

De Sjofar

<https://www.israelendebijbel.nl/nl/bijbelonderwijs/digitale-bijbelstudie/2020/10/21/De-sjofar>

In Jozua (6:4) lezen we dat het een taak van de priesters was de sjofar te blazen. Dat gebeurde bij feestelijke bijeenkomsten maar ook ten tijde van oorlog en strijd. Marsorders werden als het ware per bazuin gegeven en ook werd ermee het signaal gegeven dat het volk samen moest komen. Zowel bij vreugde als gevaar klonk de sjofar over Israël. Nog steeds is het een roepstem, die ons wekt en aanspoort ons tot God te keren. **Zo wordt in orthodox Joodse huizen de sjofar nog wekelijks geblazen, als aankondiging van de sabbat.**

[Jozua 6:8-16](#)

Ook toen men 7 dagen om Jericho trok bliezen de priesters elke keer op de shofar. Hier moet ook een Shabbat bij/tussen gezeten hebben.

Alles wat hieronder staat is 'man made rules'

https://www.chabad.org/library/article_cdo/aid/988699/jewish/Why-No-Shofar-on-Shabbat.htm

The Talmud⁵ gives us the explanation for this surprising law:

Rabbah said: All are under obligated to blow the shofar, but not all are skilled in the blowing of the shofar. Therefore, there is a danger that one will take the shofar and go to an expert to learn [how to properly sound it], and he will carry it four cubits in the public domain [—an act that is forbidden on the Shabbat].⁶

Indeed, **the Sages are empowered to “override” a Torah** precept (if their instruction involves restraint from action, not a proactive violation of a biblical command).⁷ Our obligation to follow such directives is implicit in the verse,⁸ “And you shall do according to the word they tell you, from the place that G-d will choose, and you shall observe to do according to all they instruct you.”⁹

(Nevertheless, there are many gradations to pleasure. The level of Divine pleasure evoked through blowing the shofar in the Holy Temple – the location where G-d's essence was manifest – is greater than the pleasure naturally activated on Shabbat. As such, **the shofar is sounded in the Temple** even when Rosh Hashanah falls on Shabbat.)

Wij zijn de tempel van Gods Geest.

<https://treehozz.com/is-the-shofar-blown-on-shabbat> <https://www.haaretz.com/1.4867434>

A group of worshipers, some of them from New Sanhedrin, a group headed by Rabbi Adin Steinsaltz that sees itself as the successor to the original Sanhedrin (religious court that ruled ancient Israel), **violated Jewish law by blowing the shofar on Shabbat during Rosh Hashanah services.**

The services were held at the Beit Habehira yeshiva in Jerusalem's Old City. Current Jewish law forbids the blowing of the shofar on the Sabbath, for fear of violating the prohibition against carrying objects in public. The same law prohibits carrying the lulav on the Shabbat of the Sukkot holiday and reading the Purim Megillah when the holiday falls on the Sabbath.

<https://www.jpost.com/opinion/how-the-shofar-is-used-on-shabbat-642561>

Why doesn't the shofar override Shabbat in the same way as the mitzvah of brit milah, circumcision, takes precedence? The Mishna (Rosh Hashanah 4:1-2) says that on Shabbat in Temple times, the shofar was blown in the Mikdash (sanctuary) but not in the medina, i.e. outside the sanctuary.

Rabban Yohanan ben Zakkai allowed the shofar on Shabbat wherever there was a Beit Din (rabbinical court). R. Elazar limited this to Yavne. Others said it applied both in Yavne and wherever there was a Beit Din. In actuality, wherever people could see Jerusalem they blew the shofar on Shabbat, but in Yavne, only in the Beit Din. Rashi says that Mikdash means the Temple, and medina includes the rest of Jerusalem. Maimonides says that Mikdash includes all of Jerusalem, and medina is everywhere else. The practice as it firmed up is as we have it today. **The sages applied the ban to lulav as well, so there is no netilat lulav (waving of palm fronds) if the first day of Sukkot is on Shabbat.**

Gaan dus gewoon tegen Gods gebod in.

<https://www.jewishboston.com/read/why-dont-we-blow-the-shofar-on-shabbat-even-if-its-rosh-hashana-h-or-yom-kippur/>

Imagine that you're the shofar blower for your synagogue. You wake up on Rosh HaShanah morning, excited to get to synagogue to wow the thousands who will gather to hear you. You've been back and forth to the synagogue all week practicing; you've left your tallit, machzor, and shofar in the sanctuary so that they'll be waiting for you when you arrive. On your way out the door, you happen to glance over at the coffee table, where, to your surprise, you see your shofar. "I thought I left it at the synagogue," you think. But then you remember...yesterday, after rehearsing in the sanctuary, the rabbi came up to you to schmooze, you still had the shofar in your hands, and you must have taken it home with you inadvertently. No big deal—you pick up the shofar and head for the door. You're about to step out of the house when suddenly it dawns on you. Today is not only Rosh HaShanah, it's also Shabbat! **There is a traditional prohibition against carrying ritual items, or any objects for that matter, in or out of a home**, synagogue, or other dwelling space on Shabbat. What are you going to do? Everyone will be at synagogue waiting to hear the shofar, but in order to observe the laws of Shabbat, you can't take the shofar out of your home. What are you going to do?

This is the type of situation our ancient Sages hoped to avoid by prohibiting the shofar on a Rosh HaShanah that falls on Shabbat. The Sages worried that, if the shofar was permitted on Shabbat, people might be tempted to violate Shabbat law by carrying a shofar from home to synagogue or vice-versa. Rather than risk such a situation, they prohibited any shofar blowing on Shabbat. While this certainly changes the character of a Rosh HaShanah service, the good news is that, with Rosh HaShanah being a two-day holiday, there is always at least one day when the shofar is heard.

Wij vieren Shabbat in huis

ik draag hem dus mijn huis niet. Als ik mij al aan dit 'man made' gebod zou willen houden.

Mattheus 23

1 Toen sprak Jezus tot de scharen en tot zijn discipelen, 2 Zeggende: De schriftgeleerden en de Farizeeën hebben zich gezet op de stoel van Mozes. 3 Alles dan, wat zij u ook zeggen, doet dat en onderhoudt dat, maar doet niet naar hun werken, want zij zeggen het wel, maar doen het niet. 4 Zij binden zware lasten bijeen en leggen die op de schouders der mensen, maar zelf willen zij ze met hun

vinger niet verroeren. 5 Al hun werken doen zij om in het oog te lopen bij de mensen, want zij maken hun gebedsriemen breed en hun kwasten groot, 6 Zij houden van de eerste plaats bij de maaltijden en van de erezetels in de synagogen, 7 En van de begroetingen op de markten en om door de mensen rabbi genoemd te worden. Gij zult u niet rabbi laten noemen; 8 Want een is uw Meester en gij zijt allen broeders. 9 En gij zult op aarde niemand uw vader noemen, want een is uw Vader, Hij, die in de hemelen is. 10 Laat u ook geen leidslieden noemen, want een is uw Leidsman, de Christus. 11 Maar wie de grootste onder u is, zal uw dienaar zijn. 12 Al wie zichzelf zal verhogen, zal vernederd worden en al wie zichzelf zal vernederen, zal verhoogd worden.

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