

---

*The Sh'ma*  
*In*  
*Prayer*

By  
ovadyah ben yisrael

---



## *The Sh'ma in Prayer*

**Sh'ma Yisrael! YHWH Eloheinu! YHWH Echad!** Hear O Israel! YHWH is our El! YHWH is one!

These six words are the single most important statement of faith for all Israel. If Israel can be said to have a creed, this is it, and it sums up all the foundations of our faith in a single phrase. These are among the first words spoken by the faithful upon waking, and the last said before sleep. Indeed, they are the last words spoken by the observant believer before death. They are truth.

The words form an absolute philosophical statement. In a world where everything seems to be relative and interpretive, the Sh'ma is unchanging and immoveable. Quoted by Yahshua HaMashiach as the first and greatest commandment, they form the anchor and standard of all we hold to be true. Should all other words pass away, these six words must remain.

**Sh'ma Israel!** Hear O Israel; the word Sh'ma has a deep meaning in Hebrew that is lost in English. It not only means to hear, but also to listen, to understand, and to *do*. In Hebraic thinking there is no room for simple mental assent, as in Western thought. To have truly heard is only proven by the doing of a thing. Hence, the word 'Sh'ma' is also translated accurately as 'obedience', for in Hebrew they are the same and one naturally flows from the other.

Also of note is that this statement is directed only to Israel. As with the Patriarchal covenants, the Mosaic covenant, and the new covenant of Yirmeyah 31:31, Israel is the only intended recipient.

**YHWH Eloheinu!** YHWH is our El; He alone is the Mighty One, the Sovereign, the Creator, the Redeemer. He is supreme over all things. He is all powerful, all knowing, and ever-present. Furthermore, He is our El. Israel's El. We are joined to Him by many covenants and we belong to each other.

**YHWH Echad!** YHWH is one; there is no other. He is not two, or three, or ten. This statement is the heart of all true monotheistic thinking, and any deviation from it is, by definition, heretical and idolatrous. YHWH is separate - the Creator as opposed to, and not of, the creation. He is the essence of 'singularity'. While His attributes, powers and potential forms are infinite and varied, they all consist in perfect unity with no compromise or contradiction. He is

one, and all of our theology and doctrine must have root in this fact: “There is none besides Him”.

These first six words which I say every day are my most profound and sincere declaration of what is truth, of whom my absolute faith is in, and of who I am in Him.

The following commentary on the Sh'ma was written to my family in order to help them better understand and appreciate the depth and beauty of our prayers. It is by no means a complete instruction or exposition of these prayers, but only a help and a start along the path of better understanding them, and of drawing nearer to YHWH El Elyon, Baruk Hu. In our desire to help you draw closer to Him as well, we have decided to share these writings with you.

The Sh'ma is a clarion call to all Yisrael. It is a plea and a reminder for all to hear, remember and obey YHWH's word. It is a statement about who He is, what He expects of His people, and of what we can expect of Him. It is a prelude to prayer and also the first and greatest commandment. It is the testimony of who we are in Him.

When I pray it is usually on at least 3 levels: 1) It is personal and about what they mean for me alone. 2) It is for our family, and what the prayers mean for us together (this one is mostly mixed up with #1 anyway). 3) I think of and pray them for and with all of Yisrael. Not just for the Jews, though they are included, but all of true Yisrael and the “remnant” who will lead the way into the kingdom and whom are our true brethren—wherever or whenever they are. Sometimes my focus is more on one of these than the others as I pray, but always all three are included in my thoughts, and my “kavanah” is toward all three always.

The first thing I do when beginning Sh'ma is cover my eyes. When I begin Amidah I take three tiny steps forward. The reason for these physical acts is to show humility and subservience, to increase my focus and kavanah, to join with all Yisrael in a shared act, but mostly in order to: “da lifney mi omed atoh” – “Remember before whom you stand”. I place myself before the throne of the Most High, in His very presence. It reminds me that this is no joke, no practice, and I'm not alone. The Shekinah is flaming before me and every word I speak resounds through His throneroom. All the angels hear them. It is not an illusion or game. The *only* reason I cannot see His glory and the awesome things going on about me is because of my own veil of sin and darkness. My incomplete faith. But my words are

heard and someday I *will* be able to see it all clearly. A blind man in a throneroom cannot see that which is around him, nor one with a blindfold on; nevertheless, he is seen by all in that room. I am an heir and I will be heard. *Am* heard. It's real.

**“...And thou shalt love YHWH Eloheka with all thy heart, with all thy soul and with all thy might...”** I am commanded to love Him with everything in me. And I do! With all my emotion and desire and the spiritual part of me (heart). With the physical and natural and animal part of me (soul). With all of my resources and possessions and powers (might). I love Him. I am His.

**“...And these words which I command you this day shall be upon your heart...”** Which words? All of Torah, both teaching and law. Also, those of Yahshua, who is “The Word”. Upon my heart how? As above, within the emotion and desires and in my spirit - my “neshamah”- which is the divine spark which YHWH put within me and which will someday return to Him. Also, and most importantly, it is a command that I should have YHWH write His Torah onto my heart – just as in Yirmiyah 31:31.

**“...And you shall teach them diligently unto your children...”** Since it is too late, I think, for me to teach my own children, I must instead teach all who come to me sincerely as if they are my own children or disciples. Teach, love and protect them, if they'll let me. It is a *command*, and also a privilege and a responsibility.

One thing I always keep in my mind both before and during these prayers is that they are not a chore or something I have to do. I do not *have* to do them! I am already an heir (“saved”). He's *promised*. Furthermore, He loves me already without me doing these things I do. No, it is a *privilege* to be part of this beautiful daily dance of prayer which is performed for Him by His faithful servants, angels and sons each day in His heavenly temple. I *run* to Him to do this and am *so* blessed to even be allowed in the gate! Then it's across the wall of division and into El Elyon's own courts, up the 15 steps with my offering which is laid upon His altar by our Kohen HaGadol who leads us and causes our sacrifices of prayer and service to be accepted as clean and set-apart, “a sweet aroma”, by our King and Father. Everyday this service was twice done in the temple, and I get to participate! If I am most blessed I'll get to attend this service *forever*. I hope so. That is how I enter into these prayers. “Come into His courts with thanksgiving”, oh yes! A blessing!

**“...talking of them when you sit in your house, when you walk by the way, when you lie down and when you rise up.”**

“When you sit in your house” means when you sit in your house. YHWH’s Word and especially Torah should be spoken in the home daily. It means with your family, “diligently”, and also with all visitors. Even out loud when you are alone – and sometimes that is the most powerful. “When you walk by the way” means when you are standing up walking somewhere. But it also means in all of your travels, wherever you go, with whomever you are, or for whatever purpose: business, pleasure, etc. If words of Torah are upon your lips there is far less worry of sin. They are a fence and a safeguard and a warning. Any place Torah is not spoken is a dangerous place. “When you lie down” means when you are lying down horizontally. You should by now understand the words of Torah are spoken in *all* positions. But in addition, this means upon your bed and in your prayers before you sleep, when you wake, or even in the middle of the night. They are protection and reassurance. “When you lie down” also means before you die. “When you rise up” means when you stand up. It also means that when you get up in the morning the first act and duty of your day is to pray thanks, as well as for guidance and protection during your day. Ever notice in scripture, especially in prophecy and prayer, waking is always spoken of *after* sleeping? Rising *after* lying down? It is rarely, if ever, the reverse – even though we naturally tend to think of resting *after* a days work, or Shabbat *after* 6 days. Rising up after sleep is a reference to resurrection and to eternal life. Our first words in the kingdom might be, “Adonay, siphatay tiphtach uphi yagid tehilotekka!” (“Adonay, open Thou my lips and my mouth shall declare Thy praise!”) When we speak of rising up after lying down, we are confirming our faith in the resurrection from the dead, and therefore, all of YHWH’s promises - including Yahshua’s resurrection.

**“...And thou shalt bind them for a sign upon thy hand...”**

This not only is a command to wear tephillin, but also to make YHWH’s words evident as a “sign” (owth – a signal, flag, beacon, monument, omen, evidence, mark, miracle, sign, token) through the *works* of your hands. To Him and to all who see you it should be evident whom you belong to by all that you put your hand to.

**“...And they shall be for frontlets between your eyes...”**

Again, more than simply a command for tephillin, the words imply a

remembrance of His Torah, commands, covenants and love at all times. Between your eyes = in your mind. Remember the plate on the forehead of Aaron, Kohen HaGadol (Shemot 28:36-38) and what it says.

So we have gone from writing the words of YHWH on our hearts, to keeping them constantly in remembrance in our minds, to making all this evident as a sign by the works of our hands and all we do.

**“...And thou shalt write them upon the doorposts of thine house and upon thy gates...”** So when you go out to “walk by the way” you will see them *twice* before you leave your place. A double reminder. And when you come in to “sit in your house” you will see them *twice* before you go into your family. You can not go out or come in without being faced with YHWH’s Word, which became Yahshua HaMashiach, of course! Neither can anyone else who comes into your place avoid being faced with His Word. As they enter they will either be warned or comforted that this is a place that serves YHWH T’sabaoth, and as they leave they will either realize the mezuzah has confirmed this or that it is on the doorpost in vain. Notice also the command doesn’t say thou shalt hang or thou shalt glue or nail or affix. It says “...thou shalt write...” A person should, at least once in life, write the words themselves. And we have. It is an excellent thing. It is an act fit for princes and kings, princesses and queens (Devarim 17:18).

**“...And it shall come to pass...”** Not might, but “shall”. It’s a promise.

**“...If you shall hearken diligently unto My commandments which I command you this day...”** “If, then” - a classical philosophical and logical statement. It is conditional: if X & Y, then Z. To “hearken diligently” is to listen and hear attentively and perpetually *in order to perform* His commandments. But please note that to hearken diligently does not assume one can perform them without flaw! “My commandments” = which commandments? *All* of them a person can possibly keep and which are appropriate for that person, because that is the way to love Him with *all* one’s heart and soul. “This day” = what day? *This very day*. Not only that day upon Sinai when the law was first given, but YHWH’s Word is living and commands us every day anew.

**“...To love YHWH Elohekam and to serve Him with all your heart and with all your soul...”** Most of this is repeated from the first portion of the Sh’ma. What YHWH repeats, He especially means. Notably, He refers to Himself as “Elohekam” – *your* El. He wants us to claim Him as our own. How many deities ever wooed a people in love and offered them a ketubah? (Hoshea 2:14-16)

**“...Then I will give you the rain of your land in its season...”**

This conditional promise is most obviously for the agricultural blessing of the land. But how else can we apply it? Does it have no meaning for the people who do not live directly off the land? It certainly does for me! The rain of the land brings life and all good things just exactly when they are needed – “in its season”. This for me is the big promise of Sh’ma – that I will be blessed with life and all the things I need in their proper time “if” I will only hearken unto Him and love Him and serve Him with all my heart and soul. If I do this, He will see to the rest – and guarantees it (Matt.6:25-33).

**“...The former rains and the latter rains...”** We know that in erez Yisrael both these rains are vital to agriculture. The former are those which soften and break the ground before winter. It is that rain for which the water-pouring ceremony was done on Hoshanna Raba and for which the verse is added into the Amidah beginning at that time also: “Thou causeth the wind to blow and the rain to fall”. The latter are those rains to water the crop as the winter passes and up until harvest to make it live and thrive. It is introduced into the Amidah in the Benediction (the 9<sup>th</sup>) “for a good year” around the beginning of December, and says “...give dew and rain for a blessing...” But if “the rain of your land in its season” can have other meaning for us, then so should this. And while food from the land is important to all of us, other things are just as important. Maybe even more so. YHWH has blessed me all of my life. He is blessing me now. These are my “former rains”. And so it follows that in my understanding of this passage He is *promising* me that if He blessed me before and His promise was good, that He will surely keep His promise again and bless me later – in the proper time and season. If He was faithful before when I even disdained Him, then He will surely be faithful in the future now that I have turned to Him to love Him with all my heart and soul. And those rains will not be ones which only soften the ground and receive seed which lies dormant through the winter, but latter rains will be those which actively



produce the harvest and from which we reap YHWH's greatest blessings. And there is yet another way in which I see this passage when I pray it. I believe that the former rains are this life we're living now, and the latter rains are the promise of resurrection and the life to come.

**"...That thou mayest gather in thy corn and thy wine and thy oil..."** All portions of the daily sacrifice were commanded to be performed perpetually. They are analogous to flesh, soul and spirit; possibly even to Israel, Levites and Kohanim. More importantly, they represent the spectrum of things one calls good and needs in order to live. YHWH promises to ensure we have them.

**"...And I will give grass in thy field for thy cattle and thou shalt eat and be satisfied."** The sages note that the livestock are to be fed before we eat. They say it is only proper to see to the feeding of our animals before ourselves, since they cannot feed themselves. It is only right to see to the needs of the helpless before our own needs, and I would even include needs and necessities besides just food. Paul stated it well in Philippians 2:3 when he said "...with humility of mind, let each of you regard one another as more important than yourself." I don't always do so well at that, but that is the goal to strive for.

More directly, I see this passage as YHWH's promise to see to all of our needs – even in the details and even in our possessions. Not only spiritual ones, but physical needs too, and that all those under our roof can depend on His provision through our faith in Him. Furthermore, I think of this passage every time I find myself full after a good meal – I smile to myself and say, "And thou shalt eat and be satisfied! Thanks Abba!" Every time I do I remember this is a fulfilled promise – a miracle from YHWH, and then I remember His other promises too. Especially the ones He is still going to fulfill.

**"Take heed to yourself..."** You know what it means in our family when one of us says to another, "Listen..."? It means "Hey! I am the one who loves you and it is *very* important to me and to you that you hear what I am about to say!" That is the same message I get from YHWH when He says to me, "Take heed to yourself". He's saying to me, "**Listen**, Jeff, this is **vitaly** important, between you and Me for you to hear!" And so each time I read those words my hackles go up and my ears attune and my attention focuses...

**“...lest your heart be deceived...”** My heart. The seat of my desire and the capricious ruler of my emotions. It is capable of purity, love and faithfulness, but also of wickedness and weakness toward the flesh. I am no good without a heart, but I am dangerous when it is not in my control. YHWH says take heed lest my heart be *deceived*. That is always dangerous both to my self and to others. The heart is powerful—either for good or for evil. But how can it be deceived? By lies and trickery, but mostly by temptation. By whom? By anyone I listen to who draws me away from YHWH’s Way and YHWH’s Word. The most likely (and most convincing and most dangerous) two are HaSatan and my own selfish desire. The very worst is *self*-deception because: who will know? Whom do I fight against? And whose deception could be more convincing to me than my own? And where do I run to get away from *me*? “Take heed”, indeed! The only way I have found to keep my heart from being deceived, to keep it pure and faithful, is through YHWH’s Way and YHWH’s Word. To turn my heart towards Him. To guard it diligently and to keep it under the control of YHWH’s Ruach HaQodesh. Take heed! Listen!

**“...And you turn aside and serve other elohym and worship them...”** Turning aside from YHWH’s Way, from His path (Yirm.6:16 / Teh. 119:105), either to the right hand or to the left. Away from His Torah and the example set by Yahshua. That is the danger – in turning aside. Even for a moment. And that is the consequence of not taking heed of His warning – a deceived heart which serves any desire or temptation we place above YHWH as a deity.

**“...And the anger of YHWH be kindled against you...”** The more I know of YHWH, the more real He becomes to me. The better I understand the Tanak, the more the thought of His wrath and anger terrifies me. Just as true as I’ve learned His promises and blessings are, I must believe His wrath and vengeance are truly awesome and terrible as well (Heb.10:28-31). To have His wrath kindled against *me*? Oh no. Please no!

**“...And He shut up the heavens that there be no rain and the land yield not her fruit...”** Besides the obvious hardship and curse of no rain and no food, you may consider all of the implied blessings and protections I mentioned earlier for good obedience – except in reverse. Go ahead, go back and read them again. I’ll wait here while you do. Imagine, all the good things and promises and blessings and

benefits He showers us with every day – *gone*. In their place only the curse. And, as mentioned in the Aleynu, a lot just like unto the rest of the multitudes of this world. Good and evil both coming our way, and only ruled by chance. We'd be squashed like bugs.

**“...And ye perish quickly from off the good land which YHWH is giving you.”** I've no doubt we'd die – no food or blessing or protection from YHWH would certainly be the death of us. The first casualty would be our hearts and our family. Then our souls and bodies would, mercifully, find their deaths. Separation from YHWH would be the death of us. “Quickly”. But what is this “good land” YHWH is giving us? As with everything else in these prayers, I see more than one simple answer. I see the good land we have now – peace, blessing, love and our family. I see the good land He's promised us for our future in this life - the one about which we're learning to have faith in obtaining, and are working with Him on in order to bring it to pass. And I see the very good land of His kingdom – the ultimate promised land where sorrow and sighing will be done away and where we will live together with each other in peace forever. All these I could lose if I willingly turn away from Him, trample underfoot the blood of His Mashiah, and serve other elohym. No one at all can ever take these from me. But I could deny them and give them away myself. **Take heed.** It is tempting to think this verse from Hebrews refers to a loss of salvation. I don't believe that is true, but I do think it is possible to give up one's status as one of the elect and chosen of Yisrael who are due to be raised in the first resurrection. Salvation can come to all, but these first are precious and special ones to whom will be given the thrones and the right of the first-born in Yisrael. To enter the promised land as one of His Qedoshym is not for those who turn aside and serve other elohym. Notice the scripture doesn't say the land which YHWH has given you. But rather, “...is giving you.” This is a warning to all who would become part of His elect and beloved that only those who endure until the end will enjoy such a status and blessing. Those whose hearts are deceived and have turned aside may expect something less than that good land reserved for His saints and tzadikim.

**“...Therefore...”** The word “Therefore” indicates that what follows will be the logical conclusion and result of all of the foregoing statements and premises from the beginning of the prayer. The big “if, then”.

**“...Shall ye lay up these My words...”** The imperative “shall” – you *will* do it - is followed by the Hebrew word “soom”, which is translated, “lay up”. Other translations of the word are: to put, commit, heap up, paint or preserve.

**“...in thy heart and in thy soul, and ye shall bind them for a sign upon thine hand and they shall be for frontlets between thine eyes. And thou shalt teach them to thy children talking of them when thou sittest in thine house, when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates...”** This is, of course, a reiteration of the instructions given in the first part of Sh'ma. Anything YHWH repeats in scripture is understood to be magnified in importance to Him and to us. In the first portion He calls Yisrael to listen, then simply tells them what to do. He then declares the blessings for obedience and the curses for disobedience. Next He here repeats His instructions which, in the end, will be followed by a final promise of blessing upon us if we obey. The repetition of His instructions is not exactly the same though, and the difference is quite glaring. The portions on tephillin and on when we are to speak of His words are reversed in order. The entire paragraph is not reversed, but only these two sections. I think this means something and is significant, but I confess I do not know the answer and have never seen anything written on the subject.

**“...That your days may be multiplied, and the days of your children, upon the land which YHWH sware unto your fathers to give them, as the days of heavens above the earth.”** This promise begs the question: which “days”? The answer is: the days “upon the land”. Okay then, which “land”? The answer is: “the land which YHWH sware unto your fathers to give them”, the land of Kena’an. So, if we keep faith and obey Him, we who are heirs to the promises made to Abraham, will live long lives upon the land of our inheritance. Is that it? Not for we who believe in Mashiach Yahshua and the promise of resurrection. We understand that by YHWH’s grace and mercy there is a better land of promise and an eternal inheritance of which the land of Kena’an was only a type and foreshadowing, and that by faith we will inherit those too. That, according to the scriptures, is the true meaning of the promises.

**“...and the days of your children...”** The curses of YHWH for disobedience and idolatry extend to the 3<sup>rd</sup> and 4<sup>th</sup> generation of one’s children. That’s roughly about 100 years of woe upon one’s own kids. But what about the blessings for faith and obedience? His promises are true and His Word will not return to Him void. In Devarim 7:9 and in several other places He promises to bless our children to the thousandth generation. It is thought there have been 60-80 generations since Yahshua’s day, and probably only around 120 since Adam. A thousand generations, according to present standards, would be about 25,000 years of blessing. That is YHWH’s promise to us and our children for those who love Him.

**“...And YHWH spoke unto Moshe saying, speak unto the children of Yisrael...”** Of note is that Moshe is introduced by name here for the first time in the Sh’ma and as an intermediary or intercessor, a type of Mashiach, between the Most High and His people. Also notice to whom the instructions are given. As at the beginning of Sh’ma, Yisrael is the only one these instructions, warnings and promises are given to.

**“...And bid them that they make a tzitzith upon the corners of their garments throughout their generations...”** To put tzitzith upon the corners of one’s garments is a sign and a message to all who see them (including oneself) that they are a member of Yisrael, have accepted YHWH’s whole yoke, and are included in His covenants. They are obligated to Torah observance, liable to both its blessings and its curses, and have chosen to be so of their own freewill.

**“...And they shall put on the tzitzith of each corner a cord of tekhelet.”** “They shall” is a commandment. It is not negotiable. To not do so because one isn’t sure of which dye to use is tantamount to saying we shouldn’t give to charity because we don’t know how much to give, or that we shouldn’t keep Pesach or Shavuot because there’s a dispute about which day they are to be observed on. Tekhelet is a color, not a particular substance or formula. The commandment says “you shall”, and so deliberately not to do so is a sin.

**“...And it shall be unto you for a tzitzith...”** Interestingly, “it” is indicating the tekhelet cord in this sentence, not the tassel as a whole. Since this is true, it follows that without the tekhelet cord the tassel is not properly a tzitzith at all.

**“...That ye may look upon it...”** Look upon what? The tekhelet cord. And at this point in the prayer that is exactly what you do. That is why they are held in the hands during this portion of the prayer. If out of long familiarity one should forget during the day to look upon their tzitzith and “remember”, it has been done at least once in that day during this prayer—and so the mitzvah is fulfilled.

**“...And remember all of the commandments of YHWH and do them...”** This is a plain instruction to fulfill a physical command, and a direction for its kavanah – the thought and intention that is to accompany that physical act. Furthermore, it is a demonstration of what the result should be if one keeps the mitzvah with its kavanah, that result being the doing of all of YHWH’s commandments in accordance with His stated will for the people of Yisrael. The sages were correct when they determined that the mitzvah of tzitzith embodies all other mitzvot. When one looks upon the tekhelet they should be prompted also to remember before whom they stand, as it is said, “The tekhelet resembles the sea, and the sea reflects the heavens, and the heavens resemble the throne of glory.”

**“...And that ye go not about after your own heart and your own eyes after which you use to go astray...”** “The heart and the eyes are the agents of sin – the eye seeth, the heart desireth, and the person executeth.” Before coming to YHWH we were like animals, controlled by our own evil and selfish hearts, and by the desires of our flesh. Now that He has drawn us and His Spirit has come, we are no longer owned by our yetzer ra – the evil inclination, but instead by our yetzer tov – the good inclination, that divine spark which is manifested by all of YHWH’s chosen people. But we are still human. Though our yetzer ra is now under domination it is not wholly gone. So YHWH gives us the tzitzith to help us “remember”. The sages say that the heart and eyes are most often led astray in sexual immorality, and that it is these sins and weaknesses which the verse is primarily, though certainly not exclusively, directed towards.

**“...That ye may remember and do all my commandments and be q’dashym l’Elohekam.”** Remember *and* do. This is now repeated for emphasis. We are twice shown that remembrance is not an end in itself, but for the purpose of causing us to do His mitzvot. Moreover, the ultimate reason for all of the foregoing is now stated: we are to make tassels with tekhelet upon our garments in order that we may look upon them and remember His mitzvot and so do them

for the ultimate purpose of making ourselves set-apart unto YHWH. So that we are separated from all the rest of the world as a peculiar people and dedicated to His use. By reading His instructions and explanations in this passage as part of the Sh'ma we affirm that we understand, that it is our prayer also that these things be so, and that we are in accord with Him.

**“...I am YHWH Elohekam who brought you out of the land of Mitzraim to be your Elohim. I am YHWH Elohekam.”** This last portion is the affirmation of His name and whom it is that we are to be set-apart unto. It also affirms who it is that promises us the curses and the blessings. It acts as a seal and a signature on all the preceding prayers and promises. His seal and His signature. There is only one El that brought Yisrael out of Mitzraim - the symbol of sin and bondage. Only One. He is YHWH Elohekam – *your* El.

That brings us to the end of Sh'ma. The Sh'ma is a whole and entire statement, and is a prayer unto itself. It states the case on who YHWH is and who we are to Him. It defines His promises to us and our relationship with Him. Once that is done though, there remains other business with YHWH to be dealt with - that of our daily blessing and worship of Him. Of our witness to His sovereignty, our service of prayer, and our sacrifice of praise before His altar and His throne. It is during this time that we, as a nation and as His people Yisrael, together lay our supplications and hopes at His feet. While the Sh'ma is a whole prayer unto itself, it also lays the foundation for those which come after it and brings us to the gates of His temple. So we follow it with the Amidah, otherwise known as the Shemona Esrei (Eighteen Blessings) or, simply “The Prayer”.

Presented to you by:

Sabbath Keepers Fellowship  
& Prison Ministry  
PO Box 972  
Malakoff, Texas 75148  
[www.sabbathkeepersfellowship.org](http://www.sabbathkeepersfellowship.org)



