

Shabbat Shuvah-The Shabbat Of Return

Moon 7 Day 8.



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shabbat Shuvah is the Shabbat between Yom Teruah and Yom Kippur. It is called this after the Haftara for today from Hoshea/Hosea 14:1-2, which reads:

14: O Yisrael, make teshuvah to YHWH your Elohim; for you have fallen by your iniquity. 2 Take with you words of Torah, and make teshuvah to YHWH; and say to Him, Take away all our iniquity, and receive us graciously: so will we render the bulls, the fruit of our lips.

Ivrim 13:15 By Him therefore let us offer the sacrifice of tehilla to YHWH continually, that is, the fruit of our lips giving hodu to His Name.

Returning to YHWH, and our heritage, is called the fruit, or bull sacrifices of the Renewed Covenant! We return to the way we were designed and created to walk yesterday or the 6th day, or the day before the first Shabbat during creation week!

TODAY WE REMEMBER THE FIRST SHABBAT OF ALL TIMES! During these days before Yom Kippur, we are obligated to do teshuvah, to repent. While each weekly Shabbat is, among other things, a celebration of the crowning of Creation, *Shabbat Shuva* directly parallels the primordial first Shabbat in its arrival on the heels of Yom Teruah, the world's 'birthday.' To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily tuned into weapons of destruction, a day for being with ourselves and YHWH, a day of detachment from the vulgar, of independence of external obligations, a day in which we stop worshipping

the idols of technical civilization, a day in which we use no money for gain, a day of armistice in the economic struggle with our fellow men and the forces of nature - is there any institution that holds out a greater hope for man's progress than the Sabbath?" NO! How much the more so on *Shabbat Shuva*, the "Sabbath of Return", a day which—for all the 'returning' we do—is really a day that holds out a great hope for our ability to "progress" back to our original created state.

Sometimes going back to square one is the best, or only, way to move forward. Interestingly, it has been observed that "Shabbat" and "Teshuva" are spelled with the same Hebrew letters, suggesting that Shabbat is the tool *par excellence* for "returning", to our true selves (forgiven Yisraelites), to the way we want, or need to live our lives. It is the door opener to our Yisraelite return! Once we do the weekly Shabbat, we want more, not less and the way we get it is by return, not conversion to any new religion that Yahshua did not know, or would refuse to acknowledge as pure.

Teshuvah is often limited to penitence or repentance which, while giving some aspect of what Teshuvah is about, tends to conjure up a very stark image of a 'sinner' who needs to 'repent' every 2 seconds. Yisraelites look at it differently. The literal translation of Teshuvah is 'return' as well as repent. Teshuvah is the process of returning to the ideal, to the blueprint, which we originally and intrinsically possess. A much more positive way of looking at things than is suggested by the word 'penitence'. Returning to Torah as it was at creation. This period, before Yom Kippur (the Day of Atonement) is a time for introspection, for reflection on the past and for returning to our roots and the roots of our faith. This Shabbat is time for a long look in the mirror of how we live!

Yaakov 1: 22/James But be doers of the Torah, and not hearers only deceiving yourselves.

23 For if any be a hearer of the Torah, and not a doer, he is like a man beholding his natural face in a mirror:

24 For he sees himself, and goes away, and immediately forgets what type of man he was.

25 But whoever looks into the perfect Torah of freedom, and continues in it, he will not be a forgetful hearer, but a doer of the mitzvot; this man shall be blessed in his mitzvot.

Part one of the repentance from willful sin even BEFORE Yom Kippur is the acknowledgment that we need to be Yisrael and return to our roots even before we repent, or as the first step for repentance, so that shuvah and teshuvah go hand in hand! Shuvah is the root word for teshuvah, even as return as at the core or root of any true biblical repentance for Yom Kippur!

Teshuvah is composed of two elements or parts: You might say that there is Teshuvah, which is characterized by a desire to flee from evil and sin. "Sur MeRah" in Hebrew. The repenter, in this case, doesn't even know where he wants to go - yet he knows where he doesn't want to go. Then, there is a Teshuvah in which man is drawn to the good. "Aseh Tov." Complete and perfect Teshuvah is composed, of course, of both of them together. Sur MeRah brings you to Yahshua on Yom Kippur and Ashe Tov brings you back to your Yisraelite faith by doing the mitzvoth and thus curing your family's spiritual amnesia.

Luka/Luke 1:16 And many of the children of Yisrael shall he return to the Master YHWH their Eloah.

Yochanan/John 12:40 They have blinded their eyes, and hardened their levim; that they should not see with their eyes, nor understand with their levim, and return, and I would heal them.

MaAseh Shlichim/Acts 15:16 After this I will return, and will rebuild again the Sukkah of Dawid, which has fallen down; and I will rebuild again its ruins, and I will set it up once more:

Romiyah/Romans 11:12 Now if their temporal fall brought riches to the olam hazeh, and the diminishing of their believing numbers brought riches to the nations; how much more the fullness of their return from blindness?

Close-YHWH desires both houses to make not just teshuvah but shuvah. Ephraim Yisrael needs Shuvah and Ashe Tov, while Jewish Yisrael needs Teshuvah and a real Sur Merah to Yahshua alone, since He's the ONLY way Acts/Maaseh Shlichim 4:12.