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The Rosh ha’Shanah Offering
29: 1-6

The Rosh ha’Shanah offering DIG: Since these shofars are blown for ADONAI, what praise or action would it spark? Why would shofars announce the Jewish “New Year’s Day” feast? Why were the male goats offered? How many times were the shofars sounded on that day? Does this seem excessive? Why? Why not? What were the massif offering for?

REFLECT: What do you use to praise YHVH that serves a similar function to the shofars here? When was the last time you did that? What is stopping you now? Do you need a new beginning? How can Rosh ha’Shanah serve as a new beginning for you? For B’rit Chadashah believers, what does Rosh ha’Shanah point to? Who can you tell this week?

Rosh ha’Shanah will be fulfilled by the Rapture of the Church.



This passage instructs the priests how to properly prepare for Rosh

ha'Shanah. Rosh ha'Shanah is an **appointed time** (see the commentary on **Leviticus, to see link click Dw – God's Appointed Times**), and literally means "Head of the Year" (see **Leviticus Ee – Rosh ha'Shanah**). **The blowing of the shofar**, rather than the silver trumpets blown over **the 'Olah Offering** (see **Leviticus Ao – The 'Olah Offering: Providing Access to God**) and Fellowship Offerings at the other festivals **(Numbers 10:1-10)**, signaled the beginning of a new civil calendar year for **Isra'el**. **In the seventh month (Tishrei), on the first day of the month, you are to have a holy assembly.** Like all the feasts, it was considered a Sabbath; therefore, **the Israelites** were commanded **not to do any kind of ordinary work; it is a day of blowing the shofar for you.**

The priests were to **prepare an 'Olah Offering to make a pleasing aroma for ADONAI – one young bull, one ram and seven male lambs without blemish in their first year with their Grain Offering** (see **Leviticus Ap – The Minhah Offering: Assuring People of God's Acceptance**), **consisting of fine flour mixed with olive oil – six quarts for the bull, four quarts for the ram, and two quarts for each of the seven lambs, all with their accompanying Minhah and Drink Offerings – also one male goat as a sin offering to make atonement for you** (see **Leviticus Aq – The Chatta'th Offering: Communicating God's Forgiveness**). **The Israelites** were to treat **the Day** like a Sabbath and **do no ordinary work**

All the offerings would be a pleasing aroma, an offering made by fire to ADONAI. The remark that those **sacrifices** were **to be without defect** reminds us **how much more will the blood of the Messiah, who through the eternal Holy Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God (Hebrews 9:14).** The purpose of **the Chatta'th Offering goat** is explained in **the tractate Shavu'ot of the Mishnah** (see the commentary on **The Life of Christ Ei – The Oral Law**). **The goat was a fail safe measure. It was meant to provide atonement for those who inadvertently desecrated the Tabernacle by coming near to God in a condition of ritual impurity.**[663]

As with **the Hag ha'Matzah offering**, this section accentuates the role of **the priests** in the worship of **the Israelite** community. The repeated phrase **pleasing aroma** highlights the anthropomorphic soothing aspect of **the sacrifices** by which **YHVH** was heartened and satisfied with the act of the worshiper. **The priests** performed **their** duties as intermediaries for the community, and in concert the special relationship between **God** and mankind was fulfilled. The former and latter

prophets alike proclaimed **God's** demand for faithfulness and obedience on the part of **the priests** and **the people**. Apart from these traits **their sacrifices** were detestable and could never achieve their purpose (see the commentary on **Isaiah Aj – Stop Bringing Meaningless Offerings**).[664]

On this day of **shofar blowing**, the Torah mandates the regular number of additional (mussaf) offerings of **Rosh ha'Shanah** and those of the spring festival days; however, there is only **one bull** offered instead of two. We do not know why **the mussaf** required only **one bull** instead of two. The same is true for **the Day of Atonement** (see **Ff – The Yom Kippur Offering**) and **the Eighth Day** (see **Fh – The Added Eighth Day of Offerings**) as well. There must be some symbolic significance for the change, but the Torah does not reveal it.

But that is not all, we must remember that **Rosh ha'Shanah** is also **a Rosh Chodesh**, **a New Moon** (see **Ez – The New Moon Offerings**). **The first day** of the lunar calendar is **a New Moon**, and **Rosh ha'Shanah** falls on **the first day of the seventh month**. Thus, it is a double holiday, and the additional offerings for **the New Moon** must be brought as well. As such, the total **Rosh ha'Shanah** mussaf **offerings** were: **3 bulls**, **3 rams**, **16 lambs**, plus two male goats for **the Chatta'th Offering** or a total of **24 animals**.

The additional (mussaf) offerings of Rosh ha'Shanah are remembered in the traditional synagogue liturgy with the mussaf prayers. Rosh ha'Shanah mussaf prayers consist of a repetition of *the Shemoneh Esrei* (see **Fd – The Hag Shavu'ot Offering**) **with major emblishments, additional prayers of confession, contrition and petition, liturgical songs, poems, and hymns. The mussaf prayers of Rosh ha'Shanah are so extensive that the printed version of the prayer service is usually bound together in a separate volume for the regular prayer book. This separate, Rosh ha'Shanah prayer book is referred to as a *machzor*.**

One reason for **the** extensive **additional mussaf prayers** is the incorporation of **the shofar** service. We would expect that the commandment would be "to blow **the shofar**." Instead, the commandment is traditionally rendered "to hear **the shofar** blown." In order to satisfy this requirement, the community gathers in the synagogue to keep the **holy assembly** of the festival. **Maimonides** (or Rambam, was a Sephardic rabbi and philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages) **explained the significance of the mitzvah of hearing as a call to repentance.**[665]

Although the blowing of the shofar on the New Year is a scriptural decree, a suggestion is hidden therein; that is to say, [it is as if the shofar says to the community], "Awake you sleepers from your sleep, and you who are soundly asleep awake from your sound sleep; search your deeds, turn and repent, and remember your Creator. You who have forgotten the Truth by preoccupying yourselves with the vanities of the world, and have erred all your years in futility and emptiness (see the commentary on **the Life of Solomon Cc – The Failure of Earthly Things**)**, which can neither profit nor comfort – pay attention to your souls, and change your ways and deeds. Let every one of you repent of your evil ways and wicked thoughts.**[666] In a similar vein, **the Apostle Paul** prefaces **his** call to repentance with the words: **Awake, sleeper, and arise from the dead, and Messiah will shine on you (Ephesians 5:14).**

At a designated time during **the mussaf prayers**, an appointed man sounds **the shofar**. Traditionally, 100 blasts are sounded over the course of **the mussaf prayer service**. **The mussaf liturgy** is built around these **shofar** blasts to emphasize their significance and symbolism. The following is an example.

The shofar, may its long note be clearly heard enwrapping and binding to everlasting joy! Thus, may those lost in the world come.

The shofar, may its sound reach the far side of the rivers to proclaim freedom.

To Judah and Ephraim and to the dispersed ones in the land of Egypt.

The shofar, may it he heard in France and Spain,

To sanctify those scattered to the four winds and renew them forever,

That they may worship **ADONAI** at the Holy Mountain . . . in Jerusalem!

O King, **O Holy One**, **Who** dwells in powerful heavens,

Hasten the herald of King Messiah's coming;

When **the LORD** will reign, the world will rejoice![667]

For believers, the festival of **Rosh ha'Shanah** carries great significance (see the commentary on **Revelation By – The Rapture of the Church**). Not only is it a

time of spiritual reflection, but it also fills us with anticipation for the day we will all hear **the shofar** blast which proclaims **King Messiah's** Coming (see **Isaiah Kg – The Second Coming of Jesus Christ to Bozrah**). May the sound of **the shofar** penetrate our hearts and cause us to turn to our **Father** in heaven through **Yeshua the Messiah**; may the sound of **the shofar** ever remind us that **Yeshua** has freed us from the slavery of sin and stir in us the desire to walk in that freedom; may the sound of **the shofar** inspire us to proclaim liberty and life in **Messiah Yeshua** to **Isra'ael** and to all people.

*Dear Heavenly **Father**, Praise **You** for the meaning behind all **Your** wonderful festivals. How amazing it will be when **the Festival of Rosh ha'Shanah** will be fulfilled by the Rapture of the Church. What an encouragement it is to know that you will return for sure, to come to fetch your bride to bring her to **the wedding supper of the Lamb (Rev 19:9).***

*What joy and peace there is to know that **Your** coming for **Your** bride is not something some person made up, but rather it is thru the true and trustworthy words of **Yeshua Messiah Himself** that we know of **His** return for **His** bride. **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. 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. 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. Therefore encourage one another with these words (First Thessalonians 4:15-18).** Thank **You** for the great joy of looking forward to living with **You** forever as **Your** bride, in **Your** eternal heavenly home of joy and peace. In **Messiah Yeshua's** holy **Name** and power of **His** resurrection. Amen*