

Let Us Blow the Shofar and Shout on *Yom Teruah*

We blow the shofar & Shout on *Yom Teruah* first and foremost because Scripture Commands us to. What better reason, what further rationale do we need? The Torah clearly states: “*On the first day of the seventh month you are to have a sacred assembly. You are to do no laborious work. It is for you a day for sounding the shofar*” (Numbers 29:1) and “*Speak to Benei-Yisrael, saying: In the seventh month, on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation*” (Lev 23:24).

And for the good of Israel

In the writings of the Rabbis we find: “The *shofar* was not created except for the good of Israel. The Torah was given to Israel with the blowing of the *shofar* - as it is written in Ex. 19:19: “*The sound of the shofar continually increased...*” The walls of Jericho collapsed with the blowing of the *shofar* - as it is written in Jos. 6:20: “*And it was when the people heard the sound of the shofar...that the wall collapsed in its place...*” The advent of the Messiah will be announced with the *shofar* - as it is written in Zech. 9:14: “*Then YHVH will appear upon them (Israel), and His arrow will go forth as the lightning; YHVH, will blow the shofar...*” The ingathering of the exiles will be accompanied by the *shofar* in Isa. 27:13. And in Isa. 58:1: “*Call out from the throat, do not withhold, like the shofar raise your voice...*”

And it remind us of our redemption from Egypt

Another reason offered for the sounding of the *shofar* on *Yom Teruah* is related to the Exodus from Egypt. Since it is with the sound of the *shofar* that slaves are set free (*see Lev. 25:9-10*), then the *shofar* is another in a long series of *mitzvot*, each of which is a *memorial of the Exodus from Egypt* (Ps. 81:4).

And to confound Satan

The Talmud (*Rosh Hashanah* 16a-b) explains the reason for blowing the *shofar* both before and during the *Amidah* of *Mussaf*. “*Rabbi Yitzchak asked ... Why do they blow tekiah and teruah when they are seated [i.e., before the Amidah when it is permissible to sit] and again blow tekiah and teruah when they are standing [i.e., during the Amidah which must be recited while standing]? - In order to confound Satan [i.e., the Accuser]. He further stated: Any year in which they do not blow the shofar at its onset they will cry at its conclusion. Why is this so? - Because they did not confound Satan.*” It is the repetition of the *shofar* blasts that confounds the Accuser. *Tosafot* cites an alternative interpretation offered by R' Nassan of Rome in his *Aruch*. The prophet *Isaiah* (25:8) proclaimed that with the advent of the Messiah, *He will consume death forever. Moreover: On that day He will blow on a great shofar...* When Satan hears the first series of *shofar* blasts he hastens in confusion [to prepare his accusations]. But when he hears the second series, he says, ‘*this must certainly be the blast of the great shofar. The time has come to be consumed.*’ Thus he becomes confounded and [when he finally realizes his mistake] does not have sufficient time to properly arrange his accusations. Satan is not omnipresent or omniscient nor does he know when the coming of *Yeshua* is anymore than we do. Each time the *tekiah g'dola* is sounded it is a reminder to him that his time is coming and it might be at hand.

Messianic Themes in *Yom Teruah*

The first and foremost theme has to do with the fact that *Yeshua* is King! In fact He is King of kings and Lord of lords. A term associated with *Yom Teruah/Rosh Hashanah* in Hebrew is *Hamelech* (the King). The *shofar* blown on *Rosh Hashanah* is known as the last trump, which the apostle Paul mentions (1 Thes. 4:16-17). An event that will take place is on that day is the coronation of Messiah *Yeshua* as King. *Yeshua*, who came to earth during His **first** coming to play the role of the suffering Messiah, (Messiah Ben *Yosef*), will be crowned as King over all the earth to reign as King Messiah (Messiah Ben David) during the Messianic age, the Millennium.

“*While I was watching, thrones were set up, and the Ancient of Days took his seat.... The court was seated, and the books were opened. [This is *Yom Teruah*, *Yom Hadin*, and the Day of Judgment. The books*

are the book of the righteous, the book of the wicked, and the book of remembrance]... *one like a Son of man* [this is understood to be *Messiah Yeshua* (Matt. 24:30; 26:64)] *came with the clouds of heaven* [the clouds are the believers in *Yeshua* (Heb. 12:1; Rev. 1:7)]... *Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed*" (Daniel 7:9-10, 13-14).

The Enthronement of a King

There are four parts to the enthronement of a Jewish king.

1. **The giving of the decree.** Associated with this is a declaration. This can be seen in Ps. 2:6-7: "*I have set up My king upon Zion, My holy mountain. I will declare the decree of Adonai...*" Next, a rod/scepter is given, which is an emblem of a king. Scriptures that refer to the scepter include Gen. 49:17, Nu. 24:17, Est. 4:11, 5:2, 8:4, Ps. 45:6 and Heb. 1:8. Scriptures that refer to a rod are in Ps. 2:9, Isa. 11: 1, 4, and Rev. 2:27, 12:5, 19:16. The scepter is an emblem of a king or royal office and a rod refers to the king ruling and reigning righteously in all matters (Isa. 11:1, 4-5). *Yeshua* is the King Messiah (Isa. 11:1, 4-5; Jer. 23:5-6; Zech. 9:9; Luke 1:32-33; Jo. 1:47-49).
2. **The ceremony of the taking of the throne** (Rev. 5). The king sits on the throne and is anointed as king. *Mashiach* means *the anointed one*. *Yeshua* came as a prophet during His first coming (Deut. 18:15), was resurrected as the priest (John 20:9, 17), and is coming back to earth again as King. Kings in Israel were anointed (2 Sam. 5:3-4; 1 Kings 1:39-40, 45-46; 2 Kings 9:1-6).
3. **The acclamation.** During the acclamation, all the people shout, "*Long live the king!*" (1 Ki. 1:28-31) Next, all the people clap (Ps. 47:1-2). Psalm 47 is a coronation psalm. Verse 5 is the shout and trumpet of *Rosh Teruah*. Verse 6 is the shouting and praising of the king. Verse 8 is the ceremony of the throne. In vv. 9, the believers in the Messiah *Yeshua* are gathered in His presence.
4. **Each of the subjects comes to visit the king after he has taken the throne.** In this, they will acknowledge their allegiance to him and receive their commissioning from him as to what their job will be in the kingdom (Isa. 66:22-23, Zech. 14:16-17, Matt. 2:2).

Yom Hazikaron: The Day of Remembrance

Yom Teruah is known as *Yom Hazikaron*, the Day of Remembrance. Lev. 23:24 calls the day "*a memorial*" (*zikaron*). Remembrance is a major theme in the Bible. We can see by examining the following Scriptures that God remembers us and that we are to remember God in all of our ways. There are two elements of remembrance: **God remembers us** (Gen. 8:1, 9:1, 15-16, 19:29, 30:22, Ex. 2:24-25, 3:1, 6:2, 5, 32:1-3, 7, 11, 13-14, Lev. 26:14, 31-33, 38-45, Nu. 10:1-2, 9, Ps. 105:7-8, 42-43, 112:6). In fact, God has a book of remembrance (Malachi 3:16-18, Ex. 32:32-33, Rev. 3:5, 20:11-15, 21:1, 27). **We must remember God** (Ex. 13:3, 20:8, Deut. 7:17-19, 8:18, 16:3, Nu. 15:37-41). In Dan. 7:9-10 since the court was seated and the books were opened, it is understood to be *Yom Teruah*. The books are the book of the righteous, the book of the wicked, and the book of remembrance. The third book that will be opened is the book of remembrance (*zikaron*). This is why the common greeting during *Rosh Hashanah* is, "*May you be inscribed in the Book of Life,*" "*L'Shanah Tovah Tikatev u'Metukah!*"