

Teruah L'Adonai

♪ *Shout to the Lord all the earth let us sing, Power and majesty praise to the King* ♪

¹For the music director, a psalm for the sons of Korah. ²Clap your hands, all you peoples! Shout to God with the voice of joy! ³For Adonai Elyon is awesome, a great King over all the earth. ⁴He subdues peoples under us, and nations under our feet. ⁵He chooses our inheritance for us, the glory of Jacob whom He loved. Selah! ⁶God is gone up amidst shouting, Adonai amidst the sound of the shofar. ⁷Sing praises to God, sing praises! Sing praises to our King, sing praises! ⁸For God is the King of all the earth. Sing praises with a skillful song. ⁹God reigns over the nations. God sits upon His holy throne. ¹⁰The princes of the peoples are gathered as a people of the God of Abraham. For the shields of earth belong to God—He is greatly exalted!” (Psalm 47)

How Biblical is it to *Shout to the Lord*? Does it really mean to shout aloud? Is *Adonai* hard of hearing? I think that even without verifying the concept Biblically, we inherently know that there must be something about it because our innermost being (our *knower*) agrees with it. Indeed, shouting to *Adonai* is absolutely in Scripture. In fact, tonight starts a one-day opportunity to do so in His Holy Feast (*moed*).

Psalm 47 is the coronation of a King's song in Scripture. Let us briefly look at the Hebrew. The text *²Clap your hands, all you peoples! Shout to God with the voice of joy!* is literally the translation of the Hebrew text: [ב] כָּל־הָעַמִּים תִּקְעוּ־כַף הַרְיֵעוּ לְאֱלֹהִים בְּקוֹל הַזֶּה: The first word is *kol ha-amim*, which means all His people. The second is *tiku-caf*, the same root word as *tekiah*. The DavkaWriter dictionary renders it as: to give a blast on an instrument [masculine-pl-imperative] with your hands (*caf*). The third word is *hariu*, which means to shout in triumph, to sound the trumpet, to signal [masculine-pl-imperative]. This word is familiar in that *hariu Israel* is part of the chorus of the familiar song Roni Bat Zion meaning shout aloud Israel. Then, *L'Elohim* is the familiar to *Adonai*, and finally *bekol*, with the voice; and *dinah* to shout in triumph, to sound the trumpet, to signal [masculine-pl-imperative]. Verse 6 is the *shout and shofar* of *Yom Teruah*: *Alah Elohim*, (*Aliyah*) or make an Aliyah Elohim with *teruah* (*bi-teruah*) and the voice of a shofar (*bekol shofar*). And verse 7-8 is the shouting and proclamation of the king with song (*zemru zemer-l'melech*)! This is such a beautiful song. I think it deserves a clap offering!

John saw in Revelation: *“After these things, I looked; and there before me was a door standing open in heaven; and the voice like a trumpet which I had heard speaking with me before said, “Come up here, and I will show you what must happen after these things.” Instantly I was in the Spirit, and there before me in heaven stood a throne, and on the throne someone was sitting”* (Rev. 4:1-2). The trumpet John heard was the sound of the *Adonai's shofar*, the Feast of Trumpets, *Yom Teruah* was speaking with him. The day of the *awakening and the loud shout* (*Yom Teruah*), similar to the experience of the Children of Israel before Mount Sinai: *“¹⁸Now the entire Mount Sinai was in smoke, because Adonai had descended upon it in fire. The smoke ascended like the smoke of a furnace. The whole mountain quaked greatly. ¹⁹When the sound of the shofar grew louder and louder, Moses spoke, and God answered him with a thunderous sound”* (Ex. 19:18-19).

In Scripture, in Psalm 98:6 we read: *“With trumpets and sound of the shofar blast a sound before the King, Adonai!”* [ג] בְּצִנְצִרוֹת נְקוֹל שׁוֹפָר הַרְיֵעוּ לְפָנָי | הַמְּלֶכֶה יי: The first word, *ba-hatzerot*, means to cry out is with great pain. *Bekol shofar* means with the voice of the shofar. *Hariu*, shout in triumph; *lifnei haMelech Adonai* or before the presence (before the face of) King Adonai. Indeed, we receive and experience a blessing when we understand the meaning of *Yom Teruah* and on the blowing of the *shofar*: *“Blessed are the people who know the joyful shout, They walk in the light of Your presence, Adonai”* (Ps. 89:15). On *Yom Teruah* (tonight), the actual Holy Day when we sound the *shofar*, it is imperative for every person to hear (*lishmoa*, the infinitive of *shema*) the *shofar*. In Judaism, the mitzvah of the *shofar* is to *hear* (*shema*) the *shofar* being blown, not to actually blow it yourself. *Baruch Atah Adonai, Eloheinu Melech HaOlam, Asher Kidshanu Bemitzvotav Vitzivanu Kol Lishmoa HaShofar* (*Blessed are You, O Lord, King of the Universe who sanctified us by Your commandments and instructed us to listen to the sound of the shofar*). Are you ready? *L'Shanah Tovah and Chag Yom Teruah Sameach!*