

Zoom9: Shabbat - For the Jews? or the World?

SV by Shmuel Veffter

God "Rests" from His "Work" on the "Seventh Day"

Genesis 2:1-3

(1) The heaven and the earth were finished, and all their array. (2) On the **seventh day** God finished the **work** that He had been doing, and He **ceased** on the seventh day from all the **work** that He had done. (3) And God **blessed** the seventh day and **declared it holy**, because on it God **ceased** from all His work of **creation** that He had done.

בראשית ב':א-ג'

(א) וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: (ב) וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: (ג) וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: (פ)

BaYom HaShvi'i - On the seventh day

Melachto - His "*melacha*" - "Work?"

VaYishbot - and He "rested?" - "ceased"

God "Commands" the Nation of Israel to "Remember" the "The Shabbat Day" and "Blesses" and "Sanctifies" it at Sinai

Exodus 20:8-11

Remember the sabbath day and keep it holy. Six days you shall labor and do all your **work**, but the seventh day is a **sabbath of the LORD** your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days the LORD made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

שמות כ':ח'-י"א

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלַאכְתֶּךָ וַיּוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָל-מְלָאכָה אַתָּה | וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ וּגְרֶךָ אֲשֶׁר בִּשְׁעָרֶיךָ כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: (ס)

Rashi on Genesis 2:1-3

(1) **ויקדש** ... **ויברך** AND GOD BLESSED ... AND HE SANCTIFIED — He blessed it through the Manna, that on all other days of the week there should fall for them (the Israelites) an Omer for each person, whereas on the sixth day there should fall twice as much of that bread. So, too, He sanctified it through the Manna, that it should not fall at all on the Sabbath (Genesis Rabbah 11:2). This verse is written here with reference to what would happen in the future.

BUT God Gave the People of Israel "Shabbat" BEFORE the "10 Commandments" at Sinai at Marah

Exodus 15:23-25

(23) They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah. (24) And the people grumbled against Moses, saying, "What shall we drink?" (25) So he cried out to the LORD, and the LORD showed him a piece of wood; he threw it into the water and the water became sweet. There He made for them a fixed rule, and there He put them to the test.

Sanhedrin 56b:15

§ **The Jewish people were commanded to observe ten mitzvot when they were in Marah: Seven that the descendants of Noah accepted upon themselves, and God added to them the following mitzvot: Establish Courts of Judgement, and Shabbat, and honoring one's father and mother.**

רש"י על בראשית ב'א'-ג'

ויברך, ויקדש. בָּרַכוּ בָּמֶן, שְׁכָל יְמֹת הַשְּׁבוּעַ יֵרֵד לָהֶם עֹמֶר לַגִּלְגָּלֶת, וּבִשְׁשֵׁי לָהֶם מִשְׁנֶה, וְקִדְּשׁוּ בָּמֶן, שֶׁלֹּא יֵרֵד כָּלֵל בַּשַּׁבָּת, וְהַמִּקְרָא כְּתוּב עַל הָעֵתִיד: (ב) אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. הַמְּלָאכָה שֶׁהֵיטָה רְאוּיָה לַעֲשׂוֹת בַּשַּׁבָּת, כִּפְּל וַעֲשָׂאָהּ בִּשְׁשֵׁי כְּמוֹ שֶׁמִּפְּרָשׁ בַּב"ר:

שמות ט"ו:כ"ג-כ"ה

(כג) וַיָּבֹאוּ מִרְיָתָהּ וְלֹא יָכְלוּ לִשְׁתֹּת מִיַּם מִמֶּנָּה כִּי מַרִּים הֵם עַל־כֵּן קָרָא שְׁמָהּ מַרָּה: (כד) וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לֵּאמֹר מַה־נִּשְׁתָּה: (כה) וַיִּצְעַק אֶל־יְהוָה וַיֹּרְהוּ יְהוָה עֵצַן וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שֵׁם שֵׁם לוֹ חֶק וּמִשְׁפָּט וְשֵׁם נִסָּהוּ:

סנהדרין נ"ו ב:ט"ו

דיני בני נח איפקוד והתניא עשר מצות נצטוו ישראל במרה שבע שקיבלו עליהן בני נח והוסיפו עליהן דינין ושבת וכיבוד אב ואם

Sanhedrin 56b:16

As it is written with regard to Marah: “**There He made for them a statute and an ordinance**” (Exodus 15:25). **Shabbat and honoring** one’s **father and mother** were given at Marah, **as it is written** concerning them in the Ten Commandments: “Observe the day of Shabbat to keep it holy, **as the Lord your God commanded you**” (Deuteronomy 5:11), and similarly: “Honor your father and your mother, as the Lord your God commanded you” (Deuteronomy 5:16). The phrase “as the Lord your God commanded you” indicates that they had already been commanded to observe these mitzvot previously.

AND God gave a double portion of "Manna" on Friday - as a Blessing

None was given on Shabbat to Sanctify the Day causing the Nation of Israel to receive the BLESSING of Shabbat and to SANCTIFY it (by not collecting Manna on Shabbat) BEFORE the "10 Commandments" were received at Sinai!

Exodus 16:4-5

(4) And the LORD said to Moses, “I will rain down bread for you from the sky, and the people shall go out and gather each day that day’s portion—that I may thus test them, to see whether they will follow My instructions or not. (5) But on the sixth day, when they apportion what they have brought in, it shall prove to be double the amount they gather each day.”

Exodus 16:16-17

(16) This is what the LORD has commanded: Gather as much of it as each of you requires to eat, an omer to a person for as many of you as there

סנהדרין נ"ו ב:ט"ז

דכתיב (שמות טו, כה) שם שם לו חוק ומשפט שבת וכיבוד אב ואם דכתיב (דברים ה, יא) כאשר צוך ה' אלהיך ואמר רב יהודה כאשר צוך במרה

שמות ט"ז:ד'-ה'

(ד) ויאמר יהוה אל־מֹשֶׁה הִנְנִי מְמַטֵּיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא הָעָם וַלְקֹטוּ דְּבַר־יָוִם בְּיוֹמוֹ לְמַעַן אֲנִסְנוּ הַיָּלֶךְ בְּתוֹרַתִי אִם־לֹא: (ה) וְהָיָה בַּיּוֹם הַשֵּׁשִׁי וְהִכִּינוּ אֶת אֲשֶׁר־יְבִיאוּ וְהָיָה מִשְׁנָה עַל אֲשֶׁר־יִלְקְטוּ יוֹם | יוֹם: (ס)

שמות ט"ז:ט"ז-י"ז

(טז) זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לִקְטוֹ מִמֶּנּוּ אִישׁ לְפִי אֹכְלוֹ עֹמֶר לַגִּלְגָּלֶת מִסֵּפֶר נַפְשֹׁתֵיכֶם אִישׁ

are; each of you shall fetch for those in his tent.”
(17) The Israelites did so, some gathering much,
some little.

Exodus 16:19-30

(19) And Moses said to them, “Let no one leave any of it over until morning.” (20) But they paid no attention to Moses; some of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them. (21) So they gathered it every morning, each as much as he needed to eat; for when the sun grew hot, it would melt. (22) On the sixth day they gathered double the amount of food, two omers for each; and when all the chieftains of the community came and told Moses, (23) he said to them, “This is what the LORD meant: Tomorrow is a day of rest, a holy sabbath of the LORD. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning.” (24) So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it. (25) Then Moses said, “Eat it today, for today is a sabbath of the LORD; you will not find it today on the plain. (26) Six days you shall gather it; on the seventh day, the sabbath, there will be none.” (27) Yet some of the people went out on the seventh day to gather, but they found nothing. (28) And the LORD said to Moses, “How long will you men refuse to obey My commandments and My teachings? (29) Mark that the LORD has given you the sabbath; therefore He gives you two days’ food on the sixth day. Let everyone remain where he is: let no one leave his

לְאִשֶּׁר בְּאֶהְלוֹ תִקְחוּ: (יז) וַיַּעֲשׂוּ כֵן בְּנֵי יִשְׂרָאֵל
וַיִּלְקְטוּ הַמֶּרֶבֶה וְהַמְּעַיֵט:

שמות ט"ז:י"ט-ל'

(יט) וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אֶל־יֹתֵר מִמֶּנּוּ
עַד־בֹּקֶר: (כ) וְלֹא־שָׁמְעוּ אֶל־מֹשֶׁה וַיֹּתְרוּ אֲנָשִׁים
מִמֶּנּוּ עַד־בֹּקֶר וַיֵּרָם תּוֹלְעִים וַיִּבְאֹשׁ וַיִּקְצֹף עֲלֵהֶם
מֹשֶׁה: (כא) וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ כַּפִּי
אֹכְלוֹ וְחֵם הַשֶּׁמֶשׁ וַנֶּמָּס: (כב) וַיְהִי | בַּיּוֹם הַשְּׁשִׁי
לִקְטוֹ לֶחֶם מִשָּׁנָה שְׁנֵי הָעֹמֶר לְאִחָד וַיָּבֹאוּ
כָּל־נְשֵׁי־יִשְׂרָאֵל הָעֵדָה וַיִּגִּידוּ לְמֹשֶׁה: (כג) וַיֹּאמֶר אֲלֵהֶם
הוּא אֲשֶׁר דִּבֶּר יְהוָה שְׁבַתוֹן שְׁבַת־קֹדֶשׁ לַיהוָה
מָחָר אֵת אֲשֶׁר־תֹּאכְלוּ אָפוּ וְאֵת אֲשֶׁר־תִּבְשְׁלוּ
בִשְׁלוּ וְאֵת כָּל־הָעֹדֶף הַנִּיחֹו לָכֶם לַמִּשְׁמֶרֶת
עַד־הַבֹּקֶר: (כד) וַיִּנַּיְחוּ אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צֻוְּהָ
מֹשֶׁה וְלֹא הִבָּאִישׁ וְרִמָּה לֹא־הָיְתָה בּוֹ: (כה)
וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לַיהוָה
הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה: (כו) שֵׁשֶׁת יָמִים
תִּלְקְטוּהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת לֹא יִהְיֶה־בּוֹ: (כז)
וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מוֹהָעִם לִלְקֹט וְלֹא
מָצְאוּ: (ס) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אַנָּה
מֵאַנְתֶּם לְשַׁמֵּר מִצְוֹתַי וְתוֹרָתִי: (כט) רְאוּ כִי־יִהְיֶה
נָתַן לָכֶם הַשַּׁבַּת עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי
לֶחֶם יוֹמִים שְׁבֹו | אִישׁ תַּחְתּוֹ אֶל־יָצָא אִישׁ
מִמֶּקְמוֹ בַּיּוֹם הַשְּׁבִיעִי: (ל) וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם
הַשְּׁבִיעִי:

place on the seventh day.” (30) So the people remained inactive on the seventh day.

The "creative activity of building the Mishkan (Tabernacle in the desert) is called MELACHA

Exodus 31:1-3

(1) The LORD spoke to Moses: (2) See, I have singled out by name Bezalel son of Uri son of Hur, of the tribe of Judah. (3) I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft **MELACHA**;

שמות ל"א:א'-ג'

(א) וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ב) רְאֵה קִרְאֹתִי בְּשֵׁם בְּצַלְאֵל בֶּן־אֻרִי בֶן־חֹור לְמִטֵּה יְהוּדָה: (ג) וְאֶמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבְתִבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:

After God describes the MELACHA to build the Mishkan, he immediately instructs the Nation of Israel...

NEVERTHELESS -- you must GUARD-KEEP "My Shabbats" (implying do NOT do the Melacha related to building the Mishkan on Shabbat)

Exodus 31:12-13

(12) And the LORD said to Moses: (13) Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the LORD have consecrated you.

שמות ל"א:י"ב-י"ג

(יב) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (יג) וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲנִי אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם:

Keeping the Shabbat is an essential "OT" (Sign or Indicator) of the unique and special intimate relationship between God and the Nation of Israel, so much so, that if a member of the Nation of Israel willfully and consciously desecrates this Sign... it's an indicator that he wants nothing to do with this relationship and consequently is cut off from his people.

Exodus 31:14-17

(14) You shall keep the sabbath, for it is holy for you. He who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among his kin.

שמות ל"א:י"ד-י"ז

(יד) וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָּהּ מְלָאכָה וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיהָ:

(15) Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to the LORD; whoever does work on the sabbath day shall be put to death.

(16) The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time:

(17) it shall be a sign for all time between Me and the people of Israel. For in six days the LORD made heaven and earth, and on the seventh day He ceased from work and was refreshed.

(טו) שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָהּ וּבַיּוֹם הַשְּׁבִיעִי
שַׁבַּת שַׁבְּתוֹן קָדֵשׁ לַיהוָה כָּל־הָעֲשִׂיָּה מְלָאכָה
בַּיּוֹם הַשַּׁבָּת מוֹת יוּמָת:

(טז) וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת
אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

(יז) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ: (ס)

From the Shabbat Morning Prayer Service - A reminder that the Keeping of Shabbat by refraining from Melacha is uniquely for the Jewish People

Siddur Sefard, Shabbat Morning Services, Amidah
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And You, Lord our God, did not give it to the nations of the world, nor did You bequeath it to idol worshipers. And in its rest the uncircumcised shall not dwell, for You gave it to your people Israel with love, for the descendants of Jacob whom you chose.

סידור ספרד, שחרית של שבת, תפילת שמונה
עשרה כ'

(כ) וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת, וְלֹא
הִנְחַלְתּוּ מְלִכְנוּ לְעוֹבְדֵי אֱלִילִים, גַּם בְּמִנוּחָתוֹ לֹא
יִשְׁכְּנוּ עַרְלִים, כִּי לְעַמֶּךָ יִשְׂרָאֵל נָתַתּוּ בְּאַהֲבָה,
לְזַרְעַ יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ:

The Jewish People Keeping Shabbat as an Eternal Sign- has implications for the Nations of the World

Haamek Davar on Exodus 31:17:1

"Between me and the children of Israel, it is an eternal sign."

Since the nations of the world see Israel observing the Sabbath not to perform work on it, this is a sign for the whole world that in six days [God created the heavens and the earth].

העמק דבר על שמות ל"א:י"ז א'

(א) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם.

במה שאוה"ע רואין שישראל נזהרין בשבת
ממלאכה בזה אוֹת הִיא לְכָל הָעוֹלָם כִּי שֵׁשֶׁת
יָמִים וּגו'

That they should know that this was the only reason that God warned Israel [not to work on the Sabbath] and from this the glory of God will reach the whole world.

And this is the goal of all of creation, and this is why God was so strict about the sanctity of Shabbat.

Friday Night Kiddush - Chabad Siddur

יום The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And God blessed the Seventh Day and made it holy, for on it He rested from all His work which God created to function.²

When making Kiddush over wine, glance at the wine and say:

סברי Attention, Gentlemen!
ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

When making Kiddush over bread, say:

סברי Attention, Gentlemen!
ברוך Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth. (Amen)

ברוך Blessed are You, Lord our God, King of the universe, who has hallowed us with His commandments, has desired us, and has given us, in love and goodwill, His holy Shabbat as a heritage, in remembrance of the work of Creation; the first of the holy festivals, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage. Blessed are You Lord, who hallows the Shabbat. (Amen)

שישכילו דרך משום זה הזהיר הקב"ה לישראל
ומזה יגיע כבוד ה' לכל הארץ

וזהו התכלית מכלל הבריאה ע"כ החמיר

הקב"ה בקדושת שבת כ"כ:

יום הששי: ויכלו השמים והארץ וכל צבאם: ויכל
אלהים ביום השביעי מלאכתו אשר
עשה, וישבת ביום השביעי מכל מלאכתו אשר עשה:
ויברך אלהים את יום השביעי ויקדש אתו, כי בו שבת
מכל מלאכתו אשר ברא אלהים לעשות:

When making Kiddush over bread, say:

סברי מרגן:
ברוך אתה יי, אלהינו מלך
העולם, המוציא לחם מן
הארץ: (אמן)

When making Kiddush over wine, glance at the wine and say:

סברי מרגן:
ברוך אתה יי, אלהינו מלך
העולם, בורא פרי הגפן:
(אמן)

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו
במצותיו ורצה בנו, וישבת קדשו באהבה וברצון
הנחילנו, וזרזנו למעשה בראשית, תחלה למקראי קדש,
זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל
העמים, וישבת קדשך באהבה וברצון הנחלתנו. ברוך
אתה יי מקדש השבת: (אמן)

On Chol Hamoed Sukkot, in the sukkah, add (when saying the words לישב בסכה glance at the sukkah covering):

Verses in Shabbat Day Kiddush - Ashkenaz Tradition

Exodus 31:16-17

(16) The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: (17) it shall be a sign for all time between Me and the people of Israel. For in six days the LORD made heaven and earth, and on the seventh day He ceased from work and was refreshed.

שמות ל"א:ט"ז-י"ז

(טז) ושמרו בני ישראל את השבת לעשות
את השבת לדורותם ברית עולם: (יז) ביני ובין בני
ישראל אות הוא לעולם פיששית ימים עשה יהוה
את השמים ואת הארץ וביום השביעי שבת
וינפש: (ס)

(8) Remember the sabbath day and keep it holy. (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the LORD your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. (11) For in six days the LORD made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

(ח) זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ (ט) שִׁשַּׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכָתְךָ (י) וְיוֹם הַשְּׁבִיעִי שַׁבָּת
לַיהוָה אֱלֹהֶיךָ לְאַתֵּעָשֶׂה כָּל-מְלָאכָה אַתָּה |
וּבִנְךָ-וּבִתֶּךָ עֲבָדְךָ וְאִמָּתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר
בְּשַׁעְרֶיךָ (יא) כִּי שִׁשַּׁת-יָמִים עָשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם
וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ
יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: (ס)

