

A LUNAR SABBATH?

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There are some people today who believe that the Sabbath should be tied into the sighting of the new moon with the four quarters of the moon's phases being Sabbaths. This means that the Sabbath would be the 7th, 14th, 21st and 28th days of the lunar month and could fall on any day of the week (i.e. Monday, Tuesday, etc). Others think that the seven day counting should start at the conjunction of the new moon (which is an exact moment in time when the moon is literally between the sun and the earth, and cannot be seen, and hence, was impossible to know in the days of Moses and King David), while others think that the counting should be the 8th, 15th, 22nd and 29th days of the lunar cycle.

The lunar Sabbath concept, though, is not biblical for a number of reasons. One reason has to do with the Sabbath of Creation, and another reason has to do with how and when God gave the Sabbath to Israel. Passover and First Sheaf will also reveal that the teaching of a lunar Sabbath is not possible, while Nehemiah and Messiah, etc., will also show that it's not biblical.

THE SABBATH OF CREATION

The Sabbath appears in Creation week on the seventh day. The Moon was created on the fourth day. There's only three days from the creation of the moon until the creation of the Sabbath, not seven as the lunar concept calls for.

“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (Genesis 2:3)

Perhaps the lunar Sabbath should have come on the 11th day? Some have said, ‘Well, that was Creation, just the beginning, but after that the Sabbath will always be seven days after the new moon.’

Without any clear, written indication in Scripture, they're arguing from silence *and* against Scripture, which states it's every seventh day irrespective of the moon:

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of Yahveh your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, Yahveh blessed the Sabbath day and hallowed it.” (Exodus 20:8-11)

There's never any mention of following the cycle of the moon for the Sabbath, which in Scripture comes every seventh day. Some lunar sabbaterians say that the first light of Creation, on the first day, is the sun and the moon so that the seventh day is seven days after the creation of the moon, but this interpretation is contradicted by Scripture. Genesis 1:14-19 states that the moon was created on the fourth day. The light of the first day, as a number of ancient Jewish sages correctly interpreted, was the Light of Messiah, the Living Word of God, the Light of the world (Gen. 1:3; John 1:1-9; 8:12; 9:5, etc.). The very first words of God in Hebrew were ‘Light, be!’ (Gen. 1:3), and Yeshua, the Word of God (John 1:1-3; Rev. 19:13) came forth, *begotten* (not created) of the Father (Ps. 2:2, 6-7; Jn. 1:18; 3:16, 18).¹

THE SABBATH IN SCRIPTURE

Nowhere in Scripture does God ever instruct or even hint at keeping the Sabbath based on the new moon sighting. If by two witnesses everything in Scripture is to be established (Dt. 17:6; 19:15; Mt. 18:16; 2nd Cor. 13:1), there's nothing but a few perverted interpretations from those who hail a lunar Sabbath. There's not a single passage of Scripture that plainly and specifically commands the linking of the Sabbath to the new moon.

Lunar sabbatarians get around this by saying, "It's not written because everyone back then knew it," and so, it wasn't necessary for God to specifically state it, but this kind of reasoning is extremely irresponsible and could be used to 'confirm' just about anything. What is written is that the Sabbath is to be observed *every* seven days, with no skips or interruptions, as one who might think to wait for the new moon to appear and have to count another seven days.

There's no mention in either passage of the Ten Commandments (Ex. 20:8-11; Dt. 5:12-15) that the seventh day Sabbath is tied into the new moon. It states that work is to be done for six days and then the Sabbath:

'For in six days Yahveh made the Heavens and the Earth, the sea and all that is in them, and rested on the seventh day. Therefore, Yahveh blessed the Sabbath day and made it holy' (Ex. 20:11).

Note the simplicity of the Sabbath commandment with no lunar connection. The Sabbath is directly tied into the seven days of Creation week, with the Sabbath coming on the seventh day after the first six days of Creation.

It's written that Israel was to work for six days and then enter into the Sabbath rest, even in times of harvest (Ex. 34:21), and was to be strictly enforced with the death penalty (Ex. 35:1-2), again, with no mention of any 'skips' in the days for a lunar reckoning. A lunar Sabbath is not six days and then the Sabbath at the end of its cycle, but eight or nine days. This 'lunar week,' from the Sabbath of the 28th (or 29th day) to the next new moon sighting, and then seven days later to the lunar Sabbath of the seventh or eighth day, would be eight to nine days. This 'week' would come every month after their Sabbath of the 28th/29th day, but no mention is ever made in Scripture about an extended week like this, either specifically in relation to a lunar concept or just as part of a biblical story.

Having an eight or nine day 'week' every month would also set up a very strange 'order' for things; sort of like a tire with a knot in it. This doesn't seem to speak of the God of the universe and His orderly arrangement.

THE FIRST SABBATH IN THE WILDERNESS

In the account of the keeping of the first Sabbath by Israel in the Wilderness (Ex. 16:4-5, 22-23, 26-27, 30), not once is it ever tied into the new moon. Yet, this is where God *instructs* Israel as to 'when' the Sabbath was to take place. If it was known *when* the Sabbath was to take place, as some lunar sabbatarians teach (i.e. that it's not written in Scripture that the Sabbaths were tied into the new moon because 'everyone knew it,' there would have been no need for God to have told Moses to tell the Sons of Israel *when* the Sabbath was to be kept.

Scripture states, 'the people rested on the seventh day' (Ex. 16:30) without any reference to the moon.

¹ For more on this see *Yeshua—God the Son* at <http://seedofabraham.net/Yeshua-God-the-Son.pdf>.

This ‘seventh day’ obviously speaks of the seventh day of the week from the first day of the week (i.e. Sunday), just as it was in Creation week, with the mention of the sixth day, and other places where the seventh day is used in Ex. 16. This was the normal seven day week for the ancient Hebrews and many pagans (e.g. Babylonians).

There’s no mention of any linking of new moons to Sabbaths anywhere in Ex. 16 when God first gives and instructs the ancient Hebrews about it. How simple it would have been for the Lord to include dates for a supposed lunar Sabbath (i.e. the 7th, 14th, 21st and 28th of every lunar month, etc.). *He gives dates for the annual Sabbaths* (Lev. 23:5, 6 24, 27, 32, 34, 39), but lunar Sabbath dates are *never* seen.

THE SABBATH AND PASSOVER

The 14th of the first biblical month was the sacrifice of the Passover lamb, but this day is never mentioned as a Sabbath (Ex. 12:1-20; Lev. 23:5-8, etc.). The Lord speaks of the 15th day, the first day of Unleavened Bread, being a Sabbath, but never the 14th, the day the lamb was sacrificed on. This negates a lunar Sabbath for the 7-14-21-28 lunar sabbatarians because the 14th of every month should be a lunar *Sabbath* according to them.

With Passover on the 14th day of the first month, and the Hebrews leaving the morning of the 15th day (Ex. 12:40; 16:1; Num. 33:3), Exodus 16 would seem to have come in the last third of the lunar month with no previous keeping of the Sabbath on the 7th and 14th days of the new moon. Instruction on when and how to keep the lunar dating of the Sabbath would seem essential, but nothing is said of the moon.

THE SABBATH AND THE SACRIFICES

A listing of special times concerning various sacrifices appears in Numbers 28, where the Sabbath is mentioned *before* the new moon. If the Sabbath were tied into the new moon sighting it would seem appropriate that the Sabbath would be mentioned *after* the new moon. Note the progression:

1. sacrifices every day (Num. 28:3).
2. sacrifices every Sabbath day (v. 9).
3. sacrifices every new moon for the beginning of the month (v. 11).
4. Passover sacrifices once a year. This begins the yearly feasts (v. 16f.).

This progression is seen elsewhere, too (1st Chron. 23:31; 2nd Chron. 2:4; 8:13; 31:3; Ezk 46:3, etc.). There are other ways of listing it, but this is the basic way established in Torah.

THE SABBATH AND YESHUA

The Sabbath of the Jewish people is currently celebrated every seventh day, *as it was* in the days of Yeshua. When the Pharisees came to Him and spoke of Him or His followers desecrating the Sabbath, by say, plucking grain on it (Mt. 12:1-7; Mk. 2:23ff; Lk. 6:1ff; see Dt. 23:25 where eating grain from the field is specifically allowed), or about healings on the Sabbath day (Lk. 13:14ff; Jn. 9:14ff), or when Yeshua healed the man and told him to pick up his pallet and walk on the Sabbath (Mk. 3:2ff; Jn. 5:9ff), Yeshua never once tells the Pharisees that their Sabbath day was *not* God’s Sabbath. He never tells His

Apostles, either, that the Jewish reckoning of the Sabbath was wrong.

Yeshua defends His healings and ability to pick and eat grain on the Sabbath day in a number of different ways, but never once does He say to the Pharisees or to His disciples (or to us in Scripture through the inspired Word of God; 2nd Tim. 3:16-17) that the 'Jewish Sabbath' was on the wrong day, or that they kept it the wrong way by not tying it into the moon. Lunar sabbatarians never address this major issue.

No Gospel writer or New Testament writer ever says that the Jewish people kept the wrong days for the Sabbath. In the book of Acts (13:14, 27, 42, 44; 15:21; 16:13; 18:4), many years after the Resurrection (when Acts, as well as the Gospels were actually written; 44-68 AD, for the three synoptic Gospels of Matthew, Mark and Luke and Acts, with John being written about 90 AD), there is no mention that the way the Jews understood and kept the timing for the seventh day Sabbath was not actually the correct day. There is not a single Scripture that even hints at this, let alone two (witnesses) that tell us of a new seventh day. If the Jews were wrong, wouldn't the Holy Spirit have alerted believers to this fact somewhere in the New Testament? One cannot use the argument that 'everyone knew it,' here, for Yeshua and the New Testament confirm the Jewish reckoning of keeping the correct Sabbath day by not stating that the Jews were wrong.

It's proven, then, that the Sabbath of the Jewish people in the days of Yeshua was God's seventh day Sabbath and that same Sabbath is kept today by the Jewish people, every seven days. The Jewish Sabbath of today is the biblical Sabbath of ancient times and it's not based on the conjunction or a lunar sighting.

Today, only 1,900 years after Messiah and the Apostles, we know for a fact that the Jewish people have not tampered with the Sabbath since the time of Yeshua (from any cursory glance into any history of the Jewish people). For something this massive, the keeping of the Sabbath day among the Jews, if the day had been altered or changed since the time of Yeshua, it would surely have raised many alarms and been noted among Jewish historians and rabbis, as well as the Jewish people, but history records nothing of the sort. Therefore, the seventh day Sabbath of today, Friday evening at dark to Saturday at dark, is the *same one* of Yeshua's day, *and the same one* of Moses' day, *and the same one* of Creation Week, which negates the lunar Sabbath concept.

Even if another civilization kept a 'sabbath day' by a lunar calendar (or kept more than a seven day week) we know that Satan worked much of his deception through other civilizations, especially Babylon. There's no reason to think that they might have the 'right way' when Scripture plainly says otherwise (or in this case, doesn't say anything about a lunar Sabbath).

THE SABBATH AND FIRST SHEAF

The new moons are for signs and seasons; for days (the beginning of a month) and years (the first new moon on or after the vernal equinox being the new moon of the biblical new year). They also determine all the annual Sabbaths, like the first day of Unleavened Bread, *Shavuot* (Pentecost) and the Feast of Trumpets, etc. (Lev. 23), as well as the Sabbatical year and the time of Jubilee (Lev. 25). The annual feast Sabbaths harken back to the first new moon of the year, the biblical new year, the first of *Aviv* (commonly called *Nisan* today; Ex. 12:1-2), from which all the annual feast Sabbaths are calculated.

Another major problem for those who espouse a lunar Sabbath arises with First Sheaf. There are two Jewish interpretations of Lev. 23:11, 15 for the time *when* the first sheaf of barley grain would be offered on the Altar by the High Priest. After that would be the subsequent counting of 50 days to *Shavuot*. The interpretations center around 'the day after the Shabat.'

Lev. 23:11: 'And he shall wave the sheaf before Yahveh for you to be accepted. *On the day after the Sabbath* the (High) Priest shall wave it.'

Lev. 23:15: ‘And from *the day after the Sabbath*, from the day on which you bring the sheaf of the elevation offering (the ‘first sheaf’ or ‘omer’ [the amount of barley grain given to the High Priest, about two pounds, some of which would be sacrificed]), you shall count off seven weeks; they shall be seven complete Sabbaths (or weeks).’

The reason why it’s not as simple as it seems is because v. 15 (and v. 16, also, ‘seven complete Sabbaths’) can be interpreted as being seven complete *weeks*, with no mention of a literal seventh day Sabbath. The Hebrew word for Sabbath can also denote a full week, hence the two interpretations.

The ancient Pharisees believed ‘the day after the Sabbath’ meant the day after the Sabbath of the first day of Unleavened Bread. The first day of the Feast of Unleavened Bread comes on 15 *Aviv* and is an annual Sabbath. This meant that the counting would *always* begin on the next day, 16 *Aviv* (or *Nisan* today among traditional Jews). The modern Orthodox Jew follows this rule of interpretation, and so for them, *Shavuot* (Pentecost) is *always* on 6 *Sivan* (the third Hebrew month).

The Sadducees interpreted ‘the day after the Sabbath’ to be the day after the *weekly* seventh day Sabbath that fell during the seven days of Unleavened Bread. In this understanding, one cannot know the date of either First Sheaf, and consequently, *Shavuot*, until the new moon for the first month of that year is established. Fourteen days later, in ancient times, it would have been the day for the sacrifice of the Passover lamb, with the eating of it in the evening of the 15th, which immediately follows the end of the 14th day. The 15th is the annual first day Sabbath of Unleavened Bread. This day could fall on Monday, Tuesday, or Wednesday, etc., and when Sunday would come around, that Sunday, the day *after* the weekly Sabbath, would be the day for offering up the barley *and* the day that the counting of 50 days inclusive would begin for *Shavuot*, hence, the counting of (or from) the *omer* (a quantity of barley grain given to the High Priest).

That Sunday could range in dates anywhere from 16 to 22 *Aviv* (the first Hebrew month). This is why one had to wait every year to find out when the new moon sighting for the first month was, in order to determine when the Feast of Unleavened Bread and First Sheaf would be. In the days of Yeshua, this priestly or Sadducean interpretation was followed, as they were the ordained leaders of Israel, not the Rabbis.²

The Sadducean interpretation is the biblically correct one. The Pharisaic and modern Orthodox interpretation is wrong. First Sheaf and *Shavuot* are the only two annual times when God doesn’t give any dates (unlike Passover which is 14 *Aviv*, or the first day of Unleavened Bread, which is 15 *Aviv*, or the Feast of Trumpets which is the first day of the seventh biblical month, etc.). If the Pharisees were correct God would have been able to give the *date* for the beginning of the counting of the *omer* (First Sheaf), and also, *Shavuot* fifty days later, but God couldn’t give the dates because *they change every year*. The first day of Unleavened Bread (15 *Aviv*) can come on any *day* of the week, and therefore, the Sunday date for the Feast of Unleavened Bread week changes every year. It’s not possible to give a date for First Sheaf and this reveals that the Sadducees were right, and also, how we know that a lunar Sabbath is wrong.

Those who espouse a lunar Shabat place themselves in the same conceptual position as the Pharisees. They would always have the same date for First Sheaf on whatever ‘Sabbath’ they chose to count from. That’s because the lunar Sabbath would always be the 14th, which in the first month would also always be Passover, the time for the sacrifice of the lamb, with the next day being 15 *Aviv*, the first annual Sabbath of the First Day of Unleavened Bread. Whatever way they interpret ‘the day after the Sabbath to be (i.e. either their lunar Sabbath of the 14th, or the feast Sabbath of the 15th, they would always have a set-date from which their First Sheaf, and consequently their *Shavuot*, would fall on, but with God not giving those dates we know that those who have set-dates for those times are wrong.

Interestingly enough, the same problem arises for a lunar sabbaterian who would try and interpret the ‘day

² For more on why the Sadducees determined the dating of the Feasts, and not the Pharisees, as the Talmud and the Rabbis contend, ask for the PDF, *Talmud—is it Trustworthy?*

after' as the Sadducees did. The 'weekly' Sabbath for some lunar sabbatarians would be 14 *Aviv* with 'the day after' being the 15th. The 15th would not only be their First Sheaf, and the day for beginning the 50 day count for *Shavuot*, but it would also be the annual Sabbath for the first day of Unleavened Bread. As such, it would always give them the same dates for both First Sheaf and *Shavuot*. (Of course, if they chose to use the annual Sabbath for the seventh day of Unleavened Bread, or their lunar Sabbath of 21 *Aviv*, they would have the same problem with those two times always coming on the same dates).

The lunar Sabbath concept completely breaks down here because it always predicts the date for both First Sheaf and *Shavuot* with its *fixed Sabbaths* of 7-14-21-28 (or 8-15-22-29). In other words, whether they interpreted 'the day after the Sabbath' to mean the day after their Sabbath of the 14th, or the annual Sabbath of Unleavened Bread on the 15th, they would always have the same date for it and for *Shavuot*, but with God not giving either of those dates it's certain that there's no such thing as a biblical lunar Shabat for the weekly Sabbaths.

THE SABBATH AND LUNAR INTERPRETATIONS

Some of the lunar Sabbath interpretations of Scripture may seem reasonable, but in reality they lack biblical support, and many are just contrived interpretations. For instance, to support their claim that the Jewish people no longer keep 'the right Sabbath' they invoke Lamentations 2:6. It states that God will cause the Jews 'to forget the Sabbath.' They interpret this to mean that God will cause the Jews to literally forget the actual day when the Sabbath should be kept and that they used to keep it by the sighting of the new moon. Looking at the Scripture immediately reveals their erroneous interpretation:

'He has broken down His booth like a garden. He has destroyed His Tabernacle. Yahveh has caused Zion to forget Festival and Sabbath and in His fierce indignation has spurned king and priest.'

The book of Lamentations was written after the King of Babylon destroyed Jerusalem. There was no city of Jerusalem anymore, no Temple and no Jewish state of Judah. All was destroyed. The proper interpretation for the verse has nothing to do with the Jews forgetting *when* the Sabbath should be or how they calculated it (from an alleged new moon sighting), but that they wouldn't be *celebrating* Sabbaths and Feasts in Jerusalem. They were slaves in Babylon (the ones that didn't die), far away from the land where they kept the Sabbath and Feast days.

Assuming for a moment, though, that the lunar sabbaterian interpretation is correct, wouldn't Yahveh restore the correct day and way to keep His Sabbath when He brought His Jewish people back to Judah and Jerusalem seventy years later (Jer. 25:11-12; 29:10; Dan. 9:2; Zech. 7:5)? Not once in Ezra, Nehemiah, Haggai, Zechariah or Malachi, the men and prophets of that restoration, does God speak of them having the wrong day for the Sabbath and correcting them. On the contrary, in Nehemiah, the Sabbath is mentioned thirteen times in nine verses (Neh. 9:14; 10:31; 13:15, 16, 17, 18, 19, 21, 22) and not once does God tell him that he had the wrong day for the Sabbath. Yeshua confirms this, never once reprimanding the Pharisees for keeping the 'wrong' Sabbath day of Nehemiah.

In Malachi, God's 'last word' to Israel 400 years before John the Baptist would proclaim the coming of the Messiah, God says,

'Remember the Law of Moses My servant, the statutes and ordinances that I commanded him at Horeb for all Israel!'

It would be very strange indeed for the Lord to be telling Israel to remember His Law and not tell them if they were keeping the Sabbath on the wrong day. If the Jews had been keeping the wrong Sabbath in the days after the return from Babylon, it's more than reasonable to assume that God would have corrected

them through one of His prophets, but this isn't found anywhere in Scripture. This, too, destroys the concept of a lunar Sabbath. The Jews were keeping the right day for the Sabbath in the days of Nehemiah, Malachi, Yeshua and Paul, every seven days irrespective of the moon.

THE SABBATH AND PHILO

A Jewish man by the name of Philo (20 BC to 50 AD), who lived in Alexandria, Egypt during the time of Yeshua, writes of the Sabbath being every seven days. He states that it's the 'sacred seventh day after each recurring interval of six days.'³ There's no mention of a week with 'extra days' of waiting in it, or of the Sabbath being tied to the new moon.

Philo, too, negates the lunar sabbaterian teaching that the new moon is the conjunction, which can't be seen with the unaided eye. He says that the new moon is the first of every month (and not the full moon as some others say), and that,

'at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses and she displays her own beauty to the beholders.'⁴

Philo speaks of a new moon that can be seen (i.e. the visible first crescent). His writings are normative for what Judaism understood in the days of Yeshua concerning when the seventh day Sabbath would come and the beginning of the new months.

~NO LUNAR SABBATH~

With the creation of the moon on the fourth day and the Sabbath coming on the seventh day the lunar understanding of having to wait seven days after the new moon is sighted is called into question. The Scriptures on 'Sabbath' make no mention of a lunar connection, either. Whenever the Sabbath is mentioned (with or without the designation 'the seventh day') nowhere is there any indication that it's tied into the moon.⁵ This shatters the lunar concept for the Sabbath because there's no biblical foundation to support a lunar Sabbath.

When God first gives the Sabbath to Israel in the Wilderness there's no mention of a new moon or a special period of waiting after it disappears, in order to understand when the Sabbath should occur. This proves that the Sabbath is every seventh day regardless of the moon.

Passover, the day when the lamb was slain, is never mentioned as a Sabbath day, but would have to be according to the lunar understanding of the 14th day of the lunar month being a Sabbath, but only the first (the 15th) and seventh days (the 21st day) of Unleavened Bread are mentioned as annual Sabbaths. This, too, negates the lunar understanding that the 7th, 14th, 21st and 28th days of the lunar month are Sabbaths. The offering of the new barley grain (First Sheaf) also destroys the concept of a lunar Sabbath on either the 7-14-21-28 or the 8-15-22-29 dates because First Sheaf would then be 'dateable,' but God doesn't date it because it's not fixed to a specific date, as the lunar sabbatarians have to do.

The order of the sacrifices in Numbers 28, with their daily, weekly monthly and yearly sacrifices, pointed

³ See http://calledoutservants.com/html/the_lunar_shabbat_lie_.html.

⁴ Ibid.

⁵ For example, in Gen. 2:1-3; Ex. 16:11-29; 20:8-11; 31:12-17; Lev. 23:3; Num. 15:32-36; Deut. 5:12-15; Is. 56:1-8; 58:13-14; Jer. 17:19-27; Neh. 13:15-22; Mt. 12:1-2, 5, 8; Jn. 5:9-10; 7:22; 9:14; Acts 13:14; 15:21; Col. 2:16

to the Sabbath taking precedence over the new moon and not having any connection to it. If Sabbath sprung off of the new moon the sacrifices for the new moons should have been listed before the Sabbath.

Nehemiah and all those that came back from the captivity in Babylon seemed to have observed the right day for the Sabbath. The prophets in those days never tell him that Israel was keeping the wrong day for Yahveh's Sabbath. Yeshua, too, never once tells the Pharisees that their Sabbath is not God's Sabbath day. In this, the Lord of the Sabbath reveals that the day the Pharisees knew as the Sabbath is truly God's Sabbath day. Also, in the New Testament, there's no mention that the Sabbath was being kept on the wrong day, something that we would expect to find if the Jewish people were keeping the wrong day for the Sabbath.

Philo records that the Sabbath came every seven days with no interruptions. From the time of Yeshua and Philo until today the Jewish people have kept the seventh day Sabbath...every seven days.

All these reasons negate a lunar Sabbath. The lunar Sabbath teaching is not biblical.⁶

⁶ What about the 7 day marching around Jericho? It's argued that if there is a continual 6 days of work, and then a 7th day rest as a pattern, did not the Lord break His own Torah with this commandment?

When Yeshua healed Jewish people on the Sabbath, did He break the Sabbath law to not work? No, because His Work was the Work of Redemption, the very work that God has been doing since Adam and Eve ate from the tree. The Sabbath has at least two major themes. In Ex. 20:8-11 it speaks of resting on the Sabbath day *because* God made Creation in six days and rested, but God *gives another* reason for resting on the Sabbath in the second giving of the Ten Commandments. In Dt. 5:12-15 the *reason* to rest is because God *redeemed* Israel, and so, rest *and* redemption are godly values or themes for the Sabbath. That's why Yeshua could 'work' (heal) on the Sabbath day. He was revealing God's redemption ('why shouldn't this daughter of Abraham be healed on *this* day?!' i.e. the Sabbath). The Sabbath is the great day of redemption, and Yeshua, as the Redeemer, was revealing Himself as such.

The walls of Jericho most likely came down on the Sabbath (the 7th day around the city). This spoke of God's redemption, too, and so, it was alright to fight and go to war on the Sabbath day because it was Yahveh's War, *redeeming* the Land that He had promised to the Fathers. Israel could fight on His Sabbath day because they were redeeming the Land, a 'work' that was as divine as Yeshua healing that daughter of Abraham. *Also*, there's nothing in Scripture that states that Israel 'rested' on the 8th day (or first day after their battle at Jericho), which lunar sabbatarians would hold to be their Sabbath.

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