

## A Biblical Yom Teruah

<sup>23</sup>Adonai (יהוה) spoke to Moses saying: <sup>24</sup>'Speak to Bnei-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. <sup>25</sup>You are to do no regular work, and you are to present an offering made by fire to Adonai (יהוה).'" (Lev. 23:23-25, TLV)... "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 of teruah (Yom Teruah) that is, (a day for sounding the shofar) (Nu. 29:1-2, TLV)."

[זמיעי]  
[כג] וידבר יהיה אל-משה לאמר:  
[כד] דבר אל-בני ישראל לאמר בזדש השביעי באזוד  
לזדש יהיה לכם שבתון זכרון תרועה מקרא-קדש:  
[כה] כל-מלאכת עבודה לא תעשו והקרבתם אשה ליי: ס

And Adonai (יהוה) spoke to Moses saying: Speak to Bnei-Yisrael, saying: In the seventh month, on the first day of the month, *lachodesh Adonai (יהוה) lachem shabbaton* – you are to have a *shabbaton* (a holy day of rest to Adonai), *zichron teruah mikra kodesh* – a memorial/commemoration/mentioning of *teruah*, a holy convocation. No regular work (on a holy convocation) and you shall offer a fire offering to Adonai (יהוה). As you can see that is all that we are told about the first Fall High Holiday. The TLV translates a memorial/commemoration/mentioning of *teruah* as a memorial of blowing (*shofarot the plural of shofar*). *Teruah* is one of the three *shofar* calls (*tekiah, shevarim, teruah*) therefore a glancing look at *teruah* implies the blowing of the *shofar*, right? Well, it was used for blowing the two silver trumpets in *Numbers 10* and for people shouting as described in *Joshua 6:5, 20* where it says: <sup>5</sup>*It will be when they make a long blast with the ram's horn (hayovel), when you hear the sound of the shofar (kol hashofar) , have all the people shout a loud shout (teruah gdolah)—then the wall of the city will fall down flat, and the people will go up, everyone straight ahead...* <sup>20</sup>*...the people shouted a loud shout" (teruah)*. In summary, the Hebrew *teruah* can mean blowing the *shofar*, blowing the two silver trumpets, or shouting to Adonai (יהוה).

The festival spoken of in Lev. 23:25 is not really called Yom Teruah but rather *zichron teruah*. *Zichron* comes from the root word *zachar* which means: a souvenir, memento, record, trace, memorial, reminder, but as a verb it means to remember or to mention. The TLV used the meaning *a memorial* in the verse above, but the term also includes: *a commemoration or a mentioning*. You can mention with your lips that which you remember with your mind. When The *Torah* uses the word *zachar* it uses it mostly with remembering Adonai (יהוה) (remembering His Name). In *Exodus 3:15* He said: *"This is my name forever, this is my zecher (memorial or mention, both) for every generation."* And in *Exodus 20:24* it says: *"In every place where I cause My name to be mentioned (azchir et shemi) I will come to you and bless you."* Could it be that *zichron teruah* might mean to mention with a loud voice His Name?

When we learned Avner Naim's 1995 dance *Haleluya Be'Tzilzelei Shama (c)* back in Hillel in 1996 one could not help but also learn part of the Hebrew of Psalm 150: *"Haleluya Halelu-Yah Be'Tzilzelei Shama, Haleluya Halelu-Yah Be'Tzilzelei T'ruah, Kol Hanshama Tehalel Yah, Haleluyah Hallelu-Yah, Kol Hanshama Tehalel Yah, Halelu-Yah."* Here we see that Adonai (יהוה) is to be praised with the *shofar*, the *kinor* (violin, stringed instruments), *tof* (tambourine or timbrel) and with *machol* dancing, with *Shama* (cymbals), with *B'nevel* (pipe instruments or brass), *K'rov Gud'lo* (harps and lyre) and with our breath. The expression *Be'Tzilzelei T'ruah* where *tziltzel* is a percussion instrument (a noise maker) resembling maracas or a percussion egg. So, we can have today a *T'ruah* where we mention His Name (*Yeshua!*) with a shout, or we can blow a shofar, or use any of the instruments in Psalm 150 or blow on silver trumpets and still have Biblical *T'ruah*.

We can raise our voices like at the dedication of the first and second temples when the entire assembly sang *"Hodu L'Adonai Ki Tov, Ki Leolam chasdo"* (See Ezra 3 and 2 Chron. 5). It says they shouted joyous *teruah (bitru'ah besimcha)*. In summary, in the TNK you can make *teruah* four ways: with a *shofar*, with a *yovel* (antelope horn), with silver trumpets, with noisemakers (*teruah*) or with a joyful shout mentioning His Name. What shall we do?