

## Entering and Leaving Shabbat

A rite of passage?

What are some examples of a “rite of passage”?

Baptism-law of adoption, the mikveh ritual, ritual purity,...

The Passover is “Threshold covenant” and is a rite of passage for Hashem

Marriage covenant, vows and contract of a covenant, conversion or passport

Sacrifices and offerings (prayers, vows)

### Before you enter

One of the ways we sanctify the holy Shabbat is by distinguishing it from the mundane weekdays which precede and follow it. With the onset of Shabbat we mark its entry by taking a cup of wine and blessing and expressing our gratitude to the One who sanctified the Shabbat, and willed this precious gift to His treasured nation. When the Shabbat departs on Saturday night, we do the same. Over a cup of wine we bless the One who separates the Shabbat from the rest of the weekdays.

There is a lot of preparation before you enter into an agreement with the Most High and His time zone/Shabbat (so to speak). Often this preparation is a combination of; cleaning, cooking, your personal weekly mikveh and prayer.

A prayer that is often said or read is Ps 23. This is the Psalm that is said to be what King David wrote while in hiding from Saul. *The LORD is my Shepard I shall not want/lack.* This is a confirmation of Hashem being our sustenance, therefore entering into Shabbat, we have no need to worry about working and who is our provider.

As mentioned above, the theme of Mizmor leDavid (Psalm of David) is trust in God. And therefore, on Shabbat, when we are commanded to rest and forbidden to work, we recite this prayer, proclaiming our trust that it is God who provides all, and that He, our faithful shepherd, will surely provide for us. This idea is especially related to the verse, “You set a table before me in the presence of my adversaries.” That is also why we say it particularly at the end of Shabbat, when we are about to re-enter the mundane world and toil to earn a livelihood. Additionally, this psalm helps to strengthen those who are not so confident, who are concerned that their livelihood will suffer as a result of their not working on Shabbat. Through reciting Psalm 23, we are reminded that honoring Shabbat helps us to develop proper trust in God.

Hashem has promised to be your provider and He only asks us to be faithful in our witness of Him. Keeping the Shabbat Holy is one way that we are a witness to the God who created heaven, earth and all that is in them and then rested on the seventh day.

To recap; we have cleaned and cooked and mentally prepared ourselves for this time (25 hrs) to spend in fellowship with the King.

Our table is prepared to feast before Him and thank Him for all that He has provided, but first we must sanctify our table.

Before sundown, the lady of the house usually covers her head and prepares two candles to light. Why two? It is known throughout scripture that at the testimony of two or more witnesses, every word will be established. Deu 19:15, and in Rev 11:3 Hashem gives power to His two witnesses before the coming of the Messiah. **The Sabbath is a macrocosm or rehearsal of the Messianic reign.** This thought will bring us to the rest of the story.

(all references to page numbers are taken from The Complete Artscroll Siddur)

Kindling the lights before sundown, prayer is on Pg 297. (Ex 27:20-21)

Psa 24:3 Who may go up on the mountain of Adonai? `Who may stand in His holy place?

Psa 24:4 **One with clean hands and a pure heart**, who has not lifted his soul in vain, nor sworn deceitfully.

Blessing for washing of hands and for bread and wine Pg 225, (Ex 30:17-21)

The Kabbalas Shabbat, various Psalms, (make this time, a time of praise. There are many Psalms to sing and pray on Pg 309. Some people just choose one or two Psalms, but pick as many as you like, or change it up each week)

Half Kaddish is a shorter blessings before sanctifying the day. Pg 361

The Holiness of the day is prayed by the Father, Pg 341

Then the blessing over His wife and children. Wife pg 359,

Blessing over children (fuller version in an attached document) or Pg, 355

After the meal, Pg 185 (Deu 8:10-11)

### **Havdalah Service, pg 618, Leaving Shabbat**

*Havdalah* is Hebrew for “separation” and refers to the verbal declaration made at the end of Shabbat or a holy day, in which the moedim is separated from the mundane period that follows. Since the day begins and ends with nightfall, *havdalah* may be said only once darkness has fallen on Saturday night.

“Blessed is He who divides between holy and profane,” before lighting the *havdalah* candle or doing any other non-Shabbat activity.

Enjoy and Shabbat Shalom

Craig and Lorie Zulauf [www.befellowship.ca](http://www.befellowship.ca)