

8. Does Deuteronomy 5:15 Prove An Abib 15 Sabbath?

In our study pertaining to the “Jericho Battle March,” we touched upon an important aspect of lunar sabbatarian doctrine: The belief that the Israelites were “thrust out” of Egypt on Abib 15, which for lunar sabbatarians is a weekly Sabbath, constitutes an “exception to the rule” when it comes to traveling on the Sabbath. Lunar sabbatarians, as we learned, are not opposed to traveling on the Sabbath if such travel is for worship purposes, and we agree. Yahweh does not want us to embark on a journey on His day of rest, but for the weekly Sabbath to be a day of holy convocation requires leaving home to assemble with like believers. We know that Yeshua the Messiah understood that the weekly Sabbath is not a day when Yahweh’s people should want to be put to flight. When He said, “Pray ye that your flight be not in the winter, neither on the Sabbath day,” He not only expressed the understanding that wintertime is not an optimal time for taking off on a trip, but the same goes for the weekly Sabbath.

Yahweh simply does not want His people striking out on a journey on the Sabbath day. Nevertheless, if I were compelled to accept lunar sabbatarian doctrine, I would find myself face-to-face with the impression that Yahweh, somehow powerless to stop the sequence of events brought about by the plagues He had unleashed upon the Egyptians, at length decided that He had no choice but to kill the Egyptians’ firstborn sons on the day of the weekly Sabbath. This day, a day of *shalom*, would not have been His first choice for taking the lives of innocent children, but since the Egyptians “forced His hand,” so to speak, He had no alternative. Then, to make matters even worse, not only was He forced to shatter the restful peace He intended for the Sabbath day, but He also knew that the Israelites would be “put to flight” on that same day. If only He could have had some sort of control over the timing of these events, He would have intervened and done something to cause those events to occur on another day of the week. However, He knew there was no other way around it, so what happened, happened. Once the sequence began, there was no changing it. If I were to somehow choose to become a lunar sabbatarian, I would have to accept the above as more or less *true*.

Please understand that June and I do not subscribe to the above scenario, but we would have no choice but to believe something very, very similar if we should happen to be converted to the lunar sabbatarian way. We would know that Yahweh intends for the Sabbath to be a day of peace, but in this instance, on that particular Sabbath day, Yahweh unleashed His fury upon the Egyptians, killing hundreds of thousands of their children. We would know that Yahweh doesn’t want His children “fleeing” on the Sabbath day, much less embarking on an exhausting journey of at least ten miles on foot, but in this instance, He knew that the consequences of what He was about to do would result in the Israelites being “thrust out” of Rameses on, of all days, His weekly Sabbath.

Lunar sabbatarian Arnold Bowen, in this same vein, conveyed the understanding that the Israelites had no choice but to leave Rameses, or as he put it, “they were DRIVEN out, not as though they had any say over the matter.” In other words, even if any of the Israelites had known about the weekly Sabbath at that time, their flight took place on the very day that they would have sought rest, and even though Yahweh *did* know about His weekly Sabbath, He had no choice but to trigger a chain of events that would disrupt the very nature of the day He created for mankind. What follows is a direct, unedited quote from Mr. Bowen to this effect:

Brother larry you are missing the whole point that Brother Mathew and I are trying to help you with, although you don't seem to get it, I hope our labour of love is not in vain, because if some one is followind this forum they will be able to see the truth. Let me try to reach you with this. Ex-11:1 "And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go

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hence: when he shall let you go, he shall surely THRUST you out hence." The word THURST here means "primitive root; to DRIVE out from a possession; especially to expatriate or divorce:—cast up (out), divorced (woman), drive away (forth, out), expel, X surely put away, trouble, thrust out. The Tora, and the Tanach, say's that thew were DRIVEN out. So naturally they pulled up stakes, and departed from Ramsee, on the 15th, because they were DRIVEN out, not as though they had any say over the matter.

After the Egypten's first born had died they were very angry, and drove them away. You can't compair this with the Jerico march on your sabbath. Asthe scripture says, you can even loose a ass for water on the Sabbath, how much more should not YHWH's children be loosed from their bondage on the Sabbath day. When He addressed a silimar case He said you hipporcrits. I am not calling you one, but you are using the same logic that they did. Also Ex12:37 says the same thing, that they were DRIVEN out, so naturally they departed.¹

In the above post, Arnold Bowen attempts to make a smooth transition from a negative to a positive: He conveys his understanding that the Israelites were “driven out” of Rameses on the weekly Sabbath, but attempts to shine a spotlight on the positive by addressing the fact that, indeed, the departure represented a “loosening from bondage.” I won’t argue the fact that the Israelites were “loosed from bondage.” However, we need to consider that they could have been “loosed from bondage” without having to go anywhere on the day of their “loosening.” Being “loosed from bondage” and “journeying at least ten miles on foot” are not synonymous. Nevertheless, it is from the perspective of this deliverance from bondage, plus the connection that this release has with the weekly Sabbath, that drives yet another lunar sabbatarian argument: *The Israelites’ departure from Rameses on Abib 15 depicts their release from bondage, and since weekly Sabbath is a memorial to that release, the day of their deliverance could only have occurred on a weekly Sabbath day.*

This brings us to the Scripture verse upon which this chapter is based: Deuteronomy 5:15. According to lunar sabbatarians, this is an important “proof text” validating the lunar sabbath doctrine. Let’s take a look at this verse:

¹⁵And remember that thou wast a servant in the land of Egypt, and that Yahweh thy Almighty brought thee out thence through a mighty hand and by a stretched out arm: therefore Yahweh thy Almighty commanded thee to keep the sabbath day.

According to the lunar sabbatarian interpretation of the above verse, it was because the Israelites were delivered from bondage on a weekly Sabbath day that Yahweh commanded them to observe the weekly Sabbath. In other words, to put this in layman’s terms, “In remembrance of the fact that I brought you out of Egypt on the weekly Sabbath, keep the Sabbath day.” Arnold Bowen words it this way²:

¹ Posted 01-30-2004 08:22 PM by Arnold Bowen under the screen name “Aarnold” in the now-defunct “True Sabbath” forum at www.elijah.com. This particular thread was entitled “Another \$10,000 Passage of Scripture for Arnold Bowen.”

² Posted posted 09-12-2005 07:26 PM by Arnold Bowen under the screen name “emjanzen” in the now-defunct “True Sabbath” forum at www.elijah.com. This particular thread was entitled “60 Pinpointed Sabbaths.”

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Example 7: The Exodus from Egypt

Did you know the YHWH commanded Israel to remember the Sabbath day because he brought them out of Egypt's bondage with a mighty hand, and it was on the 15th when He gave them a rest or intermission? Compare Deuteronomy 5:15 and Numbers 33:3. Now, if the Sabbath was on the 15th in this first moon when they were delivered from Egypt, and on the 15th in the second moon (Exodus 16), it would be impossible to use the Roman calendar count, and count the new moon as one of the six workdays, and have the weekly Sabbath on the 15th day two moons in a row.

I will here admit that over the years I had read Deuteronomy 5:15 several times, but had never concluded that it meant that Yahweh commanded Israel to observe the Sabbath as a memorial to the deliverance from Egypt because it occurred on the day of the weekly Sabbath; rather, I had always understood His intent as being a memorial to *slavery*. During their time of slavery, the Israelites did not know what a day off from work even meant. They were in bondage! Many of us in today's society, often having weekends or other days during the week to pursue our own pleasures, simply cannot grasp this concept. The Israelites, on the other hand, knew first-hand what it was like to work from sunup to sundown, day after day, week after week, month after month, and year after year. That was their way of life before Yahweh delivered them, and Yahweh knew that if they couldn't look back and remember their harsh past, they wouldn't be able to appreciate the blessing He gave them when He commanded them to rest on that one day of the week.

The King James Version of Deuteronomy 5:15 softens the impact of the Hebrew word עֶבֶד (*'ebed*), which literally means *slave, servant, bondage* or *bondman*. Many of us consider ourselves *servants*, whether reflecting on our employment or our relationship to Yahweh and His Son Yeshua. In today's society, with the common use of such terms as "public servant," it is more difficult to associate the term "servant" with "slave," which carries with it a ruthless, harsh connotation, at least in today's common vernacular. In today's English, *slavery* more accurately defines what the Israelites experienced before their deliverance. It is upon this premise that I believe Yahweh commanded the Israelites to remember their former lives as *slaves* in order for them to appreciate the blessing of the Sabbath. On the Sabbath day, as we relax in our living room or patio, my wife and I sometimes reflect on what a blessing it is for us to share such a wonderful day of rest together. As we do this, it gives us a deeper appreciation for what this day means to us, and we believe this is how Yahweh intends for us to remember the Sabbath day ... that it is a blessing given to His people when they were released from slavery.

If I understand the lunar sabbatarian approach on this topic, on the day of the weekly (lunar) Sabbath, we should remember that it was on a (lunar) Sabbath day that the Israelites were delivered from bondage. After all, this is what Arnold Bowen plainly tells us. The following is an actual screen capture from a posting he submitted to the "True Sabbath" forum lunar sabbath discussion that took place between January 2004 and April 2007. I highlighted the pertinent part of his commentary for easy reference:

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Author	Topic: Mathematically Proving Lunar Sabbath
Aarnold Posts: 52 Registered: Jan 2004	<div style="border-bottom: 1px solid #ccc; margin-bottom: 10px;"> posted 01-31-2004 06:11 AM </div> <p>The lunar sabbath can even be proven mathematically, because it is scientifically impossible to have the Sabbath to fall on the 15th day of the moon two months in a row.</p> <p style="background-color: yellow;">Deut.5:12-15 says that the Israelites were to remember the Sabbath day because they were delivered from Egypt's bondage on it, and we all agree that they were delivered on the 15th, Num. 33:3.</p> <p>Psm. 81:3 teaches also that Their hands were delivered from the pots and their shoulders from the burdens on the 15th, a Sabbath, If the 15th was a Sabbath in the 1st month; how could the 15th be a Sabbath in the 2nd moon as chapter 16 of Exodus proves??? You have pinpointed Sabbaths on the 15th in the first, AND second months.</p> <p>If you count the New moon day as an ordinary workday, instead of a worship day, and just count seven over and over through the New moon, then your Sabbath would fall on the 7th, 14th, 21st, and 28th in the 2nd moon, this is a mathematical FACT.</p> <p>The Scriptures teaches the 8th, 15th, 22nd, and 29th are the Sabbaths in the first and second moon, which proves there is no way a Roman calendar count was used. Would someone like to argue against this also. We haven't even got to the Nature, and the scientific proofs yet, which comes next. You know nature itself teaches some things. It is a must for you to prove one of these months was not a Sabbath, on the 15th, so let's hear it.</p> <p style="text-align: right; margin-top: 20px;">Brother Arnold.</p>

Without dwelling on how Arnold tends to read things into various texts (such as how he puts the word "Sabbath" in Psalms 81:3, even though the word "Sabbath" doesn't appear anywhere in that particular Psalm), let us determine if the text of Deuteronomy 5:12-15 states anywhere that the Israelites were delivered on the Sabbath day. Shown below is the entire text of this passage:

¹²Keep the sabbath day to sanctify it, as Yahweh thy Almighty hath commanded thee.

¹³Six days thou shalt labour, and do all thy work:

¹⁴But the seventh day is the sabbath of Yahweh thy Almighty: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

¹⁵And remember that thou wast a servant in the land of Egypt, and that the Yahweh thy Almighty brought thee out thence through a mighty hand and by a stretched out arm: therefore the Yahweh thy Almighty commanded thee to keep the sabbath day.

A careful review of the above passage reveals nothing stating that the Israelites were delivered from Egypt on the day of the weekly Sabbath. As we have read from Arnold's writings, he believes the Israelites were commanded to remember the Sabbath day "because they were delivered from Egypt's bondage on it." This method of reasoning, as pointed out by a fellow participant in the "True Sabbath"

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forum discussion, is an example of *circular reasoning*, as Arnold assumes his conclusion to be true, then uses that assumption as input into his argument to prove his conclusion is correct. The question I have to ask myself is, “Is it because Yahweh brought them out on the 15th, which *may* have been a weekly Sabbath day, that He commanded Israel to observe the weekly Sabbath *or* is it because He wanted them to remember that they were once slaves?”

Lunar sabbatarian Matthew Janzen expressed his understanding of Deuteronomy 5:15 in this way:

Okay this is the first time I've brought up the Jericho March in these discussions. However, you would like my understandings of Numbers 33:3 before you give me an answer; I think I know why, but I'll go ahead and post my understanding.

According to Num. 33:3 the Israelites "...pulled up their tent pins..." (SEC # 5265) on the 15th of Aviv. How could this day then be a weekly Sabbath day? First, I believe Deut. 5:12-15 gives evidence that their deliverance occurred on the Sabbath day. Psalms 81:5-6 also makes reference to this deliverance when the Psalmist writes:

"He established it for a testimony in Joseph (Joseph collectively referring to all Israel; cp. Ps. 80:1) when he went throughout the land of Egypt. I heard a language that I did not know: I relieved his shoulder of the burden, His hands were delivered from the basket. NASB"

In other words, the Israelites were delivered from their bonds on the 15th of Aviv, or as Ps. 81:3 tells us, the full moon. Had they not been loosed, they would have still been under the bondage of ol' Pharaoh who would have refused again to let them go, i.e. let them be loosed. Our Messiah made it very clear in Lk. 13:10-16 that being loosed from a bond on the Sabbath day is not abrogation of the Sabbath.

Mr. Janzen's explanation, on the surface, seems admirable enough; deliverance from the “bondage of ol' Pharaoh” is, after all, closely connected to the very point I've been trying to make, i.e., that Yahweh wanted His people to use the Sabbath day to remember that they were slaves. However, Matthew simultaneously makes it clear that he believes that Deuteronomy 5:15 gives evidence that the deliverance occurred on the Sabbath day, even though the verse says nothing about the deliverance occurring on the Sabbath, nor is there a verse anywhere in Scripture where we are told that the deliverance occurred on the Sabbath. Using this verse to state that it offers evidence of a Sabbath deliverance, then, constitutes a forced connection based more on wishful thinking than actual evidence.

Matthew concludes his point with the comment that there is nothing wrong with being loosed from a bond on the Sabbath day. This is extraneous information, for no one debating this matter ever stated that there would have been something wrong with being loosed from a bond on the Sabbath day. It is possible that Matthew's point was related to my own expressed disbelief that Yahweh would not have subjected His people to a forced flight from Rameses on the Sabbath day, only for Him to command them shortly afterwards to not “go out of his place on the seventh day” (Ex. 16:29). Although the command in Exodus 16:29 is understood as a response to those who went out in search of manna on the Sabbath, it has also been understood as a prohibition against undertaking any journey when the destination is to assemble for

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holy convocation. This same understanding is shared by the author of *The Book of Jubilees*, where he expresses Moses' speech to his fellow Israelites as follows:

10. And every man who does any work on this day, **or makes a journey**, or works his land, be it in the house or at any other place, and whoever lights a fire or rides upon any beast, or travels by ship upon the sea, and everyone that strikes or kills anything, or kills an animal or a bird, and who catches an animal and bird and fish, and who contends or engages in war on the Sabbath day, the man that does any of these things on the Sabbath day, shall die, so that the children of Israel shall observe the Sabbaths, according to the command of the Sabbath of the land, as it is written on the tablets of heaven, which he gave into my hands, that I should write for thee the laws of the times, and the different times in the division of their days. -- *Book of Jubilees 50:10*

I'm not saying *The Book of Jubilees* is necessarily an inspired book, but at the same time it does at the very least express the understanding of the Jewish author, who we know lived no later than the days prior to the destruction of the temple.³ It is a matter of record that Judaism understood that Yahweh did not approve the undertaking of a journey for non-worship purposes on the day of the weekly Sabbath. Here is what the first-century Jewish historian Josephus had to say about the subject:

And truly he did speak falsely in saying so; for that festival, which we call *Pentecost*, did then fall out to be the next day to the Sabbath: nor is it lawful for us to journey, either on the Sabbath-day, or on a festival day.⁴

If we can understand the sanctity of the weekly Sabbath enough to recognize that it is not a day on which Yahweh permits traveling, we can better understand that it is not within Yahweh's nature to allow the timing of such a monumental event as the Plague of the death of Egypt's firstborn to coincide with His weekly Sabbath day, not only because of the killing that took place that day, but also because of the forced journey.

Earlier, I provided a screen capture of Arnold Bowen's expressed rationale for believing that Yahweh delivered the Israelites from the Egyptians on the weekly Sabbath. His "Example 7" was one of his 15 "examples" outlining proof texts that he felt solidified his lunar sabbatarian position. Another participant to the forum, Chuck Baldwin, expressed disagreement as follows⁵:

³ C.f., *The Book of Jubilees*, translated from the Ethiopic by George H. Schodde, Phd., Oberlin, OH: E. J. Goodrich, 1888, "Introductory Notes," p. xi.

⁴ Cf., *Antiquities of the Jews*, Book XIII, ch. viii, sec. 4.

⁵ Posted on 09-14-2005 11:55 AM by Chuck Baldwin under the screen name "chuckbaldwin" in the now-defunct "True Sabbath" forum at www.eliyah.com. This particular thread was entitled "**60 Pinpointed Sabbaths.**"

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Disagree. There are 2 "reasons" associated with the the weekly Sabbath. The 1st is the purpose of the Sabbath itself (Ex.20:11, Gen.2:2), that being a memorial of Yahweh's creation. The 2nd focuses on why Israel, specifically, is to keep the Sabbath (Deut.5:15), because Yahweh chose them as His people and delivered them from bondage. The Sabbath is a sign between Yahweh and His people, including the "stranger" who wants to "join himself to Yahweh" (Isa.56:6-7). While Passover & UB commemorate the "when", the weekly Sabbath focuses on the "who". Deut.5:15 does NOT say that they were "brought out" on a weekly Sabbath. In fact, Num.33:3,6 says that they travelled from Ramses to Succoth on the 15th, which is certainly more than a "Sabbath day's journey".

Chuck brings out a very important aspect that I have not yet addressed in my explanation: The fact that the weekly Sabbath is a memorial to *Creation*, not *Deliverance from Egypt*. As referenced by Chuck, this understanding is easily gleaned by reading Genesis 2:2 and Exodus 20:11. Let's examine Exodus 20:11 in order to fully grasp the significance of this truth:

⁸Remember the sabbath day, to keep it holy.

⁹Six days shalt thou labour, and do all thy work:

¹⁰But the seventh day is the sabbath of Yahweh thy Almighty: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

¹¹For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day, and hallowed it.

For anyone not certain of *why* Yahweh blessed and hallowed the Sabbath day, Exodus 20:11 provides the answer. Yes, as brought out in Deut. 5:12-15, the Sabbath is a day to remember their former days as slaves in Egypt, making it a day that they could not have appreciated if Yahweh had not delivered them; but that is not why He wants us to remember the Sabbath day. It is not a memorial to deliverance from Egypt; it is a memorial to Creation when Yahweh rested from His work.

During the course of our "True Sabbath" forum discussion pertaining to the interpretation of Deuteronomy 5:15, Arnold Bowen brought up the well-respected commentator Adam Clarke, who compiled an extensive commentary on the Bible that was completed in the early 19th century. According to Mr. Bowen, Clarke's commentary validated his own understanding. Here is what Arnold wrote:

Well are you ready to also accuse Notied Scholars like Adam Clark, the Jewish Encyclopedia, etc. when they come up with the same interptation? Heres what Adam Clark says in his commentary of Deut:5:15 "The SABBATH now became a two fold MEMORIAL of the diliverance, as well as of the creation." **I believe Adam Clark got his conclusion that the 15th was a Sabbath**, from the same place that the Jewish Encyclopedia, the Historian in Samuel Bacchiocchi, and myself.(Deut-5:15)⁶

⁶ Posted 02-12-2004 11:40 AM by Arnold Bowen under the screen name "Brother Arnold" in the now-defunct "True Sabbath" forum at www.eliyah.com. This particular thread was entitled "**Mathematically Proving Lunar Sabbath.**"

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I suppose the average person might come away with the impression that Arnold had found a scholar who shared his understanding that Deuteronomy 5:15 proves the Israelites were released from Egypt's bondage on the day of the weekly Sabbath. Let's read what Adam Clarke actually wrote to see if he says any such thing:

15. *And remember that thou was a servant.* In this and the latter clause of the preceding verse Moses adds another reason why one day in seven should be sanctified, viz., that the servants might rest, and this is urged upon them on the consideration of their having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a Sabbath: (1) To commemorate the creation. (2) To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel taskmasters caused them to labor without intermission; now God had given rest, and as He had showed them mercy, He teaches them to show mercy to their servants: *Remember that thou wast a servant.* (3) To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right hand of God. *Therefore the Lord thy God commanded thee to keep the sabbath day.* Here is a variation in the manner of expression, *sabbath day* for "seventh," owing, it is supposed, to a change of the day at the Exodus from Sunday to Saturday, effected upon the gathering of the manna, Exod. xvi. 23. The Sabbath now became a twofold memorial of the deliverance, as well as of the creation; and this accounts for the new reason assigned for its observance: "Therefore the Lord thy God commanded thee to keep the sabbath day."

As we can readily see, Adam Clarke nowhere expresses the understanding the the Israelites were delivered from Egypt's bondage on the day of the weekly Sabbath. Did Adam Clarke state that the 15th was a Sabbath? No, he did not. Nevertheless, this is precisely what Arnold concludes from reading his commentary. Notice that Adam Clarke refers to the Sabbath as a *memorial to the deliverance from Egypt* as well as a *memorial to creation*. Does the weekly Sabbath fall on one of the days of creation? No, it does not. ***Yet it is a memorial to creation.*** Does the weekly Sabbath fall on the day the Israelites were delivered from Egypt? No, it does not. ***Yet it is a memorial to the deliverance.*** Just because the Sabbath is a *memorial* to something does not mean it must fall on the event that it memorializes. If one must teach that the Sabbath could only have fallen on their day of deliverance from Egypt because it *memorializes* that deliverance, then that individual must *likewise* teach that the Sabbath must have fallen on one of the days of creation, since it *also* memorializes the creation.

Of special interest to this particular topic involves the fact that we really do not need to go to any great lengths to demonstrate what a weak argument it is to claim that Deuteronomy 5:15 proves that Abib 15 was a weekly Sabbath day. I say this because even a professing lunar sabbatarian has offered this concession. During the course of the "True Sabbath" forum discussion, a certain lunar sabbatarian revealed to me that he was in the process of changing his mind about the lunar sabbath doctrine. In the interest of protecting his identity, I will not reveal his true name; I will only mention that he posted under the screen name of "Shem" in the "True Sabbath" forum. This man has since returned to observing lunar sabbaths, but during the course of reconsidering his stand, he plainly brought out his view pertaining to the proper understanding of Deuteronomy 5:15. Here is what he wrote:

Dt. 15:12-15 "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith YHWH thy Elohim hath blessed thee thou shalt give unto him. AND THOU SHALT REMEMBER THAT THOU

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WAST A BONDMAN IN THE LAND OF EGYPT, and the YHWH thy Elohim redeemed thee: THEREFORE I COMMAND THEE THIS THING TO DAY."

Dt. 16:9-12 "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto YHWH thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto YHWH thy Elohim, according as YHWH thy Elohim hath blessed thee: And thou shalt rejoice before YHWH thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which YHWH thy Elohim hath chosen to place his name there. AND THOU SHALT REMEMBER THAT THOU WAST A BONDMAN IN THE LAND OF EGYPT: AND THOU SHALT OBSERVE AND DO THESE STATUTES."

Dt. 24:17-18 " Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: BUT THOU SHALT REMEMBER THAT THOU WAST A BONDMAN IN THE LAND OF EGYPT, AND YHWH THY ELOHIM REDEEMED THEE THENCE: THEREFORE I COMMAND THEE TO DO THIS THING."


Dt. 24:19-22 "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that YHWH thy Elohim may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. AND THOU SHALT REMEMBER THAT THOU WAST A BONDMAN IN THE LAND OF EGYPT: THEREFORE I COMMAND THEE TO DO THIS THING.

Dt. 5:12-15 "Keep the sabbath day to sanctify it, as YHWH thy Elohim hath commanded thee. Six days thou shalt labour, and do all thy work: 14But the seventh day is the sabbath of YHWH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. AND REMEMBER THAT THOU WAST A SERVANT IN THE LAND OF EGYPT, and that YHWH thy Elohim brought thee out thence through a mighty hand and by a stretched out arm: THEREFORE YHWH THY ELOHIM COMMANDED THEE TO KEEP THE SABBATH DAY.

In Dt. 5:12-15 the main reason for sabbath is two things. 1)To admonish Israel to remember that formerly being servants in the land of Egypt, having no freedom to cease from their work, they should not treat their servants in the same way. 2) Because it was the Father who delivered them with His power from their bondage, He has the authority to command them in this matter and manner. **It does not say it was the sabbath when he delivered them.** The other four examples use the exact same line of thinking.

SHEM⁷

⁷ Posted 02-12-2004 06:25 AM by a lunar sabbatarian who only identified himself as "Shem" in the now-defunct "True Sabbath" forum at www.eliyah.com. This particular thread was entitled "**Mathematically Proving Lunar Sabbath.**" "Shem," unknown to me at the time of his posting, was a lunar sabbatarian, who at that time had been observing lunar sabbaths for four years. Shortly after submitting the above posting, he contacted me to discuss his process of reconsidering his position. He later chose to continue practicing the observance of lunar sabbaths.



If even a practicing lunar sabbatarian understands that Deuteronomy 5:15 should not be construed as meaning that Yahweh delivered the Israelites from Egypt on a weekly Sabbath day, then certainly the rest of us can understand that, at best, this is a very weak argument. It proves nothing. Deuteronomy 5:25 offers no evidence of which day of the week the Israelites were delivered from bondage; however, based upon what we know of Yahweh's character, He would not have selected His weekly Sabbath day as the day on which the Egyptians' firstborn sons were slain, nor would He have chosen it as the day on which the Israelites were "driven out" of Rameses, sending them on a journey of at least ten miles before they could rest.