

Biblical Ancient Lunar Shabbats & A Return to Candles and Havdallah

Moon 6 Day 10 5992 Common Error Thoughts

The RAMYK

As I meditated on the things of the kingdom after last Shabbat, it occurred to me that as biblical Shabbat and biblical calendar keepers there are certain things we need to hold onto. While we were right and righteous to forsake the rabbinical Jewish way of marking time, I found that after about a year of keeping moon phased Shabbats, that there was something missing for me. Not in the blessed Shabbat itself, but in the way we (me for sure and perhaps you as well) transition in and out of the Shabbat Day.

You see, in Judaism just before Friday night they prepare to SEPARATE, SANCTIFY AND DIVIDE the Jewish Sabbath from the 6 common days of the week. This is done by lighting the candles, baking the fresh challah bread and pronouncing special prayers. After Saturday is over, Havdallah is done. In Havdallah, the candles are lit and blown out; the spices are passed around as a reminder of the sweetness of the Saturday experience and the song *Eliyahu Ha Naví* is sung for the coming of Elijah and the Messiah to come with him.

For almost a year now, we have simply allowed the sun to set for the biblical Shabbat and the sun to set again after the biblical Shabbat. It was just this past week, almost a year later that I realized that something was missing and that perhaps as lunar Shabbat advocates, we had thrown out a few babies with the incorrect Saturday bathwater. Let me explain.

While these liturgies, Erev Shabbat and Havdallah after Shabbat, are not biblical, neither are they ANTI biblical. Meaning it's not wrong, or right to do them. But simply rushing into and out of biblical Shabbat without properly sanctifying it, did not sit well with me. I became particularly restless about this in the past week. So after our time of chavurah/fellowship and dinner at BYS Broward this last Shabbat (Day 8 Moon 6), I decided to ask those still at dinner if they wanted to do Havdallah, seeing that the sun was now setting earlier. We then celebrated Havdallah (for the first time in years as a community) and it seemed as if all of a sudden, all had become right with the ancient lunar Shabbat. It now maintained the sanctifying blessings, both before and after, that would see that its commencement and its termination were sanctified in a cognizant, radiant and verbal expression in the community. An expression of my Jewish youth, that I thought I had to abandon and that we as a congregation had to abandon, since we were in fact abandoning the erroneous Friday night to Saturday night 7th day practice. Boy was I wrong!

So I am determined to practice the Erev Shabbat liturgy found in the Nazarene Yisraelite Siddur, along with candle lighting, challah bread and wine and a good festive meal with my wife. And at the end of the Shabbat, I plan on asking my congregation and loving believing family to join in a corporate, but brief Havdallah service, just at or after sundown. I feel that in this manner, the integrity of the Shabbat's set apartness can be maintained and proclaimed, at least in my own heart and ministry. There's no sense throwing something out if it's not

unscriptural and if it truly serves to DIFFERENTIATE that kadosh day, from the other days, or common days of labor that have no candle lighting.

This admonition to biblical Shabbat keepers everywhere who have come into, or are searching for the Shabbat truth, is not a Torah command or a law. But as Rav Sholiach Shaul says 'not YHWH, but I say and I think, I also have the Ruach of Eloah.' How you and yours enter and exit the kadosh set apart 7th day is your choice as a free disciple in the kingdom. But I would encourage you to find your own way to enter and exit it in a deliberate and sanctified manner, whereby the day's entry and termination is radically different than the way you enter and exit "shesha yamee ha-maaseh," the normal 6 days of labor-doing.

I present these thoughts to you on the "Jewish Yom Kippur," a day that we all know is 1 month too early this year, according to heaven's declaration of the sun and moon; yet my Jewish people and their spiritual blindness are uppermost and foremost in my thoughts and prayers on this sad day. (A day I experienced as a child annually, fearing His anger and wrath against me for not being a good enough Zionist and Jew. My earthly father succeeded in putting the fear of YHWH-HaShem into me!) A day when the majority of the Jewish people remain spiritually blind to Yahshua our/their Savior and Kinsmen Redeemer, along with His CORRECT heavenly appointed days and times. I am grieved for my Jewish people and their current and future state of affairs. Trouble me no more. I bear their rejection of The Truth in my body, soul and spirit (Romiyah-Romans 9:1-5)!

Qolesayah-Colossians 2:16 Let no individual man therefore judge you in meat, or in drink, or in respect of a moed, or in the Rosh Chodesh, or in the Shabbat days:
17 Which are shadows of things to come; except the Yisraelite body of Moshiach.

These verses grant us the freedom to celebrate Shabbat's entry and exit with the sanctification of candles, wine and bread/challah. It is ONLY the local body of Yahshua and their own local minhag/customs that establish local practices that can add, or enhance their biblical Shabbat experience and make one leaving the Saturday calendation system more comfortable with both the transition and the adoption of biblical Shabbats!