

If we look at this command using the definitions translated throughout the Hebrew TaNaK (Commonly called Old Testament); we see that the word for “kindle” is “ba’ar”.

- **1197.** **בָּעַר** **ba’ar**, *baw-ar’*; a primitive root; to kindle, i.e. **consume** (by fire or by eating); also (as denominative from 1198) to be(-come) **brutish**:—be brutish, bring (put, take) away, burn, (cause to) **eat (up)**, feed, heat, kindle, set ((on fire)), waste. **[BDB Adds that this word also means to be Stupid or Barbaric].**
 - 1198. **בָּעַר** **ba’ar**, *bah’-ar*; from 1197; properly, foot (as consumed); i.e. (by exten.) of cattle brutishness; (concretely) **stupid**:—brutish (person), **foolish**.
 - **Psa. 73:22** So **foolish** was I, & ignorant: I was a beast before you.
- I want to add one more word to this equation. The Word “Eat”
 - **398.** **אָכַל** **akal**, *aw-kal’*; a primitive root; **to eat** (literally or figuratively):—x at all, burn up, **consume**, **devour**(-er, up), dine, eat(-er, up), feed (with), food, x freely, x in...wise(-deed, plenty), (lay) meat, x quite
 - **Ezek. 36:13** Thus says Yahuah Alahiym; Because they say unto you, You **land devours** up men, and have bereaved your nations;
 - **Ezek. 36:14** Therefore you shall **devour** men no more, neither bereave your nations any more, says Yahuah Alahiym.
 - **Hos. 11:6** And the sword shall abide on his cities, and shall consume his branches, and **devour** them, because of their own counsels.

Here, it is preceded by “lamed-aleph” or “Lo” which means “do not” or “NO!” By adding the “uau” or “oo” on the end, referring to “you”, we read “Do **not kindle you...**”

Now, the root word here “ba’ar” also translates as “to burn”, as in fire or wrath. But, it also means to “be stupid” or “be barbaric”.

אש “Aleph-shin”, spelling “esh” or “ish” also has a number of meanings and connotations, such as; “fire”, “anger”, “wrath”, “strife” and “destruction” as well as “man” Shamu’al Bet ^(2 Samuel) 14:19.

The Scriptural phrase “kindle **a fire**” (in English) is used five times in the TaNaK to speak of Alahiym specifically bringing destruction; as in Yermiyahu ^(Jeremiah) 17:27;

Jer. 17:21 בַּהֲרֹגְךָ וּבַחֲרֹבֶיךָ בְּנִפְשׁוֹתֶיךָ וְאַל-תִּשְׂאוּ מִשָּׂא בְּיָוִם
הַשַּׁבָּת וּבַהֲבֹאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם:

Jer. 17:22 וְלֹא-תוֹצִיאוּ מִשָּׂא מִבְּתוֹכֶם בְּיָוִם הַשַּׁבָּת וְכָל-מִלְאָכָה לֹא
תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת-יָוִם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת-אֲבוֹתֵיכֶם:

Jer. 17:23 וְלֹא שָׁמְעוּ וְלֹא הִטּוּ אֶת-אָזְנָם וַיִּקְשׂוּ אֶת-עֲרָפְם לְבַלְתִּי שׁוֹמֵעַ
[שְׁמוֹעַ] וְלְבַלְתִּי קִבַּח מוֹכֵר:

Jer. 17:27 וְאַם-לֹא תִשְׁמְעוּ אֵלַי לְקַדֵּשׁ אֶת-יָוִם הַשַּׁבָּת וְלְבַלְתִּי שְׂאת מִשָּׂא וּבֵא
בְּשַׁעְרֵי יְרוּשָׁלַם בְּיָוִם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעְרֶיהָ וְאָכְלָה אֶרְמִנּוֹת
יְרוּשָׁלַם וְלֹא תִקְבָּה:

Jer. 17:21 Thus says Yahuah; Take heed to yourselves, and bear no burden on the Shabbath day, nor bring *it* in by the gates of Yarushalaiym ^(Jerusalem);

Jer. 17:22 Neither carry forth a burden out of your houses on the Shabbath day, neither do you any work, but hallow you the Shabbath day, as I commanded your fathers.

Jer. 17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

Jer. 17:27 But if you will not hearken unto me to set-apart the Shabbath day, and not to bear a burden, even entering in at the gates of Yarushalaiym ^(Jerusalem) on the Shabbath day; then will I **kindle a fire** in the gates thereof, and it shall **devour** the palaces of Yarushalaiym ^(Jerusalem), and it shall not be quenched. [21:14; 49:27; 50:32; and Am. 1:14].

Mishle ^(Proverbs) 26:20-21 speaks to us about who not to be.

Prov. 26:20 באפס עצים תכבה האש ובאין נרנן ושתק מדון:

Prov. 26:21 פתם לגחלים ועצים לאש ואיש מדונים [מדונים] לתרטר קריב:

Prov. 26:20 Where no wood is, *there* the fire goes out: so where *there is* no talebearer, the strife cease.

Prov. 26:21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle **strife**.

- **7379**. ריב **riyb**, *reeb*; or רב **rib**, *reeb*; from 7378; a contest (personal or legal):—+ adversary, cause, chiding, contend(-tion), controversy, multitude (from the margin), pleading, strife, strive(-ing), suit.
- 7378. ריב **riyb**, *reeb*; or רוב **ruwb**, *roob*; a primitive root; properly, to toss, i.e. grapple; mostly figuratively, to wrangle, i.e. hold a **controversy**; (by implication) to defend:—adversary, chide, **complain**, contend, **debate**, x ever, x lay wait, plead, **rebuke**, strive, x thoroughly.

Kindled in the Strong's concordance appears in Scripture 65 times. And, only two of are about "kindling a real fire". The rest, save one, are about "kindled anger" or "destruction in wrath".

And that one other verse is found in Hoshea 11:8-9

Hos. 11:8 איד אתנה אפרים אמננה ישראל איד אתנה כאדמה אשימה
בצבאם נהפך עלי לגי יחד נקמרו נחומי

Hos. 11:9 לא אעשה חרון אפי לא אשוב לשחת אפרים כי אל אנכי
ולא-איש בקרבה קדוש ולא אבוא בעיר:

Hos. 11:8 How shall I give you up, Aphraiyim ^(Ephraim)? *how* shall I deliver you, Yahsra'al ^(Israel)? How shall I make you as Admah? *how* shall I set you as Zeboim? my heart is turned within me, my repenting are kindled together.

Hos. 11:9 I will not execute the fierceness of mine anger, I will not return to destroy Aphraiyim ^(Ephraim): for I *am* Al ^(El / Mighty one), and not man; the Set-apart One in the midst of you: and I will not enter into the city.

The term, “kindling” and the phrase “kindling a fire” most often applies to the welling up of emotions and letting those emotions out in a very public way.

Look at the term “[in any of your dwellings](#)”, as it’s important here also. The Hebrew phrase is [בְּכָל מִשְׁבְּתֵיכֶם](#) “[b’chal mashab’tha’cham](#)” literally translates as “in your dwelling” or “in your cities”. This is not really one’s tent. This is about living in community.

Another way of reading this can be:

[Ex. 35:2](#) Six days shall work be done, but on the seventh day there shall be to you an Set-apart day, a Shabbath of rest to Yahuah: whosoever does work therein shall be put to death.

[Ex. 35:3](#) **Do not kindle** (Stupid) **strife** (Anger or Wrath) **in any of your dwelling** (Community) **on the Sabbath day.**”

Question, what if I’m cold? Should my family freeze? Or, be without light? No. If you follow that line of reasoning, how can Shabbat be a delight? All of the words and meanings associated with “kindle” or “ba’ar” are associated with “removing” or “consuming” or “destruction” by fire. The word means to “start” or “create” a fire for those purposes. In order to err on the side of conservancy; be prepared to heat your home and give light throughout your dwelling, by having certain things already kindled.

If you heat or cook by a literal fire, have it already started and fuel to continue the fire at the ready. Things you can use are timers for circuits, thermostats for HVAC systems, crock-pots and any numbers of helps.

[Is. 58:13](#) אִם-תִּשָּׁב מִשְׁבַּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשִׁי וְקִלְיֹאת לְשַׁבָּת עֲנֵג לְקָרוֹשׁ יִהְיֶה

מִכְבֹּד וְכִבְדֹתָי מִעֲשׂוֹת דְרָכֶיךָ מִמַּצּוֹא חֲפָצֶיךָ וְדַבַּר דְּבָר :

[Is. 58:14](#) אִזְּתַעֲנַג עַל-יְהוָה וְהִרְפַּבְתִּיךָ עַל-בְּמוֹתַי [בְּמֹתַי] אֶרֶץ וְהֶאֱכִלְתִּיךָ נַחֲלֹת יַעֲקֹב

אֲבִיךָ כִּי כִּי יִהְיֶה דְבָר :

[Is. 58:13](#) If you turn away your foot from the Shabbath, *from* doing your pleasure on my Set-apart day; and call the Shabbath a delight, the set-apart of Yahuah, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking *your own* words:

[Is. 58:14](#) Then shall you delight yourself in Yahuah; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Ya’aqub ^(Jacob) your father: for the mouth of Yahuah have spoken *it*.

[Is. 56:1](#) כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי-קָרוֹבָה יְשׁוּעַתִּי לָבוֹא וְצָדְקָתִי לְהִגָּלוֹת :

לְהִגָּלוֹת :

[Is. 56:2](#) אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה-זֹאת וּבֶן-אָדָם יִחַיֵּק בָּהּ שְׁמֵר שַׁבָּת מִחֲלָלָה וְשָׁמַר יוֹד מִעֲשׂוֹת

כָּל-רָע :

[Is. 56:3](#) וְאֵל-יִאמַר בֶּן-הַנֶּכֶד הַנִּלְוָה אֵל-יְהוָה לֵאמֹר הִבְדֵּל וּבְדִילְנִי יְהוָה מֵעַל עַמּוֹ

וְאֵל-יִאמַר הַסְּרִיס תָּן אֲנִי עֵץ זָבֹשׁ :

[Is. 56:4](#) כִּי-כֹה אָמַר יְהוָה לְפָרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת-שַׁבְּתוֹתַי וּבְחָרֵי בְּאֲשֶׁר חֲפָצְתִי

וּמִתּוֹיָקִים בְּבָרִיתִי :

Is. 56:5 וְנִתְחַלְּוּ לְיָהוָה בְּבֵיתִי וּבְהוֹמֹתַי גֵּר וְנָשִׂים טוֹב מִבְּנֵי וּמִבְּנוֹת שָׂם עִוְלָם אֲתָן־לָו אֲשֶׁר לֹא יִזְכְּרוּ:

Is. 56:6 וּבְנֵי הַנֶּכֶד הַנִּלְוִים עַל־יְהוָה לְשָׂרְתָו וְלֹא־הִבְיָהוּ אֶת־שֵׁם יְהוָה לְהוֹיֹת לוֹ לְעִבְדִּים כָּל־שֹׁמֵר שַׁבָּת מִחֻלְלָיו וּמִחֻיָּקִים בְּבְרִיתִי:

Is. 56:7 וְהַבְּיֹאוֹתִים אֶל־הַגֵּר קְדָשִׁי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתי עוֹלְתֵיכֶם וְזִבְחֵיכֶם לְרִצּוֹן עַד־מִזְבְּחֵי כִּי בֵיתִי בֵּית־תְּפִלָּה וְקָרָא לְכָל־הָעַמִּים:

Is. 56:1 Thus says Yahuah, Keep your judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

Is. 56:2 Blessed *is* the man *that* does this, and the son of man *that* lays hold on it; that keep the Sabbath from **polluting** it, and keeps his hand from doing any evil.

Is. 56:3 Neither let the son of the stranger, that have joined himself to Yahuah, speak, saying, Yahuah has utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

Is. 56:4 For thus says Yahuah unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant;

Is. 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Is. 56:6 Also the sons of the stranger, that join themselves to Yahuah, to serve him, and to love the name of Yahuah, to be his servants, every one that keeps the Sabbath from polluting it, and takes hold of my covenant;

Is. 56:7 Even them will I bring to my set-apart mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

- **2490.** חָלַל **chalal**, *khaw-lal'*; a primitive root (compare 2470); properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute):—begin (x men began), defile, x break, defile, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Closing scriptures:

Revelations 19:6

- Rev. 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Halleluyah: for Yahuah Alahiym **omnipotent** reigns.
 - **3841.** παντοκράτωρ **pantokrator**, *pan-tok-rat'-ore*; from 3956 and 2904; the all-ruling, i.e. God (as absolute and universal sovereign): — Almighty, Omnipotent.

Revelations 1:12-15

- Rev. 1:12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks;

Rev. 1:13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle.

Rev. 1:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

Rev. 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

- Dan. 10:5 behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:
- Dan. 10:6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

Yakazqa'al ^(Ezekiel) 43:1-11

Ezek. 43:1 Afterward he brought me to the gate, *even* the gate that look toward the east:

Ezek. 43:2 And, behold, the esteem of the Alahiym of Yashra'al ^(Israel) came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his esteem.

Ezek. 43:3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

Ezek. 43:4 And the esteem of Yahuah came into the house by the way of the gate whose prospect *is* toward the east.

Ezek. 43:5 So the spirit took me up, and brought me into the inner court; and, behold, the esteem of Yahuah filled the house.

Ezek. 43:6 And I heard *him* speaking unto me out of the house; and the man stood by me.

Ezek. 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Yashra'a ^(Israel) for ever, and my set-apart name, shall the house of Yashra'al ^(Israel) no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

Ezek. 43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my set-apart name by their abominations that they have committed: wherefore I have consumed them in mine anger.

Ezek. 43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

Ezek. 43:10 You son of man, show the house to the house of Yashra'al ^(Israel), that they may be ashamed of their iniquities: and let them measure the pattern.

Ezek. 43:11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and

all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.