

God Did *Not*
“Rest”
He *Did* Sanctify

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Chapter 1

He “Rested the Seventh Day” (KJV¹ Exodus 20:11), “and Was Refreshed” (KJV Exodus 31:17)

What an awkward recital
 And novel confusion
 Abide in religious
 Tradition's illusion
 That “rested” did God
 On the world's seventh day
While he “sanctified” *all*
 Of its sundry array

Because: If the Almighty
 "The sabbath day" "blessed"
 And "made holy", or "sanctified"
 Said sabbath day
 Could he *also this same day*
 "The seventh day" "rest"
 As religious tradition
 Directs us to say?

For “the seventh day” means
 What “the sabbath day” means
 Interchangeable are
 Their identical scenes
 Which involves even God
 The Almighty's routines
 His agenda on one
 With the other convenes

But according to what
 Our traditions suggest

The Almighty applied them
 To *both* "work" and "rest"
 Thus resulting from this
 As becomes manifest
 Of legitimate meaning
 Is *that* dispossessed

For "the seventh day" means
 What "the sabbath day" means
 This involves even God
 The Almighty's routines
 He himself almost never
 This fact contravenes
 Either day with the other
 Shares mutual scenes

Therefore, if the Almighty
 "The sabbath day" blessed
 And "made holy", or "sanctified"
 Said sabbath day
 Could he *also this same day*
 "The seventh day" "rest"
 As tradition at present
 Instructs us to say?

For *that* is tradition's presentation of God and remembrance of God, and how he "the seventh day" and "sabbath day" spent, and how he was occupied throughout their time, which nothing more is than an undeniable contradiction, which authenticated, and authorized is by preposterous tradition, which *unbiblical* is, and obviously is, to a realist's examination of this text:

¹¹"For in six days the LORD made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the LORD *blessed the sabbath day, and hallowed* [*'made holy'*, or *'sanctified'*] it" (KJV Exodus 20:11).

If you objectively and honestly examine, considering, and pondering what you have read, and what this effectively says about God, in description and depiction of how he “the seventh day” and “sabbath day” supervised, you will concede this eventual acknowledgement, after you have honestly considered this matter...

A. Absolutely

He “rested the seventh day” (KJV Exodus 20:11), “was refreshed” (KJV Exodus :31:17) the seventh day, and was idle and inactive throughout that day...with God, the Almighty as this narrative’s subject must absolutely specify *the most unbiblical and utterly strange portrayal and depiction of God*, that has ever been conceived, or given utterance of expression: Could there be anything, that is more conspicuously and undeniably “ludicrously inappropriate” and just preposterous?!!

B. Too Much for Him

Because: This suggests, that God could perhaps endure the physical rigours and exertion required by five, consecutive days of creation and construction. He was able to persist, and persevere for five days.

But "six" such laborious and physically strenuous "days" were eventually and ultimately just too much for him, and more than he could manage. So he "rested the seventh day" (RSV² Exodus 20:11) [and "was refreshed" "the seventh day" (RSV Exodus 31:17)]...

“For in six days the LORD made heaven and earth, the sea, and all that is in them, and *rested the seventh day*; therefore the LORD blessed the

sabbath day and hallowed it” (RSV Exodus 20:11).

Which “resting” he did, *while* he “hallowed [‘sanctified’ or ‘made holy’]” that day.

C. You Alone Are Not

And don’t think for an instant, that you are the only person to have heard of such “resting”, or have read of such “resting”, and have noted, and have said of it: “‘Twas strange, ‘twas passing strange”³.

For you alone are not in your
Perplexity at this
For common sense can not ignore
What plainly seems amiss

And in truth, “a mote it is to trouble the mind’s eye”⁴, that such a thing should constitute, and be subject matter, that is even mentioned, spoken of, or acknowledged. For the more one considers, and ponders such “resting”, the more the realizing its absurdity and folly...

D. As Our Traditions Say

If God, the Almighty truly “rested the seventh day” (KJV Exodus 20:11), as our traditions all say he did,...“was refreshed” (KJV Exodus 31:17) that day, as every translation says, that he was,...and, therefore, was idle and inactive the seventh day...As our traditions say, that he was...

On what day (pray tell!!) would he have “blessed the sabbath day”, and “hallowed”, “made holy”, or “‘sanctified’

it” (KJV Exodus 20:11)?!! As tradition also validates, that he did??!!

For “the sabbath day” and “seventh day” are the same day. They amount to different ways to “label” one single day. And whatever God did throughout one of these days necessarily designs what he did on the other.

If he “rested”, doing nothing, and was idle on either, he “rested”, and was idle necessarily on the other. If he “hallowed”, “made holy”, or “sanctified” either, he absolutely had to do the same on the other.

E. This Absurd Inconsistence

But claiming, that God spent the seventh day at “rest” must recall, that he “blessed”; and he “hallowed”, “made holy”, or “sanctified” the sabbath day, *while* at his “rest”, *doing virtually nothing*. Yes: *While* at his “rest”, *doing virtually nothing* did God “sanctify”, “hallow”, or “make holy” the substance and duration of all the sabbath day.

Which cancels, and annuls *what he did* that day, and reduces it to nothing...*or at least in its import* reduces it to nothing. For one’s merely “resting” achieves *just that*.

And one’s doing *that while* “sanctifying something”, or “making it holy” means: What one does *while* “sanctifying something” accomplishes, and does *virtually nothing at all*.

For *while God sanctified, or made holy*, he *in effect did nothing at all*. For he achieved such, *while he was at “rest”*.

What, then, must become of the meaning of “holy”, and what “holy” means in behavioural practice? And how determines that what “holiness” means?

And what, then, defines what “sanctification” means, and what it communicates about self to others, and its behavioural issue and consequence for others?

11“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed [‘made holy’, or ‘sanctified’] it” (KJV Exodus 20:11).

How interprets this verse such expressions as “holy”, “sanctification” and “holiness”? And how exhibits it, that you achieve such?...

For none can deny this absurd inconsistency, that *while* God “hallowed”, or “sanctified” “the sabbath day”, *he was at “rest”*, and was idle on “the seventh day” (KJV Exodus 20:11). Which in effect says: He did nothing.

F. Your Own Understanding

And this is specifically *the reason why* your own understanding of terms like “holy” and “sanctification” retains now so little practical meaning, and so empty is of behavioural guidance. For God seems to “hallow”, or “sanctify”⁵ the sabbath day, *while he did nothing*, and “rested the seventh day” (KJV Exodus 20:11), which thereby empties what “sanctification” means, and limits it to something, that genuinely done is *while doing nothing*.

G. Further

The which further empties “this, *your* ‘sanctification’”, which “is the will of God” (deMSby⁶ I Thessalonians 4:3) of its meaning and significance and any practical exercise, any sort of personal, behavioural description. Due to how tradition treats Exodus 20:11, and makes of it a study of absurd inconsistency, the meaning of “the will of God”, “your sanctification” (deMSby I Thessalonians 4:3) devoid has been rendered of its behavioural consequence:

11“For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed [‘made holy’, or ‘sanctified’] it” (RSV Exodus 20:11).

Undeniably obvious is contradiction here, due to how our traditions have so strangely represented Exodus 20:11, and so thoroughly obfuscated its correct meaning.

H. An “Optional” Translation

It will interest you to know, and consider, therefore, that available is an “optional” translation and version of this above rendering of Exodus 20:11. Yes: There is another equally accurate and actual linguistic presentation of this same wording, which all present Bible versions render: “He ‘rested’”.

And this “optional” translation has always been available, and has always been accessible. Yes: For at least the past two millennia, the Bible’s original, Hebrew text has always been precisely what it is at this moment, and has always made display of this “optional” translation.

Despite its being hidden through expansion of tradition, this “optional” translation of Exodus 20:11 has always been available, as it is now: You *do have an option* to traditional translation.

And explaining *why* this option has not been previously revealed, and divulged must potentially suggest of tepid, pusillanimous, inadequate commitment. And of course, there are the subtle and insidious influences, deriving from tradition’s representatives and stewards. But even this does not explain satisfactorily *why* this alternative and “optional” review of *how* God employed himself on the seventh day so long has been hidden, and so completely overlooked⁷.

I. In Your Behalf

Until now, nevertheless, tradition has concealed this “optional” translation. Yes: “Tradition” has promoted this account, that God “rested”. And it has, consequently, supplanted his rôle and the actual fact of this “optional” translation.

And in so doing, it somewhat insidiously has “made the choice for you”: It has chosen in your behalf for this translation, God “rested”, instead of its allowing you to choose for yourself. And I believe, that you will find, that this “optional” translation is far more biblically consistent and sound.

If you will, however, please permit me the chance to present you with its case, and set its evidence before you, that you might yourself make decision, and choose, which you yourself deem the more biblically sound. And in this, I foster but one aspiration, one purpose, one objective and preeminent incentive.

For us is essential
 The meaning to learn
 Of this singular
 Scripture, suggesting
 That God, the Almighty
 Compelled was to turn
 To fatigue
 And mortality’s “resting”

J. Far More Meaning

For you see, there emerges more to be learned from this scripture, than anything tradition teaches of this scripture, and anything tradition says about this scripture. Of this particular verse, Exodus 20:11, there is profundity and far

more meaning, than anything imparted, or resulting from tradition. But at this point, no better can I start, and my text initiate, than to thank you for your presence, to solicit your attention, and to ask, sir or madam, that you read on...

¹This signification, KJV refers to the King James Version of biblical Scripture.

²This signification, RSV refers to the Revised Standard Version of biblical Scripture.

³Othello I.3.60. Please indulge me my occasional such resort to the Yale Shakespeare.

⁴Hamlet I.1.112

⁵Aside from later chapters of the book you are reading and the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org), there is no consistent and definitive clarification of the meaning of the words, “holy” and thus “your ‘sanctification’”.

⁶This representation, “deMSby” is signification of the use of the de MontSabbathby Version, the author’s translation of biblical Scripture. (And incidentally, de MontSabbathby is phonetically pronounced, and accented as if spelled “d’Maunt Sábbathbee”). *But* any scripture quoted by this book, which is *not* from the de MontSabbathby Version will *always distinctly* be cited *as such*, while denoting that version from which it *is* cited, KJV (King James Version) or RSV (Revised Standard Version) etc.

⁷For it should be known, and completely understood: There are many, who knew of what you are about to know.

And decades ago could they have divulged it, that you yourself might know it as well. And “why”, you may ask, “did they not do so”?

But any answer to your question here nothing more than recital is of Christ’s words, when he of his own time’s religious academics concluded in Matthew 23:5 (deMSby): “They do *everything they do* in order that *they might be noticed by people*”.

And somehow will they express this objective. Somehow will they attempt to fulfill it. Somehow they will promote this objective.

For Christ’s evaluation here of such people amounts to an indirect, perhaps even sporting and charitable way of evaluating those so described, as follows: “They do *absolutely nothing*, that might concede notice and attention, which *they covet for themselves* to anyone else. And

if that means denying notice and attention to God himself, too bad for God as far, as concerned, and involved are they”.

For “they do *everything they do* in order that *they might be noticed by people*” (deMSby Matthew 23:5). Therefore, to facilitate that one objective, they have said nothing, concerning what you are about to be told.

Chapter 2

“An Example of Rest”

In an effort to envision some rational treatment of this awkward matter of God’s having “rested”, it is at times said, and is commonly conjectured: “God is doing nothing more here than staging”, and “setting ‘an example of rest’”, which pious people should imitate, and practise on the sabbath.

“For everyone knows: ‘Rest’ is the sabbath’s purpose”. But while this intends to “explain” God’s “rest”, it is as much heedlessness as explanation.

A. Just As Surely

For “resting” is *not all*, that God did the seventh day. Such is *not* his only seventh day diversion or agenda: Just as surely did he “bless”, and “make holy” “the sabbath day”. He “hallowed”, “sanctified”, or “made holy” that day.

And “the sabbath day” and “seventh day” comprise the same day: They are simply different references to one, single day. And however God was occupied throughout “the sabbath day” must be how he was employed throughout “the seventh day” as well.

Thus if you conjecture, that God “set example” of “resting”, that eventuated on the seventh day, I to you will, then, tender, and render this response: He *also* “set example” of “sanctification”.

He certainly “made holy”, or “hallowed” “the day of the sabbath” (deMSby Exodus 20:11). He certainly “made holy”, or “sanctified” the sabbath day. Which he *certainly*

did not do, while he genuinely “set an example of resting”, which happened hypothetically throughout the seventh day.

For however God was occupied throughout “the sabbath day” must be how he was employed throughout “the seventh day” as well: If he “hallowed”, “made holy”, or “sanctified” “the sabbath day”, he must have done the same throughout “the seventh day”¹ as well.

B. God Did *Not* “Rest”

Which necessarily means, and undeniably means: God did *not* “rest” on either of these days. God couldn’t, and did *not* “rest” “the seventh day”.

But here must the urgency of this be again emphasized, underscored, and vociferously expressed: I must here explain the importance of this, *how* important it is, and why all, that follows is a focus on this, which I Thessalonians 4:3 clarifies, and divulges *why* it important must be...

¹*But* despite this conspicuous and rudimentary truth, all traditional versions are uniformly inconsistent and contradictory. Because: They persistently depict God, as follows (KJV Genesis 2:3):

“And God *blessed the seventh day, and sanctified it*”.

Which God certainly could not do *while* he was *at* “rest”, and doing thereby nothing.

Nevertheless say they: He concurrently and simultaneously “*rested the seventh day*” (KJV Exodus 20:11). And thus displayed is their inconsistency.