

In the past God spoke to our ancestors through the prophets, at many times in various ways. Now in the end of days God has spoken to us by the Messiah, the Son of God, whom God appointed the heir of all things and through whom he made the universe.

The Son is the full radiance of God's glory and the flawless manifestation of God's reality. He sustains all things by his powerful word. After he made atonement for sins, he sat down in the place of authority beside the Majesty in heaven.¹

True and firm, established and lasting, right and faithful, loved and treasured, desired and pleasant, feared and mighty, ordered and acceptable, good and beautiful, is this word to us forever and ever.

From Egypt, you redeemed us, O LORD our God, and from the house of slavery you ransomed us. After their firstborn were slain, your firstborn were redeemed. The sea of reeds you split and arrogant sinners you drowned. Beloved ones you led across and their tormentors you covered with water, not one of them remained.

The third paragraph read along with the Shema concerns the wearing of tzitziot, which remind us of God's commandments throughout the day. Reading this paragraph also fulfills the mitzvah of remembering the Exodus from Egypt.

As the Shema proclaims God's sovereignty over us, it is also appropriate that we follow it by proclaiming the ruler whom he has set over all creation, the risen Messiah, Yeshua. It is important at this time to contemplate God's absolute unity and how it is exhibited in the person of Yeshua. A related theme is how Yeshua exemplifies a sovereignty that, while complete, is demonstrated through servanthood and self-sacrifice rather than coercion.

1) Hebrews 1:1-3

הָאֱלֹהִים אֲשֶׁר דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְדַרְכִּים רַבּוֹת אֶל
הָאָבוֹת בְּיַד הַנְּבִיאִים, דִּבֶּר אֵלֵינוּ בְּאַחֲרִית הַיָּמִים הָאֵלֶּה
בְּיַד הַבֵּן אֲשֶׁר שָׁם לְיֹרֵשׁ כָּל וּבְיָדוֹ גַּם עָשָׂה אֶת־הָעוֹלָמִים

Ha'Elohim asher dibber miqqedem pe'amim rabbot uvidrakhim
rabbot el ha'avot beyad hannevi'im. Dibber elenu be'acharit
hayyamim ha'elleh beyad habben asher sam leyoresh kol uveyado
gam asa et-ha'olamim;

הוּא זוֹהַר כְּבוֹדוֹ וְצֶלֶם עֲצָמוֹתוֹ, וְנוֹשָׂא כָּל בְּדַבְרוֹ רַב
הַנְּבִיָּאָה, וְלֹאֲחֵר שֶׁעָשָׂה טָהוֹר הַטָּאִים יָשָׁב לְיָמֵי הַגְּדֻלָּה
בְּמִרוֹמִים.

Hu zohar kevodo vetzelem atzmuto, venose kol bidvaro, rav
haggevura, ule'achar she'asa tihur chata'im yashav limin
haggedulla bammeromim.

אִמַּת וַיֵּצֵיב וַיִּכְוֶן וַיִּקְיָם וַיִּשָּׂר וַיִּנְאַמֵּן וְאֶהוּב וְחָבִיב וַיִּנְחַמְד וְנָעִים
וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד.

מִמְצָרִים גְּאֻלְתָּנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל
בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גְּאֻלְתָּ. וַיִּם סוּף בְּקַעְתָּ, וַיִּזְדִּים טַבַּעְתָּ,
וַיִּדְרִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיחֶם, אֶחָד מֵהֶם לֹא נוֹתַר