

Bees and The Lighting of Shabbat Candles

 sightedmoon.com/bees-and-the-pagan-lighting-of-shabbat-candles/

By Joseph F. Dumond

November 28, 2008

News Letter 5844-037

29th day of the Eighth month 5844 years after creation

November 29, 2008

Shabbat Shalom Brethren,

Welcome once again to all those who are receiving this for the first time. This News Letter and this web site are here to show the shadow pictures that are contained in the Sabbatical and Jubilee years.

When you understand the Holy Days of Yahweh and how to keep them as many of you do, and when you then apply the chronological order of Sabbatical years. Then Prophecy jumps off the pages of the bible and slaps you alongside the head and says to wake up.

Brethren you need to read this to save the lives of your children. It is that simple. It is that plain.

On Wednesday Nov 26, 2008 I wrote to you this article CITIGROUP COLLAPSES! BANKING SHUTDOWN POSSIBLE THE THIRD CURSE IS COMING

IN IT I SHARED WITH YOU THE FOLLOWING TWO QUOTES "Intensifying solvency concerns about a number of the largest U.S.-based and European financial institutions have pushed the global financial system to the brink of systemic meltdown." It was the serious, objective assessment announced at a Washington, D.C. press conference by the Managing Director of the International Monetary Fund (IMF).

It pains me deeply to announce that, despite the massive government rescue, yesterday's collapse of Citigroup could ultimately lead to a shutdown of the global banking system. Martin Weis

What all of this is showing us is this in a nut shell. The Banking system around the world is melting down and the banks could shut down. This will freeze all monies and all transactions except bartering.

The reason all of this is so important is because it is exactly what I said on the DVD was to happen in preparations for the third curse of Lev 26. A financial crisis would lead into a famine of food and at the same time would be pestilence. Then on Tuesday I received a News Article telling how Zimbabwe was in the middle of a financial crisis which was causing many civil

servants not to be paid and the army was in confusion and unrest and now there are people with cholera from infected water. 300 dead and 600 infected.

Brethren each and every one of those curses I show you on the DVD are biblical in proportion. Yahweh is not doing any of this in a small corner of the world. Each of these curses has been on the news every night for years after they happen. This is Yahweh, Go big or Go home.

The first curse is Terror. The USA had 9/11, then later the British had 7/7 and now the Indians are having their 11/27 as terrorist continue to scare the people of the land. At this time I also want to mention the 5 Jews who were killed in the synagogue. Satan still wants to destroy all of those who keep the Torah. Never let down your guard.

The second curse is Drought and sever weather. Wild fires in the USA and food crops failing in England and Australia. Then this article today from the Trumpet.com

Belfast Telegraph, November 24

Locusts poised to destroy Australia's Crops

It's a hard life raising crops in Australia, as farmers often remind the 85 percent of Australians who live on the coast. Recent rains in New South Wales provided a bit of relief from the worst drought in a century, but now those living on the land face another challenge: locusts.

Swarms of the crop-munching insects are sweeping across drought affected areas and feasting on grass and weeds sprouting at roadsides following the rain. In western New South Wales, near the country town of Condobolin, a swarm measuring 4 miles long by 560 feet wide was spotted last week.

The extra food could increase the number of eggs that the locusts lay, with the next generation expected to begin hatching in mid-December.

That is a nightmare prospect for farmers as they prepare to harvest their crops, in some cases for the first time in several years, after successive crop failures caused by the drought. €|

The locusts have been sighted in plague numbers across large areas of New South Wales, where the state government has distributed enough chemicals to spray nearly 200 square miles on hundreds of properties.

The state's primary industries minister, Ian Macdonald, said that many hoppers, or juveniles, would grow wings over the next few weeks, so it was important to control numbers before that happened. Nine locust busting planes are also on standby to treat the swarms if they grow larger or thicker. At the moment, they are rated as low or medium density.

Mr. Macdonald sought to reassure farmers, saying there was no need to panic. He warned, however, that "anything growing at this point of time would be attacked fairly severely by locusts."

The insects are notoriously voracious, swarming through an area and consuming everything in sight, particularly green vegetation. There are stories of them eating green clothes hanging on washing lines, stripping green paint off walls or water tanks, and destroying green shade cloth.

Adult locusts can travel more than 400 miles in a single night's flight, and they lay up to 50 eggs each at one time.

This year's outbreak is forecast to be the worst since 2004, when locusts bred furiously following floods and went on to devastate crops in two states.

Watch the DVD and see for yourself. If you are new to this News Letter then this is a must. Go to https://sightedmoon.com/sightedmoon_2015/?page_id=251 You must do this in order to protect your family and children from what is coming. You must get ready or you will suffer greatly.

The Financial Crisis is worldwide and not one country or newly elected President can fix it. It already has done a great deal of damage to many around the world. And what you will read when you go to the article at the forum area is that this is the perfect storm or mother of all DEPRESSIONS, that you are now witnessing. That you are now a part of.

Whether you believe this upcoming year is a Sabbatical or not, as I teach, you must have your own supply of food on hand. We will talk on this more later.

I want to thank all of you who are adding the names of brethren from your groups and congregations and synagogues and family members to this News Letter list. We have to still reach many more in order for them to have the chance to repent and learn about the Sabbatical year and the curses. Please do not let up and continue to add those you know and care about. You can also forward this Newsletter on to them all and share the DVD with them.

We shall soon talk about this in detail again, but for this week I have another bee to get out of my bonnet. Next week too.

Another Bee in the Bonnet

Isa 58:1 "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins.

I had started out in this study to show you a play on words and as I prepared this study I was led in another direction. One in which some of you will rise up and condemn me for, but sin is sin and I cannot change the spots on a leopard. It is what it is. The question now is what are you going to do? Follow the traditions of men or obey Yahweh.

Another Bad Year for Bees

November 14, 2008 | From theTrumpet.com

Honeybees around the world are dying. In Britain, honey shortages have become so critical that the Honey Association predicts there will be no English honey by the end of the year. The loss of bees will likely have a negative effect on England's already-faltering economy.

The Times reports, "Bees are worth an estimated £165 million to agriculture through pollinating the plants that provide a third of the food we eat, including such common crops as orchard fruits, carrots, broccoli and onions."

The U.S. also has a bee shortage, suffering bee losses of 30 to 90 percent, according to some estimates.

Bees are more important to our food supply than many people realize. According to a Cornell University study quoted in the New York Times last year, it is estimated that honeybees "annually pollinate more than \$14 billion worth of seeds and crops in the United States, mostly fruits, vegetables and nuts." Beef and dairy industries are also affected since honeybees pollinate the crops used to feed cattle.

"Every third bite we consume in our diet is dependent on a honeybee to pollinate that food", said the vice president of the American Beekeeping Federation.

The Trumpet reported on this trend last year as it became increasingly problematic, pointing out that the mass death of bees is just one more curse brought on by mankind not living in accordance with God's laws.

Devon Bee Numbers Plummet

Source: Western Morning News.co.uk May 17, 2008

<http://www.thisiswesternmorningnews.co.uk/displayNode.jsp?nodeId=247715&command=displayContent&sourceNode=247705&contentPK=20647623&moduleName=InternalSearch&formname=sidebarsearch>

The Devon Association of Beekeepers said a quarter of all their bee stocks have died over the winter. Last year's losses were about 15 per cent.

Brian Gant said, "It's bad news. There are a number of different reasons why they died out; part of it is the bad weather last summer, which means the queen bees don't mate properly. But there is also disease. The verroa mite is a big problem everywhere."

The verroa mite kills bees by sucking their blood and spreads viruses around hives. Bees in Britain do not have the Colony Collapse disorder that is found in America.

Bees and biodiversity linked to food shortage Source:

International Herald Tribune May 19, 2008

<http://www.ihf.com/articles/2008/05/19/news/envirom.php>

"Food prices have been driven to record highs recently by a variety of factors, among them a spike in the cost of petroleum products, including those used in fertilizers and processing. "There also has been an increase in the price of grain, which is used to produce biofuels and fed to livestock to satisfy a growing demand for meat in developing countries. The price of rice has more than tripled since January."

About two-thirds of the food crops that feed the world rely on pollination by insects or other animals to produce healthy fruits and seeds; included among these are potato crops,” he said, singling out a crop in bee populations worldwide as an example of how one link in the chain can affect the other.

Here in Germany, there has been a 25 percent drop in bee populations across the country; in the eastern United States, there has been a 70 percent decline in bee stocks,” said Ahmed Djoghlaif, the executive secretary of the Convention on Biological Diversity. “If pollinators disappear, so too will many species of plants. If we take away one link, the chain is broken.”

Am 8:11 “Behold, the days are coming,” says the Lord God, “That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the Lord.

As I have shown you repeatedly, the third curse is about to begin. After 2010. To get the world in the proper position for this famine Yahweh is doing some behinds the scenes work. He is taking away all the bees.

Last year I never saw one bee in my garden or on any of my fruit trees, and I looked for them on many occasions. I did see many wasp and yellow jackets, but no honeybees. My fruit trees and garden did not do to well. How bad are things going to be for our food production in the years to come?

What I was going to show you was a play on words. In Amos 8 we are told that there will be a famine of the word. A famine of hearing those words. To me this means that those who are speaking the truth will be shut down.

With the current hate crimes law in Canada and the soon to pass fairness law in the USA I can see how those who speak out will be shut down and those who preach love and peace will be allowed to go on. But the word of Yahweh will not be heard. Rather an imposter message will take over, and is already on the TV screens across this nation.

I was going to show you how the word “word” and the word “bee” come from the same Hebrew word Dabar. I was going to show you how the disappearance of the honey bee was representing the famine of the word soon to come.

Instead the spirit led me to the following study. One which I knew from previous studies but have not as yet spoken up on it, Today, I remedy that silence.

From <http://www.abarim-publications.com/Meaning/Dabar.html>

Dabar YHWH

Dabar-Yahweh means roughly ‘Word of God.’ See below for a discussion of Dabar. See YHWH for an article on the name Yahweh. Dabar-Yahweh is one of the few dominant names or titles of God, although not often enough recognized as such.

Dabar-Yahweh is introduced as late as Genesis 15:1 where the Word of God is in a vision to Abraham and speaks to him (compare: Elohim occurs in Genesis 1:1, YHWH Elohim in 2:4, and Elyon in 14:18).

God speaks often to people and in many different ways. The Word of God, however, typically conveys formal messages and mostly to prophets. The Word of God gains a pivotal status in the New Testament when He “becomes flesh” in Jesus Christ, now known by the Greek translation Logos.

Where some names of God come uniquely from rare roots, the names Elyon and Dabar come from roots that have truly vast domains of application. The word dabar, however, outdoes even elyon and is a universe of meaning in itself. The root, its many derivations and the many meaning of each derivation occur over 2,500 times in the Old Testament (first in Genesis 12:4)

TWOTOT reports that the King James uses more than 110 different English words and expressions to translate this one Hebrew word . Besides its enormous significance in the phrase Word of God, the root is used to indicate the “order” of Melchizedek, the “inner sanctuary” of the Holy of Holies, the Ten “Commandments” and to supply two out of five books of Moses with their titles: the original title of Numbers is (And He spoke) but is also known as (In the wilderness). The original title of Deuteronomy is (The Words).

Scholars generally have the root break apart into two distinct groups of meanings:

A. a group of words that pertain to speech and specifically intelligent discourse.

B. a group that pertains to being behind or coming later or as a consequence.

But such a division is not required when we recognize that speech and reason are highly personal and strongly defining attributes which are obtained long after the person begins to exist, so actually (A) is a sub-group of (B) and the two aren't groups at all. Still, the distinction persists in its English reflection and may help us to reach some understanding of the height and depth of this marvelous word.

We'll have a look at the derivations of the root and mark each with an (A) or (B), depending on which group of meanings the word belongs to. We stress again that no such distinction exists in Hebrew; to the Hebrews all words that follow are closely related in essence, and all variations of the same theme. Abarim Publication postulates that this theme, of which speech and reason is also an expression, in its most fundamental sense is fruitfulness, fruitage; the bringing forth of things, or the bringing about of things. In fact, since the Hebrew language is not as lavish in its use of the verb ‘to be’ as English, we see a large overlap of both the verb and the noun dabar with the idea of the being or coming about of predominantly conceptual entities; things, anything that can be named, and tapping into the creation theme, anything that God spoke (or could have spoken) into being.

dabar (A); as verb this word generally denotes the producing of whatever the same word means as noun, hence: to speak, declare, warn, threaten, command, promise, sing...etc. The noun always denotes a message or at least a verbal unit that came from contemplative thought, or (according to TWOTOT) “most matters pertaining to moral and ideal values.” The verb dabar should be distinguished from (amar 118), to say or talk, or rather the activity that

brings about strings of these: (omer 118a) 'word,' such as those found in dictionaries. The verb amar brings the focus on what is spoken, but dabar brings the focus on the actual speaking. Amar always comes with what was said (i.e. and then he said, "fine morning, ain't it?"), while dabar may occur without content (i.e.: and, after clearing his throat, he spoke.)

Dabar occurs in Psalm 18:47b: "And subdues people under me[NAS]," but in the 2 Sam 22:48 parallel the verb (yarad, bring down; see Jordan) is used. Finally it should be noted that 400 out of 1100 occurrences of the verb dabar are in the formula -

'and God said/promised/commanded/etc.' dabar (A); as noun this word denotes a unit that was made to come about. It can be a single word, but it can also be a whole sentence or statement like the ten Words (a.k.a. the ten Commandments) which by sheer fact of their decree brought about people who didn't steal and murder etc (and before you send us protest emails, please read our article on Romans 7). Dabar can be an 'act' such as the acts of King David (1 Chr 29:29; we suggest: the things that David 'made to come about'), and it can be a whole literary corpus (a book as a physical object or a general account is called seper) such as the book of Samuel the Seer who recorded the acts of David, or Chronicles, which was originally titled: , "Events of the Times."

Dabar may be as general as to mean 'thing.' Together with (kol, all) it becomes 'everything,' and with certain negations (such as , lo, not or no) it means 'nothing.' Note how this relates to

Matt 4:4, "Man shall not live by bread alone by every word that comes from the mouth (Hebr: midbar, see next) of the Lord."

In conjunction with YHWH, the word dabar denotes either any word spoken by God, or a specific Person of the Godhead who is talking. In the inaugurate usage (Gen 15:1), the Word of the Lord comes to Abram in a vision (; mahazeh from the verb ; haza, look, see) indicating that he was seeing the Word of God. Where the Word of the Lord actually addresses Abram to say His first recorded words ever, namely, (don't be afraid), the verb (to say) is used. In the New Testament the Word of the Lord is recognized as Jesus Christ, who came down from heaven to bring about the will of God (John 6:38). And there's that theme again.

deber (B); pestilence, a very common word but nearly always in the sense of punishment sent by God as a result of sin. Deber denotes any kind of pestilence that results in death.

dober (B); pasture/ fold. A mere two times does mean pasture: Mica 2:12 and Isaiah 5:17, both as feeding ground for lambs (Isa) and a flock of sheep (Mica). Possibly the idea of a pasture is related to that of the midbar (see next), but maybe the two prophets placed the sheep utopically in their 'element,' (lambs grazing in their thing) a concept so difficult to translate that later, translated texts speak of pasture (because that's how Scripture Theorists figure that the same word dbr means something else this time). Contemporary generations may want to translate these instances of with groove. Perhaps not.

dobrot (B); floats. Once the dbr root shows up as something that's made out of logs in order to transport them over water, like a floating raft (1 Ki 5:9). Most likely these floaters were towed by regular vessels. dibra (A&B depending on context); cause, reason, order, matter. Dibra occurs seven times: Job 5:8: NAS, NIV: cause; Ps 110:4: NAS, NIV: order [of Melchizedek],

NEB: succession [of Melchizedek]; Eccl 7:14: NAS, NIV: anything; Dan 2:30: NAS: for the purpose of; NIV: so that may; Dan 4:17: NAS: in order that; NIV: so that may.

dibra in Eccl 3:18 and 8:2 results in an obstructing redundancy in English and is generally omitted. But 3:18 reads something like, "I said in my heart concerning the matter of the sons of man." Surely most translators seek to reflect some sphere of archaicism, or else (since dabar = logos) the most apt translation of the phrase "the matter of the sons of man" would be: anthropology.

deborah (via B to A) bee. Some commentators imagine that the bee was called "a speaker" because of its buzzing. But that cannot be true for two reasons. First of all because the bee is not the only animal that makes sound. And secondly, because the bee doesn't speak with its buzzing. We suggest that the bee was named by means of the dbr root because it produces honey. Honey was the chief sweetener in the olden days, and although God's words are sweeter than honey (Psalm 119:103), Ezekiel reports that the scroll full of lamentations that God gave him tasted after it. Manna tasted like honey-wafers; manna also showed the glory of the Lord (Ex 16:7) and Jesus compares himself to it (John 6:31-35). The promised land was a land of milk and honey (and Paul compares early learning to milk). Ergo, the bee brings forth the honey which in turn has a lot to do with the Word of God. = The name Deborah; identical to the previous word deborah, bee.

debir (A, no B, no A!); hindmost chamber (BDB), inner sanctuary (NAS & NIV), oracle (KJV). This word, when it doesn't mean the town Debir (see next), is reserved as an alternative name of the Holy of Holies in Solomon's temple and, because of the connection to dabar, was translated 'oracle' by the King James and others. Younger translations tend to lean towards group B and seek meaning in the location of the Holy of Holies; in the back. Most notably is its usage in Psalm 28:2, "...onto the debir of your holiness."

Abarim Publications likes to suggest that since in the Holy of Holies the ark was kept, and in the ark the Law, which in turn is intimately related to the Word of God, a better translation of the word debir is 'place of the Word.' Also see next.

= the name Debir; identical to the previous word. Debir is the name of a king of Eglon (Josh 10:3) and also the name of a few towns. One of those towns was also known as Kiriathsepher. Kiriath means town, and sepher (), we saw earlier, means book. Some translators render this name 'oracle' and perhaps for the king's name this may be. But the town whose name was first Town Of The Book, may certainly have become known as Place Of The Word. midbar (A&B) mouth. Just once the dbr root denotes mouth (your mouth is lovely – SS 4:3), we may assume as source of speech. An apt translation would be 'your yap' if that hadn't had the negative connotation. Better is: 'You say nice things.' The other, more regular word for mouth (nearly 500 occurrences) is . Since the words of God are often reported to come out of His mouth, it should be obvious at once that the Hebrews did not see the mouth as part of what we call a face (God doesn't have one) but rather as origin or well of words going one way and receptacle of food going the other. In its article on TWOTOT even states, "The mouth is the external manifestation of one's character and disposition." midbar (?); usually translated with 'wilderness' but that doesn't seem to do justice.

Midbar is the only word from the dbr stock that doesn't immediately obviously fall into one of the two categories. But still it must be noted that where our English word 'wilderness' brings to mind something wild; something untamed, uncultivated, or unregulated, the word midbar brings to mind the word dabar; word, entity, thing. Like words 'live' in the mouth, so do things live in a midbar. A midbar is an ecosystem where entities exist in a larger system, just like words exist in speech.

The word midbar does not denote a specific kind of terrain, and even the subdivision that some scholars list does not satisfy. Sometimes the word denotes lush stretches that are good for grazing (Psalm 65:12, Jer 23:10) but sometimes a midbar is deserted and empty. Job 38:26 speaks of a land (eretz) without people (ish) and a wilderness (midbar) without men (adam), and just like a land is not typically without people, so is a midbar also not typically without men. Sometimes the midbar even holds towns and peoples (Isa 42:11, Jos 15:61). Twice, however, the word is used metaphorically and typically negative: Hosea 2:5 and Jer 2:31, possibly valid by its ultimate association to wildernesses such as the deserts of Negev and Sinai. =
Daberath, a town on the border of Zebulun (Joshua 19:12)

= Dibri, a Danite whose grandson blasphemed and was executed (Lev 24:11).

= Lo-Debar; Town in Gilead, in Manasseh mentioned in 2 Sam 9:4 and 17:27. Lo is a common particle of negation: No Word.

= Lidebir (Josh 13:26), a town that may or may not have something to do with Lo-Debar. The way it is spelled here it means For The Word. But, the lamed may also be due to the structure of the sentence and the town's name is plainly Debir. ⚡ ⚡ ⚡

Read: [arieuittenbogaard
.blogspot.com](http://arieuittenbogaard.blogspot.com)

In my search for information on the Word and Dabar and bees I was led to the following article. And it is here that this study takes on a whole new meaning.

When I was a Catholic and then learned of the truth as taught by the World Wide Church of God, I was shocked at how easily I had been deceived for my whole life. When the World Wide Church of God broke apart in the 1990's I swore to myself I would not be deceived again. It was at this time that I began to earnestly check out each new understanding as I came across them.

I had heard how many had jumped from pagan Christianity into Judaism. After all the Jews kept Torah right? It has been many years of study, but the answer is no, the Jews do not keep Torah. They may in fact keep it a little more than the Catholics.

This is why I search out each and every aspect of those things that others say we must do. Can I find it in scriptures? If I can, can others? It must be obvious to everyone once it is shown to them. And it must be found in scriptures. If not then why do you do it?

I have shown you in the articles on this web site where Judaism has postponed the fall Holy Days. There is no justification for this in any of the Torah. So why did they do it? I have also shown you where Sivan six is not in accord with Torah concerning the keeping of Pentecost. This is due to a misunderstanding of scriptures.

On the other hand we have also shown you where the keeping of Christmas and Easter and Lent are also not in the scriptures and are nothing more than pagan traditions that were adopted and used to worship the Messiah.

Brethren I am not condemning those who are still doing those things that Yahweh never commanded us to do. They are deceived. 1Jo 5:19 We know that we are of God, and the whole world lies under the sway of the wicked one.

Re 12:9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

And when people come out of Judaism or Christianity they often jump right over into the other ditch with just as much confusion and deception, but it feels different.

But scriptures say in 1Th 5:21 Test all things; hold fast what is good.

They also say in Deuteronomy 12:1 "These are the statutes and judgments which you shall be careful to observe in the land which the Lord God of your fathers is giving you to possess, all the days that you live on the earth. 2 You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. 3 And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place. 4 You shall not worship the Lord your God with such things.

Deuteronomy 12:28 Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do what is good and right in the sight of the Lord your God. 29 "When the Lord your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, 30 take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' 31 You shall not worship the Lord your God in that way; for every abomination to the Lord which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. 32 Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

We are also admonished or warned in Deuteronomy 30:15 "See, I have set before you today life and good, death and evil, 16 in that I command you today to love the Lord your God, to

walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. 17 But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, 18 I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. 19 I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; 20 that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

As I searched for information on bees I came across this article from Alexander Hislop. I just love the things this man brings to light. Yes this is a pun which you will get near the end of this article.

From <http://www.biblebelievers.org.au/2bab027.htm>

SECTION V.

**From Alexander Hislops, Two Babylons
LAMPS AND WAX-CANDLES.**

Another peculiarity of the Papal worship is the use of lamps and wax-candles. If the Madonna and child are set up in a niche, they must have a lamp to burn before them; if mass is to be celebrated, though in broad daylight, there must be wax-candles lighted on the altar; if a grand procession is to be formed, it cannot be through and complete without lighted tapers to grace the goodly show. The use of these lamps and tapers comes from the same source as all the rest of the Papal superstition. That which caused the “Heart,” when it became an emblem of the incarnate Son, to be represented as a heart on fire, required also that burning lamps and lighted candles should form part of the worship of that Son; for so, according to the established rites of Zoroaster, was the sun-god worshipped. * When every Egyptian on the same night was required to light a lamp before his house in the open air, this was an act of homage to the sun, that had veiled its glory by enshrouding itself in a human form. * When the Yezidis of Koordistan, that this day, once a year celebrate their festival of “burning lamps,” that, too, is to the honour of Sheikh Shems, or the Sun. * Now, what on these high occasions was done on a grand scale was also done on a smaller scale, in the individual acts of worship to their god, by the lighting of lamps and tapers before the favourite divinity.

In Babylon, this practice had been exceedingly prevalent, as we learn from the Apocryphal writer of the Book of Baruch. “They (the Babylonians),” says he, “light up lamps to their gods, and that in greater numbers, too, than they do for themselves, although the gods cannot see one of them, and are senseless as the beams of their houses.” * In Pagan Rome, the same practice was observed. Thus we find Licinius, the Pagan Emperor, before joining battle with Constantine, his rival, calling a council of his friends in a thick wood, and there offering sacrifices to his gods, “lighting up wax-tapers” before them, and at the same time, in his speech, giving his gods a hint, that if they did not give him the victory against Constantine, his enemy and theirs, he would be under the necessity of abandoning their worship, and lighting

up no more “wax-tapers to their honour.” * In the Pagan processions, also, at Rome, the wax-candles largely figured. “At these solemnities,” says Dr. Middleton, referring to Apuleius as his authority, “at these solemnities, the chief magistrate used frequently to assist, in robes of ceremony, attended by the priests in surplices, with wax-candles in their hands, carrying upon a pageant or thensa, the images of their gods, dressed out in their best clothes; these were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honour of the gods whose festivals they were celebrating, accompanied by crowds of all sorts that were initiated in the same religion, all with flambeaux or wax-candles in their hands.”

* Now, so thoroughly and exclusively Pagan was the custom of lighting up lamps and candles in daylight, that we find Christian writers, such as Lactantius, in the fourth century, exposing the absurdity of the practice, and deriding the Romans “for lighting up candles to God, as if He lived in the dark,”

* Had such a custom at that time gained the least footing among Christians, Lactantius could never have ridiculed it as he does, as a practice peculiar to Paganism. But what was unknown to the Christian Church in the beginning of the fourth century, soon thereafter began to creep in, and now forms one of the most marked peculiarities of that community that boasts that it is the “Mother and mistress of all Churches.”

While Rome uses both lamps and wax-candles in her sacred rites, it is evident, however, that she attributes some pre-eminent virtue to the latter above all other lights. Up to the time of the Council of Trent, she thus prayed on Easter Eve, at the blessing of the Easter candles: “Calling upon thee in thy works, this holy Eve of Easter, we offer most humbly unto thy Majesty this sacrifice; namely, a fire not defiled with the fat of flesh, nor polluted with unholy oil or ointment, nor attainted with any profane fire; but we offer unto thee with obedience, proceeding from perfect devotion, a fire of wrought WAX and wick, kindled and made to burn in honour of thy name. This so great a MYSTERY therefore, and the marvellous sacrament of this holy eve, must needs be extolled with due and deserved praises.”

* That there was some occult “Mystery,” as is here declared, couched under the “wax-candles,” in the original system of idolatry, from which Rome derived its ritual, may be well believed, when it is observed with what unanimity nations the most remote have agreed to use wax-candles in their sacred rites. Among the Tungusians, near the Lake Baikal in Siberia, “wax-tapers are placed before the Burchans,” the gods or idols of that country. * In the Molucca Islands, wax-tapers are used in the worship of Nito, or Devil, whom these islanders adore. “Twenty or thirty persons having assembled,” says Hurd, “they summon the Nito, by beating a small consecrated drum, whilst two or more of the company light up wax-tapers, and pronounce several mysterious words, which they consider as able to conjure him up.”

* “In the worship of Ceylon,” says the same author, “some devotees, who are not priests, erect chapels for themselves, but in each of them they are obliged to have an image of Buddha, and light up tapers or wax-candles before it, and adorn it with flowers.”

* A practice thus so general must have come from some primeval source, and must have originally had some mystic reason at the bottom of it.

The wax-candle was, in fact, a hieroglyphic, like so many other things which we have already seen, and was intended to exhibit the Babylonian god in one of the essential characters of the Great Mediator. The classic reader may remember that one of the gods of primeval antiquity was called Ouranos, * that is, "The Enlightener." In this very character was Nimrod worshipped when he was deified. As the Sun-god he was regarded not only as the illuminator of the material world, but as the enlightener of the souls of men, for he was recognised as the revealer of "goodness and truth."

* It is evident, from the Old Testament, not less than the New, that the proper and personal name of our Lord Jesus Christ is, "The Word of God," as the Revealer of the heart and counsels of the Godhead. Now, to identify the Sun-god with the Great Revealer of the Godhead, while under the name of Mithra, he was exhibited in sculpture as a Lion; that Lion had a Bee represented between his lips.

* The bee between the lips of the Sun-god was intended to point him out as "the Word;" for Dabar, the expression which signifies in Chaldee a "Bee," signifies also a "Word"; and the position of that bee in the mouth leaves no doubt as to the idea intended to be conveyed. It was intended to impress the belief that Mithra (who says Plutarch, was worshipped as Mesites, "The Mediator"), * in his character as Ouranos, "The Enlightener," was no other than that glorious one of whom the Evangelist John says, "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.....In Him was life; and the life was THE LIGHT OF MEN." The Lord Jesus Christ ever was the revealer of the Godhead, and must have been known to the patriarchs as such; for the same Evangelist says, "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, He hath declared," that is, He hath revealed "Him." Before the Saviour came, the ancient Jews commonly spoke of the Messiah, or the Son of God, under the name of Dabar, or the "Word." This will appear from a consideration of what is stated in the 3rd chapter of 1st Samuel. In the first verse of that chapter it is said, "The WORD of the Lord was precious in those days; there was no open vision," that is, in consequence of the sin of Eli, that Lord had not, for a long time, revealed Himself in vision to him, as He did to the prophets. When the Lord had called Samuel, this "vision" of the God of Israel was restored (though not to Eli), for it is said in the last verse (v. 21),

"And the Lord APPEARED again in Shiloh; for the Lord revealed Himself to Samuel by the WORD of the Lord."

Although the Lord spake to Samuel, this language implies more than speech, for it is said, "The Lord appeared"—i.e., was seen. When the Lord revealed Himself, or was seen by Samuel, it is said that it was "by (Dabar) the Word of the Lord." The "Word of the Lord" to be visible, must have been the personal "Word of God," that is, Christ.

* This had evidently been a primitive name by which He was known; and therefore it is not wonderful that Plato should speak of the second person of his Trinity under the name of the Logos, which is just a translation of “Dabar,” or “the Word.” * Now, the light of the wax-candle, as the light from Dabar, “the Bee,” was set up as the substitute of the light of Dabar, “the Word.” Thus the apostates turned away from the “True Light,” and set up a shadow in His stead. That this was really the case is plain; for, says Crabb, speaking of Saturn, “on his altars were placed wax tapers lighted, because by Saturn men were reduced from the darkness of error to the light of truth.”

* In Asiatic Greece, the Babylonian god was evidently recognised as the Light-giving “Word,” for there we find the Bee occupying such a position as makes it very clear that it was a symbol of the great Revealer. Thus we find Muller referring to the symbols connected with the worship of the Ephesian Diana: “Her constant symbol is the bee, which is not otherwise attributed to Diana.....The chief priest himself was called Essen, or the king-bee.”

* The character of the chief priest shows the character of the god he represented. The contemplar divinity of Diana, the tower-bearing goddess, was of course the same divinity as invariably accompanied the Babylonian goddess: and this title of the priest shows that the Bee which appeared on her medals was just another symbol for her child, as the “Seed of the Woman,” in his assumed character, as Dabar, “The Word” that enlightened the souls of men. That this is the precise “Mystery” couched under the wax-candles burning on the altars of the Papacy, we have very remarkable evidence from its own formularies; for, in the very same place in which the “Mystery” of the wax-candle is spoken of, thus does Rome refer to the Bee, by which the wax is produced: “Forasmuch as we do marvelously wonder, in considering the first beginning of this substance, to wit, wax-tapers, then must we of necessity greatly extol the original of Bees, for....they gather the flowers with their feed, yet the flowers are not injured thereby; they bring forth no young ones, but deliver their young swarms through their mouths, like as Christ (for a wonderful example) is proceeded from His Father’s MOUTH.”

* Here it is evident that Christ is referred to as the “Word of God;” and how could any imagination ever have conceived such a parallel as is contained in this passage, had it not been for the equivoque between “Dabar,” “the Bee,” and “Dabar,” “the Word.” In a Popish work already quoted, the Pancarpium Marianum, I find the Lord Jesus expressly called by the name of the Bee. Referring to Mary, under the title of “The Paradise of Delight,” the author thus speaks: “In this Paradise that celestial Bee, that is, the incarnate Wisdom, did feed. Here it found that dropping honeycomb, with which the whole bitterness of the corrupted world has been turned into sweetness.”

* This blasphemously represents the Lord Jesus as having derived everything necessary to bless the world from His mother! Could this ever have come from the Bible? No. It must have come only from the source where the writer learned to call “the incarnate Wisdom” by the name of the Bee. Now, as the equivoque from which such a name applied to the Lord Jesus springs, is found only on the Babylonian tongue, it shows whence his theology has come, and it proves also to demonstration that this whole prayer about the blessing of wax-candles must

have been drawn from a Babylonian prayer-book. Surely, at every step, the reader must see more and more the exactitude of the Divine name given to the woman on the seven mountains, "Mystery, Babylon the Great!" 2bab027.htm

From http://en.wikipedia.org/wiki/List_of_Jewish_Prayers_and_Blessings
Shabbat

The Jewish Sabbath is known as Shabbat in Hebrew.
Candle lighting blessings before Shabbat
Main article: Shabbat candles

Note: The Shabbat candles are lit at least eighteen minutes before sunset on Friday. In Jewish tradition, a "day" begins with the previous night's onset. Thus, Shabbat starts Friday evening and ends Saturday night.

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוְּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

Transliteration: Barukh ata Adonai Eloheinu Melekh ha olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

Translation: "Blessed are You, LORD, our G-d, King of the universe, who has sanctified us with His commandments and commanded us to light the Shabbat candle[s]."

The Chabad version of the blessing adds the word קודש at the end of the blessing, making "... the candle of the holy Shabbat," transliterated, "... ner shel Shabbat kodesh."

From http://en.wikipedia.org/wiki/Shabbat_candles
Shabbat candles
From Wikipedia, the free encyclopedia

Lighting Shabbat candles is a rabbinically mandated law in Judaism.[1]Two candles or more are lit on Friday evening, 18 minutes before sundown, to welcome the Sabbath. Candlelighting is traditionally done by the woman of the household, though in the absence of a woman, it is done by a man. After lighting the candles, the woman waves her hands over them, covers her eyes, and recites a blessing. [2]

Source of the commandment

Most rabbinic authorities hold that the requirement to light the Shabbat candles is of rabbinic origin.[3][4]

According to the rabbis, the lighting Shabbat candles has a dual purpose:

1. To "honor the Shabbat" (x>x'x•x" x©x'x^a)

2. For Shalom bayit or domestic tranquility (שְׁלוֹמֵ בַּיִת)

In some households, more than two candles are lit. Some families light an additional candle for each child. Lighting the candles is known as *licht bentshen* in Yiddish. It is customary for a woman to light the candles, but if there is no woman in the household, a man may light them.

References

1. ^ Shulchan Aruch, Orach Chayim 263:2
2. ^ <http://www.jewishvirtuallibrary.org/jsource/Judaism/Shabbat2.html>
3. ^ Maimonides Hilchot Shabbat 5:1
4. ^ Meiri, Talmud Shabbat 25b
5. ^ Maimonides Hilchot Shabbat 5:1
6. ^ Meiri, Talmud Shabbat 25b

So what we have now seen is that the so called commandment to light the Shabbat candles does not come from Yahweh but rather it comes from Maimonides Hilchot Shabbat 5:1 and Meiri, Talmud Shabbat 25b

Having now read where the candle lighting ceremony comes from, that it is of pagan origin and represents the one of primeval antiquity who was called Ouranos, that is, "The Enlightener" and was none other than Nimrod who was worshipped when he was deified as the Sun-god by the lighting of candles in both Egypt and Babylon.

Knowing this will you continue to light candles to bring in the Shabbat when we know there is no such commandment to do so found in any part of the Torah.

From <http://tamimah.blogspot.com/2005/11/laws-pertaining-to-lighting-shabbas.html>

TAMIM TIHIYEH

Laws Pertaining to Lighting Shabbas Candles

(From my notes of my halacha presentation in Yeshiva)

I decided to send this out because I feel it is quite relevant for those of us out of our home.

1. Lighting Shabbas candles is a rabbinic enactment.
2. The Shulchan Aruch (263:2) quotes the Rambam (Hilchos Shabbas 5:1) "Every man and every woman are obligated that there be in their home a candle kindled for Shabbas"
3. Three reasons are given:
 - A. Oneg Shabbas (Pleasure of Shabbas) (Tosafos to Mesechet Shabbas 25b Chova, Rambam
Hilchos Shabbas 5:1, Shulchan Aruch 263:2)
 - B. Kavod Shabbas (Honor of Shabbas) (Rashi to Shabbas 25b Chova, Rambam
Hilchos Shabbas 30:5 – for two different resolutions regarding the seeming contradiction in the

Rambam, see the Aruch HaShulchan or Rav Yitzchak Twersky ztzt"l in the Torah U-Madda Journal, Volume 8, page 29)

C. Shalom Bayis (Peace at Home) (Rashi to Shabbas 25b Hadlakos Ner BiShabbas explaining a drasha on Lamentations 3:17, Shulchan Aruch 263:3)

4. The Shulchan Aruch (263:3) based on the Gemara in Shabbas 35b says that the primary obligation of lighting Shabbas candles rests on the wife. The Mishnah Breuerah adds that the husband should prepare the candles for lighting.

5. The Shulchan Aruch (263:6) says students who learn (and dorm) outside their home need to light candles in their rooms and make the blessing. The Mishnah Breuerah adds that if you are living in one location but eating somewhere else that night (i.e. you are having the Friday night meal at another's house) you should light by your bedside. We typically do not do this however because of possible danger.

6. The Rema in his gloss to the Shulchan Aruch (263:10) says the essence of the mitzvah of lighting Shabbas candles rests on candles kindled on the dining table. The Mishnah Breuerah adds that lichatchila (the proper manner) is that one should eat by the light of the Shabbas candles. Mishnah Breuerah (263:9) says that one may not eat outside in a courtyard (instead of on the table with the candles) unless it will be a great bother to eat inside.

7. The Shulchan Aruch (263:1) says you should prepare and light two candles, one for Zachor (Remember the Shabbas, Exodus 20:8) and one for Shamor (Safeguard the Shabbas, Deuteronomy 5:12). The Rema adds that one may light as many extra candles as desired but one should not light fewer than two candles.

8. The Rema (263:5) writes that in order not to get pleasure from the light of the Shabbas candles before making the blessing, one should light the candles, then cover their eyes, recite the blessing, and then look at the light.

9. The Gemara in Shabbas 23b says to accustom oneself to lighting candles so one merits learning children (literally talmudei chachamim). Rashi (Shabbas 23b talmudei chachamim) explains that the verse says "Ki Ner Mitzvah Torah Ohr" "For the commandment is a candle and the Torah is light" (Proverbs 6:23) and that from the light of the mitzvah of Shabbas and Chanukah candles comes Torah (i.e. learned children). The Mishnah Breuerah (263:1) says that after lighting the candles and making the blessing, one should pray for learned children.

10. The Kitzur Shulchan Aruch (75:6) says that it is customary for women to shower and wear Shabbas clothes before lighting the candles. (Maybe if a man was to light he should do the same. I certainly think that would be proper.)

11. The Kitzur Shulchan Aruch (75:7) says if one wants to perform malacha (activities forbidden on Shabbas) after lighting the candles, one should specify this before lighting the candles. (This is especially relevant for women because women typically accept Shabbas

upon themselves when lighting the candles.) Still, bediavad (after the fact), if one did not make such a specification, even women can still (if required) perform malacha.

I hope this is found to be helpful. Did you notice how many scriptural references there are in the above 11 justifications by the Rabbis.

In all of this there are only three scriptures quoted.

Exodus 20:8 where we are told to remember the Sabbath, Deuteronomy 5:12 where we are told to Observe the Sabbath and in Proverbs 6:23 which is the closest thing I can find to justify the lighting of the candles. It says "For the commandment is a lamp, And the law is a light"; Reproofs of instruction are the way of life.

But NO WHERE, let me repeat this, NO WHERE IN THE TORAH HAVE I FOUND THE COMMANDEMENT TO LIGHT CANDLES FOR SHABBAT! I have in fact found that it was and is a pagan practice used to give honour to Nimrod the enlightener or the imposter.

Brethren you are free to light candles on Shabbat as you so choose. But each time you light the candles and make the prayer and close your eyes and wave the smoke, I hope you will also recite the following verses.

Mt 15:9 And in vain they worship Me, Teaching as doctrines the commandments of men.' "

De 4:2 You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.

De 12:32 Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Pr 30:6 Do not add to His words, Lest He rebuke you, and you be found a liar.

Isa 30:1 "Woe to the rebellious children," says the Lord, "Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin;

Mt 6:7 And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

Le 18:3 According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances.

Le 18:24 'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.

Le 18:30 Therefore you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the Lord your God.' "

De 12:30 take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.'

De 28:15 "But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

De 28:58 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD,

De 31:27 for I know your rebellion and your stiff neck. If today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death?

Ps 75:5 Do not lift up your horn on high; Do not speak with a stiff neck.' "

Jer 17:23 But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.

Now offer your prayer;

Barukh ata Adonai Eloheinu Melekh ha olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

"Blessed are You, LORD, our God, King of the universe, who has sanctified us with His commandments and commanded us to light the Shabbat candle[s]."

"For we now know that you did not command us to light the candles, but rather Maimonides did, and because of our stiff necks we will continue to do so anyway, because we are not giving praise to Satan and Nimrod the so called enlighteners, but rather we do this to honour you, even though you told us not to do as the heathen do. We will do it anyways, because we know better."

May Yahweh's truth shine down on you and you see the false doctrines you have been led to follow.

Shalom,

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