

Chapter 1 : Shema | OneReality1

The Shema - Hear O Israel, the LORD our God is One LORD. Please be patient as the sound files load Shema: the First Passage. In the recitation of Deuteronomy , special emphasis is given to the first six Hebrew words of this passage (Shema Yisrael, Adonai eloheinu, Adonai echad) and a six-word response is said in an undertone (barukh shem kevod malkhuto le'olam va'ed).

What is the Shema? The Shema gets its name from the first Hebrew word of the prayer in Deuteronomy 6: This prayer has been one of the most influential traditions in Jewish history, and functioned both as the Jewish pledge of allegiance and a hymn of praise. The Shema appears in the opening section of Deuteronomy, which is a collection of speeches attributed to Moses before the next generation of Israel entered the Promised Land. The book is designed to have three large sections, as you can see in our video on Deuteronomy see above. From ancient times, there has been much debate on how exactly to translate and interpret the Shema, due to ambiguity in the grammar of the main sentences. Rather, they used this grammar tool of simply placing two words together Hebrew grammar nerds call these nominal clauses. The Lord our God is one Lord. The Lord is our God, the Lord is one. The Lord our God, the Lord is one. Is the point that the Lord God is one and not many 1 or 3 , or is the emphasis on the fact that only the Lord is our God 2? Rather, the Shema is a pledge of allegiance to the Lord God of Israel that excludes allegiance to any other gods. Want us to let you know when we launch new videos and other great content? We typically only send a couple emails per month! Submit Polytheistic Threat As you read further in Deuteronomy, this will make perfect sense. The Israelites have been steeped in polytheistic cultures for generations. From their roots in Canaan, to the long years in Egypt, to their travelling through Canaanite territory in the wilderness, they have been surrounded by people worshipping many different gods. Moses clearly believes that loyalty, obedience, and love to their one true God is the only way to life. In the Bible, love is action. You love someone when you act in loyalty and faithfulness. And so for Israel, to love meant faithful obedience to the terms of their covenant relationship. Those terms are the laws and commands that will make up the body of the book Deut. Obedience in the Old Testament is about love and listening. If an Israelite loves God, it will make it easier to listen and absorb his teachings and guidance. It was so widely practiced in the second-temple period, Jesus himself grew up praying it. This prayer was formative for Jesus, and he drew upon it in his teachings. He was once asked which command in the Torah was the greatest: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. This is the first commandment. The second is this: Part of the Shema prayer in Deuteronomy 6: Your eyes are the place where you see and you use your hands for almost everything you do. This prayer was to guide the vision and action of every moment of life. This is in contrast to people who reject the way of Jesus. John the visionary also drew upon the Shema to depict a human life on the path of destruction: You either give your allegiance to Jesus and allow it influence how you see and act, or your allegiance will belong to destructive powers that will also govern how you see and what you do in life. One path leads to life, the other to death. At the end of the day, following Jesus is about love. The Shema for Christians The Shema is a beautiful prayer. They are simple words with the capacity to reshape the course of an entire life. The words of Jesus in the Gospel of John are obviously derived from the Shema: And he who loves me will be loved by my Father, and I will love him and I will reveal myself to him. And as we receive this love, it generates gratefulness, humility, and a commitment to honor and love in return. Love gives birth to more love, which, in turn, results in faithfulness and obedience. These are truths than can transform us from the inside out. Can you imagine a better way to never forget, than memorizing and praying the Shema twice a day? Maybe you should start today.

Chapter 2 : Shema' - The Jewish Encyclopedia - Bible Encyclopedia

Hear, O Israel, the LORD is our God; the LORD is one THE SHEMA is the central prayer in the Jewish prayerbook (Siddur) and is often the first section of Scripture that a Jewish child learns. During its recitation in the synagogue, Orthodox Jews pronounce each word very carefully and cover their eyes with their right hand.

The basic command is found in Devarim Deuteronomy 6: In the above passage, you will notice that we speak of these commands when we sit at home. When do we sit at home? We sit at home in the evening. Then we talk of them when we walk along the road. When do we walk along the road? We walk along the road in the morning. The scripture then goes on to tell us to talk of them when we lie down. When do we lie down? We lie down in the evening. Finally, we are to talk about them when we get up. When do we get up? We get up in the morning. So, the pattern holds: This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head , hands , legs , etc. This is analogous to this world which seems to be composed of parts. Further, as we saw in our last mashal , HaShem seems to be composed of parts. That is our declaration in the Shema: To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox. When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity. Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts. From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem , we learn that despite the appearance of parts, this world is one as HaShem is one. Thus we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves. The Rambam taught this concept: Their intent in this statement is that the only reason He took us out of slavery and acted kindly and benevolently with us was in order that we should be a state of knowledge of [His] Oneness, for we are obligated in this. Likewise, to say that HaShem will be Melech King after everything ceases to exist is to say that His Oneness will not be affected in any way when the universe ends. Lastly, we can understand the tenth pasuk of malchiyot Kingship. There is one more question we must answer: The Rambam may have supported his statement from the words of Chazal, but what were Chazal thinking when they decided to refer to the idea of Yichud HaShem the seclusion of HaShem by the analogy of Malchut? Namely, that there Exists an Existence which is perfect in all manners of existence, and this Existence is the cause of the existence of all other existences, and through Him their existence is established, and their existence stems from Him. And if one could entertain the thought of the removal of His Existence, the existence of every other existence would be nullified and they would not remain in existence. And if one could entertain the thought of the removal of all existence besides Him, then His Existence, may He be exalted, would not be nullified, and would not lack, for He, may He be exalted, does not need the existence of any other. In other words, our existence is a contingent and accidental existence; at one point in time , we did not exist, and sooner or later, we shall cease to exist; we do not have to exist, but rather, we exist because HaShem wills it. To suggest that HaShem could cease to exist is as absurd as the notion that water could cease to be wet. It is the nature of water to be wet, and it is the Nature of HaShem to Exist, as it were. Namely, that this Cause of everything is One , not like the oneness of a species and not like the oneness of a class, and not like one unified composite, which can be divided into many unities, and not one like a simple body , which is one in number but is subject to division and subdivision ad infinitum, but He, may He be exalted, is One " a Oneness unlike any other oneness in any way. Oneness means that there is nothing else except HaShem! Rather, it is a metaphor for His Absolute Uniqueness - Oneness which is unlike any other. Rabbi formulated the idea in an eloquent, easy-to-remember expression: It is not a metaphor for His rulership over His creations, for HaShem was King before the universe existed. Rather, Malchut is a metaphor for His uniqueness, distinctness, and utter superiority of existence to all other beings. Time Pirque Abot II: When you pray , do not

make your prayer a routine, but rather [entreaty for] mercy and supplication before G-d, as it is stated [16]: Why did he single out these two mitzvot? The Shema and the Amida prayer Shemone Esre are to be recited each morning, and there are specific times by which it should be done to properly fulfill the mitzva. Shema can be recited up to the end of the third hour of the day, and tefillah should be before the end of the fourth hour. There is a question as to what is considered day with regard to determining the twelve hours. According to the Magen Avraham Thus, according to the Magen Avraham , the allotted period of time concludes earlier than according to the Vilna Gaon, and according to all calculations, the first three hours on a winter day is a shorter period of time than on a long summer day. In the summer it is difficult to rise out of bed early because the nights are shorter, and in the winter because of the cold weather. The Talmud praises this custom and says concerning anyone who does it that no harm will befall him all day. Letters The Encyclopedia Judaica tells us that there are seventeen places in the Torah where a letter is written extra-large or extra-small: There are six miniscules and eleven majuscules. For example, the first letter in the Torah, the bet in the word Bereshit, is a majuscule this is probably the origin of the illuminated capital of medieval manuscripts. The most famous majuscules are certainly the ones from the Shema in Devarim Deuteronomy 6: In this case, the letters are large to avoid confusion: The large dalet to avoid confusion with resh: The following script illustrates these majuscules: This is not only in the siddur it is also written this way in the Torah. When is a witness needed? It is only when something is not revealed. We have to reveal HaShem in a world that hides him.

Chapter 3 : Shema Yisrael - Wikipedia

The Shema is one of only two prayers that are specifically commanded in Torah (the other is Birkat Ha-Mazon -- grace after meals). It is the oldest fixed daily prayer in Judaism, recited morning and night since ancient times.

There is no biblical word that captures better the essence of human thought, feeling, and desire, than this rich and wonderful word. It is referring to humans as living, breathing, physical beings, or just to life itself. Prepare to be surprised at the biblical meaning of this fascinating word! In this final installment of our videos on the Shema, we explore the Hebrew word underneath this phrase. About The Shema One of the most famous and important prayers contained in the Bible is one we see the Hebrew people repeat over and over again throughout the Old Testament—the Shema. The Lord our God, the Lord is one, and as for you, you shall Love the Lord your God with all your heart, with all your soul, and with all your strength. The Shema, which is the Hebrew word for "listen," is the centerpiece of the last speech Moses gave to the Israelites before they went down into the promised land. After entering the promised land, the Shema became a prayer the Israelites prayed twice daily. Biblically, to Shema means to listen and obey. Listening and doing are two sides of the same coin. In that sense, real listening takes effort and action. LORD is the next keyword in the Shema. The first instance of God using this name is with Moses at the burning bush. The third keyword in the Shema is love, or in Hebrew, "Ahavah. But biblically speaking, love is more than sentiment—it is also action. We show our love for God by how we treat the people around us. The heart, or "Lev" in Hebrew, is the fourth keyword in the Shema. Different cultures have different concepts of the human heart, what it is, and what it does, and the biblical authors are no exception. The Israelites had a broader understanding of heart than our culture. They thought of the heart as the organ that gives physical life and the place where you think and make sense of the world, where you feel emotions and make choices. The fifth keyword in the Shema is "Nephesh," or soul. The English word usually refers to the non-material essence of a human that survives after death, but that concept would be entirely foreign to the authors of the Old Testament. In the Shema, to love the Lord with your soul is to offer your entire being, with all its capabilities and limitations, in an effort to love God and to love your neighbor as yourself. Everywhere else, it means "very" or "much.

Chapter 4 : The Shema - Hear, O Israel!

The first verse of the Shema is considered the most essential declaration of the Jewish faith – "the Lord is our God, the Lord is one. The passage that follows details the particular ways in which that faith should be lived: Love God with all of your being, teach it to your children, recite it when you wake and lie down, bind it as a symbol on.

The first paragraph of the Shema seen in a Tefillin scroll The first, pivotal, words of the Shema are, in the original Hebrew: For that reason, the Shema is recited aloud as: The first verse, "Hear, O Israel: Due to the ambiguity of the possible ways to translate the Hebrew passage, there are several possible renderings: Adonai is our God! Adonai is our God – Adonai alone. There is an emphasis on the oneness of God and on the sole worship of God by Israel. There are other translations, though most retain one or the other emphases. Malchuto was introduced by the rabbis during Roman rule as a counter to the claim of divine honors by Roman emperors. The Talmud emphasizes that you will, at some point, whether you choose to or not, and therefore uses "shall" - future tense - love God. It also contains punishment for transgression. It also contains a repetition of the contents of the first portion -but this time spoken to the second person plural, Whereas the first portion is directed to the individual Jew, this time it is directed to the whole community, all the Jews. Vayomer[edit] The third portion relates to the issue of redemption. Specifically, it contains the law concerning the tzitzit Numbers For the prophets and rabbis, the exodus from Egypt is paradigmatic of Jewish faith that God redeems from all forms of foreign domination. It can be found in the portion "Shlach Lecha" in the book of Numbers. Obeying these commands, says the second portion, will lead to rewards, and disobeying them will lead to punishment. To ensure fulfillment of these key commands, God also commands in the third portion a practical reminder, wearing the tzitzit , "that ye may remember and do all my commandments, and be holy unto your God. The third section of the Shema ends with Numbers Jewish women and the Shema[edit] Main article: Women in Judaism In Orthodox Judaism , women are not required to daily recite the Shema as a command from the Torah , [4] as with other time-bound requirements which might impinge on their traditional familial obligations, although they are obligated to pray at least once daily without a specific liturgy requirement, and many fulfill that obligation through prayers like the Shema. Conservative Judaism generally regards Jewish women as being obligated to recite the Shema at the same times as men. Reform and Reconstructionist Judaism do not regard gender-related traditional Jewish ritual requirements as necessary in modern circumstances, including obligations for men, but not women, to pray specific prayers at specific times. Instead, both genders may fulfill all requirements. Accompanying blessings[edit] The Benedictions preceding and following the Shema are traditionally credited to the members of the Great Assembly. They were first instituted in the liturgy of the Temple in Jerusalem. According to the Talmud, the reading of the Shema morning and evening fulfils the commandment "You shall meditate therein day and night". As soon as a child begins to speak, his father is directed to teach him the verse "Moses commanded us a law, even the inheritance of the congregation of Jacob" Deut. The reciting of the first verse of the Shema is called "the acceptance of the yoke of the kingship of God" kabalat ol malchut shamayim Mishnah Berachot 2: Judah ha-Nasi , who spent all day involved with his studies and teaching, said just the first verse of the Shema in the morning Talmud Berachot 13b "as he passed his hands over his eyes" which appears to be the origin of the Jewish custom to cover the eyes with the right hand whilst reciting the first verse. The first verse of the Shema is recited aloud, simultaneously by the hazzan and the congregation, which responds with the rabbinically instituted Baruch Shem "Blessed be the Name" in silence before continuing the rest of Shema. Only on Yom Kippur is this response said aloud. The remainder of the Shema is read in silence. Sephardim recite the whole of the Shema aloud, except the Baruch Shem. Reform Jews also recite the whole of the first paragraph of the Shema aloud. Shacharit[edit] During Shacharit , there are two blessing before the Shema and one thereafter. The conclusion that has been drawn is that they are to be blessing surrounding the Shema, because the structure is similar to that of blessings of the Torah , and there is doubt as to whether such blessings would actually enhance the Shema. The blessing after is known as Emet Vayatziv. Maariv[edit] During Maariv , there are two blessings before the Shema and two after. Overall, the three blessings in the morning and four in

the evening which accompany the Shema sum to seven, in accordance with the verse in Psalms: This is not only a commandment directly given in the Bible in Deuteronomy 6: Some also have the custom to read all three paragraphs, along with a whole list of sections from Psalms, Tachanun , and other prayers. According to Arizal , reading this prayer with great concentration is also effective in cleansing one from sin. This is discussed in the Tanya.

Chapter 5 : What is the Shema?

In other words, the Shema isn't trying to make a philosophical statement about God's essence or being (that God is "one"). Rather, the Shema is a pledge of allegiance to the Lord God of Israel that excludes allegiance to any other gods.

Subscribe to the CompellingTruth. What is the significance of the command to love the Lord with all your heart, soul, mind, and strength? The first verse that commands us to love God with all our heart, soul, mind, and strength is Deuteronomy 6: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. In this passage, the word "mind" is substituted for the word "might" or "strength. Taken together, the verses indicate a monumental effort to love God. So monumental is the effort required that no human being can accomplish it. Our fallen nature makes it impossible for us to love the Lord with all our heart, soul, mind, and strength for even one minute of one day. Man is simply incapable of such a task. But still we are commanded to do so, and to disobey any commandment of God is sin. Jesus continually reminded the Pharisees of their inability to keep the Mosaic Law, which they believed they were doing. He boiled down the hundreds of laws into this one law to prove to them their inability to keep the Law of God. He wanted them to see their utter spiritual bankruptcy and their need for a Savior. The same is true for us today. Reading that we must love God with all our heart, soul, mind, and strength should prove to us that we sin each time we fail to do so. This should drive us to Jesus Christ, who provides the only acceptable sacrifice for our sin. Without the cleansing of sin that He provides by His death on the cross, we would be continually guilty of failing to obey the greatest commandment. Loving God with all our heart, soul, mind, and strength is impossible. This is a daily reminder of our need for the Savior. Certainly, if we are redeemed by the blood of Christ, we do love God. As we grow and mature in the faith, our love increases and we obey Him out of love more and more. Although we will never reach the point of loving Him with all our heart, soul, mind, and strength, our desire to love Him more completely increases as we witness His compassion, mercy, grace, and love for us. In addition, coming to know more about His hatred for sin, His holiness, and His righteousness makes us more eager to obey Him and to live our lives in such a way as to honor and not to displease Him. We increase our love for God by knowing Him better. We do that by study of the Word, prayer, fellowship with other believers who also desire to know and love Him, and seeking to obey and honor God in all things. This leads to a better understanding of Him, a greater love for Him, and an eagerness to share Jesus Christ with others. In heaven, when we are released from the sin nature that prevents us from loving God fully, we will be able to love Him with all our heart, soul, mind, and strength.

Chapter 6 : That the World May Know | Shema

- One day a student came to Jesus and asked, "Teacher, what is the greatest commandment?" You might recall that Jesus included "Love God" and "Love your neighbor" in his response. Do you remember, however, that Jesus answered by quoting a portion of the "Shema" ("Shema" means "Listen" or "Hear").

Yahweh is the only God worthy of worship. The following verses encapsulate and sum up what God expects and desires of his people: Yahweh our God is the one, the only Yahweh. You must love Yahweh your God with all your heart, with all your soul, with all your strength; Yahweh your God is the one you must fear, him alone you must serve, his is the name by which you must swear. They were forbidden from having any other god besides Yahweh. The Lord Jesus himself quoted Deuteronomy 6: Therefore if You worship before me, it shall all be Yours. For instance, Jesus says that the Father who sent him is the only true God: This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. At His wrath the earth quakes, And the nations cannot endure His indignation. These groups also appeal to texts where the Father is said to be the one God, or where the Apostles proclaim that it was the God of Abraham, Isaac, and Jacob who raised up Jesus: Harris to support their case. A related question demands brief treatment. To whom did the NT writers attribute the divine action described in the OT? A clear distinction must be drawn between what the OT text meant to its authors and readers and how it was understood by the early Christians who lived after the advent of the Messiah and the coming of the Spirit. Certainly the person who projects the Trinitarian teaching of the NT back into the OT and reads the OT through the spectacles of the dynamic or Trinitarian monotheism of the NT is thinking anachronistically. On the other hand, it does not seem illegitimate to pose a question such as this: To whom was the author of Hebrews referring when he said 1: Such a conclusion is entirely consistent with the regular NT usage of ho theos. Harris, Jesus as God: Theos in the New Testament, p. This means that the NT reformulates Deuteronomy 6: It is not a coincidence that, right after referring to Deuteronomy 6: And so, the Son became so much greater than the other messengers, such as angels, that he received a more important title than theirs. After all, when did God ever say to any of the angels: You are my Son. Today I have become your Father? Or, even, I will be his Father, and he will be my Son? He talks about the angels: You loved righteousness and hated lawless behavior. That is why God, your God, has anointed you with oil instead of your companions. They will pass away, but you remain. They will all wear out like old clothes. You will fold them up like a coat. When has he ever said to any of the angels, Sit at my right side until I put your enemies under your feet like a footstool? Since the Messiah is more than a human descendent of David, and yet is not an angelic creature, then there is only one kind of being left for him to be. The Messiah is God! In fact, let us compare the language employed by Jesus in both Mark After all, David was an Israelite who knew that the Lord is one. The following scholar does a better job of bringing out the purpose and significance of Jesus quoting Psalm But the psalm also mentions another kyrios, the God of Israel. The figures who elsewhere in Mark are linked to kyrios are thus now each referred to as kyrios. Furthermore, these kyrioi probably share the divine throne. This seems to confirm our previous observations. There is an overlap between the figures through the word kyrios, but there is also a differentiation which here is reinforced by the presence of two figures designated kyrios. The juxtaposition of these two seemingly contradictory passages, which both cite the Scriptures, requires an explanation. But how is the relationship to be understood? Marcus argues that Mark intends the Shema to correct Ps. But it is possible that it is the other way around, that the second passage corrects the first. In other words, Ps. I submit that what Mark does by juxtaposing these two OT texts finds its closest analogy in 1 Cor. God the Father and the Lord Jesus Christ. Mark has a similar purpose with his linking of Ps. Furthermore, he puts all emphasis on kyrios. This reinforces the complex view of kyrios found throughout Mark; there is one kyrios, and yet two figures, God and Jesus, share this name and title. The one title kyrios appears to guarantee the oneness of the kyrios. The prophet David identifies the Messiah as his Lord. However, David was an Israelite and therefore knew that the Lord is one. There is further corroboration that Jesus was identifying himself as the one Lord referred to in the Shema itself. The Lord demanded that his followers love him unconditionally, i. And he who does not take his cross and follow after

Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it. And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels. The Lord Jesus also claimed that everyone must give him the same exact honor that they render to the Father: He who does not honor the Son does not honor the Father who sent Him. The only way that Jesus could demand such love and worship is if he actually thought that he was is Yahweh God incarnate. Otherwise, Jesus would be guilty of blaspheming God and of endorsing idolatry. According to the prophet Zechariah, a day shall come where the entire earth will come to recognize and confess that Yahweh is the one and only: Zechariah says that this will take place when Yahweh comes with all of his holy ones and descends upon the Mount of Olives in Jerusalem: For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. In that day HIS FEET will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light. And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power kai apo tes doxes tes ischuos autou , when He comes to be glorified in His saints on that day hotan elthe endoxasthenai en tois hagiois autou , and to be marveled at among all who have believed kai thaumasthenai en pasin tois pisteusasîn “for our testimony to you was believed. For instance, it is Yahweh who comes in flaming fire to judge the wicked and to reveal the glory of his might: For by fire and by his sword will the LORD plead with all flesh: And every man shall be brought low, and the pride of men shall fall: And they shall hide all idols made with hands, having carried them into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might apo tes doxes tes ischuos autou , when he shall arise to strike terribly the earth. For in that day a man shall cast forth his silver and gold abominations, which they made in order to worship vanities and bats; to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might apo tes doxes tes ischuos autou , when he shall arise to strike terribly the earth. God is glorified in the council of the saints ho theos endoxazomenos en boule hagian ; great and terrible toward all that are round about him. By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth to pneumatî tou stomatos autou. In light of the above, it is clear that the NT depicts Jesus as the Lord whom Zechariah saw descending with all his saints upon the Mount of Olives, and splitting it in half when his feet land upon it. This means that Jesus is the Yahweh who comes to rule over the entire earth as King. Thus, it is Jesus whom all the nations will someday acknowledge and worship as the one Yahweh! We are still not through with Zechariah yet, since this blessed prophet has a lot more to say concerning Yahweh that directly ties in with the NT depiction of the Lord Jesus. Yahweh Gets Pierced The prophet Zechariah foresaw the time when Israel would mourn for having committed the sin of piercing Yahweh! Thus says Yahweh, who stretched out the heavens and founded the earth and formed the spirit of man within him: On that day I will make Jerusalem a heavy stone for all the peoples; all who lift it shall grievously hurt themselves. And all the nations of the earth will come together against it. But upon the house of Judah I will open my eyes, when I strike every horse of the peoples with blindness. And Yahweh will give victory to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be exalted over that of

Judah. On that day Yahweh will put a shield about the inhabitants of Jerusalem so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the Angel of Yahweh, at their head.

Chapter 7 : The Greatest Commandment and Sex

One love. Shema! Hear! Sometimes God calls you aside to rest a while to re-orient your life back to its original meaning and purpose, but you have to go there.

Please note that this page contain the name of God. If you print it out, please treat it with appropriate respect. If you do not have experience reading transliteration please see the Guide to Transliteration. The Shema is one of only two prayers that are specifically commanded in Torah the other is Birkat Ha-Mazon -- grace after meals. It is the oldest fixed daily prayer in Judaism, recited morning and night since ancient times. It consists of three biblical passages, two of which specifically say to speak of these things "when you lie down and when you rise up. Traditional prayerbooks also include a Bedtime Shema, a series of passages including the Shema to be read at home before going to bed at night. This expression is so fundamental that the most liberal Reform synagogue I know has these words carved on the outside of the building in foot-high letters albeit in English. Today, it is not said aloud except during Yom Kippur services. Blessed be the Name of His glorious kingdom for ever and ever. And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be in your heart. And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. That I will give rain to your land, the early and the late rains, that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle and you will eat and you will be satisfied. So you shall put these, my words, on your heart and on your soul; and you shall bind them for signs on your hands, and they shall be for frontlets between your eyes. In order to prolong your days and the days of your children on the land that the Lord promised your fathers that he would give them, as long as the days that the heavens are over the earth. It talks about the tzitzit fringes that are traditionally worn like a string around the finger as a reminder of the commandments, like the tefillin and mezuzot that are commanded in the first two paragraphs. The passage is also included to fulfill the mitzvah to remember the Exodus from Egypt every day of our lives. [Click Here](#) for more details.

Chapter 8 : The Shema - Part One in Hebrew

The Shema, one of the most important (and shortest) prayers in Jewish liturgy, is surrounded by three long blessings. The first two, which thank God for creation and revelation precede the Shema. The third, which thanks God for redemption, follows the Shema. While the translation below uses.

In , Rabbi Eliezer Silver was sent to Europe to help reclaim Jewish children who had been hidden during the Holocaust with non-Jewish families. How was he able to discover the Jewish children? The Shema is a declaration of faith, a pledge of allegiance to One God. It is said upon arising in the morning and upon going to sleep at night. It is said when praising God and when beseeching Him. It is the first prayer that a Jewish child is taught to say. It is the last words a Jew says prior to death. The Talmud says that when Jacob was about to reveal the end of days to his children, he was concerned that one of them might be a non-believer. His sons reassured him immediately and cried out, "Shema Yisrael. We recite Shema when preparing to read the Torah on Sabbaths and festivals. And we recite Shema at the end of the holiest day of Yom Kippur when we reach the level of angels. Shema is contained in the mezuzah we affix to the doorpost of our home, and in the tefillin that we bind to our arm and head. The cry of Shema symbolizes the ultimate faith in the gravest situations. Throughout the ages, the cry of Shema has always symbolized the ultimate manifestation of faith in the gravest situations. This requirement is derived from the verse: In technical terms, the time for reciting the evening Shema starts at nightfall about 40 minutes after sundown and continues until midnight or if necessary, until dawn the next day. The time for the morning Shema starts about an hour before sunrise from when you can recognize a friend from four cubits away , and continues until about 8 a. The Shema speaks of loving God and passing Jewish traditions to our children. The full Shema is comprised of 3 paragraphs from the Torah. The first paragraph, Deut. These verses also refer specifically to the mitzvot of tefillin and mezuzah. While praying, we wear tefillin as a visible sign of God close to our hearts and close to our brains, to show that our every thought and emotions are directed toward God. The second paragraph, Deut. The third paragraph, Numbers Tzitzit are a physical reminder of the commandments in the Torah. This is derived from the numerical value of the word tzitzit , plus the five knots and eight strings on each corner, totaling Further, as written in a Torah scroll, the letters "Ayin" and "Daled" of the first verse are enlarged â€” encoded to spell out the Hebrew word Aid â€” "witness. Why is "oneness" so central to Jewish belief? Does it really matter whether God is one and not three? The same God who gives us goodness one day, can make everything go wrong the next. Events in our world may seem to mask the idea that God is One. One day we wake up and everything goes well. The next day everything goes poorly. Is it possible that the same God who gives us so much goodness one day, can make everything go wrong the next? We know that God is good, so how could there be so much pain? Is it just "bad luck"? The Shema is a declaration that all events are from the One, the only One. The confusion stems from our limited perception of reality. Even though we see many colors of the spectrum, they really emanate from one light. So too, even though it seems that certain events are not caused by God, rather by some other force or bad luck, they in fact all come from the One God. In the grand eternal plan, all is "good," for God knows best. This runs contrary to the Zoroastrian doctrine of dualism, which propounds the idea of two conflicting powers â€” good and evil. Just as at the end of days we will come to understand how even the "bad" was actually for the "good," so too while saying the Shema we strive for that level of belief and understanding. The Sages tell us that the patriarch Jacob, after a year separation from his son Joseph, finally went down to Egypt to see him. As they reunited, Jacob was saying the Shema. The years of yearning for his long-lost son came out in an emotionally charged burst of "Shema Yisrael! What does it mean to love God with all your heart? The Talmud explains that the word "heart" is metaphorical for "desires. Learn to relax and better appreciate the world that God created. Rather have in mind that you are eating in order to keep your body healthy, to be able to serve God. Similarly, if you were buying a CD of music, you should buy it in order to help you relax and better appreciate the world that God created. What does it mean to "love God with all your soul"? The great Talmudic scholar, Rabbi Akiva second century loved God so much, that he taught Torah despite the Roman law forbidding it. When the Romans found out, they sentenced him to

a painful death. They took a large iron comb and began to scrape off his flesh. Now that I have the opportunity to fulfill it, I do so with joy! Talmud Brachot 61a The final part of this verse says to "love God with all your resources. Here, the order is: Love God emotionally "heart" , and even be willing to give up your life if necessary "soul" , and even be willing to spend your money, too! If this is a progression, are there really people who consider money more important than life itself?! The answer is yes. The Talmud Brachot 54a speaks about someone walking across a thorny field, and picks up his pants in order to avoid getting them ripped. Yes, for some, money is more important than life itself. He told the following story: In the Sbarro Pizza bombing which killed 15 people in Jerusalem, five members of a Dutch family were killed. One was a 4-year-old boy named Avraham Yitzhak. As he was lying on the ground â€” bleeding, burning and dying â€” he said to his father, "Abba, please help me. His father reached over and held his hand. Together they said the words of the Shema. Seth Mandel told the DC crowd: So now I want you to help me say the Shema for the hundreds of Jews who have been killed in Mideast violence. And say the Shema with me in the merit of my son Koby. Biblical and modern history demonstrates that Jewish unity has brought security to both the Jewish people and the world as a whole. The tension in Israel continues to rise. The threat of terrorism still looms large. Who knows what is coming next? What can we do? Now, in our turbulent times, each of us â€” men, women, and children â€” can help in a simple, yet powerful way: Every morning and evening, take a second break from whatever you are doing and say the Shema. The important thing is to understand and concentrate on the meaning of the words. And then make it a goal to learn the pronunciation and meaning to be able to say it in Hebrew as well. Parents can say the Shema out loud with their children. It can be very comforting to children to have a nightly ritual of saying the Shema, a prayer to the Almighty to protect them. Saying the Shema is a simple, six-word formula to unite all peace-loving people and to bring more spiritual light into our world. Text of the Shema Immediately before reciting the Shema, concentrate on fulfilling the positive commandments of reciting the Shema every morning. It is important to enunciate each word clearly and not to run words together. When praying without a minyan, begin with the following three-word formula: Blessed is the Name of His glorious kingdom for all eternity. While reciting the first paragraph Deut. You shall love the Lord your God, with all your heart, with all your soul and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates. Here is this section in Hebrew: While reciting the second paragraph Deut. And it will come to pass that if you continually hearken to My mitzvot that I command you today, to love the Lord your God, and to serve Him, with all your heart and with all your soul â€” then I will provide rain for your land in its proper time, the early and late rains, that you may gather in your grain, your wine, and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware lest your heart be seduced and you turn astray and serve gods of others and bow to them.

Chapter 9 : Learn what the "Shema" is. | The Bible Project

Title: The Shema Jessica Charney Key Verse: 4) Hear, O Israel: The Lord our God, the Lord is one. 5) Love the Lord your God with all your heart and with all your soul and with all your strength.

The obligation to recite the Shema is separate from the obligation to pray and a Jew is obligated to say Shema in the morning and at night Deut. It is said in the morning blessings, in the musaf Amidah of Shabbat and holidays, when the Torah is taken out of the Ark on Shabbat and holidays, as a bedtime prayer, as part of the deathbed confessional, and at various other times. The commandment of saying Shema is fulfilled by reciting it in the shacharit and maariv services. The Shema should be said more audibly than the Amidah. Since the Shema reaffirms the basic tenets of Jewish faith, it is important to hear clearly what one is saying. The Shema may be said while standing or sitting. In the ninth century, the Karaite sect used the practice of standing to claim that only the Shema passages of the Torah were of divine origin, so Jewish leaders stopped standing. Today, some Reform and Conservative congregations stand out of respect for the Shema. Orthodox congregations sit because the passages are from the Torah so it is as if a person is studying Torah when he or she recites them, and sitting is the position for study. In the third paragraph of the Shema, when the word "tzitzit" is said three times and when the word "emet" is said at the end, it is customary to kiss the fringes as a sign of affection for the commandments. This indicates that the worshiper dedicates his or her whole body to serving God. With a minyan, the chazzan repeats the end of the Shema so this phrase is unnecessary. Jewish law requires a greater measure of concentration on the first verse of the Shema than on the rest of the prayer. People commonly close their eyes or cover them with the palm of their hand while reciting it to eliminate every distraction and help them concentrate on the meaning of the words. The final word, echad, should be prolonged and emphasized. Often, the last letter of the first and last words of the Shema verse are written in larger print in the siddur. The next line of the Shema originated in the ancient Temple service. This line became incorporated as the second line of the daily Shema. To indicate that it is not part of the Biblical passage of the Shema, it is said quietly, except for on Yom Kippur when it is recited out loud. The three paragraphs of the Shema, comprised of biblical verses, were also said in the daily Temple service. The first paragraph is the continuation of the Shema verse, from Deuteronomy 6: The second passage is from Deuteronomy The third paragraph is from Numbers It mentions the exodus from Egypt, which Jews are obligated to refer to each day. The last word of the Shema, "emet" truth is actually part of the next blessing and is not part of the Biblical passage. It is said as part of the Shema so that one can declare, "Hashem, your God, is true" Adonai eloheichem emet. In Reform prayer books, the second paragraph of the Shema is often omitted because the doctrine of retribution is different in the Reform movement. The third paragraph is also left out because Reform Jews do not accept the commandment regarding fringes. Reform prayer books do include the end of this third section, from Numbers The Complet Artscroll Siddur. Mesorah Publications, Ltd, Cardin, Rabbi Nina Beth. The Tapestry of Jewish Time.