

## **Tonight We Proclaim: Adonai is King**

Stories in Rabbinic Literature paint a vivid picture of Adam's understanding of his Divine Creator as King of the Universe: *"It was late on the sixth day when God began the creation of man, when Adam opened his eyes and saw the beautiful world around him. Adam knew at once that God had created the world and him. His first words were: 'The Lord is King forever and ever' (Ex. 15:18 'Adonai Yimloch Leolam Vaed'). The echo of his voice rang throughout the world. 'Now the whole world will know that I am King,' God said and He was very pleased."* Thus, on the moment man's creation we have the recognition of Adonai as King of the World (The Coronation @ Creation).

In *Yom Teruah* morning services in synagogues around the world, when the Ark with the *Torah* Scroll(s) is opened, the congregation chants with the cantor (**chazzan**) the Supreme King (*Melech Elyon*) verses – the most important single theme of the *Yom Teruah* service (pp. 366-373 of the *Artscroll Machzor*). Can you responsively repeat with me: *Adonai Yimloch Leolam Vaed*. In tomorrow's service the second poem's response is: *Adonai is King! Adonai was King! Forever Shall Adonai be King!* Tonight immediately after the *Shema* we also proclaimed with a loud voice: *Adonai is King! Adonai was King! Forever Shall Adonai be King!*

The blasts of the *shofar* remind us that the King (*HaMelech*) is coming back. The apostle Paul in describing the 2<sup>nd</sup> coming of the Messiah, which is also called the Blessed Hope, tells us in 1 Thess. 4:13-18: *"<sup>13</sup>Now we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you may not grieve like the rest who have no hope. <sup>14</sup>For if we believe that Yeshua died and rose again, so with Him God will also bring those who have fallen asleep in Yeshua. <sup>15</sup>For this we tell you, by the word of the Lord, that we who are alive and remain until the coming of the Lord shall in no way precede those who are asleep. <sup>16</sup>For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God's shofar, and the dead in Messiah shall rise first. <sup>17</sup>Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord. <sup>18</sup>Therefore encourage one another with these words."*

The *commanding shout* (*Tekiah G'dolah*) mentioned by the apostle Paul above is associated with the day and season of *Yom Teruah*. This will also be the time of the proclamation and coronation of Messiah as King (the sons of Adam then will also say *Adonai Yimloch Leolam Vaed*). In the Hebrew Scriptures (*Tanakh*) it is written: *"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"* (Daniel 7:9-14).

In Jewish thought the books are opened on the Day of Judgment (*Yom HaDin*, another name associated with *Yom Teruah*) are the Book of the Righteous (*Tzadik*), the Book of the Wicked and the Book of Life and Remembrance (*Sefer Zikaron*). Thus we greet one another on *Yom Teruah* with *"May you be inscribed in the Book of Life – L<sup>e</sup>Shanah Tovah Tikatevu."* The Full blessing is: *"L<sup>e</sup>Shanah Tovah Tikatevu V<sup>e</sup>Tichatemu L<sup>e</sup>Altar L<sup>e</sup>Chaim Tovim UL<sup>e</sup>Shalom – May you be inscribed and sealed immediately for a good year, a good life and for peace!"*