaths

1 John 2:1 My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one)



* **Kiddush**/Kadesh "Sanctify" (the Day). The Cup of Sanctification

Genesis 1:31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis 2:1 Thus the heavens and the earth were completed, and all their hosts.

v2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

v3 Then **God blessed the seventh day and sanctified** (קִדְּשׁ *kadesh*) it, because in it He rested from all His work which God had created and made.

* **Blessing of the Wine**

All raise the cup and sing or say the traditional Kiddush blessing in Hebrew and/or English:

Baruch Atah יהוה Eloheinu Melech Ha-olam Boh-Ray P'ree Hagafen. Amen.

Blessed are You, יהוה our God, Ruler of the universe, who creates the fruit of the vine. Amen.

All drink!

In Messiah, Gentile believers are grafted-in to the good olive tree (**among** the branches of Israel), and are thus now also grafted-in branches that may produce fruit of the vine:

John 15:5 "**I myself-am the vine**, **YOU** the branches. **The (one) remaining in me, and-I in him, this (one) is-bringing much fruit**; because separate-from me **YOU**-are not being-able to-be-doing anything."

Romans 11:16 But if **the firstfruit (is) holy**, also the lump; and if the root (is) holy, also the branches.

v17 But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in **among** them and **you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree**,

v18 You-be not boasting-against the branches; but if you-are-boasting-against (them), you yourself-are not bearing the root **BUT** the **root** you.

JESUS IS THE ROOT WE ARE GRAFTED INTO:

Revelation 22:16 "I Jesus myself-sent my angel to-witness these-things to-YOU over the assemblies. **I myself-am the root** and the kindred of-David, the star namely-the brilliant namely-the-one-belonging-to-the morning."

1 Corinthians 15:20 But at-this-instant Messiah has-been-and-still-is-raised out-of dead (ones), **firstfruit** of-the (ones) having-fallen-asleep-and-still-asleep: v21 For since-indeed the death (is) through MAN, also through MAN (a) resurrection of-dead (ones). v22 For as-altogether in the Adam all are-dying-off, thus also in the Messiah all will-be-made-alive. v23 But each (one) in (his) own assignment: **firstfruit Messiah, thereafter the (ones) of-the Messiah in his presence**,

We are a new creation (fruit) **in Messiah**. We "Bless" the Messiah, and partake of that blessing "Because we are members of his body." (Ephesians 5:30)

Those that trust in Jesus are *the fruit of the vine!*

* *The Woman of the home recites the blessing:*

Blessed are You, יהוה our God, King of the universe, who sanctifies us by The Word of יהוה, Yeshua the Messiah and has taken pleasure in us and in love and favor allows us to participate in the Holy Shabbat in remembrance of the creation, a day which is the beginnings of Israel's Holy gatherings, and in memory of Israel's departure from Egypt. For You have *also* chosen us and forgiven us of our sins through the blood propitiation of our Messiah Yeshua and in love and favor allow us to participate in the Shabbat for rest and refreshing, in which we rest in Messiah Jesus, who is our Sabbath Peace, our Shabbat Shalom.

בְּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

Ba-ruch a-ta יהוה

m'ka-daysh ha-sha-bat

Blessed are You, יהוה,
who sanctifies the Shabbat.

Amen.

* **Hamotzi - "Who brings forth" ~ Blessing the Bread**

John 6:28 They-said therefore to him, What might-we-be-doing, in-order-that we-might-be-working the works of-the God?

v29 The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched.

v30 They-said therefore to-him, What sign therefore are You yourself-doing, in-order-that we-might-see and we-might-trust to-you? What are-you-working?

v31 **Our Fathers ate the manna in the wilderness, according-as-it-is having-been and-is-still-written, He-gave to-them bread out-of the heaven to-eat.**

v32 The Jesus said therefore to-them, Amen amen I-am-saying to-You, Moses has not given-and-still-is-giving to-You the bread out-of the heaven; BUT **my Father is-giving to-YOU the bread out-of the heaven namely-the authentic** (bread).

v33 **For the bread of-the God is the (one) descending out-of the heaven, and giving life to-the world.**

v34 They said therefore to him, Lord, always you-give to-us this bread.

v35 *But the Jesus said to-them, I myself-am the bread of-the life: the (one) coming to me by-no-means might-he-be-hungry, and the (one) trusting with-reference-to me by-no-means might-he-thirst at-any-time.*

v40 But **this is the will of-the (one) having-sent me, in-order-that every (one) the (one) observing the Son and trusting with-reference-to him, might-be-having life eternal,** and I myself-shall-stand him again in-the last day.

1 Corinthians 1:30 "But out-of him YOU yourselves-are in **Messiah Jesus**, who became wisdom to-us from God, both righteousness and holiness and redemption."

Titus 3:3 For we ourselves were also at-one-time thoughtless, disobedient, being-led- astray, being-slaves to-various desires and pleasures, leading-through-out in malice and envy, abhorrent, hating one-another.

v4 But when the graciousness and the love-of-mankind of-the God our Savior appeared-clearly,

v5 **Not out-of works which we ourselves-did in righteousness, BUT according-to his mercy he-saved us through (the) bath of-regeneration and of-renewing of-the Holy Spirit,**

v6 Which he-poured-out on us richly through Jesus Messiah our Savior,

v7 In-order-that **having-been-justified-by-the favor** of-that-one we-might-become heirs according-to hope of-eternal life.

v8 The word (is) trustworthy, and concerning these-things I-am-purposing you to-be-asserting-confidently, in-order-that the (ones) having-trusted-and-still-trusting God might-be-being-concerned to-be-standing of-fine works before-for-themselves. These-things are fine and profitable to-the MEN;

* *All say the blessing:*

Blessed are You, יהוה our God, King of the universe, who sanctifies us in Messiah Yeshua, the Bread of the Life. *Amen*

This is the now: **Yeshua is our Sabbath rest:**

Hebrews 4:3 For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; **if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world.**

v4 For somewhere he-has-said-and-still-says concerning the seventh (day) thus: And the God rested in the day namely the seventh from all his works;

v5 And in this (place) again: **If they-will-go-in into my rest.**

v6 Since therefore it-is-being-left-behind (for) some to-go-in into it, and the (ones) formerly having-been-brought-good-news went not in because-of disobedience,

v7 Again he-is-appointing (a) certain day, today, saying in David after this-much time, according-as he-has-said-before-and-still-says: Today if of his voice YOU-might-hear, might YOU-not harden your hearts.

v8 For if Joshua rested them, he-was not speaking concerning another day after these (things).

v9 So a-resting-as-on-the-Sabbath is-being-left behind for-the people-of-the God.

v10 For the (one) having-gone-in into his rest he himself also rested from his works, as-altogether the God from his own.

v11 **Let-us-be-diligent therefore to-go-in into that rest,** in-order-that some-one might not fall in the same copy of-the disobedience.

* *All say or sing the Hamotzi blessing (lift one Challah loaf up):*

Ha-motzi le-chem min ha-aretz,

We give thanks to God for Bread,
our voices rise in song together,
as our joyful prayer is said:

**Baruch Atah יהוה, Elohenu Melech Ha-olam, Ha-mo-tzee
Lechem Min Ha-aretz. AH-MAYN.**

Blessed art Thou, יהוה our God! King of the universe, **Who brings forth** bread from the earth- *and has given us the Bread of Life in our Messiah Yeshua, blessed be He. Amen.*

שַׁבָּת שְׁלוֹמִים

* **Shabbat Shalom!**