



# Friday Night Kiddush - Sanctifying the Sabbath



וּקְרֵאתָ לַשַּׁבָּת עֲנֵנּי לְקֹדֶשׁ יְהוָה מְכֻבָּד

...call the Sabbath a delight and the holy day of the LORD honorable...

- Isaiah 58:13

Before we sit down to eat our Friday night meal, it is customary to sanctify the time by reciting *Kiddush* (“sanctification”), a special ceremony performed at the beginning of the Sabbath (and on other holidays). Normally Kiddush is recited by the father of the household while holding a cup of wine. The ceremony has two distinct parts. First Genesis 1:31-2:3 is read and then a Hebrew blessing is recited that sanctifies the occasion and thanks God for the gift of the Sabbath day.

## The First Part of Kiddush

During the first part of Kiddush the leader reads (or sometimes sings) the first few verses from Genesis chapter two, which speak about God’s completion of the creation of the heavens and the earth and of His resting from the work of creation. Note that before reading Genesis 2:1, however, the leader recites the last part of Genesis 1:31 in an undertone until he reaches the last two words of the verse (“Yom Ha-shishi”), which he then clearly reads. This is intended to connect the words “Yom Ha-shishi” with the following two words of Genesis 2:1 (i.e., “Vaikhulu Ha-shamayim”) to form an acronym for the sacred Name of God (i.e., YHVH).



[וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר] יוֹם הַשִּׁשִּׁי:  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכֹל צְבָאָם:  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מְכֻבָּד מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

**Transliteration:** [vaihi-erev, vaihi-voker] Yom Hashishi, Vaikhulu Hashamayim ve-ha’arets ve-khol tzeva’am: vaikhal Elohim bayom hashevi’i melakhto asher `asah vaiyishbot baiyom hashevi’i mikol melakhto asher `asah: vaiyvarekh Elohim et-yom hashevi’i vaikadesh oto ki vo shavat mikol melakhto asher bara Elohim la’asot.



**Translation:** [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 Second Part of Kiddush

The second part of Kiddush is the customary Hebrew blessing that sanctifies the occasion and thanks God for the gift of the Sabbath day:

סְבָרֵי מָרְגָן וּרְבָנָן וּרְבוֹתָי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.  
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְרָצָא בָנוּ, וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹרֹן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ  
זֵכֶר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ,  
מִכָּל הָעַמִּים. וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה יְהוָה מְקַדְּשׁ הַשַּׁבָּת. אָמֵן.

**Transliteration:** {Savri maranan ve-rabanan ve-rabotai:} Barukh attah Adonai Eloheinu melekh ha-olam, borei pe’ri ha-gafen. Barukh attah Adonai Eloheinu melekh ha-olam, asher kiddeshanu be-mitzvotai ve-ratza vanu, ve-shabbat **kodsho** be’ahavah uv’ratzon hinchilanu, zikaron le’ma’aseh ve’reishit. Ki hu yom techillah lemikra’ei kodesh, zekher litzi’at mitzrayim. Ki vanu vacharta, ve’otanu kiddashta, mikol ha’amim. Ve-shabat kodeshekha be-ahavah uv’ratzon hinchaltanu. Barukh attah Adonai me-kadesh ha-Shabbat. Amen.

**Translation:** {By your leave distinguished gentlemen, masters, and teachers:} Blessed art Thou, Adonai our God, King of the universe, Who creates the fruit of the vine. [Respond: Amen.] Blessed are You God, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Sabbath, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Sabbath, in love and favor, as our heritage. Blessed are you God, 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 (though see the following on “Lifting the Cup of Salvation”).



### Lifting the Cup of Salvation

In Jewish tradition, the Sabbath is regarded as the first and most important of the holy days, since it is both a memorial of God’s work of creation (Exod. 20:11; 31:17) and of the redemption from Egypt by the blood of the lamb (Deut. 5:15). It is “the foremost day of the holy festivals marking the Exodus from Egypt.” For Messianic believers, Yeshua is the Lamb of God who embodies the Substance of all that the Sabbath day foreshadows (for more on this, see the article “Yeshua our Sabbath Rest”).

Since the Sabbath ultimately centers on the person of Yeshua the Messiah (as our Creator and Redeemer), we consciously seek ways to honor him during this ceremony. For instance, we recall His promise: “Where two or three are gathered in my name, there am I among them” (Matt. 18:20), and therefore we consciously acknowledge His Presence at our Sabbath table. We welcome His Presence in by asking for the Shekhinah Glory of God (the Holy Spirit) to fill our hearts and to give us a sense of genuine communion. Moreover, before we drink from the cup we acknowledge that Yeshua is the vine (הַיֵּצֵן) and we are branches (John 15:1,5), and that therefore our lives are entirely dependent upon Him as our Lord and Savior. We sanctify the kiddush cup by understanding that it symbolizes the “Cup of Salvation” that Yeshua offers to those who are trusting in Him...

When King David asked, “What shall I render to the LORD for all his benefits to me,” he glorified the LORD for the wonder of his salvation and said, “I will lift up the cup of salvation and call on the name of the LORD” (Psalm 116:13):

אֶקְרָא	יְהוָה	וּבְשֵׁם	אֶשָּׂא	כּוֹס־יְשׁוּעוֹת
(2) (1)	(1)	(2) (1)	(2) (1)	(4) (3) (2) (1)
ek·ra	Adonai	uv·shem	es·sa	kos-ye·shu·ot
I will call	the LORD	and on the name of	I will raise	The cup of salvation

The “cup of salvation” that King David raised prefigured the third cup of the Passover Seder, called the “Cup of Redemption,” which was customarily partaken after the Afikomen ceremony at the end of the meal. This, of course, was the cup that Yeshua sanctified to commemorate the “blood of the new covenant” during His early Passover Seder with his disciples (Luke 22:20).

Because of this association, some Messianic believers might want to recite the following before partaking of the Sabbath kiddush cup:

“Return, O my soul, to your rest; for the LORD has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, my feet from stumbling; I will walk before the LORD in the land of the living.... What shall I render to the LORD for all his benefits to me? I will lift up the cup of salvation and call on the name of the LORD” (Psalm 116:7-9, 12-13).



### Kiddush Transliterated (First Part)

Genesis 1:31b - 2:3:

[ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר ] יוֹם הַשִּׁשִּׁי:

ha-shi-shi yom vai-hi-vo-ker vai-hi-'e-rev  
the sixth day. and there was evening and morning

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכֹל צְבָאָם:

tse-va'am vekhol ve-ha-'a-rets ha-sha-mayim vai-khu-lu  
their host and all and the earth the heavens were finished

וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

'a-sah a-sher me-lakh-to hash-she-vi'i bai-yom e-lo-him vai-khal  
He did that His work on the seventh day and God finished

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

'a-sah a-sher me-lakh-to mik-kol hash-she-vi'i bai-yom vai-yish-bot  
He did which His works from all on the seventh day and He rested

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי

ki o-to vai-ka-desh hash-she-vi'i et-yom e-lo-him vai-va-rekh  
for it and sanctified the seventh day God and He blessed

בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

la-'a-sot e-lo-him bara a-sher me-lakh-to mik-kol sha-va't vo  
to make. God created which His works from all He rested on it

Note that before reading Genesis 2:1, the leader speaks the last part of Genesis 1:31 in an *undertone* until he reaches the last two words of the verse (“Yom Ha-shishi”), which he then clearly says. This is intended to connect the words “Yom Ha-shishi” with the following two words of Genesis 2:1 (i.e., Vaikhulu Ha-shamayim) to form an acronym for the sacred Name of God (i.e., YHVH).



### Kiddush Transliterated (Second Part)

The traditional Blessing:

סְבָרֵי מַרְנָן וְרַבָּנָן וְרַבּוֹתַי:

ve-ra-bo-tai ve-ra-ba-nan ma-ra-nan sav-ri  
and teachers and masters distinguished by your  
ones leave

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh  
the univers e King of our God Lord are You Blessed

בוֹרֵא פְרֵי הַגָּפֶן.

hag-ga-fen peri bore  
the vine. fruit of Who creates

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh  
the univers e King of our God Lord are You Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָא בָּנוּ,

va-nu ve-ra-tsa be-mits-vo-tav kid-de-sha-nu a-she-  
and was pleased with us with His mitsvot sanctified us Who

וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

hin-chi-la-nu uv-ra-tson be-a-ha-vah kod-sho ve-shab-bat  
He guided us and in favor in love and His holy Sabbath

זְכוֹרֵנוּ לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה

te-chil-lah yom hu ki ve-re-shit le-ma-'a-seh zik-ka-ron

... continued next page ...



לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לְיִצְיַאת מִצְרַיִם.

mitz·rai·yim liy·tsi·at ze·kher ko·desh le·mik·ra·ei  
from Egypt. of the Exodus a memorial holy for convocations

כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְשָׁתָּ, מִכָּל הָעַמִּים.

ha·'a·mim mik·kol ki·dash·ta ve·'o·ta·nu va·char·ta va·nu ki  
the nations. from all did You sanctify and us did You choose us For

וְשַׁבַּת קֹדֶשׁ בְּאַהֲבָה וּבְרַצוֹן הִנְחַלְתָּנוּ.

hin·chal·ta·nu uv·ratson be·'a·ha·vah kod·she·kha ve·shab·bat  
You guided us and favor with love and Your holy Sabbath

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת. אֲמֵן.

a·mein hash·shab·bat me·ka·desh Adonai at·tah ba·rukh  
Amen. the Sabbath. Who sanctifies Lord are You Blessed

