

# The Sabbath Instituted Because God Brought Israel Out of Egypt

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The Sabbath Instituted Because God Rested on the Sabbath (Ex. 20:11).

The Sabbath Instituted Because God Brought the Israelites Out of Egypt (Dt. 5:15).

It is an incredible freedom that Almighty God has allowed individuals to take His Word, twist it out of context, and then accuse Him of contradicting Himself. Deuteronomy 5:15 has nothing to do with the Sabbath day being instituted and the scripture itself mentions nothing to that effect,

And remember that you (nation of ancient Israel) were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and an outstretched arm; therefore the Lord your God commanded you (at Mt. Sinai) to keep the Sabbath day (Dt. 5:15; NKJV used throughout unless otherwise noted; Ed. notes in parentheses).

As recorded in the book of Genesis, the Sabbath day was instituted at the culmination of God's creative work, which is first and foremost spiritual,

Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made (Gen. 2:3; cf. Jn. 4:24).

The purpose of the fifth chapter of Deuteronomy was to review the law and commandments, including Sabbath observance, that were given to the nation of Israel at Mt. Sinai (cf. Dt. 5:31-33). It was also meant as a reminder to emphasize the importance of obeying all the conditions that God had previously given them (Ex. 19:7-8). As God was in the process of bringing the nation of Israel into the Promised Land, it was now the responsibility of the Israelites to fulfill their part of the covenant, or agreement, they made with God (cf. Dt. 5:1-5),

Then all the people answered together and said, 'All that the Lord has spoken we will do' ... (Ex. 19:8a).

Shortly after Israel's exodus from Egypt, the reiteration of the Sabbath command in Deuteronomy 5:15 was meant to teach the Israelites that God had just given them rest after four hundred years of slavery (cf. Gen. 15:13; Ac. 7:6). Therefore, the Sabbath rest of creation was being compared, in type, to the rest that Israel could now enjoy as a direct result of God's miraculous works on their behalf (cf. Ex. 3:20; 4:21; 7:3; 11:9). The series of miracles that led to Israel's exodus pointed back to God's power and might that He used to create the spirit and physical realms, as recorded in the opening pages of Genesis. This was to help the Israelites make the connection that the God who created

heaven and earth was the same One who freed them from slavery in Egypt (Ex. 23:20-22; Ac. 17:23). They were no longer to rely upon or worship the many gods of Egypt. Unfortunately, they were too indoctrinated in the Egyptian religious system to believe in a singular Almighty God whose law and commandments were to be obeyed.

In the book of Hebrews, the seventh day is used metaphorically to picture a future time of rest. It pointed to the fact that the Sabbath would not find its fulfillment until God's plan of salvation was finished. As this has not yet occurred, the following statement in Hebrews was prophetic,

So I (God) swore in My wrath, they (physical nation of Israel) shall not enter My rest (Sabbath) (Heb. 3:11; Ed. notes in parentheses).

The physical Promised Land, that ancient Israel was meant to inherit, foreshadowed the spiritual Promised Land that was mentioned in the scripture above. This spiritual place of rest is meant to picture God's Kingdom, where everyone who enters will be free from the slavery of sin under Satan's system of governance. When this finally occurs, God's Sabbath rest will be fulfilled,

For if Joshua had given them (ancient Israel) rest (in the physical Promised Land), then He (God) would not afterward have spoken of another day (in the future).<sup>9</sup> There remains therefore a rest for the people of God (i.e. in the future Kingdom of God) (Heb. 4:8-9; Ed. notes in parentheses).

Anyone wishing to enter the Kingdom of God must reach a point in their lives where they understand the importance of keeping God's law and commandments and desire to obey them. For many, this will not occur until the second resurrection (see study: The Last Great Day). Just as ancient Israel could not remain in the Promised Land because they persisted in disobeying God's commands, those who believe it is acceptable to break God's law and commandments today will not enter the Kingdom of God during the period of the first resurrection, which will occur at Christ's return (1Cor. 15:50-58; 1Thes. 4:13-17),

Since therefore it remains that some must enter it (Kingdom of God in the first resurrection), and those to whom it was first preached did not enter because of disobedience (Heb. 4:6; Ed. note in parenthesis).

As ancient Israel did not remain in the Promised Land due to disobedience, everyone who follows their example will remain outside of God's Kingdom until they repent, even if it means waiting until the second resurrection from the dead,

Blessed are those who do His commandments, that they may have the right to the tree of life (symbol representing everlasting life provided through Christ's sacrifice), and may enter through the gates into the city (New Jerusalem; cf. Rev. 21:1-50.<sup>15</sup> But outside (of God's Kingdom) are dogs (symbol representing those who are spiritually unclean due to sin) and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie (Rev. 22:14-15; Ed. notes in parentheses).

So the Sabbath rest established by Almighty God, following His creation of heaven and earth, will not see its fulfillment until after the second resurrection. Those who willingly

obey God's word now, which includes the proper observance of God's Sabbath, are described as entering His rest at the first resurrection. The claim that God instituted the Sabbath command following ancient Israel's exodus from Egypt is a lie (cf. Jn. 8:44). All those who espouse this falsehood are spiritually asleep and consequently will fail to meet Christ at his return (1Thes. 4:13-17).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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