

The Shema

"Hear O Israel, the LORD our God is one LORD" (Deut 6:4 KJV). Taken from the Torah, Jews called this verse the Shema.¹ A prayer and Judaism's confession of faith, it proclaims belief in the one true God of Israel. Historically, Jewish rabbis based the Shema exclusively on verse four, but later rabbis came to include several other verses in this prayer which observant Jews cite twice daily, early morning and late evening (Deut 6:4-6; 11:13-21; Num 15:37-41). In Jesus' day, Israel called the Shema the first commandment (v.4). A young scribe asked Jesus to identify the first commandment. Jesus responded by quoting Deut 6:4. However, Jesus recognized a second commandment, a verse not found in the Shema, saying to love thy neighbor as thyself (Lev 19:18; Mark 12:31). The commands to love God and our neighbor reflect the whole of the inspired law, for they define humanity's relationship to God and one another. In a corporate setting, observant Jews cite them as prayer during liturgical services.² All four passages encompassing the Shema address three areas of life: God, His word, and human relationships. By daily recitation, this act fulfills Moses' command to teach and integrate its central truth into Jewish society (Deut 6:6-9). Jesus acknowledged in His day the Pharisees adorned themselves with phylacteries (small cases enclosing Scripture) on their arm. These cases contained scripts of Deut 6:4 as a reminder of Israel's commitment to God (Matt 23:5).

The word *shema* means to hear or listen with the intent to embrace and do. Observant Jews pray the Shema's words daily as a reminder of their commitment to God and His truth. This prayer embodies the officially inspired statement of truth about God. When embraced, it leads one from false worship to recognition of the true God and obedience to His required truths. According to Jewish Targum, verse four recognizes the kingship of God.³ He alone reigns as absolute sovereign over Israel and creation. If one embraces the Shema, they submit to God's kingship over their life. Deuteronomy 6 presents a covenant confession: it declares one God exists whom an individual embraces as their God, the God of Abraham. This statement gives rise to another truth, the messianic kingship promised in Scripture, for this verse also looks forward to God's coming kingdom on earth. Deuteronomy lists other Shemas throughout, but this paper will focus on the one central to Judaism's confession of faith.

The Shema uses the Lord in place of the Tetragrammaton (YHWH) just as all passages of the Old Testament do. The Tetragrammaton comprises four consonants, YHWH, which forms the Old Testament name of God but without an exact pronunciation. Israel lost the exact pronunciation centuries ago believing the name too sacred to speak except by the high priest during Yom Kippur (Day of Atonement). To regain its pronunciation, scholars combined vowels from the Hebrew *Adonai* (lord) with the four consonants. By combining the vowels of *Adonai* with the consonants of YHWH, the closest pronunciation becomes Yahweh. The Jewish world continues to reserve speaking the name of God out of reverence.

¹ Means to hear, which has a deeper, more inclusive meaning than listen. The Torah includes six shemas in Deut 4:1; 5:1; 6:4; 9:1; 20:3; 27:9. Together they present a redemptive narrative about Israel's covenant with Yahweh.

Finally, in preparation for the Messiah's coming, Deut 6:4-6 places emphasis on a monotheistic devotion to Yahweh, which excludes worship to all other gods laying the foundation for a life filled with spiritual growth and moral development. The Shema teaches the importance of love to God and man making these points the first two great commandments in Scripture (Mark 12:28-31). Moses commanded the Israelites to teach these words to their succeeding generations safeguarding them from idolatry and immorality.

A Fresh Perspective on Deut 6:4-6

The Shema declares a monotheistic faith in the one God of Abraham, Isaac, and Jacob and gives prophetic enlightenment concerning God's incarnation in Christ, the son of King David. This provides the basis for the New Testament confession of Jesus as Lord. The Shema's unique wording identifies the New Testament doctrine of the Incarnation of God in Christ, looking forward to His plan to come, redeem His creation from sin and death, and later establish His Kingdom on earth. Detailed considerations about the Shema led to a monotheistic incarnational view of Jesus Christ: First, Jesus' own interpretation of Old Testament Scripture sets forth this perspective. Second, the meaning and use of the Hebrew *echad* identifies the incarnation in the Shema. Finally, the prophets, represented in Zechariah, reveal a prophetic kingship fulfillment of the Shema prior to the coming kingdom of God on Earth. These considerations establish conclusively that in addition to proclaiming Judaism's historic monotheism, the Shema reveals the incarnational union of Yahweh the God of Israel in Jesus Christ.

Jesus' Interpretation of Old Testament Scripture

Jesus' own words present an inspired perspective on how to view the Old Testament writings, which include the Shema. He gave an understanding concerning the Old Testament saying its Scriptures testify of Himself (John 5:39). Concerning Moses, who authored Deuteronomy, Jesus said He Himself is the chief subject of his writings (vv. 46-47). On the morning of His resurrection, Jesus expounded on the Law (the Shema), the Prophets, and the Psalms to His disciples saying they concerned Himself, (Luke 24:27,44). The whole of Old Testament theology defines Jesus and the Gospel.

In Mark's gospel, Jesus gave evidence of a greater truth in the Shema by His response to a young scribe leading to a greater understanding of God's Oneness. After the young scribe summarizes the verses, Jesus responded saying, "thou art not far from the kingdom of God" (Mark 12:28-34). The scribe correctly stated his response, but Jesus' implication says these verses give a greater understanding that leads to entrance into God's kingdom: Yahweh stood before this young scribe as Jesus of Nazareth without recognition! Believing in Jesus as Lord and Christ enables a person to repent, experience remission of sins through baptism in Jesus' name and receive the gift of the Holy Ghost (John 3:5; Acts 2:38). In essence, the Shema laid the foundation for the Israelites to recognize and receive Jesus as Messiah.

More than just inspired stories and teachings, the Old Testament Scriptures give witness to Jesus Christ (Segraves, 1984). They testify of His identity and mission meaning the reader must view scriptural testimony from an incarnational perspective, which identifies both His deity and human life. This perspective states the incarnation as the union of God the Father and man in the person of Jesus Christ (John 10:30). The apostle John calls this union the Son of God (v. 36). Scripture also presents this union as both revelatory and redemptive in God's purpose providing a complete picture of the Messiah (Col 1:12-16). In providing a foundational witness, Scripture gives students a principle to guide their study when reading both testaments. Readers will receive a clear understanding of the incarnation and its related teachings recorded by the apostles. This perspective comes from a spirit of wisdom and revelation revealing God and His purpose in the Messiah (Paron, 2020). The testimony of Jesus becomes the guiding principle for understanding the Shema.

Peter said believers are currently established in the present truth of the New Covenant implying the themes of the Old Covenant stood prophetic as truth awaiting fulfillment (2 Pet 1:12). Without the Messiah, the Law remained an incomplete truth having an inferior confession and experience with God and not the fullness of grace Jesus provided for the New Covenant. Jesus also said He came to complete its revelation and establish a new relationship and experience between God and man (Matt 5:17). Although the Shema gives a great confession of the oneness of God, Jesus' coming established the incarnation of God in Christ as its fulfilled truth (John 1:1,14; 14:6).

Echad

The Shema uses *echad* translated as one to declare faith in the one personal God revealed from a composed unity. Jesus' teaching on the Old Testament gives further understanding on *echad* to reveal the incarnational unity of God in Christ. *Echad* translates as one in the following expressions one Yahweh or Yahweh is One. These expressions read from the Torah and King James Versions of Scripture. *Echad* means one in the numeral sense as well as to unite properly as one. The Shema's official pronouncement declares God as one being. *Echad's* former use exclusively rejects recognition of all other gods in favor of Yahweh while recognizing His distinct names stated in Scripture (Exod 6:3). He has a singular identity composing the sum of His revelation. Deuteronomy's use of *echad* shows one God who gave a progressive revelation of Himself culminating in the person of His Son Jesus Christ.

Moreover, the word recognizes a divine-human union in Yahweh pointing to the incarnation. Although Christ's birth occurred centuries later, God foreordained His revelation and redemptive work in Him before creation (1 Pet 1:18-20). This union composes the image of God consisting of the Creator and the Seed of the woman who suffered death but bruises the serpent's head by resurrection (Gen 1:26; 3:15). Paul, in the New Testament, calls the image of God Christ recognizing and establishing the unity of God defined by *echad* (2 Cor 4:4-6). The Shema calls the union of God and man Yahweh, an identity to be fulfilled in the coming Messiah-King (Ps 118:26-28; John 1:14). The Lord Jesus Christ stands as the fulfillment of the Shema for all New Testament believers.

In making a monotheistic confession, the Shema combines God's diverse revelation under one name. Moses recorded distinct names and titles for God throughout the Torah (first five books of Scripture) to reveal progressively God's character in relationship to His people and creation (Exod 6:3). David also recognized this truth when he wrote that he will praise God for His truth and kindness "for thou hast magnified thy word above all thy name (singular; Ps 132:2b). God's singular identity unifies His distinct names recorded in Scripture. Genesis 1:26 unifies the subject-plural pronouns us and our with the image of God (Christ). Similarly, *echad* unifies God's complete revelation as one. To insist *echad* defines God as a unity of distinct persons misleads the understanding. The term three distinct conscious persons gives room for a perspective suggesting God is a council of divine beings, a diversion from *echad's* actual meaning and use in the Shema. Moses used *echad* to unify the Lord's distinctive revelation as one, leading to His ultimate revelation in His Son Jesus who died for all.

The Shema identifies the fullness of God's revelation in the Messiah who was yet to come. Jesus identified Himself with *echad* using the Greek word *heis* for one saying "I and my Father are one" (John 10:30). *Heis* translates into the number one. The incarnational union of the Father and Son compose the one person of Jesus. *Echad* presents both an exclusive and composed meaning while *heis* focuses on the singular exclusive. Jesus draws priority focus to Himself as a man revealing an unprecedented unity with His Father, an Incarnational union. His use of I declares a singular identity of the Father and Son leading to recognition of God in Christ. For this reason, the Jews wanted to kill Him for in their minds, Jesus being a man made Himself God (v 33). The Apostle John's account of Jesus' encounter with the Jews shows the Shema identifies the incarnational union of the Father and Son in the person of Jesus Christ.

A study of the Shema and the incarnation requires an explanation of the biblical expressions Father, Son, and Holy Ghost in relation to *echad*. In addition to an exclusive one being, *Echad's* meaning reveals a unified one. The use of these terms originates from Matthew 28:19. However, other New Testament passages use them to show God's activity towards humanity. The Apostle Paul described the Godhead as belonging to a singular being when he used the pronoun His in relation to God. He describes the Godhead as God the Father, eternal and powerful in His fullness, fully expressed in the person of Jesus Christ (Rom 1:20; 1 Cor 8:6; Col 2:9). It goes against Scripture to say the Godhead consists of three eternally distinct persons, for its fullness describes the Father as the Word and Holy Spirit. The expression Son of God involves a God-human union for divine visitation and redemption purposes. The terms do not speak of distinct persons in God's nature, but they reveal three designations of the one God in relationship to humanity; furthermore, these expressions reveal the means by which God established salvation in the Earth (1 Pet 1:2).

Matthew 28:19 reveals a singular name for the Father, Son, and Holy Ghost. In verse 18, Jesus declares Himself Sovereign of heaven and Earth saying, "all power is given unto me in heaven and Earth." This statement led to a Christo-centric understanding of the name in verse 19, for the apostles, beginning on the Day of Pentecost, baptized in the name of Jesus Christ (Acts 2:38; 8:16; 10:48; 19:6). These designations describe Jesus as the singular name of the Father, Son, and Holy Ghost, viewed scripturally from this perspective in light of the Incarnation.

Scripture calls God the Father of the human nature of Christ (not His divine nature), the Father of creation, and the Father of New Covenant believers. Furthermore, it also calls God the Word who was made flesh as the Son of God, and finally, God actively exists as the Holy Ghost who continues to work throughout human history and now dwells and continues to work in His people (Eph 1:3; John 1:1, 14; 14:16).

Interestingly, 1 Peter 1:2 presents the whole act of salvation, election and sanctification, as the exclusive work of God, the Father. God chose His elect before creation in Christ, then sanctified them through the outpouring of His Holy Spirit and the sprinkled blood of Jesus, God-the Father incarnate. God used the Incarnation and the subsequent shedding of Jesus' blood followed by the outpouring of His Spirit to sanctify His elect. Three separate divine persons did not act on distinct occasions to establish deliverance for everyone. However, in each step of redemption, the same God Peter calls the Father acted to bring salvation to humanity. God has more designations than these three titles in Scripture, but they describe Him in relationship to humanity and their redemption. This passage and its interpretation stand consistent with the Shema's confession concerning one God.

When the Shema says one Lord, it sets a monotheistic incarnational focus upon Christ by calling Him Yahweh. God's fullness of being has an ultimate expression, the person of Jesus Christ (John 1:14; Gal 3:20). On the day of Pentecost, Peter proclaimed to his Jewish audience Jesus of Nazareth, Lord and Christ (Acts 2:36). Immediately afterwards, he defined Christ's Lordship in terms of the Shema saying "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (v. 39). The Lordship of Jesus, raised from the dead, identifies Him as the God of Israel the Lord our God in flesh. Peter's anointed statement, which should have incited a violent response for seemingly violating Israel's confession of faith, instead brought conviction and a radical conversion of about three thousand souls to Jesus Christ. This account shows the Acts 2 experience, the baptism of the Holy Ghost speaking in tongues, confirms the Lordship confession of Jesus Christ. It gives a divinely personal and public witness to a new confession. The new confession gives a renewed understanding of the Deuteronomy passage without denying its inspired truth. Using Scripture from Psalms, Peter called Jesus of Nazareth Lord and Christ. His identification of the incarnation shows how essential its acceptance is to reconciling *echad's* use in the Shema.

Peter gave further witness to Jesus' Lordship confession fulfilling the Shema by calling Him "our God and Savior" (2 Pet 1:1-4 NKJV). He declared it to persecuted Christians scattered throughout the Roman Empire. He exhorted they have in possession a precious faith that makes them partakers Christ's divine nature through "exceedingly great and precious promises" (v. 4). In declaring their faith in the deity of Christ, Peter acknowledges a wisdom and "knowledge of God, and Jesus our Lord" leading to this profound confession (v. 2). Originating from the Holy Spirit, this knowledge reconciles the uniting of God and Jesus from an incarnational perspective without denying the inspired confession of the Mosaic Law. More than identifying Jesus as the God of Israel, Peter calls Him Lord, God, and Savior for believers of all nations. This confession moves biblical Christianity beyond the boundary of a Jewish faith to a universal monotheistic faith for all races. These statements further show New Testament Christianity continued to

embrace the Shema's core belief but in light of Jesus of Nazareth's resurrection, ascension, and the outpouring of the Holy Ghost. *Echad's* compound unity declares the God of the Old Covenant revealed in flesh as Jesus Christ and not as three distinct persons.

The four gospels present the narrative of Jesus' life from His birth throughout His ascension into heaven. They also identify His messiah ship and deity. The last gospel, written by John, not only presents a strong showing of Jesus' as Son of God but the establishment of a new confession that includes the incarnation and recognizes the oneness of God declared by the Shema. Eight days following His resurrection, Jesus appeared to His disciples with Thomas being present. The unbelieving apostle sees and experiences the resurrected Messiah and makes a profound confession that stands as the bedrock of Jesus being the Son of God. Thomas calls Jesus "My Lord and My God" (John 20:28 KJV). His confession, recorded by John concludes the presentation of Jesus in the gospels, leaving humanity with a decision to make.

Thomas' recognition of Jesus becomes the definitive hallmark of the New Covenant confession, Jesus is Lord. Jesus' response to Thomas' shows the superiority of the New Covenant to the Old. First, Thomas makes His confession in light of Christ's resurrection and conquest over death. Second, Jesus' resurrection reveals He is not only human but the one Lord and God spoken of in the Shema. Third, in light of Thomas' confession, Jesus pronounces a blessing to those who believe and embrace who He is without having seen Him. The promised blessing comes as the baptism of the Holy Ghost speaking in tongues, a transforming encounter with Christ that confirms His resurrection reality to all believers who do not physically see Him as Thomas and the disciples did. This experience and confession sets the New Covenant on a higher spiritual level than the Old Covenant.

Thomas' confession not only concludes the fourfold presentation of Jesus Christ in the gospels but it flows from David's prophetic words:

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD (Messiah), which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his mercy endureth for ever (Ps 118:26-29).

Concerning the coming one, David identified Him as Messiah who comes in the name of the LORD. David called Messiah the blessed one, for He has Yahweh's identity (name) and therefore God's people worship Him in the House of Yahweh. Next in verse 27, David calls the coming one Yahweh; whose coming reveals New Covenant light. He says, "God is Yahweh." Prophetically, God's identity lies in the person of Messiah and not separate from Him. David says the Messiah presents the revelation of God in person revealing the one Yahweh described in the Shema. Further, in response, David calls the Messiah His God whom He worships and exalts in the Psalms (v. 28). The Messiah's coming will require a new faith confession by fulfilling the old confession. The last verse (29) ends with a well-known acclamation of praise mentioned for the first time in Scripture. David ascribes this praise to the Messiah's identity only to develop it further in another psalm (Ps 136). David's recognition and praise to Christ stands prophetic today of Jesus' identity and Thomas' words. They bring a conclusive reconciliation of the God of

the Old Testament with Jesus the Lord and Messiah of the New by recognizing the incarnation reflected in Deut 6:4. The Shema prophetically teaches the incarnation and in light of the gospel narratives and outpouring of the Holy Ghost present a greater confession, Jesus the Lord God almighty in flesh.

Understanding the use of *echad* to address the incarnation provides a solid basis for interpreting Scripture throughout both testaments. Jesus' own interpretation of the Old Testament concerning the Shema set boundaries. First, it affirms God as one solitary being who revealed Himself in many ways throughout biblical history. Secondly, Jesus remains the central subject of all Scripture and the ultimate revelation of God. Next, the testimony of inspired writers from Scripture demonstrates how the Shema stands fulfilled in Christ. It begins as a personal confession of Yahweh as our God beside whom there exists no other and leads to a personal embracing of Yahweh in the Messiah.

Prophets Revealed a Future Prophetic Fulfillment of the Shema

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one” (Zec 14:9).

In addition to announcing a confession of faith for the Jewish race, the Shema required a prophetic fulfillment by Christ. Its statement of faith awaited greater fulfillment by God's coming in flesh to redeem not only Israel but also all races of people from sin and death. Zechariah the prophet revealed a future day when Yahweh, the messianic King of Israel, will reign as one. The formation of the incarnation, the conception and birth of Christ, will precede Christ's reign on earth (Luke 1:31-33). Further, Jesus did not want people to think His coming and teachings sought to render the law of Moses void and incorrect. He came to fulfil it (Matt 5:17). Specifically, the Shema awaited the Messiah's coming. Jesus Christ fulfills the Shema as the God of Israel in flesh. Zechariah's inspired statement shows the promised king of the Davidic covenant will be the union of God and man, one.

Zechariah also uses *echad* to identify the incarnation with God's one incarnational name, Jesus. The kingship of God identified in the Shema expands to include the son of David, the king of Israel. Zechariah's use of the word reveals God will have a name reflecting His fullness and demonstrating His remarkable act in uniting himself to man. The name of Jesus reveals God in flesh (John 14:7). It means Yahweh has become my salvation; The God and king of Israel becomes humanity's offering for sin and its gift of righteousness. Furthermore, Jesus' name collectively fulfills the diverse revelation of God throughout the Old Testament, effectively establishing Jesus as the sovereign Lord and Christ of the New Testament (Ps 118:26). Paul says the fullness of the Godhead now dwells incarnate in Him giving full expression of the one true God (Col 2:9 AMP).

Within this vein of thought, another version of truth emerges. Isaiah 12:2 says “Behold, God is my salvation; I will trust and not be afraid: For the LORD Jehovah is my strength and song; He also is become my salvation.” Salvation comes from the Hebrew *Yeshua*. This name gives the Jewish pronunciation for Jesus (Yahweh has become my salvation). It shows Yahweh becoming our offering for sin, whose life the Holy Spirit imparts to believers. The name of Jesus

(Yeshua) identifies Messiah as both Yahweh and His coming Davidic king shown in the Shema. It unites monotheism with messianic hope and redemption under one name. Without violating monotheism, the name of Jesus stands as the testimony and name of Yahweh giving a scripturally clear and balanced understanding that connects both testaments. This means the people of God now scripturally confess and worship Jesus as Lord to the glory (recognition) of God, the Father in Him (Phil 2:9-11).

Zechariah's prophecy further reveals before God sets up His kingdom on Earth, He will return in judgement against all nations seeking to destroy Israel (Zech 14:2-4). "His feet shall stand in that day (Day of the LORD) on the mount of Olives" (11:4a). In coming to Earth against the nations gathered against Israel, Zechariah uses God's human feet standing on mount Olivet to make a divine and human connection, the incarnation. Here, God returns as the rejected son of David in judgement of the nations and proceeds to reign over them afterwards (v. 9). This imagery and understanding stands confirmed by the prophet Isaiah (Isa 7:14; 9:6). A virgin-born son becomes King, reestablishes the throne of David over Israel, and possesses a human name that fulfills Yahweh's identity recognized by His people. Zechariah's prophecy, in light of other prophetic writings, reveals a divine-human union that reconciles prophecies concerning the messianic son of David and king of Israel with the God of Israel. This picture shows the name of Jesus belongs to Yahweh completing His revelation to His people.

Although the Shema declared God as one, the incarnation remarkably fulfills it by identification, the union of the son of David and God of Israel in the person of Jesus Christ. God's distinct purposes concerning the Shema awaited completion by the first and second comings of Jesus. His two comings will personally reveal the one true God and fulfill the seven major covenants of the Old Testament under a new and better covenant established by His death and resurrection. The confession of Jesus as Lord does not reject the command of the Shema found in Deut 6:4. It sustains its truth in Christ. Paul acknowledged he continued to worship the God of His fathers by His confessed faith in Christ (Acts 24:14). His worship of Jesus found its basis in the Scriptures of the Law (including the Shema) and prophets. The incarnational perspective makes such reconciliation possible.

Conclusion

In conclusion, the Shema stands as the basis for the New Testament confession: Jesus is Lord. God intends for biblical Christianity to inherit Old Testament monotheism before a polytheistic world. New Testament belief in the Lordship of Jesus requires a monotheistic resolution of the Old Testament to include the incarnation with a Christ-centered focus. The deity of Jesus Christ fulfills the Shema's monotheistic confession. The God of Abraham, Isaac, and Jacob now has come and revealed Himself in Jesus Christ, humanity's Redeemer. His death and resurrection brought the Old Covenant to its determined end to provide the life changing experience of salvation. God inspired the Shema text and gave it to the Jewish race. Centuries later, He proceeded to fulfill it by manifesting Himself in Flesh, and through human death on a cross established it as a universal confession of Jesus Christ's Lordship for all nations who believe.

Once individuals accept God in Christ and understand the significance of Christ's death and resurrection, they begin viewing Old Covenant truths, which include the Shema, with an enlightened understanding from the indwelling Holy Spirit. They see these truths fulfilled with better realities and truths in Jesus Christ. Jan Paron (2020) wrote "in this context, the Holy Spirit illuminates the eyes of a believer's understanding." Moreover, "when spoken to others, their spiritual understanding shows a demonstration of the Spirit and power rather than persuasive words of human wisdom." The Holy Spirit's anointing enables human understanding to comprehend and speak the wisdom of God's revelation in Christ, and when shared with others manifests the wisdom of His Spirit with life changing results. Jesus' enlightenment of the Scriptures to His disciples and the inspiration of the Holy Ghost led to a new faith, which completes and upholds the old faith with a greater personal experience with God and revelation of Him.

The Shema teaching demonstrates a strong witness of the Spirit of God, which leads to a greater knowledge of God in Christ and the fulfillment of His covenants. Jesus' own words concerning the Shema, Zechariah's prophecy, and the Hebrew word *echad*, all lead to a monotheistic, Christ-centered perspective the Church embraces. If the Church holds to this truth, its witness will stand more distinguished from a polytheistic world. Just as the Shema unifies the nation of Israel in faith, the Church will stand united and freshly anointed ministering the gospel with a greater demonstration of spiritual wisdom and power. A Christ-centered perspective on the Shema leads to a greater understanding of Peter's message on the day of Pentecost resulting in a more powerful experience with Christ through baptism in Jesus' name and receiving the gift of the Holy Ghost as the apostles and the first century church did. The resulting baptism of the Spirit provides the greatest experience one can have with God in this world.

In sum, the Shema provides a powerful witness and fresh understanding of the Lordship of Jesus Christ, God manifested in flesh to the church and the world erasing centuries of misconceptions. "For there is one God, and one Mediator between God and men, the man Christ Jesus;" (1 Tim 2:5).

Pastor Daryl M. Cox,
All Nations Leadership Institute
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