



Phil. 2:9 Wherefore God also hath highly exalted him, and given him **a name which is above every name:**

Acts 4:12 Neither is there salvation in any other: for **there is none other name under heaven given among men, whereby we must be saved.**

Prov. 18:10 **The name of the LORD is a strong tower:** the righteous runneth into it, and is safe.

The Shema is the most important prayer in Judaism and is traditionally recited twice a day. The Shema was, and is, repeated upon waking and later, before going to sleep. The Shema is the first prayer Jewish children learn and is the last words on the lips of Jewish people before they die.

**Original Word:** שמע **Transliteration:** Shema'

**Definition:** hear, or a sound. <https://biblehub.com/hebrew/8087.htm>

❖ Let's consider Deut. 6:4-9:

## SHEMA

Deut. 6:4 **Hear, O Israel**: The LORD our God *is* one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

(Deut. 11:13-21; Num. 15:37-41)

- ❖ Originally, the Shema included only Deuteronomy 6:4-9. Over time, this prayer included Deuteronomy 11:13-21 and Numbers 15:37-41.
- ❖ The first passage serves as a reminder to love God with all one's' being and to teach to future generations to love God as well.
- ❖ The second passage emphasizes that obedience leads to blessings while disobedience leads to judgment.
- ❖ The last passage highlights the importance of remembering God's commands and living a holy life. All of these passages center on the character of God.

❖ The word *Shema* implies action.

Mt. 11:15 He that hath ears to hear, let him hear.

Mt. 13:9 Who hath ears to hear, let him hear. ...

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. **Who hath ears to hear, let him hear.**

❖ Jesus quoted the *Shema*:

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, **Hear, O Israel; The Lord our God is one Lord:**

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

- ❖ A believer who “hears” is exhibiting submissive obedience to the Lord’s leadership.

Jn. 10:27 **My sheep hear my voice**, and I know them, and **they follow me**:

28 And **I give unto them eternal life; and they shall never perish**, neither shall any *man* pluck them out of my hand.

- ❖ The *Shema* proclaims the unity in the Godhead: Deut. 6:4 **Hear, O Israel**: The LORD our God *is* one LORD:

1 Cor. 8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.



Jn. 10:30 I and *my* Father are one.

- ❖ In Jn. 17:20-26, Jesus takes up the language of the *Shema* in order to describe first His identification in three areas:
  - His identity with the Father
  - then His identity with His people, and finally
  - the identity of His people with one another.

❖ In this passage, He prays that the oneness of the triune God would be expressed in the oneness of the people with the result of love.

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 **That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; **that they may be one, even as we are one:**

23 I in them, and thou in me, **that they may be made perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and **these have known that thou hast sent me**.

26 And I have declared unto them thy name, and will declare *it*: **that the love wherewith thou hast loved me may be in them, and I in them**.

- ❖ As in the *Shema*, the love of the people is not meant to be a private endeavor but rather a public proclamation. The goal of our union with Christ is that the world might know the love of the Father for the Son in the Spirit.

## Summary

- ❖ The *Shema* expresses the unity of the Trinity, and submission to God's greatness by loving Him with all the heart, soul, and might.
- ❖ The *Shema* should be memorized, v. 6, and taught continually to the children, v. 7, while sitting in the house, when walking by the way, when lying down, and when arising.
- ❖ The *Shema* should be kept in focus, personally, while adorned, and within one's home.

## Conclusion

- ❖ The *Shema* is the believer's opportunity to identify purposely with the Savior.