

# Shofar

*Instrument of God*



**This booklet is dedicated to ...**

Y'shua, my Messiah, who is able  
to keep us from stumbling, or  
slipping, or falling and to present  
us unblemished before the presence  
of Abba Father - with unspeakable,  
ecstatic delight - in triumphant  
joy and exultation [according to  
Jude 24].

# Amanda Buys' Spiritual Covering

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# The Priestly Blessing ...

*Numbers 6:24-26*

- “<sup>24</sup> The LORD bless thee, and keep thee:  
<sup>25</sup> The LORD make his face shine upon thee, and be  
gracious unto thee:  
<sup>26</sup> The LORD lift up his countenance upon thee, and  
give thee peace.”

## Hebraic Translation

"Yahweh will kneel before you presenting gifts, and He will guard you with a hedge of protection, Yahweh will illuminate the wholeness of His Being toward you, bringing order, and He will provide you with love, sustenance, and friendship, Yahweh will lift up the wholeness of His Being and look upon you, and He will set in place all you need to be whole and complete."

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All you inhabitants of the world,  
You who dwell on the earth,  
When a banner is raised on the  
mountains ~ Look!  
When a shofar is blown ~ Listen!

Isaiah 18:3



## CHAPTER 1: SHOFAR - INSTRUMENT OF GOD

There are two types of trumpets used in the Bible, namely the silver trumpet and the ram's horn [**shofar**]. In this study, the main focus will be on the **shofar**.

**Shofar** is a Hebrew word that comes from the root word meaning “to glisten”, “fair”, “beauty”. The word **shofar**, however, through tradition, came to mean almost solely “ram's horn”. To sound the ram's horn came from the root word “teruah” which, in Hebrew, means acclamation of joy, clamor, rejoicing, high joyful sound, loud noise, wild shout, a battle cry, to announce forcefully or loudly.



The **shofar** is usually made from the horn of a male sheep [ram], yet it can be made from the horn of the wild goat, any antelope, the African Kudu, but never from the horn of a steer or a cow as that would be reminiscent of the golden calf made by the Israelites in the desert.



The sounding of the **shofar** ...

- Is a reminder of the time when God called Moses to Mount Sinai to receive the Torah<sup>1</sup>;
- Symbolizes freedom and liberty; *and*
- Is a sound that is guaranteed to confuse and chase satan away!



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<sup>1</sup> The *Torah* is the first Five Books of the Bible. This is YHWH's Loving Commandments, or more correctly translated, His Teachings or Instructions. Torah is our "Manual" for living, and how to walk in YHWH's Ways.

## CHAPTER 2: WHY A RAM'S HORN

The most important significance of the shofar, is that it speaks of **redemption** and **provision**.

**Why?** The ram's horn is a reminder of the ram that was sacrificed in the place of Isaac on Mount Moriah. This prophetic act was a foreshadow of our perfect Substitute, Y'shua<sup>2</sup> [Jesus] Who died for us.

*And He said, Do not lay your hand on the lad, or do anything to him; for now I know that you fear and revere God, since you have not held back from Me or begrudged giving Me your son, your **only son**. Then Abraham looked up and glanced around, and lo, **behind him was a ram caught in a thicket by his horns**. And Abraham went and took the ram, and offered it up for a burnt offering and an ascending sacrifice instead of his son! Genesis 22:12,13*



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<sup>2</sup> Y'shua is the original Hebrew Name for Jesus. We will be using this throughout the book.

The **shofar** was used in biblical times for various occasions ranging from rallying the troops together to signaling approaching danger.



This also brings us to the point that “**shofar**” is also literally translated as “a *sense of incising*” which means “to cut” or “burn into”.

Obviously, the sound of the **shofar** was more than a mere horn blast to the ancient Hebrews, to earn a name that signified a cutting or burning into the heart and soul of the people.

The **shofar** is symbolically important to Israel, but also very important to God. Along with the harp, the **shofar** is the most spoken-of instrument in the Bible.

While the harp is used to calm and soothe the spirit and the soul, the **shofar** is used to grab hold of the attention and spirit of the people. The harp is a consoler while the **shofar** is a preparer and proclaimer!

Because the **shofar** is audible at great distances, it is used in war and worship, especially outdoor worship. Every army has its **shofar** blowers or buglers to draw the attention of the troops, to sound the alarm, or to convey a general’s command to his army.

Some Jewish rabbis believe that blowing the **shofar**, is like a prayer without words.

## CHAPTER 3: SOUNDS OF THE SHOFAR

Traditionally, there are certain patterns of sounds that are used in blowing the **shofar**. These have been handed down through history and vary according to local customs and interpretations.

Do not be bound by these patterns as the only way to sound the **shofar**. Simply be aware of them and use them if that is what the Holy Spirit leads you to sound.

Otherwise, listen to the voice of the Holy Spirit and use the **shofar** as you would use your voice as an instrument of worship and praise!

- **The Tekiah**

It can consist of one note (or blast).

- **The Shevarim**

A “broken”, sighing sound of three short calls.

- **The Teruah**

The same word is used for the “shout” that is made with the voice! It was the “shout” of the **shofarot** combined with the “shout” of the people that brought down Jericho’s walls.

The Teruah consists of nine staccato notes in succession and is also called the “alarm”.

- **The Tekiah Gadolah**

“The great Tekiah” - a single unbroken blast, held as long as possible.





## CHAPTER 4: BIBLICAL USES & REASONS FOR BLOWING OF THE SHOFAR

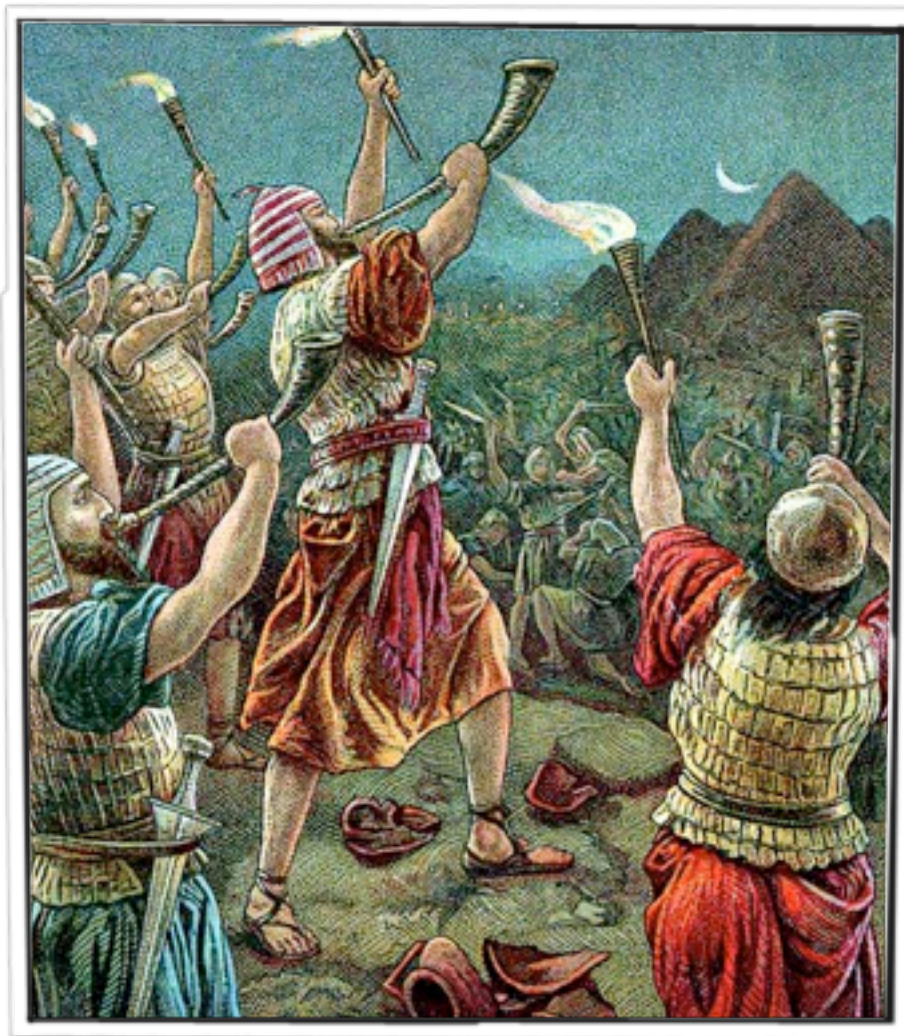
The shofar is blown:

As a reminder of God's Provision (YHWH Yireh). The ram that died in Isaac's place was a foreshadow of the Perfect Substitute, Y'shua, Who died in our place:

*Then Abraham looked and glanced around and lo, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered it up for a burnt offering and an ascending sacrifice instead of his son! **Genesis 22:13***

To rally the troops for war:

*In whatever place you hear the sound of the **shofar**, rally to us there; our God will fight for us. **Nehemiah 4:20***



When he arrived, he blew a **shofar** in the hill country of Ephraim, and the Israelites went down from the hill country with him at their head. **Judges 3:27**

[Not only the prophet, but in thought the people cry] My anguish, my anguish! I writhe in pain! Oh, the walls of my heart! My heart is disquieted and throbs aloud to me; I cannot be silent! For I hear the sound of the **shofar**, the alarm of war. **Jeremiah 4:19**

#### Against strongholds:

So the people **shouted** and the **shofarot** were blown. When the people heard the sound of the **shofar**, they raised a great **shout** and Jericho's wall fell down in its place so that the Israelites went up into the city every man straight before him and they took the city. **Joshua 6:20**



#### To confuse the enemy:

Read the whole Judges 7, especially v.22 ...

When Gideon's men blew the 300 **shofarot**, the Lord set every Midianite's sword against his comrade and against all the army; and the army fled as far as Betshittah ...

To announce the end of a battle:

*So Joab blew a shofar and all the people stood still, and pursued Israel no more, nor did they fight any more. 2 Samuel 2:28*

To usher in God's presence:

*So David and all the House of Israel brought up the ark of the Lord with shouting and with the sound of the shofar. 2 Samuel 6:15*

A reminder that God is sovereign:

*God has ascended amid shouting, the Lord with the sound of the shofar. Psalm 47:5*

To announce God's presence and to praise and worship Him:

*Praise Him with the shofar, praise Him with lute and harp! Psalm 150:3*



A wake-up call to return to the Lord:

*Blow the shofar in Zion, sound an alarm on My holy Mount Zion. Let all the inhabitants of the land tremble for the day of the judgement of the Lord is coming, it is close at hand.*



*Therefore also now, says the Lord, turn and keep on coming to Me with all your heart, with fasting, with weeping and with mourning until every hindrance is removed and the broken fellowship is restored. Joel 2:1*

*Cry aloud, spare not, lift up your voice like a trumpet and declare to My people their transgression and to the house of Jacob their sins! Isaiah 58:1*

#### **By the watchmen:**

*When he sees the sword coming upon the land, if he blows the shofar and warns the people, then whoever hears the sound of the shofar and does not take warning, if the sword comes and takes him away, his blood shall be on his own head.*



*If he heard the sound of the shofar, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. But if the watchman sees the sword coming and does not blow the shofar, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand. Ezekiel 33:3-6*

*Also I set watchmen over you, saying "Hear and obey the sound of the shofar!" Jeremiah 6:17*



**As a warning of approaching danger:**

*Near is the great day of the Lord, near and coming very quickly ... a day of the shofar and battle cry. Zephaniah 1:14-16*

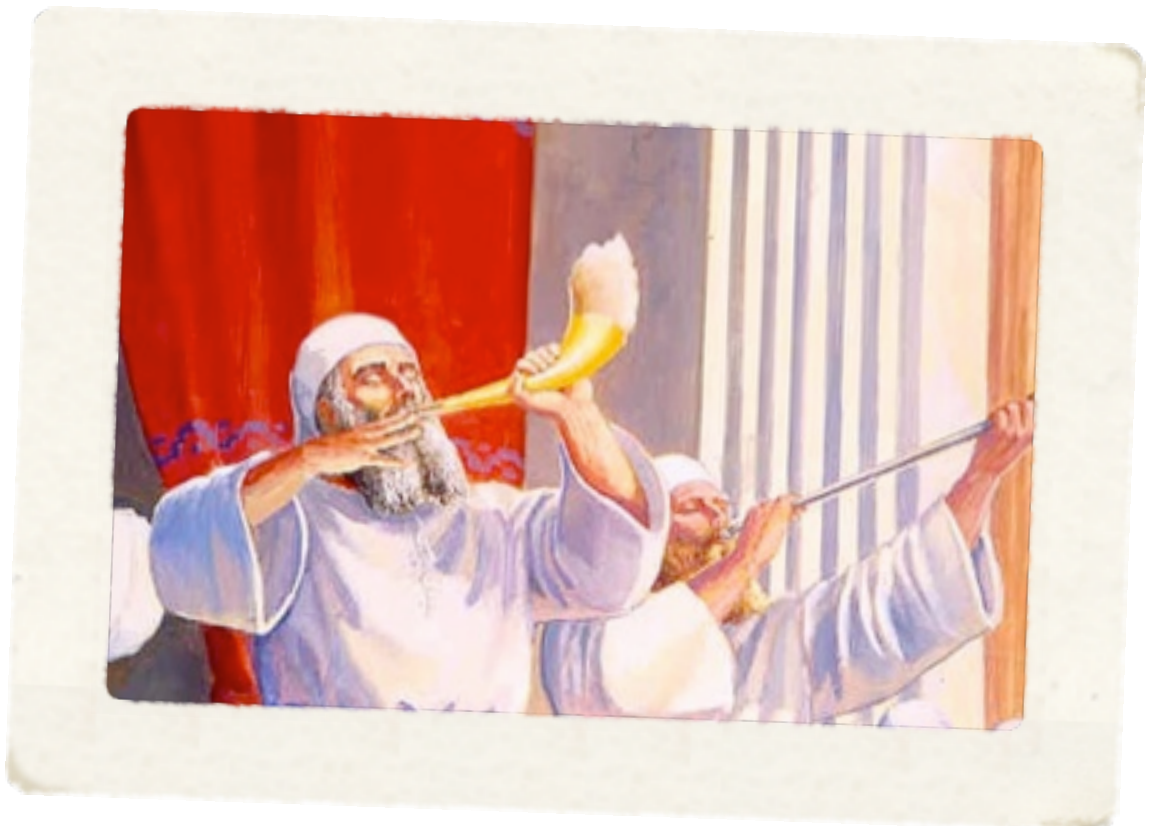
*Shall a shofar be blown in the city and the people not be alarmed and afraid? Amos 3:6*

**During the coronation of kings:**

*Then let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon!' 1 Kings 1:34*

**A call to aliyah (calling the Jewish people to return to the Land of Israel):**

*And it shall be in that day that the shofar HaGadol (Great Trumpet) will be blown and they will come who were lost and ready to perish in the land of Assyria and those who were driven out to the land of Egypt and they will worship the Lord on the holy mountain at Jerusalem. Isaiah 27:13*



**To usher in the Day of the Lord:**

*Blow the shofar in Zion, sound an alarm on My holy Mount Zion. Let all the inhabitants of the land tremble for the day of the judgment of the Lord is coming, it is close at hand. Joel 2:1*

At the start of the Year of Jubilee:

*See Leviticus 25*

To announce and celebrate God's Feasts [see Chapter 7: Feasts of YHWH]

*Read the whole Leviticus 23 where it speaks about "The set feasts or appointed seasons of the Lord ..." (v.4)*

*Blessed are the people who know the joyful sound [who understand and appreciate the spiritual blessings symbolized by the feasts]; they walk O Lord in the light and favor of Your countenance! Psalm 89:15*

Deliverance for Israel:

*Then the Lord will be seen over them, And His arrow will go forth like lightning. The Lord God will blow the shofar, And go with whirlwinds from the south. The Lord of hosts will defend them; They shall devour and subdue with slingstones. They shall drink and roar as if with wine; They shall be filled with blood like basins, Like the corners of the altar. The Lord their God will save them in that day, As the flock of His people. For they shall be like the jewels of a crown, Lifted like a banner over His land. Zechariah 9:14-16*



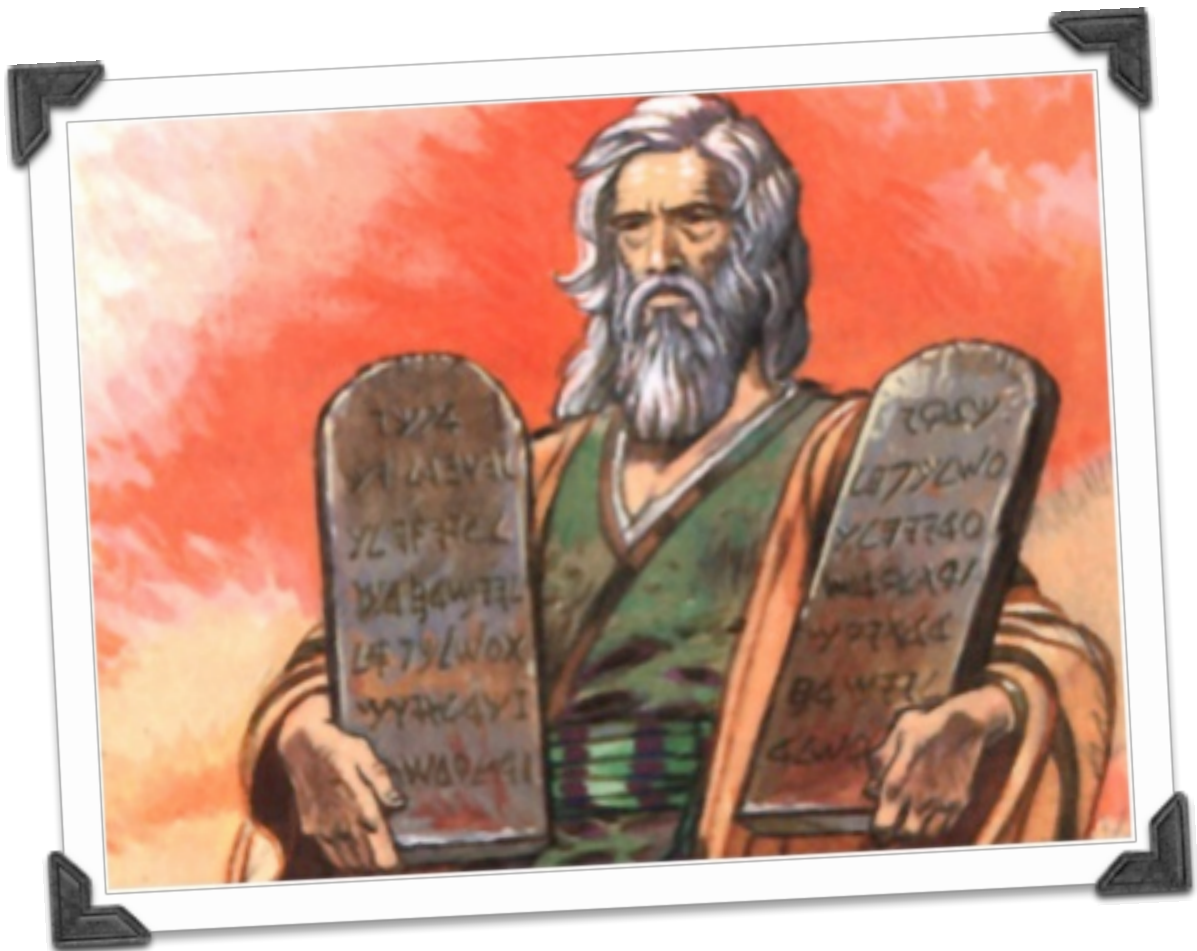
## CHAPTER 5: THE THREE SHOFARIM OF GOD

The three great trumpets (shofarot HaGadol) that mark major events in the redemptive plan of God, are associated with certain days/events in the Biblical calendar.

### I. The First Trump

The **First Trump** was seen as being blown by God when He gave Moses the Torah at Mount Sinai.

It is supernatural for the sound of the **shofar** to “*wax louder and louder*”. The normal/natural way would be for the **shofar**, when blown by a human being, to lose its wind and the sound to wane.



However, on Mount Sinai, the **shofar** “*waxed louder and louder*”, indicating that it was blown by God:

*And Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

*And when the voice of the **shofar** sounded long and waxed louder and louder, Moses spake and God answered him by a voice. **Exodus 19:18-19***

According to **Jeremiah 2:2**, the above mentioned **Torah-giving** at Mount Sinai was a marriage ceremony between Israel and God:

*I remember the kindness and devotion of your youth, your love after your betrothel in Egypt and **marriage** at Sinai, when you followed Me in the wilderness ... **Jeremiah 2:2***

**Exodus 24** describes this wedding ceremony as follows:

Israel was instructed to purify herself just like a bride had to purify herself in preparation of meeting with her bridegroom.

The cloud that hung over Mount Sinai resembled the “*chuppah*” [wedding canopy] that is traditionally made of the bridegroom’s prayer shawl.



This signifies, in Jewish tradition, the wife coming under the spiritual authority of her husband as she joins him under the canopy.



There he gives her the “*Ketubah*” [marriage contract; Torah], saying - this is how we need to live together.

When Moses went and told the people all the Lord’s words, they responded with one voice ... (and like a bride would say “I do”, Israel answered) “*Everything the Lord has said, we will do.*” **Exodus 24:3.**

### THE SIGNIFICANCE OF TORAH

The primary meaning of the Hebrew word ***Torah***, means “teaching” or “instruction” and not “law”. The root word can be traced into the Hebrew, meaning “to shoot an arrow” or “to hit the mark”. We can thus say, that Torah is God’s Teaching, hitting the mark of man’s needs, including his need to know Who God is and what His Righteousness looks like.

Secondly, Torah is a Covenant. It is a legally binding agreement between God and His people. In *Exodus 34:27* God said to Moshe “*Write down these commandments for in accordance with these commandments I make a covenant (brit) with you and with Israel.*”



Since Torah is a Covenant, both parties involved are subject to certain legal obligations. God, the One Who initiated this Covenant legally binds Himself to keep His Word which He spoke in the Covenant. We, as the recipients of the Agreement, are likewise bound to do the same.

## THE SIGNIFICANCE OF THE FIRST TRUMP

- It speaks of God's Everlasting Covenant with His people;
- It announced the wedding ceremony between God and Israel.

## II. THE LAST TRUMP

The Last Trump will sound when ...

*... the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ, will rise first. 1 Thessalonians 4:5*

*... but we shall all be changed (transformed) in a moment, in the twinkling of an eye, at the (sound of the) last trumpet call. For a trumpet will sound, and the dead in Christ will be raised imperishable - free and immune from decay - and we shall be changed (transformed). 1 Corinthians 15:51b, 52*



The Scripture portion read during this time, **Genesis 22**, is very significant, as it portrays the story of God's Perfect Provision of the ram as a substitute for Isaac. This portion is a foreshadow of Y'shua [Jesus], our Perfect Substitute, Who died in our place.

The **Last Trump** is associated with the first day of the Feast of Tabernacles, namely Yom Teruah (Feast of Trumpets), which literally means the day of the blowing of the **shofar**. The sound of the **Last Trump** is further highlighted in the prophetic significance of the Jewish wedding, which is discussed in Chapter 6.

### THE SIGNIFICANCE OF THE LAST TRUMP

- It speaks of God's Perfect Provision and Plan of Redemption;
- It will be blown to announce the coming of the Bridegroom!

### III. THE GREAT TRUMP

The third significant **shofar** which will be blown by God, is called the **Great Trump** (*Shofar HaGadol*).

*And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:29-31*

*And it shall come to pass in that day that the Lord will thresh, from the channel of the River to the Brook of Egypt; And you will be gathered one by one, O you children of Israel. So it shall be in that day: **The great trumpet will be blown**; They will come, who are about to perish in the land of Assyria, And they who are outcasts in the land of Egypt, And shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:12,13*

*Then the Lord will be seen over them, And His arrow will go forth like lightning. **The Lord God will blow the shofar**, And go with whirlwinds from the south. Zechariah 9:14*

### THE SIGNIFICANCE OF THE GREAT TRUMP

- It speaks of God's Deliverance and His Mercy.
- It also speaks of God's Sovereignty.

## CHAPTER 6: THE SIGNIFICANCE OF THE JEWISH WEDDING

### TWO BRIDES?

In **Ephesians 5:21-33** Paul speaks about the “Bride of Messiah”, referring to the community of believers in Y’shua [Jesus]. At first glance, this seems somewhat confusing. We have just discussed, in a previous chapter, the sacred wedding ceremony that took place between God and Israel on Mount Sinai [**Exodus 24**].

Will there be two brides then? Certainly not! Neither is it possible that God divorced Israel to marry another. In **Jeremiah 31:35-37** we read about God’s Everlasting covenant with the faithful remnant in Israel. Paul also confirms God’s everlasting relationship with Israel in **Romans 9-11**.

*... from the point of view of God’s choice [of election, of divine selection] they are still the beloved for the sake of their forefathers. **Romans 11:28***



In **Romans 11** Paul describes how we, the gentile believers (wild olive branches), are grafted into the Olive Tree (the faithful believing remnant of Israel). Another example of a gentile believer being “grafted into” God’s Promises is Ruth, who was the great-grandmother of David. She was a Moabite who became a partaker of all God’s Promises and Blessings, when she said to Naomi:

*“... your people shall be my people and your God my God” **Ruth 1:16***



The wonderful truths contained in the Jewish wedding tradition, form part of the nourishing sap that we, as the “wild olive branches” have become partakers of, together with the natural branches (the faithful believing remnant of Israel).

*... while you, a wild olive shoot, were grafted in among them to share the richness of the root and sap of the olive tree. Romans 11:17*

## JEWISH WEDDING

The ancient Jewish wedding traditions are a foreshadow of Yeshua’s [Jesus] return to fetch His Bride.

### 1. The Selection Of The Bride

Just as the bride was usually chosen by the father of the bridegroom, so the believers in Y’shua [Jesus] are chosen by God (**John 15:16**). In **John 6:44** Y’shua [Jesus] said that no one comes to Him, *unless* the Father draws him.



The father would send his trusted servant, to search out the bride. An example of this can be seen in **Genesis 24** when Abraham (a type of God the Father) wishes to secure a bride for Isaac (a type of Messiah) and sends his servant Eliezer (a type of the Holy Spirit [Ruach HaKodesh]) to accomplish this task. It is the role of the Holy Spirit (Ruach HaKodesh) to convict the world of sin and lead them to Y'shua [Jesus] (**John 16:7-8**).

In **Genesis 24**, Rebekah consented to marry Isaac even before she met him. Today, the believers in Y'shua [Jesus] consent to become His Bride even though we have never seen Him. **1 Peter 1:8** "Without having seen Him, you love Him; though you do not even now see Him, you believe in Him, and exult and thrill with inexpressible and glorious joy."

## 2. A Price For The Bride Was Established

A price (mohar) would have to be paid for the bride. Y'shua [Jesus], being our Bridegroom, paid a very high price for His Bride, namely with His Life.

*You must know that you were redeemed from the useless way of living inherited by tradition from your forefathers, not with corruptible things such as silver and gold, but you were purchased with the precious blood of Christ, the Messiah, like that of a sacrificed lamb without blemish or spot. **1 Peter 18,19***

## 3. The Bridegroom Is Sent To The Bride And They Are Betrothed To Each Other

*For God so greatly loved and dearly prized the world that He sent His only Son into the world ... **John 3:16***



The betrothal is the first of two steps in the marriage process. It legally binds the bride and the groom together in a marriage contract, except they do not physically live together. Historically, God betrothed Himself to Israel at Mount Sinai (**Jeremiah 2:2; Hosea 2:19-20**). Whenever you accept the Messiah into your heart and life, you become betrothed to Him while living on the earth.

#### 4. A Written Document Is Drawn Up, Known As A Ketubah

The word ketubah means "that which is written." The Bible is our ketubah. All the promises contained in the Bible are legally ours.

*For as many as are the promises of God, they all find their yes (answer) in Him (Christ). 1 Corinthians 1:20*



#### 5. The Bride Says "I Do"

The personal application (halacha) to those who desire the Messiah to come into their hearts and lives, is to accept His invitation to do so by faith, as it is written

*Because if you acknowledge and confess with your lips that Jesus is lord and in your heart believe that God raised Him from the dead, you will be saved. For with the heart a person believes, and so is justified, and with the mouth he confesses and confirms his salvation. Rom. 10:9-10*

To become the Bride of Messiah, we must say "I do", by believing with our hearts and confessing with our lips.



## 6. The Covenant Was Sealed

The betrothal is completed when the groom gives something of value to the bride and she accepts it. This completed rite is known as *kiddushin* in Hebrew, which means “sanctification”.

The gift Y’shua [Jesus] gave us before He went back to His Father’s House, was the Holy Spirit (Ruach HaKodesh). (Read **John 14:26; 15:26-27; Acts 2:38; 2 Corinthians 1:21-22**). His gift also included righteousness (**Romans 5:17-18**), eternal life (**Rom. 6:23**), grace (**Rom. 5:12,14-15**), faith (**Ephesians 2:8-9**), and other spiritual gifts (**1 Corinthians 12:1,4**). These included wisdom, knowledge, healing, the working of miracles, prophecy, the discerning of spirits, tongues, and interpretation of tongues (**1 Corinthians 12:8-11**), as well as the gifts of helps and administration (**1 Corinthians 12:28**).

At this time the cup of the covenant was shared and sealed between the bride and the groom with the drinking of wine. In doing so, the couple drinks from a common cup.

The cup is first given to the groom to sip, and then is given to the bride. Y’shua [Jesus] introduced this cup in **Luke 22:20**

*.... He took the cup after supper, saying, This cup is the new covenant, ratified in My blood, which is shed for you.*



## 7. The Bride Had A Mikvah [water immersion], Which Is A Ritual Of Cleansing

Mikvah is a ceremonial act of purification by the immersion in water. It indicates a separation from a former way to a new way. In the case of marriage, it indicates leaving an old life for a new life with your spouse. Immersing in the mikvah is considered spiritual rebirth.

The reason is that a mikvah has the power to change a person completely. Concerning the marriage to Israel at Mt Sinai, God said in **Ezekiel 16:8b** and **9a**:

*Yes, I plighted My troth to you and entered into a covenant with you, says the Lord and you became Mine. Then I washed you with water ..."*

Although our baptism (after we've accepted Y'shua [Jesus] into our hearts) is the symbolic act of "cleansing" and "spiritual rebirth", it is an ongoing process of cleansing and sanctification, through the power of the Holy Spirit.

*For John baptized with water, but not many days from now you shall be baptized with the Holy Spirit. Acts 1:5 [Read also Acts 11:15-16]*



#### **8. The Bridegroom Departed, Going Back To His Father's House To Prepare The Bridal Chamber**

The bridegroom leaves for his father's house to prepare the bridal chamber for his bride. Before he goes, though, he will make a statement to the bride. "I go to prepare a place for you; but I will return again unto you."

This is the same statement Y'shua [Jesus] made in **John 14:1-3**:

*Do not let your hearts be troubled. I am going away to prepare a place for you. And when I go and make ready a place for you, I will come back again and will take you to Myself, that where I am, you may be also.*

## 9. The Bride Was Consecrated And Set Apart While The Bridegroom Was Away Preparing The House

This was a time of intensive preparation for the bride. It was also a time of longing for her bridegroom and as a sign of this, she would keep a lamp burning in her window and she had to make sure that she always had enough oil.

In **Luke 12:37** Y'shua [Jesus] said ...

*"Blessed are those whom the master finds awake and alert and watching when he comes."*



Before the bridegroom could go and get the bride, his father had to be satisfied that every preparation had been made. Only then could he give permission to the son to go and get the bride. The bridegroom did not know when his father would declare the bridal chamber fit and send him to go get his bride.

This is exactly what Y'shua [Jesus] was referring to in **Mark 13:32-37** when He said that nobody knew the time of His return and that they had to be ready at *all* times. In **verse 37** He said:

*"And what I say to you I say to everybody: Give strict attention, be alert and watch!"*

#### 10. The Bridegroom Would Return With A Shout And The Sound Of The Ram's Horn (Shofar) Would Be Heard

According to ancient customs, the time of the return of the bridegroom was unexpected, often during the night. He usually came with a shout and the blowing of a **shofar**. Y'shua [Jesus] will also arrive unexpectedly, with a shout (Matthew 25:6) and with the blowing of a **shofar** (1 Thessalonians 4:16-17).



#### 11. The Groom Abducts His Bride To The Bridal Chamber For The Consummation Of The Marriage

The bride and groom will go to the wedding chamber, where the marriage will be consummated. They will stay in that wedding chamber for seven days, or a week. At the end of the seven days, the bride and groom will come out from the wedding chamber.

According to **Daniel 9:24,27**, we can assume that the Bride will be with Y'shua [Jesus] in heaven while the earth will be experiencing the seven-year tribulation period.



## 12. Finally, There Would Be A Marriage Supper For All The Guests Invited By The Father Of The Bridegroom

After the wedding, the bridegroom and bride return to the earth where a marriage supper will take place with invited guests of the Father of the Groom (God the Father). **Revelation 19:7-16.**



## Conclusion

Whenever you hear the message of the gospel, it is a wedding proposal by God to accept Him and be a part of His bride. God desires that we accept His invitation and give Him our response of “I do”.

A study of the traditional Jewish wedding enhances our understanding of Scriptures related to the remarkable truth of Y’shua [Jesus] being our Bridegroom. May it awaken in us, the Bride, an appreciation of the “sap from the natural olive tree” which nourishes our faith.