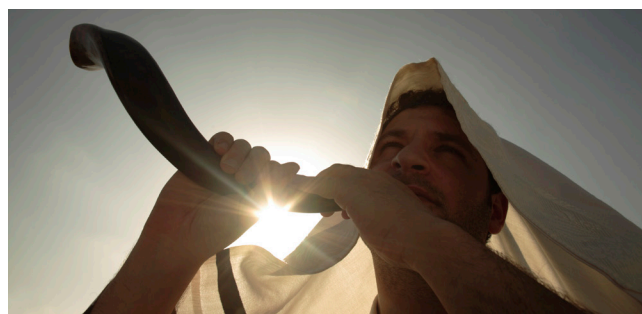




This month's study with
Rabbi Yechiel Eckstein



Shofar: The Sounds of Repentance

*“Say to the
Israelites: ‘On
the first day
of the seventh
month you are
to have a day of
sabbath rest, a
sacred assembly
commemorated
with trumpet
blasts.’”*

—Leviticus 23:24

No words can completely describe the sound of the *shofar*, the ram's horn sounded hundreds of times on *Rosh Hashanah*, the Jewish New Year, and throughout the High Holy Days that culminate on *Yom Kippur*, the Day of Atonement. It is a primal cry, a royal declaration, and a jarring, piercing, awakening sound all at the same time. The sound of the *shofar* is multifaceted, holy, and transcendent.

According to Jewish tradition, the first *shofar* was created when Abraham brought his son Isaac to Mount Moriah as a willing sacrifice to God. Just as Abraham was about to offer God his son, God's angel stopped Abraham, letting him know that it had only been a test and that Isaac was meant to live. However, Abraham still wanted to offer a sacrifice to God.

As we read in Genesis 22:13, “Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.” According to Jewish tradition, Abraham removed the two horns, creating the first two *shofar* trumpets. One was sounded at the giving of the *Torah* on Mount Sinai, and the second is destined to be used at the end of time on the final Judgment Day. According to both the Jewish and Christian Bible, the sound of the trumpet will usher in the messianic time. (See Isaiah 27:13, Zechariah 9:14, Matthew 24:31, 1 Corinthians 15:52, and Revelation 1:10).

When we sound the *shofar* on *Rosh Hashanah*, we recall the binding of Isaac and remember that God wants us to sacrifice our lives for Him – not through dying for Him, but through living for and loving Him. In addition, the *shofar* has three distinct blasts sounded

throughout the High Holy Days, reminding us of three important themes for these “Ten Days of Repentance” (*Aseret Yemei Teshuvah*).

The long smooth *tekiah* sound recalls the coronation of God as our King. The *shevarim* sound, which is made up of three medium blasts, sounds like weeping and reminds us of our need to repent sincerely for our sins. The *teruah* sound is comprised of nine short blasts that serve as an alarm clock to wake us from our spiritual slumber.

In the Jewish tradition, the *shofar* is described as the key to opening any door in the palace of the “King of Kings” through the power of a heart broken in true repentance. King David illustrates this for us in the beautiful words of Psalm 51, as he sought forgiveness for committing adultery with Bathsheba: “*My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise*” (Psalm 51:17).

Like the *shofars* that were sounded by the Israelites before the walls of Jericho fell to the ground (Joshua 6:1–20), the *shofar* sounded today has the power to break down whatever separates us from God, and once we break down these barriers, all doors can open for us.

In this month's *Limmud*, we will learn about the many facets and multiple layers of meaning to the *shofar*. However, the underlying message of the *shofar* can best be summed up by the word itself. In Hebrew, *shofar* (שופר) is very similar to *shiper* (לשפר), which means “to improve.” This season, the High Holy Days, is a time of introspection, repentance, and change. As we will discover, the *shofar* beckons us to improve ourselves, to repent, and to return to our God.

Rabbi Eckstein



A Wake-Up Call

I slept but my heart was awake.

Listen! My beloved is knocking:

*“Open to me, my sister, my darling,
my dove, my flawless one.”*

– Song of Songs 5:2

“Happy is the people that know the sound of the teruah . . .”
(Psalm 89:15, Jewish Masoretic Text)

There are three types of *shofar* sounds that are used during *Rosh Hashanah*, each eliciting different emotions and responses. One of the most intense sounds is the *teruah*, which consists of nine short blasts. It sounds similar to an alarm clock, and that’s precisely its intention — to wake us from our spiritual slumber.

We all can relate to the feeling of waking up to a jarring alarm clock. The bed is warm, the pillow is soft, and we long to stay in bed just a bit longer. Outside, we know we face a world that is colder, harsher, and more demanding. We would prefer to stay in the security of our bed. Yet, we also know that to do so would be unproductive and make us feel useless. If we want to make the most of our time, we need to rise early and overcome the urge to stay in our comfortable beds. Only then can we head into our day full of determination, with a sense of purpose.

This is what the psalmist meant when he wrote that those who know the sound of the *teruah* are happy. While it may be difficult at first to wake up and start our day fully alert and purpose-driven, ultimately our lives are more joyful when we are productive. We feel we’ve accomplished something and have contributed to the well-being of our family, our neighbors, our workplace, and perhaps even the world. We feel the satisfaction of a meaningful life.

Not only that, but when we are productive, using to the fullest the gifts that God has given us, we will be rewarded accordingly. In Psalm 62:12, we are reminded, *“You reward everyone according to what they have done.”* In the Christian Bible, the Apostle Paul, in his letter to the church at Rome, similarly reminded the people there that judgment was coming and warned them, *“God will repay each person according to what they have done”* (Romans 2:6).

In the Jewish tradition, the *shofar* that reverberates throughout *Rosh Hashanah* is our collective wake-up call so that we might lead productive lives and have meaningful

years ahead. During the year, it’s easy to fall into a mindless slumber as we get caught up in daily life and mistake the allure of getting ahead materially with our purpose in life. As our routine becomes rote, our attention drifts and our purposeful focus becomes blurred.

In Song of Songs we read: *“I slept but my heart was awake. Listen! My beloved is knocking: ‘Open to me . . .’”* This is an apt description of our spiritual state during the year and our wake-up call at the start of the year. During the year, we might drift to sleep spiritually and mentally, but our heart remains alert. Our heart knows there is more to life and that we have a purpose to fulfill. It stays awake, yearning for a meaningful life. Then, on *Rosh Hashanah*, God knocks on our door via the sound of the *shofar*. It beckons us to wake up and let Him in, a call we find repeated in the Christian Bible: *“Here I am! I stand at the door and knock”* (Revelation 3:20).

In fact, in the Christian Bible, we also discover numerous calls to “wake up” from our slumber. For example, Paul, after instructing the church in Rome on how to live godly lives, exhorted them, *“And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed”* (Romans 13:11). And in his vision that the Apostle John recorded in the book of Revelation, the church at Sardis was sternly warned to *“Wake up!”* and repent because *“I find that your actions do not meet the requirements of my God. Go back to what you heard and believed at first; hold to it firmly. Repent and turn to me again”* (Revelation 3:2-3, NLT). Indeed, waking up and repenting go hand-in-hand, as we will explore more deeply in the next section.

Those who hear the sound of the *shofar* will awaken to a more God-centered life. They will start the New Year with renewed purpose and motivation. It is more demanding than sleepwalking through our days, but ultimately, it leads us to a life richer in meaning and satisfaction.

think about it...

1. As we go through life, we tend to take our blessings for granted. Stop for a moment and contemplate the fact that all our blessings, such as health, wealth, family, friends, a job, our home, and everything else, could be gone in a second. *Rosh Hashanah* is a time to recognize our blessings and pray to God that we might be given them for yet another year.
2. As we blast the *shofar*, we coronate God as

our King. What does it mean to you to recognize God as the King over your life?

3. What goals have you set for your life? For this year? Now is the time to check and see where you are in achieving those goals. What changes or adjustments do you need to make in order to still reach your goals?
4. What past sins or mistakes might be holding you back today? In a symbolic way, like the casting of bread crumbs into



A Call to Return

“Therefore tell the people: This is what the LORD Almighty says: ‘Return to me,’ declares the LORD Almighty, ‘and I will return to you,’ says the LORD Almighty.”

– Zechariah 1:3

One of the major themes of *Rosh Hashanah* is *teshuvah*, תשובה, meaning “repentance.” This is because *Rosh Hashanah* is also known as the Judgment Day.

Rosh Hashanah, which literally means “head of the year,” is not the anniversary of the creation of the world, as some mistakenly assume. The truth is that it comes five days *after* the anniversary of the beginning of Creation, and commemorates the sixth day, when Adam was created. *Rosh Hashanah* actually is the anniversary of the creation of humankind. It seems appropriate then that every year at this time, God looks upon us in a special way and judges how we are leading our lives.

The concept of a judgment day is also mentioned throughout the Christian Bible, but refers to a final day when, in the Christian tradition, all will give an accounting of their actions and words before God. As Jesus told his followers in the book of Matthew, “*But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken*” (Matthew 12:36). The Apostles Paul and Peter also warned the early church of God’s wrath on that day of judgment. (See Romans 2:5, 2 Peter 2:9 and 3:7.)

In the Jewish liturgy, the annual accounting of one’s self associated with *Rosh Hashanah* is described with the sobering word picture of sheep passing one by one before our Shepherd. According to Jewish tradition, this is an extremely solemn aspect of the holiday, as the Books of Life and Death are open before God. Ten days later, God writes and seals the verdict for each person. However, we cannot forget the other theme of this day – one that sweetens and mitigates God’s judgment – and that is the opportunity to repent.

Throughout the 30 days before the holiday even begins, we blow the *shofar* daily. As we hear the piercing sound of the *shofar*, Judaism teaches that the sound reaches our heart and soul in ways that we are not aware. We are called

back to God, back to our source. In fact, in Hebrew, the word for repentance, *teshuvah*, also means “to return.” It is a physical reminder of God’s call to us in 2 Chronicles 7:14: “*if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.*”

We spend the day of *Rosh Hashanah* in prayer and introspection. We reconsider how we are living our lives and return to the “original plan,” which is to live a life of obedience and contribution.

In Judaism, this repentance consists of several steps. We must express regret for our misdeeds. We must sincerely confess our sins. We must resolve to behave differently in the future. And, if we have hurt another person through our actions, we must make amends with that person or people as well. In the Christian Bible, Jesus taught this principle to his followers this way: “*Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift*” (Matthew 5:23-24).

We take that first step to repentance on *Rosh Hashanah* and continue the process throughout the following days, called “the Days of Repentance,” *Aseret Yemei Teshuvah*. We complete the process on *Yom Kippur*, the Day of Atonement. The true test of our repentance comes when we find ourselves in situations where we have failed before, but this time, choose to remain obedient instead.

The call to repentance is found in the Christian Bible as well. When John the Baptist began his ministry in the Judean wilderness, he called upon the people to repent (Mark 1:4). Jesus, after being criticized for eating with sinners, responded, “*I have not come to call the righteous, but sinners to repentance*” (Luke 5:32). As in Judaism, repentance in the Christian faith requires action. John the Baptist chided the crowds, telling them, “*Prove by the way you live that you have repented of your sins and turned to God*” (Luke 3:8, NLT).

The sound of the *shofar* reminds us that judgment is approaching and that it is time to mend our ways. We do not mention our sins in synagogue during *Rosh Hashanah*, because we are focused on the first step of repentance – returning to God and regretting our past mistakes. Confession will come in our liturgy on *Yom Kippur*.

The goal of *Rosh Hashanah*, therefore, is to change our heart and our heads, setting us once again in the right direction. The *shofar* sounds the way.

the water, take the opportunity during *Rosh Hashanah* to write these down on a piece of paper and then throw them away. Consider what step you can take now to move forward.

- 5. What do you really want out of life? Peace? Joy? Inspiration? Meaning? How are the life you are leading and your daily habits bringing you closer (or farther) from what you truly want? Consider what changes you need to make in order to attain what you really want from life.**



An Invitation to Change

*You will again have compassion on us;
you will tread our sins underfoot
and hurl all our iniquities into
the depths of the sea.*

— Micah 7:19

As the psalmist wrote in Psalm 96:13, “Let all creation rejoice before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his faithfulness.” This is the secret of Judgment Day. When God judges us, He looks upon us with love. He isn’t out to castigate us; rather, His goal is to prompt us to change into our best possible selves.

Tradition teaches that when the *shofar* is sounded at the start of *Rosh Hashanah*, God gets up from His Seat of Judgment and sits instead in the Seat of Mercy. Why? Because He loves us and does not desire to punish us unnecessarily.

The sounding of the *shofar* is comparable to the sounding of a gavel that signals the start of a trial. When the *shofar* is sounded on *Rosh Hashanah*, it is as though our own trial has been initiated. We come before God, demonstrating our intention to cast away our sins and return to God in repentance – to look at our lives and work to be better.

The Jewish sages teach that God says, “Where there is judgment from below, there is no need for judgment from above.” God takes no pleasure in punishing us. When He sees that we are actively working on our character and behavior, He looks upon us with mercy without the need for stern judgment. Sounding the *shofar* demonstrates our willingness to participate in the process of introspection and change.

On the first afternoon of *Rosh Hashanah*, Jews participate in an unusual custom. We go to a body of water, recite some prayers, and throw crumbs of bread into the water. To an outsider it might seem strange, but what is actually taking place is a symbolic casting off of our sins. We read from the book of Micah, “you will tread our sins underfoot and hurl all our iniquities into the depths of the sea” (Micah 7:19).

We take bread, which symbolizes our sins, and cast it, figuratively, into the depths of the sea. The water symbolizes how God will wash our sins away and cleanse us. The words of Psalm 103 reassure us that our sins have been taken away: “as far as the east is from the west, so far has he removed our transgressions from us” (Psalm 103:12). This custom helps us fully grasp the idea that God will forgive us for our sins and that we are free to change into whoever God wants us to be.

The writer of the book of Hebrews in the Christian Bible used similar language in describing this process of cleansing from sin when he wrote, “let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a

guilty conscience and having our bodies washed with pure water” (Hebrews 10:22). And James urged the early church in Jerusalem to repent and change: “Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded” (James 4:8).

Rosh Hashanah is an opportunity to change, to confess, and to come clean. We can’t do it alone – we need God’s help – but we can be forgiven and we can start fresh and new.

The *shofar* is narrow at the end where it is blown, but wide where the sound comes out. This recalls the verse from Psalm 118 that says, “When hard pressed, I cried to the LORD; he brought me into a spacious place” (v. 5). In the original Hebrew, the verse literally translates as, “From a narrow place I cried . . . He brought me into a spacious place.”

During this season of repentance, we cry out to God, through the *shofar*, from a “narrow place” where we have ended up because of our sins. In doing so, God forgives us, washes away our sins, and sets us free to grow, to begin anew, and start the New Year with a clean slate.

apply it...

1. **SET GOALS.** According to the Jewish calendar, now is the time to make New Year’s resolutions. Pick at least one goal you want to work on this year and set a realistic plan for achieving it. (Proverbs 16:3, Philippians 2:13)
2. **WAKE UP!** The *shofar* reminds us to keep ourselves spiritually alert and awake. Take time each day to focus on living a more God-centered life. (Song of Songs 5:2, Revelation 3:20)
3. **MAKE AMENDS.** If there is someone you have hurt through your words or actions, reach out to that person and seek forgiveness. (Genesis 50:17, Matthew 5:23-24)
4. **REVIEW THE PAST YEAR.** Make a column of the things you did right and a second column where you might need to repent and improve. Celebrate your accomplishments and consider how you might learn from your mistakes. (Job 36:10, Acts 3:19)
5. **ACT NOW.** Choose one way that you can contribute more generously to your family, community, or to the world in general this coming year – whether it involves giving more of your time, talents, or money. (Deuteronomy 15:11, Matthew 19:21)
6. **CRY OUT TO GOD.** Crying to God is similar to blowing the *shofar*. When we cry to God sincerely, telling Him of our troubles, our worries, and our sorrows, we offer God our broken heart and make space for Him to fill it. (Psalm 51:1-2, 1 John 1:9)