

Is Travel Permitted on the True Lunar Shabbat?

The RAMYK

Month 11 Day 11 5,991 CE

(We will explain the accuracy of 5,991CE in a soon coming teaching)

Shemot-Exodus-12:37 And the children of Yisrael journeyed from Ramses to Sukkot, about six hundred thousand on foot that were men, beside children.

Shemot-Exodus- 13:20 And they took their journey from Sukkot, and encamped in Etham, in the edge of the wilderness.

The night of the 15th they camped in Etham for the remainder of the night and day. At sundown on the 15th, they officially left Egypt. Travel at long distance was forbidden.

Shemot-Exodus-16:1 And they took their journey from Eylim, and all the congregation of the children of Yisrael came to the wilderness of Sin, which is between Eylim and Senai, on the fifteenth day of the second month after their departing out of the land of Mitzrayim.

They arrived on the 15th as the 14th became the 15th at sundown and camped and did not travel further.

28 And יהוה said to Moshe, *How long do you refuse to shomer My mitzvoth and My Torot?*

29 See, that יהוה has given you the Shabbat, therefore He gives you on the sixth day the lechem for two days; abide every man in his place, let no man go out of his place on the seventh day.

No travel permitted!

Shemot-Exodus-17:1 And all the congregation of the children of Yisrael journeyed from the wilderness of Tzin, after their journeys, according to the command of יהוה, and pitched camp in Rephidim: and there was no mayim for the people to drink.

Just after manna ceased on Shabbat Day 22, they left Tzin and we see Israel camping on the 29th day of the second month at Rephidim by the very command of YHWH. They were commanded not to travel further. Rephidim means to rest, be stationary, or stay put. We see that on the very next Shabbat Israel did not travel. Amalek took advantage of that and attacked Israel on the Shabbat. We see that the next day, day 30, they travelled and fought back against Amalek.

Exodus 20-8-10-

8 [Dalet] Remember Yom Ha-Shabbat, to shomer it as kadosh.

9 Six days shall you labor, and do all your work:

10 But the seventh day is the Shabbat of יהוה your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your male eved, nor your female eved, nor your cattle, nor your ger that is within your gates:

Within your gates does not allow for travel. Those who travel on Shabbat will invariably be forced to pay for something or some service. A bus a taxi a bagel. It is unavoidable today much as it was in biblical times, as heathen booths and roadside stands provided water and other needed items. It is better to stay home on Shabbat.

Shemot-Exodus- 31: 17 It is an ot between Me and the children of Yisrael le-olam-va-ed: for in six days יהוה made the shamayim and the earth, and on the seventh day He rested, and was refreshed.

By definition normal travel is not refreshing. It requires, packing, preparation and other non relaxing activities.

Shemot-Exodus-35: 2 *Six days shall work be done, but on the seventh day there shall be to you a kadosh day, a Shabbat of rest* יהוה: *whoever does work on it shall be put to death.*

3 *You shall kindle no fire throughout your dwellings upon the Shabbat day.*

It was clearly understood that one was not expected to travel and thus the command not to light a fire, or cook in your dwellings.

Lev. 23: 3 *Six days shall work be done: but the seventh day is a Shabbat-Shabbaton of rest, a miqra kodesh. You shall do no work in it: it is the Shabbat of יהוה in all your dwellings.*

Ideally, where is the Shabbat to be held? In your dwellings, not in your bus and car. At home the temptations to spend and cut corners are greatly diminished.

Numbers 15:32 *And while the children of Yisrael were in the wilderness, they found a man that gathered sticks on the Shabbat day.*

If he had stayed in and not traveled this would never have become an issue or a sin.

Deuteronomy-Devarim-5:14 *-But the seventh day is the Shabbat of YHWH your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, nor your male eved, nor your female eved, nor your ox, nor your donkey, nor any of your cattle, nor the ger that is within your gates; that your male eved and your female eved may rest as well as you.*

Where were you to join the others in your resting and refreshing? Within your gates!

15 *And remember that you were an eved in the land of Mitzrayim, and that יהוה your Elohim brought you out from there through a mighty hand and by an outstretched Arm: therefore יהוה your Elohim commanded you to shomer Yom ha Shabbat.*

Proving again that the 15th was a Shabbat, as the command is directly tied to the Exodus. They camped and did not travel on the 15th and left at sunset, after Egyptians buried their dead and were spoiled by Israel.

Isaiah 58 13 *If you turn away your own foot from the Shabbat, from doing your own pleasure on My kadosh day; and call the Shabbat a delight, the kadosh day of יהוה, honorable; and shall honor Him, not doing your own halachot, nor finding your own pleasure, nor speaking your own words:*

The feet should stay away from travel, which if the truth be told is often to do our own pleasure instead of setting the Shabbat Day apart with NO TRAVEL. Remember this day is to be set apart! So if we travel 6 days, should not the 7th day be set apart with none, or limited travel?

Jeremiah 17:21 *This says יהוה; Guard yourselves, and bear no burden on the Shabbat, nor bring it in by the gates of Yahrushalayim;*

Almost all those who travel LONG distance must carry a burden, or luggage, or handbag. Short distance travel does not require burden bearing. Also in a congregation, a lot of heavy lifting may be required to

set up and tear down. Again, it's far preferable to Shabbat with the tribe of Israel that's invited to be in your home, or dwelling!

17: 22 Neither carry forth a burden out of your houses on the Shabbat, neither do any work, but set-apart the Shabbat, as I commanded your ahvot.

This includes yourself especially if you are heavy! (- YHWH says it's always preferable to abide in your dwelling, unless a short trip can be made without bearing burdens. That eliminates most traveling if we are being honest. If we are busy moving about like all other days, how is the Shabbat set apart and a time for REFRESHING? **Be honest with yourself please!**

17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, and not receive instruction.

Can we receive correction, even if it costs us income and convenience?

Acts 16:13 And on the Shabbat we went out of the city by a riverside, where tefillah was always made; and we sat down, and spoke to the women who assembled there:

Rav Shaul and his "traveling" companions did not travel long distance on Shabbat! That's why they WALKED to a riverside where others had assembled. They did not allow themselves to bear burdens in long journeys.

Acts 1:12 Then they returned to Yahrushalayim from the har called Olives, which is from Yahrushalayim "a Shabbat Day's Journey."

This Scripture above is one of the most important evidences that the talmidim of Yahshua HONORED the Torah desire that travel be LIMITED to that which was absolutely necessary. Again, travel is not that prohibited-constricted, so that there cannot be exceptions, such as attending a fellowship of Nazarene Yisraelite believers, or visiting a sick, or elderly person, but the rule is no general everyday travel. Shabbat is better celebrated within your own gates! Less temptation and contamination from the world that can creep up upon you and overtake you.

The disciples traveled from the Mt. of Olives where they had their main congregation of meeting to the city proper on Shabbat. The distance between the Mt. of Olives and Jerusalem is about ¾ of a mile walking. This gives us a clear indication that the very usage of this passage indicates that the disciples, though not being rabbinic Jews, nevertheless as Jews, honored Yahshua's honoring of this particular tradition of the elders. They had limited travel on Shabbat for the sole purpose of worshipping in Jerusalem on Shabbat! Had they chosen to be home, this was acceptable as well. Obviously Yahshua did not see this as a rabbinical tradition alone, but a tradition called "A Shabbath Day's Journey," that was built on the foundations already laid out in Scripture.

We can deduce from this that any long distance travel not related to believers' fellowship, is NOT "A Shabbat Days Journey" and thus a violation of Torah.

Final Thoughts-How does a rabbi, or congregational leader tell his people to stay home on Shabbat? That would in essence be the end of their congregation and ministry, not to mention much needed fellowship with other brethren, along with the means to collect the tithe that's payable to YHWH on a regular basis.

I think for us as solar-lunar calendar Shabbat followers, the answer sits right in front of our faces! When biblical Shabbat falls on days other than Saturday, you can literally have your cake and eat it too! In other words, as a congregational elder, you can ENCOURAGE AND ADMONISH people to stay at home

on biblical Shabbat, just like the Torah teaches us and be blessed the best way possible; within one's own protected gates. Then you can maintain Saturday worship, even though it's a "Roman Sabbath," it is still one of the 7 days that YHWH created and has given us to worship and love Him. So on Saturday the tithes and fellowship needs of the community can be met, all the while having the people obey the best way found in Torah and celebrate the lunar/biblical Shabbat in their own dwellings!!! What a perfect solution! Also Saturdays can be used to evangelize visitors and train them in YHWH's ways, including how to properly observe the biblical Shabbat at home! So Saturdays **MUST NOT** be done away with, as it allows/affords the leader a teaching day and the people a fellowship day, all the while maintaining the very core and integrity of Nazarene Israelite Shabbat keeping in ones' own home. **But remember and keep reminding the people, that Saturday fellowship is a teaching and learning day and it is not NOT YHWH'S SHABBAT! This point must be hammered home repeatedly!**

Now when Shabbat happens to fall on a Roman Saturday, say 2 times or so a year, I would encourage the leaders and congregants to avoid all travel, unless it is to the biblical Shabbat service. This way, travel is not for one's own pleasure, but for those seeking community love and affirmation in the Scriptures and should be considered "A Shabbat Day's Journey." The devil would like nothing else, but for everyone to stay home on the few months where biblical lunar Shabbat happens to fall on a Roman Saturday, thus depriving the saints of spiritual nourishment and the kingdom from needed tithes and offerings that it needs to function.

Yet when biblical lunar Shabbats falls on other Roman days, other than Saturdays, the home is the place to be, as YHWH has taught us. So we see that before we knew about lunar Shabbats, fulfilling the Shabbats correctly was impossible, as almost all of us had to travel great distances on what we thought was Shabbat.

When Roman Saturday rolls around, the fellowship of the saints can still take place, even for those who travel a long distance, as that would not violate Scripture. So rather than do away with Saturday, we keep it as a point of contact with man, but the biblical lunar Shabbat as a point of contact with Almighty YHWH. This is actually much the same way the first century disciples acted, who after biblical Shabbat was over, stayed and fellowshiped unto and in the first day of the week (not Sunday, but days 9, 16, 23, and 30 of the lunar month)! Selah!