

Hariu Yisrael

“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)

Is it Biblical to shout aloud? Is *Yah* hard of hearing? We inherently know that there must be something to this because our innermost being (our *knower*) agrees with it. Indeed, shouting to *Yah* 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 Psalm 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 הַזָּהָה: 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 Yisrael* is part of the chorus of the familiar song *Roni Bat Zion* meaning shout aloud Israel. Then, *L’Elohim* is the familiar *To Yah*, and finally *bekol*, with the voice; and *rinah* to shout in triumph, to sound the trumpet, to signal [masculine, pl, imperative]. Verse 6 is the *shout and shofar* of *Yom Teruah*: [ג] עֲלֵה אֱלֹהִים בַּתְרוּעָה יְהִי בְקוֹל שׁוֹפָר: *Alah Elohim*, (*Aliyah*) or make an *Aliyah* to *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 (*zemeru zemer-l’melech*)! Beautiful!. 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 *Yah’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!”* [ד] בְּזִמְצָרוֹת וְקוֹל שׁוֹפָר הַרְיֵעוּ לַפְנֵי הַמֶּלֶךְ יְיָ: 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 Yah* or before the presence (before the face of) King *Yah*. Indeed, we receive and experience a blessing when we understand the meaning of *Yom Teruah* and 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).* Tonight, the actual *Holy Day* when *shofar* is sounded, 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!*