

# **SABBATH DRIVING**

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[The Seed of Abraham](#)



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# SABBATH DRIVING

You may not have thought about it, but is driving a car on the Sabbath a sin?<sup>1</sup> Many, if not most Christian Torah keepers use their cars on the Sabbath as though it was just another day. They drive to the assembly on Shabat (Hebrew for Sabbath) and then some go to restaurants and *buy* their lunch and waitresses *serve* them, two things which are expressly forbidden on Shabat. We're not to work nor engage others in working for us.<sup>2</sup> There may also be 'the need' to buy gasoline if they're 'running on empty,' but in a country that is Torah observant, where people don't work on Shabat, what restaurants and gasoline stations would be open to sell anyone food or gas? From just this perspective it would be impossible to buy food and gasoline on the Sabbath, but what about driving to get to an assembly to worship the Lord? Does a 'religious purpose' (to assemble on Shabat, praise the Lord and hear a message) override the Lord's commandment to keep the Sabbath day holy—to rest and not work on it? Does the end justify the means? Of course, if driving to the assembly on Shabat is sin, it would mean that driving anywhere else would also be a sin and against God's will.

## The Sabbath—Fire and the Orthodox Jew

Orthodox Jews do not drive on Shabat, and although we don't follow them in many things, this is something they do right. Their main objection to driving on Shabat is that it violates God's prohibition against lighting or kindling a fire:

“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. 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!* You must not kindle a fire throughout your dwellings on the Sabbath day.’” (Exodus 35:1-3)

Why does God require the death penalty for working or kindling a fire on Shabat? What is *so holy* about Shabat that death is the punishment for breaking it? Even without knowing 'why' we realize that Shabat is very important to God for Him to require the death penalty for its desecration. Yet, Shabat isn't a physical thing like a living person, or someone's wealth that can be stolen. 'Lawless Christians'<sup>3</sup> have no idea as to why the Sabbath is holy and the punishment so severe, or they would certainly be keeping it.

The Sabbath is a 24 hour day of both abstaining from work and entering into a holy rest. *Whoever* works on that day and does not rest sins against the God of Israel, whether they realize it or not. One doesn't have to understand all the laws governing proper food nutrition for poor eating habits to adversely affect him. Lawless Christians don't keep Shabat holy because they've been deceived, but this doesn't mean they aren't adversely affected by their ignorance, both now and in the future. Under King David they would have been killed the first time they worked or prepared food on Shabat, but just because God doesn't strike them with lightning the first Shabat they work doesn't mean it's a trivial thing to God. He will punish ignorant Lawless Christians for their not keeping His Ways (i.e. Mosaic Law), and also Christian Mosaic Law keepers for knowing His Ways, but failing to keep them. Yes, God will forgive us 'in Yeshua,' but there are consequences even for sins of ignorance, and for willful sins. For many centuries

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<sup>1</sup> We know that flying is a sin because it makes our 'servants' (the pilot and stewards, etc.) work.

<sup>2</sup> Ex. 20:8-11; Deut. 5:12-15; Neh. 10:31; 13:15-22.

<sup>3</sup> 'Lawless Christians' are those who don't walk in Mosaic Law, and so they don't keep the 7th day Sabbath, nor the Feasts of Israel (Lev. 23), nor the Mosaic dietary laws (Lev. 11), etc.

Israel didn't observe Shabat. This is the God of compassion, in that He didn't kill them immediately, but one day He destroyed them because of their willful disobedience. Yeshua said:

“And that servant who *knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes, but he who did not know, yet committed things deserving of stripes, shall be beaten with few.* For everyone to whom much is given, from him much will be required, and to whom much has been committed, of him they will ask the more.” (Luke 12:47-48)

When Yeshua returns to set up His thousand year Kingdom in Jerusalem, everyone will keep Shabat, and Mosaic Law will be the law of the Land, as interpreted by Yeshua. Be that as it may, some argue that ‘kindling’ a fire only applies to *kindling* a fire at say, a campsite, like Israel in the Wilderness, when this commandment was given. In other words, it doesn't have anything to do with ‘fire,’ but with the *kindling* aspect of it, which can be a *laborious* task; having to use a flint stone, dry twigs and leaves, unless of course, one can get a light from a neighbor, which probably happened more often than not. Be that as it may, kindling would fall under the prohibition of *working* on the Sabbath. At first it seems that there might be some merit to this, and that ‘fire’ *per se* isn't what the commandment is prohibiting, but when we see what the Hebrew word for *kindle* means, it'll be evident that God isn't speaking about kindling, but about the fire. This may have something to do with *creating* a fire itself on Shabat because God is Living Fire,<sup>4</sup> as seen in His appearances to Moses at the Burning Bush and His descending from Heaven upon Mt. Sinai to declare the Ten Commandments to all Israel, etc.

The Hebrew word for *kindling* just means to burn or to start a fire. The word is *בָּהַרְתָּ* *bah'are*. *HALOT*, a respected authoritative Hebrew lexicon (ancient foreign language dictionary) says it means, “to kindle, to light...fire, Ex 35:3.”<sup>5</sup> *BDB*, another respected lexicon, agrees with *HALOT* and adds, to light the lamps in the Temple and the burning of dung,<sup>6</sup> both of which involve no ‘work’ of laborious ‘kindling’ because ‘already lit torches’ would be used to light the Temple lamps and the dung. This places the commandment not to kindle or light a fire squarely on the fire itself, and not the work aspect of kindling.

The *Theological WordBook of the Old Testament* notes that *bah'are* is used of the *continual* burning of wood on the bronze Altar of Sacrifice, and the lamps of the Temple, and refers to them as prototypes of,

“*the theophanies in which the Lord's appearances are associated with the continuously burning bush (Ex. 3:2–3) and the burning on Mt. Sinai (Dt. 4:11; 5:23; 9:15), both of which seem to represent the very character of the righteous and purifying God (2nd Sam. 22:9; Is. 10:17; Ezk. 1:13; cf. also Is. 33:14; Heb. 12:29).*”<sup>7</sup>

Perhaps God had forbidden fire to be created on Shabat because it might be considered by Him to be a ‘strange’ or profane fire *not of Him?* (cf. Lev. 10:1f.) The Rabbis say that there are only two Sabbaths: the first one of Creation and the last one of eternity. All the other Sabbaths reflect those two realities like two lights in a puddle of water. Therefore, every Sabbath symbolizes the future eternal New Jerusalem<sup>8</sup> where

<sup>4</sup> Ex. 3:2; 19:18; 24:17; Dt. 4:24; 9:3; Heb. 12:29.

<sup>5</sup> Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 1 (Boston, MA USA: Brill Academic Publishers; 2002), p. 146 (Accordance Software).

Both the HCSB and the NIV have ‘light’ in place of ‘kindle;’ “Do not light a fire in any of your homes (HCSB), dwellings (NIV) on the Sabbath day.”

<sup>6</sup> Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon*, Abridged, paragraph 2982 (Accordance Bible Software). Compare Isaiah 30:33.

<sup>7</sup> R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I, p. 121 (Accordance Bible Software).

there will be no need for God’s people to be purified by His holy Fire because everyone will already be glorified.<sup>9</sup> The first Sabbath that Israel kept was in the Wilderness, before the Ten Commandments were given, and it reveals two prohibitions that indicate that fire wasn’t to be made on Shabat.

## *The Sabbath and Manna*

In Exodus 16 God introduces Israel to both the Sabbath and Manna. He states Israel was to gather the Manna for six days, but the 7th day was His Sabbath and there would be no Manna. Israel was also to cook and/or bake the Manna they found on the sixth day (i.e. Friday), and there would be a ‘double portion’ so they could save some for Shabat. From this, and the fact that *cooking* and *baking* weren’t allowed on Shabat, both Baruch Levine,<sup>10</sup> a traditional ‘non-believing in Jesus’ Jewish scholar, and Walter Kaiser,<sup>11</sup> a Christian theologian, infer that fire was also being forbidden on Shabat, which lines up with the prohibition of fire on Shabat in Ex. 35:3.

The story about the Manna (Ex. 16) is four chapters before the Ten Commandments were given from Mt. Sinai by God (Ex. 19:16–20:1f.). This means that Israel learned of Shabat, and some of its prohibitions, before the Ten were given, in which the fourth commandment is that of the Sabbath.

God gave Israel Manna and He wanted her to obey Him about not gathering it or looking for it on the Sabbath because there wouldn’t be any, but some didn’t listen and looked for it anyway:

“Then Yahveh said to Moses, ‘Behold! I will rain bread from Heaven for you and the people shall go out and gather a certain quota every day, *that I may test them, whether they will walk in My law or not.* And it shall be on the sixth day that they shall *prepare* what they bring in, and it shall be twice as much as they gather daily.’” (Exodus 16:4-5)

“And Moses said, ‘Let no one leave any of it till morning.’ Notwithstanding, they did not listen to Moses, but some of them left part of it until morning, and it bred worms and stank, and Moses was angry with them.” (Exodus 16:19-20)

“And so it was, on the sixth day that they gathered twice as much Manna—two omers for everyone. And all the rulers of the Congregation came and told Moses. Then he said to them, ‘This is what Yahveh 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.’” (Exodus 16:22-26)

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<sup>8</sup> Rev. 3:12; 21:2; cf. Ga. 4:26; Heb. 12:22; Rev. 21:10.

<sup>9</sup> See [Salvation—The Promise!](#)

<sup>10</sup> 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.”

<sup>11</sup> 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.”

God told Israel to prepare for Shabat on Friday—to cook on Friday what they were to eat for it and for Shabat. That means there wasn't to be a fire for cooking on Shabat. Also, with Moses saying, 'Tomorrow is a Sabbath,' it reveals that Israel didn't know about Shabat before this. It also tells us that God Himself gave His Sabbath of Creation to Israel at this time. From then until today, Israel has known when 'the true Sabbath' is, despite empires with different year numberings, and sometimes more days to the week than seven. Israel always kept the seven day week, with Shabat as its last day, as it was at Creation, and always had its own reckoning of years. All that to say that there are some Christians, not wanting to keep God's Sabbath, who say, 'We really don't know when the true Sabbath is,' but that's just a smoke screen to justify their not keeping the Sabbath.<sup>12</sup>

Interesting to realize is that God allows cooking and food preparation, which would include lighting a fire, on the annual Sabbaths (of Passover and the Feast of Tabernacles, etc.). This 'confirms by silence' that fire is the focus of God's prohibition on Shabat for Ex. 35:3 because He doesn't say you *can kindle* a fire, which would have meant that *kindle* was part of the sin of Ex. 35:3. This means that driving on Shabat, with fire being produced in the car's engine, is a violation of God's Shabat.

In speaking of the first day of Passover-Unleavened Bread, Scripture says food can be prepared, which would include the use of fire, but there's no mention of kindling:

“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)

Nahum Sarna writes that the ancient Rabbis saw Ex. 35:3 as a prohibition against lighting a fire on the Sabbath, but they did allow that a fire lit before Shabat, that continued into Shabat, was alright:

“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.”<sup>13</sup>

Here the Rabbis understood it was the fire that God was prohibiting, not the 'work' of kindling that was the prohibition. As we saw, *kindling* can be translated as 'just' lighting a fire on Shabat, without reference to the work of kindling, as one can light a fire from another fire.

As for the Rabbis prohibiting the refueling of a fire on Shabat, I think that *if one already has firewood*, then placing it upon an ongoing fire on Shabat isn't a sin anymore than rolling over an unburnt portion of a branch to catch more of the fire, is. The Rabbis were being legalistic.

An average car's engine ignites 400 individual 'fires' per 800 rpm, which is when the car is idling. In other words, 400 flames are created in a car's engine *every minute* when it's idling.<sup>14</sup> Many more fires are created when it's being driven. The commandment speaks of not creating a fire on Shabat, and so, anyone driving a car is breaking God's Sabbath and sinning.

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<sup>12</sup> When Yeshua was confronted on Shabat in the Gospels, He never tells the Pharisees that, 'It's really not the Sabbath day,' or that Shabat was the day before, etc., and so we know that the Sabbath in His time was the Sabbath of Creation Week. Since His time the Jewish people have meticulously kept the seventh day Sabbath, and so we know that today's Sabbath is 'the true Sabbath.' Also, no Christian ever questions if their Sunday is actually the day of the Sunday resurrection. They're sure of that.

<sup>13</sup> Nahum M. Sarna, *The JPS Torah Commentary: Exodus* (Philadelphia: The Jewish Publication Society, 1996), p. 222.

<sup>14</sup> See [Fire Under Pressure](#) and [Four Stroke Engine](#).



The Orthodox Jew will not drive his car to the synagogue on Shabat nor anywhere else because of the fire created in the engine. That's why they *always live within walking distance of their synagogue*, whether in Israel or in the USA, etc. Would anyone need to drive to The Seed of Abraham's congregations, or any other Sabbath keeping congregation, if they lived within walking distance from it? Of course, not.

Just because Christian Sabbath keepers drive on Shabat doesn't mean that God approves of it anymore than people being saved at a Sunday church means that God ordained Sunday to replace Shabat. Driving on Shabat is a major sin in the eyes of God that is worthy of death because of the fire created in the engine. As the Apostle Paul admonishes us:

“Be *diligent* to present yourself *approved to God*, a worker who does not need to be ashamed, *rightly dividing the Word of Truth.*” (2nd Timothy 2:15)

“There is therefore, now, no condemnation to those who are in Messiah Yeshua, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Messiah Yeshua has made me free from the law of sin and death. For what Mosaic Law could not do, in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of (my) sin, He condemned sin in the flesh.” (Romans 8:1-3)

## The Sabbath—Redemption and Driving

There are Christians who say that Yeshua did away with Shabat by *working* on it (cf. Jn. 5:17-18; i.e. by *healing* people on it). They don't realize, though, that the 'work' Yeshua did falls under one of the three main themes of Shabat—redemption,<sup>15</sup> and that redemptive work is not only acceptable on Shabat, but one of the things that God imbued into Shabat.

In the second giving of the Ten Commandments, 40 years after Israel came out of Egypt and just before they enter the Land that God promised to their Fathers, the only thing that changes in any of the Ten is the *reason* why Israel was to keep Shabat holy. In the first Ten it was because Shabat reflected Creation. God had made the universe in six days and ceased or 'rested' on the 7th day (Ex. 20:8-11), and so He commanded His people were to imitate Him.

Forty years later Moses reiterates the Ten and the reason for keeping Shabat holy is because they had been slaves in Egypt, and God, with His mighty outstretched Arm, *delivered, saved or redeemed them from slavery*. Therefore, neither they, nor their children, nor their servants, nor any Gentile in Israel nor their animals were to work on the Sabbath. Then Sabbath also becomes God's way of displaying His *redemption* of Israel from Egypt in a practical and weekly way to *everyone in the Land*, even the slaves. No other ancient people had 'a day off' from work (which caused ancient Rome to mock the Jews as lazy!), and no one gave their slaves 'time off.' Moses declared:

“*Observe Shabat 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 do any 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 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

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<sup>15</sup> The other two themes of the Sabbath is Creation, which is found in the first giving of the Ten Commandments (Ex. 20:8-11; cf. Gen. 2:1-3), and Sanctification (Ex. 31:17- Lev. 21:8).

arm! Therefore, Yahveh your God commanded you to keep the Sabbath day!” (Deut. 5:12-15)

Servants of the Hebrews, whether Hebrew or Gentile, were not to work on Shabat, and the animals also had a day of rest so that God’s redemption of Israel was pictured once a week throughout all the Land of Israel. That’s truly divine, but it doesn’t tell us why the punishment for not keeping the Sabbath day holy was death.

The Hebrews and the Gentiles had a whole day to walk in the peace of Shabat, disengaging from the cares, concerns and worries of this life and entering into the Sabbath, which reflected both Creation and Redemption, with God’s provision for all their needs. It was because He was the Creator-Redeemer God that all their needs would be taken care of.

They were able to take time to rest and reflect on what God had done for Israel in freeing her from cruel Egyptian slavery, and also to realize Mosaic Law contains the words of life (i.e. *how* to live out this life of freedom; Dt. 30:19-20). They were also grateful for the Land that God had given to Israel. Shabat was a holy day that the people set apart once a week. Yahveh had revealed His love for Israel, which was reflected in Shabat. No other ancient people had a day like Shabat. All other peoples worked on every or any day of the week, *especially* when it was time to sow their crops and harvest them, but not Israel, which emphasized that it was Yahveh who supplied all their needs and watched over their harvest:

“Six days you shall work, but on the seventh day *you must rest*, (even) in plowing time and in harvest, *you must rest!*” (Exodus 34:21)

Everyone in Israel was to cease from working on Shabat *and* enter into the *holy rest* that God commanded for them. *Resting* on Shabat, along with not starting a fire, are crucial points in determining if driving on Shabat is a sin or not. Those who think that Yeshua broke the Sabbath, and so, they can, too, aren’t saying anything new. *The Pharisees said that of Yeshua, first.*

There were a number of Sabbath confrontations that Yeshua had with the Pharisees on Shabat, but never once does Yeshua agree with His accusers by saying that He broke the Sabbath, for any reason, including Him being Lord of the Sabbath (Mk. 2:27-28).<sup>16</sup> The Sabbath confrontations were over whether healing (work) could or could not be done on Shabat; not if it didn’t matter if one worked on Shabat.

The Pharisees taught that a doctor could *work* to heal someone on the Sabbath if they had a life threatening illness or injury, but people with chronic diseases could not be ‘worked’ on by doctors because the Pharisees taught that it transgressed the prohibition of working on the Sabbath day. This was their understanding back then and it carries over to the Rabbis today. Yeshua challenged them and their teaching, and hence, the confrontations over Yeshua’s healings on Shabat were because none of the healings were life-threatening.

There are a total of seven Sabbath healings Yeshua performs in the four Gospels and *they are all chronic in nature.*<sup>17</sup> Yeshua knew when He healed those people on Shabat that there would be clashes with the

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<sup>16</sup> Some Christians misuse Mk. 2:27, where Yeshua says, ‘the Sabbath was made for man, not man for the Sabbath,’ and say that they don’t have to keep the Sabbath. Their position has nothing to do with the text.

<sup>17</sup> Samuele Bacchiocchi, [From Sabbath to Sunday](#) (Rome, Italy: The Pontifical Gregorian University Press, 1977), pp. 19-20, note 7 in Bacchiocchi’s book, or p. 9, note 24 in this PDF. There are seven Sabbath chronic healings recorded in the four Gospels:

1. Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11...The Jewish man with the withered hand.
2. Matthew 8:14-15f; Mark 1:29-34...Peter’s Jewish mother-in-law.
3. Mark 1:21-28; Luke 4:33-37...The Jewish demoniac in the synagogue.
4. Luke 13:10-17...The Jewish woman ‘bent over’ for 18 years.

Pharisees. He, though, as *Lord of the Sabbath*, revealed **what work was allowed on the Sabbath**. Work on Shabat? Yes. Divine work. Yeshua Himself declared on Shabat after one healing that, “My Father has been *working* until now, and I have been *working*” (John 5:17). That didn’t win Him any friends among those Pharisees.

It wasn’t secular work, though, that Yeshua did, but redemptive work, which is a major theme of Shabat. *That work* God allows because it displays Him as Redeemer of Israel. It’s not like working on a job or even doing one’s wash on Shabat, etc. God had been working on Shabats in Israel since the time He redeemed Israel from Egyptian slavery on the night of Passover. The following morning, an annual Sabbath (the first day of the Feast of Unleavened Bread), God led Israel out of Egypt, and it seems they walked all day, something the Rabbis would also frown upon.<sup>18</sup>

*Only in the eyes of the Pharisees* did Yeshua ‘break Shabat,’ *because they weren’t able to correctly discern God’s Word*—either written or Living. Also, how could they even have begun to compare Yeshua’s healings with that of a doctor’s? Yeshua spoke or touched the person and they were instantly healed. What kind of ‘work’ is that? What doctor can do that?

According to God the Son (Jn. 5:17) the work that He did was exactly the kind of work that His Father had been doing on Shabat for centuries—redemptive work, and so Yeshua wasn’t doing anything wrong or ‘out of the norm,’ and He certainly wasn’t sinning or breaking the Sabbath. Any Christian who says they can do whatever they want on the Sabbath day because Yeshua broke it, *lines up with the accusers of Yeshua—the Pharisees!* Also, it’s absurd to think that Jesus broke the Sabbath because if He had broken the Sabbath He would have been a sinner, and His sacrifice of no consequence. Yeshua was ‘born under the Law’ (Gal. 4:4) and it was Mosaic Law that judged Him sinless<sup>19</sup> (cf. Rom 3:20; 7:7). Yeshua never broke the Sabbath nor any rule of Mosaic Law that applied to Him, and neither should we. Yeshua kept Shabat holy every week of His life. That’s ‘a given’ for Him to have been sinless.

The question for us, aside from the issue of fire in the engine, is, does driving to The Seed of Abraham on the Sabbath day (or any Sabbath keeping congregation) have anything to do with biblical redemption? The ministerial redemptive work of Yeshua was miraculous and pointed to Him being the Redeemer (Savior, Messiah). It showed forth the compassion of the Lord of the Sabbath in redeeming those chronically sick Jewish people on the Sabbath. In one instance, Yeshua *freed* or redeemed an enslaved daughter of Father Abraham, whom Satan had kept *bound* or enslaved for 18 years.<sup>20</sup> The point is that she was redeemed by the Redeemer, and this kind of work on Shabat is part and parcel of what Shabat is all about.

Redemptive work includes providing a Worship Service for people; preaching and teaching, bringing people into the Kingdom, praising and worshiping the Lord, and reading the Word, as well as ministering to the poor and needy, and of course, healing the sick and raising the dead, etc. Anyone living within walking distance from the Sabbath Worship Service can go there, but is driving to it allowed, and if not, why not?

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5. Luke 14:1-4...The Jewish man with dropsy.

6. John 5:1-18...The Jewish invalid at Bethesda.

7. John 9:1-41...The Jewish man born blind.

<sup>18</sup> Ex. 12:30-42; also v. 11 where sandals and a staff were to be had, worn and used by the Hebrews, signifying that they were going on a journey; a Journey of Freedom. The Pharisees had what they called a ‘Sabbath day’s journey,’ which is about two-thirds of a mile (one kilometer) as the distance one can travel on the Sabbath, yet on this Sabbath Israel must have gone many miles that first annual Sabbath day.

<sup>19</sup> John 8:46; 2nd Corinthians 5:21; Hebrews 4:15; 1st Peter 2:22; 1st John 3:5.

<sup>20</sup> Compare Lk. 13:10-17 where Yeshua compares *freeing* (*loosing* in English, but *freeing* in Greek), the woman that Satan had bound for 18 years, to *freeing* one’s ox and leading it to water on Shabat, which was condoned by the Pharisees for Shabat.

Others might point to Yeshua and His disciples *walking* through the grain fields as *traveling* on Shabat (Mt. 12:1f.), and say that driving is alright, as back then they didn't have cars. Yet, Yeshua didn't walk from Capernaum to Jerusalem on Shabat, a distance of 100 miles (160 kilometers) and *He never rode any horse or donkey on Shabat* in his travels because God commands Israel to let their animals *rest* on Shabat (Ex. 20:9-10f.; Dt. 5:14).

Yeshua ministered within walking distance of where He was.<sup>21</sup> His walking on Shabat can't, and shouldn't be compared to driving across town or from city to city. Yeshua never rode a donkey or a horse on Shabat, nor did He say that it was alright to do it 'for ministry purposes,' as He could very well have done, yet a car certainly isn't an animal and it doesn't need to rest.

## *The Sabbath—Rest vs Stress*

Today we drive cars, trucks and motorcycles. We don't use horses, but a hundred years ago a Jew would never have ridden a horse to a Sabbath meeting (or anywhere else), and a rabbi wouldn't have gone to his congregation, or 'to minister' to anyone on the Sabbath, by riding a horse. Yet, a car isn't a horse. Some might say that a car 'is a dead thing,' and doesn't need to rest like an animal, and therefore, it can be used (irregardless of the fire in the engine: 'we must assemble!'). Yet, when you start up a car and move it's just like a living thing, only a thousand times deadlier in terms of its ability to injure or to kill a person in a single second.

In 2017 more than 40,000 men, women and children died in car accidents in the USA. That's more than 100 deaths per day.<sup>22</sup> Most traffic deaths would never have happened if people were still riding horses instead of driving cars, but the point is that car accidents involving someone's death don't stop because it's a Sabbath day. Also, there were more than six million car accidents,<sup>23</sup> or more than 17,000 per day.

If the person driving to the Sabbath assembly has an accident and someone is seriously injured or killed, aside from the emotional trauma and stress in the lives of all involved, there are the endless questions and forms to fill out for the police, and the insurance information to get, etc. That's not the way Yeshua wants us to keep the Sabbath day holy. Yes, a driver can have an accident and injure and/or kill someone in an accident, or be injured himself, on any day of the week, but if he weren't driving on Shabat *it would never happen* on Shabat.

Also, what of the Sabbath *rest* for the driver? This is a main part of the commandment to keep Shabat holy. It's not only to cease from work, but to enter into a time of rest for the whole day. Is the driver truly resting when he's driving on Shabat, even if he doesn't have an accident or a flat tire? Some might say it's very restful and relaxing, but I don't think anyone would want to close their eyes for just 60 seconds while they're driving at 50 miles per hour. It's not *that* kind of restful. Obviously there are different levels of stress when driving, and stress may not be classified as work, but it certainly infringes on the 'rest' aspect of Shabat, and one is voluntarily putting himself into that stressful position every moment they're driving on Shabat.

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<sup>21</sup> I am not suggesting that we confine ourselves to the Pharisaic, and now rabbinic, 'Sabbath day's journey' of how far one can walk on Shabat, which is about a kilometer (about two-thirds of a mile). One should be able to walk wherever they want to go, but to keep in mind that the Sabbath wasn't made for hiking, swimming, sports or exercise, etc. It was made by God for man to cease or rest from working activities and also to be able to reflect upon God and His Creation, Redemption and Sanctification of Israel, as well to assemble and hear the Word, praise and worship Him, and minister to others (doing the works of redemption).

<sup>22</sup> [US Vehicle Deaths Topped 40,000 in 2017](#)

<sup>23</sup> [Road Accidents in the US](#)

Even under normal driving conditions one needs ‘to pay attention’ to the road and its *ever changing reality*, which is not exactly ‘holy resting,’ especially in heavy traffic, when people cut in front of one another and cars from the side roads come into your lane, etc. Where isn’t traffic heavy on ‘Saturday’? Depending upon the traffic one has to deal with, driving on Shabat can be extremely stressful and dangerous. This is contrary to keeping Shabat holy unto the Lord. One is certainly *working* to remain ‘in control’ of the vehicle, and watching out for other vehicles so they don’t hit you or you them, as you maneuver to get from your home to the Sabbath assembly and back.

Something that also needs to be taken into consideration is if the car breaks down or has a flat. Who will *work* on your car on Shabat when work is expressly forbidden under penalty of death (Ex. 20:8-11; 31:12-17)? Yes, *God* is that serious about His holy Sabbath. Will you or will you ask your ‘servant’ at AAA to come and change the flat tire, or jump start you, etc.? If a mechanic works on your car you’ll also have to *pay him* for working for you. You’d be *buying* his service *and* making him work on Shabat, both of which are forbidden. We’re not even to ask a friend to work for us on Shabat. Also, how many hours might it take, with either you *working* or watching *your servant* work to fix and/or change the flat tire or to get your car going again if it’s an engine problem, and what if it needs to be towed?

You might own a new car where that wouldn’t conceivably happen, but what of a family of seven coming to a Shabat meeting with an old car that quits four miles from their home and five miles from the congregation? What will they do? How will they be able to keep the Sabbath day holy? Will someone from the assembly come and get them and/or fix their car? Forget about what kind of a witness for Yeshua this is to observant Jews who don’t drive on Shabat. Driving on Shabat can turn into a nightmare.

AA (Alcoholics Anonymous) has a saying for recovering alcoholics: ‘If you want to stay sober you don’t go to a bar.’ We can say, ‘If you don’t want to have an accident or a flat, or kill someone on Shabat, don’t drive.’ Some might debate that driving on Shabat is OK, especially going to a Worship Service, but who would try and justify that having an accident and/or injuring someone on Shabat is alright to do on the Lord’s holy Sabbath?

## ***The Sabbath—The Ox in the Ditch***

Others might want to use ‘the ox in the ditch’ (Lk. 14:5) to justify driving on Shabat. Can this be a reason why someone can drive on the Sabbath day, at the very least, to get to their congregation? The *compassion* of the Lord, in allowing an Israeli to get his ox out of the ditch, which would be forbidden (hard) work on Shabat, doesn’t address the issue of someone driving on Shabat. The animal is a living creature that is terrified, and hopefully, *it doesn’t fall into the ditch every Sabbath*.

Also interesting to realize is that Yeshua, in speaking of a future time when Jerusalem would be surrounded by an army (69 AD), tells His followers to flee the city, but to pray that it wouldn’t be on Shabat:

“And pray that your flight may not be in winter *or on the Sabbath day*.” (Matthew 24:20)

The Sabbath wasn’t made ‘for fleeing’ for one’s life, and Yeshua, not wanting them to desecrate it by having to run for their lives, says to pray that it won’t be on Shabat. How much more us, that we shouldn’t drive our cars on a ‘normal’ Shabat?

In an emergency situation, as the animal falling into the ditch illustrates, one could theoretically drive to minister to someone in distress, but using ‘the ox in the ditch’ to justify driving to Shabat meetings every week, or even a minister driving to visit people on Shabat as a ‘ministry’ to them, is outside the realm and intent of the Lord’s asterisk of rescuing one’s panicking and frightened animal in a ditch.

## *The Sabbath—Defiling the Land*

Driving a car on the Sabbath also defiles the land. People, animals and even the land are to rest on Shabat, and even though most people in the USA don't keep Shabat, it's easy for those who do, to understand why the land should also rest. Primarily, this commandment was instituted by God for farm land, but you'll see a secondary purpose in it concerning driving. God says in Lev. 26:33-35 that the land was to have a Sabbath rest. In this passage the Lord's anger and punishment of Israel is seen when they wouldn't let the land rest on its Sabbaths:

“I will scatter you among the nations and draw out a sword after you! Your land shall be desolate and your cities laid waste! *Then the land shall enjoy its Sabbaths* as long as it lies desolate and you are in your enemies' land! Then the land shall *rest* and enjoy its Sabbaths. As long as it lies desolate it shall *rest*, for the time it did not rest on your Sabbaths when you dwelt in it.” (Leviticus 26:33-35)

Not only were the Jewish and Gentile people living in Israel, and their animals, to rest on Shabat, but also the land was to rest.<sup>24</sup> If you'll stand or sit in a chair on a street or near a highway on Shabat, for just 30 minutes, you'll notice how noisy and foul smelling cars and trucks can be. Their motor and tire sounds precede them and linger long after they pass by. It's certainly *not peaceful*, quiet nor *restful* for you as the cars and trucks go swooshing by; honking their horns, tires screeching to a halt and 'taking off' from a traffic light, and if the car windows are open and 'music' is playing, it's usually blasting and it will add another dimension to the chaos and the lack of natural peace and simple quiet. If traffic is heavy it means there will be a constant ruckus. The noise and smell invades and desecrates the soul of everyone on the street, especially someone trying to keep the Sabbath day restful and holy.

Some might say that they are only one car among many, and only Jews keep the Sabbath like that (not driving), so it's not like a Christian Mosaic Law keeper is really interrupting anyone's Sabbath. This form of justification dissolves immediately because sinning with others doesn't justify one's sin, and saying that 'only Jews' keep Shabat like that is not only an anti-Semitic remark, it's an anti-Jesus one, too. No one should be driving on God's Sabbath day, and that's the point of why a so-called Christian Mosaic Law keeper shouldn't, either. All the people driving, including Lawless Christians, only reveals their ignorance and how far away they are from obeying God. You don't really want to be part of either group.

## **The Sabbath—Not Driving Won't Work For Me!**

Some Christian Torah keepers, seeing the restriction of not driving on Shabat, will continue to drive on Shabat anyway. It doesn't matter to them that they're sinning, which of course they would 'fight you to the death' over, saying that 'it's really not sin,' because not driving on Shabat just won't work for them. They have to get to their assembly and/or other places. They don't want to keep the Sabbath 'that holy.'

The Seed of Abraham is looking for people who are serious about following Messiah Yeshua, *whatever* the cost and however strange it might appear to them and to others.<sup>25</sup> Our first priority is to Yeshua and to obey His commandments. If we do this, all the rest will 'fall into place' the Way Yeshua wants it to. Sadly, though, Sunday (and Sabbath) Christians rent cars and drive in Israel, and tour buses are seen traveling the Land and in Jerusalem *every Sabbath*, in spite of Paul's warning to them against doing things to offend the Jewish people. This is very insensitive and inconsiderate. They profess to know 'the Christ of

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<sup>24</sup> Compare the Sabbatical Year's rest of the land; Lev. 25:1-4.

<sup>25</sup> Jn. 6:48-69, and also, Lev. 7:26-27; 17:10-14; 19:26.

the Jews,’ but because of this, Israelis see Christians as pagans, ‘nice pagans,’ but pagans nonetheless, who *don’t know God’s Word nor have respect for God’s Sabbath*. This only reinforces how strange their Lawless Jesus is to the Israelis, and also, to Orthodox and Hasidic Jews in the USA and Europe, etc.

Paul, the Apostle to the Gentiles (Rom. 11:13), writes to Christians saying to, “Give *no offense*, either to *the Jews* or to the Greeks, or to the Congregation of God” (1st Cor. 10:32).<sup>26</sup> He also states that, ‘if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble’ (1st Cor. 8:13). Can you imagine someone being that set on not wanting to offend a person, so they can ‘hear’ the Great News, that he would be willing to forgo the eating of meat? Unfortunately, those words of the Apostle Paul ‘fall on deaf ears’ with Christians today who know that all the religious Israelis don’t drive on Shabat. Great witness for Jesus! : (

The following is an excerpt from a college student who emailed me a number of years ago, who was ‘struggling’ with a Torah lifestyle. At least that is what he told me. I’ve included a portion of it because it reveals someone who is not surrendered to Messiah and doing His will, but who allows the things of the world to sway him to do what he knew wasn’t right because it was expedient for him, or so he thought. The man speaks of not wanting to grow a full, untrimmed beard (Lev. 19:27)<sup>27</sup> and of not being able to go out on a date on Friday night, when Shabat begins,, because he knew Shabat wasn’t for dating:

“It’s not me!” (meaning him keeping the Sabbath day holy by not dating). “And *it’s not where I’m from*, if that makes any sense. I see it as a *lifestyle* that will make me *socially isolated*, *deprived of everything* life on earth has to offer, including personal happiness, and definitely *single for a long, long time*. What woman wants a man with a disgusting shaggy beard who isn’t allowed to go out on Friday nights?”

Aside from the man’s dramatics about being ‘deprived of *everything* life on earth has to offer,’ and because he never ‘counted the cost’ of following Yeshua, He isn’t concerned with what Messiah wants of him; he wants to be ‘happy’ and that’s his goal and why he won’t follow Yeshua in this. He is justifying himself through fear—no woman would want a man with a ‘disgusting shaggy beard’ who couldn’t go out dating on *erev* Shabat (Friday night). It’s obvious he’s not trusting Yeshua for ‘his wife to be,’ but afraid of how women would see him, and so he’s afraid of being ‘socially isolated.’ So much for standing up, whatever the cost, and trusting in Yeshua to bring his intended wife to him.

Yeshua has called us to be holy—*separated* from the world and its ways, and one of the ways to do that is to walk in the proper understanding of His Word. The Church doesn’t keep Sunday holy, but that just reveals how far away from Sabbath holiness they are with *their* Sunday.<sup>28</sup> It’s just an hour of assembly and then it’s out to eat and off to the beach or the movies, or the ball park, etc. We have freedom in Messiah, but it’s not a freedom to sin. The Apostle Paul wrote:

“What shall we say then? *Shall we continue in sin* that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were immersed into Messiah Yeshua were immersed into His death?” (Rom. 6:1-3)

Our lives are not our own. Let us *not* continue to sin by driving (or working!) on Shabat. We have been

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<sup>26</sup> Paul also said, ‘I myself always strive to have a conscience without offense toward God and men’ (Acts 24:16); and, ‘that you may approve the things that are excellent, that you may be sincere and without offense until the day of Messiah’ (Philippians 1:10).

<sup>27</sup> For why men should have a full, untrimmed beard, see [The Biblical Beard](#).

<sup>28</sup> Sunday is not ‘the Lord’s Day.’ This is a Roman Catholic teaching, but nowhere in Scripture is Sunday equated with ‘the Lord’s Day.’ In God’s Word ‘the Lord’s Day’ (or ‘the Day of the Lord’) is either the 7th day Sabbath or the eschatological Day of Judgment. For why the 7th day Sabbath is valid for Christians, see [Why Sunday?](#) and [The Feasts of Israel and the Church](#).

bought with the precious blood of Messiah Yeshua. He paid the price of our redemption with His own blood, not so that we can do whatever we want, but that we would choose to follow Him in all things.

When Ruti and I lived in Jerusalem we saw the entire city ‘shut down’ every Friday late afternoon in preparation for Shabat. It was so wonderful to feel the natural (and spiritual) peace in the city, except when tourist buses filled with Christians, and taxis taking Christian tourists to ‘holy places,’ drove through the streets. It was so odd. They were the only vehicles on the road.

At first it might be hard not to drive on Shabat, but as you surrender to Yeshua He will guide you through this transition. As Paul said, “I can do all things through Messiah who strengthens me” (Philippians 4:13). Yeshua our Messiah said,

“Enter through the narrow gate. For the gate is wide *and the road is easy* that leads to destruction and there are many who take it, but the gate is narrow *and the road is hard* that leads to Life, and there are few who find it.” (Mt. 7:13-14)

## **The Sabbath and The Seed of Abraham**

Some ministers of The Seed of Abraham might say, ‘Not allowing people to drive to our Sabbath assembly will hinder and restrict people from even wanting to be part of our assembly!’ Of course it will, but our first priority is to be faithful to Yeshua and His Word; not how many people will come if we allow them to drive on Shabat. Following Yeshua isn’t always convenient, and we certainly don’t want people to come to our Shabat service if we cause them to sin by allowing them to drive to our service on Shabat, nor do we want people who will intentionally sin by driving to our Shabat Worship Service. We cannot control what people may do on Shabat, but we can take a stand and not allow anyone to drive to our services on Shabat.

If a new person happens to drive to your Shabat meeting, tell him that he’s welcome for that service, as he did it in ignorance, but that it’s a sin to drive on Shabat because at the very least, it doesn’t allow him to live in the *rest* that God commands for the Sabbath, and God forbids us to light a fire on Shabat. Ask him to come back next week on Sunday, or whatever other day you might offer a second Worship Service on for those who have to drive to your meetings.

For all ministers of The Seed of Abraham, Pendees, and all our pastors in Kenya associated with The Seed of Abraham: I am requiring that you be Shabat compliant by Tuesday, Jan. 1st, 2019. This means that neither you nor your family members drive on Shabat, and also, that people coming to your congregation don’t drive to your Shabat Worship Service. This concept also holds true for the annual Sabbaths, like the first and seventh days of Passover.

Also, please give me feedback on this article by Tuesday, Dec. 25th, whether you agree with it or not, and why. If you think that Yeshua condones driving on Shabat please give me Scripture, and your understanding of it, to support your reasoning. I may be wrong and I’m willing to change my view if you can persuade me, but if I’m not persuaded, are you willing to radically alter your lifestyle for Yeshua? The Dec. 25th date will give you time to read the article and to respond to me with insights and comments, and possible questions and concerns. I offer a Shabat Worship Service at 3 PM for those within walking distance and a Sunday Worship Service at 3 PM for those who need to drive, which gives them a chance to sleep in on Shabat and Sunday, if they like. They can relax and have breakfast and lunch without having to hurry out the door ‘to get to church’ for the typical 10 AM service. After all, 10 AM is not ‘set in stone.’ Yet, if you’d like to have your services at 10 AM or 11 AM, etc., or Shabat at 10 AM and Sunday at 2 PM, etc., that’s fine, too. I also offer a Tuesday night Bible Study at 7 PM for both those who need to drive and those within walking distance.



If all the people in your congregation lived within walking distance you could have just one Worship Service on Shabat, but that's not the case in the USA and many other countries, and we never know when new people will show up, either from our neighborhood or far away, and hence, the need for both a Shabat service and a service on Sunday (or another day). You can have your second Worship Service on any day or night of the week (except Friday night), like Monday night at 7 PM or Tuesday night at 8 PM, etc. The second Worship Service doesn't have to be on Sunday, but I think it would be better if it is. (If all your people live within walking distance, as might be the case for some Kenyan pastors, there's no need to have a second Worship Service.)

I know that the need for The Seed of Abraham ministers to have two Worship Services will make it harder on you, but we are called to exemplify the Lord of the Sabbath and we cannot do that by driving on His holy day and/or allowing our people to drive to our Worship Service on Shabat. I realize that I'm asking you 'to swim upstream with the salmon' and be further rejected and mocked by your Christian friends, etc., but did you really expect any less when you gave your life to Yeshua? Is not this part of counting the cost? Isaiah writes of our Lord that,

“He is despised and rejected by men, a man of sorrows and well acquainted with grief. And we hid, as it were, our faces from Him. He was despised, and we did not esteem Him.” (Isaiah 53:3)

That was our Lord when He walked among His own Jewish people. Being despised and rejected isn't an easy thing to bear, but bear it we will as we walk in His footsteps. Pray to the Lord of the Sabbath that He will help you to make the transition, if you haven't done so already. Once you keep your first Shabat by intentionally not driving on it, I think you'll realize that you should have been doing this all along. The peace that you'll have, and the anxiety that you won't have, will confirm that driving on Shabat is not of the God of Israel. Glory to Messiah Yeshua who leads us in the Way of Righteousness!

You can also arrange for people who live too far from the Sabbath meeting place, but who live within walking distance of one another, to gather in a home or apartment on Shabat to study the Word and praise the Lord, etc. Another option is to invite a person, couple or family to come to your home on Friday afternoon, before Shabat, and stay overnight with you for the Shabat Worship Service (or an informal worship service at a home), and leave when Shabat is over. This will allow time for fellowship and them getting to know you and you getting to know them better.

If an individual can't get to a Sabbath meeting unless he drives or takes public transportation he should not go to Shabat meetings. He should keep Shabat in his home and its vicinity. He can also walk to a park and keep the Sabbath day holy. He can read the Word, praise the Lord by himself and he can also gather together with other believers in his neighborhood, if that's possible. It doesn't have to be a big assembly. In Israel there are small synagogues *in every neighborhood* because they take the Sabbath seriously and don't drive on it—and they don't even know Messiah Yeshua.

If you're a person who attends a congregation that only meets on the Sabbath, with everyone driving to it who lives far away, share this article with the pastor and ask him what he thinks about it. If he accepts it, it would be wonderful, but if he rejects it you'll know that he's choosing convenience over following the Lord. Tell him that you're not able to come to his Sabbath service because you want to keep the Sabbath day holy unto the Lord, and driving on it desecrates it and the driver.

If after reading this paper you realize you've sinned by driving on Shabat then it would be good to ask our Father to forgive you, in the name of Yeshua. He is gracious, merciful and forgiving. Paul wrote that because of Yeshua, God is able to forgive us for sins that were not forgivable (like Shabat), under Moses (Mosaic Law)...

“Therefore, let it be known to you, brethren, that through this Man is preached to you the

forgiveness of sins, and by Him everyone who believes is justified from all things from which you could not be justified by the Law of Moses.” (Acts 13:38-39)

## The Sabbath and Messiah Yeshua

Why the death penalty for breaking Shabat? The Sabbath is a perfect picture of Messiah Yeshua, and all who break it trample over Him as Creator, Redeemer who died for them, and Sanctifier. When the Sabbath comes each week we cease from our work and enter into God’s ordained rest. Being Born Again we cease from our works of righteousness, to try and please God and earn salvation,<sup>29</sup> and enter into Yeshua’s Finished Work of Redemption, for Yeshua is our Head (Col. 1:18). Resting, ceasing from our works or being ‘in Messiah,’ as Paul speaks of, we find our place with Papa God is secure and we find true rest or Shalom with Him. *That’s* why death is the penalty for working, buying and/or selling, not resting and/or lighting a fire on Shabat—it totally disregards God’s Gift of eternal life in His Son, Yeshua,<sup>30</sup> *who died for us*, which is pictured in the redemption aspect of Shabat, etc. The author of the Letter to the Hebrews speaks of *this* eternal Sabbath rest that we have in Messiah Yeshua, for He is Shalom, and when we are ‘in Him’ we have God’s Shalom. The writer first speaks of the promise that God gave to Israel, which Israel in the Wilderness lost due to their unbelief, and exhorts us to believe:

“Therefore, since *a promise remains of entering His rest*, let us fear lest any of you seem to have come short of it. For indeed the Good News was preached to us as well as to them, but the word which they heard did not profit them, not being mixed with faith in those who heard it. For *we who have believed do enter that rest*, as He has said: ‘So I swore in My wrath, ‘They shall not enter My rest!’” although the works (of Creation) were *finished from the foundation of the world* (Gen. 1:31f.). For He has spoken in a certain place *of the seventh day* in this way: ‘And God *rested on the seventh day from all His works.*’” (Hebrews 4:1-4)

“Since, therefore, it remains that *some must enter it*, and those to whom it was first preached did not enter because of *disobedience*, again He designates a certain day, saying in David, ‘Today,’ after such a long time, as it has been said: ‘Today, if you will hear His voice, do not harden your hearts!’ For if Joshua had given them rest (in entering the Land) ‘then He would not afterward have spoken of another day (the Day of Messiah’s crucifixion, which sets up ‘the redemptive rest’ to enter into, typified by the Sabbath). There remains, therefore, *a Sabbath rest*<sup>31</sup> *for the people of God*. For *he who has entered His rest has himself also ceased from his works as God did from His*. Let us, therefore, *be diligent to enter that rest*, lest anyone fall according to the same example of disobedience.” (Hebrews 4:6-11)

We cease from our ‘dead works,’ or our own righteousness, as God ceased from His Works of Creation, and we enter into His Sabbath rest by being ‘in Messiah.’ Many Church people think that because they’re ‘good people’ and they don’t kick any dogs, that God will let them into Heaven. It’s very sad, but that’s what all too many base their eternal life on. This is called ‘works righteousness.’ In Paul’s day the Jewish

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<sup>29</sup> Romans 3:27; 4:2-6; 9:11, 32; 11:6; Gal. 2:16; 3:2, 5, 10; Eph. 2:8; 2nd Tim. 1:9; Titus 3:5, etc. All other religions are ‘works righteousness’ based, where one has to work or earn their way to Heaven.

<sup>30</sup> Romans 3:24; 6:11, 23; 8:1-2; 12:5; 1st Cor. 1:2, 30; 15:22, etc.

<sup>31</sup> All Bibles except the KJV and NKJV have ‘Sabbath rest’ as the Greek word is *Sabbatismos*. It means a literal observance of the 7th day Sabbath. Why the KJV and the NKJV only have ‘rest’ reveals their anti-Mosaic Law theology.

people thought that if they did Mosaic Law, which truly has God's 'works of righteousness,' they would be in Heaven. Paul realized that was wrong when He met Yeshua on the Road to Damascus (Acts 9:1-6f.; cf. Rom. 3:31). In Hebrews the writer calls them 'dead works:'

"Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, *not laying again the foundation of repentance from dead works and of faith toward God.*" (Hebrews 6:1)

The reason why Hebrews speaks of our own (righteous) works being 'dead,' even though they are works of righteousness that Mosaic Law commands, is because even though Law keeping has its place, it's not designed to be used as a vehicle for justification—it cannot affect our nature. It never was meant for that. The lamb in Egypt 'saved' Israel and then God brought them to Mt. Sinai to learn of Him and His ways. Only the Messiah's divine blood, the Lamb of God (Jn. 1:29) forgives our sins *and* transforms our nature into Yeshua's nature (fully divine, fully human, sinless and glorified).<sup>32</sup> Under Mosaic Law our sins were forgiven, but our carnal nature wasn't touched or transformed. This had to wait until the death of Yeshua for His blood to be available for us. Now we are a new creation (2nd Cor. 5:17) and now we do the works of righteousness of Mosaic Law, not to please God to try and be saved, but out of a 'sonship' obedience to God's will for us, being undergirded and moved along by His Spirit within us, which does the works of righteousness—the works, laws or rules of Mosaic Law:<sup>33</sup>

"For we are His workmanship, *created in Messiah Yeshua for good works*, which God prepared beforehand *that we should walk in them.*" (Ephesians 2:10)

"I will put My Spirit within you *and cause you to walk in My statutes*, and you will keep My judgments and do them." (Ezekiel 36:27)

This is one major reason why Christians should be keeping Shabat and why the punishment for breaking it is death. There is no greater picture of our Redeemer than the ethereal Shabat, which is like the Holy Spirit. Entering into Shabat we find rest from our toils, and even though we have worked for six days, it is God who has provided our sustenance (the ground from which food springs from and the beef and chicken, etc., that we eat, etc.). We don't have to do works of righteousness to merit salvation because it's not set up that way, but our carnal nature likes to think so.

The Father has provided *all* we need 'in Yeshua,' and that's why it's a sin unto death to work, light a fire, buy or sell on Shabat because Shabat is a picture of the heavenly King and His Kingdom, where we won't be working to earn a living, nor buying or selling anything. What godly father charges his sons and daughters for food, shelter and clothes? On Shabat we step out of this world and into the heavenly realm. It's a continual divine practice—the keeping of the Sabbath, once a week, of entering into Yeshua's Finished Work of Redemption 'in the Spirit.'

What does all this have to do with driving on Shabat being sin? The *stress* of 'normal' driving and of maintaining control of one's vehicle in traffic *is totally contrary to the Sabbath rest and Shalom that is 'in Yeshua.'* Add to that the possibility of accidents, flats, maiming and/or killing one or more people, and also, the possibility of your car breaking down and having to be fixed or towed on Shabat and paying for it, and we have a recipe for disaster. These things only emphasize that driving on Shabat is not what our King wants us to be doing.

The Shabat carries the death penalty for desecrating it because it pictures Yeshua as Creator,<sup>34</sup> Redeemer<sup>35</sup>

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<sup>32</sup> See [Salvation—The Promise!](#) for what the Gift of Salvation is.

<sup>33</sup> For instance, all the healings that Yeshua did sprung out of His compassion for Israel and Gentiles. This is a 'good work,' and we are created in His Image to do what He did and walk how He walked (cf. James 2:14f.).

<sup>34</sup> Gen. 2:1-3; Ex. 20:8-11; John 1:1-3.

and Sanctifier.<sup>36</sup> Anyone who profanes God's Sabbath by driving on it (or buying or working, or lighting a fire, etc.) is saying that Yeshua's sacrificial and redeeming death<sup>37</sup> is not worthy of his attention and respect. That person will not rest in Yeshua's Finished Work, symbolized in Shabat, and so he must continue to work to meet his needs, whether for this life or the next.

Ancient Israel didn't understand why the desecration of Shabat carried the death penalty.<sup>38</sup> How much more for us who know the Lord of the Sabbath and what He went through for us? It's all pictured in the Sabbath.

## Conclusion

Yeshua *worked* on Shabat by healing people of chronic illnesses, thus revealing that He was the long awaited Redeemer. The Pharisees came against Him because they wrongly thought that healing ('working' on) people with chronic disease on Shabat was sin (see John 5:1f., esp. vv. 9-10, 16-17), but Yeshua spoke of His Father working, and so He too, worked on Shabat:

“But Yeshua answered them and said, ‘My Father has been working until now, and I have been working.’” (John 5:17)

Anyone saying that Yeshua broke the Sabbath, and so they don't have to keep it, doesn't realize the theme of redemption within Shabat that allows for acts of redemption nor does he realize that if Yeshua broke the Sabbath He would have sinned and His sacrifice would have been meaningless for us. Only a sinless sacrifice would be accepted as a substitute for Israel. As it was Mosaic Law that judged Him sinless, and the breaking of Shabat is a major sin, it's clear that Yeshua never broke Shabat, at least for those who have eyes to see and a heart to follow Yeshua.

In John 5:17 Yeshua referred to the *work of redemption* that His Father (and He) began with redeeming Israel from Egyptian slavery, which continued in Israeli history under Joshua, Gideon, Samson, Samuel and David, etc., and which Yeshua had come 'to finish' at His death.<sup>39</sup> The theme of redemption being within the Sabbath is literally etched in stone in the second giving of the Ten Commandments, and so healing those with chronic illnesses *was especially relevant and valid for Shabat*—it's one of the very things that the Sabbath was made for—to gloriously display the compassion and work of the redeeming God for His beloved Israel. Work that is allowed on Shabat is redemptive in nature—ministering (the doing of good works or works of righteousness) to the sick, poor and needy; healing and evangelism, etc.

The seventh day Sabbath is first seen in Creation week (Gen. 2:1-3) where God blesses the day and makes it holy. Not even Adam was called holy. All Mankind is supposed to be resting and walking with their Creator-Redeemer on this day, setting the day apart from the common days of work and the common things of the week. What does it mean to keep Shabat holy? The Sabbath is a 24 hour period where God commands us to cease from our work and enter into His holy rest:

“Thus the Heavens and the Earth were finished, and all their multitude, and on the seventh day God finished the work that He had done and He rested (ceased from working) on

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<sup>35</sup> Dt. 5:12-15; Gal. 3:13; 1st Pet. 1:18-19.

<sup>36</sup> Ex. 31:12-17; Lev. 20:8; 21:8, 23; Eph. 5:26; 13:12.

<sup>37</sup> See [The Sabbath and Yeshua](#).

<sup>38</sup> Numbers 15:32f.

<sup>39</sup> The last words of Yeshua before He died was, 'It is finished!' (John 19:30) He was referring to the finished work of redemption that His sacrifice would provide for Israel (Is. 52:3; 55:1, etc.).

the seventh day from all the work that He had done. So God *blessed the seventh day and made it holy* because on it *God rested* from all the work that He had done in Creation.” (Gen. 2:1-3)<sup>40</sup>

We are called to keep Shabat holy because it is the day that our God created to picture, among other things—His Son Yeshua and the Finished Work of Redemption that accomplished at His sacrificial death. As such, entering into the rest that God commands us on the Sabbath day pictures the rest that we enter into when we are ‘in Messiah Yeshua.’ We cease from our work and rest in His holiness. Every Sabbath day we have a practical teaching, in the natural realm and and spiritual realm.

We are continually learning how to deal with our carnal nature and its anxiety and stress over our living conditions and people we interact with, and we’re ever learning to trust and re-trust Yeshua and Papa God for *all* our needs. In learning to trust Yeshua we enter into His Shabat rest, which brings us Shalom from Above every Sabbath. As we grow in this real knowledge and grace of our Lord we carry over His Shalom; His rest, to every day of the week, even though we can, in the natural, labor, work, prepare food, light fires, and buy and sell on days one through six (Sunday through Friday).

As we learn to order our lives around God and His Word we’re living examples to those around us who truly want to follow Yeshua at all costs. Some might call this prohibition on Sabbath driving legalistic or totally unnecessary, especially according to today’s Christian ‘feel good, do whatever you want, you’re under Grace’ teachings. It is a radical view of Shabat, and it’s biblical. It’s *who* our Lord is.

Yeshua said and did many radical things, but riding on a donkey on the Sabbath was never one of them. Yeshua walked everywhere He went on Shabat and never rode an animal to get to a chronically ill person to heal him. How much more then, should we refrain from driving to an assembly because of the fire in the engine and the stress at the wheel?

The Scripture that the Apostle John wrote now takes on an additional meaning: “He who says he abides in Him *ought himself also to walk just as He walked*” (1st Jn 2:6). The verse primarily speaks of imitating how Yeshua *walked* out His faith in His Father, through all Mosaic Law that applied to Him, but secondarily we can take it literally *and walk* where we want to go on Shabat, *just as Yeshua always did*.

In an emergency situation seek the Lord. He may have you drive on Shabat, but chances are He won’t even though you’ll be tempted to drive. Use your phone, if you can, and just pray. Your prayers will be just as effective as if you had gone there.

I realize that this view, of not driving on Shabat, will be seen as a hardship for you, but I believe that if you’ll walk in it (no pun intended : ) your family (your people if you’re a minister), and you will be blessed. This is what God said to our Fathers in Israel about obeying Him and keeping His Sabbath holy:

“Thus says Yahveh! For the sake of your lives, take care *that you do not bear a burden on the Sabbath day* or bring it in by the gates of Jerusalem, and do not carry a burden out of your houses on the Sabbath or do any work, *but keep the Sabbath day holy*, as I commanded your Fathers (in the Wilderness). Yet, they did not listen nor incline their ear. They stiffened their necks *and would not hear nor receive instruction.*” (Jer. 17:21-23)

Let’s not be like our Fathers in the Wilderness who let their carnal nature rule their lives and died in the Wilderness because of it. There is so much to learn about our Lord and how obedience affects us, if we’ll only seek to obey Him in this:

“If you refrain *from trampling the Sabbath*, from *pursuing your own interests on My holy day*—if you call *the Sabbath a delight and the holy day of Yahveh honorable* and if you honor it, *not going your own ways, serving your own interests or pursuing your own*

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<sup>40</sup> See also Ex. 20:8-11; 31:12-17; 35:1-3; Dt. 5:12-15; Neh. 9:14; 10:31f; Is. 56:1-8; 58:13-14; Jer. 17:21-27.

*affairs, then you shall take delight in Yahveh and I will make you ride upon the heights of the Earth! I will feed you with the heritage of your Father Jacob,' for the mouth of Yahveh has spoken!"* (Isaiah 58:13-14)

We are all called to a higher and far greater Truth than our Christian neighbors. Oh yes, we have everything good and right that they have, like salvation by faith in 'Jesus,' and the Baptism of the Holy Spirit with the Gifts of healing, miracles and tongues, etc., (1st Cor. 9:1-12), and the Mission and Calling of reaching out to all those around us who don't know the Savior (cf. Is. 6:1:1f.). We also have the opportunity to learn the real knowledge of Yeshua's character of Love; His sacrificial Love, Grace, Joy and Shalom, but we have a major divine Truth, exemplified in the 7th day Sabbath, that they do not have—Mosaic Law. Christians say they want to be Christ-like, which is what they are called to be, but they have been deceived in this area and so they continually sin against their Savior, the Jewish people, and themselves by practicing *illicit* SEX (an acronym for Sunday, Easter and Xmas, etc.) and the rejection and contempt of God's holy lifestyle for them—Mosaic Law, as walked out by Yeshua.<sup>41</sup>

Ask any of them if they 'feel' that they're sinning against Jesus by keeping Sunday instead of Shabat, or Easter instead of Passover, or by eating bacon, ham, shrimp or catfish, and they will tell you, 'No!' So, please be careful—do not look to your feelings about driving on Shabat as a gauge if it's alright with God. Look instead to the Holy Spirit and Scripture to lead you in the Way of Truth. We must correctly discern God's Word and walk in it—our feelings (and thoughts) will follow and be confirmed by God's Spirit and His Word.

We have Yeshua as our Example in *everything*. From His total abandonment to His Father's will, and His dedication to, and trust in Papa God, to an excruciating and painful death for us, and at His greatest hour of need, His friends, the Apostles, deserted Him. He is our example of how to walk in Mosaic Law and keep Shabat holy. We are to follow Him and His Ways, not the pagan days and ways of Christianity that has been gotten from the Roman Catholic Church, who got it from Satan.

## *The Impossible Dream*

A secular song, in a secular movie comes to mind that has helped me in my desire to be like Yeshua. It unintentionally reflects and exemplifies Yeshua's life, and hopefully ours, too. The song is found in a scene from a movie called, *Man of La Mancha* (1972). It follows the fictional adventures of a Spanish nobleman named Alonso Quixano, who lives in the 1500s. Alonso reads so many books on knighthood chivalry that he loses his sanity and determines to revive knighthood chivalry, which had died out a hundred years earlier. Alonso becomes a self-appointed knight-errant (a knight 'in training' to eventually become a full fledged knight), and he takes a new name, seeing himself as *Don Quixote* de la Mancha. Of course, he's lost his mind and everyone realizes this, and many mock him, but we see a purity, innocence and holiness in him that all those 'in their right mind' had lost years earlier to this world of darkness. We come to wonder who is really insane? In his insanity *Don Quixote* brings life and hope to two people along the way, one being a peasant, whom *Don Quixote* takes as his squire.

The film stars Peter O'Toole and Sophia Loren. It's actually a movie within a movie, as you'll see at the third scene. The video is not the whole movie, but only three scenes from it. The first scene has the entire song, while the second scene, at his death-bed, where he doesn't remember being a knight-errant, but has returned 'to normal,' has part of the song and is a most poignant scene. The third scene, and actually the last of the film, has "Miguel de Cervantes," who actually wrote *Don Quixote* in 1607, in a Roman Catholic dungeon for performing plays that spoke against the Catholic Church. This, too, is fictional, as

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<sup>41</sup> Acts 21:20, 24; 25:8; 1st Cor. 7:19; Rev. 14:12, etc.

de Cervantes was never in a Catholic dungeon for writing plays against Catholicism, but could have been for writing *Don Quixote*. Having been arrested by the Catholic Church at one of his plays, and placed in a dungeon, he finds himself amid a large group of thieves and prostitutes. In order to save his belongings, and possibly their lives, both he and his stagehand, who will play the squire, Sancho Panza, perform the play for their fellow inmates, using the thieves and prostitutes as characters in this dungeon-play.

The effect of the performance, of presenting *Don Quixote* to the thieves and prostitutes, is seen, felt and heard as 'Sancho' and Miguel climb the stairs in the last scene, to be interrogated by the Catholic priests, and most likely to be tortured and murdered, which adds a surreal poignancy to the theme of *Don Quixote* and striving to be honest, pure and true to one's heart in the midst of darkness and cruelty. In other words, all the thieves and prostitutes find new meaning in their lives and 'new lives' in the midst of the dungeon and are radically changed because of their encounter with the insane man, *Don Quixote*.

Don't many in this world think that we who love Yeshua, *and walk in His Ways*, are a crazy, too? See the three scenes at, [\*The Impossible Dream\*](#). It's all of 9 minutes long. Here are the lyrics from the first scene so you can follow along if you like, and I've added some comments to them so you can see the parallel between Don Quixote's aspirations, our Lord, and us:

To dream the impossible dream (of being like Yeshua)  
To fight the unbeatable foe. (Satan and our carnal nature)  
To bear with unbearable sorrow (learning to love and forgive others and to pray for them)  
To run where the brave dare not go.

To right the unrightable wrong,  
To love, pure and chaste from afar.  
To try when your arms are too weary,  
To reach the unreachable star! (Yeshua)

This is my quest!  
To follow that star! (Yeshua and His Way of living!)  
No matter how hopeless,  
No matter how far!

To fight for the right,  
Without question or pause.  
To be willing to march into Hell  
For a heavenly cause!

And I know if I'll only be true,  
To this glorious quest.  
That my heart will lie peaceful and calm,  
When I'm laid to my rest.

And the world will be better for this,  
That one man scorned and covered with scars (Yeshua)

Still strove with his last ounce of courage,  
To reach...the unreachable...star! (God's impossible will for us in Yeshua)

The deathbed scene always brings tears to my eyes because it challenges me to throw off mediocrity, and reach for 'the unreachable Star.' *Don Quixote de la Mancha* challenges us to the depths of our being and reveals how one's man life can change the lives of many, if we truly believe.

We are called to be a distinct and holy people, and to be an example to others in the world, the Church, and in our congregations. It doesn't say that it will be easy or convenient. It also doesn't say that people will understand and applaud us for being holy and for keeping Shabat holy unto our God and King.

"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it, but narrow is the gate and difficult is the way which leads to life, and there are few who find it." (Matthew 7:12-14)

We are not to profane or defile the Sabbath by doing common things on it like driving, even if it's for a religious purpose. The end does not justify the means—it never does.

*We're not to bend God's Word to our way of living,  
But to bend our way of living to God's Word.*



## *The Sabbath—Some Scriptures*

1. “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 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 rested from all His work which God had created and made.” (Genesis 1:31–2:3)
2. “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.’” (Exodus 16:23-26)
3. “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 rested the seventh day. Therefore Yahveh blessed the Sabbath day and sanctified it.” (Exodus 20:8-11)
4. “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 sanctifies you*. 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 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 him on Mount Sinai, He gave Moses two Tablets of the Testimony, tablets of stone, written with the Finger of God.” (Exodus 31:12-18)
5. “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.” (Exodus 35:2)
6. “You must not kindle a fire throughout your dwellings on the Sabbath day.” (Exodus 35:3)
7. “Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy assembly. You shall do no work on it—it is the Sabbath of Yahveh in all your dwellings.” (Leviticus 23:3)
8. “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a Sabbath to Yahveh.’” (Leviticus 25:2)
9. “Now while the Sons of Israel were in the Wilderness, they found a man gathering sticks on the Sabbath day. And those who found him gathering sticks 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.” (Numbers 15:32-36)
10. “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 shall do no 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.” (Deut. 5:12-15)

11. “Blessed is the man who does this, and the son of man who lays hold on it. Who keeps from defiling the Sabbath, and keeps his hand from doing any evil.” (Isaiah 56:2)
12. “Also, *the sons of the 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 Sabbath 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!” (Isaiah 56:6-7)
13. “If you turn away your foot from (doing wrong on) the Sabbath; from doing your own pleasure on My holy day, and call the Sabbath a delight, the holy day of Yahveh honorable, and shall honor Him, not doing your own ways, nor finding 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 hills of the Earth and feed you with the heritage of Jacob your Father. The mouth of Yahveh has spoken!” (Isaiah 58:13-14)
14. ““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.” (Isaiah 66:23)
15. “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 neck stiff, that they might not hear nor receive instruction, but it shall be, if you heed 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!’” (Jeremiah 17:21-27)
16. “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.” (Amos 8:5)
17. “And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the Kingdom of Persia, to fulfill the word of Yahveh by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept the Sabbath, to fulfill seventy years.” (2nd Chronicles 36:20-21)
18. “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, or on a holy day, and we would forego the seventh year’s produce and the exacting of every debt.” (Nehemiah 10:30-31)

19. "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!' 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!'" (Nehemiah 13:15-22)
20. "'For the Son of Man is Lord even of the Sabbath.' Now when He had departed from there, He went into their synagogue and behold! There was a man who had a withered hand and they asked Him, saying, 'Is it lawful to heal on the Sabbath?,' that they might accuse Him. Then He said to them, 'What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath.'" (Matthew 12:8-12)
21. "And pray that your flight may not be in winter or on the Sabbath." (Matthew 24:20)
22. "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.'" (Mark 2:27-28)
23. "Then He said to them, 'Is it lawful on the Sabbath to do good or to do evil; to save life or to kill?' But they kept silent." (Mark 3:4)
24. "And when the Sabbath had come He began to teach in the synagogue. And many hearing Him were astonished, saying, 'Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands?'" (Mark 6:2)
25. "So He came to Nazareth, where He had been brought up, and as His custom was He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the Scroll of the Prophet Isaiah. When He had opened the scroll, He found the place where it was written: 'The Spirit of Yahveh is upon Me, because He has anointed Me to preach the Good News to the poor. He has sent Me to heal the brokenhearted, to proclaim freedom to the captives, and recovery of sight to the blind and to set at liberty those who are oppressed and to proclaim the acceptable year of Yahveh.'" (Luke 4:16-19)
26. "Now it happened on another Sabbath, also, that He entered the synagogue and taught, and a man was there whose right hand was withered. So the Scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him, but He knew their thoughts and said to the man who had the withered hand, 'Arise and stand here!' And he arose and stood. Then Yeshua said to them, 'I will ask you one thing. Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?' And when He had looked around at them all, He said to the man, 'Stretch out your hand!' And he did so, and his hand was restored as whole as the other, but they were filled with rage and discussed with one another what they might do to Yeshua. Now it came to pass in those days that He went out to the mountain to pray and continued all night in prayer to God."

(Luke 6:6-12)

27. “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 bond on the Sabbath?!’ And when He said these things, all His adversaries were put to shame, but all the Jewish multitude rejoiced for all the glorious things that were done by Him!” (Luke 13:14-17)
28. “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, answering, 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 pull him out on the Sabbath day?’ And they could not answer Him regarding these things.” (Luke 14:1-6)
29. “The sick man answered Him, ‘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!’” (John 5:7-10)
30. “For this reason some Jews persecuted Yeshua and sought to kill Him because He had done these things on the Sabbath.” (John 5:16)
31. “Therefore, some Jews sought all the more to kill Him because He not only broke (the prohibitions of) the Sabbath, but also said that God was His Father, making Himself equal with God.” (John 5:18)
32. “If a man receives circumcision on the Sabbath, so that Mosaic Law should not be broken, are you angry with Me because I made a man completely well on the Sabbath?” (John 7:23)
33. “Now it was a Sabbath when Yeshua made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, ‘He put clay on my eyes and I washed and I see.’ Therefore, some of the Pharisees said, ‘This Man is not from God because He does not keep the Sabbath!’” (their way) Other Pharisees said, ‘How can a man, who is a sinner, do such signs?!’ *And there was a division among them.*” (John 9:14-16)
34. “But when they departed from Perga they came to Antioch in Pisidia and went into the synagogue on the Sabbath day and sat down.” (Acts 13:14)
35. “So when the Jews went out of the synagogue the Gentiles begged that these words might be preached to them the next Sabbath.” (Acts 13:42)
36. “For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” (Acts 15:21)
37. “And he reasoned in the synagogue every Sabbath and persuaded both Jews and Greeks.” (Acts 18:4)
38. “There remains, therefore, a *Sabbath rest* for the people of God. For he who has *entered His rest* has *himself also ceased from his works as God did from His.*” (Hebrews 4:9-10)<sup>42</sup>

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<sup>42</sup> Revised on 9 December 2018.