

Amidah, Third blessing, Holiness.
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1. אַתָּה קָדוֹשׁ וָשָׁמֶךְ קָדוֹשׁ
2. וְקָדוֹשִׁים בְּכָל-יּוֹם יְהִי לְךָ וְכָל-הָעוֹלָה.
3. בָּרוּךְ אַתָּה יְהָוָה קָדוֹשׁ.

1. You are holy and Your name is “Holy”
2. The holy ones every day praise You. Selah
3. Blessed are You, Adonai, the Holy God.

Shabbat Minhah

אַתָּה אֶחָד וָשָׁמֶךְ אֶחָד

Zechariah 14:9

וְהִיא יְיָ לְמַלְךָ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהִיא יְהִיא יְיָ אֶחָד וָשָׁמְנוּ אֶחָד

אָטוּ קָאִיךְנָא לֹאו אֶחָד הוּא?

פסחים נ' א:ט"ז

From a blessing on resurrection, the Amidah advances to a blessing on the establishment of God's kingship on earth as it is in heaven. It now contains the Kedushah that cites both Isaiah (6:3) and Ezekiel (3:12). It presents the angelic *Trisagion*, "Holy, holy, holy is *Adonai Tseva'ot*, His glory permeates the earth" (Isa. 6:3), as an acclamation of the divine sovereignty above. Correspondingly, it understands the Israelite proclamation, "Adonai shall reign forever, your God, O Zion, through all generations, *halleluyah*" (Ps. 146:10), as an acclamation of the divine sovereignty below.²⁹³

As a three- stage redemptive scenario, it advances from the redemption of Israel to the resurrection of humanity to the universalization of God's reign. The perception of God as Lord over history, Lord over nature and death, and Lord over humanity provides the theological wherewithal for the utopian hope in the ultimate redemption.

The three blessings correlate somewhat with the divine epithets of the opening blessing: "Great, Mighty, and Awesome" (Deut. 10:17, Neh. 9:32). Since the biblical expression is not intrinsic to the redemptive theme of blessing 1, as is the opening reference to Exodus 3:6, its presence provides a biblical correlate for the linkage of the three blessings. The three divine epithets, respectfully, figure prominently in the three blessings. Blessing 1 details God's greatness, blessing 2 depicts God's mightiness, and blessing 3 spells out God's awesomeness (see above, n. 304). God's greatness, in the Bible, especially in Ezekiel, as noted above, is manifested in the redemption of Israel; God's mightiness, in the Mishnah (*Ber.* 5:2), is manifested in the resurrection; and God's awesomeness, in the liturgy, is manifested in God's universal recognition. All three converge to affirm God's kingship.³⁰⁶ The later affirmation of divine sovereignty further enhances the expectation of redemption, as Isaiah states: "Thus said Adonai, the King of Israel their Redeemer, Adonai of Hosts" (46:6), "Since ... Adonai is our King, He will deliver us" (33:22), or in the just- cited words of the Musaf Sabbath Kedushah: "as He is our King, and as He is our Savior, He will redeem us a second time ... in the sight of all living."