

About the Siddur Mezuzot

The Service of the Mezuzot for Those of the Nazorean Faith

Mezuzah means “prominent;” and as a verb, “to bring into motion.” Mezuzah also means “post,” and that which is attached to the doorpost, that is, a *mezuzah* (Devarim 6:9). The plural is *mezuzot*. Those in covenant with YHWH are commanded to apply mezuzot to their doorposts. It is recommended that the scripture be consulted as to the use of mezuzot, for much of what we now do in applying them is informed by tradition. The instructions in Devarim 6:9 and 20:5 show us the minimal requirements, as well as the reasons for mezuzot. (The mezuzah pictured also has the ancient “Messianic Seal.”) Here are the traditions:



Shin: On the outside of the mezuzah is the letter shin (שׁ), which stands for “shaddai,” one of the Father’s titles meaning “sustainer” (Shemot 6:3).

The mezuzah engraved with the shin shows others (flesh & spirit) that this place is protected and sustained by YHWH El Shaddai.

Klaf: Within the mezuzah is the folded or rolled parchment, known as the *klaf*. Written on the inner side of the *klaf* are the *Shema* (Devarim 6:4-9) and the *Vehaya* (Devarim 11:13-21). On the outer side of the *klaf* is often written (at the top) “YHWH Eloheinu is our Sovereign,” and half-way down, the title Shaddai. Ancient *klaf* manuscripts found among the treasures of the Dead Sea contain a variety of scriptures meant to protect self or property. So beyond what is required by Torah is left up to the owner of the mezuzah.

Mezuzot are applied to as many doors in the home or enclosure (except bathrooms) as the owners feel necessary. The minimum would be the application to the main “doorpost” (usually the door casing or trim around the door), with the mezuzah *tilted* toward the door (*i.e.* toward the inside of the place). For those placed inside the home or enclosure, the mezuzah should be tilted toward the most open space in the room.

Scriptures: *These may be read here as part of the introduction or later in the siddur.*

Reader 1: Hear, O Yisrael; YHWH Eloheinu, YHWH is One; and you will love YHWH Eloheinu with all your heart, and with all your soul, and with all your might. These words that I command you this day will be in your heart; and you will teach them diligently to your children, and will talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you will bind them for a sign upon your hand, and they will be as frontlets between your eyes.

Reader 2: And you will write them upon the posts of your house, and on your gates. And it will be, when YHWH Eloheinu will have brought you into the land that he swore to your fathers, to Avraham, to Yitzchak, and to Yaaqov, to give you great and goodly cities that you did not build, and houses full of all good things that you did not fill, and wells dug that you did not dig, and vineyards and olive trees that you did not plant, when you will have eaten and are full; then beware lest you forget YHWH,

who brought you out of the land of Egypt, from the house of slavery. (Devarim 6:4-12)

Reader 3: You will say to them, Hear, O Yisrael, you approach this day to battle against your enemies; let not your hearts faint, fear not, and do not tremble, nor be terrified because of them; for YHWH Eloheinu goes with you, to fight for you against your enemies, and to save you. The officers will speak to the people, saying, What man is there who has built a new house yet has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicates it. (Devarim 20:3-5)



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The shofar-master may sound a tekia ha gadol to bring the worshipers to attention.

Leader: We have come together this special day to make our request to YHWH – that he protect our lives, homes, and properties from all alarms, and that he grant us special favor as we honor his word, dedicate mezuzot, and affix them to our premises. May Avinu YHWH Elohim grant us *our* desire as we seek to fulfill *his* every desire.

Prayer: Ava, bless our comings in and goings out, and keep us safe in Your Shalom all the days of our lives. Amein.

Reader 1: *Tehillim 30a A Song at the dedication of the house of Dawid.*

I will extol you, O YHWH; for you have lifted me up, and have not made my foes to rejoice over me. O YHWH my Elohim, I cried to you, and you have healed me. You have brought up my soul from the grave: you have kept me alive, that I should not go down to the pit. Sing to YHWH, O you of his Qadoshim, and give thanks at the remembrance of his devotion. For his anger endures but a moment; in his favor is life: weeping may endure for a night, but joy comes in the morning. And in my prosperity I said, I will never be moved.

Reader 2: *Tehillim 30b*

YHWH, by your favor you have made my mountain stand strong: you hid your face, and I was troubled. I cried to you, O YHWH; and to you I made supplication. What profit is there in my blood, when I go down to the pit? Will the dust praise you? will it declare your truth? Hear, O YHWH, and have mercy upon me: be my helper. You have turned my mourning into dancing: you have put off my sackcloth, and girded me with gladness; to the end that my reputation sings praise to you, and is no longer silent. O YHWH Eli, I will give thanks to you forever.

Reader 3: Tehillim 15 of Dawid.

YHWH, who will stay in your tent? who will live in your set-apart mountain? Only the one who walks uprightly, and works righteousness, and speaks the truth in his heart. The one who does not bite with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. The one whose eyes condemned a vile person; but that one honors those who fear YHWH. The one who swears to his own hurt, and changes not. The one who does not put his money to usury, nor takes reward against the innocent. The one who acts this way will never be moved.

Reader 4: Mattyah 7:26ff, From the Tov Besorah.

Whoever hears these sayings of mine, and does them, I will liken him to a wise man, who built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall for it was founded upon a rock. Everyone who hears these sayings of mine yet does them not will be likened to a fool who built his house on sand: The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

People: Amein and Amein.

Leader: Blessed are you, YHWH El Shaddai, Protector and Sustainer, who has sanctified us in your instruction and commanded us to write Torah on the doorposts of our homes and properties.

People: Blessed are you, YHWH El Shaddai, Protector and Sustainer, who has given us life, provided for us, and helped us in every way to reach this season of blessing.

(Now passing or touching each mezuzah, the people will bless and vow quietly)

People: Yahshua-YHWH, I do love you; and I will keep your mitzvot. Halleluyah.

Leader: The Shalom of Peace is upon your home and upon all that is yours.

People: The Shalom of Peace will never turn back from this place nor depart from those who live here.

Leader: To Dawid and all who are his (since this is his home also),

People: May the Peace-Shalom of YHWH Elohim extend now-ward toward forever. We are blessed as we enter and blessed as we leave!

Leader: \\\ Live long, all of you, and prosper! \\\

After this time, the mezuzot may be appropriately fastened on the doorposts.



NOTE: The hand sign is based upon a blessing gesture used by the kohanim during the worship service. The kohanim are the genealogical descendants of the priests who served YHWH in the Jerusalem Temple. Though priests leading no longer lead services sacrifice animal as in ancient times, a remnant of the Temple service lives on in the "kohane blessing" ritual (duchenen in Yiddish) that is performed on certain holy days.

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