

## Shout Aloud Israel

♪ “Roni, Roni, Bat Tzion, Hariu Yisrael. Simchi Ve'altsi Be'chol Lev, Bat Yerushalaim.  
Rejoice, rejoice, daughter of Zion, shout aloud Israel, sing rejoice with all your heart, O Jerusalem...” ♪  
(Roni Bat Tzion, David Loden, 1995)

Today, 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 *chazzan* (cantor) the *Supreme King (Melech Elyon)* verses – which is the single most important of *Yom Teruah* services (See pp. 366-373 of the *Artscroll Machzor*). Earlier in today's service, in the *Adonai is King* responsive reading (a poem), right after the *Shema*, the *refrain response* was: *Adonai is King! Adonai was King! Forever Shall Adonai be King!* Last night we also proclaimed with a loud voice: *Adonai is King! Adonai was King! Forever Shall Adonai be King!*

The Rabbinic Literature (*Mishnah*) paints 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)*. Earlier we sang Steve McConnell song. Can you responsively repeat with me: *Adonai Yimloch Leolam Vaed*.

I am continually looking for any reasonable new information about *Yeshua* in the *moadim*. This year in the preceding few weeks of *Elul*, the *Holy Spirit* led me on numerous occasions to look at different opinions and explanations of the Exodus Passover and I will share some of that at the appropriate time. But I also found some very interesting opinions on the Fall Festivals, especially on *Yom Teruah*. When I have presented my analysis on the *Birth of Messiah*, I have always been careful to say that I used a twelve month Hebrew Year. But since *Yeshua's* birth analysis also includes *John the Baptist's* birth, then the time span is *more than one year* (one and one half, to be exact). Since there is a leap year every third Hebrew year, then the possibilities are: Leap (L)-Regular (R)-Regular or L-R-R, R-L-R, and R-R-L. If we pick any two year interval the options are: L-R, R-L, and R-R. That means that there is 67% chance that one of the years is L (leap) and only 33% chance that in any two year period we have two R (regular) years in a row. If there is a leap year involved, then there is an extra 29.5 days that have to be accounted for. Once we account for 29.5 days (approximately 4 weeks) then *Yeshua's* birth cannot be pinpointed to *Sukkot 1* and could indeed happen up to four weeks earlier. I have always allowed an interval of a minimum two weeks uncertainty in my studies. So it has never really bothered me that someone would say the birth was on *Yom Kippur* or *Yom Teruah*, since I do know if He was born in a leap year or following a leap year. While it makes lots of sense that His birth should be in *Sukkot*, it has also made sense to me that it could be on or about *Yom Teruah*. When I shared last night about the fact that both *Yeshua* and *Yom Teruah* share the thief in the night timing, this was not random.

I am not bothered by the Scripture in the Gospels about the *Return of Yeshua*: “<sup>36</sup>But of that day and hour no one knows, not even the angels of heaven nor the Son, except the Father alone” (Matthew 24:26). This makes perfect sense in that Biblically speaking, there is always a one day uncertainty in declaring the first of any new month, and the seventh month is no exception. I always took comfort in that *Yeshua* did not say we could not know the month or the season. If *Sukkot* or *Yom Teruah* are festivals that point to *His Return*, no problem! In fact, we are to discern the seasons when it comes to anything that involves *Yeshua*!

The Teruah sounds (whether *shofar* or *voice*) 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: “<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” (1 Thess. 4:13-18)*

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 the new man Adam* will also say then: *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).* The *Son of Man* is returning in the clouds and these are *His witnesses* (*Believers in the Messiah*) as it is written: *“So then, since we are surrounded by such a great cloud of witnesses, let us, too, put aside every impediment—that is, the sin which easily hampers our forward movement—and keep running with endurance in the contest set before us” (Heb. 12:1).* We can compare the account in *Daniel* above: *“<sup>13</sup>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. <sup>14</sup>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”* with what 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 *shofar*, the trumpet, that is *Yom Teruah* who was speaking with him. The *Day of the Awakening* and the *loud shout* (*Teruah*), is analogous to the experience of Israel before Mount Sinai: *“<sup>18</sup>Now 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. <sup>19</sup>When the sound of the shofar grew louder and louder, Moses spoke, and God answered him with a thunderous sound” (Ex. 19:18-19).*

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 Zikkaron*). Thus we greet one another on *Yom Teruah* with *“May you be inscribed in the Book of Life – LeShanah Tovah Tikatevu.”* The Full blessing is: *“L'Shanah Tovah Tikatevu V'eTichatemu L'Altar L'Chaim Tovim UL'Shalom – May you be inscribed and sealed immediately for a good and sweet year, a good life and for peace!”* L'Shanah Tovah v'Metukah and Chag Yom Teruah Sameach!