

SABBATH DRIVING

AND KINDLING A FIRE

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)

For years I erroneously taught that driving a car on the Sabbath was wrong because of the “fire” that is created in the combustion of the engine, but I’ve recently come to see that I was wrong. To those of you who have been adversely affected by my false teaching, I am very sorry for causing you undue stress, hardship and problems. I ask for your forgiveness, in the name of Yeshua.

In June 2020 I began to seriously question my position. For many years I thought driving on the Sabbath was wrong because of the “fire” made in the engine every time the pistons turned over.¹ In early August, in prayer one day about this issue, a thought came to me, no doubt from the Lord, that I had been placing too much emphasis on the *fire* aspect of the commandment, instead of the *work of kindling*. This freed me from the correlation of driving on the Sabbath due to the fire (combustion) in the engine. I have revised this paper accordingly. The passage in question is Exodus 35:1-3. It states:

¹“Then Moses gathered all the Congregation of the Sons of Israel together and said to them, ‘These are the words which Yahveh has commanded you to do. ²**Work** shall be done for six days, but the seventh day shall be for you a holy Sabbath rest to Yahveh. *Whoever does any work on it shall be put to death.* ³*You must not kindle a fire throughout your dwellings on the Sabbath day.*” (Exodus 35:1-3)

Verse two speaks of *work* twice: once to say which days we can *work* on (the first six days of the week), and once to reveal the penalty for *working* on the Sabbath—death. Verse two sets up the context for verse three, which deals with the *work of kindling a fire*. In other words, God is specifically prohibiting *kindling* on the Sabbath, not fire.

The understanding of the “work of kindling” being the issue of prohibition is further substantiated in that nowhere in Scripture does God say that one cannot have a *fire* on the Sabbath. In other words, there is no second (or third) Scripture witness² declaring that having a fire on Shabat (the Hebrew word for Sabbath) is prohibited, wrong or a sin. Therefore, Ex. 35:3 is not coming against fire on the Sabbath, but *working* to kindle it.

Most Christian commentators follow the Rabbis and say that the *fire* itself is what God is prohibiting. Christian theologian George Rawlinson though, believes it was the actual *work* in *kindling* the fire that God was prohibiting. He states that kindling a fire involved a lot of work, which was prohibited on the Sabbath, and that the only reason for Israel to kindle a fire on the Sabbath was to break the Sabbath law not to cook and prepare food on it:

“The kindling of fire in early times involved considerable labour. It was ordinarily affected by rubbing two sticks together, or twisting one round rapidly between the two palms in a depression upon a board. Fire only came after a long time. Moreover, as in the

¹ An average car’s engine ignites 400 individual “fires” per 800 rpm, which is usually when a car is idling. In other words, 400 “flames” are created in a car’s engine every minute when it’s idling. See [Fire Under Pressure and Four Stroke Engine](#).

² Compare Dt. 19:15; Mt. 18:16; 2nd Cor. 13:1.

warm climate of Arabia and Palestine artificial warmth *was not needed*, fire could only have been kindled there *for cooking purposes*, which involved further unnecessary work, and had already been forbidden (Exodus 16:23). The Karaite Jews still maintain the observance of this precept to the letter, even in cold climates, as in that of the Crimea, and allow neither fire nor light in their houses on the sabbath day.”³

Because the act of kindling was a form of work, God prohibited it on His holy Sabbath day when He commanded Israel to rest on that day and not work. *Kindling* a fire on the Sabbath is a sin, but fire itself is not. Therefore, driving a car on the Sabbath to get to an assembly is not a sin nor is driving to say, a park, to bask in God’s natural wonder. If our destination is holy, if it is in line with the holiness of the Sabbath, it’s not a sin to drive there and back, but we must take into account a flat tire, or running out of gas, or even an accident. What do we do then? More on that in a moment.

Fire on Shabat

Nahum Sarna, a Jewish scholar who does not believe that Yeshua is the Messiah, writes that the ancient Jewish Sages saw Exodus 35:3 as a prohibition against lighting or creating a fire on the Sabbath, but they did allow that a fire lit before Shabat to continue into Shabat, which reveals that even for them, having a fire on the Sabbath is not a sin. Sarna writes,

“The manner in which the prohibition against kindling fire on the Sabbath is worded led the rabbis of the Talmud to understand that *fire* may not be *kindled* on the Sabbath itself; however, *fire lit before the Sabbath* and not refueled on the Sabbath is permitted. The Jewish sectarians known as Karaites rejected this interpretation and spent the day in darkness, although some later adherents did accept the rabbinic practice.”⁴

Here the Rabbis allowed a fire lit before Shabat to continue into Shabat, which meant for them that fire, in and of itself, was obviously not what God was prohibiting (even though they wouldn’t start a new fire on Shabat). Be that as it may, their ruling, that one couldn’t add to a fire is just that—*their* ruling. Nowhere in Scripture does God say one cannot add to a fire on Shabat. If one already has firewood, then placing it upon an ongoing fire on Shabat isn’t anymore of a sin than rolling-over an unburnt portion of a branch or a log that is already in the fire. The Rabbis were not afraid of being legalistic, and here we see that, with their ruling that adding to the fire was sin. Of course, they wouldn’t see it as legalistic, but rightly dividing the Word of God.

The Sabbath—Fire and the Orthodox Jew

Orthodox Jews do not drive on Shabat and so they live within walking distance of their synagogue. Their objection to driving on Shabat is that it violates God’s prohibition against what they see as having a fire created in the engine. This initially occurs for them in the turning on of the ignition, which creates a spark, which they interpret as creating a “fire.” They are also concerned about the electrical system in a car, like the turning on and off of the headlights, which they consider to be the sin of *kindling a fire* on the Sabbath.

Putting driving a car on Shabat aside for a moment, they also see the turning on of an electrical light in

³ George Rawlinson, author; Henry D. M. Spence-Jones and Joseph S. Excell, Editors; The Pulpit Commentary Series: *Exodus* (New York: Anson D. F. Randolph, 1890; Accordance Bible Software, 2017), paragraph 15,361.

⁴ Nahum M. Sarna, The JPS Torah Commentary: *Exodus* (Philadelphia: The Jewish Publication Society, 1996), p. 222.

one's home as creating a spark ("fire"), and so this too, is sin for them. In other words, on the Sabbath, Orthodox Jews will not manually turn on or off the lights in their home. Decades ago, when I prayed about this, the Lord said that the spark created by clicking the switch to turn on or off a light wasn't a fire.

What About a Plane?

So, driving a car on the Sabbath day to get to an assembly is not sin, but what about other modes of transportation? If it involves making others work or serve us, and/or paying for the service, like that of taking a bus or a plane, it's sin because it makes our "servants" (the bus driver, pilots and stewards) work, and their working on the Sabbath for us is prohibited.⁵ Also prohibited is buying and selling, which means that eating at a restaurant on Shabat is sin because the food has to be paid for, and cooks have to prepare it, which means we're making them work for us in that capacity.⁶ Of course, if we *prepare* food on Shabat it's a sin.⁷

The prohibition of buying on Shabat also extends to buying gasoline for our cars, and so we should make sure on Friday that there is enough fuel in the car to get us to and from the Sabbath service. Also, one may use the car to go to a lake or a park to enjoy God's creation, but the car must not be used to go shopping, or to go the laundromat, or to go a sports event; things that are outside the bounds of the holiness of the day. The Sabbath is holy (Gen. 2:1-3; Ex. 20:8-11) and we're not to work nor assist others in desecrating the Sabbath, like helping a friend move or watching secular TV, or even speaking about secular things.⁸

What About A Flat Tire?

What if your car breaks down or has a flat on Shabat? Hopefully, the car doesn't break down every Shabat, but when it might it would be like an ox falling into the ditch on Shabat. The Jewish people in Yeshua's time would get it out, and Yeshua doesn't seem to have a problem with that (Luke 13:15; 14:5). There are asterisks that we can't foresee, but happen. One could leave the car on the side of the road or park it somewhere and walk back home or to the assembly, or call someone to come and get them, and fix it later, after Shabat, but if that's not possible one could change the flat (work) and go on to the congregation, or even fill out a police report if there's an accident. Asterisks are exceptions to the rule, like David and his men eating the Bread of the Presence (of God) that was only for the Sons of Aaron.⁹ *The Expositor's Bible Commentary* states of David's breach of the Law:

"David ate" holy bread that was unlawful for him to eat. "Jesus' point is not simply that rules admit of exceptions, but that the Scriptures themselves do not condemn David for his action."¹⁰

⁵ Exodus 20:8-11; Deut. 5:12-15; Neh. 10:31; 13:15-22.

⁶ Nehemiah 10:30-31; 13:15-21.

⁷ Ex. 12:16; 16:4-5, 22-23.

⁸ Isaiah 58:13-14: "If you keep from desecrating the Sabbath, from doing your own pleasure on My holy day; if you call the Sabbath a delight, and the holy day of Yahveh honorable; if you honor it, not going your own ways, seeking your own pleasure, nor speaking your own words. Then you shall delight yourself in Yahveh and I will cause you to ride on the high mountains of the Earth, and feed you with the heritage of Jacob your Father. The mouth of Yahveh has spoken!"

⁹ Ex. 25:30; Lev. 24:5-9; 1st Sam. 21:1f.; Mt. 12:1-4.

¹⁰ D. A. Carson, Author; Frank E. Gaebelin, General Editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary*, vol. 8, *Matthew* (Grand Rapids, MI, USA: Zondervan, 1984; Accordance Bible Software), paragraph 45,325.

God doesn't say that David sinned, and David not only ate the holy bread that was designated only for the Sons of Aaron, the Priests, but he also lied about being on a mission from King Saul, when in fact he was running for his life to get away from Saul who wanted to murder him. For our scenario, if one is going to the congregation and has a flat tire, then fixing it on Shabat doesn't seem to be a sin.

The Sabbath and Manna

In Exodus 16 God introduces Israel to both the Sabbath and to Manna. He states that Israel was to gather the Manna for six days, but the 7th day was His Sabbath, and so there would be no Manna for Israel to have to prepare it on the Sabbath. Israel was to cook and/or bake the Manna they found on the sixth day (i.e. Friday), for both Friday and Shabat, as there would be a "double portion" on Friday, and they would save what was left-over to eat on Shabat, and it wouldn't rot (cf. Ex. 16:19-20, 23-28).

From this, and the fact that *cooking* and *baking* weren't allowed on Shabat, both Baruch Levine,¹¹ a "non-believing in Yeshua" Jewish scholar, and Walter Kaiser,¹² a Christian theologian, infer that *fire* was also being forbidden on Shabat, but as logical as it seems, it's not what God is "also" forbidding. There is no mention of fire. God forbid cooking and baking on Shabat because of its *work* aspect, for obviously, one could have already had a fire going into Shabat and used that to cook or bake with.

This understanding, that it was cooking and baking that is prohibited on Shabat is indirectly seen when God *allows* cooking and baking for the annual first and seventh day Sabbaths of the Feast of Unleavened Bread. God states, of the two annual Sabbaths of the Feast of Unleavened Bread:

"On the first day there shall be a holy assembly, and on the seventh day there shall be a holy assembly for you. **No manner of work** shall be done on them, but that which everyone must eat—that only *may be prepared by you*." (Exodus 12:16)

From this the Rabbis rightly extend the *preparation* of food to every yearly Feast Sabbath. In other words, the Jewish people may cook and prepare food (for the holy day) on all the annual Sabbaths. Note well though for our concern, that *work* is juxtaposed with cooking ("eat" and "prepared"), not fire. Yes, this would also include the kindling of fire, but fire isn't even mentioned.

The Sabbath and God's Prohibitions

The Sabbath commandment *to rest*, has prohibitions that all revolve around *work*. Sometimes it's a general admonition to cease from working and sometimes it involves specific work not to be done. Here are a few examples:

1. Genesis 1:31–2:3: "Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the Heavens and the Earth, and all the host of them, were finished, and on the seventh day God ended His *work* which He had done, and He *rested*

¹¹ Baruch A. Levine, *The JPS Torah Commentary: Leviticus* (Philadelphia: The Jewish Publication Society, 1996), p. 262. "Exodus 35:3 *expressly forbids (the) use of fire*; and the gathering of wood for that purpose is presupposed as forbidden in the narrative of Numbers 15:32f. From Exodus 16:5f., a narrative about the manna, which served the Israelites as food in the Sinai wilderness, we may infer that the gathering of food, as well as cooking and baking, were forbidden on the Sabbath day."

¹² Walter C. Kaiser, Jr., author; Frank E. Gaebelin, general editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary*, vol. 2, *Exodus* (Grand Rapids, MI, USA: Zondervan, 1990), paragraph 8257 (Accordance Bible Software). "Although the prohibition against lighting a fire on the Sabbath (v. 3) is not mentioned elsewhere, it is implied...in 16:23."

on the seventh day from all His *work* which He had done. Then God *blessed* the seventh day and made it holy, because in it *He rested (or ceased) from all His work* which God had created and made.”

2. Exodus 12:16: “On the first day (of Unleavened Bread) there shall be a holy assembly, and on the seventh day there shall be a holy assembly for you. *No manner of work* shall be done on them, but that which everyone must eat—that only may be *prepared* by you.”
3. Exodus 16:23-26: “Then he said to them, ‘This is what Yahveh has said: ‘Tomorrow is a Sabbath *rest*, a holy Sabbath to Yahveh. *Bake* what you will bake today and *boil* what you will boil, and lay up for yourselves all that remains, to be kept until morning.’” So they laid it up till morning, as Moses commanded and it did not stink nor were there any worms in it. Then Moses said, ‘Eat that today, for today is a Sabbath to Yahveh. Today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.’”
4. Ex. 20:8-11: In the first giving of the Ten Commandments the fourth Commandment states this: “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 Yahveh made the Heavens and the Earth, the sea, and all that is in them, and He *rested* the seventh day. Therefore, Yahveh blessed the Sabbath day and made it holy.”¹³

The prohibition against *kindling* a fire for us today certainly applies to kindling a fire at say, a campsite, if we do it as ancient Israel in the Wilderness did, when this commandment was given. The traditional kindling of a fire is a very *laborious* task that involves work.

If one has a match or a lighter though, or some other instrument of ease with which to light a fire, then beginning a fire on Shabat is not sin. This understanding flies in the face of traditional Judaism, but there are a number of things in Judaism that oppose God and His Ways.¹⁴

Conclusion

Driving on Shabat to an assembly or even to the lake or mountains, to be “more in touch” with Yeshua, or taking the family for a picnic to a park, etc., is not a sin.¹⁵ *Kindling* a fire is, but fire in and of itself is not a sin on Shabat. The Lord never speaks of fire being a sin on the Sabbath, and so warming up food (prepared on Friday or Thursday, etc.) on a gas stove on Shabat is not a sin, either. Glory to Messiah Yeshua, who reveals His Truth, in all these matters affecting our walk with Him.

The Sabbath is a 24 hour period that is holy (sanctified) or set apart by God for us (see Mark 2:27-28) to cease from *work*; both physical and spiritual.¹⁶ It is our time with God that should not be hindered by secular meetings, doctor’s appointments, business, doing the wash, buying or selling, doing homework, mowing the lawn, working or the doing of our own pleasure (e.g. playing tennis, watching secular TV or movies, secular news, or helping a neighbor move to an apartment, etc.).

The Lord’s Sabbath a time for relaxation and refreshment in the natural and casting all one’s worries and concerns unto the Lord Yeshua, as well as learning to rest and be refreshed in Him. That’s called *trust*

¹³ See more examples in the Appendix, p. 7.

¹⁴ For example, the Star of David, and the wearing of the kipa (see [The Star of David](#) and [The Kipa](#)). See also, Mt. 12:1f.; 16:6f.; Luke 13:14, etc.

¹⁵ I am not advocating that one drive a long distance on Shabat to get to a lake, etc. It’s not a day for traveling inordinate distances, but of relaxing and being with God, family and friends and/or ministering in His Name.

¹⁶ See [The Sabbath and Yeshua](#).

(having faith in Him that He will deal with all our needs). Paralleling this, we cannot *work* for our salvation, and the Sabbath is *God's* physical and spiritual picture of trusting and believing in Yeshua, for we are to cease from all our work on the Sabbath day, which allows us to cease from our own strivings and anxiety because every Sabbath we're reminded that He will provide for all our needs. We come into His Shalom (Peace), and so we don't have to be anxious for things in the natural as well as the spiritual realm (i.e. our salvation and our healing, etc.). Christians who observe the 7th day Sabbath are declaring that the God of Israel meets their needs without them having to work on His holy day, and that Yeshua is the Messiah—the Lord of the Sabbath. The 7th day Sabbath is God's weekly holy day.¹⁷

No eating out in restaurants on Friday night or Saturday, until after dark on Saturday night.¹⁸ It's a sin to make another work for us on Shabat (Ex. 20:8-11) and there's also the buying and selling aspect of it, which is prohibited (Neh. 13:15-22). In a land like Israel, that was commanded to keep Shabat holy, one would not be able to go to a restaurant to eat because *no one would be working on that day*, which also speaks of no buying and selling.

Who would sell to you on the Sabbath? And who could you buy from on the Sabbath if they were keeping the day holy? This is the Sabbath from God's perspective, not the secular community nor some "Sabbath keeping" Christian churches and people who bend God's Word in the opposite direction of the Pharisees and teach that the day is holy, but will go to restaurants and eat out on the Sabbath. Such convoluted thinking is worthy of induction into the Pharisaic Hall of Shame.

I have been walking with Yeshua for 48 years¹⁹ and He has blessed me with tremendous insight into His Treasure Chest, His Word, which I love to share with others. This error in judgment on my part, of teaching that driving on the Sabbath to a worship assembly is sin because of the fire created in the engine, has taken me down a notch or two. It has humbled me, and I thank Yeshua for that. Pride, in my ability to correctly discern His Word, is not part of Yeshua nor His Kingdom.

If you followed that false teaching of mine, I ask for your forgiveness, in the Name of Yeshua, for any and all problems or hardships that I have caused you. Thank you.

¹⁷ Much of this paragraph was taken from [Sabbath—How To Keep It](#). Read it to further see how to keep Shabat.

¹⁸ See [When Does The Sabbath Begin?](#)

¹⁹ I gave my life to Jesus in Oct. 1975, when I was 24, and I was Born Again. You can read about that, and my times of witnessing to my Jewish people in Israel, in [Sam the Rock Thrower](#).

APPENDIX

1. “Thus the Heavens and the Earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested (or ceased creating) on the seventh day from all His work which He had done. Then God *blessed* the seventh day and *sanctified* it, because in it He ceased from all His work which He had created and made.” (Genesis 2:1-3)
2. Exodus 31:12-18: “And Yahveh spoke to Moses, saying, ‘Speak also to the Sons of Israel, saying: ‘Surely My Sabbaths you must keep, for it is a sign between Me and you throughout your generations, that you may know that I am Yahveh who makes you holy. You must keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death, *for whoever does any work on it*, that person shall be cut off from among his people. Work shall be done for six days, but the seventh day is *the Sabbath of rest*, holy to Yahveh. *Whoever does any work on the Sabbath day*, he shall surely be put to death. Therefore, the Sons of Israel must keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the Sons of Israel forever, for in six days Yahveh made the Heavens and the Earth, and on the seventh day *He rested* and was refreshed.’” And when He had made an end of speaking with Moses on Mount Sinai, God gave Moses two Tablets of the Testimony, tablets of stone, written with the Finger of God.”
3. Exodus 34:21: “Six days you shall *work*, but on the seventh day you must *rest—in plowing time and in harvest you shall rest.*”
4. Exodus 35:2-3: “Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to Yahveh. Whoever does any work on it shall be put to death. You must not *kindle* a fire throughout your dwellings on the Sabbath day.”
5. Leviticus 23:3: “Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy assembly. You must not work on it—it is the Sabbath of Yahveh in all your dwellings.”
6. Numbers 15:32-36: “Now while the Sons of Israel were in the Wilderness, they found a man gathering wood on the Sabbath day. And those who found him gathering wood brought him to Moses and Aaron, and to all the congregation. They put him under guard because it had not been explained what should be done to him. Then Yahveh said to Moses, ‘The man must surely be put to death! All the congregation shall stone him with stones outside the camp.’ So, as Yahveh commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.”
 - The man was *working* on the Sabbath, in gathering the wood. Nothing is said about a fire, even though most likely he was gathering the wood for a fire, but he could have just been out gathering wood for Saturday night, after the Sabbath, or Sunday, too. He wasn’t concerned about *working* on the Sabbath.
7. The second time the Ten Commandments are spoken, the theme of redemption, not Creation, is seen: Moses says,
 - Deut. 5:12-15: “Observe the Sabbath day, to keep it holy, as Yahveh your God commanded you. *Six days you shall labor and do all your work, but the seventh day is the Sabbath of Yahveh your God. In it you must not work:* you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger (Gentile) who is within your gates, that your male servant and your female servant *may rest as well as you*. And remember that you were a slave in the land of Egypt, and Yahveh your God brought you out from there by a mighty hand and by an outstretched arm. Therefore, Yahveh your God commanded you to keep the Sabbath day.”
8. Isaiah 56:6-7: “Also, *the sons of the (Gentile) foreigner* who join themselves to Yahveh, to serve Him, and to love the name of Yahveh, to be His servants—everyone who keeps from defiling the Sab-

bath and holds fast My covenant—even them I will bring to My holy mountain and make them joyful in My House of Prayer. Their burnt offerings and their sacrifices will be accepted on My Altar. For My House shall be called a House of Prayer for all nations.”

9. Isaiah 58:13-14: “If you keep from desecrating the Sabbath, from doing your own pleasure on My holy day; if you call the Sabbath a delight, and the holy day of Yahveh honorable; if you honor it, not going your own ways, seeking your own pleasure, nor speaking your own words. Then you shall delight yourself in Yahveh and I will cause you to ride on the high mountains of the Earth, and feed you with the heritage of Jacob your Father. The mouth of Yahveh has spoken!”
10. Isaiah 66:23: ““And it shall come to pass that from one New Moon to another, and from one Sabbath to another, *all mankind shall come to worship before Me,*” says Yahveh.”
11. Jeremiah 17:21-27: “Thus says Yahveh! ‘Take heed to yourselves, and *bear no burden* on the Sabbath day *nor bring it* in by the gates of Jerusalem nor carry a burden out of your houses on the Sabbath day *nor do any work*, but sanctify the Sabbath day, as I commanded your Fathers. They did not obey nor incline their ear, but made their necks stiff, that they might not hear nor receive instruction, but it shall be, if you listen to Me carefully,’ says Yahveh, ‘to bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day, *to do no work in it*, then shall enter the gates of this city kings and princes sitting on the Throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem, and this city shall remain forever. And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the House of Yahveh. But if you will not listen to Me, to sanctify the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then ***I will kindle a fire*** in its gates and it shall devour the palaces of Jerusalem, and it shall not be quenched!’”
12. Amos 8:5: “When will the New Moon be past that we may sell grain? And the Sabbath, that we may trade wheat? Making the ephah small and the shekel large, falsifying the scales by deceit.”
 - The only New Moon that is a holy Sabbath, and therefore, the selling grain would be prohibited, is the 7th New Moon (Lev. 23:33-35). This is, most likely, the New Moon that Amos is addressing. Be that as it may, the selling of grain is considered work/working on the 7th New Moon Sabbath.
13. Nehemiah 10:30-31: “We would not give our daughters as wives to the peoples of the land nor take their daughters for our sons. If the peoples of the land brought wares or any grain *to sell on the Sabbath day*, we would *not buy* it from them on the Sabbath nor on a holy day, and we would forego the seventh year’s produce and the exacting of every debt.”
14. Nehemiah 13:15-22: “In those days I saw people in Judah *treading wine presses on the Sabbath*, and *bringing in sheaves*, and *loading donkeys with wine, grapes, figs, and all kinds of burdens*, which they brought into Jerusalem on the Sabbath day. And I warned them about *the day* on which they were *selling* provisions. Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and *sold them on the Sabbath* to the Sons of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them, ‘*What evil thing is this that you do, by which you profane the Sabbath day?! Did not your Fathers do thus, and did not our God bring all this disaster on us and on this city?! Yet you bring added wrath on Israel by profaning the Sabbath day!*’ So it was, at the gates of Jerusalem, as it *began to be dark before the Sabbath*, that I commanded the gates to be shut, and charged that they must not be opened until after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day. Now the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. Then I warned them, and said to them, ‘Why do you spend the night around the wall?! If you do so again, I will lay hands on you!’ From that time on they came no more on the Sabbath, and I commanded the Levites that they should cleanse themselves and that they should go and guard the gates, to sanctify the Sabbath day. ‘Remember me, Oh my God,

concerning this also, and spare me according to the greatness of Your mercy!”

15. Matthew 24:20: “And pray that your *flight* may not be in winter *nor on the Sabbath*.”
 - Fleeing in the winter is a hardship, and fleeing on the Sabbath day is not a godly activity for the Sabbath. In other words, the Sabbath was made for man to rest on and realized that His God had created him and redeemed him.
16. Mark 2:27-28: “And He said to them, ‘*The Sabbath was made for man; not man for the Sabbath, and the Son of Man is also Lord of the Sabbath.*’”
17. Luke 13:14-17: “But the ruler of the synagogue answered with indignation, because Yeshua had healed on the Sabbath; and he said to the crowd, ‘There are six days on which men ought to *work!* Therefore, come and be healed on them, and not on the Sabbath day!’ The Lord answered him and said, ‘Hypocrite! Does not each one of you on the Sabbath *free* his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be *freed* from this slavery on the Sabbath?!’ And when He said these things, all His adversaries were put to shame, but all the Jewish people rejoiced for all the glorious things that were done by Him!”
 - Here the ruler of the synagogue doesn’t realize that the *work* of Yeshua, in healing the woman, was the *work of redemption*, which is a major theme of God’s Sabbath day (see Deut. 5:12-15, p. 7 above). Therefore, this kind of work is not only allowed, but divine.²⁰
18. Luke 14:1-6: “Now it happened as He went into the house of one of the rulers of the Pharisees, to eat bread on the Sabbath, that they watched Him closely. And behold! There was a certain man before Him who had dropsy, and Yeshua spoke to the Scribes and Pharisees, saying, ‘Is it *lawful* to heal on the Sabbath?’ But they kept silent. And He took him and healed him, and let him go. Then He answered them, saying, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately *free* him out on the Sabbath day?’ And they could not answer Him regarding these things.”
 - It is *lawful, of Mosaic Law*, to heal on the Sabbath day?²¹
19. John 5:7-10: “The sick man answered Yeshua, ‘Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.’ Yeshua said to him, ‘Rise, take up your bed and walk.’ And immediately the man was made well, took up his bed, and walked, and that day was the Sabbath. Some Jews, therefore, said to him who was cured, ‘It is the Sabbath! It’s not lawful for you to carry your bed!’”
 - The Pharisees had made it unlawful to heal on the Sabbath day, but that was their perverse understanding of what God’s prohibition on work included.²²
20. Hebrews 4:9-10: “There remains, therefore, a *Sabbath rest*²³ for the people of God. For he who has *entered His rest* has himself also *ceased from his works, as God did from His.*”²⁴

²⁰ See [Messiah—The Sent One](#) for why the Pharisees clashed with Yeshua over healing on the Sabbath.

²¹ Ibid.

²² Ibid.

²³ The KJV and the NKJV only have “a rest for the people of God,” but not “a *Sabbath rest* for the people of God.” The Greek word is *Sabbatismos*, in both the Textus Receptus and the Nestle-Aland Greek text, and so any English Bible which has “a Sabbath rest” are right, but the KJV and the NKJV are in error. There is a world of theological difference between a *rest* and a *Sabbath rest*. Hebrews was written in 67 AD, or more than 35 years after the Resurrection. The Church teaches that Sunday came into the Church right after the Resurrection, but obviously, they are wrong.

²⁴ Last revised on Saturday, December 30, 2023.