

The Shema Liturgy

Do we need it?

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Reference Notes: pg 1536 When an "A" fails. John Hagee Prophecy Bible

. 1st Peter 1:3 .

Galatians 2:1-21 (died to works of the law)

Jewish New Testament commentary (David H. Stern)

Un-de-filed': In the Old Testament means, "perfect. Hence, [Psalm 119:1](#) we read; "Blessed are the undefiled (perfect) in the way, Who walk in the law of the Lord!"

In the Apostolic Scriptures (New Testament), undefiled from 1st Peter 1:3-5 we read; Blessed be the G-d and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled (perfect) and that does not fade away, reserved in heaven for you, who are kept by the power of G-d through faith for salvation ready to be revealed in the last time.

This scripture presents the positive or perfect side, "unstained" "unsullied" "without taint, pure" side. Used to describe the sinlessness of Christ, ([Hebrews 7:26](#)), to declare the marriage act free from all guilt, disgrace or shame ([Hebrews 13:4](#)), to contrast the heavenly inheritance with earthly possessions ([1 Peter 1:4](#)).

Each and every Shabbat we gather together and recite what we know as the Shema Liturgy. Why, what does it mean to us as we recite it.

What does it mean to you, as you make that statement. Someone, a non-believer may tell you that there just words written by a man, words that have no purpose in our lives today.

So let's take a look at the words in the first verse.

Hear,

שמע (šə·ma')

Verb - Qal - Imperative - masculine singular

Strong's 8085: To hear intelligently

O Israel:

יִשְׂרָאֵל (yis·rā·'ēl)

Noun - proper - masculine singular

Strong's 3478: Israel -- 'God strives', another name of Jacob and his descendants.

The LORD

יְהוָה (Yah·weh)

Noun - proper - masculine singular

Strong's 3068: LORD -- the proper name of the God of Israel.

Our God,

אֱלֹהֵינוּ ('ē·lō·hê·nū)

Noun - masculine plural construct | first person common plural

Strong's 430: gods -- the supreme God, magistrates, a superlative. (of the highest quality or degree:)

the LORD

יְהוָה | (Yah·weh)

Noun - proper - masculine singular

Strong's 3068: LORD -- the proper name of the God of Israel .

is One.

אֶחָד ('e·hād)

Number - masculine singular

Strong's 259: one, United, first

Deut. 6:4-9. These are the words commanded by G-d to be spoken to His people through Moses. 4. Hear O Israel; The Lord our G-d, The Lord is one!

5. You shall love The Lord your G-d with all your heart, with all your soul, and with all your might.

6. “And these words I command you today shall be in your heart; 7. “ you shall teach them diligently to your children, and shall talk of them when you sit at home, walk by the way, when you lie down, and when you rise up. 8. “You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9. You shall write them on your doorposts and on your gates.

Now, before someone thinks that I forgot a part of the Shema that we state every Shabbat, that is what is written in the 6th chapter of Deuteronomy. Well then, where do we get; love your neighbor as yourself if it isn't mentioned in Deuteronomy 6. Love your neighbor appears 18 times in scripture. Open your bible to Mark, chapter 12:28-34 for one example. This is where Yeshua is being questioned by the acting spiritual authorities during His physical presence with man. And if we read Mark 12:30-31 He gives His answer to the question when asked, what is the greatest commandment. Yeshua answers.

Mark 12:29-31. The first of all commandments is: 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: 'Love your neighbor as yourself.' There is no other commandment greater than these.'

now YHVH is perfect in every way, holy and undefiled.

Why would I want to love my neighbor as myself, they may party all night, do drugs, they may be sinful people who have no love for G-d, and their democrats to boot. We're more than likely as far from each other in our ways than the east is from the west in what we view is right and moral.

But there is a big difference between those that walk in G-d's ways and those that don't. We are G-d's representatives.

We as G-d's people, Jew and Gentile are to love not only G-d but also to love those that are unlovable and who remain to be in sin, defiling themselves before G-d. Those that refuse to follow in the ways of Yeshua commanded by G-d, in the hope that their hearts may be turned toward G-d to repent and do what is right.

And what is that?

To reject sin and want salvation from an eternal life in hell in exchange for eternal life in heaven with their creator. He also includes one other word in Mark 12 verse 30, to also love G-d with your mind. To be thinking of all His ways not just for 2 hours that we are gathered together today but 24/7.

We are to have all our thoughts focused on what G-d is all about. Sometimes we may be unlovable to Him due to the things that we might say or do. Yet He still loves us.

It's not enough to love G-d with all our soul, heart nor strength, but our very thoughts are to be focused at all times on His ways so that we might not stray from Him. So that we might not defile ourselves before Him and risk separation from Him.

And yes there are times when we may not be fully focused or mindful of His ways and we disappoint Him. We will and have made mistakes.

Defiling ones self can happen so easily if one allows it. Those that are in the world, those that think anything goes without consequences will never be upset if they offend another with behavior that is unacceptable. Some will even tell you that they don't care if G-d accepts them for what they do. If He exists than He should have stopped me.

They have no concept of free will. G-d will allow you to wallow in the gutter and filth if that is what one is inclined to do. But the amazing thing is the further down you go, when one has lost all hope, He (G-d) will be there to lift you up and carry them if they will repent and turn away from the ways of the world. The evil and immorality.

Why teach the things and ways of G-d diligently to our children, our grandchildren? Why have any morals at all for them. Why not just let them do what they want, when they want. And believe me when I say some parents let their children run wild, so why stop them.

Because they are the future of our country, of every country of this world. They are the future leaders, teachers, parents and grandparents and spiritual leaders for and to others. Of which much is required.

Of which than it becomes their obligation their duty by the word of G-d to teach others in the ways of G-d, to become holy before G-d and promote peace and love as given in **1 Corinthians 13:4-8**. **4** Love is patient, love is kind. It does not envy, it does not boast, it is not proud. **5** It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. **6** Love does not delight in evil but rejoices with the truth. **7** It always protects, always trusts, always hopes, always perseveres. **8** Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

There is a limited time for teaching of others before the final coming of YHVH where one will not have the opportunity to receive salvation.

We as parents, grandparents, aunts, uncles, etc, none of us are exempt from G-d's service and are ourselves responsible to walk in all the ways of G-d, without fail, without compromise and show ourselves holy before the Lord. Even if we make mistakes.

Proverbs 22:6 Train up a child in the way he should go: And when he is old, he will not depart from it.

And all of us who say that we walk in the ways of God, better be sure that we speak truth.

If we don't care enough to walk the walk and talk the talk faithfully, if we only make a halfhearted attempt to please our G-d, what do you think our children will

learn from us. Nothing, they will become just as defiled and corrupt as the rest of the world separated from G-d if we allow ourselves to become defiled and corrupt.

This isn't rocket science, this is much more important than getting something into space. We face either eternity with G-d or separation from Him.

G-d is to be cherished, loved and worshiped with every fiber of our bodies.

And we are to teach others in the same way. As instructed by example.

We may not get it right every time but we shouldn't give up either.

Yeshua gave His life for this gift given to us. It came at a great cost.

Those that believe, and listen and do, didn't have to hang from a cross on a hill. Didn't have to bear any shame or pain. No discomfort at all.

We are commanded, as G-d's people to follow in all His commandments and all His ways. Does this mean just to be nice and accept evil and perversion of those who do them, NO!, absolutely not.

What about the person that does lots of good works without a belief of G-d.

We call that without faith.

Doing good works without G-d in one's life is worthless, good works will not get one into heaven. But allowing evil to flourish and remain silent will not get one there either.

Being in the service of G-d can and will put one into an uncomfortable position when confronting a non-believer with the ways of G-d, the profession of your faith and your love of His Son and righteous thinking.

Say a prayer at work, grace before a meal giving thanks to G-d, recite the Shema in public. Take notice of the stares you get from others. Some of those stares are thinking religious kooks, and others are thinking, I wish I had that much faith and strength of G-d. Wishing for faith and strength won't get you anywhere.

One may even be confronted with bodily harm, name calling, or being shamed for their belief in G-d.

Matthew 5:12-13

12 Rejoice and be glad, because great is your reward in heaven; for in the same way

they persecuted the prophets before you. **13**You are the salt of the earth. But if the salt loses its savor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

And we know the path that man takes and the evil things that are done.

Where are you in your relationship with G-d? Have you asked yourself that question? Have you taken a real examination of your life and not just on occasion. Find any problems or faults that you haven't quite yet resolved. Don't think that your the only one, your not alone. No one is perfect we all have things from our past that we are not proud of.

In life, when do you get an "A" grade. It use to be that in education one received an "A" if they achieved a scour of 90 to 100 percent of a particular test or study. From a labor standpoint, 90 to 100 percent was excellent. But today, in our little part of the world you don't even have to show up for class or work and you can still pass class or get a paycheck. Even if your incompetent. Man grades on a curve, G-d does not.

When does an "A" fail with G-d?

In spite of popular wisdom,as soon as someone starts thinking of getting into heaven on the basis of good works, or says a prayer or two, trouble starts. Nowhere in the Bible does G-d buy into the "good old boy" or "good old girl"idea that pretty good folks who neither kick the dog nor get fanatical about religion make it into heaven.

One can spew forth scripture after scripture from G-d's word but unless you have the heart and mind and love for G-d and take it to others the way it is to be given, with love and truth, it's worthless to another if you are neglectful of His ways and live a life of lies.

His word says, "Be holy in all your conduct, because it is written, Be holy, for I am holy, (1 Peter 1:15, 16). In Mark 10:17-18 As Yeshua started on His way, a man ran up and knelt before Him. "Good Teacher," he asked, "what must I do to inherit eternal life?" 18"Why do you call Me good?" Yeshua replied. "No one is good except God alone.

Not only does G-d not grade on a curve, He doesn't give an "A" for 99%. "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all" (James 2:10). He (G-d) gives an "F" for 99%. Why? "For as many as are of the

works of the law are under the curse; for it is written, cursed is everyone who does not continue in all things which are written in the book of the law, to do them”

(Galatians 3:10). No one is justified under the law.

Have you or anyone that you know kept the entire law, all the commandments of G-d, without fail. I haven't, I've stumbled more than once and still do.

Well than, if no one is justified why should one even care about doing the things of G-d. If good works, worship, being nice to my mother-in-law isn't getting me into heaven, why should I care if even 99% of me is for G-d.

It's hopeless! I can't win this! And that's true. You can't, I can't, we can't. No one on this earth is perfect, undefiled, untainted, etc. We are all filthy rags at one time or another.

We all still have corruptible bodies subject to failure.

However, in response to your faith in Christ, G-d will credit you the righteousness of Yeshua (Jesus), who died on the Cross in your place for your sins (Romans 3:21-26). All you have to do is be willing to accept such an amazing gift, from G-d. (Romans 6:23).

Will just saying the Shema save one from going to hell, being separated from G-d, no, it won't. But it is a daily reminder to us that G-d is able to keep us from having that address by submitting ourselves to all His ways and keeping and doing them with the knowledge that we may fail at one time or another. All sins can be forgiven except one.

The Unpardonable Sin

Matthew 12:30-32. 30 He who is not with Me is against Me, and he who does not gather with Me scatters. 31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. 32 Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come. Just what does that mean?

Matthew Henry commentary on Matthew 12:32

(2.) Here is an exception of *the blasphemy against the Holy Spirit*, which is here declared to be the only unpardonable sin. See here,

[1.] What is this sin; it is *speaking against the Holy Spirit*. See what malignity there is in tongue-sins, when the only unpardonable sin is so. *But Jesus knew their thoughts*, v. 25. It is not all speaking against the person or essence of the Holy Spirit, or some of his more private operations, or merely the resisting of his internal working in the sinner himself, that is here meant; for *who then should be saved?* It is adjudged in our law, that an act of indemnity shall always be construed in favour of that grace and clemency which is the intention of the act; and therefore the exceptions in the act are not to be extended further than needs must. The gospel is an act of indemnity; none are excepted by name, nor any by description, but those only *that blaspheme the Holy Spirit*; which therefore must be construed in the narrowest sense: all presuming sinners are effectually cut off by the conditions of the indemnity, faith and repentance; and therefore the other exceptions must not be stretched far: and this blasphemy is excepted, not for any defect of mercy in God or merit in Christ, but because it inevitably leaves the sinner in infidelity and impenitency. //// We have reason to think that none are guilty of this sin, who believe that Christ is *the Son of God*, and sincerely desire to have part in his merit and mercy: and those who fear they have committed this sin, give a good sign that they have not. The learned Dr. Whitby very well observes, that Christ speaks not of what should be (Mk. 3:28; Lu. 12:10); *Whosoever shall blaspheme*. As for those who blasphemed Christ when he was here upon earth, and called him a Winebibber, a Deceiver, a Blasphemer, and the like, they had some colour of excuse, because of the meanness of his appearance, and the prejudices of the nation against him; and the proof of his divine mission was not perfected till after his ascension; and therefore, upon their repentance, they shall be pardoned: and it is hoped that they may be convinced by the pouring out of the Spirit, as many of them were, who had been his betrayers and murderers. But if, when the Holy Ghost is given, in his inward gifts of revelation, speaking with tongues, and the like, such as were the distributions of the Spirit among the apostles, if they continue to blaspheme the Spirit likewise, as an evil spirit, there is no hope of them that they will ever be brought to believe in Christ; for *First*, Those gifts of the Holy Ghost in the apostles were the last proof that God designed to make use of for the confirming of the gospel, and were still kept in reserve, when other methods preceded. *Secondly*, This was the most powerful evidence, and more apt to convince than miracles themselves. *Thirdly*, Those therefore who blaspheme this dispensation of the Spirit, cannot possibly be brought to believe in Christ; those who shall impute them to a collusion with Satan, as the Pharisees did the miracles, what can convince them? This is such a strong hold of infidelity as a man can never be beaten out of, and is therefore unpardonable, because hereby repentance is hid from the sinner's eyes.

[2.] What the sentence is that is passed upon it; *It shall not be forgiven, neither in this world, nor in the world to come.* As in the then present state of the Jewish church, there was no sacrifice of expiation for *the soul that sinned presumptuously*; so neither under the dispensation of gospel grace, which is often in scripture called *the world to come*, shall there be any pardon to *such as tread underfoot the blood of the covenant, and do despite to the Spirit of grace*: there is no cure for a sin so directly against the remedy. It was a rule in our old law, No sanctuary for sacrilege. Or, *It shall be forgiven neither now*, in the sinner's own conscience, *nor in the great day*, when the pardon shall be published. Or, this is a sin that exposes the sinner both to temporal and eternal punishment, both to present wrath and *the wrath to come*.

Now Matthew Henry gives an extensive reference on this verse, and if you would like to read it by all means do so. But I'm just going to give my personal understanding of it.

If I state that I have professed that G-d and all His ways are my ways, and Yeshua is my Lord and Savior and will do to the best of my ability as He has taught and commanded me, and yet sin without repenting and asking forgiveness of that sin thinking that it is of no consequence that I will be judged for. And willingly refuse that which the Holy Spirit is asking of me.

Than I have rejected the Holy Spirit of G-d and the reason for the death of Yeshua His Son.

Once saved isn't saved if my heart refuses what has been sacrificed for me.

What is the sentence of my blasphemy against the Holy Spirit is.

[2.] What the sentence is that is passed upon it; *It shall not be forgiven, neither in this world, nor in the world to come. ////* As in the then present state of the Jewish church, there was no sacrifice of expiation for *the soul that sinned presumptuously*; so neither under the dispensation of gospel grace, which is often in scripture called *the world to come*, shall there be any pardon to *such as tread underfoot the blood of the covenant, and do despite to the Spirit of grace*: there is no cure for a sin so directly against the remedy. It was a rule in our old law, No sanctuary for sacrilege. Or, *It shall be forgiven neither now*, in the sinner's own conscience, *nor in the great day*, when the pardon shall be published. Or, this is a sin that exposes the sinner both to temporal and eternal punishment, both to present wrath and *the wrath to come*.

Ending comments: The reciting of the Shema, do we need it? I personally believe that it is the very beginning and ending of the very nature of understanding for G-ds purpose for our Christian lives, for a fulfillment of our lives with G-d and those that we love and those that we pray will come to know His love in this world before our eyes close and we take our final breath. It is a reminder of all that G-d has and will do for His people, Jew or Gentile.

Hearing the Shema, reciting the Shema, calls one to reflect upon what he or she will decide to do not only in service to G-d but also their daily life.

Will one make a commitment for G-d in their life, or will they rely on their own thinking. Living for G-d is like getting a membership at your local gym.

If you're not willing to do the work, you won't receive the benefit.

And there is a greater benefit from G-d than what one could get from a gym.

G-d is always watching and waiting to hear from each and everyone of us, day or night, He never sleeps, He's always there for us. Question is will we live our lives to remain to the best of our ability undefiled and in service to all His ways, or will we accept what man has to offer. Amen, G-d Bless.

And may G-d bless you greatly.