

The Shofar

... by James Regehr

1. - when sounding a shofar, the one who blows it uses the buzzing of her/his lips along with breath - no voice is used to sound the shofar - only the breath ... and since the Hebrew word for breath is the same as the the word for wind and also “spirit” - when a person sounds the shofar, it is the “spirit” of the person that is sounding the shofar - making it a “pure” expression to God - an expression absent of “words” - an expression absent of “thought” or deception or any form of rational thought or language - a pure and simple expression - an expression of the soul in its purest and simplest form ...

2. - when sounding the shofar, the one who blows it, blows it to be heard over distances far greater than possible by the human voice alone and the sound of the shofar, then, is a sound both for the “ears of other people” as well as the “ears of all creation” as well as the “ears of God, Himself” ... and the “message” of the sound of the shofar, being the purest expression of the soul is the cry of the soul that calls all people to repentance AND it is a cry of the soul along with all creation - longing for the redemption / restoration that will come when the Kingdom of God is established on the earth under the rule of the Messiah - ie, the lion laying down with the lamb, etc. AND it is a cry of the soul to God, Himself - both in worship and submission and penitence and longing for Him and for eternity in His presence

3. - when sounding the shofar, the one who blows it also unites her/his breath / spirit with and through the “spirit” of the animal whose horn has been crafted into that shofar - thus on a spiritual level, uniting mystically in an intercessory manner on behalf of the redemption / respiration of all the land and animals and plant life represented by the geographical region where the animal whose horn is being sounded is indigenous ... for example, to sound a “traditional Israel ram’s horn” becomes an intercession for the land of Israel - the land where the ram was indigenous - the sounding of a Khudu Antelope shofar becomes an intercession on behalf of Ethiopia, where they are indigenous ... and thereby for all of the continent of Africa ... and then the sounding of a shofar from a North American bison thereby also has an intercessory dynamic on behalf of North America ... and then also the implication is that the call of repentance that the sounding of the shofar sends as it is being sounded, is most effectively received by the soul or spirit of the person hearing it when the shofar being used is crafted from the horn of an animal indigenous to that person’s home ... in other words, that the ram’s horn is most deeply “heard” by the spirit of Jewish people; the Khudu shofar is most deeply “heard” by the spirit of a person from Africa; the bison shofar is most deeply heard by the spirit of a person from North America ... and so on ...

Here are some additional links of what others say about the Shofar:

- <https://www.bridgesforpeace.com/letter/voice-of-the-shofar/>
- <https://hoshanarabbah.org/blog/2016/01/29/sound-of-the-shofar/>
- <http://www.shofarcall.com/teaching---how---when---where.html>
- <https://www.christianitytoday.com/ct/2018/may-web-only/christians-jewish-shofar-israel-huckabee.html>
- https://www.hebrew4christians.com/Holidays/Fall_Holidays/Elul/Shofar/shofar.html
- <https://www.step-by-step.org/shofar-shofars.htm>