

KIRIAT SHEMA

Delving deeper into the Kiriath Shema

D'varim 6:4-7 ⁴. Hear, O Israel; The Lord our God is one Lord;

⁵. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. ⁶. And these words, which I command you this day, shall be in your heart; ⁷. And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

שְׁמַע יִשְׂרָאֵל יְהוָה אֶל־יְהוָה אֶחָד׃ וְאַהֲבַתְּ אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל־לֵבְךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶקְחֶךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ׃

1. After reading this verse what, can we derive about reading the Shema?

2. How can we derive from D'varim 6:4-7 that we are to be witnesses?

3. Is there more than one way?

Shemot 20: 1. And God spoke all these words, saying, ². I am the Lord your God, who have brought you out of the land of Egypt, out of the house of slavery.

4. How does D'varim 6:4-7 help explain Shemot 20:1?

Mishnah Berakot

Mark 12:28-31 ²⁸ ¶ And coming up one of the scribes heard them reasoning, knowing that He had answered them well, he asked Him, Which is the first commandment of all? ²⁹ And Yeshua answered him, The first of all the mitzvot is, "Hear, O Israel, the L-RD our G-d is one L-RD; ³⁰ and you shall love the L-RD your G-d with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment. ³¹ And the second is like this: You shall love your neighbor as yourself. There is no other commandment greater than these.

5. What logic did the authors of the Mishnah follow in placing the Shema first?

1:1 From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M‘H Š: His [Gamaliel’s] sons [talmidim] returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.

He said to them, “If the dawn has not yet risen, you are obligated to recite [the Shema]. “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] ‘Until midnight,’ the obligation [to perform them persists] until the rise of dawn.” [For example,] the offering of the fats and entrails—their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. If so why did sages say [that these actions may be performed only] until midnight? In order to protect man from sin.

6. Why do the sages say until midnight?

7. What is Rabban Gamaliel’s rationale?

8. Are these opinions conflicting?

9. What is the rationale behind the thinking of the Sages?

10. How can we logically deduce that Yeshua prayed the Shema?

11. While we have no specific text that says that Yeshua prayed the Shema in the evening, can we still deduce that Yeshua prayed the Shema in the evening?

Mark 1:35 35 ¶ And rising up quite early in the night, He went out and went away into a deserted place, and He was praying there.

πρωι adv.(*proi*) *early, early in the morning* Mt 16:3; 20:1; Mk 1:35; 16:2, 9; J 18:28; 20:1; Ac 28:23. In Mk 13:35 π. refers to the fourth and last watch of the night, 3–6

ἐννυχος, ον (*ennuxos*) *at night* neut. pl ἐννυχια as adv. *while it was still dark* Mk 1:35.*

1:2 From what time do they recite the Shema in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, "Between blue and green." And one must complete it before sunrise. R. Joshua says, "Before the third hour. "For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be 'morning.']" One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.

12. Based on this Mishnah, and your answer to questions 10-11 with the cited passage from Mark 1:35 can we deduce that Yeshua prayed the Shema in the morning?

13. If Yeshua was praying the Shema in the morning as cited in Mark 1:35 what can we deduce concerning His thoughts on how the Sages viewed the Torah?

1:3 The House of Shammai say, "In the evening everyone should recline in order to recite [the Shema] and in the morning they should stand, "as it says [in the passage of the Shema], When you lie down and when you rise (Dt. 6:7)." But the House of Hillel say, "Everyone may recite according to his own manner [either reclining or standing], "as it says, And as you walk by the way (ibid.)." If it is so [that one may recite however he wishes] why does [the verse] say, When you lie down and when you rise? [It means you must recite the Shema] at the hour that people lie down [night] and at the hour that people rise [in the morning]. Said R. Tarfon, "I was coming along the road [in the evening] and reclined to recite the Shema as required by the House of Shammai. And [in doing so] I placed myself in danger of [being attacked by] bandits." They said to him, "You are yourself responsible [for what might have befallen you], for you violated the words of the House of Hillel."

1:4 In the morning one recites two blessings before it [the Shema] and one after it. [The two before are "Who Creates Light" and "Everlasting Love." The one after is "True and Certain."]. And in the evening, two before it and two after it. [The two before are, "Who Causes Evening to Pass," and "Everlasting Love." The two after are, "True and Certain," and "Lie Us Down in Peace."]. One is a long [blessing, i.e., "True and Certain"] and one is a short [blessing, i.e., "Lie Us Down"]. Wherever they said to recite a long [blessing], one is not permitted to recite a short one. [Where they said] to recite a short [blessing], one is not permitted to recite a long one. [Where they said] to seal [the blessing with the formula, "Blessed are you, L-rd, our G-d, King of the Universe], one may not fail to seal. [Where they said] not to seal, one may not seal.

1:5 They refer to the exodus from Egypt [in the recitation of the Shema] at night [just as they do in the morning]. Said R. Eleazar b. Azariah, "I am like a seventy-year-old but was not worthy [of understanding why] the [passage referring to] the exodus from Egypt is said at night, until Ben Zoma expounded it. "As it says, So that you may remember the day on which you left Egypt all the days of your life (Dt. 16:3). "[If Scripture simply stated], The days of your life [this would

mean only] the days. [But since it states], All the days of your life, [this includes] the nights [you must also remember at night]." But sages say, "The days of your life [would include only] this world. All the days of your life—to include the messianic age."

Question Notes:

Question #1

Question #2

Question #3

Question #4

Question #5

Question #6

Question #7

Question #8

Question #9

Question #10
